

## INTRODUCTION TO ISAIAH

This book is called, in the New Testament, sometimes “the Book of the Words of the Prophet Esaias”, (~~<4004>~~ Luke 3:4) sometimes only the “Prophet Esaias”, (~~<4008>~~ Acts 8:28,30) and sometimes, as here, the “Book of the Prophet Esaias”, (~~<4017>~~ Luke 4:17). In the Syriac version the title is, “the Prophecy of Isaiah the Son of Amos”: and in the Arabic version, “the Beginning of the Prophecy of Isaiah the Prophet”. It stands first of all the prophets; though the order of the prophets, according to the Jews<sup>f1</sup>, is, Jeremiah, Ezekiel, Isaiah, and the twelve. But it is here placed first, not because Isaiah prophesied before the other prophets; for Joel, Jonah, Hosea, and Amos, begun before him, namely, in or before the days of Jeroboam the Second; but because of the excellency of the matter contained in it. Isaiah is called by Ben Syra<sup>f2</sup> the great prophet, and by Eusebius<sup>f3</sup> the greatest of the prophets; and Jerom<sup>f4</sup> says, he should rather be called an evangelist than a prophet, since he seems rather to write a history of things past, than to prophesy of things to come; yea, he styles him an apostle, as well as an evangelist<sup>f5</sup>: and certain it is that no one writes so fully and clearly of the person, offices, grace, and kingdom of Christ; of his incarnation and birth of a virgin; of his sufferings and death, and the glory that should follow, as he does. John, the forerunner of Christ, began his ministry with a passage out of him concerning himself, (~~<4008>~~ Matthew 3:3 ~~<4008>~~ Mark 1:3 ~~<4004>~~ Luke 3:4 ~~<4013>~~ John 1:23). Our Lord preached his first sermon at Nazareth out of this book, (~~<4017>~~ Luke 4:17-21) and it was in this the eunuch was reading when Philip came up to him, who from the same Scripture preached to him Christ, (~~<4008>~~ Acts 8:28-35). And there are more citations in the New Testament made out of this prophecy than any other book, excepting the book of Psalms, as Musculus observes. To which may be added, as another reason, the elegance and sublimity of his style in which he exceeds the greatest of orators, Demosthenes among the Greeks, and Tully among the Romans; and this is observed both by Jews and Christians. Abarbinel<sup>f6</sup> says, that the purity, and elegance of his diction is like that of kings and counsellors, who speak more purely and elegantly than other men: hence their Rabbins, he says, compare Isaiah to a citizen, and Ezekiel to a countryman. And Jerom<sup>f7</sup> observes, that Isaiah is so eloquent and polite, that there is nothing of rusticity in his language; and that his style is so florid, that a translation cannot preserve it. Moreover,

another reason of this book being placed first may be the bulk of it; it being larger, and containing more chapters, than any of the greater prophets, and almost as many as all the lesser prophets put together. That Isaiah was the writer of this book is not to be questioned; many of the prophecies in it are by name ascribed to him, (~~4134~~ Matthew 13:14 15:7 ~~4129~~ John 12:39) (~~4100~~ Romans 10:20,21) though some others might be the compilers of it, collect his prophecies, and digest them in order: so the Jews say<sup>f8</sup>, that Hezekiah and his company wrote Isaiah, &c. At what time, and in whose days he prophesied, may be learnt from (~~2001~~ Isaiah 1:1) by which it appears that he prophesied long, and lived to a good old age. He began to prophesy about A. M. 3236, and about seven hundred and seventy years before Christ. Abulpharagius, an Arabic writer, says<sup>f9</sup>, he lived an hundred and twenty years, eighty five of which he prophesied. It is a generally received tradition with the Jews, that he lived to the time of Manasseh, and that he was sawn asunder by him; and which has been embraced by the ancient Christian writers, and is thought to be referred to in (He 11:37). (See Gill on “He 11:37”). But Aben Ezra on (~~2001~~ Isaiah 1:1) observes, that had he lived to the time of Manasseh, it would have been written, and is of opinion that he died in Hezekiah’s time. According to the Cippi Hebraici<sup>f10</sup>, he was buried at Tekoah, over whose grave a beautiful monument was erected; though Epiphanius<sup>f11</sup>, or the author of the Lives of the Prophets that go by his name, says he was buried under the oak of Rogel, near the fountain of Siloam; and it is a tradition with the Syriac writers, that his body lay hid in the waters of Siloah; (see Gill on “~~4100~~ John 5:4”) but these are things not to be depended on; and alike fabulous are all other writings ascribed to him, besides this prophecy; as what are called the ascension of Isaiah, the vision of Isaiah, and the conference of Isaiah. This book contains some things historical, but chiefly prophetic; of which some relate to the punishment of the Jews, and other nations; but for the most part are evangelical, and concern the kingdom and grace of Christ; of which some are delivered out more clearly and perspicuously, and others more obscurely, under the type of the deliverance of the Jews from the Babylonish captivity.

# CHAPTER 1

## INTRODUCTION TO ISAIAH 1

This chapter, after the inscription, contains a charge of aggravated sin against the Jews; God's rejection of their ceremonial sacrifices and service; an exhortation to repentance and obedience, with a promise of pardon; a restoration from their sad estate; a prophecy of their restoration to a better; and of the destruction of idolatrous sinners. The inscription is in (<sup>2300B</sup>Isaiah 1:1) in which are the title of the prophecy, a vision; the writer of it described by his name, his descent, and the times in which he prophesied; and the subject of the prophecy is Judah and Jerusalem. The charge against the Jews is rebellion against the Lord, and the heavens and earth are called as witnesses of it; which is aggravated by the relation they stood in to God, and by the favours bestowed upon them, (<sup>2300C</sup>Isaiah 1:2) by their more than brutish stupidity, (<sup>2300D</sup>Isaiah 1:3) by the multitude of their sins, which were of a provoking nature, (<sup>2300E</sup>Isaiah 1:4) by the uselessness of chastisements, the whole body of the people, from the highest to the lowest, being afflicted without being the better for it, and so generally depraved, that no regard was had to any means of reformation, (<sup>2300F</sup>Isaiah 1:5,6) and by the desolation it brought upon them, which is illustrated by several similes, (<sup>2300G</sup>Isaiah 1:7,8) and by the grace and goodness of God in reserving a few, or otherwise they must have been for their punishment, as they were for their sins, like Sodom and Gomorrah, (<sup>2300H</sup>Isaiah 1:9) wherefore both rulers and people are called upon under those names to hearken to the law of God, and not trust in and depend upon their sacrifices and other rites of the ceremonial law, together with their hypocritical prayers; all which were abominable to the Lord, since they were guilty of such dreadful immoralities, (<sup>2300I</sup>Isaiah 1:11-15) when they are exhorted to repentance for sin, to the obedience of faith, and washing in the blood of Christ, whereby their crimson and scarlet sins would become as white as wool and snow, otherwise destruction must be expected, (<sup>2300J</sup>Isaiah 1:16-20) and then a lamentation is taken up concerning the deplorable state of Jerusalem, representing the difference between what it was now, and what it was formerly, and the sad degeneracy of the people, rulers, and judges, (<sup>2300K</sup>Isaiah 1:21-23) upon which the Lord foretells what he thought to do:

to avenge himself of his enemies; to purge his church and people; to restore them to their former uprightness and integrity; and to redeem them with judgment and righteousness, (<sup>2012b</sup>Isaiah 1:24-27) and the chapter is concluded with a denunciation of utter destruction upon wicked men, who are described and pointed at as idolaters; which will cover them with shame and confusion, (<sup>2012b</sup>Isaiah 1:28,29) and which is illustrated by the fading of the leaves of an oak, and by a garden parched with drought, (<sup>2013</sup>Isaiah 1:30) and it is suggested that it will be by burning with fire unquenchable, (<sup>2013</sup>Isaiah 1:31).

**Ver. 1.** *The vision of Isaiah the son of Amoz, &c.*] This is either the particular title of the prophecy contained in this single chapter, as Jarchi and Abarbanel think; seeing the second chapter (<sup>230b</sup>Isaiah 2:1) begins with another title, “the word that Isaiah saw”, &c. or rather it is the common title of the whole book; since it is the vision which Isaiah saw in the reign of four kings, as is later affirmed; and so is no other than in general “the prophecy of Isaiah”, as the Targum renders it; called a “vision”, because it was delivered to him, at least the greatest part of it, in a vision; and because he had a clear perception of the things he prophesied of, as well as delivered them in a clear and perspicuous manner to others: hence the Jews say<sup>f12</sup>, that Moses and Isaiah excelled the other prophets, seeing they understood what they prophesied of. The name of Isaiah, the penman of this book, signifies either “the Lord shall save”, according to Hilleras<sup>f13</sup>; or “the salvation of the Lord”, as Abarbanel, Jerom, and others; and is very suitable to the message he was sent with to the people of God; to acquaint them that the Lord had provided a Saviour for them, and that he would come and save them. He is said to be “the son of Amoz”; not of Amos the prophet; the names differ; the name of the prophet that stands among the twelve lesser prophets is **swm** [“Amos”; the name of Isaiah’s parent is **wna**, “Amoz”. It is a tradition with the Jews<sup>f14</sup>, that Amoz, the father of Isaiah, was brother to Amaziah, king of Judah, so that Isaiah was of the royal family. Abarbinei endeavours to confirm it from that greatness of mind, freedom and boldness, he used in reproofs, and from his polite and courtly way of speaking; and this is mentioned by Aben Ezra as a reason why the Jews did not harm him, as they did Jeremiah: but this tradition is not equally regarded by the Jewish writers; and though Kimchi takes notice of it, yet he says the genealogy of Isaiah is not known, nor of what tribe he was. If he was of the seed royal, this is an instance of God’s calling some that are noble, not only by his grace, but to office in his church; and it is

with a view to this tradition, no doubt, that Jerom<sup>f15</sup> calls him “vir nobilis”, a “nobleman”. It is also a rule with the Jews<sup>f16</sup>, that where the name of a prophet’s father is mentioned, it is a sign that his father was a prophet; and so they say this Amoz was, though the king’s brother; and that he is the same with the man of God that came to Amaziah<sup>f17</sup>, (~~407~~ 2 Chronicles 25:7) but Aben Ezra suggests, that this rule does not always hold good.

*Which he saw concerning Judah and Jerusalem*; that is, chiefly and principally; for though Ephraim, or the ten tribes of Israel, are mentioned, yet very rarely; and though there are prophecies concerning other nations in it, yet these relate to the deliverance of the Jews from them, or to God’s vengeance on them for their sake. Judah is put for the two tribes of Judah and Benjamin, and is particularly mentioned, because the Messiah, so much spoken of in this book, was to spring from thence, whose title is the Lion of the tribe of Judah; and though Jerusalem was in it, yet that is also particularly taken notice of, because not only the temple, the place of divine worship, was in it, and it was the metropolis of the land; but because the Messiah, when he came, was often to appear here, and from thence the Gospel was to go forth into all the world; and this was a figure of the Gospel church state to the end of the world, which often bears this name: and many things are said in this prophecy not only concerning the coming of Christ, but of the Gospel dispensation, and of various things that should come to pass in it; concerning the glory of the church in the latter day, the calling of the Gentiles, the conversion of the Jews, the destruction of antichrist, and the new heavens and new earth.

*In the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah*: if Isaiah began to prophesy in the first year of Uzziah’s reign, as Kimchi and Abarbinel think, relying pretty much on (~~402~~ 2 Chronicles 26:22) and lived out the reign of Hezekiah, as he must, if he was put to death by Manasseh, according to the tradition of the Jews, he must prophesy a hundred and twelve or thirteen years; for Uzziah reigned fifty two years, Jotham sixteen, Ahaz sixteen, and Hezekiah twenty nine; but as this seems to begin his prophecy too soon, since so small a part of it was in or concerns Uzziah’s reign; so it seems too late to fix the date of his prophecy from the year that King Uzziah died, when he had the vision in (~~210~~ Isaiah 6:1-13) and desired to be sent of the Lord; which is the opinion of Jarchi, Aben Ezra, and others; but Dr. Lightfoot’s opinion is more probable, who places the beginning of his prophecy in the twenty third year of Uzziah; though perhaps it may be sufficient to allow him only ten years of Uzziah’s reign:

and as he lived through the two reigns of Jotham and Ahaz, so it is certain that he lived through more than half of the reign of Hezekiah; his whole reign was twenty nine years; and therefore it was when he had reigned fourteen years that he was taken sick, and then fifteen years more were added to his days; and the year after this came the messengers from Babylon to congratulate him on his recovery; all which Isaiah gives an account of (<sup><2300></sup>Isaiah 38:1-39:8) but how long he lived and prophesied after this cannot be said: had his days been prolonged to the times of Manasseh, it would have been written, as Aben Ezra observes, and who pays but little regard to the tradition of the Jews concerning Isaiah's being put to death by Manasseh; if the thing, says he, is "cabala", a tradition, it is truth; but he seems to call in question its reality; however, it is not to be depended on.

**Ver. 2.** *Hear, O heavens, and give ear, O earth,* &c.] To what the Lord was about to say of his controversy with his people, which was to be managed openly and publicly before them as spectators and witnesses; this designs either strictly and properly the heavens and the earth, or figuratively the inhabitants of them, angels and men. The address is solemn, and denotes something of moment and importance to be done and attended to: (see <sup><6500></sup>Deuteronomy 32:1). The Targum is,

"hear, O ye heavens, that were moved when I gave my law to my people; and hearken, O earth, that trembleth before my word."

*For the Lord hath spoken:* not only by Moses, and the prophets that were before Isaiah, but he had spoken to him the words he was now about to deliver; for they were not his own words, but the Lord's: he spoke by the inspiration of God, and as moved by the Holy Ghost; and therefore what he said was to be received, not as the word of man, but as the word of God:

*I have nourished and brought up children;* meaning the Jews;

"my people, the house of Israel, whom I have called children,"

as the Targum paraphrases it; (see <sup><1002></sup>Exodus 4:22) to these, as a nation, belonged the adoption; they were reckoned the children of God; the Lord took notice and care of them in their infant state, brought them out of Egypt, led them through the wilderness, and fed them in it; brought them into Canaan's land, drove out the nations before them, and settled them there; gave them his laws and ordinances, distinguished them from all other nations by his favours, and raised them to a high estate, to much greatness

and prosperity, especially in the days of David and Solomon. The words may be rendered, “I have magnified”, or “made great, and have exalted children”<sup>f18</sup>; not only brought them up, but brought them to great honour and dignity; and even unto man’s estate, unto the time appointed of the Father, when they should have been under tutors and governors no longer, but under the King Messiah; but they were rebellious, as follows:

*and they have rebelled against me*, their Lord and King; for the Jews were under a theocracy; God, who was their Father, was their King, and they rebelled against him by breaking his laws, which rebellion is aggravated by its being not only of subjects against their king, but of children against their father; the law concerning a rebellious son, see in (~~f18~~ Deuteronomy 21:18). The Targum paraphrases it, “they have rebelled against my Word”; the essential Word, the Messiah; the Septuagint version is, “but they have rejected me”<sup>f19</sup>; and the Vulgate Latin version<sup>f20</sup>, “but they have despised me”: so the Jews rejected and despised the true Messiah when he came, would not have him to reign over them, would not receive his yoke, though easy, but rebelled against him. The Jews were a rebellious people from the beginning, in Moses’s time, and in the prophets, and so quite down to the times of the Messiah.

**Ver. 3.** *The ox knoweth his owner*, &c.] Knows his voice, when he calls him, and follows him where he leads him, whether to plough in the field, or feed in the meadows;

*and the ass his masters crib*, or “manger”; where he is fed, and to which he goes when he wants food, and at the usual times. Gussetius<sup>f21</sup> interprets the words; the ass knows the floor where he treads out the corn, and willingly goes to it, though it is to labour, as well as to eat; and so puts Israel to shame, who were weary of the worship of God in the temple, where spiritual food was provided for them, but chose not to go for it, because of labour there.

*[But] Israel doth not know*; his Maker and Owner, his King, Lord, and Master, his Father, Saviour, and Redeemer; he does not own and acknowledge him, but rejects him; (see ~~f10~~ John 1:10,11).

*My people doth not consider*; the Jews, who were the people of God by profession, did not stir themselves up to consider, nor make use of means of knowing and understanding, divine and spiritual things, as the word used<sup>f22</sup> signifies; they would not attend to the word and ordinances, which

answer to the crib or manger; they would not hear nor regard the ministry of the word by Christ and his apostles, nor suffer others, but hindered them as much as in them lay; (see <sup><4133></sup>Matthew 23:13,37) (<sup><4135></sup>Acts 13:45,46). The Targum is,

“Israel does not learn to know my fear, my people do not understand to turn to my law.”

In like manner the more than brutal stupidity of this people is exposed in (<sup><2187></sup>Jeremiah 8:7).

**Ver. 4.** *Ah sinful nation*, &c.]. Or “sinning nation”<sup>f23</sup>; that was continually sinning, doing nothing else but sin, the reverse of what they were chosen to be, (<sup><1006></sup>Deuteronomy 7:6). These words are said, either as calling and crying to them, to cause them to hear and hearken to what is said, as Aben Ezra and Kimchi observe, and as *ywh* is used in (<sup><2501></sup>Isaiah 55:1 <sup><3016></sup>Zechariah 2:6,7) or by way of complaint and lamentation, as Jarchi thinks, because of their general and continued wickedness, (see <sup><1130></sup>1 Kings 13:30), or by way of threatening, as in (<sup><2024></sup>Isaiah 1:24) and so the Targum paraphrases it,

“woe to them who are called a holy people, and have sinned:”

and so the Vulgate Latin and Arabic versions render it, “woe to the sinning nation”; their ruin is at hand:

*a people laden with iniquity*; full of sin; they multiplied offences, as in the Chaldee paraphrase: they were “heavy” with them, as the word<sup>f24</sup> signifies, yet felt not, nor complained of, the burden of them:

*a seed of evil doers*; this is not said of their fathers, but of themselves, as Jarchi observes; they had been planted a right seed, but now were degenerate, a wicked generation of men.

*Children that are corrupters*; of themselves and others, by their words and actions; who had corrupted their ways, as the Targum adds; and so Kimchi and Aben Ezra.

*They have forsaken the Lord*; the worship of the Lord, as the Targum interprets it; the ways and ordinances of God, forsook the assembling of themselves together, neglected the hearing of the word, and attendance on the worship of the Lord’s house:



*they have provoked the Holy One of Israel to anger*; by their numerous sins, both of omission and commission:

*they are gone away backward*; were become backsliders and revolters, had apostatized from God and his worship, turned their backs on him, and cast his law behind them. The characters here given not only agree with the Jews in the times of Isaiah, but also with those in the times of Christ and his apostles, (<sup>4123</sup>Matthew 12:39 23:33).

**Ver. 5.** *Why should ye be stricken any more?* &c.] Or “for what are ye stricken again”<sup>f25</sup>? with afflictions and chastisements, with which God smites his people by way of correction for their sins, (<sup>2571</sup>Isaiah 57:17 <sup>381</sup>Hosea 6:1) and the sense is, either that they did not consider what they were afflicted for, that it was for their sins and transgressions; they thought they came by chance, or imputed them to second causes, and so went on in sin, and added sin to sin; to which sense the Targum, Jarchi, and Kimchi, incline: or the meaning is, that the chastisements that were laid upon them were to no purpose; had produced no good effect, were of no avail, and unprofitable to them; and which is mentioned as an aggravation of their sins, obstinacy, and impenitence; (see <sup>2483</sup>Jeremiah 5:3).

*Ye will revolt more and more*, or “add defection”<sup>f26</sup>; go on in sin, and apostatize more and more, and grow more obdurate and resolute in it; unless afflictions are sanctified, men become more hardened by them:

*the whole head is sick, and the whole heart faint*; which may be understood either of their chastisements, which were universal, and had reached all sorts and ranks of men among them, without any reformation, and therefore it was in vain to use more; or of their sins and transgressions which abounded among them, even among the principal of them; their civil rulers and governors, meant by the “head”; and the priests, who should feed the people with knowledge and understanding, designed by the “heart”; but both were corrupted, and in a bad condition.

**Ver. 6.** *From the sole of the foot even unto the head [there is] no soundness in it*, &c.] Every member of the body politic was afflicted in one way or another, or sadly infected with the disease of sin; (see <sup>4283</sup>Psalms 28:3). So the Targum,

“from the rest of the people, even unto the princes, there is none among them who is perfect in my fear;”

(see <sup>2098</sup>Daniel 9:8 <sup>2180</sup>Jeremiah 8:10)

*[but] wounds, and bruises, and putrefying sores*; to which either public calamities on a city or nation may be compared, (<sup>2163</sup>Hosea 5:13) or the sins and transgressions both of single persons, and of whole bodies of men, (<sup>2185</sup>Psalms 38:5,7). The Targum is,

“they are all stubborn and rebellious, they are defiled with sins as an ulcerous plaster.”

*They have not been closed*; that is, the wounds and sores have not been healed; or “they have not been pressed” or “squeezed”<sup>f27</sup>, in order to get the purulent matter out of them:

*neither bound up*; with bands, after the matter is squeezed out, and a plaster laid on:

*neither mollified with ointment*; which is used for the supplying and healing of wounds; (see <sup>2104</sup>Luke 10:34). The sense either is, that they were not reformed by their afflictions; or that they did not repent of their sins, nor seek to God for healing and pardon, nor make use of any means for their more healthful state and condition. The Targum paraphrases the words thus,

“they do not leave their haughtinesses, nor are they desirous of repentance, nor have they any righteousness to protect them.”

**Ver. 7.** *Your country [is] desolate, &c.]* Or “shall be”; this is either a declaration in proper terms of what is before figuratively expressed, or rather a prophecy of what would be their case on account of transgressions; and which had its accomplishment partly in the Babylonish captivity, and fully in the destruction of Jerusalem by the Romans; when not only their city and temple, called their house, (<sup>2138</sup>Matthew 23:38), were left unto them desolate, but the whole land; and they were carried captive, and scattered among the nations, where they have been ever since:

*your cities [are]*, or shall be,

*burned with fire*; as, Jerusalem has been, and other cities in Judea, (<sup>2177</sup>Matthew 22:7)

*your land, strangers devour it in your presence*; before their eyes, and it would not be in their power to prevent it; meaning either the Babylonians

or the Romans, or both, and especially the latter, who were strangers and aliens from the commonwealth of Israel:

*and [it is] desolate, as overthrown by strangers*; who ravage, plunder, and destroy all they meet with, and spare nothing, not intending to settle there, as those who are near do, when they conquer a neighbouring nation. Some think this prophecy was delivered in the times of Ahaz, and refers to the desolation in his time, (<sup><4287></sup>2 Chronicles 28:17-19) but rather, as Joel and Amos prophesied before Isaiah, he may refer to those desolating judgments, they speak of, by the locusts, caterpillars, and fire, (<sup><2004></sup>Joel 1:4,10-12,17-20 <sup><3016></sup>Amos 4:6,11) but to consider the words as a prediction of what should be in after times seems best; and so the Arabic version reads the words, “your land shall be desolate, your cities shall be burnt with fire, and your country strangers shall devour before you”; or shall be as overthrown by strangers, being overflown with a flood or storm of rain; so Abendana<sup>f28</sup>.

**Ver. 8.** *And the daughter of Zion is left as a cottage in the vineyard, &c.]* The Targum is,

“after they have got in the vintage.”

A cottage in the vineyard was a booth, as the word<sup>f29</sup> signifies, which was erected in the middle of the vineyard for the keeper of the vineyard to watch in night and day, that the fruit might not be hurt by birds, or stolen by thieves, and was a very, lonely place; and when the clusters of the vine were gathered, this cottage or booth was left by the keeper himself: and such it is suggested Jerusalem should be, not only stand alone, the cities all around being destroyed by the besiegers, but empty of inhabitants itself, when taken.

*As a lodge in a garden of cucumbers*: the Targum adds here also,

“after they have gathered them out of it.”

A lodge in a garden of cucumbers was built up for the gardener to watch in at night, that nobody came and stole away the cucumbers, and this was also a lonely place; but when the cucumbers were gathered, the gardener left his lodge entirely; and such a forsaken place would Jerusalem be at the time of its destruction; (see <sup><2093></sup>Luke 19:43,44)

*as a besieged city*; which is in great distress, and none care to come near it, and as many as can make their escape out of it; or “as a city kept”; so Gussetius<sup>f30</sup>, who understands this, and all the above clauses, of some places preserved from the sword in the common desolation.

**Ver. 9.** *Except the Lord of hosts had left unto us a very small remnant,* &c.] This is an instance of the super abounding goodness of the Lord of hosts, as the Targum expresses it; that he should, in those very wicked and calamitous times, leave and reserve a few from being defiled with the sins of the age, and from being involved in the general calamity of it; which was true of the Christian Jews at the time of Jerusalem’s destruction; for that this prophecy belongs to these times is clear from the application of it by the Apostle Paul, (<sup><B129></sup>Romans 9:29) and which confirms the sense given of the above passages: “the very small remnant” are the remnant according to the election of grace, the little flock, the few that entered in at the strait gate and are saved, or the few that believed in Christ, and so were saved from that untoward generation; these were “left”, reserved, distinguished, and secured in the grace of election, being a remnant according to it, in the hands of Christ to whom they were given, and in whom they were preserved; in redemption by him, that they might be a peculiar people; in providence till called, in which the Lord watched over them to do them good, and waited to be gracious to them, and saved them to be called; and in effectual calling, in which he separated them from the rest of the world, and kept them by his power through faith unto salvation. And this was done “unto us”; for the sake of his church, that that might continue, and he might have a seed to serve him: and by “the Lord of hosts”, of the hosts of heaven, the sun, and moon, and stars, and of the angels there, and of the inhabitants of the earth; which shows great condescension in him to regard this remnant, and great grace to them; since he could not stand in need of them, having the host of heaven on his right hand and on his left; nor was there any thing in them that could deserve this of him; but it was, as Jarchi observes, in his mercy, and not for their righteousness: to which may be added, that since he is the Lord of hosts, he was able to protect and preserve this remnant, notwithstanding all the opposition of men and devils, as he did; and had he not taken such a method as this,

*we should have been as Sodom, [and] we should have been like unto Gomorrah*: cities that were infamous for their sins, and notorious for the punishment of them, being consumed by fire from heaven, (<sup><B133></sup>Genesis 13:13 18:20 19:24) and not only the Jews, but any and every nation, even

the whole world, would have been like these cities, both for sin and punishment, had it not been for the distinguishing grace of God, in leaving and reserving a few for his glory, and the support of his interest. All the holiness that ever was, is, or will be in the world, is owing to electing, redeeming, and efficacious grace: there had not been a holy man nor a holy woman in the world, in any age, if God had not taken such methods of grace; and it is owing to, and for the sake of, this small remnant, that temporal judgments are often averted from a nation and people, and that the conflagration of the world is not yet; this is kept back till they are gathered in; and were it not for this distinguishing grace, every individual of mankind would have been cast into hell, and must have suffered the vengeance of eternal fire, which the punishment of Sodom and Gomorrah, was an example of.

**Ver. 10.** *Hear the word of the Lord, ye rulers of Sodom,* &c.] Not literally, but mystically, meaning the governors of Judea; they and their people having sinned in like manner, and as openly, as the rulers of Sodom, and the inhabitants thereof; (see <sup><31B></sup>Isaiah 3:9) and so the Targum paraphrases the words,

“receive the word of the Lord, ye governors, whose works are evil like the governors of Sodom.”

These are called to attend to the word of the Lord; either the Scriptures, which should be the rule of faith and practice, from which they had swerved; or to the word which now came to them by the prophet, and is contained in the following verses; or rather to the Gospel preached to them by John the Baptist, Christ, and his apostles, (see <sup><31B></sup>Isaiah 2:3) which being rejected by them as it was, it is declared that it would be more tolerable for the land of Sodom, in the day of judgment, than for them, (<sup><41B></sup>Matthew 11:24)

*give ear unto the law of our God, ye people of Gomorrah;* the inhabitants of Judea; for as were both the civil and ecclesiastical rulers, so were the people both in Isaiah’s time, and in the times of Christ and his apostles. The Targum is,

“hearken to the law of our God, ye people whose works are like to the people of Gomorrah.”

And by “the law of our God” is meant, not so much the law of Moses, which these people had not hearkened to, but had broken it, and cast it

away from them, as the doctrine of the grace of God, the Gospel of our Lord Jesus Christ, who is our God; which was first sent and preached to this wicked people, for the sake of the small remnant, according to the election of grace left among them; (see <sup><2108></sup>Isaiah 2:3).

**Ver. 11.** *To what purpose [is] the multitude of your sacrifices unto me? saith the Lord, &c.*] These people, though they neglected the weightier matters of the law, and the more substantial duties of religion, as did the Scribes and Pharisees in Christ's time, (<sup><4123></sup>Matthew 23:23) yet were very diligent in the observance of the ceremonial law, and repeated their sacrifices almost without number, on which they placed all their trust and dependence; wherefore, to take off their confidence in these things, the Lord observes to them the unprofitableness of them; they could be of no avail to them, for they could not expiate their sins, or atone for them; and they could not be profitable to God, for he had no need of them; (see <sup><4800></sup>Psalms 50:10-12).

*I am full of the burnt offerings of rams, and the fat of fed beasts;* to the loathing of them, and therefore would no more eat their flesh, and drink their blood, or accept of them in sacrifice, (<sup><4803></sup>Psalms 50:13) "rams" were used for burnt offerings, (<sup><0298></sup>Exodus 29:18) (<sup><4810></sup>Leviticus 1:10) and the fat of any creature offered in sacrifice was burnt, and forbidden to be eaten by men, (<sup><4808></sup>Leviticus 1:8,12 3:4,5,10,11) (<sup><4815></sup>Leviticus 1:15,16 4:8-10,19,31,35 7:25,31)

*and I delight not in the blood of bullocks, or of lambs, or of he goats:* as he did in moral services, in acts of beneficence and mercy, and in sacrifices of praise and thanksgiving, (<sup><0152></sup>1 Samuel 15:22) (<sup><2806></sup>Hosea 6:6 <sup><4980></sup>Psalms 69:30,31) much less did he delight in the sacrifices of these creatures, as offered by such wicked hands and without faith in the blood and sacrifice of Christ; and still less when these were superseded and abrogated by Christ; for this prophecy belongs to the times of the apostles, as appears from (<sup><2309></sup>Isaiah 1:9) (see <sup><4906></sup>Psalms 40:6,7). The several creatures mentioned were used in sacrifice, and their blood was sprinkled round about the altar, (<sup><4802></sup>Leviticus 3:2,8,13) and before the vail, (<sup><4806></sup>Leviticus 4:6,17).

**Ver. 12.** *When ye come to appear before me, &c.*] At the grand festivals of the passover, pentecost, and tabernacles, at which times all the males in Israel appeared before God, (<sup><0237></sup>Exodus 23:17)

*who hath required this at your hand*; either to appear at such times, these feasts being no more to be observed; or to offer the above sacrifices; these were not required of the Israelites when they first came out of Egypt, (<sup><3172></sup>Jeremiah 7:22) nor were they necessary to appear before God with, or to introduce them to the throne of his grace, (<sup><3106></sup>Micah 6:6,7) and much less under the Gospel dispensation, being abolished by the sacrifice of Christ; or this relates to what follows,

*to tread my courts?* in that unbecoming and hypocritical way they did, and with such wicked hearts and bloody hands. “Courts” are mentioned, because, as Kimchi observes, the Israelites stood in the courts of the Lord’s house, and did not go into the temple, only the priests.

**Ver. 13.** *Bring no more vain oblations*, &c.] As all such were, which were offered up without faith in Christ, in hypocrisy, and with dependence on them for pardon and atonement, and particularly when put an end to by the sacrifice of Christ; (see <sup><4199></sup>Matthew 15:9). The Targum renders it, “an oblation of robbery”; (see <sup><2818></sup>Isaiah 60:8)

*incense is an abomination to me*; instead of being of a sweet smell. This was burnt on the altar of incense, and put upon the sacrifices, (<sup><0208></sup>Exodus 30:1,7,8 <sup><0811></sup>Leviticus 2:1) was typical of prayer, (<sup><3510></sup>Psalms 141:2 <sup><4183></sup>Revelation 8:3) but now under the Gospel dispensation to be disused, and so disagreeable to God, that it is as if an idol was blessed, (<sup><2818></sup>Isaiah 66:3)

*the new moons*; the feasts kept on the first day of the month, at the appearance of the moon:

*and sabbaths*; observed every seventh day, every seventh year, and every seven times seventh year:

*the calling of assemblies*; or “the new moon and sabbath, do not call a congregation”. These assemblies called were the holy convocations on the seventh day sabbath, at the feasts of passover, pentecost, and tabernacles, at the blowing of the trumpets, and on the day of atonement, (<sup><0213></sup>Leviticus 23:3) &c. (<sup><0435></sup>Numbers 28:26 29:1,7,12). The words,

*I cannot away with* or “bear”, may be joined with the following word, “iniquity”; and the meaning is, that the Lord could not bear the iniquity that was in their hearts when they had their solemn assemblies and holy convocations:

*[it is] iniquity, even the solemn meeting*: or cessation from work on any of the above festivals; particularly the feast of weeks, or pentecost, was called *trx*[], “Atzareth”, by the Jews<sup>f31</sup>, the same word with this here<sup>f32</sup>.

“Do not go on to offer oblation of vanity; incense of abomination is it to me; [do not go on, I say], on the new moon, and sabbath, to call a convocation: I cannot [bear] iniquity, together with the most solemn congregation.”

**Ver. 14.** *Your new moons and your appointed feasts my soul hateth*, &c.] The Targum is,

“my Word abhorreth;”

the Messiah, the essential Word. These are the same as before.

*They are a trouble unto me*; as they were kept and observed, either when they should not, or in a manner unbecoming:

*I am weary to bear [them]*; because of the sins with which they made him to serve, (<sup><363A></sup>Isaiah 43:24).

**Ver. 15.** *And when ye spread forth your hands*, &c.] That is, in prayer, this being a prayer gesture: hence the Targum paraphrases it,

“and when the priests spread out their hands to pray for you.”

*I will hide mine eyes from you*; will not look upon them, nor regard their prayer; (see <sup><382D></sup>Lamentations 3:42)

*yea, when ye make many prayers*; as the Scribes and Pharisees did in Christ’s time, and thought to be heard for their much speaking, like the Gentiles, (<sup><407D></sup>Matthew 6:7)

*I will not hear*; so as to give an answer, or fulfil their requests: the reason follows,

*your hands are full of blood*; of the prophets of the Lord, of Christ and his followers, whom they put to death.

**Ver. 16.** *Wash ye, make you clean, &c.*] These two words are to be regarded as one, since they intend the same thing, and suppose the persons spoken to to be unclean, as they were, notwithstanding their legal sacrifices and ceremonial ablutions; and are designed to convince them of it, to bring



them to a sense of their inability to cleanse themselves, to lead them to inquire after the proper means of it, and so to the fountain of Christ's blood to wash in, which only cleanses from it:

*put away the evil of your doings from before mine eyes*; the exhortation is not barely to put away their doings, but the evil of them, and that not from themselves, but from before the eyes of God, from the eyes of his vindictive justice, which is only done by the sacrifice of Christ; and the use of this exhortation is to show the necessity of putting away sin to salvation, and the insufficiency of the blood of bulls and goats to do it, since, notwithstanding these, it remains untaken away; and to direct to the sacrifice of Christ, which effectually does it.

*Cease to do evil*; either from ceremonial works done with a wicked mind, or from outward immoralities, such as shedding innocent blood, oppressing the fatherless and widow, things mentioned in the context; it denotes a cessation from a series and course of sinning, otherwise there is no ceasing from sin in this life.

**Ver. 17.** *Learn to do well*, &c.] Which men are naturally ignorant of; to do good they have no knowledge; nor can they that are accustomed to do evil learn to do well of themselves; but the Lord can teach them to profit, and of him they should ask wisdom, and desire, under the influence of his grace, to learn to maintain good works for necessary uses, and particularly to do acts of beneficence to all men, and especially to the household of faith; and also, the following ones,

*seek judgment*; seek to do justice between man and man in any cause depending, without respect of persons:

*relieve the oppressed*; the poor that are oppressed by their neighbours that are richer and mightier than they, right their wrongs, and deliver them out of the hands of their oppressors<sup>f33</sup>:

*judge the fatherless*; do justice to them who have none to take care of them, and defend them:

*plead for the widow*; that is desolate, and has none to plead her cause.

**Ver. 18.** *Come now, and let us reason, together, saith the Lord*, &c.] These words stand not in connection either with the preceding or following, but are to be read in a parenthesis, and are thrown in for the

sake of the small remnant God had left among this wicked people, in order to comfort them, being distressed with sin. These, seeing their sins in their dreadful colours, and with all their aggravating circumstances, were ready to conclude that they were unpardonable; and, seeing God as an angry Judge, dared not come nigh him, but stood at a distance, fearing and expecting his vengeance to fall upon them, and therefore put away the promises, and refused to be comforted; when the Lord was pleased to encourage them to draw near to him, and come and reason with him: not at the bar of his justice; there is no reasoning with him there; none can contend with him, or answer him, one of a thousand; if he marks iniquity in strict justice, none can stand before him; there is no entering the lists with him upon the foot of justice, or at its bar: but at the bar of mercy, at the throne of grace; there the righteous may dispute with him from his declarations and promises, as well as come with boldness to him; and at the altar and sacrifice of Christ, and at the fountain of his blood: here sinners may reason with him from the virtue and efficacy of his blood and sacrifice; and from the Lord's proclamation of grace and mercy through him; and from his promises to forgive repenting and confessing sinners: and here God reasons with sensible souls from his own covenant promises and proclamations to forgive sin; from the aboundings of his grace over abounding sin; from the righteousness of Christ to justify, his blood to cleanse from sin, and his sacrifice to atone for it; and from the end of his coming into the world to save the chief of sinners: saying,

*though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Every sin is a transgression of the law, and hateful and abominable to God; no sin is venial in itself, but deserving of the wrath of God, and the curses of the law; all sin is mortal, the wages of it is death: but all are not alike; some are greater, others lesser; some are attended with aggravating circumstances, as when the persons that commit them have, besides the light of nature, also the law of Moses, or the Gospel of Christ; have had the advantage of a religious education; have sat under a Gospel ministry, and received much speculative light and knowledge; yea, have been under convictions of sin time after time, and yet have been ringleaders and encouragers of others in sin, guilty of very enormous crimes, which in themselves are comparable to "scarlet" and "crimson": and perhaps reference may be had to the sin of murder, since the persons, among whom these dwelt, their hands were full of blood; and may respect the crucifiers of Christ, among whom there were some

savingly convicted and converted. Moreover, they may be signified hereby on account of the effects of them, they defile men, provoke God to wrath, and, through the law, work wrath in their consciences; and may signify, that they are sins of a deep dye, and which have such a place in their hearts and consciences, that nothing can remove them but the blood of Christ: and besides are open, flagrant, and notorious to all, and especially to God; yet these, through the grace and blood of Jesus, become as white as wool and as snow: not that pardon of sin takes sin out of the hearts and natures of men, nor changes the nature of sin, or causes it to cease to be sin; but this is to be understood of the persons of sinners, who hereby are made so white, yea, whiter than this, (~~f30~~ Psalm 51:1) as they are considered in Christ, washed in his blood, and clothed with his righteousness, which is fine linen, clean and white; God, seeing no iniquity in them, has thus graciously dealt with them, and they being without fault, spot, or wrinkle, or any such thing. It was with respect to this Scripture that the Jews in later times were wont to tie a scarlet thread to the head of the scapegoat, when he was sent into the wilderness; though at first they fastened it to the door of the outward porch, and then to the door of the inward porch, and, if it turned white, it was a sign their sins were forgiven them, but, if not, otherwise<sup>f34</sup>; and it is owned by them, that it belongs to future time, the time of the Messiah<sup>f35</sup>.

**Ver. 19.** *If ye be willing and obedient*, &c.] The Targum adds, “to my Word”: the Word made flesh, and dwelling among them; who would have gathered the inhabitants of Jerusalem to his ministry, to attend his word and ordinances, but their rulers would not:

*ye shall eat the good of the land*; the land of Canaan; as the Jews held the possession of that land, before the times of Christ, by their obedience to the laws of God, which were given them as a body politic, and which, so long as they observed, they were continued in the quiet and full enjoyment of all the blessings of it; so, when Christ came, had they received, embraced, and acknowledged him as the Messiah, and been obedient to his will, though only externally, they would have remained in their own land, and enjoyed all the good things in it undisturbed by enemies.

**Ver. 20.** *But if ye refuse and rebel*, &c.] The Targum is, “and do not receive my Word”; the Messiah, when come, neither his person, nor his doctrines and ordinances:

*ye shall be devoured with the sword*; of the Roman armies, as they were under Titus Vespasian; (see <sup><4121></sup>Matthew 22:7 <sup><4194></sup>Luke 19:44)

*for the mouth of the Lord hath spoken [it]*; now, by Isaiah, as well as in former times, (<sup><4355></sup>Leviticus 26:25,33).

**Ver. 21.** *How is the faithful city become a harlot!* &c.] The city of Jerusalem, in which were the temple, and the pure worship of God, and was in the tribe of Judah, which ruled with God, and was very faithful with the saints when the ten tribes revolted, and fell in with the sin of Jeroboam; but now, in Isaiah's time, was become like a treacherous wife to her husband, unfaithful to the Lord, went after other lovers, committed spiritual adultery, that is, idolatry, with stocks and stones; and in the times of Christ were a wicked and an adulterous generation, corrupting the word and worship of God; (see <sup><4129></sup>Matthew 12:39) (<sup><4159></sup>Matthew 15:9)

*it was full of judgment*; strict justice was exercised privately between man and man, as well as in the public courts of judicature;

*righteousness lodged in it*; that is, righteous men, who walked in all the commandments of the Lord, and lived soberly, righteously, and godly; (see <sup><4183></sup>2 Peter 3:13)

*but now murderers*: of the prophets whom they stoned, who were sent unto them, and of the Lord Jesus Christ, of whom they were the betrayers and murderers; (see <sup><4237></sup>Matthew 23:37 <sup><4475></sup>Acts 7:52).

**Ver. 22.** *Thy silver is become dross*, &c.] Meaning either that such persons, who had the appearance of goodness, looked like genuine silver, were now become reprobate, and, as the wicked of the earth, like dross, (<sup><2150></sup>Jeremiah 6:30 <sup><4319></sup>Psalms 119:119) or that the word of God, which is as silver purified seven times, was now corrupted with false glosses and human traditions, which were as dross:

*thy wine mixed with water*<sup>f36</sup>; the wine of the divine word, which was mixed and blended with the inventions of men, as before; so the roof of the church's mouth, which is no other than the ministry of the word, is compared to the best wine, (<sup><2109></sup>Song of Solomon 7:9,11).

**Ver. 23.** *Thy princes [are] rebellious*, &c.] Stubborn and obstinate, refused to receive and acknowledge the Messiah; such were the Jewish rulers, civil and ecclesiastical, in the times of Christ.

*And companions of thieves:* who devoured widows' houses; made the temple, which was a house of prayer, a den of thieves; and took away the key of knowledge from the people, and would not suffer them to attend the ministry of the Gospel, (<sup><4113></sup>Matthew 21:13 23:13,14 <sup><215></sup>Luke 11:52)

*everyone loveth gifts, and followeth after rewards.* The Targum paraphrases it,

“everyone says to his neighbour, do me a favour in my cause, I will return “it” to thee in thy cause;”

and so justice was perverted:

*they judge not the fatherless;* that is, either they do not take their cause in hand at all, or, if they do, do not do them justice, but wrong them of their goods and estates, which, of right, belong to them:

*neither doth the cause of the widow come unto them;* there being no money to be got by undertaking it; see the case of the unjust judge, a picture of judges in those times, (<sup><218></sup>Luke 18:2,3).

**Ver. 24.** *Therefore, saith the Lord, the Lord of hosts, the mighty One of Israel,* &c.] All these names and titles, which are expressive of the majesty, power, and authority of God, are used to give the greater solemnity and weight to what follows; and to show that he is able to accomplish what he determines and threatens to do.

*Ah!* which is a particle, either expressive of grief at their wretched and miserable condition, or of indignation at their provoking sins and transgressions:

*I will ease me of mine adversaries;* or, “I will take comfort<sup>f37</sup> of” them, by destroying them; expressing the pleasure and satisfaction he should take in avenging his justice on them: they had been a trouble to him, and had wearied him with their sins, and now he will ease himself of them by removing them. The Targum is,

“I will comfort the city of Jerusalem;”

not taking the sense of the words:

*and avenge me of mine enemies;* the Jews, who were enemies to Christ and his Gospel, and would not have him to reign over them, and which was the

cause of the destruction of their city, temple, and nation; (see <sup><2194></sup>Luke 19:14,27,42-44).

**Ver. 25.** *And I will turn my hand upon thee*, &c.] The remnant, according to the election of grace, left in Jerusalem, (<sup><2009></sup>Isaiah 1:9) meaning not his afflicting hand, no, not even as a fatherly chastisement; though the Lord sometimes, by such means, purges away the iniquity of his people, as follows; (see <sup><2209></sup>Isaiah 27:9) much less his hand of wrath and vengeance, the lighting down of his arm, with the indignation of his anger; but his hand of efficacious grace in conversion, with which he plucks sinners as brands out of the burning; delivers them from the power of Satan; turns their hearts to himself; opens them, to attend unto and understand divine things; breaks them in pieces with the hammer of his word; works grace in them, and carries on the good work in their souls: all which is owing to his mighty hand of grace upon them, and to the exertions of the exceeding greatness of his power towards them. This was accomplished in part in the conversion of a large number of the Jews on the day of Pentecost, and afterwards; and will be more fully accomplished in the latter day, when that people shall turn to the Lord, in consequence of his hand of powerful grace being turned on them. The phrase is used of the display of divine grace and mercy, in (<sup><3107></sup>Zechariah 13:7)

*and purely purge away thy dross*; which the Targum rightly interprets of “ungodliness” or wickedness; it means the sins of converted ones, which, at conversion, they are purely purged from; not that sin, as to the being of it, is removed from them; that dwells in them, abides with them; and, like dross, is a heavy burden, a dead weight upon them, and will be while they are in this tabernacle, and makes them groan, being burdened; so far from it, that in their view it rather increases; they see the plague of their own hearts; and such innumerable swarms of corruption they never saw before; sin revives, and they die; but in conversion grace superabounds it, deluges over it, keeps down the force and power of it, so that it has not the dominion; the old man is put off concerning the former conversation, which ceases to be a series, a course of sinning: besides, through the sprinkling of the blood of Christ, which cleanseth from all the dross and filth of sin, the guilt is removed from the conscience, and perfect peace and full pardon take place; all iniquity is caused to pass from them, and they are clothed with change of raiment, the righteousness of Christ, by which they are justified from all things, and are pure, spotless, and without fault before the throne:

*and take away all thy tin.* The Targum also interprets this of iniquity, rendering it, “I will take away all thy sin”; but it is better to understand it of self-righteousness; which, as tin is of more worth than dross, and looks like silver; so this has the appearance of some good in it, and was what the Jews were fond of, trusted in, and depended on, and which they followed after, and endeavoured to establish and hold fast; but this in conversion is all taken away: the Lord, by his Spirit; convinces of the weakness and insufficiency of it, to justify in his sight; shows that it is not a righteousness, and will be of no service in that respect; yea, takes away these filthy rags, and clothes with the righteousness of Christ; causes the soul to drop and renounce its own righteousness, and put on that; and not only to renounce works before conversion, but all after it, as a profession of religion, subjection to Gospel ordinances, and all works, though done in faith, and in a right manner; a glaring instance we have of all this in one of that little remnant, the Apostle Paul, (<sup><5086></sup>Philippians 3:6-9). Moreover, by “dross” and “tin”, or “tins”, in the plural number, may be meant persons; wicked and profane men, by the former, who should be put away like dross, (<sup><4819></sup>Psalm 119:119) and self righteous persons, by the latter; who shine like silver, make a show of religion, appear outwardly righteous; but these, as well as the other, should be separated from the people of God, when the precious and the vile should be distinguished.

**Ver. 26.** *And I will restore thy judges as at the first,* &c.] This refers not to the times after the Babylonish captivity, when the Jews had judges and rulers, such as Zerubbabel and Nehemiah, as they had in the times of Moses, Joshua, and the judges, or as in the times of David and Solomon; but it refers, as Kimchi observes, to the times of the Messiah; and is true of the apostles of Christ, who were set on twelve thrones, had power and authority from Christ to preach his Gospel, and to judge the twelve tribes of Israel in a doctrinal way, (<sup><4028></sup>Matthew 19:28) for which they were abundantly qualified, having the spirit of counsel and of judgment resting upon them, as the prophets of old; and will be again verified in the ministers of the Gospel, at the time of the Jews’ conversion, when the watchmen shall see eye to eye, have a clear discerning and judgment of things as at the first, (<sup><2508></sup>Isaiah 52:8)

*and thy counsellors as at the beginning;* which is to be understood of the same persons; the apostles at Jerusalem gave advice and counsel in matters of difficulty, and were consulted on special occasions, of which there is an instance in (<sup><4450></sup>Acts 15:1-41) and ordinary ministers of the word are

qualified, and especially will be in the latter day, to give advice both to sensible sinners, inquiring the way of salvation, and to saints when under desertion, and have lost their beloved, or have any matters of difficulty upon them, whether with respect to faith or practice.

*Afterward thou shall be called the city of righteousness:* when many shall be converted through the hand of the Lord turned upon them, and become incorporated into a church state, and having the apostles and other ministers of the Gospel among them, with proper officers over them, as the first Christian church at Jerusalem had; and the members of it were righteous persons, such as were justified by the righteousness of Christ, and lived righteously, walking in the ordinances of the Lord, and as became the Gospel of Christ, and will be the case of the churches of Christ in the latter day:

*the faithful city;* to Christ, his Gospel, ordinances, and one another, as the first Christians at Jerusalem were; (see <sup><4422></sup>Acts 2:12 4:32,33). A true church of Christ is a congregation of faithful men, who keep the ordinances as they were delivered; stand first in the faith of the Gospel; take care that the laws of Christ's house are put in execution; and do not suffer sin upon one another, nor bear them that are evil, whether in doctrine or practice; and which in the latter day will be the case of the churches of Christ in a remarkable manner, when they will justly bear this character.

**Ver. 27.** *Zion shall be redeemed with judgment,* &c.] The blessing of redemption by Christ is the source and foundation of the other blessings of grace, before mentioned, the little remnant are favoured with, as justification, pardon of sin, and conversion, (<sup><2018></sup>Isaiah 1:18) (<sup><2025></sup>Isaiah 1:25,26 44:22 53:10,11 <sup><3808></sup>Zechariah 10:8) it is of a spiritual nature; the redemption of the soul is a deliverance from the captivity of sin, Satan, and the law, and is plenteous and eternal; the objects of redeeming grace are "Zion"

*and her converts;* not the world, but the church is redeemed by Christ; for by Zion is meant, not a place, but people, even the church and people of God, who frequently bear the name of Zion in this prophecy, and in other passages of Scripture, both of the Old and of the New Testament; (see <sup><3914></sup>Isaiah 49:14 <sup><5822></sup>Hebrews 12:22) compared to Mount Zion for its height and holiness; for being the object of God's love, the instance of his choice, the place of his habitation; where his worship is, he grants his presence, and distributes his blessings; for its being a perfection of beauty, the joy of the



whole earth, well fortified and immovable: and the redemption of the church by Christ is

*with judgment*; with the judgment and vengeance of God on Christ, and through the condemnation of him as her Head and representative; with the judgment of God, which is according to truth, in whose judgment she is truly redeemed by the blood of Christ, and really delivered from her bondage, according to his justice and holiness, which are glorified by it: but here the redemption of Zion seems to mean a more glorious state of the church, a restoration of her to her former glory, or to a greater, which will be in the latter day, and may be discerned as drawing near by the signs of the times fulfilling, (<sup><4213></sup>Luke 21:28) whereby the truth and faithfulness of God, in his promises concerning it, will be honoured, and he will appear to be a God of judgment:

*and her converts with righteousness*; so called, not because converted by the church, for conversion is God's work, and not man's; no man can effect his own conversion, he is passive in it; nor can any others, not their nearest friends and relations; they can only pray for it, as Abraham did for Ishmael, and bring them under the means; nor are ministers sufficient, only instruments of conversion neither Zion's ministers nor members can convert one sinner: but they are so called, either because converted "in" her, through the ministry of the word as a means, preached in the midst of her, (<sup><4875></sup>Psalms 87:5) or because converted "to" her, (<sup><2305></sup>Isaiah 60:5) being made to submit to the ordinances of the church, and to join themselves to it. "Converts" are the objects of redemption by Christ; all that are redeemed are, sooner or later, converted; and all that are converted are redeemed; and the redemption of them by his blood is consistent "with" the "righteousness" of God; for hereby sin is fully condemned and punished; the justice of God has all its demands, and the law is completely fulfilled; and so the end of God is answered, which is to declare his righteousness by it. Moreover, in the latter day, when there, will be a redemption and deliverance of the church out of all her troubles and distresses, her converts will manifestly appear to be all righteous, being justified with the spotless righteousness of Christ, (<sup><2302></sup>Isaiah 60:21).

**Ver. 28.** *And the destruction of the transgressors and of the sinners [shall be] together, &c.]* Of the beast and false prophet, of the followers of antichrist, the man of sin, who are transgressors of the law of God, and sinners against the Lord; the destruction of these, or the breaking of them

into shivers, as the word <sup>f38</sup> signifies, (see ~~4127~~ Revelation 2:27) will be at the time of Zion's redemption, and make a part of it; and it shall be all at once and together; these sinners will be all together consumed out of the earth, and these wicked antichristian ones will be no more in it, (~~1445~~ Psalm 104:35 ~~688~~ Revelation 18:8)

*and they that forsake the Lord*; his word, his worship and ordinances; as the Papists have manifestly done, by setting up their own unwritten traditions against the word of God, by adulterating his ordinances, and introducing new ones, and by worshipping images of gold, silver, brass, and wood;

*wherefore they shall be consumed*; with the breath of Christ's mouth, and with the brightness of his coming, (~~518~~ 2 Thessalonians 2:8).

**Ver. 29.** *For they shall be ashamed of the oaks which ye have desired, &c.*] Though there is a change of persons in the words, the same are intended; and design such, who being convinced of the idolatries of the church of Rome they have been fond of, and delighted in, will be ashamed of them, and relinquish them, and come out of Babylon a little before the destruction of it; for under oaks, and such like green trees, idolatry used to be committed, to which the allusion is; (see ~~412~~ Jeremiah 2:20 3:6) and so the Targum interprets it of "trees of idols"; that is, under which idolatry was practised:

*and ye shall be confounded for the gardens ye have chosen*; where also idolatrous practices were used, (see ~~218~~ Isaiah 65:3 66:17) and so the Targum paraphrases it,

“and ye shall be ashamed of the gardens of idols, from whom ye have sought help.”

The sense is the same as before; unless both clauses should rather be understood of the destruction of sinners, before spoken of, who at that time will be filled with shame and confusion, they in vain praying to their idols for help; which sense the following words incline to.

**Ver. 30.** *For ye shall be as an oak whose leaf fadeth, &c.*] Shall be stripped of all their dependencies and self confidence, and be as naked and as bare as an oak that has cast its leaves; or thus, in a way of just retaliation, since they have desired oaks, and sacrificed under them, they

shall be like them as in the wintertime, stripped of all their riches, honour, substance, and desirable things; (see <sup><6682></sup>Revelation 18:12-19)

*and as a garden that hath no water*; in which the herbs and plants are dried up and withered: it signifies the uncomfortable condition such shall be in, as before.

**Ver. 31.** *And the strong shall be as tow*, &c.] <sup>^</sup>wsj h, “that strong one”, who is eminently so; the little horn, whose look is more stout than his fellows, (<sup><2071></sup>Daniel 7:20) the beast who had great power and authority given by the dragon, (<sup><6632></sup>Revelation 13:2,4,7) who shall be cast alive into the lake of fire; when he will be like tow in those devouring flames, easily, quickly, and irrecoverably consumed, (<sup><2071></sup>Daniel 7:11) (<sup><6621></sup>Revelation 19:20)

*and the maker of it as a spark*, or “his work”; so the Targum,

“and the work of their hands shall be as a spark of fire;”

or like the embers and ashes of a coal, which are blown away and lost at once: so antichrist, and all his evil works, as well as all his evil workers under him, will be entirely consumed: or, as it may be rendered, “he that wrought him”: that is, Satan, for his coming is after the working of Satan; he has his seat, power, and authority, from the dragon, the old serpent, and the devil, and may be truly called a creature of his, (<sup><5309></sup>2 Thessalonians 2:9)

*and they shall both burn together*; both the pope and the devil in the lake of fire and brimstone, into which they will both be cast, (<sup><6600></sup>Revelation 20:10)

*and none shall quench [them]*; that fire will be unquenchable and everlasting; they will be tormented for ever and ever, and so will all the worshippers of the beast, (<sup><4054></sup>Matthew 25:41 <sup><4094></sup>Mark 9:44 <sup><6641></sup>Revelation 14:11 20:10). The Chaldee paraphrase is,

“so the wicked shall be consumed, and their evil works, and there shall be no mercy upon them.”

# CHAPTER 2

## INTRODUCTION TO ISAIAH 2

This chapter contains a vision or prophecy of the enlargement of Christ's kingdom and interest, and of the glory of his church in the latter day, by the calling of the Gentiles, and the numerous conversions of them to it, and of the abolition of idolatry, and the destruction of the antichristian party. The inscription to it is in (~~231B~~ Isaiah 2:1) the prophecy itself follows; the date of it is the last days; the subject matter of it, the kingdom, interest, and church of Christ, signified by the mountain of the Lord's house; its glorious estate is expressed by its establishment on the mountains; by its exaltation above the hills; and by the great numbers that should flock to it, and should encourage one another to go up to it, in order to learn the ways of God, and walk in them; the means of which is the Gospel preached, that should go out of Jerusalem; the effect of that is peace among the nations: hence the house of Jacob is exhorted to walk in the light held forth by it, (~~231B~~ Isaiah 2:2-5) and then the reasons are given of God's rejecting and forsaking some that bear the Christian name, called the house of Jacob; namely, their Heathenish superstition, idolatry, covetousness, and confidence in their riches; who are sarcastically called upon to hide themselves in the rocks for fear of the Lord, (~~231B~~ Isaiah 2:6-10) when the judgments of God are denounced on the proud and lofty, comparable to cedars, oaks, mountains, hills, high towers, fenced walls, and ships of the ocean, at which time, Christ, and he alone, will be exalted, and idolatry utterly abolished; the consequence of which will be the utmost dread and terror to all idolaters, (~~231B~~ Isaiah 2:11-21) and the chapter is concluded with an exhortation to such to cease from the man of sin, and have him in no account, (~~231B~~ Isaiah 2:22).

**Ver. 1.** *The word that Isaiah the son of Amoz saw, &c.*] That is, the vision which he saw, for a new one here begins, though agreeable to what goes before; or the prophecy of future things, which he had given to him in a visionary way. The Targum paraphrases it,

“the word of prophecy, which Isaiah, the son of Amoz, prophesied:”

or the thing, the “decree”, as some choose to render it, the purpose of God concerning things to come, which was revealed to the prophet, and he here declares:

*concerning Judah and Jerusalem*; the church and people of God, and what should befall them and their enemies in the latter day: this inscription stands for this and the three following chapters.

**Ver. 2.** *And it shall come to pass in the last days*, &c.] The days of the Messiah, as Aben Ezra rightly interprets it; and it is a rule laid down by Kimchi and Ben Melech, that wherever the last days are mentioned, the days of the Messiah are intended. The days of the Messiah commenced in the latter part of the Old Testament dispensation, or Jewish world, towards the close of their civil and church state, at the end of which he was to come, (~~scrib~~Habakkuk 2:3) and accordingly did, which is called the end of the world, and the last days; that is, of that state, (~~scrib~~Hebrews 1:2 9:26 ~~scrib~~1 Corinthians 10:11) and ushered in the world to come, or Gospel dispensation, which is properly the days of the Messiah, reaching from his first to his second coming; the first of which were the times of John the Baptist, Christ and his apostles; the latter days of that dispensation take in the rise and reign of antichrist, (~~scrib~~1 Timothy 4:1-3) the last days of it are those which bring in the perilous times, the spiritual reign of Christ, and the destruction of antichrist, and which will precede the personal coming of Christ, (~~scrib~~2 Timothy 3:1-5 ~~scrib~~2 Peter 3:4,5) and these are the days here referred to.

*[That] the mountain of the Lord's house shall be established in the top of the mountains*; by “the mountain” of the Lord’s house is meant, not Mount Moriah, on which the temple was built, as Kimchi interprets it; nor the temple itself, as the Targum; though in the last days of it, and at the first coming of the Messiah, that had a greater glory than ever it had before, through the personal presence of Christ in it; through the effusion of the Holy Spirit upon the apostles there, on the day of Pentecost; and through the Gospel being first preached here by Christ and his apostles, from whence it went forth into all the world, as is afterwards predicted it should; but the kingdom of Christ, which is his church, is here designed; called “the Lord’s house”, because of his building, and where he dwells, and which he will at this time beautify and glorify; the materials of it are lively stones, or true believers; laid on Christ the foundation, into which there is no right entrance but through faith in him, who is the door, and where is plenty of

provisions; the pillars and beams of it are the ministers of the Gospel, and its windows are the ordinances: here Christ is as a Son over his own house; he is the Master of it, the High Priest and Prophet in it; and his servants are the stewards of it, to give to everyone their portion; and happy are they that have a name and a place in it: and it is called “the mountain”, in allusion to Mount Zion, on which the temple stood; because of its immovableness, being secured in the everlasting and electing love of God, and in the unalterable covenant of grace, founded on the Rock Christ, and guarded by the mighty power of God. This is “established in the top of the mountains”; in Christ, who is higher than the kings of the earth, signified by mountains, (~~4709~~ Revelation 17:9,10) who is the Head of all principality and power; not in their first head, or in themselves, is the establishment of the saints, but in Christ, (~~4702~~ 2 Corinthians 1:21) he is the stability of their persons, of their grace, and of their life, spiritual and eternal. Here it seems to denote the superiority of the kingdom and interest of Christ to all civil and religious states; the settlement and security of it; its standing above them, and continuance when they shall be no more, even all antichristian states, both Papal, Pagan, and Mahometan, (~~4709~~ Revelation 16:19,20 19:20 ~~4704~~ Daniel 2:44)

*and shall be exalted above the hills*; Mount Zion is above Mount Sinai, or the Gospel dispensation is preferable to the legal one. It is an observation of Jarchi, that it shall be exalted by a greater sign or miracle that shall be done in it than was done in Sinai, Carmel, and Tabor; the law was given on Sinai, and many wonders wrought; but on Zion the Messiah himself appeared, and his Gospel was published, and miracles wrought by him. And in the latter day, when Christ, and he alone, shall be exalted, as he will at the time this prophecy refers to, (~~4721~~ Isaiah 2:11,17) the church will be exalted; the glory of the Lord will be risen upon her; the interest of Christ will exceed all other interests; his religion will be the prevailing one; the kingdoms of this world will become his; and his dominion will be from sea to sea, and from the rivers to the end of the earth. This may also denote the visibility of the kingdom and church of Christ; it will be as a city on a hill; and however obscure the church is now, being in the wilderness, it will at this time be visible to all:

*and all nations shall flow unto it*; that is, many out of all nations shall be converted, and come freely and willingly to join themselves to the church of Christ; they shall come in great numbers, in company together, and that continually, like flowing streams; they shall first flow to the Lord, and to

his goodness, and then to his church and ordinances; (see <sup><2304></sup>Isaiah 60:4,5,11 <sup><3612></sup>Jeremiah 31:12).

**Ver. 3.** *And many people shall go and say, &c.*] This is a prophecy of the numerous conversions among the Gentiles in the latter day, and agrees with (<sup><3080></sup>Zechariah 8:20-23) and even the author of the old Nizzachon <sup><39></sup> interprets it of the gathering of the people to the Messiah.

*Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob;* the church of Christ, so called; (see Gill on “<sup><2100></sup>Isaiah 2:2”). This expresses the concern that truly gracious souls have for the house of God, and his worship in it; they go up to it, considering it both as their duty and their privilege; and which they do frequently and constantly, with much spiritual pleasure, though sometimes with difficulty, finding their account in it, and knowing it is for the glory of God; and not content with so doing themselves, they encourage others to do so likewise; either professors of religion with them, who are negligent and backward through a spirit of slumber and slothfulness on them; through lukewarmness, coldness, and leaving their first love; through an over love to the world, and the things of it; and through a vain conceit of themselves, as being as knowing as their teachers, or wiser than they: or else such who have made no profession, who are quite ignorant of divine things, these they endeavour to bring with them, out of love to their souls, that they may be under the means of grace, in order to their conversion; and such as are inquiring the way to Zion, with their faces toward it, these they encourage to join with them in holy fellowship; and in all they set an example by a constant attendance themselves; they do not stir them up to go alone, either one or other, but propose to go with them. (see <sup><1020></sup>Psalms 122:1)

*and he will teach us of his ways:* that is, the Lord the God of Jacob, the covenant God and Father of his church and people, who often in this prophecy go by the name of Jacob; he is the teacher, and there is none teacheth like him; and happy are they who are taught of God, and who have heard and learnt of the Father, and come to Christ: he taught men by his Son, when here on earth; who was a teacher that came from God, taught the way of God in truth, and with authority, as the Scribes and Pharisees did not: and then by his Spirit, sent after him to teach all things, and bring all things to remembrance; and since by his apostles and ministers, who have gifts, and a commission to teach men; though all human teachings are of no avail, without a divine blessing, unless

accompanied with the anointing, which teacheth all things; and which will be abundantly bestowed in the latter day, when all the children of Zion, and that come to the house of the Lord, will be taught of God. Kimchi says, the teacher here is the King Messiah; the “us” to be taught are Gentiles, aliens from the commonwealth of Israel, and strangers to the covenants of promise, whom Christ, under the Gospel dispensation, has given his ministers a commission to teach; and here design such as are humble souls, and sensible of their ignorance, and who know something of Christ, and believe in him; yet, as they know but in part, they desire to know more. The things taught them are the “ways” of the Lord; his ways of love, grace, and mercy, in the salvation of men; the steps he took in eternity towards it, by consulting and contriving the best method of it, forming it in his Son, and agreeing with him in covenant about it, and choosing the persons in him he designed to save: and also his goings forth in time, by sending his Son into this world, to obtain salvation for them, and his Spirit into their hearts, to apply it to them; likewise the ways which he prescribes and directs his people to walk in, such as the ordinances of the Gospel, and every path of duty: and the place where these are taught is the church of God, and to this school all that desire to learn should go; and there is ever something more and more of these ways to be learnt; for they are not all learnt at once, only part of his ways; and it is but a small portion, we know of these in the present state, which God has taken in order to bring about our salvation.

*And we will walk in his paths;* in Christ, the way, by faith, and in all his ordinances and paths of duty, according to the rule of his word; in imitation of him, and as he walked; in a dependence on his wisdom, grace, and strength, continuing therein; for walking is a progressive motion, and designs a series and course of obedience and perseverance in it:

*for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;* by which is meant the law or doctrine of the Messiah, (<sup><2304></sup>Isaiah 42:4) for the Hebrew word **hrwt** signifies any doctrine, and so the evangelical one, the law or doctrine of faith, of justification by faith in Christ’s righteousness, (<sup><817></sup>Romans 3:27,28) together with all other doctrines of the same kind; called the “word of the Lord”, which the Lord Christ is the author, preacher, sum, and substance of; the word of righteousness, peace, reconciliation, life, and salvation by him. This first began according to his commission and direction to be preached at Jerusalem, and from thence it went forth into all the world; and it is in



Zion, in the church of God, it is now preached, and will be more clearly and fully in the latter day; and so is an argument and an encouraging reason to engage persons to go up thither and hear it.

**Ver. 4.** *And he shall judge among the nations,* &c.] Or, “it shall judge”; either the mountain of the Lord’s house, as Abarbinel thinks, that is, the church; for in the spiritual reign of Christ, in the latter day, the judgment shall be given to the saints of the most High, and they shall possess the kingdom; the power of civil government will be in their hands, and they shall judge the world; for kings will then be nursing fathers to them, and queens nursing mothers. Or the law and word of the Lord, the Gospel, which judges men now, and declares who are condemned, and who are not; and will judge them at the last day: or, “he shall judge”, that is, the Messiah, as Aben Ezra, Kimchi, and Ben Melech interpret it; he shall be King over all the earth; the kingdoms of this world will become his, and his dominion will be from sea to sea, and from the rivers to the end of the earth:

*and shall rebuke many people;* either the church shall rebuke by her ministers, whose work it is to reprove and rebuke for and to convince of both immorality and error; or, the word preached by them, which is the means of the conviction and conversion of sinners; or, Christ by his Spirit, whose office it is to reprove and convince the world of sin, righteousness, and judgment. It is a prophecy of numerous conversions among the Gentiles, in the latter day:

*and they shall beat their swords into ploughshares, and their spears into pruning hooks:* instruments of war shall be no more used, but shall be turned into instruments of husbandry, much more advantageous and useful to mankind.

*Nation shall not lift up sword against nation, neither shall they learn war any more.* This clearly proves that this prophecy belongs to future times; for this has never yet had its accomplishment in any sense; not in a literal sense; for though there was an universal peace all the world over, at the birth of Christ, in the times of Augustus Caesar, yet there afterwards were, as our Lord foretold there would be, wars, and rumours of wars, and nation should rise against nation, and kingdom against kingdom, and so it has been, more or less, ever since; nor in a spiritual sense, for though Christ has made peace by the blood of his cross, and came and preached it by his ministers, and wherever the Gospel of peace takes place, it makes

men of peaceable dispositions, and reconciles them, as to God and Christ, and the way of salvation by him, so to one another; and it is peace saints are called to, and, when grace is in exercise, it rules in their hearts; and yet there have been sad contentions and quarrels among the people of God, and which yet still continue; but in the latter day glory, or spiritual reign of Christ, this prophecy will be fulfilled in every sense; for after the hour of temptation is over, that shall try all the earth, after the slaying of the witnesses and their rising, after the battle at Armageddon, when the beast and false prophet will be taken and cast alive into the lake of fire, there will be no more wars in the world, nor any persecution of the saints; and then will the peaceable kingdom of Christ appear, and all his subjects, and the members of his church, will live in the utmost unity and harmony together; they shall no more envy and vex one another; and of this peace there will be no end, (<sup><4970></sup>Psalm 72:7 <sup><2107></sup>Isaiah 9:7 11:6-8,13) these words are applied to the times of the Messiah, both by ancient<sup>f40</sup> and modern<sup>f41</sup> Jews.

**Ver. 5.** *O house of Jacob, &c.*] This is either an exhortation of the prophet to the men of his generation, to attend to the light of the law, which the Lord had given them, as Aben Ezra and Kimchi; or rather, as the Targum and Jarchi suggest, an exhortation of the nations to the people of Israel, and are indeed the words of the converted Gentiles to the people of the Jews, being concerned for their conversion and spiritual welfare, as will appear in the latter day; when they will not only encourage one another to go up to the house of the Lord, as in the preceding verses, but will be very solicitous that the Jews, the posterity of Jacob, share with them in all that light and glory that shall be risen upon Zion; as follows:

*come ye, and let us walk in the light of the Lord;* meaning either Christ, in whom the light of the knowledge of the glory of God is given, and the glory of all the perfections of the divine nature is displayed; who is that light that dwells with the Lord, was sent forth by him, and came into this world as the light of it, and is given for a light to the Gentiles, as well as the glory of the people of Israel; and who is the author of all light; of corporeal light, in the first creation; of the sun, moon, and stars; of the light of nature in every man; of the light of the Gospel of the grace of God; of the spiritual light of grace in the hearts of his people; and of the light of eternal glory: or else the Gospel is intended, called the light of the glorious Gospel of Christ, (<sup><4004></sup>2 Corinthians 4:4) by which some are only notionally enlightened, and some spiritually and savingly, when it is attended with the spirit of wisdom and revelation in the knowledge of Christ: or rather, the

light of the latter day glory, which includes the other two; when Christ and his Gospel will be more clearly revealed and seen, not only by the watchmen, who will see eye to eye, but by all the saints; when the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days, and the whole earth shall be lightened with its glory, (<sup>2316</sup>Isaiah 30:26 <sup>6801</sup>Revelation 18:1) and to “walk” in this light, as it respects Christ, is to walk by faith in him, to go on in believing views of him, and to walk in imitation of him, and as he directs; and as it respects the Gospel, it is to embrace it, profess it, hold it fast, and hold it forth; and to walk as that prescribes and guides, and as becomes it; and to walk as children of the light, wisely and circumspectly; worthy of the calling of God, of the grace he calls by, and the kingdom he calls to: and to walk in the light of the latter day glory is to enjoy it, and share in all the blessings of it, with perseverance therein, through the grace of God; and such walking is pleasant and comfortable; such shall have the communion of God and Christ, and fellowship one with another, and at last enjoy the light of life. (<sup>6182</sup>John 8:12 12:35,36 <sup>6007</sup>1 John 1:7 <sup>6223</sup>Revelation 21:23,24)

**Ver. 6.** *Therefore thou hast forsaken thy people, the house of Jacob, &c.*] These words contain a reason of the divine conduct, in calling the Gentiles, and rejecting the Jews, because of the sins of the latter hereafter mentioned; though some, as the Targum and R. Moses, refer this to the Israelites; and read, “because ye have forsaken”, &c. and interpret it of their forsaking the Lord, his worship, and his law. What is hereafter said does not agree with the Jews, literally understood, neither in the times of Isaiah, nor when they returned from Babylon, nor in the times of Christ, nor since the destruction of Jerusalem, or in the latter day, a little before their conversion; for after the Babylonish captivity they were not given to idolatry, nor did they abound in riches, and much less since their dispersion among the nations; nor will this be their case in the latter day: wherefore Kimchi applies the whole to the times of Solomon, when the land abounded with gold and silver, with horses and chariots, and with idolatry also, in the latter part of his life: but it seems best to interpret this of antichrist and his followers, who call themselves the people of God, and the house of Jacob, say they are Jews, but are not, and are of the synagogue of Satan; and are therefore rejected of the Lord, and will be given up to utter ruin and destruction, for the evils found in them, hereafter charged with.

*Because they be replenished from the east*, or “more than the east”<sup>f42</sup>; than the eastern people, the Syrians and Chaldeans; that is, were more filled with witchcrafts and sorceries than they, as Kimchi explains it; of the sorceries of the Romish antichrist, (see <6602>Revelation 9:21 18:23) the words may be rendered, “because they be full from of old time”<sup>f43</sup>; or, as of old, or more than they were of old; namely, fuller of idols than formerly; so the Targum paraphrases it,

“because your land is full of idols, as of old;”

and so Rome Papal is as full of idols, or fuller, than Rome Pagan was. Some, as Aben Ezra, understand this of their being filled with the wisdom of the children of the east, (<1093>1 Kings 4:30) and others of the riches of the east:

*and [are] soothsayers like the Philistines*: who were a people given to divination and soothsaying, (<982>1 Samuel 6:2) and some of the popes of Rome have studied the black art, and by such wicked means have got into the Papal chair; for under this may be included all evil arts and fallacious methods, by which they have deceived themselves and others:

*and they please themselves in the children of strangers*; being brought into their convents, monasteries, and nunneries; the priests and nuns vowing celibacy and virginity, and contenting themselves with the children of others: or they love strange flesh, delight in sodomitical practices, and unnatural lusts with boys and men; wherefore Rome is called Sodom and Egypt, (<6618>Revelation 11:8) or they content and delight themselves in the laws, customs, rites, ceremonies, and doctrines of other nations; many of the Gentile notions and practices being introduced into the faith and worship of the church of Rome; wherefore the Papists go by the name of Gentiles, (<6612>Revelation 11:2-18). The Targum is,

“and they walk in the laws of the people,”

or study strange sciences, and not the statutes and laws of God; so some interpret it, as Ben Melech observes, and who also mentions another sense some give, that they please themselves in images they renew daily.

**Ver. 7.** *Their land also is full of silver and gold*, &c.] Procured by pardons, indulgences, masses, praying souls out of purgatory, tithes, annates, Peter’s pence, &c.

*neither [is there any] end of their treasures*; laid up in the pope's coffers, in their churches, monasteries, and convents:

*their land is also full of horses, neither [is there any] end of their chariots*; for the cardinals, archbishops, bishops, &c. to ride on and in. Horses and chariots are mentioned among the wares and merchandise of Rome, in (~~66813~~ Revelation 18:13).

**Ver. 8.** *Their land also is full of idols*, &c.] Of the Virgin Mary, and of saints departed, whose images are set up to be worshipped in all their churches, and had in private houses:

*and they worship the work of their own hands, that which their own fingers have made*; namely, idols of gold, silver, brass, wood, and stone, (~~66810~~ Revelation 9:20).

**Ver. 9.** *And the mean man boweth down, and the great man humbleth himself*, &c.] Both high and low, rich and poor, bow down unto, humble themselves before, and worship idols made by the hands of men: the words for the "mean man" and "the great man" are *ῥαδα* and *ῥα*, "Adam" and "Ish"; and which are also interpreted by Jarchi of little or mean men, and of princes and mighty ones:

*therefore forgive them not*; their sins of soothsaying, covetousness, and idolatry; and such that worship the beast and his image shall not be forgiven, but drink of the wine of divine wrath, and be tormented with fire for ever and ever, (~~66849~~ Revelation 14:9-11). These are either the words of the prophet to the Lord representing the church, and imprecating evils on antichristian worshippers; or of the angel to the Christian powers, exhorting them not to spare Babylon, (~~66816~~ Revelation 18:6,7) some refer these words to the mean and great men bowing down and humbling themselves, and read them in connection with them thus, "and lifts not up unto them"; that is, the head or soul; so Aben Ezra, who also observes, that the word "earth" may be wanting, and supplied thus, "and the earth shall not bear them"; they shall be destroyed from off it, both the idols and the worshippers of them. (see ~~9106~~ Psalm 10:16 104:35).

**Ver. 10.** *Enter into the rock, and hide thee in the dust*, &c.] As it was when Rome Pagan was destroyed, the kings, princes, and freemen called to the rocks to fall on them and hide them, (~~66815~~ Revelation 6:15,16) so it will be at the downfall of Rome Papal, when the kings and merchants of the

earth, who have been concerned therewith, will stand afar off, as for fear of her torment, (<sup>6180</sup>Revelation 18:10,15)

*so for fear of the Lord, and for the glory of his majesty*; lest he should pour out his wrath and vengeance upon them, and be a consuming fire to them, before whose glory and majesty they will not be able to stand; for this is to be understood not of a filial reverence of God, but of a servile fear of punishment; and these words are sarcastically said, suggesting that rocks and mountains will be no protection or security for them.

**Ver. 11.** *The lofty looks of man shall be humbled, &c.*] Particularly of the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, assuming that to himself which belongs to God; looking down with contempt upon, and behaving haughtily and insolently to all below him; blaspheming the name of God, his tabernacle, and them that dwell in heaven; he shall be humbled, consumed, and destroyed with the breath of Christ's mouth, and the brightness of his coming, (<sup>5104</sup>2 Thessalonians 2:4,8)

*and the haughtiness of man shall be bowed down*; of the followers of antichrist, who have boasted of their wisdom and knowledge, of their number, power, greatness, and authority, of their wealth and riches, and of their merits and works of supererogation; their pride will now be stained, and all their glory laid in the dust:

*and the Lord alone shall be exalted in that day*: in his divine Person, and in all his offices, and especially in his kingly office; he shall be King over all the earth, the kingdoms of this world will become his, he shall be the one Lord, and his name one, (<sup>340</sup>Zechariah 14:9) (<sup>6115</sup>Revelation 11:15) this will be in the spiritual reign of Christ, in the latter day, or last day of the Gospel dispensation, when the church will be exalted, as in (<sup>2104</sup>Isaiah 2:2) and in the personal reign of Christ it will still more appear, that he, and he alone, will be exalted by and among his people, among whom his tabernacle will be, for then he will have no rivals; not only all rule, power, and authority among men, will be put down, and the beast and false prophet will have been cast alive into the lake of fire; but Satan, the god of this world, will be taken and bound, and cast into the bottomless pit, and so remain during the time of Christ's thousand years' reign with his saints on earth: this passage is referred by the Jews<sup>f44</sup> to the end of the six thousand years the world according to them shall stand.

**Ver. 12.** *For the day of the Lord of hosts, &c.]* Which is peculiarly his, which he has fixed and appointed, and in which there will be a great display of the glory of his power and grace: this

*[shall be] upon every [one that is] proud and lofty, and upon every [one that is] lifted up, and he shall be brought low;* either the day of his mighty power and efficacious grace shall be upon them to convert them; when they who thought themselves in a good estate, rich, and standing in need of nothing, shall now perceive themselves to be in a very poor, wretched, and miserable one; and when such who have trusted in and boasted of their own righteousness, and despised others, and would not submit to the righteousness of Christ; shall now renounce their own, and gladly embrace his; and when those who prided themselves with their free will, strength, and power, will now find that they can do nothing of themselves, and without Christ, his Spirit and grace; and such, who fancied that their own right hand could save them, will now see that there is salvation in no other but Christ, and will prostrate themselves before him, and seek unto him alone for peace, pardon, righteousness, and eternal life: or else this means the day of the Lord's vengeance on his proud and haughty enemies, who would not have him to reign over them; these shall be as stubble, when the day of the Lord, which will burn like an oven, will consume and destroy them, (<sup>3048</sup>Malachi 4:1).

**Ver. 13.** *And upon all the cedars of Lebanon [that are] high and lifted up, &c.]* That is, upon the kings of the earth, who have committed fornication with Babylon, and will join with the beast and false prophet in making war with the Lamb. So the Targum, Jarchi, and Kimchi, interpret it of the kings of the nations, mighty and strong:

*and upon all the oaks of Bashan;* nobles, princes, governors of provinces, as the same writers explain the words, oaks being inferior to cedars: the day of the Lord will be upon these, and their destruction come on at the battle of Armageddon, (<sup>6698</sup>Revelation 19:18-21).

**Ver. 14.** *And upon all the high mountains, and upon all the hills [that are] lifted up.]* By which may be meant either kingdoms and cities belonging to the Roman jurisdiction, or churches and monasteries, and such like religious houses, and the dissolution of them. (see <sup>6661</sup>Revelation 16:20).

**Ver. 15.** *And upon every high tower, and upon every fenced wall.*] Which may signify everything that serves to support and defend the antichristian hierarchy, particularly the secular powers. The Targum paraphrases it,

“and upon all that dwell in a high tower, and upon all that reside by a fortified wall.”

**Ver. 16.** *And upon all the ships of Tarshish,* &c.] Upon all the merchants and merchandises of Rome. The Targum is,

“and upon all that dwell in the islands of the sea.”

(see <sup>460</sup>Revelation 16:20 18:11-19). Tarshish, as Vitringa observes, designs Tartessus or Gades in Spain, which must bring to mind the memorable destruction of the Spanish Armada in 1558, as he also notes.

*And upon all pleasant pictures;* of Christ and the Virgin Mary, of angels, and of saints departed, the Papists make use of to help their devotion. The Targum is,

“and upon all that dwell in beautiful palaces;”

such as those of the pope and his cardinals at Rome, and of archbishops and bishops at other places. The Septuagint version is, “and upon all the sight of the beauty of ships”; such were the ships of the Phoenicians, which were very much ornamented, and beautiful to behold.

**Ver. 17.** *And the loftiness of man shall be bowed down,* &c.] This, with what follows in this verse, is repeated for the confirmation and certainty of it; and also for the further explanation of what is before figuratively and metaphorically expressed. (See Gill on “<sup>201b</sup>Isaiah 2:11”). Jarchi interprets “that day”, here spoken of, of the day of judgment; and then indeed every tongue shall confess, whether they will or not, that Jesus Christ is Lord, to the glory of God the Father, (<sup>512b</sup>Philippians 2:11).

**Ver. 18.** *And the idols he shall utterly abolish.*] The images of saints worshipped by the Papists: after the destruction of antichrist, and when the spiritual reign of Christ takes place, there will be no idolatry or worshipping of images any more, (see <sup>313b</sup>Zechariah 13:2). The word **מַלְאכָה**, used for “idols”, signifies things that are not, for an idol is nothing in the world, (<sup>488b</sup>1 Corinthians 8:4) these the Lord “will cause to pass away”, even all of them, they shall disappear.



**Ver. 19.** *And they shall go into the holes of the rocks, and into the caves of the earth, &c.*] That is, the worshippers of idols, as they are bid to do, (<sup>2320</sup>Isaiah 2:10)

*for fear of the Lord, and for the glory of his majesty,* (see Gill on <sup>2320</sup>Isaiah 2:10")

*when be ariseth;* out of his place; Jarchi says, at the day of judgment; but it respects the judgment of the great whore, and the time when Babylon the great shall come in remembrance before God:

*to shake terribly the earth;* at which earthquake, or shaking of the earth, that is, a revolution of the antichristian state, the tenth part of the city will fall, and seven thousand men of name be slain, (<sup>6693</sup>Revelation 9:13 16:18,19) and so the Targum paraphrases it,

“when he shall be revealed, to break in pieces the wicked of the earth;”

which will be done by him, as the vessels of a potter are broken to shivers, (<sup>6627</sup>Revelation 2:27).

**Ver. 20.** *In that day a man shall cast his idols of silver, and his idols of gold, &c.*] Being frightened at the terrible shaking of the earth, and at the glory and majesty of Christ, which will be seen in his witnesses and people, at the time of his spiritual coming, and the destruction of antichrist; insomuch that they shall cast away their idols, and relinquish their idolatrous practices, and give glory to the God of heaven, (<sup>66113</sup>Revelation 11:11-13):

*which they made [each one] for himself to worship;* everyone having their peculiar idol, the work of their own hands; which shows their gross ignorance and wretched stupidity:

*to the moles, and to the bats;* that is, either they shall leave them to persons as blind and ignorant as moles and bats; or rather they shall cast them into the holes which moles make, and bats have recourse unto. The Targum makes these the objects of worship, rendering the words,

“that they may worship the idols and images;”

and the Jewish writers interpret them of images worshipped in the form of moles and bats; though we never read of those creatures being worshipped,

Moles were sacrificed to Neptune<sup>f45</sup>. Kimchi refers this text to the times of the Messiah; and some of their ancient writers<sup>f46</sup> apply it to the Messiah, and to his arising and appearing in the land of Galilee.

**Ver. 21.** *To go into the clifts of the rocks, and into the tops of the ragged rocks, &c.*] That is, the idolaters shall either go there themselves; or they shall cause their idols to go there, thither they shall cast them; though the former sense seems the best, because of what follows,

*for fear of the Lord, &c.* (See Gill on “<sup><2120></sup>Isaiah 2:10, 19”)

**Ver. 22.** *Cease ye from man, whose breath [is] in his nostrils, &c.*] “From that man”<sup>f47</sup>, meaning antichrist, the man of sin; who is but a mere man, a poor, frail, mortal man; though he sits in the temple of God, as if he was God, showing himself to be God, by taking that to himself which belongs to the Deity. This is advice to the followers of antichrist, to cease from going after him, and worshipping him, seeing he is not the living God, but a dying man:

*for wherein is he to be accounted of?* The Targum is,

“for he is alive today, and tomorrow he is not, and he is to be accounted as nothing;”

and much less as Peter’s successor, as head of the church, and vicar of Christ, and as having all power in heaven, earth, and hell. It may be applied to men in general, in whom no confidence is to be placed, even the greatest of men, (<sup><1488></sup>Psalm 118:8,9) and particularly the Egyptians, in whom the Jews were apt to trust, who were men, and not God; and whose horses were flesh, and not spirit, (<sup><2308></sup>Isaiah 31:3) so Vitranga; but the first sense is best.

# CHAPTER 3

## INTRODUCTION TO ISAIAH 3

In this chapter the Jews are threatened with various calamities, on account of their sins, which would issue in their entire ruin and destruction. They are threatened with a famine, (<sup>2301</sup>Isaiah 3:1) with a removal of useful men in church and state, and in common life, (<sup>2302</sup>Isaiah 3:2,3) with ignorant and effeminate governors; the consequences of which would be oppression and insolence, (<sup>2304</sup>Isaiah 3:4,5) yea, that such would be their state and condition, that men, though naturally ambitious of honour, would refuse to have the government of them, (<sup>2306</sup>Isaiah 3:6,7) the reasons of these calamities, and of this ruin and fall of them, are their evil words and actions against the Lord, which were highly provoking to him; and their impudence in sinning like Sodom, which was to their own harm, (<sup>2308</sup>Isaiah 3:8,9) yet, in the midst of all this, it is the will of God that the righteous should be told it shall be well with them, with the reason of it; when it shall be ill with the wicked, as a just recompence of reward, (<sup>2310</sup>Isaiah 3:10,11) the errors and mistakes of the people are attributed to their childish and effeminate governors, (<sup>2312</sup>Isaiah 3:12) wherefore the Lord determines to plead their cause, and contend with their elders and rulers, because they had spoiled and devoured the poor, (<sup>2313</sup>Isaiah 3:13-15) and particularly the women are threatened, for their pride and luxury, to have their ornaments taken from them, which are particularly mentioned, (<sup>2316</sup>Isaiah 3:16-24) and the chapter is concluded with a prophecy, that their mighty men should perish by the sword in war, and the city should be desolate, (<sup>2325</sup>Isaiah 3:25,26).

**Ver. 1.** *For, behold, the Lord, the Lord of hosts, &c.*] These titles of Jehovah, expressive of power and authority, are used to show that he is able to execute what he threatens to do; and the word “behold” is prefixed, to excite attention to what is about to be said:

*doth take away from Jerusalem, and from Judea;* the present tense is used for the future, because of the certainty of what would be done to the Jews, both in city and country; for as in the preceding chapter (<sup>2311</sup>Isaiah 2:1-22) it is foretold what shall befall the antichristian party among the nations of the world, this is a prophecy of the destruction of the Jews by the Romans;

at which time there would be a dreadful famine, signified by the taking away

*the stay and the staff, the whole stay of bread, and the whole stay of water;* bread and water being the stay and staff of man's life, which support and maintain it; and, in case of disobedience, a famine was threatened this people very early, and in much such terms as here, (<sup><4836></sup>Leviticus 26:26) and as there was a very sore famine at the siege of Jerusalem by Nebuchadnezzar, (<sup><2636></sup>Jeremiah 52:6) so there was a very dreadful one when the city was besieged by the Romans, as related by Josephus, and predicted by Christ, (<sup><4847></sup>Matthew 24:7).

**Ver. 2.** *The mighty man, and man of war,* &c.] The meaning is either that these should die in war, as thousands of them did; or that men fit to be generals of armies should be removed by death before this time, so that they should have none to go out with their armies, and meet the enemy:

*the judge and the prophet;* there should be none to sit upon the bench, and administer justice to the people in civil affairs, and to determine causes relating to life and death; and none to instruct them in religious matters, and deliver the mind and will of God to them; and before this time the Jews were under the Roman jurisdiction, and had a Roman governor over them, and had not power to judge in capital cases, in matters of life and death, as they suggest, (<sup><6888></sup>John 18:31) and they say<sup>f48</sup>, that forty years before the destruction of the temple this power was taken from them; and at the time that Jerusalem was besieged, and taken by the Romans, and before that, they had no prophets among them; for though there were prophets in the Christian churches, yet none among them; this shows that this prophecy cannot be understood of the Babylonish captivity, because there were prophets then, as Jeremy, Ezekiel, and Daniel, but of Jerusalem's destruction by the Romans:

*and the prudent and the ancient:* with whom are wisdom, and who are fit to give advice and counsel in matters of difficulty; but these would be removed by famine or sword. The first of these words is used sometimes in an ill sense, for a diviner or soothsayer, (<sup><6580></sup>Deuteronomy 18:10-14). The Jewish writers<sup>f49</sup> interpret it of a king, according to (<sup><2060></sup>Proverbs 16:10) and it is certain they were without one at this time, and have been ever since, (<sup><2004></sup>Hosea 3:4).

**Ver. 3.** *The captain of fifty, &c.*] A semi-centurion, such an one as in (<sup><100></sup>2 Kings 1:9-13). So far should there be from being captains of thousands, and of hundreds, that there should not be one of fifty:

*and the honourable man*; by birth, breeding, and behaviour, through riches and greatness; and one of power and authority among the people, and in their favour and esteem:

*and the counsellor*; one able to give advice in matters of moment and difficulty, and in controversy between man and man; it suggests that nothing should be done with advice and counsel, with wisdom and discretion, but all tumult and sedition, as the history of these times shows: the Jews<sup>f50</sup> interpret this of one that knows how to intercalate years, and fix the months: and the

*cunning artificer*: in any kind of metal, old, silver, brass, and iron, and in any sort of wood, and in any kind of manual and mechanical business; which would now be laid aside, shops shuts up, and all trade and business neglected and discouraged, occasioned partly by the siege without, and chiefly by their internal divisions and robberies, and by their zealots and cutthroats, which swarmed among them. The Septuagint render it, “the wise architect”, or “masterbuilder”; the same word is used by the apostle in (<sup><430></sup>1 Corinthians 3:10):

*and the eloquent orator*; who has the tongue of the learned, and can speak a word in season to the distressed; or who is able to plead at the bar the cause of the injured and oppressed, the widow and the fatherless. Aben Ezra interprets it of one that is skilful in enchanting serpents; that charms wisely, as in (<sup><188></sup>Psalm 58:5) it may be rendered, “one that understands enchantment”<sup>f51</sup>: with the Septuagint it is a “prudent hearer”; sad is the case of a nation when men of so much usefulness are taken away from them. (see <sup><1245></sup>2 Kings 24:15).

**Ver. 4.** *And I will give children [to be] their princes, &c.*] Either in age, or in understanding, who are really so, or act like such; and in either sense, when this is the case, it is an unhappiness to a nation, (<sup><2106></sup>Ecclesiastes 10:16):

*and babes shall rule over them*; which is the same as before. The Targum is,

“the weak shall rule over them;”

such who are weak in their intellectuals, or are of mean pusillanimous spirits, “effeminate”, as the Vulgate Latin version renders it; and so as “children” are opposed to the “ancient”, that should be taken away, these are opposed to “men of might” and courage, who would now be wanting: or “men of illusions”, as in the margin; such as were subtle as foxes, and should deceive them, and impose upon them, and were audacious and impudent, and would mock at them, and despise them. So Jarchi and Abarbinel; and according to this sense of the word the Septuagint, Syriac, and Arabic versions, render it, “mockers shall rule over them”.

**Ver. 5.** *And the people shall be oppressed, everyone by another, and everyone by his neighbour, &c.*] There being no governors, or such as were unfit for government, no decorum was kept and observed, but a mere anarchy; and so everyone did as he pleased, as when there was no king in Israel; and everyone rushed into the house of his neighbour, and plundered his goods; this was the case of Jerusalem, at the time of the siege, it abounding with robbers and spoilers:

*the child shall behave himself proudly against the ancient;* show no respect to them, nor honour them, as the law requires in (<sup><0802></sup>Leviticus 19:32) but behave insolently towards them; and so the Jews say<sup>f52</sup>, that when the son of David is come, as he now would be, young men shall make ashamed the faces of old men, and old men shall stand before young men:

*and the base against the honourable;* persons of a mean birth and extract would rise up against and insult such as were men of families and fortune, of noble birth and of high degree.

**Ver. 6.** *When a man shall take hold of his brother of the house of his father, &c.*] One of the same country, kindred, and family; for only one of their brethren, and not a stranger, might rule over them, (<sup><0675></sup>Deuteronomy 17:15) this taking hold of him may design not so much a literal taking hold of his person, his hand or garment, much less using any forcible measures with him; though indeed the Jews would have took Christ by force, who was one of their brethren, and would have made him a temporal king, which he refused, as this man did here spoken of, (<sup><0615></sup>John 6:15) but rather an importunate desire and entreaty, urging him, as follows,

*[saying], thou hast clothing, be thou our ruler*; that is, he had good and rich clothing, fit for a ruler or civil magistrate to appear in, which everyone had not, and some scarce any in those troublesome times:

*and [let] this ruin be under thy hand*; that is, let thy care, concern, and business, be to raise up the almost ruined state of the city and nation; and let thy hand be under it, to support and maintain it. The Targum is,

“and this power shall be under thy hand;”

thou shalt have power and government over the nation, and the honour and greatness which belong unto it, and all shall be subject unto thee. The Septuagint renders it, “let my meat be under thee”, or “from thee”, as the Arabic version.

**Ver. 7.** *In that day shall he swear*, &c.] Or “lift up”, that is, his hand<sup>f53</sup>, which was a gesture used in swearing, and therefore is so rendered; the meaning is, that he shall at once immediately give an answer, and for the solemn confirmation of it shall say an oath with it, saying,

*I will not be a healer*, or “a binder”; that is, of wounds, of political wounds, made in the nation, and which were incurable. (see <sup>2006</sup>Isaiah 1:6) for the meaning is, that he neither was fit to be, nor could he be, a healer of the distempered state of the nation, it was so desperately bad. The Targum is,

“I am not fit to be a head or governor;”

and so Kimchi explains it of a governor, who, he says, is so called, because he binds and imprisons those that transgress his commands; and to this sense Jarchi and Abarbinel:

*for in my house [is] neither bread nor clothing*; not a sufficiency of either to support such grandeur and dignity; not enough to keep a proper table, and a suitable equipage:

*make me not a ruler of the people*; this shows that the state of the nation must be very bad indeed, that men, who are naturally ambitious of power and honour, should refuse government when offered to them.

**Ver. 8.** *For Jerusalem is ruined, and Judah is fallen*, &c.] This is a reason given why the government of them is refused; they were fallen into such a

ruinous condition, that there was no probability of recovering them. And the reason of this their fall and ruin is,

*because their tongue and their doings [are] against the Lord*; against the Lord Jesus Christ, whom they reproached and vilified as an impostor, a blasphemer, and a seditious person; and whom they spit upon, buffeted, scourged, and crucified:

*to provoke the eyes of his glory*; whose glory, as seen by some in the days of his humiliation, was as the glory of the only begotten of the Father; and, upon his ascension, he was crowned with glory and honour: and as his eyes saw, as well as his ears heard, all their blasphemy and wickedness; so they refusing to have him to reign over them, he was provoked to come in his kingdom with power, and cause his wrath to fall upon them to the uttermost, in the destruction of their country, city, and temple.

**Ver. 9.** *The shew of their countenance doth witness against them, &c.]* The word translated “shew” is only used in this place. Some derive it from **rkn**, “to know”, in the conjugations Piel and Hiphil; and render it, “the knowledge of their countenance”<sup>f54</sup>; that is, that which may be known by their countenances; the countenance oftentimes shows what is in the heart, the cruel disposition of the mind, the pride and vanity of it, the uncleanness and lasciviousness that is in it; to this our version agrees, and which is confirmed by the Chaldee paraphrase,

“the knowledge of their countenance in judgment doth testify against them;”

as they appear there, so it may be judged of them; their guilt flies in their face, and fills them with shame and confusion; and so the Septuagint and Arabic versions render it, “the shame of their face”; but others derive it from **rkh**, which has the signification of hardness in the Arabic language, and as it is thought by some to have in (~~389B~~ Job 19:3) and render it, “the hardness of their countenance”; so R. Joseph Kimchi, and others<sup>f55</sup>, meaning their impudence<sup>f56</sup>; not only their words and actions, but their impudent looks, show what they are; which agrees with what follows:

*and they declare their sin as Sodom, and*

*hide [it] not*; commit it openly, without fear or shame; glory in it, and boast of it, as the Jews did in their crucifixion of Christ, and their evil treatment of him:



*woe to their soul, for they have rewarded evil unto themselves*; they have brought upon themselves, soul and body, the just recompence of reward; they have been the cause of their own ruin, and have wronged their own souls.

**Ver. 10.** *Say ye to the righteous, that [it shall be] well [with him], &c.*]

The Lord always has some righteous ones, in the worst of times, whom he can and does distinguish, single out, and take care of; and it is his will that they should be comforted by his prophets and ministers, who seem to be the persons to whom these words are directed, lest they should be distressed with what is said unto, and what they see is coming upon, the world, or upon a nation in general: and it will be, and is well with such, when calamities are on a nation, in a time of famine, war, or pestilence, under any affliction whatever at death, and at judgment, and to all eternity; the Lord has the highest regard for them; Christ's righteousness, by which they are denominated righteous, secures them from wrath, and entitles them to glory; they are blessed now, and will be happy hereafter. So the Targum,

“say ye to the righteous, ye are blessed,”

pronounce them such as they are: some render it, “say to the righteous, that he do good”<sup>f57</sup>; exhort him, excite and encourage him, to it; such who have believed in Christ for righteousness ought to be careful to maintain good works: others, “say to the righteous”, own him, speak well of him, “for it is good”; or say to him, “that he is good”<sup>f58</sup>, a happy man. The Septuagint and Arabic versions, very foreign from the text, and sense of it, render the words, “saying, let us bind the just man, for he is unprofitable to us”; as if they were the words of the wicked Jews, respecting Christ, the just One, so called sarcastically by them: and the reason of the righteous man's happiness follows:

*for they shall eat the fruit of their doings*: both of what Christ has done for them, as their Head and representative, by whose righteousness they are justified; and of what they have done themselves, under the influence of his Spirit and grace; which being done from a principle of grace, are rewarded with a reward of grace, and not of debt; such enjoy a peace of conscience now, which is the work and effect of righteousness, and shall receive the reward of the inheritance, which is not of the law, but by promise, and of faith, and so by grace.

**Ver. 11.** *Woe unto the wicked! [it shall be] ill [with him], &c.*] In time, and to eternity, in times of public calamity, and under all afflictions, and adverse dispensations of Providence; he has no God to go to; all that befalls him is in wrath; at death he is driven away in his wickedness; at judgment he will be bid to depart as cursed, and his portion will be in the lake of fire, with devils and damned spirits for ever. Some<sup>f59</sup> render it, “woe to the wicked, evil”; or who is evil, who is exceedingly bad, a very great sinner, the chief of sinners, such as the Sodomites were, sinners before the Lord exceedingly, (<sup><0133></sup>Genesis 13:13) to whom these men are compared, (<sup><289></sup>Isaiah 3:9). So the Targum,

“woe to the ungodly, whose works are evil:”

the Jews, as they distinguish between a good man and a righteous man, so between a wicked man and an evil man; there are, say they<sup>f60</sup>, a righteous good man, and a righteous man that is not good; but he that is good to God, and good to men, he is a righteous good man; he that is good to God, and not good to men, he is a righteous man, that is not good; and there are a wicked evil man, and a wicked man that is not evil; he that is evil to God, and evil to men, he is a wicked evil man; he that is evil to God, and not evil to men, he is a wicked man that is not evil. (see <sup><810></sup>Romans 5:7,8)

*for the reward of his hands shall be given him;* in righteous judgment, in strict justice, as a just recompense of reward; nor shall he have reason to complain of unrighteousness in God.

**Ver. 12.** *[As for] my people, children [are] their oppressors, &c.*] Or rulers; for **ḤḡW**, in the Ethiopic language, signifies a king: or “exactors”, as in (<sup><2807></sup>Isaiah 60:17) princes are so called, because they exact tribute of their subjects, and sometimes in a tyrannical and oppressive manner, and so get the name of oppressors. The sense is the same with (<sup><2804></sup>Isaiah 3:4). The words may be rendered, “as for my people, everyone of their governors, is a child”<sup>f61</sup>; not in age, but in understanding:

*and women rule over them,* or “over him”<sup>f62</sup>; either over the people of Israel, as Alexandra before Hyrcanus, and Helena queen of the Adiabenes; or over the child their governor, as women had great influence over their husbands, the governors of Judea, in those times, as Herodias, Bernice, and Drusilla; or it may be understood of men, weak, effeminate, and given to pleasure:

*O my people, they which lead thee:* as the former may design their political governors, this their ecclesiastic rulers, who were to direct and lead them in the paths of religion and truth. Some render the words, “who praise thee”, as the Targum; “or bless you”, or “call you blessed”, as the Septuagint and Arabic versions, though guilty of the most flagitious crimes:

*cause [thee] to err*, or wander from the way of God’s commandments,

*and destroy the way of the paths*, by turning them out of the right way; by enjoining them the traditions of the elders; by taking away the key of knowledge from them, and not suffering them to go into the kingdom of heaven, or attend the ministry of the Gospel and ordinances; as did the Scribes and Pharisees, who were blind leaders of the blind.

**Ver. 13.** *The Lord standeth up to plead*, &c.] His own cause, or the cause of his son against the Jews that rejected him, and the Scribes and Pharisees that led them to an ill opinion of him:

*and standeth to judge the people.* Both expressions show indignation and resentment; he rises up out of his place, and stands up in defence of his cause, and avenges himself on a wicked and ungrateful people: it seems to have reference to the judgments of God on the people of the Jews, the tribes of Israel.

**Ver. 14.** *The Lord will enter into judgment with the ancients of his people, and the princes thereof*, &c.] Both civil and ecclesiastical; the princes, chief priests, and elders of the people, who set themselves and took counsel together against the Lord and his Christ; would not suffer the people to be gathered to him; sought his life, and at last took it away.

*For ye have eaten up the vineyard*, or burnt it<sup>f63</sup>; the house of Israel, and of Judah compared to a vineyard, in a following chapter; and so the Targum,

“ye have oppressed my people;”

these are the husbandmen our Lord speaks of, that beat the servants that were sent for the fruits of the vineyard, and at last killed the heir,

(<sup><42134></sup>Matthew 21:34-41).

*The spoil of the poor [is] in your houses;* the Pharisees devoured widows’ houses, and filled their own, with the spoil of them, (<sup><4234></sup>Matthew 23:14).

**Ver. 15.** *What mean ye, [that] ye beat my people to pieces, &c.]* Reduce them to the utmost poverty; so the Targum,

“wherefore do ye impoverish my people?”

as they did by exacting tithes of all that they possessed; by requiring large sums for their long prayers; and by various traditions they enjoined them to observe:

*and grind the faces of the poor?* either by smiting them on the cheek, as Christ, who became poor for our sakes, was smitten by them; or by bringing them into such low circumstances, by their exorbitant demands, that they had not sufficiency of food to eat; by which means their faces became pale, thin, and meagre:

*saith the Lord God of Hosts:* who saw all their actions, and was able to plead his people’s cause, and take vengeance on their oppressors.

**Ver. 16.** *Moreover the Lord saith, because the daughters of Zion are haughty, &c.]* The wives or daughters of the rulers, princes, or elders; these were “high”, affected to look high and tall, and therefore stretched out their necks, and walked on tiptoes; or “were lifted up” with pride, which is the root and source of all the vanity expressed in their gesture and ornaments.

*And walk with stretched forth necks* or “throats”; looking high, and above others, and upon them with contempt and disdain; this is a sign of pride; (see <sup>1975</sup>Psalm 75:5):

*and wanton eyes;* either winking with their eyes to others to follow them to their houses, as Kimchi interprets it; so Jarchi thinks it is expressive of their looks, as we, of wanton looks; and the Septuagint render it, “with winking of eyes”; so the Syriac and Arabic versions, or painting their eyes; so the Targum,

“they walk with their eyes painted,”

as Jezebel painted her face, (<sup>1080</sup>2 Kings 9:30 <sup>2080</sup>Jeremiah 4:30) *arqys*, in the Talmudic language, is used <sup>f64</sup> for vermilion, or red lead, with which they painted their eyes, as they did also with *adydx*, <sup>f65</sup> black lead.

*Walking and mincing [as] they go:* jumping and dancing as children in the streets; or using the like gesture as those who beat upon a drum; or

walking in even paces, in a soft and delicate manner; all which senses Kimchi<sup>f66</sup> observes in the word. The whole is rendered by the Septuagint, “and in the walk of their feet”, or as they walk “together, drawing their coats” upon the ground after them, which makes a noise. The Targum is, “with hair rolled up”, bound up and plaited.

*And making a tinkling with their feet*; having a sort of bells hanging on them, as Kimchi thinks, which made a noise as they went. Of the word here used, and the sense of it, (see Gill on “<sup>231818</sup>Isaiah 3:18”). The Targum renders it, “provoking with their feet”; either the lust of men; or the anger of the Lord, as the Syriac version; the Septuagint and Arabic versions, “playing with the feet”.

**Ver. 17.** *Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, &c.*] This is opposed to the lifting up of their heads in that haughty manner they did, and to the binding, and plaiting, and curling of their hair, which now will fall off, through the scab or leprosy upon them, or must be obliged to be shaven off.

*And the Lord will discover their secret parts*; the Vulgate Latin renders it, “their hair”, which is their glory, (<sup>4106</sup>1 Corinthians 11:6). The Targum is, “and the Lord shall take away their glory”. The Syriac and Arabic versions render it “their sex”, that which distinguishes their sex; of which Aben Ezra and Kimchi interpret it; than which nothing could be more distressing and intolerable, being worse than baldness of the head, and yet common with captives; and the Septuagint render it “their habit”: the meaning is, they shall be stripped of their fine apparel, and be clothed in rags, so that their nakedness shall be seen. An enumeration of the several particulars follows.

**Ver. 18.** *In that day the Lord will take away the bravery of [their] tinkling ornaments [about their feet], &c.*] With which they made a tinkling as they went, (<sup>231816</sup>Isaiah 3:16) it being about the shoe, and made a noise; or seeing the word used signifies “stocks”, and is so rendered (<sup>3172</sup>Proverbs 7:22), it may design some sort of attire about the feet, as golden chains, as the Talmudists say<sup>f67</sup>, which being fastened to both, directed their motion in walking, and prevented them taking too large steps: or rather these may intend some ornaments of the feet, used by the eastern nations; which, according to Golius, as related by Deuteronomy Dieu on the place, were plates of gold, one or two fingers broad, and sometimes four, which were put about the ankles of infants of rich families; not to make a tinkling, nor to direct their walk, but for ornament, and to distinguish them from the

meaner sort. The Targum renders it, “the ornament of the shoes”; these were put about the place where the shoes were tied; and in the Talmud<sup>f68</sup> the word is explained by *hyqydrwq*, “shoes”; which the gloss interprets of wooden shoes: the Septuagint, Syriac, and Arabic versions, are, “the ornament of their clothing”; as if this was the general name for the particulars that follow:

*and [their] caul*: the attire of the head, of network: the word is used in the Misnah<sup>f69</sup> for the ornament of cauls; which was, as one of their commentators<sup>f70</sup> says, a picture made upon the caul for ornament; it was placed upon the forehead, and reached from ear to ear; and it was made by itself, so that it might be removed, and put upon another caul. Under these cauls they plaited their hair; hence the Septuagint render the word “the plaiting and the curls”; and to the same purpose the Syriac and Arabic versions.

*And [their] round tires like the moon*; these were not tires for the head, as our version suggests; much less were they clasps, buckles, or strings for the shoes, in the form of a half moon; such as were the “lunuloe” which the Roman senators had on their feet, to distinguish them from the common people; and were used by Evander and the Arcadians, to show that they sprung from the moon; which custom the noblemen of Rome followed; and some say<sup>f71</sup> they put them under their feet, (see ~~Rev~~ Revelation 12:1) but these were ornaments wore about the necks, such as those which were found upon the necks of the kings of Midian, and even upon the necks of their camels, (~~Jud~~ Judges 8:21,26) where the same word is used as here; they were no other than bracelets, necklaces, or golden chains, in the form of the moon; and the word is in the Talmud<sup>f72</sup> rendered *hyqqrw* [ , “chains”. See also footnote<sup>f73</sup> .

**Ver. 19.** *The chains*, &c.] According to Kimchi and R. Levi ben Gersom on (~~Jud~~ Judges 8:26) these were drop bottles, or vessels of gold, in which were put stacte or balsam; and the former says here, they were such in which balsam was put, and women hung about their necks; though, he observes, some interpret them of chains, which were made of small stones of bdellium; hence pure bdellium is called in the Arabic tongue *Pj nl a*; and so Jarchi renders the word “chains”; and they are called by this name, because they hang about the neck, and drop upon the breast, and are in the form of precious stones, bored and strung:

*and the bracelets*; hand bracelets, according to the Targum; such as Abraham's servant gave to Rebekah, (<sup><0122></sup>Genesis 24:22):

*and the mufflers*; these were veils which covered the whole face, excepting the eyes, the same that we call masks: it is said<sup>f74</sup> of the Arabian women, that they went out **twl w[r]**; that is, as Bartenora explains it, they were veiled about the head, so that the whole face was covered, excepting their eyes; though Maimonides interprets them of little bells, which the Arabian women went out with; the Targum here explains the word by "women's veils"; though some think only the "spangles" which were on them are meant, so called from their trembling and shaking motion.

**Ver. 20.** *The bonnets*, &c.] This word is used sometimes for the tire of the heads of men, (<sup><3417></sup>Ezekiel 24:17,23) and even for the bonnets of the priests, (<sup><0328></sup>Exodus 39:28 <sup><3418></sup>Ezekiel 44:18). The Targum renders the word "crowns"; the Jewish women wore golden crowns on their heads, in the form of the city of Jerusalem, with which they might not go out on a sabbath day<sup>f75</sup>:

*and the ornaments of the legs*; and so the Targum,

"the chains or bracelets of the feet;"

with which Jarchi and Kimchi agree; but the word is used for a bracelet on the arm in (<sup><0010></sup>2 Samuel 1:10) and Aben Ezra so interprets it here:

*and the headbands*: the, word is rendered "attire" in (<sup><2422></sup>Jeremiah 2:32) according to Jarchi, they were short binders with which the hair was bound up, and some of them were wrought with gold; but with Aben Ezra they were binders about the neck or throat:

*and the tablets*; in the Hebrew text, "the houses of the soul"<sup>f76</sup>; and were, as Aben Ezra, Jarchi, and Kimchi think, ornaments which women hung between their breasts on the heart, or over against it; they seem rather to be smelling bottles, as the Vulgate Latin version renders the words, which they carried in their bosoms to refresh the spirits, and fetch back the soul or breath when fainting and almost gone; the Targum renders it "earrings", by which we render the following:

*and the earrings*; so Jarchi and Kimchi, who suggest they are so called because the ear is the place where whispering and muttering is used, which this word has the signification of; but, according to Aben Ezra, they were

writings written in gold, and silver, by way of enchantment or charm; and the Arabic version renders the word, “boxes of amulets” or “charms”; the word signifies enchantments, (see <sup><4985></sup>Psalm 58:5).

**Ver. 21.** *The rings, &c.*] On their finger, as Aben Ezra observes:

*and nose jewels*; the same with the jewels on the forehead or nose, (<sup><3162></sup>Ezekiel 16:12) not that they hung upon the nose, but were fastened upon the forehead, and hung down to the nose, (see <sup><0122></sup>Genesis 24:22 \*marg); an allusion to this is in (<sup><3112></sup>Proverbs 11:22) though Austin says it was a custom of the women of Mauritania to put jewels in their nose; and which is still kept in Persia, Arabia, and other countries, as travellers affirm.

**Ver. 22.** *The changeable suits of apparel, &c.*] To put on and off upon occasion; Kimchi says they were beautiful garments, and so they stand opposed to filthy ones, (<sup><3838></sup>Zechariah 3:3,4 <sup><0742></sup>Judges 14:12,19)

*and the mantles*: or “cloaks”, as the Targum; Jarchi translates the word by “bedclothes”, or coverings for the bed, such as tapestry, rugs, quilts, &c. which were worked with purple; hence the Septuagint makes use of words to express it by of such a signification:

*and the wimples*; according to Jarchi, these were “towels” or linen cloths, with which they wiped their hands; but, according to Kimchi, they were “veils” with which women covered themselves; and so the word is rendered in (<sup><0815></sup>Ruth 3:15) and elsewhere<sup>f77</sup> he observes, that some interpret it of “gloves”; some think “aprons” are meant: our English word “wimples” comes from the Dutch word “wimpel”, a muffler, or plaited linen cloth, which nuns wear to cover their necks and breasts; the word is also used for a streamer or flag:

*and the crising pins*: with which they used to part their hair, and curl their locks, and keep them so: according to Kimchi, they were “purses”; and such made of silk, and wrought with gold and silver, may very well be reckoned among the ornaments of women; and the word is rendered “bags” in (<sup><1623></sup>2 Kings 5:23) some think needle cases are meant; the word by which the Targum explains it seems to design “hooks” or “clasps”, with which women clasped their garments, that they might be kept close about them.



**Ver. 23.** *The glasses, &c.*] Looking glasses, by which they dressed themselves, (see <sup><428B></sup>Exodus 38:8) and so Kimchi explains the word; but elsewhere <sup>f78</sup> he says it signifies thin garments, so called because the flesh is seen through them, being so exceeding thin; which sense is favoured by the Septuagint version, which renders it by *τα διαφανη λακωνικα*, garments which the Lacedemonians wore, which were so thin and transparent, that the naked body might be seen through them:

*and the fine linen*; of which several of their garments and ornaments were made, and particularly their veils, with which they veiled themselves, as Jarchi observes:

*and the hoods*; the word is used for a diadem and mitre, (<sup><232B></sup>Isaiah 62:3 <sup><38B></sup>Zechariah 3:5) the Targum renders it “crowns”; and such the Jewish women wore, (see Gill on “<sup><218D></sup>Isaiah 3:20”) and particularly newly married women <sup>f79</sup>:

*and the veils*; so the word is rendered in (<sup><218D></sup>Song of Solomon 5:7) with which women covered their heads, either through modesty, or as a token of subjection to their husbands, (see <sup><124B></sup>Genesis 24:65 <sup><410B></sup>1 Corinthians 11:5-10) but, according to the Targum and Kimchi, these were thin garments which women wore in summertime; Jarchi says they are the same which the French call “fermelan”, and are of gold, which they put about the cloak the woman is covered with; perhaps they were a sort of umbrellas, to keep off the heat of the sun.

**Ver. 24.** *And it shall come to pass, [that] instead of sweet smell there shall be a stink, &c.*] Instead of “spice”, or in the place where they put spices, carried musk, or had their smelling bottles, of precious and aromatic ointment, balsam, and myrrh, and such like things <sup>f80</sup>, namely, in their bosoms, there should be a “stink” or putrefaction, arising from ulcers and diseases of the body, (<sup><384D></sup>Zechariah 14:12) the Septuagint, Syriac, and Arabic versions, render it “dust”; or this may refer to the anointing of their hair with ointment of myrrh and other things, which gave an agreeable scent; but instead of this there would be a scab, giving an ill scent, (<sup><238B></sup>Isaiah 3:17)

*and instead of a girdle a rent*; such as is made in times of mourning and distress, or by the enemy. The Septuagint and Arabic versions render it, a “rope”; instead of fine curious girdles, wrought with gold and silver, they should have nothing but a rope about their loins. The Targum is,

“in the place where they bind the girdles, shall be marks of smiting;”

stripes, cuts, (see ~~צניצ~~ Isaiah 10:34) as either by blows from the enemy, by whom they should be taken, or by the hand of God, being smitten with sores and ulcers, so that they should not be able to bear girdles upon them; or “holes”, in their clothes or skin:

*and instead of well set hair baldness*; instead of plaited hair, and curled locks, kept in order, there would be scabs, ulcers, leprosy, or such diseases as would cause the hair to fall off, and leave a baldness. The Septuagint and Arabic versions render it, “instead of the golden ornament of the head, thou shall have baldness for thy works”; and the Syriac version, “instead of gems, incisions”:

*and instead of a stomacher a girding of sackcloth*; the word for a “stomacher” is only used in this place; according to Kimchi, it signifies a very broad girdle; but Aben Ezra says it was a thin garment embroidered, which was put over all the rest of the clothes; perhaps something like a “mantelet”. The Septuagint version renders it, “instead of the garment worked with purple”; and so the Syriac version, “instead of their hyacinths, or purples”; and the Arabic version, “instead of thy silken garment thou shall be girt with sackcloth”; which was usually done in times of distress and mourning:

*[and] burning instead of beauty*; either through the scorching beams of the sun, being stripped of their hoods and veils; or rather this is to be understood of carbuncles, and such like hot burning ulcers in their faces, which once were beautiful, and they prided themselves in; though the Hebrew word *yk* seems rather to be a preposition than a noun; so Jarchi, whose note is,

“for this is fit to be unto them instead of beauty, with which they have prided themselves,”

or have lifted up themselves; and so in his gloss upon the Talmud<sup>f81</sup>, where this clause, with the context, is cited and paraphrased,

“for all these things shall come unto thee instead of thy beauty;”

and this clause may be read in connection with the following, “because of beauty”, or “instead of beauty, thy men shall fall”, &c. and so the Targum,

“this vengeance shall be taken on them, because they have committed fornication in their beauty; thy beautiful men shall be killed by the sword.”

The Syriac version is, “because their beauty shall be corrupted”, and those versions which seem to have left out this clause, yet retain something of it in the beginning of the next verse (<sup><2385></sup>Isaiah 3:25). The Vulgate Latin version is, “thy most beautiful men also shall fall by the sword”. The Septuagint and Arabic versions begin it thus, “and thy beautiful son, whom thou lovest, shall fall by the sword”.

**Ver. 25.** *Thy men shall fall by the sword*, &c.] Of the Romans; which would be a punishment to the women for their pride and luxury, being deprived thereby of their husbands:

*and thy mighty in the war*; of Vespasian and Titus, and which the Jews<sup>f82</sup> call *swmyspsa l ç swml wp*, “the war of Vespasian”: in which great multitudes of men, even of mighty men, were slain.

**Ver. 26.** *And her gates shall lament and mourn*, &c.] These being utterly destroyed; or there being none to pass through them, meaning the gates of the city of Jerusalem:

*and she [being] desolate*; clear of inhabitants, quite emptied, and exhausted of men; being laid even with the ground, and her children within her, (<sup><2194></sup>Luke 19:44)

*shall sit upon the ground*; being levelled with it, and not one stone cast upon another; alluding to the posture of mourners, (<sup><3821></sup>Job 2:13 <sup><2501></sup>Lamentations 1:1 2:9,10). Our countryman, Mr. Gregory<sup>f83</sup>, thinks that the device of the coin of the emperor Vespasian, in the reverse of it, upon taking Judea, which was a woman sitting on the ground, leaning back, to a palm tree, with this inscription, “Judea Capta”, was contrived out of this prophecy; and that he was helped to it by Josephus, the Jew, then in his court. The whole prophecy had its accomplishment, not in the Babylonish captivity, as Jarchi suggests, much less in the times of Ahaz, as Kimchi and Abarbinal suppose, but in the times of Jerusalem’s destruction by the Romans.

# CHAPTER 4

## INTRODUCTION TO ISAIAH 4

The “first” verse of this chapter (<sup><2041></sup>Isaiah 4:1) seems more properly to belong to the preceding chapter, which declares such a scarcity of men, through the destruction of them in war, there predicted, that there should be seven women to one man; who, contrary to their natural modesty, would make suit to him; and, contrary to custom, propose to provide their own food and raiment, only desiring to be called by his name. After which, (<sup><2042></sup>Isaiah 4:2), follows a prophecy of Christ, who is described by his names, the branch of the Lord, and the fruit of the earth; and by proper epithets of him, as such, beautiful, glorious, excellent, and comely; and by the persons to whom he is so, the escaped of Israel, to whom various blessings are promised; as the sanctification of them, the source of which is their election, and the means of it the spirit of judgment and burning, (<sup><2043></sup>Isaiah 4:3,4) and the protection and preservation of them, by the Lord’s creating, as for Israel of old, a cloud of smoke to rest upon them by day, and a shining of flaming fire by night, and by being himself a tabernacle to screen them from heat in the day, and a place of refuge to cover them from storm and rain, (<sup><2045></sup>Isaiah 4:5,6).

**Ver. 1.** *And in that day seven women shall take hold of one man, &c.*] Not in the days of Ahaz, when Pekah, son of Remaliah, slew in Judah a hundred and twenty thousand men in one day, (<sup><4206></sup>2 Chronicles 28:6) as Kimchi thinks; for though there was then such a destruction of men, yet at the same time two hundred thousand women, with sons and daughters, were carried captive by the Israelites, (<sup><4208></sup>2 Chronicles 28:8) but in the days of Vespasian and Titus, and in the time of their wars with the Jews; in which were made such slaughters of men, that there were not enough left for every woman to have a husband; and therefore “seven”, or a great many, sue to one man to marry them, contrary to their natural bashfulness. It is a tradition of the Jews, mentioned both by Jarchi and Kimchi, that Nebuchadnezzar ordered his army, that none of them should marry another man’s wife; wherefore every woman sought to get a husband; but the time of this prophecy does not agree with it:

*saying, we will eat our own bread, and wear our own apparel*; which used to be provided for wives by their husbands, and that according to law, (<sup>4210</sup>Exodus 21:10) but rather than be without a husband, they promise, in order to engage him to marry them, to provide food and raiment for themselves, by their own labour. The Arabic version adds,

“neither in anything will we be troublesome:”

*only let us be called by thy name*; let us be married to thee, let us become thy wives; for upon marriage the woman was called by her husband’s name:

*to take away our reproach*: of being unmarried, and having no offspring: or it may be rendered in the imperative, “take away our reproach”<sup>f84</sup>; so the Targum, Septuagint, and Oriental versions. The words may be accommodated in a spiritual sense to some professors of religion, who lay hold on Christ in a professional way, but spend their money for that which is not bread, and live upon their own duties and services, and not on Christ, and wear their own rags of righteousness, and not his robe; only they desire to be called by the name of Christians, to take away the reproach of being reckoned Pagans or infidels.

**Ver. 2.** *In that day shall the branch of the Lord be beautiful and glorious,* &c.] When the beauty of the Jewish women shall be taken away, and their men shall he slain; by whom is meant, not the righteous and wise men left among the Jews, as Jarchi and Aben Ezra; nor Hezekiah; which is the sense of some, as the latter observes: but the Messiah, as Kimchi, and so the Targum, which paraphrases the words thus,

“at that time shall the Messiah of the Lord be for joy and glory;”

and the Septuagint understand it of a divine Person appearing on earth, rendering the words, “for in that day God shall shine in counsel with glory upon the earth”; and so the Arabic version. Christ is called “the branch”, not as God, but as man, not as a son, but as a servant, as Mediator; and it chiefly regards his descent from David, and when his family was very mean and low; and a branch being but a tender thing, it denotes Christ’s state of humiliation on earth, when he grew up as a tender plant before the Lord, and was contemptible in the eyes of men: and he is called the branch “of the Lord”, because of his raising up, and bringing forth; (see <sup>3008</sup>Zechariah 3:8 6:12 <sup>3215</sup>Jeremiah 23:5 <sup>2910</sup>Isaiah 11:1) and yet this branch became “beautiful”, being laden with the fruits of divine grace, such as

righteousness, reconciliation, peace, pardon, adoption, sanctification, and eternal life; as well as having all his people as branches growing on him, and receiving their life and fruitfulness from him: and “glorious”, being the branch made strong to do the work of the Lord, by his obedience and death; and especially he became glorious when raised from the dead, when he ascended up to heaven, and was exalted there at the right hand of God; and when his Gospel was spread and his kingdom increased in the Gentile world, as it did, both before and after the destruction of Jerusalem, the time here referred to; and which will he in a more glorious condition in the last days; and now he is glorious in the eyes of all that believe in him, and is glorified by them; and when he comes a second time, he will appear in his own and his father’s glory, and in the glory of the holy angels.

*And the fruit of the earth [shall] be excellent and comely;* not the children of the righteous, as Jarchi; nor *ydb[ atyrwa*, “the doers of the law”, as the Targum; (see <sup><4813></sup>Romans 2:13) but the Messiah, as before, as Kimchi well observes; called “the fruit of the earth”, to show that he is not a dry and withered, but a fruitful branch, and which should fill the earth with fruit; and because he sprung from the earth as man, and was the fruit of a woman, that was of the earth, earthly; and so this, as the former, denotes the meanness of Christ in human nature, while here on earth; and yet he became, as these words foretold be should, “excellent”: he appeared to be excellent in his person as the Son of God, and to have a more excellent name and nature than the angels, and fairer than the sons of men; to be excellent as the cedars, and more excellent than the mountains of prey; to have obtained a more excellent ministry than Aaron and his sons; to be excellent in all his offices of Prophet, Priest, and King; and particularly in the fruits and blessings of grace, which grew upon him, and came from him; (see <sup><4833></sup>Deuteronomy 33:13-16) “and comely”, in his person, as God and man, in the perfections of his divine nature, and in the fulness of his grace; and so are his people, as considered in him, who are made perfectly comely, through the comeliness he puts upon them: and so he is

*for them that are escaped of Israel;* not beautiful and glorious; excellent and comely, in the view of all men, only them that believe, who have seen his glory, and have tasted that he is gracious; these are the remnant according to the election of grace, the preserved of Israel, the chosen of God, and precious, who were saved from that untoward generation, the Jews, and escaped the destruction of Jerusalem, and were saved in the Lord with an everlasting salvation.

**Ver. 3.** *And it shall come to pass, [that he that is] left in Zion, and [he that] remaineth in Jerusalem, &c.]* These are the persons to whom Christ appears beautiful and glorious, excellent and comely, who will be left, and remain in Zion and Jerusalem; by which is meant the Gospel church, or church as in the latter day; in which these shall continue, abide by the truths and doctrines of the Gospel, and the ordinances thereof, and persevere unto the end; even when Christ shall take his fan in his hand, and purge his floor of the chaff; when the filth of the daughter of Zion shall be washed away by the spirit of judgment and burning, as in the following verse (<sup>2304b</sup>Isaiah 4:4); when it shall be a shocking and shaking time in the churches, and the hour of temptation shall come, that shall try those that dwell upon earth; these shall be pillars in the temple of God, that shall never go out. The doctrine of the saints' final perseverance is held forth in these words, as their sanctification and election are in the following clauses, which secure it to them: they

*shall be called holy:* in the original text it is added, “unto him”; either the person left, it shall be said to him, that he is holy or rather the branch; and Kimchi interprets it, “because of him”; for these are accounted holy, through the imputation of the holiness of Christ unto them; and they are really and inherently holy, through the grace of Christ implanted in them; they are called to be holy, to be saints, and they are called with a holy calling, and unto holiness; and, in effectual calling, principles of grace and holiness are wrought in them, and which appear in their lives and conversations. The principal meaning seems to be, that those who shall hold fast their profession, and hold out, and persevere through the trying dispensation in the latter day, they shall be remarkably holy; they shall shine in the beauties of holiness; holiness shall be upon their horses' bells, and they themselves shall be holiness unto the Lord, (<sup>334d</sup>Zechariah 14:20,21) (<sup>2338b</sup>Isaiah 35:8 60:21 <sup>2487b</sup>Joel 3:17)

*[even] everyone that is written among the living in Jerusalem;* or, “everyone that is written unto life”<sup>f85</sup>, that is, unto eternal life, as the Targum paraphrases the words; and it is the same with being ordained unto eternal life, (<sup>4138b</sup>Acts 13:48) or predestination unto life, which is a writing of the names of God's elect in the book of life: this writing is God's writing, it is his act and deed, the act of God the Father, and an eternal one, flowing from his sovereign will and pleasure, and is sure, certain, and unfrustrable; what is written is written, and can never be altered; and election being signified by writing names in a book, shows it to be

particular and personal, not of nations, churches, and bodies of men, but of particular persons; and that it is irrespective of faith, holiness, and good works, and entirely unconditional; it is of naked persons, and not as so and so qualified; and that it is distinguishing of some, and not others, whom God has an exact knowledge of, and calls by name: and this writing is “unto life”, or “lives”, as in the original text; not to a temporal life, but to a spiritual and eternal one; in consequence of which, such become living, holy, and persevering Christians in Jerusalem, in the church of God, and shall be admitted into the New Jerusalem, and none else, (~~6617~~ Revelation 21:27) and so Jarchi interprets it, everyone that is written to the life of the world to come, or to eternal life, shall be in Jerusalem; and the Targum adds,

“and he shall see the consolation of Jerusalem;”

from hence it appears that election is the source and spring of holiness, and the security of the saints final perseverance, (~~6680~~ Romans 8:30) and is not a licentious doctrine, but a doctrine according to godliness; holiness is a fruit and evidence of it; whoever are written or ordained to life become holy; and these being brought to Zion, remain there, and persevere unto the end.

**Ver. 4.** *When<sup>86</sup> the Lord shall have washed away the filth of the daughters of Zion, &c.]* By Zion is meant the church of Christ in general, his mystical body, the general assembly and church of the firstborn, written in heaven, (~~6822~~ Hebrews 12:22) and by her “daughters” particular churches, that go by the name of Christian churches, who are called the reformed churches, being such as are separated from the church of Rome; among whom there is a great deal of “filth”, and which will be removed in the latter times of the Gospel dispensation; by which are designed all false doctrines, such as are contrary to the deity and sonship of Christ, and the personality of the Holy Spirit; which derogate from the grace of God in election, justification, pardon, and salvation; which detract from the blood of Christ, and deny his imputed righteousness and satisfaction; and which exalt the power and free will of man, and tend to impurity and licentiousness; these will all be removed, and the true doctrine, which secures the glory of each divine Person, asserts the free grace of God, salvation by Christ, the operations of the Spirit, and influences and engages to holiness of life, will take place. This filth likewise includes all false worship; all ordinances and institutions of men; all corruptions in the ordinances of Christ, baptism, and the Lord’s supper; all forms and modes of worship that are not of God; all offices and



officers, except bishops and deacons, which are of the man of sin; and all immorality and profaneness; and all wicked men, even all that offend and do iniquity, shall be taken out of Christ's kingdom and churches; there will be a thorough clearing of his floor of all filth, dirt, and chaff.

*And shall have purged the blood of Jerusalem from the midst thereof;* that is, of the daughters of Jerusalem, particular churches, of which the Jerusalem above is the mother; for this is not to be understood literally of the city of Jerusalem, nor of the blood of Christ, and his servants, shed in it, purged away by the burning of it by the Romans; but of the bloodshed and persecution in Protestant churches; for a spirit of persecution has prevailed in some of them, but this shall be no more seen in the latter day; Christ's kingdom will be a peaceable kingdom, and of the peace of it there will be no end; as there will be no war in a civil sense, so neither in a religious sense; all animosities, disputes, and contentions, will cease; (see <sup><330></sup>Isaiah 9:7 11:6-8,13) and much less will there be any effusion of blood on account of religion, nor any that shed it; as the Targum paraphrases the words,

“and they that shed innocent blood in Jerusalem shall be removed out of it:”

it is added,

*by the spirit of judgment, and by the spirit of burning;* the Targum is,

“by the word of judgment, and by the word of consummation or perfection;”

by the former is meant a judicious spirit, which the Lord will give to his churches and ministers; a set of ministers will be raised up, having the everlasting Gospel, which they shall freely, fully, and openly preach unto all men; by which means the churches will be cleared of all false doctrines; clear and distinct light will be given to all the preachers of the word; the watchmen shall see eye to eye; and all Zion's children be taught of God; and this shall be universal all the world over; there will be a discerning of spirits of men and doctrines, whether of God, or not; by which good doctrines will be distinguished from bad ones, and good men from the wicked; and this will be part of the judgment which will be given to the saints of the most High, and will proceed from the Spirit of God; who will be poured out in a plenteous manner to guide the churches into all truth, as it is in Jesus; and by the latter, “the spirit of burning”, is meant a burning

flaming zeal; a zeal according to knowledge, against all false doctrine and worship, and for the pure doctrine and worship of Christ; which will appear in Christian ministers and churches, and also in Christian magistrates, who will hate the whore, and burn her flesh with fire; and who will be stirred up by the preachers of the Gospel to pour out the plagues on the antichristian states, (<sup><6616></sup>Revelation 15:6,7 17:16) and when the fire of God's word will burn up all the wood, hay, and stubble, which the day will declare; and then will be the trying winnowing time, and those that are left will be holy unto the Lord.

**Ver. 5.** *And the Lord will create on every dwelling place of Mount Zion, &c.]* That is, on every particular church of Christ in Gospel times, and especially in the latter day; which are the dwelling places of Father, Son, and Spirit, and of believers in Christ. The word <sup>f87</sup> used signifies a place well fitted up, and prepared, and established, and settled; and such will be the churches of Christ in the latter day glory; they will be fitly framed together and built up, a habitation for God, through the Spirit; they will be beautified, and made glorious, and will be established upon the top of the mountains, and be tabernacles that shall not be taken down, whose stakes and cords shall not be removed and broken, (<sup><4022></sup>Ephesians 2:21,22 <sup><2307></sup>Isaiah 60:7-13 2:2 33:20) and so will be sure dwellings, and quiet resting places; and happy will those be who will be the inhabitants of them, since they will have the best of company, the best of provisions, and all health and prosperity, (<sup><2328></sup>Isaiah 32:18 12:6 33:24):

*and upon her assemblies;* or "her convocations" <sup>f88</sup>; in allusion to the holy convocations and solemn assemblies of the Israelites at their festivals, (<sup><0222></sup>Leviticus 23:2,3,4,7,8,21,24,27,36) which are the churches of Christ, as before, consisting of men called by the grace of God, with a holy calling; called to be saints, and so are an assembly of saints, (<sup><1807></sup>Psalms 89:7) called by means of the Gospel, as the Israelites were by the blowing of the trumpets, to assemble together, to hear the word, and attend every part of divine worship, (<sup><0402></sup>Numbers 10:2,3) and as the invisible church is called Zion, and the general assembly, (<sup><3422></sup>Hebrews 12:22) so particular visible churches are called assemblies, (<sup><2121></sup>Ecclesiastes 12:11 <sup><3403></sup>James 2:3) and which will be very numerous in the latter day, and well attended.

*A cloud and smoke by day, and the shining of a flaming fire by night;* alluding to the Lord's going before the children of Israel in the wilderness, in a pillar of cloud by day, and in a pillar of fire by night; and to their being

upon and covering the tabernacle, when it rested; and also to the cloud and smoke that were upon Mount Sinai, when the Lord was present there, (<sup><0130></sup>Exodus 13:20,21 19:9-18 <sup><0015></sup>Numbers 9:15,16) and as a cloud was frequently a symbol of the divine Presence, both in the Old and in the New Testament, (<sup><0209></sup>Exodus 19:9 40:34,35 <sup><0362></sup>Leviticus 16:2) (<sup><1030></sup>1 Kings 8:10 <sup><0375></sup>Matthew 17:5) so it may here signify that the presence of God with his churches in the latter day will be very manifest and remarkable; he will be seen over them, and be the glory in the midst of them, (<sup><0315></sup>Zechariah 2:5 9:14) and it may also denote the gracious protection of the churches by Christ from all their enemies; as the cloud stood between the Israelites and the Egyptians, when they passed through the Red sea, and secured them from them, (<sup><0249></sup>Exodus 14:19) as well as a cloud, is refreshing and protecting from heat, as Christ then will be from heat of every kind. (See Gill on "<sup><2045></sup>Isaiah 4:6"). And as the pillar of fire was to give light to the children of Israel, and direct them in their passage through the wilderness in the night time; so Christ will be the light of his people, by the very great illuminations of his spirit, and the clear preaching of the Gospel, which will give both light and heat; and from both which will arise such a bright shining light, as shall drive away the night of affliction, darkness, desertion, and sleepiness, which shall precede this glorious day. (see <sup><2301></sup>Isaiah 60:1,2) and this will be all the Lord's doing, a work of his almighty power, and therefore signified by a "creation"; it will be a new, strange, and marvellous work; wonderful in the eyes of the saints, and in the eyes of the world, that those who have been forsaken and hated should be made an eternal excellency, and the joy of many generations, (<sup><2305></sup>Isaiah 60:15 65:17,18):

*for upon all the glory [shall] he a defence*; the glory of the churches in the latter day will greatly consist in the presence of God and Christ; in the pouring forth of the Spirit upon them; in the purity of Gospel doctrine, worship, and discipline among them; in the holiness of their lives and conversation; and in the peace, harmony, and unity, that shall subsist with them; and the defence of this glory will be partly the ministers of the Gospel, in the pure administration of the word and ordinances, as means, but principally the Lord himself, who will be a wall of fire about them, and will appoint salvation as walls and bulwarks to them, (<sup><0315></sup>Zechariah 2:5 <sup><2301></sup>Isaiah 26:1).

**Ver. 6.** *And there shall be a tabernacle*, &c.] Christ, who tabernacled in our nature, and is the minister of the true tabernacle, which God pitched, and not man; who will be spiritually present in the word and ordinances,

where the shepherds pitch their tents; and who will be that to his people as shepherds' tents are to them, to which the allusion is:

*for a shadow in the day time from the heat*: from the heat of a fiery law, which works wrath; from the flaming sword of justice, which calls for vengeance; from the wrath of God, which is poured forth like fire; from Satan's temptations, compared to fiery darts; and from the violence of persecution; for there will be no more after the last struggle of the beast, and the slaying of the witnesses:

*and for a place of refuge*; until the indignation be over and past: as Christ is a refuge for sensible sinners to flee unto for safety, from avenging justice, and the wrath of God; so he is a place of security, and has his chambers of safety for saints, from all dangers, and from every enemy, (~~2351~~ Isaiah 26:20,21):

*and for a covert from storm and from rain*; from the blast of the terrible ones, the antichristian powers, which will be as a storm against a wall, (~~2354~~ Isaiah 25:4) this will be the hour of temptation, which will come upon and try them that dwell upon the earth, from which Christ will preserve his faithful ones, (~~66810~~ Revelation 3:10 ~~23312~~ Isaiah 32:2).

# CHAPTER 5

## INTRODUCTION TO ISAIAH 5

In this chapter, under the parable of a vineyard and its ruins, the Jews and their destruction are represented; the reasons of which are given, their manifold sins and transgressions, particularly enumerated, with the punishment threatened to them, and which is delivered in form of a song. The vineyard is described by the owner of it, a well beloved one; by the situation of it, in a fruitful hill; by the fence about it, and care and culture of it; and by its not answering the expectation of the owner, it bringing forth wild grapes instead of good ones, (<sup>(2388)</sup>Isaiah 5:1,2) wherefore the men of Judah and Jerusalem are made judges between the owner and his vineyard, what more could have been done to it, or rather what was now to be done to it, since this was the case; and the result is, that it should be utterly laid waste, and come to ruin; and the whole is applied to the house of Israel, and men of Judah, (<sup>(2388)</sup>Isaiah 5:3-7) whose sins, as the cause of their ruin, are mentioned in the following verses; their covetousness, with the punishment of it, (<sup>(2388)</sup>Isaiah 5:8-10) their intemperance, luxury, and love of pleasure, with the punishment threatened thereunto, (<sup>(2381)</sup>Isaiah 5:11-14) whereby haughty men should be humbled, the Lord be glorified, and at the same time his weak and innocent people would be taken care of, (<sup>(2385)</sup>Isaiah 5:15-17) next, other sins are taken notice of, and woes pronounced on account of them, as, an impudent course of sinning, insolent impiety against God, confusion of good and evil, conceit of their own wisdom, drunkenness, and perversion of justice, (<sup>(2388)</sup>Isaiah 5:18-23) wherefore for these things, and for their contempt and rejection of the law and word of the Lord, utter destruction is threatened them, (<sup>(2384)</sup>Isaiah 5:24) yea, the anger of God had been already kindled against them, and they had felt it in some instances, (<sup>(2385)</sup>Isaiah 5:25) but they are given to expect severer judgments, by means of foreign nations, that should be gathered against them; who are described by their swiftness, strength, and vigilance; by their armour, horses, and carriages; and by their terror and cruelty; the consequence of which would be utter darkness, distress, and calamities, in the land of Judea, (<sup>(2386)</sup>Isaiah 5:26-30).

**Ver. 1.** *Now will I sing to my well beloved, &c.*] These are the words of the Prophet Isaiah, being about to represent the state and condition of the people of Israel by way of parable, which he calls a song, and which he determines to sing to his beloved, and calls upon himself to do it; by whom he means either God the Father, whom he loved with all his heart and soul; or Christ, who is often called the beloved of his people, especially in the book of Solomon's song; or else the people of Israel, whom the prophet had a great affection for, being his own people; but it seems best to understand it of God or Christ:

*a song of my beloved*; which was inspired by him, or related to him, and was made for his honour and glory; or "a song of my uncle"<sup>f89</sup>, for another word is used here than what is in the preceding clause, and is rendered "uncle" elsewhere, (see <sup><B59></sup>Leviticus 25:49) and may design King Amaziah; for, according to tradition, Amoz, the father of Isaiah, was brother to Amaziah king of Judah, and so consequently Amaziah must be uncle to Isaiah; and this might be a song of his composing, or in which he was concerned, being king of Judah, the subject of this song, as follows:

*touching his vineyard*; not his uncle's, though it is true of him, but his well beloved's, God or Christ; the people of Israel, and house of Judah, are meant, comparable to a vineyard, as appears from (<sup><B07></sup>Isaiah 5:7 <sup><B04></sup>Psalms 80:14,15) being separated and distinguished from the rest of the nations of the world, for the use, service, and glory of God.

*My beloved hath a vineyard in a very fruitful hill*; or, "in a horn, the son of oil"<sup>f90</sup>; which designs the land of Israel, which was higher than other lands; and was, as some observe, in the form of a horn, longer than it was broad, and a very fruitful country, a land of olive oil, a land flowing with milk and honey, (<sup><B0E></sup>Deuteronomy 8:7,8 <sup><B0B></sup>Exodus 3:8). The Targum is,

"the prophet said, I will sing now to Israel, who is like unto a vineyard, the seed of Abraham, my beloved, a song of my beloved, concerning his vineyard. My people, my beloved Israel, I gave to them an inheritance in a high mountain, in a fat land."

**Ver. 2.** *And he fenced it, &c.*] With good and wholesome laws, which distinguished them, and kept them separate from other nations; also with his almighty power and providence; especially at the three yearly festivals, when all their males appeared before God at Jerusalem:

*and gathered out the stones thereof*; the Heathens, the seven nations that inhabited the land of Canaan, compared to stones for their hardness and stupidity, and for their worshipping of idols of stone; (see <sup><3808></sup>Psalm 80:8)

*and planted it with the choicest vine*; the seed of Abraham, Joshua, and Caleb, who fully followed the Lord, and the people of Israel with them, who first entered into the land of Canaan, and inhabited it; such having fallen in the wilderness, who murmured and rebelled against God, (<sup><3422></sup>Jeremiah 2:21)

*and built a tower in the midst of it*; in which watchmen stood to keep the vineyard, that nothing entered into it that might hurt it; this may be understood of the city of Jerusalem, or the fortress of Zion, or the temple; so Aben Ezra, the house of God on Mount Moriah; and the Targum,

“and I built my sanctuary in the midst of them:”

*and also made a winepress therein*; to tread the grapes in; this the Targum explains by the altar, paraphrasing the words,

“and also my altar I gave to make an atonement for their sins;”

so Aben Ezra; though Kimchi interprets it of the prophets, who taught the people the law, that their works might be good, and stirred them up and exhorted them to the performance of them.

*And he looked that it should bring forth grapes*; this “looking” and “expecting”, here ascribed to God, is not to be taken properly, but figuratively, after the manner of men, for from such a well formed government, from such an excellent constitution, from a people enjoying such advantages, it might have been reasonably expected, according to a human and rational judgment of things, that the fruits of righteousness and holiness, at least of common justice and equity, would have been brought forth by them; which are meant by “grapes”, the fruit of the vine, (see <sup><2387></sup>Isaiah 5:7)

*and it brought forth wild grapes*; bad grapes; corrupt, rotten, stinking ones, as the word<sup>f91</sup> used signifies; these, by a transposition of letters, are in the Misnah<sup>f92</sup> called **מַיִץ**, which word signifies a kind of bad grapes, and a small sort: evil works are meant by them, (see <sup><2387></sup>Isaiah 5:7) the Targum is,

“I commanded them to do good works before me, and they have done evil works.”

**Ver. 3.** *And now, O inhabitants of Jerusalem, and men of Judah, &c.*] All and everyone of them, who were parties concerned in this matter, and are designed by the vineyard, for whom so much had been done, and so little fruit brought forth by them, or rather so much bad fruit:

*judge, I pray you, between me and my vineyard;* between God and themselves; they are made judges in their own cause; the case was so clear and evident, that God is as it were willing the affair should be decided by their own judgment and verdict: so the Targum,

“judge now judgment between me and my people.”

**Ver. 4.** *What could have been done more to my vineyard, that I have not done in it? &c.*] Or “ought”, as the Vulgate Latin: this is generally understood of good things done to it in time past; as what better culture could it have had? what greater privileges, blessings, and advantages, natural, civil, and religious, could have been bestowed on this people? what greater favour could have been shown them, or honour done them? or what of this kind remains to be done for them? they have had everything that could be desired, expected, or enjoyed: though it may be rendered, “what is further or hereafter to be done to my vineyard”<sup>f93</sup>, and “I have not done in it?” that is, by way of punishment; I have reprov'd and chastis'd them, but all in vain; what remains further for me, and which I will do, because of their ingratitude and unfruitfulness? I will utterly destroy them as a nation and church; I will cause their civil and ecclesiastical state to cease. The sense may be gathered from the answer to the question in the following verse (<sup>2385</sup>Isaiah 5:5),

*wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?* that is, why have these people acted so ill a part, when such and so many good things have been bestowed upon them; on account of which it might have been reasonably expected they would have behaved in another manner? or rather the words may be rendered, “why have I looked or expected<sup>f94</sup> that it should bring forth grapes, seeing it brought forth wild grapes?” why have I been looking for good fruit, when nothing but bad fruit for so long a time has been produced? why have I endured with so much patience and longsuffering? I will bear with them no longer, as follows. The Targum is for the former sense,



“what good have I said to do more to my people, which I have not done to them? and what is this I have said, that they should do good works, and they have done evil works?”

**Ver. 5.** *And now, go to; I will tell you what I will do to my vineyard, &c.]* Not by bestowing fresh favours upon them, but by inflicting punishment on them, for abusing what they had received; and this he told by John Baptist, Christ, and his apostles, what he determined to do; and what he was about to do to the Jewish nation, in the utter ruin of it, (<sup><4012></sup>Matthew 3:12 <sup><4013></sup>Luke 19:43,44).

*I will take away the hedge thereof, and it shall be eaten up;* that is, the vineyard shall be eaten by the wild beasts that will enter into it, when the hedge is taken away; or “it shall be burnt”; that is, the hedge, being a hedge of thorns, as Jarchi and Kimchi observe; such there were about vineyards, besides the stone wall after mentioned:

*[and] break down the wall thereof, and it shall be trodden down;* the vineyard, or the vines in it, (see <sup><4802></sup>Psalms 80:12,13) this is to be understood of the Lord’s removing his presence, power, and protection from the Jewish nation, and leaving them naked, destitute, and helpless, and exposed to their enemies. The Targum is,

“and now I will declare to you what I will do to my people; I will cause my Shechinah, or Majesty, to remove from them, and they shall be for a spoil; and I will break down the house of their sanctuary, and they shall be for treading.”

**Ver. 6.** *And I will lay it waste, &c.]* Or “desolate”, as it was by the Romans: the whole land of Judea, as well as the city and temple (<sup><4238></sup>Matthew 23:38),

*it shall not be pruned nor digged;* as vineyards are, to make them more fruitful; but no care shall be taken of it, no means made use of to cultivate it, all being ineffectual:

*but there shall come up briars and thorns;* sons of Belial, wicked and ungodly men; immoralities, errors, heresies, contentions, quarrels, &c. which abounded about the time of Jerusalem’s destruction, and before:

*I will also command the clouds that they rain no rain upon them;* by “the clouds” are meant the apostles of Christ, who were full of the doctrines of

grace, from whom they dropped as rain upon the mown grass; these, when the Jews contradicted and blasphemed the Gospel, and judged themselves unworthy of it, were commanded by Christ to turn from them, and go to the Gentiles, (<sup><4135></sup>Acts 13:45-47 <sup><3847></sup>Zechariah 14:17,18 <sup><6116></sup>Revelation 11:6) agreeably to this sense is the Targum,

“and I will command the prophets, that they do not prophesy upon them prophecy.”

**Ver. 7.** *For the vineyard of the Lord of hosts is the house of Israel, &c.]*

This is the explication of the parable, or the accommodation and application of it to the people of Israel, by whom are meant the ten tribes; they are signified by the vineyard, which belonged to the Lord of hosts, who had chosen them to be a peculiar people to him, and had separated them from all others:

*and the men of Judah his pleasant plant;* they were so when first planted by the Lord; they were plants of delight, in whom he took great delight and pleasure, (<sup><6505></sup>Deuteronomy 10:15) these design the two tribes of Judah and Benjamin, in distinction from Israel:

*and he looked for judgment;* that the poor, and the fatherless, and the widow, would have their causes judged in a righteous manner, and that justice and judgment would be executed in the land in all respects; for which such provision was made by the good and righteous laws that were given them:

*but behold oppression;* or a “scab”, such as was in the plague of leprosy; corruption, perverting of justice, and oppressing of the poor: Jarchi interprets it a gathering of sin to sin, a heaping up iniquities:

*for righteousness, but behold a cry;* of the poor and oppressed, for want of justice done, and by reason of their oppressions. Here ends the song; what has been parabolically said is literally expressed in the following part of the chapter.

**Ver. 8.** *Woe unto them that join house to house, &c.]* Or “O ye that join”, &c.; for, as Aben Ezra observes, it signifies calling, as in (<sup><2801></sup>Isaiah 55:1) though Jarchi takes it to be expressive of crying and groaning, on account of future punishments; and he observes, that as there are twenty two blessings pronounced in the book of Psalms, on those that keep the law, so there are twenty two woes pronounced by Isaiah upon the wicked:

*[that] lay field to field*; the sin of covetousness is exposed and condemned in these words; not that it is unlawful in itself for a man that has a house or field of his own to purchase another that is next unto it; but when he is insatiable, and not content with his houses and lands, but is always coveting more, this is his sin, and especially if he seeks to get them by fraud or force:

*till [there] be no place*; for others to dwell in and possess; and so the Targum,

“and say, until we possess every place;”

or “unto the end of the place”<sup>f95</sup>, city, or field; till they have got all the houses in the town or city, and all the pieces of ground in the field, in their own possession:

*that they may be placed alone in the midst of the earth*, or land; that is, of Judea; wholly inhabit it themselves, and have the sole power and jurisdiction over it. It is in the Hebrew text<sup>f96</sup> “that ye may be placed”, &c.; the Targum is,

“and they think they shall dwell alone in the midst of the land.”

**Ver. 9.** *In mine ears, [said] the Lord of hosts, &c.*] This may be understood either of the ears of the Lord of hosts, into which came the cry of the sins of covetousness and ambition before mentioned; these were taken notice of by the Lord, and he was determined to punish them; or of the ears of the prophet, in whose hearing the Lord said what follows: so the Targum,

“the prophet said, with mine ears I have heard, when this was decreed from before the Lord of hosts:”

*of a truth many houses shall be desolate*; or “great” ones<sup>f97</sup>; such as the houses of the king, of the princes, and nobles, judges, counsellors, and great men of the earth; not only the house of God, the temple, but a multitude of houses in Jerusalem and elsewhere; which was true not only at the taking of Jerusalem by the Chaldeans, but at the destruction of it by the Romans, to which this prophecy belongs, (<sup>4238</sup>Matthew 23:38) the words are a strong asseveration, and in the form of an oath, as Jarchi and Kimchi observe; **al ma**, “if not”; if many houses are not left desolate, let it be so or so, I swear they shall:

*[even] great and fair, without inhabitants:* houses of large and beautiful building shall be laid in such a ruinous condition, that they will not be fit for any to dwell in, nor shall any dwell in them: and this is the judgment upon them for joining house to house; that for laying field to field follows.

**Ver. 10.** *Yea, ten acres of vineyard shall yield one bath,* &c.] They shall get nothing by laying field to field, for their fields shall be barren and unfruitful; though Jarchi and Kimchi take this to be a reason why their houses should be desolate, and without inhabitants, because there would be a famine, rendering the words, “for ten acres”, &c. The Targum makes this barrenness to be the punishment of their sin, in not paying tithes; paraphrasing the words thus,

“for because of the sin of not giving tithes, the place of ten acres of vineyard shall produce one bath.”

The word *ydmx* signifies “yokes”, and is used of yokes of oxen; hence the Septuagint and Arabic versions render the words thus, “for where ten yoke of oxen work”, or “plough, it shall make one flagon”; and so Kimchi explains them, the place in a vineyard, which ten yoke of oxen plough in one day, shall yield no more wine than one bath. A bath is a measure for liquids; according to Godwin<sup>f98</sup>, it held four gallons and a half; a small quantity indeed, to be produced out of ten acres of ground; an acre, according to our English measure, being a quantity of land containing four square roods, or one hundred sixty square poles or perches:

*and the seed of an homer shall yield an ephah:* that is, as much seed as an “homer” would hold, which was a dry measure, and which, according to the above writer, contained five bushels and five gallons, should yield only an ephah, which was the tenth part of an homer, (<sup>3651</sup>Ezekiel 45:11) so that it would only produce a tenth part of the seed sown.

**Ver. 11.** *Woe unto them that rise up early in the morning,* &c.] To rise up early in the morning is healthful, and to rise to do business is commendable; but to spend the day in drunkenness and intemperance is very criminal, which is here meant:

*[that] they may follow, strong drink;* not only drink it, but follow on to drink; diligently seek after it, where the best is to be had; go from house to house till they have found it; closely follow the drinking of it, till inebriated with it:

*that continue until night*; at their pots, with their drinking companions, even all the day till night comes, the twilight either of the evening or of the morning:

*[till] wine inflame them*; their bodies with heat, and their souls with lust.

**Ver. 12.** *And the harp, and the viol, the tabret, and pipe, &c.]* Instruments of music; some struck with a bow or quill, or touched with the fingers; and others blown with the mouth:

*and wine are in their feasts*; so that they lived jovially and merrily, like sons of Bacchus, more than like the people of God:

*but they regard not the work of the Lord, neither consider the operation of his hands*; meaning not the law, as the Targum and Kimchi, which was the work of the Lord, and the writing of his hands; rather, as Aben Ezra, the punishment inflicted on the ten tribes being carried into captivity; or else the works of creation and providence, and the daily mercies of life; or, best of all, the great work of redemption by Christ, and the conversion of sinners, both among Jews and Gentiles, by the preaching of his Gospel; for this refers to the Jews in the times of Christ and his apostles, which immediately preceded their utter destruction; and those sins here mentioned were the cause of it. (see <sup><2876></sup>Psalm 28:5).

**Ver. 13.** *Therefore my people are gone into captivity, &c.]* Or rather, as Kimchi explains it, “shall go into captivity”; the past for the future; for this cannot be understood even of the captivity of the ten tribes, for they were not carried captive until the sixth year of Hezekiah’s reign, (<sup><2776></sup>2 Kings 17:6 18:1) whereas this prophecy was delivered out many years before, even in the time of Uzziah, as is manifest from the following chapter, (<sup><2766></sup>Isaiah 6:1) and much less it cannot design the captivity of Judah, but respects the captivity by the Romans, in future time.

*Because [they have] no knowledge*; of the work of the Lord, and the operations of his hands; the Septuagint and Arabic versions render it, “because they knew not the Lord”, the Lord Jesus Christ, the Lord of glory, the true Messiah; they knew not his person, office, grace, and Gospel; they did not own and acknowledge him, but despised and rejected him; their ignorance was affected and voluntary; they had the means of knowledge, but did not make use of them; they would not know him, they would not attend to the strong and clear evidence of his being the Messiah, which prophecies, miracles, and his doctrines, gave of him; the things

belonging to their peace they knew not, these were righteously hid from them, and hence destruction came upon them, (<sup><299D></sup>Luke 19:42-44) the words may be rendered in connection with the former, “therefore my people shall go into captivity without knowledge”<sup>f99</sup>, unawares, unthought of, and unexpected; and the Jews, to the last; did not think their city would be taken, but that in some way of other salvation and deliverance would be wrought for them:

*and their honourable men [are] famished, and their multitude dried up with thirst*; or “shall be”; this is expressive of a famine of bread and water, which all, both high and low, prince and people, should be affected with; (see <sup><281E></sup>Isaiah 3:1) and was true not only when Jerusalem was besieged by the Chaldeans, (<sup><281E></sup>Jeremiah 52:6 <sup><290D></sup>Lamentations 4:4,5,8-10) (<sup><215D></sup>Jeremiah 5:10) but when it was besieged by the Romans, in which the rich suffered as well as the poor; and was so great, that even women ate their own children, as Josephus<sup>f100</sup> relates: this is threatened as a punishment of their rioting and drunkenness, (<sup><215E></sup>Isaiah 5:11,12).

**Ver. 14.** *Therefore hell hath enlarged herself*, &c.] That is, the grave, to receive the dead which die with famine and thirst; signifying that the number of the dead would be so great, that the common burying places would not be sufficient to hold them; but additions must be made to them; or some vast prodigious pit must be dug, capable of receiving them; like Tophet, deep and large: or “hath enlarged her soul”<sup>f101</sup>; her desire after the dead, (see <sup><381E></sup>Habakkuk 2:5) being insatiable, and one of those things which are never satisfied, or have enough, (<sup><290E></sup>Proverbs 30:15,16) wherefore it follows:

*and opened her mouth without measure*; immensely wide; there being no boundary to its desires, nor any end of its cravings, or of filling it. And so the Targum renders it, “without end”. Moreover, by “hell” may be meant the miserable estate and condition of the Jews upon the destruction of Jerusalem, when they were in the utmost distress and misery, (see Gill on “<sup><216D></sup>Luke 16:23”).

*And their glory*; their glorious ones, their nobles, as the Septuagint, Syriac, and Arabic versions; and the Targum, their princes, rulers, civil and ecclesiastical; which were the glory of the nation:

*and their multitude*; meaning the common people; or rather their great and honourable ones, as the Septuagint, Syriac, and Arabic versions render the

word; and in which sense it may be used in the preceding verse (<sup>2163</sup>Isaiah 5:13); since not of the poor, but of the rich, the context speaks; even of such who indulged themselves in luxury and pleasure:

*and their pomp*; the Septuagint version, “their rich ones”; such who live in pomp and splendour: but the word<sup>f102</sup> signifies noise and tumult; and so the Targum renders it; and it designs noisy and tumultuous ones, who sing and roar, halloo and make a noise at feasts; and who may be called *ˆwac̄ ynb*, “sons of tumult”, or “tumultuous ones”; (<sup>2485</sup>Jeremiah 48:45 <sup>2346</sup>Isaiah 24:6-9) wherefore it follows:

*and he that rejoiceth*, that is, at their feasts,

*shall descend into it*; into hell, or the grave: or, “he that rejoiceth in it”, that is, in the land or city; so the Targum,

“he that is strong among them;”

so Jarchi and Kimchi interpret it.

**Ver. 15.** *And the mean man shall be brought down*, &c.] To hell, or the grave, as well as the rich and noble:

*and the mighty man shall be humbled*; laid low in the dust, and be equal to the poor; for, in the grave, princes and peasants are alike; or they shall be all alike, in the same low and miserable condition:

*and the eyes of the lofty shall be humbled*; when famine and distress, ruin and misery, come upon them, then shall the pride of those be abased, as it was; who boasted of their riches and honour, of their descent and parentage, as the children of Abraham, and as being free men, and never in bondage; of their righteousness and good works; not submitting to the righteousness of Christ; but despising it, and looking with disdain upon, and treating with contempt, such as they thought less holy than themselves. The Scribes and Pharisees, the members of the sanhedrim, and rulers of the people, together with the whole body of the nation, are meant; who were all of the same cast and complexion, being conceited of themselves, and proud boasters.

**Ver. 16.** *But the Lord of hosts shall be exalted in judgment*, &c.] By the “Lord of hosts” is meant Christ, the Lord of the armies, and of the inhabitants of the earth, of angels, and of men; who, though in our nature, in his state of humiliation, was brought very low, yet is now highly exalted;

and which exaltation of his is seen and known, as it is here foretold it should be, by his judgments inflicted on the Jewish nation, for their contempt and rejection of him; (see <sup><39916></sup>Psalm 9:16) so Kimchi interprets judgment of the judgment which the Lord would inflict on the ungodly of Israel: thus Christ's exaltation is seen in their humiliation, and his kingdom and power in their destruction:

*and God that is holy*; Christ is truly and properly God, God over all, blessed for ever; and he is holy, both as God and man; as God he is essentially and perfectly holy; and, as man, without sin original or actual; he is the Holy One of God, and the Holy One of Israel; and of him it is said, he

*shall be sanctified in righteousness*, or be declared to be holy; by the obedience and righteousness of his life, wrought out for his people, whereby he becomes their sanctification and righteousness; and by his justice, in punishing his and his people's enemies. Were all this to be understood of Jehovah the Father, it might very well be interpreted, as it is by Cocceius, of his being exalted and honoured by the condemnation of sin in the flesh of Christ; and of his being "glorified", as the Arabic version renders it, by the obedience and righteousness of his son, whereby his justice is satisfied, and his law magnified, and made honourable; and by the faith of his people, laying hold on that righteousness, and receiving it to the glory of God; in all which the purity, holiness, and justice of God appears.

**Ver. 17.** *Then shall the lambs feed after their manner*, &c.] That is, the people of God, the disciples of Christ, either apostles and ministers of the Gospel, whom he sent forth as lambs among wolves, (<sup><2103></sup>Luke 10:3) who fed the flock of Christ after their usual manner, and as directed by him; even with knowledge and understanding, by the ministry of the word, and administration of ordinances; or the people of God fed by them, who are comparable to lambs for their harmlessness and innocence; and who feed in green pastures, "according as they are led"; as the word used may be rendered <sup>f103</sup>; or "according to their word"; the doctrine of the ministers of the Gospel, by whom they are instructed and directed to feed on Christ, as he is held forth in the word and ordinances. The Targum is,

"and the righteous shall be fed as is said of them;"

and so Jarchi and Kimchi interpret it of the righteous:



*and the waste places of the fat ones shall strangers eat*; that is, the Gentiles, who are aliens from the commonwealth of Israel, and strangers to the covenants of promise; the other sheep that were not of the Jewish fold, (~~402~~ Ephesians 2:12 ~~806~~ John 10:16) these shall come in the room of the fat ones of the land of Judea, the rulers, elders, Scribes, and Pharisees; and feed on those pastures which were despised and left desolate by them; enjoy the Gospel they put away from them, and the ordinances of it, which they rejected. The Targum is,

“and they shall be multiplied, and the substance of the ungodly shall the righteous possess.”

**Ver. 18.** *Woe unto them that draw iniquity with cords of vanity*, &c.] The prophet returns to the wicked again, and goes on with the account of their sin and punishment; and here describes such, not that are drawn into sin unawares, through the prevalence of their own hearts’ lusts and corruptions, through the temptations of Satan, the snares of the world, or the persuasions of others; but such who draw it to themselves, seek after it, and willingly commit it; who rush and force themselves into it; who solicit it, and seek and take all occasions and opportunities of doing it; and take a great deal of pains about it; and make use of all arguments, reasonings, and pretences they can devise, to engage themselves and others in the practice of it; which are all cords of vanity, fallacious and deceitful.

*And sin as it were with a cart rope*; using all diligence, wisdom, policy, and strength; labouring with all might and main to effect it. Some by “iniquity” and “sin” understand punishment, as the words used sometimes signify; and that the sense is, that such persons described by their boldness and impudence in sinning, by their impenitence and hardness of heart, and by adding sin to sin, draw upon themselves swift destruction, and the greater damnation. The Targum interprets it of such that begin with lesser sins, and increase to more ungodliness; paraphrasing it thus,

“woe to them that begin to sin a little, and they go on and increase until that they are strong, and “their” sins “are” as a cart rope;”

to which agrees that saying in the Talmud<sup>f104</sup>,

“the evil imagination or corruption of nature at first is like a spider’s thread, but at last it is like to cart ropes; as it is said, “woe to them that draw iniquity”, &c.”

**Ver. 19.** *That say, let him make speed, [and] hasten his work, &c.*] Either the punishment of their sins, threatened by the prophets; which, because not speedily and immediately executed, therefore they did not believe it ever would; and in a daring and insolent manner call upon God to inflict it:

*that we may see [it]*, or feel it; for, as for words or threatenings, they regarded them not; thus deriding God and his judgments, and disbelieving both, like the mockers in the last days, described in (<sup><608B></sup>2 Peter 3:3,4) and, in contempt of him, do not so much as mention his name; though the Syriac version expresses the word “Lord”, and the Arabic version “God”: or rather the great work of redemption and salvation by the Messiah; for, as they did not believe Jesus to be the Messiah, so they ridiculed and despised salvation by him, mocking him as a Saviour, and calling upon him, in a sarcastic way, to hasten and do his work he pretended to come about; (see <sup><47D></sup>Matthew 27:42) for to the Jews in Christ’s time this prophecy belongs. The Targum interprets it, “his miracle”; the Jews were always for signs and miracles; they sought them of Jesus of Nazareth; they urged the doing of them; they were very solicitous and importunate, and in haste to have them done, that they might see and believe, as they pretended; and expressed themselves in almost the same words as here; “what sign shewest thou then, that we may see and believe thee? what dost thou work?” (<sup><8FB></sup>John 6:30) this is an instance of their drawing iniquity and sin in the manner before complained of:

*and let the counsel of the Holy One of Israel draw nigh and come, that we may know [it]!* not that they believed him to be the Holy One of Israel, but because the prophet had made mention of this title, (<sup><210B></sup>Isaiah 1:4) as he often does in this prophecy afterwards, and applies it to the Redeemer; therefore they use it: so the Jews put an “if” upon Christ being the King of Israel, (<sup><47D></sup>Matthew 27:42) wherefore, in a daring, jeering, and ironic manner, urge that what is said to be in the purposes and decrees of God, or what was agreed upon between him and the Messiah, who said he was the son of God, in the council and covenant of grace and peace, as pretended, might speedily come to pass; all which expresses their blasphemy, impiety, and unbelief; and shows that they did not believe, but derided any counsel or decree of God, respecting spiritual and eternal salvation by the Messiah, especially by Jesus of Nazareth: or the conversion of the Gentiles, or the spread of the Gospel, and the enlargement of the kingdom and interest of Christ in the world, are meant, Kimchi, on the text, owns that these words belong to the Jews in the present day, and makes this confession,

“it appears that our prophets said the truth for now we believe not.”

**Ver. 20.** *Woe unto them that call evil good, and good evil, &c.]* That call evil actions good, and good actions evil; that excuse the one, and reproach the other; or that call evil men good, and good men evil; to which the Targum agrees. Some understand this of false prophets rejecting the true worship of God, and recommending false worship; others of wicked judges, pronouncing the causes of bad men good, and of good men evil; others of sensualists, that speak in praise of drunkenness, gluttony, and all carnal pleasures, and fleshly lusts, and treat with contempt fear, worship, and service of God. It may very well be applied to the Scribes and Pharisees in Christ’s time, who preferred the evil traditions of their elders, both to the law of God, that is holy, just, and good, and to the Gospel, the good word of God, preached by John the Baptist, Christ and his apostles, and to the ordinances of the Gospel dispensation:

*that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;* for calling good evil, and evil good, is all one as putting these things one for another; there being as great a difference between good and evil, as between light and darkness, sweet and bitter; and it suggests, as if the perversion of these things was not merely through ignorance and mistake, but purposely and wilfully against light and knowledge; so the Jews acted when they preferred the darkness of their rites and ceremonies, and human traditions, before the light of the glorious Gospel of Christ; which showed they loved darkness rather than light, (~~John~~ John 3:19) and chose that which would be bitter to them in the end, than the sweet doctrines of the grace of God; the bitter root of error, rather than the words of Christ’s mouth, which are sweeter than the honey, or the honeycomb. The Targum is,

“woe to them that say to the wicked who prosper in this world, ye are good; and say to the meek, ye are wicked: when light cometh to the righteous, shall it not be dark with the wicked? and sweet shall be the words of the law to them that do them; but bitterness (some read “rebellion”) shall come to the wicked; and they shall know, that in the end sin is bitter to them that commit it.”

Abarbinel interprets this of the ten tribes preferring the worship at Daniel and Bethel, before that at Jerusalem.

**Ver. 21.** *Woe unto [them that are] wise in their own eyes, &c.*] And yet betray such stupidity and sottishness, as to call things by their wrong names; and make such a perverse judgment of them, as before described. This is a true description of the Scribes and Pharisees in Christ's time; who said, "dost thou teach us? are we blind also?" (~~4384~~John 9:34-40)

*and prudent in their own sight*; being wise above what was written; leaving the word of God, and following the traditions of the elders.

**Ver. 22.** *Woe unto [them that are] mighty to drink wine, &c.*] That can bear a great deal, and not be overcome and intoxicated with it; that try their strength this way with others, and get the mastery and glory in it: not mighty to fight their enemies, as Kimchi observes, and defend their country, but to drink wine; by which their strength was weakened: wherefore some think soldiers are particularly designed, given to drinking, who are derided and mocked, as being valiant in the warfare of Bacchus, and not of Mars:

*and men of strength, to mingle strong drink*; in the cup, and then drink it: or "men of war"; the same with "mighty" before. The Targum interprets it, "men of riches": who can afford to drink wine and strong drink; which carries the sense not to the strength of their bodies, but of their purses: the former sense seems best. The Scribes and Pharisees loved the cup and the platter, and to be at feasts, and to have the uppermost seats there, (~~4236~~Matthew 23:6,25) and that those that sat in Moses's chair are intended appears from the following words.

**Ver. 23.** *Which justify the wicked for reward, &c.*] This is either spoken of judges, and civil magistrates, who gave the cause in favour of the wicked, that bribed them, contrary to law, (~~4169~~Deuteronomy 16:19) or rather of the Scribes and Pharisees, who pronounced the wicked righteous men, provided they kept the traditions of the elders, and paid tithes of all they possessed, and gave them money for their long prayers, (~~4234~~Matthew 23:14,23):

*and take away the righteousness of the righteous from him*; by condemning them as unrighteous persons: so the Jews did Christ and his apostles; they pronounced them wicked, and condemned them to death; and as much as in them lay took away their righteousness from them, by taking away their character from them as righteous persons among men;

though their righteousness itself could not be taken away, it being an everlasting one.

**Ver. 24.** *Therefore as the fire devoureth the stubble, &c.*] Or “tongue of fire”<sup>f105</sup>; meaning the flame, the same as in the next clause; because it is in the form of a tongue; (see ~~411B~~ Acts 2:3):

*and the flame consumeth the chaff*; which is done easily, speedily, and entirely; the metaphors denote that their destruction would be easy, swift, sudden, irresistible, and irrecoverable. Reference may be had to the burning of Jerusalem, literally understood:

*[so] their root shall be rottenness*; and so utterly perish; meaning their fathers, as Aben Ezra and Abarbinel think; or their chief and principal men, before mentioned; or their riches and substance, and whatever they gloried of, or trusted in; (see ~~411B~~ Matthew 3:10):

*and their blossom shall go up as dust*; before the wind; either their children, or whatever was excellent or valuable with them; so Jarchi interprets it of their grandeur, pomp, and glory; it seems to express an utter destruction of them, root and branch, as in (~~301B~~ Malachi 4:1):

*because they have cast away the law of the Lord*; or doctrine of the Lord; that is, the Gospel; which the Jews blasphemed, contradicted, and put away from them, and judged themselves unworthy of everlasting life: the preaching of a crucified Christ, and salvation by him, and justification by his righteousness, were a stumbling block to them: this is to be understood not of the law of works, but of the law or doctrine of faith:

*and despised the word of the Holy One of Israel*; meaning either the same as before; expressing their great contempt of the Gospel, and the reason why they rejected it, because they loathed, abhorred, and despised it: or else Christ, the essential Word of God; so the Targum,

“they rejected the Word, the Holy One of Israel;”

as the Messiah, and received him not; and this their rejection of him, and ill treatment of his Gospel and ministers, were the cause of the burning of Jerusalem, and of their utter ruin and destruction, (~~411B~~ Matthew 22:4-7).

**Ver. 25.** *Therefore is the anger of the Lord kindled against his people, &c.*] His professing people; which character, as it aggravated their sin in

rejecting and despising the word of the Lord, so it increased his anger and indignation against them:

*and he hath stretched forth his hand against them, and hath smitten them;* which some understand of past judgments and afflictions upon them, under Joash, Amaziah, and Ahaz; and others of future ones, under Shalmaneser and Nebuchadnezzar:

*and the hills did tremble;* which Jarchi interprets of their kings and princes; or it may be only a figurative expression, setting forth the awfulness of the dispensation:

*and their carcasses [were] torn in the midst of the streets.* The Targum renders it, “were as dung”; so the Septuagint, Vulgate Latin, and Arabic versions; being slain there, and lying unburied, were trampled upon, and trodden down like “clay”, as the Syriac version; or like the mire of the streets.

*For all this his anger is not turned away;* this being abundantly less than their sins deserved; which shows how great were their sins, and how much the Lord was provoked to anger by them:

*but his hand [is] stretched out still;* to inflict yet sorer judgments. The Targum is

“by all this they turn not from their sins, that his fury may turn from them; but their rebellion grows stronger, and his stroke is again to take vengeance on them;”

which expresses their impenitence and hardness of heart, under the judgments of God, which caused him to take more severe methods with them.

**Ver. 26.** *And he will lift up an ensign to the nations from far,* &c.] Not to the Chaldeans or Babylonians, for they were not nations, but one nation, and were a people near; but to the Romans, who consisted of many nations, and were afar off, and extended their empire to the ends of the earth; these, by one providence or another, were stirred up to make an expedition into the land of Judea, and besiege Jerusalem: and this lifting up of an ensign is not, as sometimes, for the gathering and enlisting of soldiers, or to prepare them for the battle, or to give them the signal when

to begin the fight; but as a direction to decamp and proceed on a journey, on some expedition:

*and will hiss unto them from the end of the earth*, or “to him”<sup>f106</sup>; the king, or general of them, wherever he is, even though at the end of the earth: and the phrase denotes the secret and powerful influence of divine Providence, in moving upon the hearts of the Romans, and their general, to enter upon such a design against the Jews; and which was as easily done as for one man to hiss or call to another; or as for a shepherd to whistle for his sheep; to which the allusion seems to be; the Lord having the hearts of all in his hands, and can turn them as he pleases, to do his will:

*and, behold, they shall come with speed swiftly*; or “he shall come”; the king with his army; and so the Targum paraphrases it;

“and behold, a king with his army shall come swiftly, as light clouds;”

this shows the swift and sudden destruction that should come upon the Jews; and is an answer to their scoffs, (<sup>2369</sup>Isaiah 5:19).

**Ver. 27.** *None shall be weary nor stumble among them*, &c.] Though they should come from far, and make long marches, yet none should be weary by the way, but go on with great cheerfulness and strength; and though they should make such haste, they should not stumble at any thing by the way, nor rush one against another, but proceed with great order in their several ranks:

*none shall slumber nor sleep*; day nor night, in any fixed stated times, as men usually do:

*neither shall the girdle of their loins be loosed*; with which they should be girded both for strength and greater expedition; this they should not unloose, in order to lie down and take sleep:

*nor the latchet of their shoes be broken*, which might hinder their journey; they never plucked off their shoes: all the expressions show their indefatigableness, diligence, intenseness, and resolution, and the good order observed by them; (see <sup>2377</sup>Joel 2:7,8).

**Ver. 28.** *Whose arrows [are] sharp, and all their bows bent*, &c.] Ready to shoot their arrows upon any occasion; and which being sharp, penetrated deep, and were deadly. This includes all kind of warlike

instruments, with which they should come furnished, and ready prepared to do execution:

*their horses' hoofs shall be counted like flint*; by those who rode upon them; who knowing how strong and firm they were, and that they were not worn out, nor hurt by the length of the way they came, would not spare to make haste upon them:

*and their wheels like a whirlwind*; that is, the wheels of their chariots, they used in battle, as Aben Ezra, Jarchi, and Kimchi, interpret it; and so the Septuagint and Arabic versions render it: this metaphor denotes both the swiftness with which they should come, and the noise and rattling they should make, and the power and force in bearing down all before them. The Targum is,

“and his wheels swift as a tempest.”

**Ver. 29.** *Their roaring [shall be] like a lion*, &c.] When engaged in war, just seizing on their prey. The phrase denotes their fierceness and cruelty, and the horror they should inject into the hearts of their enemies:

*they shall roar like young lions*; that are hungry, and almost famished, and in sight of their prey; (see <sup><B040></sup>Job 4:10):

*yea, they shall roar, and lay hold of the prey*; seize it with great noise and greediness:

*and shall carry [it] away safe*; into their own den, the country from whence they come:

*and none shall deliver [it]*; this shows that respect is had; not to the Babylonish captivity, from whence there was a deliverance in a few years; but the Roman captivity, from thence there is no deliverance as yet to this day.

**Ver. 30.** *And in that day they shall roar against them like the roaring of the sea*, &c.] That is, the Romans against the Jews; whose attacks upon them should be with so much fierceness and power, that it should be like the roaring of the sea, which is very dreadful, and threatens with utter destruction; the roaring of the sea and its waves is mentioned among the signs preceding Jerusalem's destruction by the Romans, (<sup><B215></sup>Luke 21:25):



*and if [one] look unto the land*: the land of Judea, when wasted by the Romans, or while those wars continued between them and the Jews; or “into it”,<sup>f107</sup>

*behold darkness*; great affliction and tribulation being signified by darkness and dimness; (see <sup><2182></sup>Isaiah 8:21 9:1)

*[and] sorrow* or “distress”, great straits and calamities:

*[and]*, or “even”,

*the light is darkened in the heavens thereof*; in their civil and church state, the kingdom being removed from the one, and the priesthood from the other; and their principal men in both, signified by the darkness of the sun, moon, and stars. (<sup><4182></sup>Matthew 24:29).

# CHAPTER 6

## INTRODUCTION TO ISAIAH 6

This chapter contains a vision of the glory and majesty of Christ, the mission and commission of the prophet, and the destruction of the Jews. In the vision may be observed the time of it, and the object seen; who is described by the throne on which he sat, (<sup>2306</sup>Isaiah 6:1) and by his ministers about him; and these, by their name, by their situation, by their wings and the use of them, and by their employment, (<sup>2306</sup>Isaiah 6:2,3) and by the effects their crying to one another had upon the place where they were, (<sup>2306</sup>Isaiah 6:4) and next follows the effect the whole vision had on the prophet, which threw him into great distress of mind; and the relief he had by one of the seraphim, and the manner of it, (<sup>2306</sup>Isaiah 6:6,7) upon which a question being put, concerning sending some person, the prophet makes answer, expressing his readiness to go, (<sup>2308</sup>Isaiah 6:8) when a commission is given him, and the message he is sent with is declared, (<sup>2309</sup>Isaiah 6:9,10) whereupon he asks how long it would be the case of the Jews mentioned in the message he was sent with; and he is told it would continue until the utter destruction of them, (<sup>2311</sup>Isaiah 6:11,12) and yet, for the comfort of him and other saints, it is intimated that there would be a remnant among them, according to the election of grace, (<sup>2313</sup>Isaiah 6:13).

**Ver. 1.** *In the year that King Uzziah died, &c.]* Which was the fifty second year of his reign, and in the year 3246 from the creation of the world; and, according to Jerom<sup>f108</sup>, was the year in which Romulus, the founder of the Roman empire, was born: some understand this not of his proper death, but of his being stricken with leprosy, upon his attempt to burn incense in the temple; upon which he was shut up in a separate house, which was a kind of a civil death: so the Targum,

“in the year in which King Uzziah was smitten;”

that is, with leprosy; and so Jarchi and others interpret it, from the ancient writers; but the first sense is the best. Some, as Aben Ezra, would have this to be the beginning of the prophecy of Isaiah, because of the mission of the prophet in it; but others rightly observe, that this mission respects not the

prophecy in general, but the particular reproof the prophet was sent to give to the Jews herein mentioned. The title of this chapter, in the Arabic version, is remarkable; according to which, this chapter contains the vision which Isaiah, the son of Amos, saw three years, or, as others affirm, thirty years, after prophecy was taken from him. He had prophesied about ten years before this, in the reign of Uzziah; and only this vision was in the reign of Jotham; the next prophecy was delivered out in the reign of Ahaz, (<sup>(2000)</sup>Isaiah 7:1) and others in the time of Hezekiah; and the date of this vision is only mentioned, to observe the order of the visions, agreeably to (<sup>(2000)</sup>Isaiah 1:1) and moreover it may be observed from hence, that kings must die as well as others; but the King of kings ever lives, he is the living God, and the everlasting King, as follows:

*I saw also the Lord sitting upon a throne, high and lifted up*; not God essentially considered, whose essence is not to be seen; but personally, Father, Son, and Spirit, for all the three Persons appear in this vision, (<sup>(2000)</sup>Isaiah 6:3,8) particularly Christ, as, is clear from (<sup>(4024)</sup>John 12:41) who is the “Adonai”, or Lord; he is Lord of all, of all men, even of the greatest among them, and of all the angels in heaven, and of the church of God, by his Father’s gift, by his own purchase, in right of marriage, and through the conquest of his grace. This sight was not corporeal, but with the eyes of the understanding, in the vision of prophecy; and to have a sight of Christ as the Lord, and especially as our Lord, is very delightful and comfortable; for though he is a sovereign Lord, he is no tyrannical one, is very powerful to protect and defend, and has all fulness for supply; and particularly as “sitting upon a throne” as a king, for he having done his work as a priest, sits down on his throne as a king; and a lovely sight it is to see him enthroned at the right hand of the Majesty on high; and therefore is said to be “high and lifted up”; for this is to be understood not of his throne, as if that was high and lifted up in the highest heavens, as the Targum paraphrases it; but of himself, who is high and exalted above all creatures, as Aben Ezra observes; and this sense the accents determine for: the vision refers to the exaltation of Christ, after his humiliation here on earth; and to behold him crowned with glory and honour is very delightful, since he is exalted as our head and representative in our nature, and acts for us in this his exalted state; and we may be assured of being exalted also. It follows,

*and his train filled the temple*; either the material temple visionally seen, where his feet were, and his throne in heaven, as Jarchi interprets it; or heaven, as Kimchi, which is the Lord’s holy temple, where his throne is,

(<sup><3104></sup>Psalm 11:4) or rather the human nature of Christ, the temple where the fulness of the Godhead dwells bodily, and which the train of divine perfections fill; though it may be best of all to understand it of the church, the temple of the living God; and “his train” may denote the effects of Christ’s kingly and priestly offices, with which the Church was filled upon his exaltation; as the gifts and graces of his Spirit in an extraordinary manner on the day of Pentecost, and since in a more ordinary way; whereby men have been made ministers of the New Testament, and churches filled with them, and these made useful in filling the churches with members. The Targum is,

“and the temple was filled with the splendour of his glory;”

the “train” is the skirts, borders, or lower parts of the garments, in allusion to those of a king, or rather of the high priest, a type of Christ.

**Ver. 2.** *Above it stood the seraphims, &c.*] Not above the temple, nor above the throne, much less above him that sat upon it, but either “by him”, on the right hand and on the left, as Aben Ezra; or “near him”, as Kimchi and Ben Melech; or “before him”, as the Targum; or “round about him”, as the Septuagint; all which denote the ministering form in which they stood; by whom are meant, not the Son and Spirit, as some of the ancients thought, who imagined the Father to be the Person sitting on the throne; nor the two Testaments, as Jerom; nor angels, which is the common interpretation; but ministers of the Gospel, the same with the four beasts in (<sup><4006></sup>Revelation 4:6) and the four living creatures in (<sup><3005></sup>Ezekiel 1:5) the Jewish commentators in general agree that these are the same with Ezekiel’s living creatures; so Jarchi, Aben Ezra, and Kimchi; and the first of these cites the Midrash Agada, as saying this is the Mercavah, which is the name they give to Ezekiel’s vision of the living creatures and wheels; and this appears by their name “seraphim”, which signifies “burning”, and so Ezekiel’s living creatures are said to be “like burning coals of fire”, (<sup><3013></sup>Ezekiel 1:13) and the ministers of the Gospel are so called, because of their ministerial gifts, compared to fire, as the gifts of the spirit of God are, especially those which the apostles had bestowed on them, who were baptized with the Holy Spirit and fire, (<sup><4081></sup>Matthew 3:11 <sup><4005></sup>Acts 1:5 2:3) and even the ordinary gifts of the spirit are signified by the same figure, (<sup><5005></sup>1 Timothy 1:6 <sup><3159></sup>1 Thessalonians 5:19) and because of their light, which they have in the truths of the Gospel; and because of their fervent and ardent love to Christ and immortal souls; and because of their flaming

zeal for his cause and interest: and this also appears by their situation near the throne, (see <sup><3025></sup>Ezekiel 1:26 <sup><6046></sup>Revelation 4:6) and Christ on it; where they stand as servants waiting upon him, and in order to receive from him, and where they enjoy communion with him; or “above” it may mean the temple, the church, where they stand in the highest place in it, and are over others in the Lord; they stand as servants to Christ, but preside in the church as the rulers and governors of it; to which agrees the Targum,

“holy ministers on high before him:”

and this further appears by their wings,

*each one had six wings*; as Ezekiel’s living creatures, (<sup><3004></sup>Ezekiel 1:4,11,23) and John’s four beasts, (<sup><6048></sup>Revelation 4:8):

*with twain he covered his face*; that it might not be seen, as the Targum adds; expressive of their modesty and humility, looking, upon themselves as less than the least of all the saints, and the chief of sinners, and as ashamed of themselves before the Lord; or that they might not look upon the divine Majesty, as Jarchi; or rather as being unable to look upon the dazzling glory and infinite perfections of his being; so Elijah wrapped his face in a mantle, when he heard the still small voice of the Lord, (<sup><1192></sup>1 Kings 19:12,13) and as Moses before him did, (<sup><0086></sup>Exodus 3:6) being afraid to look upon God, conscious of creature distance, and of sinfulness and unworthiness; and therefore not so suitable to angels, who always beheld the face of God, (<sup><0880></sup>Matthew 18:10):

*with twain he covered his feet*; or body, that it might not be seen, as the Targum; as conscious of the imperfection of their conduct, walk, and conversation, as ministers and Christians, in the sight of God, however beautiful their feet may appear to others, (<sup><2507></sup>Isaiah 52:7):

*and with twain he did fly*: or minister, as the Targum; this denotes their readiness and swiftness in preaching the everlasting Gospel, running to and fro with it, having their feet shod with the preparation of the Gospel of peace: (see <sup><6046></sup>Revelation 14:6 <sup><0065></sup>Ephesians 6:15).

**Ver. 3.** *And one cried unto another*, &c.] This denotes the publicness of their ministry, and their harmony and unity in it; they answered to one another, and agreed in what they said; their preaching was not yea and nay, (<sup><4019></sup>2 Corinthians 1:19):

*and said, holy, holy, holy [is] the Lord of hosts*; this expresses the subject matter of the Gospel ministry, respecting the holiness of God; all the doctrines of the Gospel are pure and holy, and have a tendency to promote holiness of heart and life, and are agreeable to the holiness of God, and in them the holiness of God in each of the divine Persons is declared; particularly the Gospel ministry affirms that there is one God, who is the Lord of hosts, of armies above and below, of angels and men; that there are three Persons in the Godhead, Father, Son, and Spirit; and that each of these three are glorious in holiness; there is the Holy Father, and the Holy Son, and the Holy Ghost, and the holiness of them is displayed in each of the doctrines of grace: the holiness of the Father appears in the choice of persons to eternal life, through sanctification of the Spirit; in the covenant of grace, which provides for the holiness of covenant ones; and in the justification of his people through Christ, and redemption by him, whereby the honour of his justice and holiness is secured: the holiness of the Son appears in his incarnation and life; in redemption from sin by him, and in satisfying for it, and justifying from it: and the holiness of the Spirit is seen in the doctrines of regeneration and sanctification, ascribed unto him.

*The whole earth [is] full of his glory*; as it was when Christ dwelt in it, wrought his miracles, and manifested forth his glory, and when his Gospel was preached everywhere by his apostles; and as it will be, more especially in the latter day, when it will be filled with the knowledge of the Lord; when the kingdoms of this world will become his, and his kingdom will be everywhere, even from sea to sea, and from the rivers to the ends of the earth; and this is what Gospel ministers declare will be: or “the fulness of the whole earth is his glory”<sup>f109</sup>; the earth is his, and all that is in it, and all declare his glory; (see <sup><648></sup>Revelation 4:8).

**Ver. 4.** *And the posts of the door moved at the voice of him that cried,* &c.] That is, the posts of the door of the temple, as the Targum adds, where this vision was seen, as represented to the prophet. Some think this respects the earthquake in Uzziah’s time, mentioned in (<sup><3845></sup>Zechariah 14:5 <sup><300></sup>Amos 1:1) and which they suppose was at the time he attempted to offer incense, and was smitten with leprosy; but, as Kimchi observes, this moving of the door posts was only in the vision of prophecy, and not in reality; this shaking therefore may denote either the shaking and removing of the temple service and worship, at the death of Christ, and through the preaching of the Gospel; or rather the shaking of the consciences of men by the word, which made them cry out, what shall we do to be saved?

*And the house was filled with smoke*; this was a token either of the burning of the temple, or of the anger of God against the Jews, (<sup><B988></sup>Psalm 18:8) or of their superstition and will worship, the cause of it, (<sup><B901></sup>Revelation 9:1) or of the judicial blindness and darkness they were given up unto, (<sup><B269></sup>Isaiah 6:9,10) or rather of the presence of God in his church, and with his ministers, (<sup><B408></sup>Exodus 40:3,4 <sup><B1080></sup>1 Kings 8:10) the allusion may be to the cloud of incense that covered the mercy seat, on the day of atonement, (<sup><B163></sup>Leviticus 16:13) the passage is cited on this account in the Talmud<sup>f110</sup>.

**Ver. 5.** *Then said I, woe [is] me, &c.*] There's no woe to a good man, all woes are to the wicked; but a good man may think himself wretched and miserable, partly on account of his own corruptions, the body of sin and death he carries about with him; and partly on account of wicked men, among whom he dwells, (<sup><B1724></sup>Romans 7:24 <sup><B805></sup>Psalm 120:5):

*for I am undone*; a good man cannot be undone, or be lost and perish; he is lost in Adam with the rest; in effectual calling he is made sensible of his lost and undone state; and under the power of unbelief may write bitter things against himself; but he can never perish, or be lost and undone for ever. The Targum is,

“for I have sinned;”

and his particular sin is after mentioned: some<sup>f111</sup> render it, “for I have been silent”; as if he had not performed the duty of his office, in reproof for sin, or declaring the will of God: others<sup>f112</sup>, “for I am reduced to silence”, I am forced to be silent; he could not join with the “seraphim”, being conscious to himself of his vileness, and of his unworthiness to take the holy name of God into his polluted lips, as follows:

*because I [am] a man of unclean lips*; he says nothing of the uncleanness of his heart, nor of his actions; not that he was free from such impurity; but only of his lips, because it was the sin of his office that lay upon his mind, and gave him present uneasiness; there is no man but offends in words, and of all men persons in public office should be careful of what they say; godly ministers are conscious of many failings in their ministry. The Targum is,

“because I am a sinful man to reprove;”

and so unfit for it.

*And I dwell in the midst of a people of unclean lips;* such were the Jews, not only in Isaiah's time, but in the times of Christ and his apostles, who traduced him, as if he was a wicked person, calumniated his miracles, said he was a Samaritan, and had a devil; they taught for doctrines the commandments of men, and opposed and blasphemed the truths of the Gospel; and to live among men of a filthy speech and conversation is a concern to a good man; he is vexed and distressed hereby; he is in danger of learning their words, and of suffering with them in a common calamity.

*For mine eyes have seen the King, the Lord of hosts;* the same divine and glorious Person described in (<sup>2001</sup>Isaiah 6:1) who is no other than the Lord Christ, King of kings, and Lord of lords, King of saints, and Lord of the armies, in heaven and in earth; and a lovely sight it is to see him by faith, in the glory and beauty of his person, and in the fulness of his grace; such a sight is spiritual, saving, assimilating, appropriating, very endearing, and very glorious and delightful: wherefore it may seem strange that a sight of Christ should fill the prophet with dread; one would think he should rather have said, happy man that I am, because I have seen this glorious Person, whom to see and know is life eternal; but the reason of it is, because in this view of Christ he saw the impurity of himself, and was out of conceit with himself, and therefore cries out in the manner he does; just as in a sunbeam a man beholds those innumerable motes and atoms, which before were invisible to him. It was not because of his sight of Christ he reckoned himself undone; but because of the impurity of himself, and those among whom he dwelt, which he had a view of through his sight of Christ: his sight of Christ is given as a reason of his view of his impurity, and his impurity as the reason of his being undone in his apprehension of things. The prophet, in these his circumstances, represents a sensible sinner, under a sight and sense of his sinfulness and vileness; as the seraph in the following verses represents a Gospel minister bringing the good news of pardon, by the blood and sacrifice of Christ.

**Ver. 6.** *Then flew one of the seraphim unto me, &c.]* When the prophet had confessed his sin; for upon that follows the application of pardon; and when the seraph, or minister of the Gospel, had an order from the Lord to publish the doctrine of it: it is God's act alone to forgive sin; it is the work of his ministers to preach forgiveness of sin, and that to sensible sinners; who when they are made sensible of sin, and distressed with it, the Lord takes notice of them, and sends messengers to them, to comfort them, by acquainting them that their iniquity is forgiven; who go on such an errand



cheerfully and swiftly; and though they do not know the particular person, yet the Lord directs their ministration to him, and makes it effectual.

*Having a live coal in his hand:* by which is meant the word of God, comparable to fire, and to a burning coal of fire, (<sup>3239</sup>Jeremiah 23:29) for the light and heat which it gives both to saints and sinners, and for its purity and purifying nature:

*[which] he had taken with the tongs from off the altar;* of burnt offering, where the fire was always burning; which was a type of Christ, and his sacrifice; and this shows what particular doctrine of the word it was the seraph or Gospel minister took, and delivered in this visionary way; it was the doctrine of pardon, founded upon the sacrifice and satisfaction of Christ. To this sense of the words the Targum agrees, which paraphrases them thus,

“and there flew to me one of the ministers, and in his mouth a word which he received from his Shechinah, upon the throne of glory, in the highest heavens, above the altar,”

(see <sup>6416</sup>Revelation 14:6).

**Ver. 7.** *And he laid [it] upon my mouth,* &c.] Because he had complained of the impurity of his lips, and that his mouth might take in by faith this comfortable doctrine of pardon, and it might be filled with praise and thankfulness; it denotes the ministration of the Gospel, as a means of the application of pardoning grace:

*and said, lo, this hath touched thy lips;* this coal, as a symbol of the word; the particle “lo”, or “behold”, is prefixed to this declaration, as requiring attention to a matter of importance, and as expressing something wonderful, and declaring something sure and certain; all which the pardon of sin is, and which is spoken of without a figure in the next words:

*and thine iniquity is taken away:* which was abominable in his sight; a burden to him, and the cause of his distress; even all his iniquity, and particularly the iniquity of his lips he had been mourning over, and confessing; this was taken away, as by the sacrifice of Christ, from the sight of God, so from his own conscience, by the application of pardon:

*and thy sin purged;* or “atoned for”, or “covered”<sup>f113</sup>; which is done meritoriously, only by the blood and sacrifice of Christ; and in a way of

application by the Spirit of God, through a promise, and by the ministry of the word; which latter is here meant. The Targum is,

“and he disposed “it” in my mouth; and said, lo, I have put the words of my prophecy in thy mouth, and thine iniquities are removed, and thy sins are expiated, or forgiven.”

**Ver. 8.** *Also I heard the voice of the Lord, &c.*] The Targum renders it, the voice of the Word of the Lord, as if it was the second Person, the Word, that was heard speaking; but it seems rather to be the voice of the first Person, the Father:

*saying, Whom shall I send?* to the people of Israel, to reprove them for their blindness and stupidity, and to threaten them, and foretell unto them their ruin and destruction; intimating that it was a difficult thing to pitch upon a proper person; and that there were but few that were fit to go on such an errand: this is spoken after the manner of men; otherwise the Lord knew whom to send, and whom he would send; and could easily qualify anyone he pleased, and send with such a message:

*and who will go for us?* not directing his discourse to the seraphim, as Aben Ezra and Kimchi; as if he consulted with them: for who of all the creatures is the Lord’s counsellor? but to the Son and Spirit, who it is certain were concerned in this mission; for the following words were said when Isaiah saw the glory of Christ, and spake of him, (<sup><3124></sup>John 12:41) and they are expressly attributed to the Holy Ghost in (<sup><4025></sup>Acts 28:25,26) the Septuagint and Arabic versions, instead of “for us”, read “unto this people”; and the Targum is,

“whom shall I send to prophesy? and who will go to teach?”

*then said I, here [am] I, send me:* for he who before thought himself undone, and unworthy to be employed in the service of God, now having a discovery and application of pardoning grace, freely offers himself to God: this shows the true nature and effect of an application of pardon; it gives a man freedom and boldness in the presence of God, and stimulates to a ready and cheerful obedience to his will, and engages him with the utmost alacrity in his service; so far is the doctrine of free and full pardon by the blood of Christ from being a licentious doctrine.

**Ver. 9.** *And he said, go, and tell this people, &c.*] What is and will be their case and condition, as follows:

*hear ye indeed*; the words of the prophets sent unto them, yea, Christ himself incarnate preaching among them; the great Prophet Moses said should be raised up unto them:

*but understand not*; neither that he is the Messiah, nor the doctrines delivered by him; which were spoken to them in parables; (see <sup><0313></sup>Matthew 13:13-15):

*and see ye indeed*: the miracles wrought by him, as raising the dead, cleansing the lepers, restoring sight to the blind, causing the deaf to hear, and the dumb to speak:

*but perceive not*; that he is the Messiah, though all the characteristics pointed at in prophecy are upon him, and such miracles are done by him.

**Ver. 10.** *Make the heart of this people fat, &c.*] Gross and heavy, stupid and unteachable, hard and obdurate; which is sometimes done by the preaching of the Gospel, through the wickedness of man's heart, that being the savour of death unto death to some, just as the sun hardens the clay; or declare that their hearts are thus gross and stupid; or that I will give them up to a judicial hardness of heart:

*and make their ears heavy*: that they cannot hear the word, so as to understand it; they having stopped the ear, and plucked away the shoulder, it is in righteous judgment that they are given up to such an insensibility as not to be capable of hearing and understanding what is delivered in the ministry of the word:

*and shut their eyes*; they having wilfully shut their own eyes against all evidence of the Messiah, and the truth of his doctrines, they are given up to a judicial blindness; which still continues upon them, and will until the fulness of the Gentiles is brought in:

*lest they see with their eyes, and hear with their ears, and understated with their heart*; though only in a notional way, the things relating to the Messiah, the truths of the Gospel, and the ordinances thereof, and what may belong to their outward peace:

*and convert*; or turn themselves by external repentance and reformation:

*and be healed*: or forgiven in such sense as to be preserved from national ruin; which God willed not; for seeing they went such great lengths in sin, in rejecting the Messiah, and his Gospel, they were given up to a reprobate

mind, to do things that were not convenient, that they might be destroyed; which destruction is after prophesied of.

**Ver. 11.** *Then said I, Lord, how long?* &c.] That is, how long will this blindness, hardness, stupidity, and impenitence, remain with this people, or they be under such a sore judgment of God upon them:

*and he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;* until there is not an inhabitant in the cities of Judea, nor in Jerusalem, the metropolis of the land, nor a single man in any house in them; which denotes the utter desolation of the land and city; and can refer to no other than to the desolation thereof by the Romans; and till that time the blindness which happened to them continued; the things which belonged to their peace were hid from their eyes till their city was destroyed, and not one stone left upon another, (~~Q19D~~ Luke 19:42-44) till that time, and even to this day, the veil of blindness, ignorance, and and penitence, is on their hearts, and will remain until they are converted to the Lord, in the latter day; (see ~~S12S~~ Romans 11:25,26) (~~A184~~ 2 Corinthians 3:14-16).

**Ver. 12.** *And the Lord have removed men far away,* &c.] Not to Babylon, but to the ends of the earth, into the most distant countries, by means of the Romans; for they were but instruments of carrying the Jews captive out of their own land, and dispersing them among the several nations of the world; it was the Lord's doing, and a judgment which he inflicted upon them for their sins:

*and [there be] a great forsaking in the midst of the land;* not that there should be many left in the land, and multiply and increase in it; which is the sense of the Septuagint, Vulgate Latin, and Arabic versions; but that the land should be greatly forsaken of men; there should be many places in the midst of the land destitute of them; and this should continue a long time, as Kimchi observes, which therefore cannot be understood of the Babylonish captivity, but of their present one.

**Ver. 13.** *But yet in it [shall be] a tenth,* &c.] Which some understand of ten kings that should reign over Judah from this time, the death of Uzziah, unto the captivity, as Jarchi and Aben Ezra observe; and which are, as Kimchi reckons them, as follows, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah; but the prophecy, as we have seen, respects not the captivity of the Jews in

Babylon, but their present one; wherefore the words are to be understood of a few persons, a remnant, according to the election of grace, that should be called, and saved amidst all the blindness, darkness, and destruction that should come upon that people; and may be illustrated by the words of the apostle in (<sup><5105></sup>Romans 11:5) and these chosen, called, and saved ones, are the “tenth”, that is, the Lord’s tenth, as the words may be rendered<sup>f14</sup>. To this sense the Targum agrees,

“and there shall be left in it righteous persons, one out of ten;”

though indeed the Christians were not left in Jerusalem when it was destroyed, but were called out of it just before, and were preserved from that ruin.

*And [it] shall return, and shall be eaten*; or “be for burning”. I should choose to render it, “it shall return, and be burnt”<sup>f15</sup>; that is, it shall be burnt again; it was burnt a first time by Nebuchadnezzar king of Babylon, and his army, (<sup><2523></sup>Jeremiah 52:13) and a second time by Titus Vespasian, to which this prophecy refers:

*as a teil tree, and as an oak, whose substance [is] in them, when they cast [their leaves]*; the word “Beshallecheth”, which we render, “when they cast their leaves”, is by some, as Jarchi, Aben Ezra, and Kimchi observe, thought to be the name of a gate in Jerusalem, called “Shallecheth”, from which a causeway went towards the king’s palace, from whence it had its name, (<sup><1336></sup>1 Chronicles 26:16) and along which causeway, as is supposed, were planted teil trees and oaks, which are here referred to. But the Targum, Jarchi, and Kimchi, interpret the word as we do, of casting their leaves: and the sense seems to be this; that as the teil tree and oak, when they cast their leaves in autumn, and look as if they were dry, withered, and dead, yet have a substance in them, and in spring appear alive and green, and flourishing again; so the Jews, notwithstanding their miserable destruction by the Romans, when they were stripped of all their riches and glory, yet were not utterly consumed as a people, but remained an entire distinct people, and do so to this day, among the nations of the world; though, like a dry withered trunk of a tree, without verdure or beauty; the reason of this follows:

*so*, or “because”,

*the holy seed [shall be] the substance thereof*; that is, they shall subsist, or continue a distinct people, though in this miserable condition; because

there is a “holy seed”, or a certain number, whom God has chosen to be holy, that is to arise from them, and will be called and converted in the latter day; hence they have a substance, a subsistence, and shall remain till that comes, and that chosen remnant is called and saved, (<sup>f1125</sup>Romans 11:25,26). The Targum is,

“as the elm and oak, when their leaves fall, and are like to dry “trees”, and yet are moist to raise up seed from them; so the captivities of Israel shall be gathered, and shall return to their land; for the seed which is holy is their plantation.”

Some, interpreting the passage of the Babylonish captivity, by the “holy seed” understand the Messiah. (see <sup>f1135</sup>Luke 1:35)<sup>f116</sup>.

# CHAPTER 7

## INTRODUCTION TO ISAIAH 7

This chapter contains a prophecy of the preservation of the kingdom of Judah, from its enemies; a confirmation of it by a sign; and a prediction of various calamities that should come upon it, antecedent to the accomplishment of that sign. The enemies of Judea are named, and the besieging of Jerusalem by them, and the date of it, which was without effect, are mentioned, (<sup><2370></sup>Isaiah 7:1) the fear and dread which seized the house of David upon the news of this confederacy, (<sup><2370></sup>Isaiah 7:2) the orders given by the Lord to the Prophet Isaiah, to take with him his son, and meet Ahaz, at a certain place pointed at, (<sup><2370></sup>Isaiah 7:3) whose errand was to comfort him, and exhort him to be quiet and easy; since the conspiracy formed against him should be fruitless, and the kingdom of Israel should be broken to pieces, (<sup><2370></sup>Isaiah 7:4-9) after which the king is put upon asking a sign of the Lord, for the confirmation of it; which he refusing to do, under a pretence of tempting the Lord, is reproved; and a sign nevertheless is given; which is that of the birth of the Messiah of a virgin, who would be truly God, as his name Immanuel shows, and truly man, as his birth, his food, and gradual knowledge of good and evil, prove, (<sup><2370></sup>Isaiah 7:10-15) yea, it is suggested that the deliverance of Judea from the two kings of Syria and Israel should be very speedy; even before the young child Isaiah had with him was capable of knowing to refuse evil, and chose good, (<sup><2370></sup>Isaiah 7:16) but as a chastisement of the house of David for their incredulity in this matter, and slight of the divine goodness, various things are threatened to befall them, before the birth of the Messiah; even such as had not been since the revolt of the ten tribes; as that their enemies, the Assyrians and others, should come upon them in great numbers, and fill all places, so that they would be in the utmost distress, and not be able to escape, (<sup><2370></sup>Isaiah 7:17-19) there would be a great consumption of men of all sorts, high and low, signified by shaving off the hair of the head, beard, and feet; so that the few that remained would enjoy plenty, (<sup><2370></sup>Isaiah 7:20-22) and for want of men to till the land, it would be covered with thorns and briars; and because of wild beasts, the few men in it would be obliged to defend themselves with bows

and arrows, (<sup><230723></sup>Isaiah 7:23,24) and yet, after this, the land should become fruitful again, before the Messiah's coming, (<sup><230725></sup>Isaiah 7:25), as some interpret it.

**Ver. 1.** *And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah king of Judah, &c.*] Here begins a new prophecy under the reign of another king; who, though a wicked king, had religious ancestors; and who are mentioned, not, as the Jewish writers<sup>f117</sup> generally say, because it was owing to their worthiness that the enemies of Ahaz could not prevail against him; but because it was under these kings the prophet had prophesied: what is contained in the first five chapters were delivered in the times of Uzziah; and the vision in the sixth was in the times of Jotham, in the beginning of his reign; and what is said here, and in some following chapters, was in the time of Ahaz; so that this is mentioned to fix and carry on the date of the prophecy:

*[that] Rezin the king of Syria, and Pekah, the son of Remaliah king of Israel, went up towards Jerusalem to war against it;* at the latter end of Jotham's reign, and the beginning of Ahaz's; these two separately came up against Judah, and greatly distressed and afflicted the kingdom, slew many, and carried others captive, (<sup><12157></sup>2 Kings 15:37) (<sup><14385></sup>2 Chronicles 28:5-7) but afterwards, in the third<sup>f118</sup> or fourth<sup>f119</sup> year of Ahaz, as it is said, they joined together to besiege Jerusalem, which this refers to, (<sup><12165></sup>2 Kings 16:5):

*but could not prevail against it;* or "he could not"; that is, according to Aben Ezra, the king of Israel, Pekah, the son of Remaliah; but, according to Kimchi, it was Rezin king of Syria, who, he says, was the principal in the war, and brought Pekah along with him; but it may very well be understood of them both, since in (<sup><12165></sup>2 Kings 16:5), the plural number is used; "and they could not"; and so the Septuagint, Vulgate Latin, and Oriental versions here.

**Ver. 2.** *And it was told the house of David, &c.*] Ahaz, and his family, the princes of the blood, his court and counsellors; who had intelligence of the designs and preparations of the Syrians and Israelites against them:

*saying, Syria is confederate with Ephraim;* the ten tribes; or the kingdom and king of Israel. Some render it, "Syria led"; that is, its army "unto Ephraim"<sup>f120</sup>; marched it into the land of Israel, and there joined the king of Israel's army; others, as the Vulgate Latin version, "Syria rests upon



Ephraim”<sup>f121</sup>; depends upon, trusts in, takes heart and encouragement from Ephraim, or the ten tribes, being his ally. The Septuagint version is, “Syria hath agreed with Ephraim”; entered into a confederacy and alliance with each other; which is the sense of our version; and is confirmed by the Targum, which is,

“the king of Syria is joined with the king of Israel:”

*and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind*; the metaphor denotes the strength and force of the confederate armies, comparable to a strong, blustering, boisterous wind; (see <sup><330></sup>Isaiah 32:2 <sup><3011></sup>Jeremiah 4:11,12) and the weakness of the king and people of Judah, who were like to trees shaken by the wind; and also the fear they were possessed with, partly through consciousness of guilt, and partly through distrust of divine power and Providence; and also on account of what they had suffered already from these powerful enemies, when they attacked them singly; and therefore might much more dread them, as they were combined together against them; (see <sup><435></sup>2 Chronicles 28:5-8).

**Ver. 3.** *Then said the Lord unto Isaiah, &c.*] The prophet, the inspired penman of these prophecies, that go by his name; what follows, the Lord said unto him in vision, or by an articulate voice, or by an impulse on his mind:

*go forth now to meet Ahaz*; the prophet was in the city of Jerusalem, and Ahaz was without, as appears by the place after mentioned, where he was to meet him; perhaps Ahaz was at his country house, which, upon the news brought him of the designs of his enemies, he leaves, and betakes himself to Jerusalem, his metropolis, and fortified city, where he might be more safe; or he had been out to reconnoitre the passes about Jerusalem, and give orders and directions for the strengthening and keeping of them:

*thou, and Shearjashub thy son*: whose name signifies “the remnant shall return”, and who was taken with the prophet, to suggest either that the remnant that were left of the former devastations by those two kings ought to return to the Lord by repentance; or that though the people of Judah should hereafter be carried captive by the Assyrians, yet a remnant should return again. The Targum interprets this not of Isaiah’s natural son, but of his disciples; paraphrasing it thus,

“thou, and the rest of thy disciples, who have not sinned, and are turned from sin:”

*at the end of the conduit of the upper pool*; for there was an upper pool and a lower one; (see <sup><2723></sup>Isaiah 22:9) this was outside the city, and is the same place where Rabshakeh afterwards stood, and delivered his blasphemous and terrifying speech, (<sup><21817></sup>2 Kings 18:17):

*in the highway of the fuller's field*; where they washed and dried their garments, and whitened them; the pool, conduit, and field, being fit for their purpose.

**Ver. 4.** *And say unto him, take heed, and be quiet*, &c.] Or “keep” thyself, not within the city, and from fighting with his enemies, but from unbelief, fear, and dread; or, as the Septuagint version, “keep” thyself, “that thou mayest be quiet”<sup>f122</sup>; be easy, still, and silent, and see the salvation of God: the Jewish writers interpret the first word of resting and settling, as wine upon the lees: (see <sup><24811></sup>Jeremiah 48:11):

*fear not*; this explains the former:

*neither be fainthearted*; or “let thy heart soft”<sup>f123</sup>, and melt like wax, through dread and diffidence:

*for the two tails of these smoking firebrands*: meaning the two kings of Syria and Israel: and so the Targum,

“for these two kings, who are as smoking firebrands;”

a metaphor used to express the weakness of these princes, their vain wrath and impotent fury, and the short continuance of it; they being like to firebrands wholly burnt and consumed to the end; a small part remaining, which could not be laid hold upon to light fires or burn with, and that only smoking, and the smoke just ready to vanish.

*For the fierce anger of Rezin with Syria, and of the son of Remaliah*; this shows who are meant by the two firebrands, Rezin king of Syria, and Pekah king of Israel; and what by the smoke of them, their fierce anger; which, though it seemed to threaten with utter destruction, in the opinion of Ahaz and his court, was only like the smoke of a firebrand burnt to the end, weak and vanishing.

**Ver. 5.** *Because Syria, Ephraim, and the son of Remaliah, &c.*] Not that there were three parties in the counsel and confederacy against Judah, only two, the kingdoms of Syria and Ephraim, or Israel; the king of the former is not mentioned at all, and the latter only as if he was the son of a private person, which is purposely done by way of contempt:

*have taken evil counsel against thee:* which is expressed in the next verse; *saying;* as follows.

**Ver. 6.** *Let us go up against Judah, and vex it, &c.*] By besieging or distressing it; or “stir it up” to war, as Jarchi interprets it:

*and let us make a breach therein for us;* in the walls of the city of Jerusalem, and enter in at it; the Targum is,

“let us join, and put it to us;”

and so Jarchi, let us level it with us, as this valley, which is even: the sense may be, let us make a breach and division among them, and then part the kingdom between us<sup>f124</sup>; or if we cannot agree on that, let us set up a king of our own, as follows:

*and set a king in the midst of it, [even] the son of Tabeal;* which Jarchi, by a situation of the alphabet the Jews call “albam”, makes it to be the same with Remala, that is, Remaliah; and so supposes, that the intention was to set Pekah, son of Remaliah, king of Israel, over Judah; but it is not reasonable to think that the king of Syria should join in such a design; and besides, the method of interpretation, Aben Ezra says, is mere vanity; and whose sense of the words is much preferable, taking Tabeal to be the name of some great prince, either of Israel or of Syria; and so Kimchi thinks that he was a man of the children of Ephraim, whom they thought to make king in Jerusalem. The Targum understands not any particular person, but anyone that should be thought proper; and paraphrases it thus,

“let us appoint a king in the midst of it, who is right for us,”

or pleases us; the name seems to be Syriac, (see ~~<1500>~~Ezra 4:7 ~~<11518>~~1 Kings 15:18). Dr. Lightfoot thinks it is the same with Tabrimmon, the name of some famous family in Syria. One signifies “good God”: and the other “good Rimmon”, which was the name of the idol of the Syrians, (~~<12518>~~2 Kings 5:18).

**Ver. 7.** *Thus saith the Lord GOD, it shall not stand*, &c.] That is, the counsel they had taken against Judah to vex it, make a breach in it, and set a king of their own liking over it; so the Septuagint and Arabic versions render the words, “that counsel shall not stand”; the counsel of God shall stand, but not the counsel of men, when it is against him, (<sup><2092></sup>Proverbs 19:21 <sup><340></sup>Isaiah 46:10):

*neither shall it come to pass*; or “shall not be”; so far from standing, succeeding, and going forward, till it is brought to a final accomplishment, it should not take footing, or have a being.

**Ver. 8.** *For the head of Syria [is] Damascus*, &c.] Damascus was the metropolis of Syria, the chief city in it, where the king had his palace, and kept his court; of which (see Gill on “<sup><0152></sup>Genesis 15:2”) (see Gill on “<sup><490></sup>Acts 9:2”):

*and the head of Damascus [is] Rezin*; he was king of it, as of all Syria; the meaning is, that Syria, of which Damascus was the principal city, was the only country that Rezin should govern, his dominion should not be enlarged; and Ahaz, king of Judah, might assure himself that Rezin should never possess his kingdom, or be able to depose him, and set up another; and as for Ephraim or Israel, the ten tribes, they should be so far from succeeding in such a design against him, that it should befall them as follows:

*and within threescore and five years shall Ephraim be broken, that it be not a people*; which is by some reckoned, not from the time of this prophecy, that being in the third or fourth year of Ahaz, who reigned in all but sixteen years; and in the ninth of Hosea king of Israel, and in the sixth of Hezekiah king of Judah, Samaria was taken, and Israel carried captive into Assyria, (<sup><276></sup>2 Kings 17:6 18:1) which was but about eighteen or nineteen years from this time: some think indeed the time was shortened, because of their sins; but this does not appear, nor is it probable: and others think that it designs any time within that term; but the true meaning undoubtedly is, as the Targum renders it,

“at the end of sixty and five years, the kingdom of the house of Israel shall cease.”

This is commonly reckoned by the Jewish writers<sup>f125</sup> from the prophecy of Amos, who prophesied two years before the earthquake in Uzziah’s time, concerning the captivity both of Syria and Israel, (<sup><300></sup>Amos 1:1,5)

(<sup><3071></sup>Amos 7:11,17) which account may be carried either through the kings of Judah or of Israel; Jarchi goes the former way, reckoning thus,

“the prophecy of Amos was two years before Uzziah was smitten with the leprosy, according to (<sup><3001></sup>Amos 1:1). Uzziah was a leper twenty five years, lo, twenty seven. Jotham reigned sixteen years, Ahaz sixteen, and Hezekiah six; as it is said, “in the sixth year of Hezekiah (that is, the ninth year of Hoshea king of Israel) Samaria was taken”, (<sup><12810></sup>2 Kings 18:10) lo, sixty five years.”

So Abarbanel; but Kimchi goes another way, which comes to the same, reckoning thus,

“the prophecy of Amos, according to computation, was in the seventeenth year of Jeroboam, son of Joash, king of Israel, how is it? Jeroboam reigned forty one years, Menahem ten, so there are fifty one; Pekahiah the son of Menahem two, so fifty three; and Pekah twenty, so seventy three; and Hoshea the son of Elah nine, and then Israel were carried captive, so there are eighty two: take out of them seventeen (the years of Jeroboam before the prophecy), and there remain sixty five, the number intended; for we do not reckon the six months of Zechariah, and the month of Shallum.”

Cocceius reckons from the death of Jeroboam, who died in the forty first year of his reign, and in the fifteenth of Uzziah, so that there remained thirty seven years of Uzziah; in the twentieth of Jotham, that is, in the fourth after his death, Hoshea son of Elah was made king, this was the twelfth of Ahaz, (<sup><12530></sup>2 Kings 15:30 17:1) and in the ninth of Hoshea, Samaria was taken, and Israel carried captive. But Junius and Tremellius are of a different mind from either of these, and think the prophecy wholly respects time to come; they observe, that

“Isaiah in these words first shows, that the kingdom of Syria should be immediately cut off, and the king should die, which at furthest must needs happen four years after; so (say they) we may suppose that these things were said by the prophet in the first year of Ahaz; thence, from the destruction of the Syrians, to the full carrying captive of the Israelites, or from the time of this prophecy, sixty five years must have run out; for although the kingdom of Israel was abolished in the sixth year of Hezekiah, yet Israel did not immediately cease to be a people when only some part of it was

carried away; but they entirely ceased to be a people when new colonies were introduced by Esarhaddon, the son of Sennacherib, and all the Israelites were forced into bondage, which the Samaritans explain, (~~150B~~ Ezra 4:2) wherefore so we fix the series of the times, from the fourth year of Ahaz, in which the kingdom of Syria fell, unto the end, are eleven years, Hezekiah reigned twenty nine years, so the last translation of the Israelites was in the twenty fifth year of Manasseh's reign; but if you begin from the time of the prophecy; the thing will fall upon the twenty first or twenty second of Manasseh's reign; at which time perhaps, as some say, Manasseh was carried captive into Babylon."

And of this mind was the learned Dr. Prideaux<sup>f126</sup>, who observes, that in the twenty second year of Manasseh, Esarhaddon prepared a great army, and marched into the parts of Syria and Palestine, and again added them to the Assyrian empire; and adds,

"and then was accomplished the prophecy which was spoken by Isaiah in the first year of Ahaz against Samaria, that within threescore and five years Ephraim should be absolutely broken, so as from thenceforth to be no more a people; for this year being exactly sixty five years from the first of Ahaz, Esarhaddon, after he had settled all affairs in Syria, marched into the land of Israel, and there taking captive all those who were the remains of the former captivity (excepting only some few, who escaped his hands, and continued still in the land), carried them away into Babylon and Assyria; and then, to prevent the land becoming desolate, he brought others from Babylon, and from Cutha, and from Havah, and Hamath, and Sephervaim, to dwell in the cities of Samaria in their stead; and so the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never after recovered themselves again."

And this seems to be the true accomplishment of this prophecy; though the sense of the Jewish writers is followed by many, and preferred by Noldius; so that there is no need with Grotius and Vitranga to suppose a corruption of the text. Gussetius<sup>f127</sup> fancies that  $\mu\upsilon\zeta\zeta$  signifies twice six, that is, twelve; as  $\mu\upsilon\rho\zeta$  twice ten, or twenty; and so five, added to twelve, makes seventeen; and from the fourth of Ahaz, to the taking of Samaria, was about seventeen years.

**Ver. 9.** *And the head of Ephraim [is] Samaria, &c.*] Samaria was the metropolis or chief city of Ephraim, or the ten tribes of Israel:

*and the head of Samaria [is] Remaliah's son;* Pekah, son of Remaliah, was king of Samaria, as of all Israel. The sense is, that, until the sixty five years were ended, there should be no enlargement of the kingdom of Israel; Judah should not be added to it; Samaria should continue, and not Jerusalem be the metropolis of it; and Pekah, during his life, should be king of Israel, but not of Judah.

*If ye will not believe;* the Targum adds,

“the words of the prophet;”

*surely ye shall not be established,* or remain<sup>f128</sup>; that is, in their own land, but should be carried captive, as they were after a time; or it is, “because ye are not true and firm”; in the faith of God, as Kimchi interprets it; or, “because ye are not confirmed”<sup>f129</sup>; that is, by a sign; wherefore it follows:

**Ver. 10.** *Moreover the Lord spake again unto Ahaz, &c.*] By the prophet Isaiah:

*saying;* as follows:

**Ver. 11.** *Ask thee a sign of the Lord thy God, &c.*] For though Ahaz was a wicked man, yet the Lord was his God, as he was the God of the people of Israel in general, as a nation; and knowing his unbelief and diffidence of his word unto him, offers to confirm it by a sign or miracle:

*ask it either in the depth, or in the height above,* in earth, or in heaven: so the Targum,

“ask that a miracle may be done for thee upon earth, or that a sign may be shown thee in heaven;”

either that the earth might gape and open its mouth, as in the days of Moses; or that the sun might stand still, as in the times of Joshua; or that a dead man might be raised out of the depth of the earth; or that there might be some strange appearances in the heavens.

**Ver. 12.** *But Ahaz said, I will not ask, &c.*] That is, a sign or miracle to be wrought; being unwilling to take the advice to be still and quiet, and make no preparation for war, or seek out for help from the Assyrians, and to rely

upon the promise and power of God, and therefore chose not to have it confirmed by a sign; adding as an excuse,

*neither will I tempt the Lord*, by asking a sign; suggesting that this was contrary to the command of God, (<sup>(1816)</sup>Deuteronomy 6:16) so pretending religion and reverence of God; whereas, to ask a sign of God, when it was offered, could not be reckoned a tempting him; but, on the contrary, to refuse one; when offered, argued great stubbornness and ingratitude, as Calvin well observes.

**Ver. 13.** *And he said*, &c.] That is, the Prophet Isaiah; which shows that it was by him the Lord spoke the foregoing words:

*hear ye now, O house of David*; for not only Ahaz, but his family, courtiers, and counsellors, were all of the same mind with him, not to ask a sign of God, nor to depend upon, his promise of safety, but to seek out for help, and provide against the worst themselves. Some think that Ahaz's name is not mentioned, and that this phrase is used by way of contempt, and as expressive of indignation and resentment:

*[is it] a small thing for you to weary man*; meaning such as himself, the prophets of the Lord; so the Targum,

“is it a small thing that ye are troublesome to the prophets;”

disturb, grieve, and vex them, by obstinacy and unbelief:

*but will ye weary my God also?* the Targum is,

“for ye are troublesome to the words of my God;”

or injurious to them, by not believing them; or to God himself, by rejecting such an offer of a sign as was made to them.

**Ver. 14.** *Therefore the Lord himself shall give you a sign*, &c.] Whether they would ask one or not; a sign both in heaven and earth, namely, the promised Messiah; who being the Lord from heaven, would take flesh of a virgin on earth; and who as man, being buried in the heart of the earth, would be raised from thence, and ascend up into heaven; and whose birth, though it was to be many years after, was a sign of present deliverance to Judah from the confederacy of the two kings of Syria and Israel; and of future safety, since it was not possible that this kingdom should cease to be one until the Messiah was come, who was to spring from Judah, and be of



the house of David; wherefore by how much the longer off was his birth, by so much the longer was their safety.

*Behold, a virgin shall conceive, and bear a son;* this is not to be understood of Hezekiah, the son of Ahaz, by his wife, as some Jewish writers interpret it; which interpretation Jarchi refutes, by observing that Hezekiah was nine years old when his father began to reign, and this being, as he says, the fourth year of his reign, he must be at this time thirteen years of age; in like manner, Aben Ezra and Kimchi object to it; and besides, his mother could not be called a “virgin”: and for the same reason it cannot be understood of any other son of his either by his wife, as Kimchi thinks, or by some young woman; moreover, no other son of his was ever lord of Judea, as this Immanuel is represented to be, in (<sup>2388</sup>Isaiah 8:8) nor can it be interpreted of Isaiah’s wife and son, as Aben Ezra and Jarchi think; since the prophet could never call her a “virgin”, who had bore him children, one of which was now with him; nor indeed a “young woman”, but rather “the prophetess”, as in (<sup>2388</sup>Isaiah 8:3) nor was any son of his king of Judah, as this appears to be, in the place before cited: but the Messiah is here meant, who was to be born of a pure virgin; as the word here used signifies in all places where it is mentioned, as (<sup>01248</sup>Genesis 24:43 <sup>01088</sup>Exodus 2:8) (<sup>09825</sup>Psalms 68:25 <sup>27008</sup>Song of Solomon 1:3 6:8) and even in (<sup>2388</sup>Proverbs 30:19) which is the instance the Jews give of the word being used of a woman corrupted; since it does not appear that the maid and the adulterous woman are one and the same person; and if they were, she might, though vitiated, be called a maid or virgin, from her own profession of herself, or as she appeared to others who knew her not, or as she was antecedent to her defilement; which is no unusual thing in Scripture, (see <sup>05228</sup>Deuteronomy 22:28) to which may be added, that not only the Evangelist Matthew renders the word by *παρψευος*, “a virgin”; but the Septuagint interpreters, who were Jews, so rendered the word hundreds of years before him; and best agrees with the Hebrew word, which comes from the root *מל* [ ], which signifies to “hide” or “cover”; virgins being covered and unknown to men; and in the eastern country were usually kept recluse, and were shut up from the public company and conversation of men: and now this was the sign that was to be given, and a miraculous one it was, that the Messiah should be born of a pure and incorrupt virgin; and therefore a “behold” is prefixed to it, as a note of admiration; and what else could be this sign or wonder? not surely that a young married woman, either Ahaz’s or Isaiah’s wife, should be with child, which is nothing

surprising, and of which there are repeated instances every day; nor was it that the young woman was unfit for conception at the time of the prophecy, which was the fancy of some, as Jarchi reports, since no such intimation is given either in the text or context; nor did it lie in this, that it was a male child, and not a female, which was predicted, as R. Saadiah Gaon, in Aben Ezra, would have it; for the sign or wonder does not lie in the truth of the prophet's prediction, but in the greatness of the thing predicted; besides, the verification of this would not have given the prophet much credit, nor Ahaz and the house of David much comfort, since this might have been ascribed rather to a happy conjecture than to a spirit of prophecy; much less can the wonder be, that this child should eat butter and honey, as soon as it was born, as Aben Ezra and Kimchi suggest; since nothing is more natural to, and common with young children, than to take down any kind of liquids which are sweet and pleasant.

*And shall call his name Immanuel;* which is, by interpretation, "God with us", (<sup>4023</sup>Matthew 1:23) whence it appears that the Messiah is truly God, as well as truly man: the name is expressive of the union of the two natures, human and divine, in him; of his office as Mediator, who, being both God and man, is a middle person between both; of his converse with men on earth, and of his spiritual presence with his people. (see <sup>3014</sup>John 1:14 <sup>5016</sup>1 Timothy 3:16).

**Ver. 15.** *Butter and honey shall he eat.* &c.] As the Messiah Jesus no doubt did; since he was born in a land flowing with milk and honey, and in a time of plenty, being a time of general peace; so that this phrase points at the place where, and the time when, the Messiah should be born, as well as expresses the truth of his human nature, and the manner of his bringing up, which was in common with that of other children. **hamj** signifies the "cream of milk", as well as "butter", as Jarchi, in (<sup>0188</sup>Genesis 18:8), observes; and milk and honey were common food for infants:

*that he may know to refuse the evil, and choose the good;* meaning not knowledge of good and bad food, so as to choose the one, and refuse the other; but knowledge of moral good and evil; and this does not design the end of his eating butter and honey, as if that was in order to gain such knowledge, which have no such use and tendency; but the time until which he should live on such food; namely, until he was grown up, or come to years of discretion, when he could distinguish between good and evil; so that as the former phrase shows that he assumed a true body like ours,

which was nourished with proper food; this that he assumed a reasonable soul, which, by degrees, grew and increased in wisdom and knowledge; (see <sup>(4152)</sup>Luke 2:52). **wt[dl]** should be rendered, “until he knows”; as **çrpl** in (<sup>(4342)</sup>Leviticus 24:12) which the Chaldee paraphrase of Onkelos renders, “until it was declared to them”; and so the Targum here,

“butter and honey shall he eat, while or before the child knows not, or until he knows to refuse the evil, and choose the good.”

**Ver. 16.** *For before the child shall know to refuse the evil, and choose the good,* &c.] This may be understood of Isaiah’s child, Shearjashub, he had along with him, he was bid to take with him; and who therefore must be supposed to bear some part, or answer some end or other, in this prophecy; which it is very probable may be this, viz. to assure Ahaz and the house of David that the land which was abhorred by them should be forsaken of both its kings, before the child that was with him was grown to years of discretion; though it may be understood of any child, and so of the Messiah; and the sense be, that before any child, or new born babe, such an one as is promised, (<sup>(2374)</sup>Isaiah 7:14), arrives to years of discretion, even in the space of a few years, this remarkable deliverance should be wrought, and the Jews freed from all fears of being destroyed by these princes:

*the land that thou abhorrest shall be forsaken of both her kings;* meaning not the land of Judea, now distressed by them, which they should leave; for that could not be said to be abhorred by Ahaz, or the house of David; but the land of Israel and Syria, called one land, because of the confederacy between the kings of them, Rezin and Remaliah’s son, which Ahaz and his nobles abhorred, because of their joining together against them; and so it was, that in a very little time both these kings were cut off; Pekah the son of Remaliah was slain by Hoshea the son of Elah, who reigned in his stead, (<sup>(4250)</sup>2 Kings 15:30) and Rezin was slain by the king of Assyria, (<sup>(4249)</sup>2 Kings 16:9).

**Ver. 17.** *The Lord shall bring upon thee,* &c.] These words are directed to Ahaz; and show, that though he and his kingdom would be safe from the two kings that conspired against him, yet evils should come upon him from another quarter, even from the Assyrians he sent to for help, and in whom he trusted; in which the Lord himself would have a hand, and permit them in his providence, in order to chastise him for his unbelief, stubbornness, and ingratitude in refusing the sign offered him, and for his other sins; and

the calamities threatened began in his time; and therefore it is said, “upon thee”; for Tilgathpilneser, king of Assyria, to whom he sent for help, instead of helping and strengthening him, distressed him, (<sup><1483></sup>2 Chronicles 28:20,21):

*and upon thy people, and upon thy father’s house*; so in the reign of his son Hezekiah, Sennacherib, king of Assyria, invaded the land of Judah, took all its fenced cities, excepting Jerusalem, and came up even to that, (<sup><1283></sup>2 Kings 18:13-17) and in the times of Zedekiah, Nebuchadnezzar, king of Babylon, came up against Jerusalem, and destroyed it, and carried the people of Judah captive, (<sup><1281></sup>2 Kings 25:1-21) and these are the evil days, the days of affliction and adversity, here threatened:

*days that have not come, from the day that Ephraim departed from Judah*: meaning the revolt of the ten tribes from the house of David, in the times of Rehoboam, (<sup><1126></sup>1 Kings 12:16-20) which was a day of great adversity, a great affliction to the house of Judah; and there had been several evil days since, and that very lately; as when the king of Syria came into the land, and carried away great multitudes captives to Damascus; and when Pekah, king of Israel, slew in Judah, on one day, a hundred and twenty thousand valiant men, and carried captive two hundred thousand women, sons and daughters, with a great spoil, (<sup><1485></sup>2 Chronicles 28:5-8) and yet these were not to be compared with the calamitous times yet to come:

*[even] the king of Assyria*; or “with the king of Assyria”, as the Vulgate Latin version renders it; rather the meaning is, that those days of trouble should come by the king of Assyria<sup>f130</sup>, as they did. The Septuagint version renders it, “from the day that Ephraim took away from Judah the king of the Assyrians”; and the Syriac and Arabic versions, just the reverse, “from the day that the king of the Assyrians”, or “Assyria, carried away Ephraim from Judea”; neither of them right.

**Ver. 18.** *And it shall come to pass in that day*, &c.] the time when those evil days before spoken of should take place:

*[that] the Lord shall hiss for the fly that [is] in the uttermost part of the rivers of Egypt*; or flies, as the Septuagint, Syriac, and Arabic versions render it; the Egyptians, so called because their country abounded with flies; and because of the multitude of their armies, and the swiftness of their march; this seems to have had its accomplishment when Pharaohnechoh king of Egypt slew Josiah, put his son Jehoahaz, that reigned after him, in

bands, placed Eliakim his brother in his stead, and made the land of Judah tributary to him, (<sup><1239></sup>2 Kings 23:29-35) though some think either the Edomites or Philistines, that bordered on Egypt, are meant; who in Ahaz's time invaded Judah, and brought it low, (<sup><1487></sup>2 Chronicles 28:17-19) or else the Ethiopians, that inhabited on the furthest borders of Egypt, and the rivers of it; who either came up separately against Judah, or served under Nebuchadnezzar; (see <sup><2181></sup>Isaiah 18:1 20:1-5 37:9 <sup><1241></sup>2 Kings 24:2):

*and for the bee that [is] in the land of Assyria*; the Assyrian army, so called because the country abounded with bees; and because of the number of their armies, their military order and discipline, and their hurtful and mischievous nature. The Targum paraphrases the whole thus,

“and it shall be at that time that the Lord shall call to a people, bands of armies, of mighty men, who are numerous as flies, and shall bring them from the ends of the land of Egypt; and to mighty armies, who are powerful as bees, and shall bring them from the uttermost parts of the land of Assyria:”

hissing or whistling for them denotes the ease with which this should be done, and with what swiftness and readiness those numerous and powerful armies should come; and the allusion is to the calling of bees out of their hives into the fields, and from thence into their hives again, by tinkling of brass, or by some musical sound, in one way or another.

**Ver. 19.** *And they shall come*, &c.] The Egyptian and Assyrian armies, when the Lord calls for them in his providence, and his time is come to make use of them as a scourge to his people:

*and shall rest all of them in the desolate valleys*: made so by war; this is said in allusion to flies and bees resting on trees and flowers; and signifies that these armies, after long and tedious marches, should all of them, without being diminished by the way, enter the land of Judea, fill all places, and take up their abode there for a while:

*and in the holes of the rocks*. Kimchi thinks that the former phrase designs cities in valleys, and this fortified cities which are upon rocks:

*and upon all thorns, and upon all bushes*; in allusion to flies and bees. Kimchi interprets this of unwallied towns and villages. The Targum of the whole verse is,

“and they shall all of them come and dwell in the streets of the cities, and in the cliffs of the rocks, and in all deserts full of sedges, and in all houses of praise.”

The sense is, that they should be in all cities, towns, and villages, whether fortified or not, and in all houses of high and low, rich and poor, in cottages and in palaces; there would be no place free from them, nor no escaping out of their hands.

**Ver. 20.** *In the same day shall the Lord shave with a razor that is hired,* &c.] Meaning the Assyrian monarch, whom he would use as an instrument in his hand to spoil and cut off the people of the Jews; who is compared to a “razor” for sharpness; and for the thorough work, and utter ruin and destruction, he should be the means of; and called a “hired” one, either in reference to the present Ahaz sent to the king of Assyria, by which he prevailed upon him to come and help him against the kings of Syria and Israel, (<sup>2Kings</sup> 2 Kings 16:7-9) or to a reward given by the Lord to Nebuchadnezzar for the service in which he employed him, (see <sup>Ezekiel</sup> Ezekiel 29:18-20):

*[namely], by them beyond the river;* not Nile, but Euphrates; even the Assyrians, Chaldeans, and Babylonians, who lived on the other side that river; which, with what follows, explains the simile of the razor:

*by the king of Assyria;* who ruled over those beyond the river:

*the head, and the hair of the feet; and it shall also consume the beard;* signifying that as a razor cuts off the hair entirely where it is applied, and leaves nothing behind, whether of the head, beard, or feet, or privy parts, which are meant by the latter; so the king of Assyria should carry all clean off captive out of the land of Judea; king, princes, nobles, and common people; those of the highest, and of the middling, and of the lowest class. The Targum is,

“in that time the Lord shall slay them as one is slain by a sharp sword, by clubs, and by saws, by those beyond the river, and by the king of Assyria; the king, and his army, and even his rulers, together shall he destroy.”

So Jarchi explains it. Several of the Jewish writers, as Aben Ezra, Abarbinel, and Kimchi<sup>f131</sup>, explain this of the Angel of the Lord destroying Sennacherib’s army, when before Jerusalem, in Hezekiah’s time; so the

latter interprets it: “the head”; the heads of his armies: “the hair of the feet”; the multitude of the people: “the beard”; the king, who died, not in the camp, but was killed by his sons in his own land; but this is not a prophecy of the destruction of the Assyrian army, but of the Jewish people by it; and the whole denotes the mean and low condition, the state of slavery and bondage, the Jews should be brought into; of which the shaving of the hair is the symbol; it was usual to shave the head and hair of such as were taken captive, as a sign of reproach and servitude; (see ~~<1000>~~ 2 Samuel 10:4) <sup>f132</sup>.

**Ver. 21.** *And it shall come to pass in that day, &c.*] Not in the days of Hezekiah, after the destruction of Sennacherib’s army, when there followed great fruitfulness and plenty, (~~<2373>~~ Isaiah 37:30,31) as Kimchi and Jarchi interpret it; but in the days of Nebuchadnezzar, after the destruction of Jerusalem, when some poor men were left in the land to till it, (~~<2390>~~ Jeremiah 39:10) for of these, and not of rich men, are the following words to be understood:

*[that] a man shall nourish a young cow and two sheep;* this seems to denote both the scarcity of men and cattle, through the ravages of the army of the Chaldeans; that there should not be large herds and flocks, only a single cow, and two or three sheep; and yet men should be so few, and families so thin, that these would be sufficient to support them comfortably.

**Ver. 22.** *And it shall come to pass, for the abundance of milk [that] they shall give, &c.*] The cow and the two sheep, having large pastures, and few cattle to feed upon them, those few would give such abundance of milk, that the owner of them would make butter of it, and live upon it, having no occasion to eat milk; and there being few or none to sell it to:

*he shall eat butter;* the milk producing a sufficient quantity of it for himself and his family:

*for butter and honey shall everyone eat that is left in the land:* signifying that though they would be few, they would enjoy a plenty of such sort of food as their small flocks and herds would furnish them with, and the bees produce. The Targum and Jarchi interpret this of the righteous that shall be left in the land; but it is rather to be extended unto all, righteous and unrighteous.

**Ver. 23.** *And it shall come to pass in that day; [that] every place shall be, &c.]* Barren and unfruitful, for want of men to till the ground:

*where there were a thousand vines at a thousand silverlings;* which were so good, as to be sold or let out for so many silver shekels<sup>1133</sup>; or the fruit of them came to such a price; (see <sup><281></sup>Song of Solomon 8:11):

*it shall [even] be for briers and thorns;* for want of persons to stock the ground and cultivate it.

**Ver. 24.** *With arrows and with bows shall [men] come thither, &c.]* For fear of wild beasts, serpents, and scorpions, as Jarchi; or in order to hunt them, as others; or because of thieves and robbers, as Aben Ezra:

*because all the land shall become briers and thorns;* among which such creatures, and such sort of men, would hide themselves.

**Ver. 25.** *And [on] all hills that shall be digged with the mattock, &c.]* Which could not be ploughed with a plough, but used to be dug with a mattock or spade, and then sowed with corn:

*there shall not come thither the fear of briers and thorns;* where thorns and briers used not to grow, and where there was no fear or danger of being overrun with them, as the vineyards in the valleys and champaign country; yet those places should become desolate in another way; or rather, there shall be now no fences made of briers and thorns, which deter cattle from entering into fields and vineyards thus fenced:

*but it shall be for the setting forth of oxen, and for the treading of lesser cattle;* there being no fence of briers and thorns to keep them out, cattle both of the greater and lesser sort should get into the corn, and feed upon it, and make such places desolate, where much pains were taken to cultivate them. The Targum is,

“it shall be for a place of lying down of oxen, and for a place of dwelling of flocks of sheep;”

not for pastures, but for folds for them; though the Septuagint, Vulgate Latin, Syriac, and Arabic versions, suggest these places should become pastures; and therefore some understand this as a prophecy of a change in the country for the better, and of the great fruitfulness of it after the Jews' return from the Babylonish captivity.



# CHAPTER 8

## INTRODUCTION TO ISAIAH 8

This chapter contains a confirmation of the sudden destruction of the kingdoms of Syria and Israel, by another sign; a threatening to those that gloried in the kings of those nations, with an invasion of their land by the Assyrian monarch; a sarcastic address to those that joined in confederacy against Judah; some directions and instructions to the people of God; and some prophecies concerning the Messiah, and the miserable estate of the Jews, that should reject him and his Gospel. The sign given is a son of the Prophet Isaiah, whom his wife conceived and bore, and whose name was written with a man's pen, Mahershalahashbaz, of which there were witnesses, whose names are mentioned; and it is predicted, that before this child should have knowledge to call his father and mother, Damascus and Samaria, the chief cities of Syria and Israel, would be taken and spoiled by the king of Assyria, (<sup>2380B</sup>Isaiah 8:1-4) who would invade, the land of Israel, and even pass through the land of Judah, as a chastisement not only of the Israelites that rejoiced in Rezin and Remaliah's son, the kings of Syria and Israel; but also of those Jews who chose to be under them, or neglected the promise of God, and applied to Assyria for help, (<sup>2385B</sup>Isaiah 8:5-8) and then both the people of Israel and of Syria are addressed, in a sarcastic way, to associate and take counsel together, when they should be broke to pieces, and their counsel come to nought, (<sup>2389B</sup>Isaiah 8:9,10) and the prophet being instructed by the Lord how to behave among the people of the Jews, advises them not to join with them whose cry was a confederacy with Assyria, nor to be afraid of the two kings that were come up against them, but to sanctify the Lord of hosts, and trust in him, and make him the object of their fear and dread, (<sup>2381B</sup>Isaiah 8:11-13) which is enforced from the consideration of what the Lord, who is no other than the Messiah, would be, both to his own people, and to his enemies; to the one a sanctuary, and to the other a stone of stumbling, a rock of offence, a trap, and a snare, (<sup>2384B</sup>Isaiah 8:14,15) then follows an instruction to the prophet to take care of the Gospel of Christ, and communicate it to his disciples, (<sup>23816B</sup>Isaiah 8:16) upon which the prophet determines to keep waiting and looking for his coming, who at present was hidden from the people of God, (<sup>23817B</sup>Isaiah

8:17) wherefore the Messiah is introduced, as presenting himself and his children to the prophet's view, which would be for signs and wonders in Israel, gazed at and reproached, (<sup>2388</sup>Isaiah 8:18) and then the folly and vanity of seeking counsel of the Scribes and Pharisees, when Christ should be come in the flesh, is exposed; whose Gospel should be attended to, and not those dark and blind guides, (<sup>2389</sup>Isaiah 8:19,20) and the chapter is concluded with the wretched condition of the Jews that called Jesus accursed; they should pass through the land, and find no food; and look into it, and see nothing but darkness and misery, (<sup>2392</sup>Isaiah 8:21,22).

**Ver. 1.** *Moreover the Lord said unto me*, &c.] This is another prophecy, confirming the same thing that was promised in the preceding chapter (<sup>2390</sup>Isaiah 7:1-25); namely, safety to the Jews from the two kings of Syria and Israel, which combined against them:

*take thee a great roll*; or volume, a writing book, a roll of parchment, in which form the ancients used to write, (<sup>3907</sup>Psalms 40:7). The Targum renders it, a "table"; a writing table, such an one as Zacharias called for, (<sup>4063</sup>Luke 1:63) and this was to be a "great" or large one, because much was to be written in it; or what was to be written was to be written in large letters:

*and write in it with a man's pen*; such as men usually write with; and in such a style and language as may be easily understood by men, even though unlearned; and so clearly and plainly, that he that runs may read; and so the Targum,

"write in it a clear writing;"

very plain, and explicit, and legible:

*concerning Mahershalalhashbaz*; a son of the prophet Isaiah, so called, (<sup>2383</sup>Isaiah 8:3) whose name was very significant, and was given him on purpose to express the sudden destruction of the enemies of Judah. The Targum renders it,

"hasten to seize the prey, and to take away the spoil."

Some translate it, "in hastening the prey, the spoiler hastens"; perhaps it may be better rendered, "hasten to the spoil, hasten to the prey"; as if the words were spoken to the Assyrian monarch, to hasten to the spoil of Damascus and Samaria; and the repetition of the same thing in different

words may have respect to the spoils of both, (see <sup><2180></sup>Isaiah 8:4) and for the greater confirmation of the thing. Gussetius has a very peculiar fancy about the sense of this text; he observes that *j r j*, rendered a “pen”, signifies some hollow vessel, in which things were put; and supposes that it here designs a man’s chest, or some such thing, in which garments might be laid up and reserved: and *wyl g*, is the singular of a word used in (<sup><2183></sup>Isaiah 3:23), for some sort of luxurious garments wore by women; so that, upon the whole, the reading and sense of the words are, that the prophet is bid to take a large garment of the above sort, and write upon it, putting it into the chest. This for Mahershalalhashbaz; signifying it was to lie there till this child was born; and intimating hereby, that the women, far from battle, would be spoiled of their soft and precious garments, as well as the men be slain in war<sup>f134</sup>, though this is more tolerable than the fancy of Huetius<sup>f135</sup>, that the whole is an euphemism, in modest terms, expressing the prophet’s coition with his wife.

**Ver. 2.** *And I took unto me faithful witnesses to record*, &c.] Not his marriage, nor the birth of his son, nor the name he gave him, but the prophecy written in the roll, concerning the spoiling of Syria and Israel, in a very short time; that so, when it came to pass, it might be a clear and certain point that it had been foretold by him:

*Uriah the priest*; of whom mention is made in (<sup><1260></sup>2 Kings 16:10) which some object to, because he proved a wicked man, and obeyed the king’s command, contrary to the law of God, in building an altar according to the form of one at Damascus; but to this it is replied, that it was before this happened that Isaiah took him to be a witness; and besides, because of the authority of his office, and his familiarity with Ahaz, he must be allowed to be a proper and pertinent person to bear testimony in this case. Some indeed, and so the Jewish commentators, Jarchi, Aben Ezra, Kimchi, and Abarbanel, would have Uriah the prophet meant, who prophesied in the times of Jehoiakim, and was slain by him, (<sup><2670></sup>Jeremiah 26:20-23) to which it is objected, that he was no priest, as this was and, besides, was not born at this time; it was a hundred and forty years after that he lived:

*and Zechariah the son of Jeberechiah*; this was Zechariah the prophet, as the Targum, and all the Jewish writers, say<sup>f136</sup>; who lived in the times of Darius, which was two hundred and forty years after this; but most likely this Zechariah is he who was Ahaz’s wife’s father, (<sup><1210></sup>2 Kings 18:2) or rather, as Vitringa thinks, Zechariah a Levite, a son of Asaph, (<sup><1493></sup>2

Chronicles 29:13) though there are some learned men<sup>f137</sup>, who think the two prophets Uriah and Zechariah are meant, though then unborn; who prophesied of the like or same things as Isaiah did; and so were faithful witnesses of his prophecy, as of the calamities that should come on the land, the restitution of it to its former fruitfulness, and the coming of the Messiah; nor is the observation of Abarbinel to be despised, taken from the ancient Jews, that these are the words, not of the prophet, but of God himself; as also that they are to be read in the future tense, “and I will take to me”, &c.

**Ver. 3.** *And I went unto the prophetess*, &c.] His wife, so called; not because she prophesied, but because she was the wife of a prophet; and besides, the birth of her son later mentioned, and his name, had in them the nature of a prophecy. The phrase of going unto her is an euphemism, a modest way of expressing the conjugal debt:

*and she conceived and bare a son*; which Jarchi would have the same with Immanuel in (<sup>2374</sup>Isaiah 7:14) but this is a later prophecy, and a distinct one from that; and not only the names of the children are different, but the mothers also; the one a virgin, the other the prophet’s wife.

*Then said the Lord to me, call his name Mahershalalhashbaz*: of the signification of this name, (see Gill on “<sup>2300</sup>Isaiah 8:1”). Kimchi thinks that his name did not consist of these four words, only of two of them; and that he was sometimes called “Mahershalal”, and sometimes “Hashbaz”: both signifying the same thing. Some think that all this was done only in a vision, and not in reality, to declare and confirm what follows; though by that it seems rather to be a real fact.

**Ver. 4.** *For before the child shall have knowledge to cry, my father, and my mother*, &c.] Which are commonly the first words children learn to say; and so it signifies that what follows should happen in a year or two; as it did:

*the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria*; or, “he shall take away the riches”<sup>f138</sup>, &c.; not the child, unless he is considered as the sign of taking them away; but the soldier, put for the whole Assyrian army, which carried off the riches and spoil of these places, in the presence, and by the order, of the king of Assyria; the first of these, namely, Damascus, the metropolis of Syria, with its riches, wealth, and army, were taken and carried away by

Tilgathpilneser, king of Assyria, within the time here mentioned, (<sup><1216B></sup>2 Kings 16:9) but the latter, Samaria, the metropolis of the kingdom of Israel, was not taken and spoiled until the sixth year of Hezekiah, and ninth of Hoshea, (<sup><1277B></sup>2 Kings 17:6) (<sup><12810></sup>2 Kings 18:10) but because the prophecy began to be fulfilled, and was fulfilled in part, within the time mentioned, the whole is attributed to it; though it should be observed, that before this, after Pekah the son of Remaliah was slain, and Hoshea reigned in his stead, the king of Assyria came up against him, and Hoshea became his servant, and gave him presents; which may be called the spoil of Samaria, (<sup><1277B></sup>2 Kings 17:3).

**Ver. 5.** *The Lord spake also unto me again, &c.*] In the same prophecy, or in another; the Targum is,

“the Word of the Lord added to speak with me again;”

but rather Jehovah the Father, or the Spirit of the Lord, is meant, since the Person speaking is distinguished from Immanuel, (<sup><2188B></sup>Isaiah 8:8):

*saying*; as follows:

**Ver. 6.** *Forasmuch as this people refuseth the waters of Shiloah, that go softly, &c.*] The same with Siloam, (<sup><4307></sup>John 9:7) and so it is called in the Septuagint version here; and the word here used signifies “sent”, as it is there interpreted. Jarchi says it is a fountain, whose name was Gihon and Shiloah; (see <sup><10E3></sup>1 Kings 1:33 <sup><4485></sup>Nehemiah 3:15) concerning which Jerom yet writes,

“Siloam is a fountain at the foot of Mount Sion, which does not send forth water continually, but on certain times and days; and comes through the hollow places of the earth, and caves of a hard rock, with a great noise; of which we especially cannot doubt, who dwell in this province.”

This was a small current of water, which moved softly and slowly, and not with a rapid motion, as some rivers do; to which the kingdom of the house of David is compared, because of its easy and gentle government; as the Targum, which paraphrases the words thus,

“because this people loathed the kingdom of the house of David which ruled them quietly, as the waters of Shiloah which flow softly;”

or because of the weakness of it in the days of Ahaz, it had not strength to oppose their enemies, as Kimchi suggests; now the ten tribes despised the house of David, and departed from it, and continued in their revolt, and had that government in contempt, as well as the religion of it. Jerusalem, the temple, and the worship of God in it, may be meant by the waters of Shiloah; it being usual to name places by the rivers that are near them.

*And rejoice in Rezin, and in Remaliah's son:* in Rezin king of Syria; and in Pekah, the son of Remaliah, king of Israel. Perhaps respect may be had to later times, to the times of the Messiah, when the Jews would despise his government, and reject him as King; though he is the Prince of peace, and his government the most quiet and peaceable one, and he the Shiloah, the sent of God, and declare they had no other king but Caesar.

**Ver. 7.** *Now therefore the Lord bringeth up upon them the waters of the river, strong and many, &c.*] Alluding to the river Euphrates, which ran by Babylon, which was a large river, full of water, and had a rapid torrent, and so is opposed to Shiloah and its waters; and these waters are explained as follows:

*[even] the king of Assyria, and all his glory;* his army, which was his glory, in which he gloried, and by which he got himself honour and glory. It is usual for mighty kings, kingdoms, and armies, to be signified by such waters, for their multitude and strength; (see ~~Gen~~ Revelation 17:1,15):

*and he shall come up over all his channels, and go over all his banks;* that is, either of the land of Ephraim or Israel, and overflow the borders thereof, run over all the whole land, and possess its fortified towns and cities. The Targum is,

“therefore behold the Lord shall bring, and cause to ascend upon them, the army of the people, who are many, as the waters of a river, strong and mighty, the king of Assyria, and his army; and he shall come up upon all his rivers, and shall go upon all his banks;”

or rather “its own”<sup>f139</sup> channels and banks, as it may be rendered; and so denotes, that the king of Assyria, and his army, should pass the Euphrates, and come out of their own land, and subdue the adjacent kingdoms and territories, and particularly the land of Judah, as follows.

**Ver. 8.** *And he shall pass through Judah, &c.*] That is, the king of Assyria, compared to a river of mighty waters; who should not only run over and

possess the land of Israel, or the ten tribes, but should enter into Judea, and pass through it, as a chastisement for not trusting in the Lord, but sending to Assyria for help; who instead of helping, distressed them in the times of Ahaz, even Tilgathpilneser king of Assyria, (<sup><403></sup>2 Chronicles 28:20,21):

*he shall overflow, and go over*; the whole land of Judea, as Sennacherib king of Assyria did in Hezekiah's time:

*he shall reach [even] to the neck*; that is, to Jerusalem: the whole land is compared to a body, of which Jerusalem was the head; the Assyrian army, comparable to the waters of a great river, overflowed the whole land, took all the fenced cities of Judah, and came up even to Jerusalem, so that the whole was in great danger of being drowned and destroyed; as a man is, when the waters are come up to his neck; (see <sup><283></sup>2 Kings 18:13,17):

*and the stretching out of his wings*, the wings of the Assyrian army,

*shall fill the breadth of thy land, O Immanuel*; Judea, called Immanuel's land, because he was to be born there, and converse and die there; and this is particularly mentioned, to show that, though this land should be overrun by the Assyrians, yet not destroyed, until Immanuel, the son of the virgin, was born here. The Targum is,

“and he shall pass through the land of the house of Judah as an overflowing torrent, unto Jerusalem shall he come; and the people of his army shall fill the breadth of thy land, O Immanuel.”

**Ver. 9.** *Associate yourselves, O ye people, &c.*] Both of Syria and Israel, whose two kings were confederate against Judah:

*and ye shall be broken in pieces*; as the kingdom of Syria was by Tilgathpilneser quickly after this, (<sup><269></sup>2 Kings 16:9) and the kingdom of Ephraim or Israel by Shalmaneser, (<sup><276></sup>2 Kings 17:6 <sup><288></sup>Isaiah 8:8):

*and give ear, all ye of far countries*; the Assyrians, and the nations that belonged to them, who were more remote from Judea:

*gird yourselves*; for a long and tedious march, and for war; it may signify the putting on of their whole armour; for, as Pausanius<sup>f140</sup> says, the ancients used to call putting on of armour, girding:

*and ye shall be broken in pieces*: as the Assyrian army was, which came up against Jerusalem in Hezekiah's time, (<sup><285></sup>2 Kings 19:35):

*gird yourselves, and ye shall be broken in pieces*; this is repeated for confirmation sake, to denote the certainty of it.

**Ver. 10.** *Take counsel together*, &c.] As Rezin king of Syria, and Remaliah's son, did against Judah, (<sup><237B></sup>Isaiah 7:5):

*it shall come to nought*; for, though they came up against it, they could not overcome it, (<sup><246B></sup>2 Kings 16:5):

*speak the word*; what they intended, resolved upon, and determined to do; this is the issue of their counsels:

*and it shall not stand*; (see Gill on "<sup><237D></sup>Isaiah 7:7"):

*for God is with us*; which is the interpretation of the name "Immanuel": and which shows that the reason why the consultations and resolutions of the enemies of Judah could not take place, so as to destroy it, was because Immanuel, the virgin's son, was to be born in it.

**Ver. 11.** *For the Lord spake thus to me with a strong hand*, &c.] In the strength of prophecy, as the Targum explains it; and so all the Jews' interpreters understand it of prophecy, as in (<sup><240B></sup>Ezekiel 1:3 3:14): or, "the Lord spake thus to me, when he took (me) by the hand"<sup>f141</sup>; as parents or masters take hold of the hands of children, while they are advising and instructing them, as expressive of their great affection for them; and when they would retain them with them, or restrain them from doing amiss:

*and instructed me that I should not walk in the way of this people*: or join with them in desiring and seeking for the help of the king of Assyria, against Rezin and Remaliah's son; or in being willing to surrender up into their hands:

*saying*; as follows:

**Ver. 12.** *Say ye not, a confederacy*, &c.] With the king of Assyria, or any other; do not cry it up as a right thing, and express pleasure and satisfaction in it, and encourage others to come into it, and vote for it, and declare an approbation of it; or a "rebellion", as the Targum, that is, against Ahaz; and so deliver up the kingdom of the house of David into the hands of its enemies:

*to all [them] to whom this people shall say, a confederacy*: who either were for entering into an alliance with the Assyrian monarch, and sending



for him to help; or were for joining with their enemies, to the subversion of the present government. Jarchi interprets this of Shebna the Scribe, and his company; who, as he suggests, conspired against Hezekiah, and secretly made an agreement with Sennacherib king of Assyria; but the former sense is best:

*neither fear their fear, nor be afraid*: let not the same fear possess you as does them, on account of Syria and Israel combining together against Judah; nor be afraid of their two kings, as they were; since there was nothing to fear from them; it being impossible that the kingdom of Judah should fail until Shiloh came, or Immanuel was born of a virgin in it; nor does it become the people of God, and especially his prophets and ministers, to be afraid of men; since the fear of men brings a snare. (see ~~ABH~~ 1 Peter 3:14).

**Ver. 13.** *Sanctify the Lord of hosts himself, &c.*] Christ, Immanuel, God with us, the Lord of the armies above and below, of angels and of men, God over all, the true Jehovah, who is sanctified by his people, when they declare him to be so; as the Targum paraphrases it,

“the Lord of hosts, him shall ye say is holy;”

for they cannot make him so, nor can he receive any holiness from them, nor does he need any; but they celebrate the perfection of his holiness, and ascribe it to him; yea, they sanctify him, by ascribing their holiness to him; by looking to him as their sanctification, and by deriving and expecting every degree and measure of holiness from him, to complete theirs; by exercising faith upon him, and showing a regard to his commands and ordinances:

*and [let] him [be] your fear, and [let] him [be] your dread*; that is, the object of fear and dread; not of a servile fear and dread, but of a holy reverence and godly fear; such a fear as is the grace of the covenant, which flows from the goodness of God, and has that for its object, and is influenced by it; (see ~~ABH~~ Hosea 3:5) where the same Lord, Messiah, David the king, is meant, as here. (see ~~ABH~~ 1 Peter 3:15).

**Ver. 14.** *And he shall be for a sanctuary, &c.*] Not the king of Assyria, as Aben Ezra, but the Lord of hosts: the Targum rightly interprets it of the word of the Lord, the essential Word; of the Messiah, who is for a sanctuary, or asylum, a place of refuge for his people in all times of distress, and who is their dwelling place in all generations; he dwells in

them, and they dwell in him; and where they dwell safely and securely, peaceably and quietly, comfortably and pleasantly, and that always; he is a sanctuary to worship in, in whom they draw nigh to the Father, and offer up the sacrifices of prayer and praise, and where the glory of God is seen by them, and they have communion with him; or “for sanctification”, as the Septuagint version; this Christ is to his people, (~~403~~1 Corinthians 1:30):

*but for a stone of stumbling, and for a rock of offence, to both the houses of Israel:* which Jarchi interprets of Pekah, the son of Remaliah, and his company, and of Shebna and his company; but Aben Ezra much better of the kingdoms of Israel and of Judah, especially when the twelve tribes were under one form of government in Christ’s time. In the Talmud<sup>f142</sup> it is explained of the two houses of the fathers of Israel; and these are they, the head of the captivity in Babylon, and the prince in the land of Israel; and the Nazarenes, as Jerom<sup>f143</sup> reports, apply the words to the two houses or families of Hillel and Shammai, who were two heads of schools in Jerusalem, a little before the times of Christ, and were of the sect of the Pharisees; and to whom indeed Christ was a stone of stumbling, and a rock of offence, as he was to the Jews in common; who were offended and stumbled at his birth and parentage, he descending from poor parents; at his education and place of bringing up; at the mean appearance of himself and his followers; at the obscurity of his kingdom, it not being of this world, nor coming with observation; at the company he kept, and the audience that attended on him; at his doctrines and miracles; and at his death, and the manner of it; (see ~~402~~Romans 9:32,33 ~~408~~1 Peter 2:8).

*For a gin and for a snare to the inhabitants of Jerusalem;* even the principal inhabitants of it, such as the elders of the people, priests, Scribes, and Pharisees, who sought to entangle Christ in his talk, and to ensnare him by questions they put unto him; but were themselves snared and taken, convicted, confounded, and silenced. (see ~~4215~~Matthew 22:15,34,46 ~~408~~John 8:3-9).

**Ver. 15.** *And many among them,* &c.] Not all, though the greater part; for Christ was set for the falling and rising of many in Israel, (~~4234~~Luke 2:34):

*shall stumble, and fall, and be broken:* stumble at Christ, the stumbling stone; fall by unbelief into other sins and punishment, and be broken in pieces by this stone, (~~4244~~Matthew 21:44):

*and be snared, and be taken*; and so die in their sins, and perish eternally. The allusion is to birds being taken in a snare or trap, or with bird lime, and therein or thereby held and detained.

**Ver. 16.** *Bind up the testimony*, &c.] These are not the words of the prophet, as Kimchi thinks, but of the Lord to the prophet, and are part of that instruction given him, (<sup><2181></sup>Isaiah 8:11). By “the testimony” is meant the word of prophecy delivered to him; particularly that evangelical part of it respecting Immanuel, who was to be born of a virgin, and would be for a sanctuary to them that believe in him, and a stone of stumbling, and a rock of offence, to unbelievers; so the Gospel is called the testimony of Christ, it bearing witness of his person, office, and grace, (<sup><5003></sup>2 Timothy 1:8) and “binding” denotes care of it, as something valuable, that it be not lost, but committed to the trust faithful men, called disciples of Christ in the next clause, in allusion to the binding up of money, or anything of value, in bundles, to be laid up and preserved, (<sup><0425></sup>Genesis 42:35) so the Targum,

“O prophet, keep the testimony:”

*seal the law among my disciples*: the disciples of Christ, the faithful of that day, and of after times, to whom this prophecy, and the “doctrine” in it, which the word “law” signifies, even the doctrine of Christ, should be transmitted or communicated, which is meant by “sealing” of it; not hiding it from them, but signifying, that while it was a sealed book, a hidden doctrine, and delivered in parables to others, it should be made known to them, and sealed and laid up by them among their treasure, and be so esteemed of; as the Gospel, the doctrine of grace, is, by the true disciples and followers of Christ; who are such as are taught of God, have learned of the Father, who continue in the word and doctrine of Christ, love his people, take up the cross and follow him, and bring forth fruit to the glory of his heavenly Father, (<sup><3165></sup>John 6:45 8:31 13:35 15:8 <sup><0147></sup>Luke 14:27).

**Ver. 17.** *And I will wait upon the Lord*, &c.] Or “for the Lord”<sup>f144</sup>; for the coming of Christ, the Immanuel, who would be a sanctuary to some, and a stone of stumbling to others, and whose doctrine in the meanwhile would be bound up and sealed; faith in, and expectation of the Messiah’s coming, are often signified by waiting for him, (<sup><2370></sup>Isaiah 25:9 <sup><3113></sup>Habakkuk 2:3):

*that hideth his face from the house of Jacob*; to whom the promise of him was made, from whom he should descend, to whom he should be sent, and whom he would redeem. This is not to be understood of his deserting of

his people, and withdrawing his gracious presence from them, to show his displeasure at them, and resentment of their conduct, which is sometimes the sense of this phrase; but as descriptive of Christ before his assumption of human nature, when he was “Deus absconditus”, the hidden God, as some render the words in (<sup>24515</sup>Isaiah 45:15) until he was manifest in the flesh; and which is therefore called his “appearing”, (<sup>5010</sup>2 Timothy 1:10):

*and I will look for him*; the prophet here speaks in his own person, and in the person of the church who in that, and in succeeding ages, as well as before, were looking by faith for the coming of Christ, and redemption by him, (<sup>4128</sup>Luke 2:38) though some understand this of Christ, expressing his satisfaction in the few disciples he had among the Jews, and determining to wait for the accomplishment of divine promises hereafter, when he should have a larger number; the Lord for the present hiding his face from the Jewish nation, and giving them to a spirit of judicial blindness; which sense well agrees with what goes before, and follows after.

**Ver. 18.** *Behold, I, and the children whom the Lord hath given me, &c.]*

These are the words of Christ, as is clear from (<sup>8213</sup>Hebrews 2:13) who, upon the prophet’s declaring his resolution to look and wait for him, presents himself and his children to him, as if he was actually come, or else continues his discourse from the preceding verse; for these are not the words of the prophet, speaking of himself and his natural children, Shearjashub and Mahershalalhashbaz; nor of his spiritual children, his disciples, called sometimes the sons of the prophets; but of Christ, who has a seed, a spiritual offspring, to whom he stands in the relation of a father, (<sup>2006</sup>Isaiah 9:6 53:10) and who are given him of God, in the covenant of grace; for whose sake he partook of flesh and blood, and died to gather them together, being scattered abroad; and redeemed them, that they might receive the adoption of children; and who, being regenerated, believe in him: these were from eternity given unto him, to be his seed and offspring, his spouse, his sheep, his portion, and inheritance; in virtue of which they are brought unto him, and received by him in time in effectual calling; which gift of them to Christ is an instance of the Father’s love to him, and of distinguishing grace to them.

*[Are] for signs and wonders in Israel*; not the prophet and his natural children; though it is true that he himself was for a sign and wonder upon Egypt and Ethiopia, (<sup>2318</sup>Isaiah 20:3) and his children, Shearjashub and Mahershalalhashbaz, were signs in their very names, as well as actions, of

the future deliverance of Judah from its enemies; but Christ and his spiritual children: Christ the Immanuel, the son of the virgin, is “for a sign”, given by the Lord himself, even of the same deliverance, (<sup>2074</sup>Isaiah 7:14) and a sign of the love of God to his people, and of his care of them, and regard unto them; and a sign that should be spoken against, as he was in his person, office, doctrines, and miracles, by the unbelieving Jews, (<sup>4134</sup>Luke 2:34)

*and for wonders*: his name being wonderful; his person, as God man, wonderful; his love to his people wonderful; his works and actions, doctrines and miracles, life and death, being wonderful; (see Gill on <sup>2306</sup>Isaiah 9:6”) and so his children and people are “for signs and wonders”; they are like Joshua’s fellows, men wondered at, (see Gill on <sup>3008</sup>Zechariah 3:8”); they are a wonder to themselves, that such sinful and unworthy creatures should partake of so much grace; they are a wonder to angels, that they should be chosen, redeemed, and called; and they are a wonder to Christ, who admires his own grace in them; and they are a wonder to the men of the world, a spectacle, a gazingstock to them, and are reproached by them; and all this is

*from the Lord of hosts, which dwelleth in Mount Zion*; Christ, as man and Mediator, is from him, and all that befall him is according to his determination, will, and pleasure; his children, and their being children, and given to him; and whatsoever they have, and whatsoever they meet with, and befall them, is all from the Lord; and this may serve to comfort them, that “the Lord of hosts”, of armies in heaven and in earth, is for them, and on their side, and therefore need not fear any that shall be against them; and that he “dwelleth in Mount Zion”, the church, which he has chosen for his rest, and where he will dwell for ever, and so will never leave nor forsake his people.

**Ver. 19.** *And when they shall say unto you, &c.*] These are the words of Christ continued, as making his appearance in Israel; and are an address to his people among them, even to his children, disciples, and followers, advising them what they should do, when those among whom they dwelt should press them to

*seek unto them that have familiar spirits, and unto wizards, that peep, and that mutter*; meaning the Scribes and Pharisees, the doctors among the Jews, who sat in Moses’s chair, and who were very much given to sorcery, and the magic art, and used enchantments, which were performed by

“muttering”; hence we read of muttering over a wound for the healing of it; and muttering over serpents and scorpions at the driving of them away<sup>f145</sup>; and of such a Rabbi muttering in the name of such an one<sup>f146</sup>; and of such and such a doctor skilled in wonders or miraculous operations: (see Gill on ~~¶~~ Matthew 24:24”) yea, even such as were chosen into the sanhedrim, or great council, were to be skilled in the arts of soothsayers, diviners, and wizards, and the like, that they might know how to judge them<sup>f147</sup>; now the Jews would have had the disciples of Christ to have applied to these men to direct their judgments in religious affairs, and be determined by them concerning the Messiah and other things:

*should not a people seek unto their God?* “to” Christ, who is the Lord God omniscient and omnipotent, who knows all things, and whose name is called Wonderful, Counsellor, the Angel of the great council; and who is able to give the best counsel and direction in matters of moment and consequence, and able to do everything for his people they stand in need of; and who being present with them, God manifest in the flesh, it would be egregious folly to apply to any other, and especially such as are here described; (see ~~¶~~ John 6:68):

*for the living to the dead?* that is, should men seek to such who are no other than dead men, for the sake or on the account of such who are living? The disciples of Christ, the children that God had given him, were quickened and made alive by the grace of God, had principles of grace and spiritual life implanted in them, had passed from death to life, lived by faith on Christ, lived holy lives, and were heirs of eternal life; and therefore it does not become them, nor any of them, to consult persons dead in trespasses and sins, who knew no more, and were no more capable of judging of spiritual things, than dead men are. (see ~~¶~~ 1 Corinthians 2:14,15).

**Ver. 20.** *To the law, and to the testimony,* &c.] Kimchi takes this to be an oath, “by the law, and by the testimony”, it is so and so; but Aben Ezra observes there is no instance of this kind in Scripture; it is a direction of Christ’s to his disciples, to attend to the writings of Moses and the prophets, to search the Scriptures, as in (~~¶~~ John 5:39) and particularly what is before said in this prophecy concerning himself, the same is meant as on (~~¶~~ Isaiah 8:16).

*if they speak not according to this word;* this sure word of prophecy, to which men do well to take heed, as to a light shining in a dark place, it

being the rule of faith and practice, a lamp to the feet, and a light to the path:

*[it is] because [there is] no light in them*; that is, in them that speak not according to it, meaning the Scribes and Pharisees; who, rejecting the written word, set up the traditions of the elders above it, and taught the people to walk according to them; and so were, as our Lord says, “blind leaders of the blind”, (~~454~~ Matthew 15:14) or the words may be read, “if not”; if they will not regard the Scriptures, and the evangelical doctrine in them, and the testimony they give concerning Christ; “let them speak according to this word”; or instruction, and counsel, they have from the Scribes and Pharisees: “in which there is no light”,<sup>f148</sup>; but the darkness of ignorance, infidelity, superstition, and will worship; or “no morning”; but a night of Jewish darkness, even though the sun of righteousness was risen, and the dayspring from on high had visited the earth; yet they had received no light and knowledge from him, which was their condemnation, (~~800~~ John 1:4,5) (~~819~~ John 3:19,20) or thus, “to the law, and to the testimony, though they may say after this manner, there is no light in it”<sup>f149</sup>; in the law and testimony, preferring the traditions, decisions, and determinations of their doctors above it. Noldnius<sup>f150</sup> renders the words thus, “seeing they speak not according to this word, certainly they shall have no morning”; that is, seeing the seducers and false teachers, in the preceding verse (~~289~~ Isaiah 8:19), speak not according to the word of God, and testimony of Jesus, they shall have no morning of light and joy, of grace and comfort, or any spiritual felicity; Christ will be no morning to them, but they will continue in their dark, benighted, and miserable condition, described in the following verse.

**Ver. 21.** *And they shall pass through it, &c.*] The land, as the Targum and Kimchi supply it; that is, the land of Judea, as Aben Ezra interprets it. Here begins an account of the punishment that should be inflicted on the Jews, for their neglect of the prophecies of the Old Testament, and their rejection of the Messiah:

*hardly bestead and hungry*; put to the greatest difficulty to get food to eat, and famishing for want of it; which some understand of the time when Sennacherib’s army was before Jerusalem, as Aben Ezra; but it seems better, with others, to refer it to the times of Zedekiah, when there was a sore famine, (~~2816~~ Jeremiah 52:6) though best of all to the besieging of Jerusalem, by the Romans, and the times preceding it, (~~4147~~ Matthew

24:7,21,22) and it may also be applied to the famine of hearing the word before that, when the Gospel, the kingdom of heaven, was taken from them, for their contempt of it:

*and it shall come to pass, when they shall be hungry*: either in a temporal sense, having no food for their bodies; or in a mystical sense, being hungry often and earnestly desirous of the coming of their vainly expected Messiah, as a temporal Saviour of them:

*they shall fret themselves*; for want of food for their bodies, to satisfy their hunger; or because their Messiah does not come to help them:

*and curse their King, and their God*; the true Messiah, who is the King of Israel, and God manifest in the flesh; whom the unbelieving Jews called accursed, and blasphemed:

*and look upwards*; to heaven, for the coming of another Messiah, but in vain; or for food to eat.

**Ver. 22.** *And they shall look unto the earth*, &c.] As persons in distress, upwards and downwards, backwards and forwards, on the right hand and on the left, particularly into the land of Judea; a land that used to flow with milk and honey, a land of light, plenty, and prosperity:

*and behold trouble and darkness*; adversity, and miseries of all kinds, expressed by a variety of words; and even words fail to express the tribulation of these times, which were such as were not from the beginning of the world, (<sup>4102</sup>Matthew 24:22):

*dimness of anguish*; or “fleeing from affliction”<sup>f151</sup>, multitudes everywhere fleeing from one place to another, to avoid the calamities coming upon them, (<sup>4246</sup>Matthew 24:16-20):

*and [they shall be] driven to darkness*; when they endeavour to escape one calamity, they shall be driven and fall into another; the whole land shall be full of nothing else.



# CHAPTER 9

## INTRODUCTION TO ISAIAH 9

This chapter contains a prophecy, partly of comfort to the church and people of God, against the calamities predicted in the preceding chapter (<sup>(-2308E)</sup>Isaiah 8:1-22); and partly of punishment, to be inflicted upon the ungodly Israelites by their enemies. The comfort promised arises from the appearance of Christ, the great light, in some certain places of the land mentioned, said before to be afflicted, (<sup>(-2300)</sup>Isaiah 9:1,2) which would occasion a joy among them; illustrated by some similes, by the joy in harvest, and at the dividing of spoils, (<sup>(-2308)</sup>Isaiah 9:3) the cause of which is a deliverance from a burdensome yoke of tyranny and bondage, wrought in like manner as that by Gideon formerly; different from all other salvations, which are usually obtained with noise and blood, (<sup>(-2304)</sup>Isaiah 9:4,5) the author of which is the Messiah; who is described by his birth as man, and by his divine sonship as God; or by his person, having two natures united in him; and by the government devolved on him; and by his several names, which express the greatness and glory of his person and office; and by the increase and administration of his government, (<sup>(-2306)</sup>Isaiah 9:6,7) then follows a denunciation of judgment on Israel, (<sup>(-2308)</sup>Isaiah 9:8) the instruments of which are pointed at, (<sup>(-2301)</sup>Isaiah 9:11,12), and the persons described that should suffer, high and low, rich and poor, young and old, (<sup>(-2304)</sup>Isaiah 9:14,15,17) the reasons of it, their making light of former corrections, (<sup>(-2309)</sup>Isaiah 9:9,10) their impenitence and hardness under chastenings, (<sup>(-2303)</sup>Isaiah 9:13) their going astray by means of their leaders; and their hypocrisy and wickedness, (<sup>(-2306)</sup>Isaiah 9:16-18) all which would occasion the wrath of God to burn against them, and consume them, (<sup>(-2308)</sup>Isaiah 9:18,19) yea, through hunger and want of provisions, should destroy one another, (<sup>(-2300)</sup>Isaiah 9:20,21).

**Ver. 1.** *Nevertheless, the dimness [shall] not [be] such as [was] in her vexation, &c.]* The words may be rendered, “for there shall be no weariness to him that straitens” or “afflicts” them<sup>f152</sup>; so Jarchi, who interprets it of the king of Assyria; but it is better to understand it of Titus Vespasian, who would not be weary of, but indefatigable in carrying on the

siege of Jerusalem, and in distressing the Jews in all parts: or thus, “for there shall be no fleeing from him that is oppressed in it”<sup>f153</sup>; either that is besieged in Jerusalem, or distressed in Judea; and so the words are a reason of the former distress, and a continuation and amplification of it; though many interpreters think they are to be understood by way of comfort, and as a mitigation of it, which is the sense of our version:

*when at first he lightly afflicted the land of Zebulun and the land of Naphtali*; either by Pul king of Assyria, in the reign of Menahem king of Israel, (<sup><12159></sup>2 Kings 15:19,20) or rather by Tilgathpilneser king of Assyria, in the reign of Pekah king of Israel, since by him Galilee, and all the land of Naphtali, were carried captive, (<sup><12159></sup>2 Kings 15:29) which at the time of this prophecy was past, and was but a light affliction in comparison of what followed:

*and afterwards did more grievously afflict [her]*: by Shalmaneser king of Assyria, in the reign of Hoshea king of Israel, who took Samaria, and carried Israel or the ten tribes into captivity, from whence they returned not; and yet it is suggested, that the tribulation and distress that should come upon the Jews by the Romans should be greater than the heaviest of these; there should be no fleeing, no escape, no, not of any, as at those times mentioned, but wrath should come upon them to the uttermost, and particularly in the places following:

*by the way of the sea*; which some understand of the Mediterranean sea, and of that part of the land of Israel which lay next it; but it seems rather to design the sea of Tiberias or Galilee, as Jarchi rightly interprets it:

*beyond Jordan*; a part of the land of Israel so called, known by the name of Perea; (see Gill on <sup><41025></sup>Matthew 4:25”):

*in Galilee of the nations*; which was inhabited not only by Jews, but by persons of other nations, and therefore so called; now these places suffered much in the wars between the Jews and the Romans, by skirmishes, sieges, robberies, plunders, &c. as appears from the history of Josephus. Some interpreters understand all this, as before observed, as an alleviation of those times of trouble, as if it would be less than in former times; but it is certain that it was to be, and was, greater than ever was known, (<sup><41221></sup>Matthew 24:21,22) it is true, indeed, it may be considered as an alleviation of it, and as affording some comfort in a view of it, that in those very parts where there should be so much distress and misery, the Messiah,

previous to it, would appear, and honour it with his presence, who is afterwards spoken of, and so, in connection with the following words, these may be rendered thus; as by De. Dieu, “but obscurity shall not be brought to it” (the land) “to which distress is brought; as at the first time he caused reproach towards the land of Zebulun, and towards the land of Naphtali, so in the last” (time) “he will give glory by the way of the sea, beyond Jordan, on the border of the nations”: and if it be asked what that glory should be, the answer is, “the people that walked in darkness”, &c. and so the sense may be, that whereas the inhabitants of Zebulun and Naphtali, and all Galilee, were lightly esteemed of, being mean and illiterate, not famous for any arts or sciences, and having no prophet among them, should, in the days of the Messiah, be highly honoured, and made glorious by his presence, ministry, and miracles among them<sup>f154</sup>. (see ~~<04B>~~ Matthew 14:13-15), where it is quoted, and applied to Christ’s being in those parts.

**Ver. 2.** *The people that walked in darkness*, &c.] Meaning not the inhabitants of Judah and Jerusalem, in the times of Hezekiah, when Sennacherib besieged them, as Jarchi and Kimchi interpret it; and much less the people of Israel in Egypt, as the Targum paraphrases it; but the inhabitants of Galilee in the times of Christ; (see ~~<04B>~~ Matthew 4:16) (~~<04B>~~ John 1:48 7:49,52) and is a true character of all the people of God before conversion, who are in a state of darkness, under the power of sin, shut up in unbelief; are in gross ignorance of themselves, and their condition; of sin, and the danger they are exposed to by it; of divine and spiritual things; of the grace of God; of the way of peace, life, and salvation by Christ; and of the work of the blessed Spirit; and of the truths of the Gospel; they are in the dark, and can see no objects in a spiritual sense; not to read the word, so as to understand it; or to work that which is good; and they “walk” on in darkness, not knowing where they are, and whither they are going; and yet of these it is said, they

*have seen a great light*; Christ himself, who conversed among the Galilaeans, preached unto them, and caused the light of his glorious Gospel to shine into many of their hearts; by which their darkness was removed, so that they not only saw Christ, this great light, with their bodily eyes, but with the eyes of their understanding; who may be called the “light”, because he is the author and giver of all light, even of nature, grace, and glory; and a “great” one, because he is the sun, the greatest light, the sun of righteousness, the light of the world, both of Jews and Gentiles; he is the

true light, in distinction from all typical ones, and in opposition to all false ones, and who in his person is God over all.

*They that dwell in the land of the shadow of death*; as Galilee might be called, because it was a poor, miserable, and uncomfortable place, from whence no good came; and this character fitly describes God's people in a state of nature and unregeneracy, who are dead in Adam, dead in law, and dead in trespasses and sins, dead as to the spiritual use of the powers and faculties of their souls; they have no spiritual life in them, nor any spiritual sense, feeling, or motion; and they "dwell", continue, and abide in this state, till grace brings them out of it; (see ~~4126~~ John 12:46):

*upon them hath the light shined*: Christ in human nature, through the ministration of his Gospel, by his spirit, so as to enlighten them who walk in darkness, and to quicken them who dwelt in the land of the shadow of death, and to comfort them in their desolate estate; and this light not only shone upon them in the external ministration of the word, as it did "upon" the inhabitants in general, but it shone "into" the hearts of many of them in particular, so that in this light they saw light.

**Ver. 3.** *Thou hast multiplied the nation, &c.*] With light, knowledge, honour, and glory, even Galilee of the nations before mentioned, the land of darkness, and of the shadow of death, where the people dwelt; on whom Christ, the light, shone in the ministration of his Gospel to them; whereby the number of believers in Christ were multiplied; and indeed, as he conversed, preached, and wrought his miracles most here, he had here the greatest number of disciples and followers; here were the five hundred brethren by whom he was seen at once, after his resurrection, (~~4356~~ 1 Corinthians 15:6 ~~4187~~ Matthew 28:7,10,16) for this is not to be understood of the Assyrian nation, whose army under Sennacherib was very large; nor of the Jewish nation enlarged by the destruction of that army, or of their increase after their return from the Babylonish captivity; nor of the church of God by the accession of Gentiles to it; but of the land or nation before spoken of:

*[and] not increased the joy*; or rather, as it should be rendered, "and hast increased joy unto it"; following the Keri; or marginal reading, which directs that it should be read, not as a negative, **al** "not", but **wl** , "to it"; and which is followed by the Targum and Syriac version, and by Jarchi,

Aben Ezra, and Kimchi, and others; and the sense of the words requires this reading, since it follows,

*they joy before thee*; or otherwise there would be a manifest contradiction in the text; though some, to avoid it, read the words interrogatively, “hast thou not increased the joy?” thou hast; and in this way both the Keri and the Cetib, the reading and the writing, may be taken in, “hast thou not increased joy unto it?” and so as Gussetius<sup>f155</sup> renders it,

“thou hast multiplied the nation to whom thou hadst not given great joy:”

that is, temporal joy; though now much of that which is of a spiritual kind: Christ the light appearing, his Gospel being preached by him, and his apostles, and many believing in him, occasioned an increase of spiritual joy in those parts; and so it is, that wherever the Gospel comes, and Christ is preached, and souls are converted, there is great joy, (~~406~~ Acts 8:6,8 13:48) where there is any grace of the Spirit, as faith, hope, and love, there is joy; and particularly when a soul is enlightened and quickened, as in the preceding verse (~~202~~ Isaiah 9:2), it rejoices, reflecting on the state of darkness and death it is brought out of, and on the marvellous light, life, and liberty it is brought into; and at a sight of Christ, his person, offices, relations, and grace, as the sun of righteousness, with healing in his wings, and beaming light, salvation, and happiness; which joy is spiritual, internal, passes knowledge, is imperfect, but capable of being increased:

*they joy before thee*; the words, both in this and in the preceding clauses, are addressed to God, and show, that as the work of conversion, and an increase of spiritual joy, are from him; so that joy that is given by hint is expressed “before” him, in his house and ordinances, and it is in his sight, before whom all things are manifest; and so it denotes the truth and sincerity of it, which is illustrated by the following metaphors:

*according to the joy in harvest*; such as is expressed by men in harvest time, both by the rich owners and proprietors, when they have a good harvest, and well got in, and by the poor, who have a prospect of a comfortable supply in a cheap manner; and this simile is used with great propriety and pertinence. Christ and his ministers are sowers of seed, of the word; and hearers of the word are compared to seed sown in different places; and when any number of these are converted, it is a harvest which occasions joy. The Targum is,

“as the joy of conquerors in war;”

which agrees with what follows:

*[and] as [men] rejoice when they divide the spoil;* taken in war: in redemption, Christ has taken the prey from the mighty, and delivered the lawful captive, and has divided the spoil with the strong; and in effectual calling binds the strong man armed, and spoils his goods, and delivers souls out of his hands, and this is matter of great joy, (<sup><25312></sup>Isaiah 53:12 <sup><21121></sup>Luke 11:21,22) (see <sup><43162></sup>Psalms 119:162).

**Ver. 4.** *For thou hast broken the yoke of his burden,* &c.] Of Galilee, of the nation multiplied, of the spiritual inhabitants of it, whose joy was increased; and this is one reason of it, because they were delivered by the Lord from the burdensome yoke of the ceremonial law, which was broken off and abolished by Christ; and from the tyranny of Satan, the god of this world, out of whose hands they were ransomed and delivered; and from the dominion of sin, under the power of which they had been in bondage.

*And the staff of his shoulder, the rod of his oppressor;* different phrases, expressive of the same thing; the bondage and slavery of the law, sin, and Satan:

*as in the day of Midian;* when Gideon got an entire victory over the Midianites, with a few unarmed men, by the sound of trumpets, and breaking of pitchers, (<sup><00716></sup>Judges 7:16-22) and may denote the easy manner in which Christ obtained a conquest over all his and our enemies; and the means by which it is made known unto us, and we are freed from bondage to spiritual enemies; namely, by the ministration of the Gospel, compared to the blowing of trumpets; and which is a treasure put into earthen vessels, frail and weak men.

**Ver. 5.** *For every battle of the warrior [is] with confused noise,* &c.] With the sound of the trumpet and as now with beating of drums, and the huzzas and shoutings of the soldiers, the stamping and neighing of horses, the rushing of chariots, and rumbling of wheels, and the clashing of swords, spears, and shields, and these sometimes striking one against another<sup>f156</sup>:

*and garments rolled in blood;* of them that were slain in battle:

*but [this] shall be with burning [and] fuel of fire;* which refers either to the sudden destruction of the Midianites, or rather to the quick and easy

conquest that Christ obtained over sin, Satan, the world, and death; which was as soon over as any combustible matter is burnt with fire. Some interpret this of the destruction of the devil, his angels, of antichrist, and all wicked men by fire, at the last day; and others think that this last clause is to be read in connection with the preceding: “and garments rolled in blood, which shall be for burning, the fuel of fire”<sup>f157</sup>; that is, which garments rolled in blood shall be burnt with fire, and utterly consumed; and so there be no more war, but perpetual peace. It was usual after victory to burn the armour and spoils of the enemy<sup>f158</sup>; or rather it may intend the burning love and flaming zeal and affection of Christ the Saviour, next described (<sup>2195</sup>Isaiah 9:5).

**Ver. 6.** *For unto us a child is born*, &c.] This is a reason of all that is said in the context; of the great light that shone upon and was seen by those that sat in darkness, and in the land of the shadow of death; of the great joy among the people; of the breaking off of the yoke, rod, and staff of the oppressor; and of the burning of garments rolled in blood, so putting an end to war, and establishing peace; all which is owing to the child here said to be born, by whom we are to understand the Messiah; as the Targum interprets it; and not Hezekiah, as many of the Jewish writers<sup>f159</sup> apply it; who could never be represented as a child just born, when he was, at least, ten or eleven years of age when this prophecy was given out, and twenty nine when Sennacherib came up with his army against him, as Aben Ezra observes; to which time he and others refer the context; nor can any reason be assigned why he should be called a “son”, in such a peculiar and unusual manner; nor can it be said of him, that he was the great light which shined upon the inhabitants of Galilee; nor was his birth the occasion of so great joy as the birth of this child is said to be; nor can it, with any justness, be said of him, that of the increase of his government and peace there was no end; seeing his government only extended to the two tribes of Benjamin and Judah, and his reign was but twenty nine years, and for the most part attended with affliction, oppression, and war; besides, the many august titles here used cannot be ascribed unto him, nor to any mere creature whatever<sup>f160</sup>; but everything agrees with Christ; and to him it is applied, even by some ancient and modern writers among the Jews<sup>f161</sup> themselves. This clause respects his humanity, his incarnation and birth, which is spoken of in the present tense, though future, because of the certainty of it; that he should really become man, assume a true body, and a reasonable soul, partake of the same flesh and blood with the children, be made flesh,

and dwell among us: and this was to us, **wnt** , “for us”: for our good, for our profit and advantage; not for angels, but for men; for the saints under the Old Testament, and under the New; for all his people, his brethren, and children; that they might have a sanctified nature; that law and justice might be satisfied in that nature which had sinned, and Satan be ruined by it, which he himself had ruined; and that Christ might be a fit Mediator and Redeemer of his people, and be capable of executing his several offices to our advantage; his priestly office, by satisfying and interceding for us; his prophetic office, by teaching us; and his kingly office, by ruling over us; and that he might answer the relations he stands in of a father, husband, brother, and friend:

*unto us a son is given*: even he who is the Son of God, his own Son, his only begotten Son, his beloved Son, the dear Son of his love; all which aggravate his love in the gift of him, to be the covenant and head unto us, to be the Saviour of us, and a sacrifice for us; and in delivering him up into the hands of men, justice, and death; this is a free gift of God’s love, a very large and comprehensive one, is unparalleled and unspeakable, unchangeable and irreversible.

*And the government shall be upon his shoulder*: not only of the world in general, but of the church in particular; this child is born to royal dignity; he is King of saints; his government consists in ruling in the hearts of his people, in enacting laws for them, and causing them to submit unto them, in subduing their enemies, in protecting them, their persons and properties, rights and liberties, and in supplying them with everything necessary; and this government is delegated to him from his Father, is devolved upon him by him, is not of this world, but is spiritual; it is righteously administered, is peaceable, and will continue for ever: and its being said to be “upon his shoulder” is an allusion to magistrates having a key or rod laid on their shoulders, as ensigns of their office, or carried by their officers for them, (see <sup>2300b</sup> Isaiah 9:4 22:21) and it shows that it was laid upon him, or enjoined him by his father, though not against his will; and it denotes a weight of honour and care bore by him, whose shoulders are fit for the same, and equal to it; and that he is the prop and support of his church and people, who are safe under his government and protection:

*and his name shall be called Wonderful*: not that he should be commonly called among men by this name, nor by any of the following; but that he should appear to be, or to have that in him, or to do what would



sufficiently answer to this name, and to the rest: he is wonderful in his person, and in the glory and beauty of it; that he should be God and man in one person, and have two natures, so different from each other, united in him; that he, being truly God, should become man; and that he should be born of a virgin; wonderful in the disposition of his mind, and in the qualities he is possessed of; in his love to his people, and his sympathy with them; in his humility, meekness, and patience; in his wisdom, conduct, courage, and greatness of soul: wonderful in his life; in his private life many wonderful things are recorded of him; as the direction of the wise men to him by a star, and their worshipping of him; the preservation of him from Herod's cruelty; his disputation with the doctors in the temple at twelve years of age; and his living such a mean and obscure life for thirty years together: and his public life was nothing but a continued series of wonders; his baptism in Jordan; his temptations in the wilderness; his doctrines and miracles, and his transfiguration on the mount: wonderful in his death; that he should die at all, who is the Prince of life, the Lord of life and glory; that he should die with his own and his Father's consent, and that for sinners, even the chief of sinners; and by dying procure life for us; abolish death; destroy him that had the power of it, the devil; and obtain eternal salvation and redemption: the circumstances attending his death were marvellous: such as the darkness that was upon the earth; the rending of the vail, and cleaving of the rocks: wonderful in his resurrection from the dead, which was by his own power, before he saw corruption, at the time signified by types and prophecy, and with the same body exceedingly glorious; and which has an influence on our justification, regeneration, and resurrection: wonderful in his ascension to heaven, both in the manner of it, in a cloud, and in the effects of it, receiving gifts for men, and giving them to them; in his entrance into heaven; session at the right hand of God; and intercession for transgressors: wonderful he will be in his second coming to judgment; the signs of it are many and marvellous; the manner of it wonderfully glorious; the different effects of it on men, filling some with joy, and others with terror; and the things that will then be done; as the raising of the dead; placing all nations before him; separating the righteous from the wicked; pronouncing their distinct sentences, and executing them; in a word, Christ is wonderful, in all he is, has, or belong unto him; in his person, offices, and relations; in his people, who are for signs and wonders; in his doctrines and ordinances; and in the manifestations of himself and of his grace to his people, now and hereafter; nay, the word signifies not only "wonderful",

but a “miracle” itself, as Christ is in his person<sup>f162</sup>, (see <sup><07317></sup>Judges 13:17-19):

*Counsellor*; this some read in conjunction with the former title, thus, “Wonderful Counsellor”; so the Arabic version; and the Septuagint, which calls him, “the Angel of the great council”; and the Targum is,

“who does wonderfully in council;”

and which agrees with (<sup><2389></sup>Isaiah 28:29). This title belongs to Christ, as concerned with his Father, and the blessed Spirit, in the works of nature, providence, and grace. God stands in no need of counsel, nor does it properly fall on him, though it is sometimes ascribed to him, speaking after the manner of men. Creatures are not of his council, but Christ is; he was privy to all his thoughts, purposes, and decrees; he was consulted in creation, and in the works of providence, (<sup><0025></sup>Genesis 1:26) (<sup><01107></sup>Genesis 11:7) and in the great affair of redemption and salvation; the council held concerning that is the great council the Septuagint version here makes mention of; and may be called the council of peace, (<sup><3063></sup>Zechariah 6:13) in which the scheme of salvation was fixed; the author of it was found, and pitched upon; the way of it agreed on, to be through the assumption of human nature, and by obedience, sufferings, and death; and the time of Christ’s incarnation and death settled, as well as all blessings of grace and glory, for the persons who were to share in this salvation. This title also agrees with Christ in respect to his people, to whom he is council, and for whom he is council; he is council to them; he gives them council; so he did in person, when on earth; he advised sinners to repentance; encouraged souls to believe in him; directed the weary to come to him for rest; the hungry and thirsty for food; such as were healed and pardoned, he counselled them to sin no more; and he advised his followers to do to all men as they would men should do to them; to behave in an humble and modest manner; to bear reproaches and persecutions cheerfully; to love one another; and to pray to his Father, in his name, for all things they wanted: and now he gives his people counsel by the ministry of the word, which is the counsel of God, the produce of his wisdom, a transcript of his eternal council and covenant, a declaration of the will of God, and of Christ; and in which Christ counsels the poor in spirit to come to him for riches, the naked for clothing, the ignorant for spiritual light and knowledge, such as are ready to perish for salvation; and he counsels those that believe to abide in him, and by his truths and ordinances; which

counsel is wholesome and suitable, hearty, sincere, and faithful; is wise and prudent, and freely given; and which being taken, infallibly succeeds: he is council for them in heaven; he appears there in the presence of God for them; represents their persons, and presents their petitions; answers to all charges exhibited against them; and, as their advocate, pleads their cause; and calls for blessings agreed to be bestowed upon them, which they want; for all which he is abundantly qualified, being the only wise God, the Ancient of days, the Father of his people; and, as Mediator, the Wisdom of God, in whom all the treasures of wisdom and knowledge are, and on whom the Spirit of wisdom and understanding, and of counsel and might, rests:

*the mighty God*; or “God the mighty One”<sup>f163</sup>; as some read the words with a comma; but if read together, the sense is the same; Christ is God, truly and properly so; as appears from his name Jehovah, which is peculiar to the most High; from his nature and perfections, being the same with his Father’s: from the works performed by him, as those of creation, providence, miracles, redemption, resurrection from the dead, &c.; and from the worship given him, which only belongs to God; also he is called our God, your God, their God, my God, by which epithets those that are not truly God are never called; he is said to be God manifest in the flesh; God over all, blessed for ever; the great God, the living God, the true God, and eternal life; and he is “the mighty One” as appears by the works he did, previous to his incarnation; as the creation of all things out of nothing; the upholding of all things by the word or his power; the management of all the affairs of providence, there being nothing done but what he was concerned in; as the confusion of languages; the burning of Sodom and Gomorrah; bringing the children of Israel out of Egypt; leading and going before them through the Red Sea and wilderness; and bearing and carrying them all the days of old: and also by the works he did when here on earth; as his miracles, called his mighty works; such as healing all manner of diseases by a word speaking, or by touching the person, or by the person touching him, even his garment, or without seeing the person at all, and always without the use of medicines; dispossessing devils out of the bodies of men; power over the elements, as to change water into wine, rebuke the wind and seas, &c.; raising the dead, and even his own body when dead; and, above all, the great work of redemption, by which he appears to be the mighty One indeed; his Father’s call of him to it shows it; his undertaking it confirms it; and his actual performance of it puts it out of all doubt; as well as what

was then done by him; such as bearing all the sins of his people; engaging with all their enemies; conquering them, and delivering them out of their hands: likewise by what he does now, partly in the conversion of his people; quickening men dead in trespasses and sins; causing dry bones to live; giving spiritual sight to such as were born blind; plucking out of the hands of Satan, and turning from his power to God; which shows him to be stronger than the strong man armed; beginning, carrying on, and finishing the work of faith with power on them; as well as at first making them willing to submit to his righteousness and to be saved by him; and partly in his care of them afterwards; he having the government of them on his shoulders; supplying all their wants; bearing all their burdens; and supporting them under all their afflictions, temptations, and desertions; protecting them from all their enemies; strengthening them to do his will and work; and keeping them from falling totally and finally, and preserving them safe to his everlasting kingdom and glory: moreover, by what he will do hereafter; binding Satan, and confining him for the space of a thousand years; clearing the world of all his and his people's enemies; raising the dead; and judging the world; and destroying wicked men and devils with an everlasting destruction.

*The everlasting Father*; which does not design any relation of Christ in the Godhead; and there is but one Father in the Godhead, and that is the first Person; indeed Christ and the Father are one, and the Father is in him, and he is in the Father, and he that has seen the one has seen the other, and yet they are distinct, Christ is not the Father; the Son and Spirit may be considered with the first Person as Father, in creation and regeneration, they being jointly concerned therein, but not in the Trinity: it is easy to make it appear Christ is not the Father, but is distinct from him, since he is said to be with the Father from eternity, to be the Son of the Father in truth and love, his own Son, his only begotten and beloved Son; Christ frequently calls the first Person his Father, prayed to him as such, and is our advocate with him, as well as the way unto him; he is said to be sent by the Father, to come from him, and to go to him; and many things are said of Christ that cannot be said of the Father, as his being made flesh, suffering and dying in the room of his people; and the Father is said to do many things unto him, as to anoint him, to seal him, to show him all he did, to commit all judgment to him, and give him to have life in himself as he had: but Christ is a Father with respect to chosen men, who were given him as his children and offspring in covenant; who are adopted into that family

that is named of him, and who are regenerated by his Spirit and grace: and to these he is an “everlasting Father”; he was so from everlasting; for regeneration and faith do not make men children, but make them appear to be so; God’s elect are children previous to the Spirit’s work upon them, and even to the incarnation and death of Christ; adoption is an act of the will of God in covenant from eternity: and Christ is a Father to these unto everlasting; he will never die, and they shall never be left fatherless; he and they will ever continue in this relation; he as such supplies them with everlasting provisions, he clothes them with everlasting raiment, he gives them an everlasting portion, promotes them to everlasting honour, saves them with an everlasting salvation, bearing an everlasting love to them. Some render the words, “the Father of eternity”<sup>f164</sup>; the author of eternal life, who has procured it for his people, and gives it to them; or to whom eternity belongs, who inhabits it, and is possessed of it, is the everlasting I AM, was before all persons and things, was set up in an office capacity from everlasting, and had a glory with the Father before the world was, in whom eternal election, and with whom the everlasting covenant, were made. The Septuagint version is, “the Father of the world to come”<sup>f165</sup>; of the Gospel dispensation; so called, (<sup><3805></sup>Hebrews 2:5) the legal dispensation, when in being, was the then present world, at the end of which Christ came; this is now at an end, and a new state of things has taken place, which with respect to the Old Testament saints was the world to come, and of this Christ is the Father or author; as the law came by Moses, and he was the father of the legal dispensation, grace and truth are come by Christ, the Father and author of the Gospel dispensation; the doctrines of it are from him, and the ordinances of it by him; and he is the father of that state or world to come after the resurrection, the New Jerusalem church state, and also of the ultimate glory.

*The Prince of peace*; Christ is a Prince, often so called, (<sup><3304></sup>Ezekiel 34:24 37:25 <sup><2025></sup>Daniel 9:25) he is so by birth, being the King’s Son, the Son of God, and by office, power, and authority; he is so a Prince as that he is a King; he is exalted to be a Prince and a Saviour; and he is a Prince superior to kings, being the Prince of the kings of the earth, (<sup><4431></sup>Acts 5:31 <sup><6005></sup>Revelation 1:5) and he is called the “Prince of peace”, because he is the author of peace; just as he is said to be the “Prince of life”, (<sup><4815></sup>Acts 3:15) for the same reason: he is the author of peace between Jew and Gentile, by abrogating the ceremonial law, the enmity between them, and by sending the Gospel to both, and making it the power of God to salvation to some

of each of them, and by bringing them into the same Gospel church state, and making them partakers of the same privileges and blessings, internal and external, (<sup>4024</sup>Ephesians 2:14-20) and he is the author of peace between God and sinners; he has made it by the blood of the cross, having the chastisement of their peace laid upon him, in consequence of a covenant of peace he made with his Father, who was in him reconciling the world to himself, and he is so called likewise, because he is the giver of peace; of all outward peace and prosperity to his churches, as rest from their enemies, concord among themselves, and additions to them of such as shall be saved; of internal peace through the discoveries of his love, and the application of his righteousness, blood, and sacrifice in a way of believing in him, and in a course of obedience to him; and likewise of eternal peace and rest in the world to come. Moreover, all that concern him as a King or Prince show him to be the Prince of peace: his kingdom lies, among other things, in peace and joy in the Holy Ghost; the sceptre of his kingdom is the golden sceptre of grace and mercy; his royal proclamation is the Gospel of peace; the fruit of his Spirit is peace; and his subjects are peaceable ones, both in church and state. With this compare (<sup>3002</sup>Hebrews 7:2 <sup>5086</sup>2 Thessalonians 3:16). It is observable that at his birth there was a general peace, not only in the Roman empire, (<sup>4000</sup>Luke 2:1) but in all the world; and it is remarkable, that whereas at this time the Chinese empire enjoyed a profound peace, the emperor of it changed his name, and would not be called by his name Ngayus, but Pingus, which signifies “peaceable”<sup>f166</sup>.

**Ver. 7.** *Of the increase of [his] government, &c.*] That is, of the Prince of peace, on whose shoulders it is; which, from small beginnings, will rise to a very great pitch and height of glory; this is signified by the stone cut out of the mountain without hands; that smote the image, became a great mountain, and filled the whole earth, (<sup>2034</sup>Daniel 2:34,35,44,45) and by the parable of the mustard seed, the least of all seeds, and yet, when grown up, becomes a great tree, in which the birds of the air build their nests, (<sup>4033</sup>Matthew 13:31,32). Christ’s kingdom and interest, his dominion and government, may be said to be increased, when his Gospel is spread far and near, which is called the Gospel of the kingdom, and the doctrines of it, the mysteries of the kingdom; by means of which men become subjects of it, and so his kingdom is enlarged. At first it was only preached in Judea; and then it was carried into the Gentile world, where it met with great success, and was spread to the overthrow of Paganism in the Roman empire; a stop was put to its progress by the appearance and power of antichrist, the man

of sin; but at the Reformation it broke out again, and spread itself over many nations; and though of late years there has been a decline, in the latter day the knowledge of it will cover the earth, as the waters do the sea, and multitudes shall be converted by it; which is meant by the increase of Christ's government. In the days of his flesh on earth, few believed in him; after his ascension to heaven, there was a large increase of his followers in Jerusalem, and in the Gentile world; the Gospel being preached there, more were the children of the desolate than of the married wife; large numbers were converted, and churches raised and formed everywhere; and in the latter day the church shall fill the earth, and the kingdoms of this world will become the church of Christ; all nations will flow unto it; the people of the Jews, in a body, will be converted, and the fulness of the Gentiles will be brought in; the interest of Christ, which made so contemptible a figure at first, consisting chiefly of the poor of this world, harassed with persecution, and disturbed by heretics, will now make a very great one; the kings of the earth coming into it, the wealth and riches of the world falling into the hands of the saints, the greatness of the kingdom under the whole heaven being given to them; Christianity will be the universal religion of men, and which will be attended with the greatest spirituality, holiness of life, purity of doctrine, worship, and discipline, and freedom from persecution, as follows. In the word **hbrμl**, rendered, "of the increase", the letter **μ**, in the middle of it, is shut, which in other places is open. The Jews seek for mysteries in this. Aben Ezra says, it respects the miracle of the sun, whose shadow returned back in Hezekiah's time; this is said, to serve an hypothesis; Kimchi observes, on the contrary, that in, Ezra (it is in <sup>(-14213)</sup>Nehemiah 2:13)) the same letter at the end of a word is open, which used to be shut, where mention is made of the walls of Jerusalem being broken down; and thinks it has this mystery in it, that at the time of the salvation, the walls of Jerusalem, that were broken down during the captivity, should be stopped up, and then the government should be opened, which was shut, until the King Messiah came. If there is any mystery in this, it may denote that the government of Christ, which would be for a time straitened, and kept in narrow bounds and limits, should hereafter be extended throughout the world, to the four corners of it, to be firm and stable, perfect and complete; which the figure of this letter, being, shut, and foursquare, may be an emblem of. (see <sup>(-14216)</sup>Revelation 21:16).

*And peace [there shall be] no end;* this respects both the increase and perpetuity of the peace of Christ's kingdom. The peace of believers, under

the Gospel dispensation, is greater than that of the saints under the legal dispensation, whose sacrifices could not remove a consciousness of sin and its guilt; and who, through various laws threatening with death, were all their lifetime subject to bondage; but great is the peace of New Testament saints, through the blood, righteousness, and sacrifice of Christ, and which may be increased more and more; and in the latter day there will be more peace among themselves; Ephraim shall not envy Judah, nor Judah vex Ephraim; the sticks of Joseph and Judah shall be one nor will there ever be any more discord between Jew and Gentile, the lion and the lamb shall lie down together; there will be no more war among the nations, after the battle of Armageddon; and no more persecution, after the slaughter of the witnesses; and this abundance of peace, spiritual and temporal, will be as long as the moon endures, (~~137:7~~ Psalm 72:7) and all this will issue in eternal peace in the world to come:

*upon the throne of David, and upon his kingdom*; that is, on it the Prince of peace shall sit, who is David's son, according to the flesh, and so his heir; (see ~~132:13~~ Luke 1:32,33) and which must be understood spiritually of the church and people of Christ, who are his throne and kingdom; in whose hearts he reigns by his grace and Spirit:

*to order it*; dispose, rectify, put into form and order, and adorn and beautify, by enacting laws for them, writing them on their hearts, and putting his Spirit within them, to enable them to keep them; and by setting persons over them, under him, as deputies and sub-governors, guides and rulers, to explain his laws, and enforce them; to teach them to observe all things commanded by him; to whom he gives gifts for usefulness and service; and whose ministry he blesses, for the conversion and gathering in of others, and so repairs and glorifies the house of his kingdom; and also by granting his presence in his word and ordinances:

*and to establish it with justice and judgment*; by convincing men by his Spirit of righteousness and judgment; by revealing in his Gospel his own righteousness to them; by forming in their hearts the new man, which is created in righteousness and true holiness; by teaching them to live soberly, righteously, and godly; and by protecting them from all their enemies: and so he establishes particular believers in the faith of himself, and with the doctrine of faith, that they persevere to the end; and his whole church upon himself, the Rock of ages, that the gates of hell shall not prevail against it;



and in the latter day he will establish it upon the top of the mountains, (~~211B~~ Isaiah 2:2):

*from henceforth, even for ever*; Christ's throne is for ever and ever, his kingdom is an everlasting one; he will have no successor in it, nor any rival that shall ever dispossess him of it; all other kingdoms will cease, but his will remain for ever: though this clause, according to the accents, is to be connected with what follows<sup>f167</sup>, thus,

*from henceforth, even for ever. The zeal of the Lord of hosts will perform this*; all that is said in this verse, and in the context, respecting the incarnation of Christ and his kingdom; the veracity, faithfulness, and power of God, are engaged to perform whatever he has purposed and promised; and his zeal, which is no other than his fervent flaming love, will move him to it, and is effectual to accomplish it; his fervent love for his own glory, which is his ultimate end in all his works of nature, providence, and grace, will engage him to fulfil whatever is foretold concerning the birth of Christ, and redemption by him, and his offices and kingdom; since this is greatly concerned in all these things, his zeal or fervent love to his Son, shown in giving all things into his hands, in committing all judgment to him, that men may honour him as they do the Father, will move him to increase his government and peace, and make him his firstborn higher than the kings of the earth; and his zeal or fervent love to his people will put him upon all this, since it is for their good, as well as for his own glory, and the honour of his Son; what the queen of Sheba said of Solomon may be said of Christ and his people, (~~111B~~ 1 Kings 10:9).

**Ver. 8.** *The Lord sent a word unto Jacob*, &c.] The prophet, having comforted Judah with the promise of the Messiah, returns to denounce the judgments of God upon the ten tribes, under the names of Jacob and Israel, which signify the same; for the "word" here is not the word of promise, the comfortable word concerning the Messiah before mentioned; but a word of threatening, ruin, and destruction, to the kingdom of Israel, after enlarged upon, which the Lord sent unto them by his prophets before hand, to warn them of it, and bring them to repentance; by which they would know, when it came to pass, that their destruction was of the Lord, and not a matter of chance: the Septuagint version is, "the Lord sent death upon Jacob"; and so the Arabic version, following it; the same word, differently pointed, being used for the pestilence, but is not the sense here; the Targum, Syriac, and Vulgate Latin versions, render it, "a word", as we do:

*and it hath lighted upon Israel*, or “hath fallen”<sup>f168</sup>; as an arrow shot out of a bow, as some think; or as seed cast upon the earth; or rather like a thunderbolt: it denotes the sure and full accomplishment of the word of God upon the persons to whom it was sent; for as his word of promise, so of threatening, does not return to him void and empty, (<sup><2550></sup>Isaiah 55:10,11). The Targum is,

“the Lord sent a word into the house of Jacob, and it was heard in Israel.”

**Ver. 9.** *And all the people shall know*, &c.] The word of the Lord, and that it is his; and by sad experience shall feel the weight of it; or, “the people shall know the whole of it”<sup>f169</sup>; shall find that the whole of it will be accomplished, every punctilio in it; whatever is said is done, everything predicted by it, the substance of it, and every circumstance relating to it: or they shall be punished, they shall bear, know, and feel the punishment of their sins; in which sense the word “know”, in the Arabic language, is frequently used, of which Schultens<sup>f170</sup> has given many instances:

*[even] Ephraim, and the inhabitants of Samaria*: the ten tribes are meant by Ephraim; and the inhabitants of Samaria are particularly mentioned, because Samaria was the metropolis of Ephraim, (<sup><2709></sup>Isaiah 7:9) and because it was to suffer, and did suffer much in the threatened calamity, being besieged three years, then taken, and its inhabitants carried captive; and so experimentally knew the word of the Lord, and the truth of it, (<sup><1705></sup>2 Kings 17:5,6):

*that say in the pride and stoutness of heart*; being proud and haughty, stout hearted, and far from righteousness, and the fear of God; hardening themselves against him, despising his word, and defying, as it were, his power and providence; saying, as follows:

**Ver. 10.** *The bricks are fallen down*, &c.] Houses made of bricks, which were without the cities besieged and destroyed by the Assyrians; of which the haughty Israelites made no account, looking upon such a desolation as little, or no loss at all:

*but we will build with hewn stone*, so that the houses will be better and stronger, more beautiful, and more durable:

*the sycamores are cut down*; which grew in the fields, and outer parts of the cities, and were but a mean sort of wood, and which the Assyrians cut

down to serve several purposes in their siege; of this sort of trees, (see Gill on “<sup><200></sup>Luke 19:4”):

*but we will change them into cedars*; that is, will plant cedars in place of them; trees tall and large, very delightful to look at, of great worth and usefulness, and very durable; though this may regard not so much the planting of them as the use of them in building, and the sense be agreeable to the former clause; that as, instead of brick, they would build houses with hewn stone; so, instead of sycamore wood, which was not so substantial and durable, and fit for building, they would make use of cedar, which was both beautiful and lasting; so the Septuagint,

“the bricks are fallen, let us hew stones, and cut down sycamores and cedars, and build for ourselves a tower;”

and so the Arabic version; so that, upon the whole, they flattered themselves they should be gainers, and not losers, by the Assyrian invasion; thus deriding it, and despising the prophecy concerning it. Jarchi interprets the bricks and sycamores of the kings that went before, as Jehoahaz, the son of Jehu, in whose days they were lessened, and were like a building of brick, broken and falling; but their present king, Pekah, the son of Remaliah, was strong, like a building of hewn stone, and so cedars were better for building than sycamores; and to this sense agrees the Targum,

“the heads (or princes) are carried captive, but we will appoint better in their room; goods are spoiled, but what are more beautiful than them we will purchase.”

**Ver. 11.** *Therefore the Lord shall set up the adversaries of Rezin against him, &c.]* Set them up on high, as the word<sup>f171</sup> signifies; exalt them above him, and make them superior to him, and conquerors of him, meaning the Assyrians; who, being sent for by Ahab, went up against Damascus, took it, and carried the people captive, and slew Rezin the king of Syria, the head of which was Damascus, (<sup><200></sup>2 Kings 16:7-9) this is mentioned, because the Israelites put great trust and confidence in this prince, with whom they were in alliance; and this is said to abate their pride, arrogance, and haughtiness, before expressed:

*and join his enemies together*; or mix them; the Assyrian army, consisting of a mixture of various nations; or “stir” them “up”, as the Targum; instigate them against him. Some understand the whole of Israel, against whom the adversaries of Rezin, namely, the Assyrians, would come, as

they did, and invade their land, and carry them captive; with whom were various other people, as follows.

**Ver. 12.** *The Syrians before, and the Philistines behind,* &c.] Rezin, king of Syria, the confederate of the Israelites, being slain, his people joined the Assyrians against Israel; and they, with others mentioned, beset them on all sides, before and behind, east and west; and so the Targum, Septuagint, and other versions, render it, the Syrians on the east, or from the rising of the sun; and the Philistines on the west, or from the setting of the sun; for, as Kimchi observes, Syria lay east of the land of Israel, and Palestine on the West<sup>f172</sup>:

*and they shall devour Israel with open mouth:* greedily and presently; make, as it were, but one morsel of him:

*for all this his anger is not turned away, but his hand [is] stretched out still;* that is, the anger of God, that was not turned away; he had not yet stirred up all his wrath, he had not done with them, he had still other judgments to bring upon them; and his hand continued to be stretched out to inflict them, seeing they were not brought to repentance by what was already done unto them; so the Targum,

“for all this they do not return from their sins, that he may turn away his anger from them, but still retain their sins; and yet his stroke will be to take vengeance on them.”

**Ver. 13.** *For the people turneth not to him that smiteth them,* &c.] Who was the Lord of hosts, as it is explained in the next clause; it was he that had smote the people with the rod of correction and chastisement, by various afflictions and distresses which he had brought upon them; in order to bring them to a sense of their sin and duty, to reclaim and recover them from their backslidings; but they had not such an effect upon them; they returned not to him by repentance and reformation, from whom they had turned themselves by their evil ways; nor to his worship, as the Targum interprets it, to his word and ordinances; for afflictions; unless sanctified, are of no use to restore backsliders. This is to be understood of the people of Israel, the ten tribes, whom the prophet calls “the people”, not my people, nor the people of the Lord, because unworthy of that character. The Septuagint render the words, “the people returned not until they were smitten”, and so the Syriac version intimating, as if they did return when

smitten; but the following words, and the whole context, show the contrary:

*neither do they seek the Lord of hosts*; by prayer and supplication, for pardoning grace and mercy through Christ the Mediator; nor in his word and ordinances, for his presence and communion with him, or instruction or doctrine from him, as the Targum; to be taught true doctrine, and their duty to God and man; this is one part of the character of an unregenerate man, (<sup><6811></sup>Romans 3:11).

**Ver. 14.** *Therefore the Lord will cut off from Israel head and tail, &c.*]

The former of these is afterwards interpreted of “the ancient and honourable”, men in high places, civil magistrates, judges, governors, and elders of the people, the king as supreme, and all subordinate officers; and so the Targum,

“the Lord will destroy from Israel the prince and the ruler;”

and the latter is interpreted of the false prophet. The people of Israel are compared to a beast with a tail, being so sadly degenerated and corrupted; as the Romish antichrist, in both his capacities, civil and ecclesiastical, is compared to a beast; the one being the head, and the other the tail, (<sup><6811></sup>Revelation 13:1,2,11) and Rome Pagan to a dragon with a tail, (<sup><6812></sup>Revelation 12:3,4) and the Saracens and Turks to locusts with tails like the tails of scorpions, (<sup><6810></sup>Revelation 9:10,19):

*branch and rush, in one day.* The Septuagint render it, “great and small”; and so the Arabic version; the first word intending the great men of the nation, in flourishing circumstances, like branches of trees; the latter the common, people, like reeds and rushes, weak and feeble; so Kimchi explains them,

“the strong and the weak;”

though the Targum interprets both of the governor and lord; and so Jarchi says they signify kings and governors; but Aben Ezra renders the word root and branch; and so they may denote the utter destruction of the people of Israel, fathers and children, high and low, rich and poor. (see <sup><3001></sup>Malachi 4:1).

**Ver. 15.** *The ancient and honourable, he [is] the head, &c.*] The elder in office, not in age; and who, on account of his office, dignity, and riches, is

honoured by men, is of a venerable countenance himself, and is revered when seen and looked upon by others, and received by persons with pleasure and cheerfulness; as the phrase used signifies. The Septuagint and Arabic versions render it, “who admire”, or “have” men’s “persons in admiration”; which is the character Jude gives of false teachers, (<sup><6116></sup>Jude 1:16) who are next described:

*and the prophet that teacheth lies, he [is] the tail;* so called from their low extract, being often of a mean original and descent; or rather from the meanness of their spirits, their flattery of princes and great men, to whom they tell lies, and prophesy smooth and false things, for the sake of a little sordid gain, in allusion to dogs that wag their tails at their masters; or from the poison of their doctrines, some creatures having poison in their tails, and do much mischief with them. (see <sup><6199></sup>Revelation 9:19).

**Ver. 16.** *For the leaders of this people cause [them] to err, &c.*] Or, “who bless this people”, as the Septuagint and Arabic versions; and so the Targum,

“who praise this people;”

that call them blessed, pronounce them happy, (see <sup><3185></sup>Malachi 3:15) and promise them happiness, both in this world and that to come, though guilty of notorious sins, and live a vicious course of life; and so harden them in their iniquities, and cause them to wander more and more from the way of truth and righteousness; and lead them unto, and leave them in, fatal mistakes about their state and condition. These seem to design the ecclesiastical leaders of the people, the blind leaders of the blind, (see <sup><3382></sup>Isaiah 3:12 <sup><4154></sup>Matthew 15:14):

*and [they that are] led of them [are] destroyed;* or, “they” that “are blessed of them are swallowed up”<sup>f173</sup>; and so irrecoverably lost; the deceivers and the deceived perish together; as it is sinful in teachers and leaders of the people to teach them false things, and lead them out of the way, it is criminal in the people to be led and taught by them, who ought to take care what they hear and receive; and therefore both are righteously punished; for the words are a reason why the Lord would cut off both the one and the other.

**Ver. 17.** *Therefore the Lord shall have no joy in their young men, &c.*] Take no delight and pleasure in them; but, on the contrary, detest and

abhor them, and so destroy them, being depraved and corrupted by the bad instructions and examples of their parents:

*neither shall have mercy on their fatherless and widows*; who are objects of pity and compassion; yet these being wicked, as well as the fathers of the one, and the husbands of the other, shall be no more spared than they have been; so that this expresses both the general corruption and destruction of this people:

*for everyone [is] a hypocrite and an evildoer*; a hypocrite, as Aben Ezra on the place observes, is one that is outwardly good, and inwardly wicked; which was the general character of the people of Israel in Isaiah's time, as it was of the Jews in the times of Christ, (see <sup><4125></sup>Matthew 23:25-28) they pretended to do good, but were doers of evil, workers of iniquity, continually committing sin; and yet would be thought to be very upright and sincere, both in their religion towards God, and in their dealings with men; but deceitful in both:

*and every mouth speaketh folly*; or falsehood; a lie, as the Targum, as all lies are foolish; as also all vain words, all impious ones; or the savour of irreligion or superstition, and indeed every idle word, and all unsavoury and corrupt speech, and there is particularly foolish talking, which is not convenient, (<sup><4034></sup>Ephesians 5:4):

*for all this his anger is not turned away, but his hand [is] stretched out still*; which is repeated from (<sup><2392></sup>Isaiah 9:12).

**Ver. 18.** *For wickedness burneth as the fire*, &c.] That is, the punishment of their sins, as the Targum interprets it; the wrath of God for sin, which is poured out like fire, and consumes as that does; unless wicked men are meant, who are consumed with the fire of divine vengeance; the sense is the same:

*it shall devour the briers and thorns*; sinners and ungodly, so the Targum paraphrases it; and Aben Ezra observes, they are the wicked; who are compared to briers and thorns, for their unfruitfulness in themselves, harmfulness to others, and for their weakness to stand against the fury of incensed Deity, (see <sup><4036></sup>2 Samuel 23:6 <sup><2374></sup>Isaiah 27:4):

*and shall kindle in the thickets of the forest*. Kimchi thinks there is a gradation in these words, that as fire first begins to burn the thorns, and smaller wood, and then the greater; so wickedness consumes first the little

ones, who are the thorns, and after that it kindles in the thickets of the forest, who are the great ones; so the commonwealth of Israel is compared to a forest; and the thorns, briars, and thickets, may denote the common people and their governors, who all being guilty of wickedness, should not escape the vengeance of God:

*and they shall mount up [like] the lifting up of smoke:* or lift up themselves, or be lifted up; so Aben Ezra and Kimchi interpret the word; but Jarchi thinks it has the signification of *Æwb*, “to be perplexed”: and gives the sense of it thus; they are perplexed, and shut up with the strength of smoke that burns: others take it to be a word of the same meaning with *qba*; and render it, “they shall pulverize”, or “go into dust in the lifting up of smoke”<sup>f174</sup>; and denotes the dissolution of the commonwealth; but perhaps it may be better rendered, “though they shall walk proudly” (or behave haughtily), their “pride” shall be as “smoke”, which soon vanishes away; since the word, which is only here used, in the Syriac language signifies to walk proudly, as a cock with two crests<sup>f175</sup>.

**Ver. 19.** *Through the wrath of the Lord of hosts is the land darkened, &c.]* Brought into great distress and affliction; sore judgments and calamities being upon it; for not darkness in a natural, but in a figurative sense, is intended, (see <sup><2182></sup>Isaiah 8:22 9:1) the allusion is to the ascending of the smoke before mentioned, through fire being kindled in the thickets of the forest, which filled the air with darkness; as smoke arising in great quantity does. This sense of the word, which is only to be met with in this place, is given by Aben Ezra, Kimchi, and Ben Melech, from the use of it in the Arabic language, in which it signifies<sup>f176</sup> darkness; but the Septuagint and Arabic versions render it, “the whole land is burned”; and which is confirmed by the Targum, which so interprets it; and this sense well agrees with the context:

*and the people shall be as the fuel of the fire;* this explains who are meant by the briars and thorns, and thickets of the forest, the inhabitants of the land of Israel; who, as they are the fuel of fire, were the objects of divine wrath and fury:

*no man shall spare his brother;* which may be ascribed either to the darkness and confusion in which they should be, and so not be able to discern a friend from a foe, as persons surrounded with smoke; or to their



malignant spirit, cruelty and inhumanity, not only doing ill to their enemies, but to their own friends and relations, to their own flesh and blood.

**Ver. 20.** *And he shall snatch on the right hand, and be hungry, &c.]*

Either with his hand, and rob and plunder all within his reach; or, with his teeth, as cannibals, or beasts of prey, catch at, tear, and rend in pieces, whatever comes in their way; and yet hungry after more, and unsatisfied, as follows:

*and he shall eat on the left hand, and they shall not be satisfied;* ravage and spoil on every side, and yet not content. The Targum is,

“he shall spoil on the south, and be hungry; and he shall destroy on the north, and not be satisfied:”

*they shall eat every man the flesh of his own arm;* destroy their near relations, who are their own flesh and blood, or take away their substance from them; so the Targum,

“they shall spoil every man the substance of his neighbour:”

which will give some light to (<sup>66716</sup> Revelation 17:16).

**Ver. 21.** *Manasseh, Ephraim; and Ephraim, Manasseh, &c.]* That is, “Manasseh” shall eat or devour “Ephraim”; and “Ephraim” shall eat or devour “Manasseh”; as the Septuagint, Syriac, and Arabic versions render it; which is to be understood of their quarrels, contentions, and wars among themselves, whereby they bit, devoured, and consumed each other, though they were brethren; which explains and confirms what is before said, of no man sparing his brother, and everyone eating the flesh of his own arm. The Targum paraphrases the words thus,

“they of the house of “Manasseh”, with those of the house of “Ephraim”, and they of the house of “Ephraim”, with those of the house of “Manasseh”, shall be joined together as one, to come against them of the house of Judah;”

and so Jarchi interprets them,

““Manasseh” shall be joined with “Ephraim”, and “Ephraim” shall be joined with “Manasseh”, and they together shall be joined against Judah;”

so it follows,

*[and] they together [shall be] against Judah*; as the ten tribes did sometimes make war against the two tribes of Judah and Benjamin, (see ~~486~~2 Chronicles 28:6-8):

*for all this his anger is not turned away, but his hand [is] stretched out still*; more and sorer judgments were to come upon this people for their sins. (See Gill on “~~292~~Isaiah 9:12”).

# CHAPTER 10

## INTRODUCTION TO ISAIAH 10

This chapter contains denunciations of punishment, first on the governors of the Jewish nation, and then upon the Assyrians; a woe is denounced on the makers and imposers of bad laws, whereby the poor and the needy, the widows and the fatherless, were deprived of their right, (<sup>2300B</sup>Isaiah 10:1,2) which woe or punishment is explained to be a desolation of their country by the Assyrians, that should come afar off, and which they could not escape; under whom they should bow and fall; and yet there should not be an end of their punishment, (<sup>2300B</sup>Isaiah 10:3,4) next follows a prophecy of the destruction of the Assyrians themselves, for the comfort of God's people; in which is observed, that the Assyrian monarch was an instrument in the hand of the Lord to chastise his people, and therefore is called the rod and staff of his wrath and indignation, (<sup>2300B</sup>Isaiah 10:5) the people are described against whom he was sent, and the end for which is mentioned, (<sup>2300B</sup>Isaiah 10:6) though this was not his intention, nor did he design to stop here, but to destroy and cut off many other nations, (<sup>2300B</sup>Isaiah 10:7) which he hoped to do from the magnificence of his princes, who were as kings, and from the conquests he had made of kingdoms, and their chief cities, (<sup>2300B</sup>Isaiah 10:8-11) wherefore, when the Lord had done what he designed to do by him among his people the Jews, he was determined to punish him, because of the pride of his heart, and the haughtiness of his looks, and his boasting of his strength and wisdom, and of his robberies and plunders, without opposition; which boasting was as foolish as if an axe, a saw, a rod, and a staff, should boast, magnify, move, and lift up themselves against the person that made use of them, (<sup>2300B</sup>Isaiah 10:12-15) which punishment is said to come from the Lord, and is expressed by leanness, and by a consuming and devouring fire; for which reason his army is compared to thorns and briers, to a forest, and a fruitful field, which should be destroyed at once; so that what of the trees remained should be so few as to be numbered by a child, (<sup>2300B</sup>Isaiah 10:16-19) and, for the further consolation of the people of God, it is observed, that in the times following the destruction of the Assyrian monarchy, a remnant of the people of Israel should be converted, and no more lean upon an arm of flesh, but upon the

Lord Christ, the Holy One of Israel; even a remnant only; for though that people were very numerous, yet a remnant, according to the election of grace, should be saved, when it was the determinate counsel of God, and according to his righteous judgment, to destroy the far greater part of them, for their perverseness and obstinacy, (<sup>230B</sup>Isaiah 10:20-23) wherefore the people of God are exhorted not to be afraid of the Assyrian, though chastised by him; since in a little time the anger of the Lord would cease in his destruction, which should be after the manner of the Egyptians at the Red sea, and as the slaughter of Midian at the rock of Oreb; whereby they would be free from his burden and yoke, because of the anointed King that should reign, or the King Messiah, (<sup>230B</sup>Isaiah 10:24-27) and then follows a description of the expedition of the king of Assyria into Judea, by making mention of the several places through which he should pass with terror to the inhabitants, until he should come to Jerusalem, against which he should shake his hand, (<sup>230B</sup>Isaiah 10:28-32) and then, under the similes of lopping a bough, and cutting down the thickets of a forest, and the trees of Lebanon, is predicted the destruction of his army and its generals by an angel, (<sup>230B</sup>Isaiah 10:33,34).

**Ver. 1.** *Woe unto them that decree unrighteous decrees*, &c.] Or, “O ye that decree”, &c. **ywh** being a sign of the vocative case, and an interjection of calling, as Aben Ezra observes; though the Targum and other versions understand it of a threatening denounced; and is to be understood as lying against lawgivers and judges, political rulers and governors of the people, that made unrighteous laws; laws which were not agreeable to the law of God, nor right reason; and were injurious to the persons and properties of men; and which were calculated for the oppression of good men, especially the poor, and for the protection of wicked men, who made no conscience of spoiling them:

*and that write grievousness [which] they have prescribed*; laws grievous and intolerable being made by them, they wrote them, or ordered them to be written, to be engrossed and promulgated, published them, and obliged the people to be subject to them. This some understand of the scribes of judges, who sat in court, and wrote out the decrees and sentences made by them; but it rather intends the same persons as before; and not ecclesiastical but political governors are meant, and such as lived before the Babylonish captivity; or otherwise the whole is applicable to the Scribes and Pharisees, to the Misnic doctors, the authors of the oral law, the fathers of tradition, whose decisions and decrees were unrighteous and

injurious, and contrary to the commands of God; heavy burdens, and grievous to be borne, and very oppressive of the poor, the fatherless, and the widow; for which they are reprov'd by Christ, (<sup><46B></sup>Matthew 15:3,6,9 23:4,14,23,25) Jarchi says it is an Arabic<sup>f177</sup> word, which signifies scribes.

**Ver. 2.** *To turn aside the needy from judgment, &c.*] Such laws being made as discouraged them from any application for justice; and, when they did, were harassed with such long, vexatious, and expensive suits, as obliged them to desist, and the cause being generally given against them, and for the rich:

*and to take away the right from the poor of my people;* for not to do justice to the poor is the same as to rob and plunder them, and take away by force what of right belongs to them; wherefore it follows:

*that widows may be their prey, and [that] they may rob the fatherless;* who have none to protect and defend them, and whose protectors judges ought to be, in imitation of God, whom civil magistrates represent, who is the Judge of the widows and the fatherless; and therefore this is observed as an aggravation of their sin, which was very great indeed: it is very wicked in a judge to pervert the judgment of the poor and needy, the widow and the fatherless, contrary to laws that are made by God and men; but to make and prescribe wicked and unrighteous laws, that wickedness may be framed, and mischief committed by a law, that the poor and the needy, the widows and fatherless, may be injured under colour and pretence of law and justice, is the height of injustice. (see <sup><49D></sup>Psalms 94:20,21).

**Ver. 3.** *And what will ye do in the day of visitation, &c.*] Not in a way of grace and mercy, but of wrath and anger, as the following clause explains it, when God should come and punish them for their sins; and so the Targum,

“what will ye do in the day that your sins shall be visited upon you?”

it designs the Babylonish captivity, as the next words show; the same phrase is used of the destruction of the Jews by the Romans, (<sup><294></sup>Luke 19:44):

*and in the desolation [which] shall come from far?* from Assyria, which was distant from the land of Judea: the word<sup>f178</sup> for “desolation” signifies a

storm, tumult, noise, and confusion; referring to what would be made by the Assyrian army, when it came upon them:

*to whom will ye flee for help?* Rezin king of Syria, their confederate, being destroyed; and Syria, with whom they were in alliance, now become their enemy, (see <sup><201></sup>Isaiah 9:11,12):

*and where will ye leave your glory?* either their high titles, and ensigns of honour, as princes, judges, and civil magistrates, which they should be stripped of; or rather their mammon, as Aben Ezra interprets it, their unrighteous mammon, which they got by perverting the judgment of the poor and needy, the widow and the fatherless, of which they gloried; and which now would be taken away from them, when they should go into captivity.

**Ver. 4.** *Without me they shall bow down under the prisoners, and they shall fall under the slain, &c.]* That is, either, being forsaken by me, and destitute of my help, they shall bow down; or, “because they are without me”, are not my people, and do not hearken to me, therefore they shall bow down, so David Kimchi; or, were it not for me, they would, as others; or that they might not bow down and fall; and so the words may be connected with the preceding verse (<sup><201></sup>Isaiah 10:3): others render the word, translated “without me, besides”; and the sense is either, as Moses Kimchi, besides their bowing in their own land, when subdued by the Gentiles, a greater affliction shall befall them, captivity; when they should be either carried captive or slain; or besides him that shall bow down under the prisoners, they shall fall under the slain; besides those that are taken, others shall be killed; or none shall escape, but, or “except”, him that bows, and hides himself under the prisoners, or in the place of the slain, that he might not be thought to be alive: or the sense is, the desolation shall be so general, that none shall escape, either they shall be taken prisoners, or they shall be slain; agreeably to which Noldius<sup>f179</sup> renders the words, “without me”, everyone “shall bow down among the prisoners, or shall fall among the slain”; which gives the best sense of them; that, being left of God for their sins, they would either be bound and carried captive, or else slain with the sword, and one or the other would be the lot of everyone of them:

*for all this his anger is not turned away, but his hand is stretched out still;* the final and utter destruction of the nation of the Jews being then not yet come, when carried captive to Babylon, there remained a greater calamity for them, to come by the hands of the Romans. These first four verses

(<sup>2301</sup>Isaiah 10:1-4) seem more properly to belong to the preceding chapter (<sup>2301</sup>Isaiah 9:1-21), and this should begin with the next verse (<sup>2301</sup>Isaiah 10:5).

**Ver. 5.** *O Assyrian, the rod of mine anger, &c.*] Either as calling him to come against the land of Israel to spoil it, so Kimchi; or as grieving that he was obliged to make use of him in such a manner against his people; or as threatening him with ruin. So the Targum, Septuagint, and all the Oriental versions render it, “woe to the Assyrian”; wherefore this, and what follows, serve to comfort the people of God; that though they should be carried captive by the Assyrians, yet they should be utterly destroyed, and a remnant of the Jews should be saved. The Assyrian monarch is called the “rod of God’s anger”, because he was made use of by him as an instrument to chastise and correct Israel for their sins:

*and the staff in their hand is mine indignation*; that is, the staff which was in the hand of the king of Assyria, and his army, with which they smote the people of Israel, was no other than the wrath and indignation of God against that people, and the execution of it, which he committed to them as instruments. Kimchi interprets “their hand” of the land of Israel, into which this staff was sent, the Assyrian, to smite and chastise them. The Targum is,

“woe to the Assyrian, the government of my fury; and an angel sent from before me against them for a curse.”

**Ver. 6.** *I will send him against a hypocritical nation, &c.*] The people of Israel, who might well be called so, since everyone of them was a hypocrite, (<sup>2301</sup>Isaiah 9:17) pretending to love, fear, and serve the Lord, when it was only outwardly, and by profession, and not in deed, and in truth; their character contains the reason of the Lord’s calling and sending the Assyrian to correct and chastise them:

*and against the people of my wrath*: who provoked him to wrath, were deserving of it, and upon whom he was about to bring it; it was their hypocrisy that stirred up his wrath against them; nothing is more hateful to God than that:

*will I give him a charge, to take the spoil, and to take the prey*: that is, the Assyrian monarch, to make a spoil and a prey of the people of the Jews, not by any legal commission, or express command, but by the secret power

of his providence, guiding and directing him into the land of Judea, to ravage and spoil it:

*and to tread them down like the mire of the streets*: which denotes the great subjection of the inhabitants of it to him; the very low and mean estate into which they should be brought; the great contempt they should be had in; the little account that should be had of them; and their inability to help and recover themselves.

**Ver. 7.** *Howbeit he meaneth not so, neither doth his heart think so, &c.*] His purposes, intentions, and thoughts, were not as the Lord's; he did not imagine that he was only the rod of his anger, and the staff of his indignation, a minister of his wrath, and the executioner of his vengeance; he thought he was his own lord and master, and acted by his own power, and according to his own will, and was not under the direction and restraints of another; his intention was not to chastise and correct the people of the Jews, but utterly to destroy them, and not them only, but many other nations; as follows:

*but [it is] in his heart to destroy and cut off nations, not a few*; not the nation of the Jews only, but many others, and so establish an universal monarchy; and what flushed him with hope and expectation of success were the magnificence of his princes, and the conquests he had already made.

**Ver. 8.** *For he saith, [are] not my princes altogether kings?*] Meaning either the kings which he had conquered, which were become his princes and subjects; or rather, such were the greatness and glory of his nobles, that they were equal in their riches and dominions to kings, and so were able to furnish him with men and money for such an expedition he had in his heart to undertake, even to conquer and subdue all the nations of the earth: and this he said either to his people, boasting of his grandeur; or in his heart, as Kimchi observes, to encourage himself; or rather more openly before others, in order to discourage and inject terror into the nations he meant to destroy, and particularly the inhabitants of Jerusalem.

**Ver. 9.** *[Is] not Calno as Carchemish?* &c.] Jarchi's note is,

“as the children of Carchemish are princes and rulers, so are the children of Calno;”



as if this was giving an instance of the grandeur of his subjects; but much better is the Targum,

“as Carchemish is subdued before me, shall not Calno be so?”

as I or my ancestors have conquered the one, it is as easy for me to conquer the other; or as sure as the one is subject to me, so sure shall the other be; for Carchemish was a city belonging to the Assyrians, situated upon the river Euphrates, (<sup><485D></sup>2 Chronicles 35:20 <sup><246D></sup>Jeremiah 46:2) called by Ammianus<sup>f180</sup> Circusium; the Syriac version calls it Barchemosh; and Calno is the same with Calneh in the land of Shinar, a city built by Nimrod, (<sup><010D></sup>Genesis 10:10 <sup><310D></sup>Amos 6:2) in the Septuagint version it is called Chalane, and it is added,

“where the tower was built;”

from whence the country, called by Pliny<sup>f181</sup> Chalonitis, had its name, the chief city of which was Ctesiphon, thought to be the same with Calneh.

*[Is] not Hamath as Arphad?* Hamath and Arphad were both cities conquered by the Assyrians; (see <sup><1283D></sup>2 Kings 18:34) and are both mentioned along with Damascus, (<sup><242D></sup>Jeremiah 49:23).

*[Is] not Samaria as Damascus?* Damascus was the metropolis of Syria, and was taken by the Assyrians; and Samaria was the metropolis of Ephraim, or the ten tribes; (see <sup><230D></sup>Isaiah 7:8,9) and was as easy to be taken as Damascus was. The Targum is,

“as Arphad is delivered into my hands, shall not Hamath be so? As I have done to Damascus, so will I do to Samaria.”

**Ver. 10.** *As my hand hath found the kingdoms of the idols, &c.]* Which worship idols, as the Targum paraphrases it. He speaks of them as being very easily taken by him; he had no trouble in subduing them; no sooner did he come up to them, and looked on them, and saw where they were, but they fell into his hands; they gave up themselves to him at once, and he took possession of them.

*And whose graven images did excel them of Jerusalem and of Samaria;* being made of better metal, or more richly ornamented, or worshipped in a more pompous manner; or were “more” than they of Jerusalem and Samaria, exceeded them in number; or were “stronger” and mightier than they, as Kimchi supplies it, and yet could not protect them; or were “from

Jerusalem, and from Samaria”; the wicked men of Israel, Jarchi says, supplied all the nations with images, they all sprung from them; and if the idols which came from hence could not secure the nations of the earth from falling into the hands of the Assyrian monarch, neither could they preserve Jerusalem and Samaria from being taken by him.

**Ver. 11.** *Shall I not, as I have done to Samaria, and her idols, &c.]*

Kimchi observes, that what is said in the preceding verses was said before Samaria was taken, but this after it was taken:

*so do to Jerusalem, and her idols;* he had taken Samaria, and carried the ten tribes captive, and now his eye was upon Judah and Jerusalem; and such was his insolence, impiety, and blasphemy, that he reckons the true God, whom the Jews worshipped, among the idols of the Gentiles, and upon a level with them, if not inferior to them, especially to his own idol, and thought himself superior to him.

**Ver. 12.** *Wherefore it shall come to pass, &c.]* It shall surely be; what God has purposed in his heart, and published in his word, shall certainly be fulfilled:

*[that] when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem;* in correcting, chastising, and humbling the inhabitants thereof, by suffering them to be besieged by the Assyrian army. God sometimes makes use of wicked men to chastise his people; this is his work, and not theirs; and when he begins, he goes on, and finishes it; and when he has done, punishes the instruments he uses; after he has scourged his children, he takes the rod, and breaks it to pieces.

*I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks;* that is, he would punish him for his wicked actions, which were the fruit of the haughtiness of his heart, and the pride of his eyes; or for that pride which filled his heart, and showed itself in his lofty looks. Kimchi joins this to the preceding clause, and makes the sense to be, that God would punish the Assyrian for his pride, in Mount Zion, and in Jerusalem; for there his army died, or near it, being smitten by the angel. The Targum is,

“and it shall be, when the Lord hath finished to do all that he hath said in Mount Zion, and in Jerusalem.”

**Ver. 13.** *For he saith, by the strength of my hand I have done [it], &c.]*

Meaning either that by the power of his army, which was under his command, or by his own personal valour, he had subdued kings, taken their kingdoms and chief cities, and ascribes nothing to the power and providence of God; and if such arrogance and haughtiness, in things of a civil nature, is an instance of vanity, and is resented by the Lord, then much more such conduct in things of a religious nature, when men ascribe regeneration, conversion, and salvation, to the power of their free will, and to the works of their hands, and not to the power and grace of God:

*and by my wisdom, for I am prudent;* attributing his conquests partly to his power, and partly to his skill and prudence in marshalling his army, making use of stratagems to decoy the enemy, and get an advantage of him; whereas strength and power, and so wisdom and prudence, are from the Lord; as he gives safety, victory, and salvation to kings, so he teaches their hands to war, and their fingers to fight; which they ought to acknowledge, and will, unless vain and proud:

*and I have removed the bounds of the people;* by subduing kingdoms, and adding them to his own, so that they were no more distinct governments; and by transplanting the inhabitants of them to other places, and making new colonies and settlements; and so the Targum,

“and I have removed the people from province to province:”

taking that to himself which belongs to God, who has determined the times before appointed, and the bounds of men’s habitations:

*and have robbed their treasures:* laid up in palaces, temples, sepulchres, and private houses, for time to come, which are usually plundered when cities and towns are taken; the Targum renders it,

“their laudable cities:”

*and I have put down the inhabitants like a valiant [man];* from their greatness, from their seats of honour and dignity; or I have put down many inhabitants, as Jarchi, and reduced great numbers to a low and mean estate. The Targum is,

“I have brought down with strength they that dwell in fortified places;”

and so Aben Ezra and Kimchi explain it, they that dwell in a strong place or palace.

**Ver. 14.** *And my hand hath found as a nest the riches of the people, &c.]* With that ease as a man finds a nest of birds, and takes them:

*and as one gathereth eggs [that are] left;* by the bird, who not sitting upon them, there is none to protect them; whereas, when they are sat upon by the bird, she will flutter with her wings, and strike with her bill, and preserve them as well as she can:

*have I gathered all the earth;* the kingdoms and inhabitants of it, there being none to resist, or that dared to do it, as follows:

*and there was none that moved the wing;* as a bird will do, when its young or eggs are taken away from it:

*or opened the mouth, or peeped;* chattered, clucked, or expressed any grief, uneasiness, or resentment; the Targum is,

“that opened his mouth, and spoke a word.”

**Ver. 15.** *Shall the axe boast itself against him that heweth therewith? &c.]* Hitherto are the words of the Assyrian monarch; and here begin the words of the prophet, rebuking him for his pride, and deriding his vain boasting, in attributing that to himself, to his wisdom and power, who was but an instrument, which belonged to God, the sole Governor and wise orderer of all things; which was all one as if an axe should ascribe the cutting down of trees to itself, and insist on it that the man that cut with it had no share in the action, nor was it to be ascribed to him; than which nothing is more absurd. The sense is, that the king of Assyria, in taking cities, and conquering kingdoms, and adding them to his own, was only an instrument in the hand of God, like an axe in the hand of one that hews down trees; and therefore it was vain and ridiculous to take that to himself which belonged to the Lord, on whom he depended as an instrument, as to motion, operation, and effect; from whom he had all power to act, all fitness for it, and efficacy in it, as the axe has from the person that makes and uses it, or any other instrument, as follows:

*[or] shall the saw magnify itself against him that shaketh it?* or draws it to and fro; which is the sense of the Targum, Septuagint, and Vulgate Latin versions, and others; and which further exposes the vanity and arrogance of

the Assyrian monarch, who had no more concern in the spoiling of nations, and destruction of kingdoms, than the saw has in cutting of timber that is hewn; which has its form, its sharp teeth, not of itself, but from the maker; and when thus made, and fit for use, cannot draw itself to and fro, and cut trees in pieces, which are felled by the axe, but must be moved by another; and to insult the mover of it, as if it was not his act, but its own, is not more absurd than what this haughty prince was guilty of, in boasting of his power, wisdom, and prudence, in the above mentioned things:

*as if the rod should shake [itself] against them that lift it up*<sup>f182</sup>; for such was the king of Assyria, he was no other than the rod of the Lord's anger, (<sup>2305</sup>Isaiah 10:5) and which he lifted up, and with it chastised his people; wherefore for him to behave haughtily against the Lord, and arrogate that to himself which was the Lord's doing, was as if a rod should shake itself against him that lifts it up; or, "as if a rod should shake those that lift it up": as if there were more power in the rod than in them that take it up and strike with it; yea, that even the rod moves them, and not they the rod, which is wretchedly absurd:

*[or], as if the staff should lift up [itself, as if it were] no wood*<sup>f183</sup>; but something more than wood, an animate creature, a rational agent, whereas it is nothing else but wood; or "as if a staff should lift up" itself against that which is "not wood", like itself, but is a man, that can move himself and that too; or "as if a staff should lift up" that which is "not wood"; attempt to bear, carry, move, and direct that which is not material like itself, but is a Spirit, infinite, eternal, even the almighty God. Deuteronomy Dieu thinks that *pyrh* is not a verb, but a noun of the plural number, of *rh*, "a mountain": and renders it, "as if a rod should shake those that lift it up: and as if a staff were mountains, and not wood". The Targum is,

"when a rod is lifted up to smite, it is not the rod that smites, but he that smites with it."

The sense is, that the Assyrian monarch was only a rod and staff in the hand of the Lord, and only moved and acted as used by him; whereas, according to his vain boast, he was the sole agent, and all was done by his own power and prudence; and was so far from being moved and directed by the power and providence of God, that he was the director of him; which is infinitely more absurd than the things instanced in.

**Ver. 16.** *Therefore shall the Lord, the Lord of hosts, &c.*] Because of the pride, and arrogance, and vain boasting of the Assyrian monarch, which was resented by the Lord, he is threatened with what follows; and in order to humble him, and to show that God is above him, these titles are used; “the Lord”, the Lord of the whole earth, and the King of kings, and Lord of lords; “the Lord of hosts”, of armies above and below, of more and greater armies than what the king of Assyria was lord of; and therefore he might be assured that what is hereafter threatened would be fulfilled, namely,

*send among his fat ones leanness*; the Targum is, among his princes, who abounded in riches and honour; or his army, and the chiefs in it, the mighty and strong; and by “leanness” is meant destruction and death, which came upon his army, and the great men of it, immediately from the hand of God; (see <sup>19465</sup>Psalm 106:15) compared with (<sup>04133</sup>Numbers 11:33):

*and under his glory he shall kindle a burning, like the burning of a fire*; that is, under his army, which was great and glorious, very numerous, and well accoutred with clothes and arms, and made a very splendid and glittering show, and of which the Assyrian monarch gloried; this army the Jews say was destroyed by fire, and that the bodies of the men were burnt, and their clothes untouched; but Jarchi interprets this glory of their garments, which give a man glory, and says these were burnt; the Targum calls them their vessels of glory; perhaps meaning their glittering arms, which were burnt along with them.

**Ver. 17.** *And the light of Israel shall be for a fire, &c.*] That is, the Lord, who is the light of his people; who enlightens them by his word and Spirit, and by his grace effectually calls them out of darkness into marvellous light, to the light of grace here, and to the light of glory hereafter; and who comforts and refreshes them with his gracious presence, and with the light of his countenance when in affliction and distress, which is sometimes signified by darkness; and the same Lord, who is as light to his people, and gives light and comfort to them, is as a consuming fire to others:

*and his Holy One for a flame*; that is, the Holy One of Israel, the God of Israel, who is holy in himself, and the sanctifier of others; the Syriac version reads, “his Holy Ones”: so Jarchi observes it as the sense of some, that the righteous of that generation are meant; the Targum is,

“and there shall be the Lord, the light of Israel, and his Holy One; and his word strong as fire, and his word as a flame;”

(see <sup>2029</sup>Jeremiah 23:29) so Jarchi interprets it of the law Hezekiah studied:

*and it shall burn and devour his thorns and his briers in one day*; the Targum interprets it, his rulers and governors; and so Jarchi, his princes and mighty men; the chief in the Assyrian army, called briers and thorns, because mischievous and hurtful, and caused grief; but rather the multitude of the common soldiers is designed, who were all destroyed in one night, (<sup>2085</sup>2 Kings 19:35) by an angel; who, according to Aben Ezra, is the light and Holy One of Israel here spoken of.

**Ver. 18.** *And shall consume the glory of his forest*, &c.] The Assyrian army is compared to a “forest”, for the number of men in it; and for the mighty men in it, comparable to large and tall trees, such as oaks and cedars; and like a wood or forest a numerous army looks, when in rank and file, in proper order, and with banners, and having on their armour, their shields, spears, bows and arrows; and the “glory” of it intends either the princes and nobles that were in it, the principal officers, generals, and captains; or the riches of it, the plunder of the Egyptians and Ethiopians, as Kimchi observes, which were all destroyed at once:

*both soul and body*, or “from the soul even to the flesh”<sup>f184</sup>; which denotes the total consumption of them, nothing of them remaining; the Targum is,

“the glory of the multitude of his army, and their souls with their bodies, it shall consume;”

and so some understand this of the eternal destruction of soul and body in hell: the Rabbins are divided about the manner of the consumption of the Assyrian army; some say their bodies and souls were both burnt, which these words seem to favour; and others, that their souls were burnt, and not their bodies, their lives were taken away, and their bodies unhurt; which they think is favoured by (<sup>2306</sup>Isaiah 10:16) where it is said, “under his glory”, and not “his glory”<sup>f185</sup>:

*and they shall be as when a standardbearer fainteth*; who when he fails, the whole company or army is thrown into confusion, and flees; and so the Targum,

“and he shall be broken, and flee.”

Some render it, “as the dust of the worm that eats wood”<sup>f186</sup>; so Jarchi; signifying that they should be utterly destroyed, and become as small as the dust that falls from a worm eaten tree; which simile is used, a forest being made mention of before.

**Ver. 19.** *And the rest of the trees of his forest shall be few*, &c.] Which were left unconsumed, that escaped this destruction, those of the Assyrian army that fled with Sennacherib their king; which, the Rabbins say<sup>f187</sup>, were no more than ten, as Jarchi and Kimchi observe; yea, some say there were but five left who escaped, and name them, Sennacherib and his two sons, Nebuchadnezzar and Nebuzaradan:

*that a child may write them*; count them, and take down their names; and it may be understood of a military muster, and the sense be, that the army should be reduced to so small a number by this stroke upon them, that there would be no need of an able muster master to take the account of them, a child would be equal to such a task. The Targum is,

“and the rest of his warriors shall fail, that the people shall be a small number, and shall be reckoned a weak kingdom.”

**Ver. 20.** *And it shall come to pass in that day*, &c.] Here begins a prophecy relating to the people of Israel, and concerns things that should befall them after the destruction of the Babylonish monarchy, which after Nebuchadnezzar did not last long; there were but two kings after him mentioned in Scripture, Evilmerodach, and Belshazzar; so that its tall trees, its kings, were very few, so few that a child might count them; and what is after said is for the comfort of that people, and seems to refer to the times of the Gospel, as appears by some words in the context cited by the Apostle Paul:

*[that] the remnant of Israel, and such as are escaped of the house of Jacob*; who should return from the Babylonish captivity, and be settled in their own land:

*shall no more again stay upon him that smote them*; either on the kings of Egypt, who were originally their oppressors, and in whom they had been so foolish as to put their trust and confidence, they being but a broken staff and reed, (<sup>231B</sup>Isaiah 30:2,3 31:1) or on the king of Assyria, in the time of Ahaz, who made him pay tribute, and afterwards fought against him:



*but shall stay upon the Lord, the Holy One of Israel, in truth;* that is, upon Christ, the Lord of all, and King of saints; the Lord their righteousness, and from whom they have their holiness: to stay or lean on him is expressive of faith in him, of reliance and dependence on him, and trust in him; which is done in sincerity and uprightness of soul, unfeigned and without dissimulation; not in profession only, but in reality, and as nakedly revealed in the Gospel, without type and figure; for this respects Gospel times, in which the shadows of the law are gone, and Christ, as the object of faith, appears unveiled, being come a High Priest of good things to come. The Targum is they

“shall no more lean on the people whom they served; but they shall lean upon the Word of the Lord, the Holy One of Israel, in truth;”

that is, on the essential Word, the Messiah: this was the case of a few of them, a remnant according to the election of grace, as the following words show.

**Ver. 21.** *The remnant shall return, &c.*] This is said in allusion to Shearjashub, the name of Isaiah’s son, (<sup><2378></sup>Isaiah 7:3) which signifies “the remnant shall return”, and was imposed on him, to give assurance of it; meaning, either that they should return from the Babylonish captivity, as they did, or to God by repentance; or rather the sense is, they shall turn to the Lord, be converted to Christ, to the faith and obedience of him, as some of them were when he came, a few, not all, only a remnant, as it is explained in the next clause:

*[even] the remnant of Jacob, to the mighty God;* the Messiah, so called, (<sup><2396></sup>Isaiah 9:6). The Targum is,

“the remnant which have not sinned, and are turned from sin; the remnant of the house of Jacob shall return to worship before the mighty God.”

**Ver. 22.** *For though thy people Israel be as the sand of the sea, &c.*]

These words are spoken either by the Lord to the prophet, calling Israel his people; or by the prophet to Hezekiah, as Jarchi and Kimchi think; or they may be rendered thus, “for though thy people, O Israel, be as the sand of the sea”,<sup>f188</sup> that is, innumerable, as was promised to Abraham, (<sup><0227></sup>Genesis 22:17 <sup><3010></sup>Hosea 1:10):

*[yet] a remnant of them shall return*; or “be converted in it”<sup>f189</sup>, to the Messiah; or “be saved”, as the apostle interprets it, (see Gill on “~~Rom~~ Romans 9:27”); a remnant is a few, as Kimchi explains it, out of a great number: it signifies, that the majority of the Jewish nation should reject the Messiah, only a few of them should believe in him; and these should certainly believe in him, and be saved by him; and that for the following reason, because

*the consumption decreed shall overflow with righteousness*; that is, the precise and absolute decree, concerning the salvation of the remnant, God will cause to overflow, or abundantly execute, in a righteous manner, consistent with his divine perfections; and so it makes for the comfort of the remnant of the Lord’s people, agreeably to the intent of the apostle’s citation of it, (see Gill on “~~Rom~~ Romans 9:28”); though some understand it of God’s punitive justice, in consuming and destroying the greater part of the Jewish people, the ungodly among them, and saving a remnant, which return and repent; and to this sense are the Targum, and the Jewish commentators.

**Ver. 23.** *For the Lord God of hosts shall make a consumption, &c.*] Not of the land of Judea, as at the destruction of Jerusalem; but the meaning is, that he that is Lord of all, who does what he pleases in the armies above and below, will execute and accomplish a precise and absolute decree of his, concerning the salvation of the remnant of his people; which is his decree of election, and that standing sure, not upon the foot of works, but his own sovereign will: hence their salvation is sure and certain, and not precarious;

*even determined, in the midst of all the land*; that is, the determined decree should be executed in the several parts of the land of Judea, where this remnant was; for which reason the Gospel was preached in the several cities of Judah, in order to accomplish it, both by Christ and his apostles.

**Ver. 24.** *Therefore thus saith the Lord God of hosts, &c.*] Since there is such a decree, and this will certainly be executed:

*O my people, that dwellest in Zion*; the inhabitants of Jerusalem; such of them especially as feared the Lord, and worshipped him, and served him in the temple:

*be not afraid of the Assyrian*: the king of Assyria; neither Sennacherib, that threatened them with ruin, having taken the cities of Judah, and laid siege

to Jerusalem; nor Nebuchadnezzar, who carried them captive, since he would not be able utterly to destroy them, they would return and dwell in the land again; for there was a decree concerning the salvation of a remnant, which would certainly take place; and till that was executed, it was impossible the nation should be destroyed.

*He shall smite thee with a rod*; be an instrument of chastising and correcting, but not of destroying; Jarchi interprets it of smiting with the rod of his mouth, by means of Rabshakeh reproaching, and blaspheming:

*and shall lift up his staff against thee, after the manner of Egypt*; which Kimchi explains of the tribute the Assyrians exacted of them, in like manner as the Egyptians set taskmasters over them, and afflicted them with hard bondage, in Egypt: the sense is, that though the Assyrians should annoy and distress them, yet should not utterly consume them; there would be an end of their oppression, and a deliverance out of it; even as when they were in Egypt, and oppressed there, the Lord appeared for them, and supported them, and at length saved them, and so he would now. Mention is made of a rod and a staff, in allusion to what the Assyrian is said to be in the hand of the Lord, (<sup>23015</sup>Isaiah 10:5).

**Ver. 25.** *For yet a very little while*, &c.] Within a few days; for in a very short time after Sennacherib was come up against Jerusalem his army was destroyed by an angel:

*and the indignation shall cease*; the indignation of the Lord against his people Israel, shown by bringing the Assyrian monarch against them, of which he was the staff or instrument, (<sup>23015</sup>Isaiah 10:5):

*and mine anger in their destruction*; not in the destruction of the Jews, but the Assyrians: the sense is, that the anger of God towards the people of the Jews for the present should be discontinued, when the Assyrian army was destroyed. The Targum is,

“for yet a very little while, and the curses shall cease from you of the house of Jacob; and mine anger shall be upon the people that work iniquity, to destroy them;”

that is, the Assyrians.

**Ver. 26.** *And the Lord of hosts shall stir up a scourge for him*, &c.] The Assyrian monarch; this scourge stirred up or awakened by the Lord, with

which that monarch was severely scourged, is no other than the angel that was sent of God to destroy his army, (<sup><1285></sup>2 Kings 19:35):

*according to the slaughter of Midian at the rock of Oreb*: this refers to the destruction of the Midianites in the time of Gideon; and suggests, that the slaughter of the Assyrians should be like that, as it was; for as that was in the night, and very general, and immediately from the hand of the Lord, and was unthought of, and unexpected, and such of their princes that fled were taken and slain, particularly Oreb, at the rock which took its name from him; for not mount Horeb, and the rock there smitten by Moses, are meant, which is written with different letters; see the history of this in (<sup><1079></sup>Judges 7:19-25) so it was in the night when the Assyrian army was destroyed, and that wholly; and not by the Israelites, but by the Angel of the Lord; and at once, at an unawares; and though Sennacherib fled and escaped, he was slain by his own sons, in his own city, in the temple of his god, (<sup><1285></sup>2 Kings 19:35-37):

*and [as] his rod [was] upon the sea*; referring to Moses's rod, which was lifted up, by the order of the Lord, over the Red Sea, when the Egyptians were drowned:

*so shall he lift it up after the manner of Egypt*; and destroy the Assyrians, in like manner as he destroyed the Egyptians, all at once.

**Ver. 27.** *And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, &c.*] The tax or tribute imposed upon Hezekiah by the king of Assyria, (<sup><1284></sup>2 Kings 18:14):

*and his yoke from off thy neck*; the same with the burden; unless it means also the subjection of the cities of Judah, which were taken by the Assyrian; and indeed it may be extended further, and be considered as a prophecy not merely of deliverance from the present distress, but from the future captivity in Babylon; and which was a type of the deliverance and redemption by Christ, when the Lord's people were delivered from the burden of sin, the guilt and punishment of it; from the yoke of the law, the yoke of bondage; and from the tyranny of Satan, and out of the hand of every enemy; and this seems to be hinted at in the next clause:

*and thy yoke shall be destroyed, because of the anointing*; or, "be corrupted, because of fatness"<sup>f190</sup>; through the multitude of riches and honours, with which the Assyrian monarchy abounded; which fill with pride, introduce luxury, and so bring ruin, on a state. Jarchi and Kimchi

interpret the anointing of Hezekiah, the anointed king of Israel, for whose sake the Assyrian yoke was destroyed. The Rabbins say, that this deliverance was wrought on account of the large quantity of oil which Hezekiah consumed in the schools and synagogues, for the study of the law, and the explanation of it; but the Targum much better refers it to the Messiah,

“the people shall be broken from before the Messiah;”

who was anointed with the oil of gladness above his fellows, and for whose sake, and by whom, the yoke of sin, Satan, and the law, has been destroyed. Vitringa interprets it of the Spirit of God, and his powerful operations, whose gifts and graces are often compared to oil and ointment; and makes the words parallel to (<sup><3046></sup>Zechariah 4:6).

**Ver. 28.** *He is come to Aiath*, &c.] In this and the following verses is prophetically described the expedition of Sennacherib to Jerusalem, when he either went from Assyria, or returned from Egypt thither; and the several places are mentioned, through or by which he passed, or near to which he came, the tidings of which greatly distressed the inhabitants of them; and the first that is named is Ajath, thought to be the same with Ai, which was beside Bethaven, and on the east side of Bethel, (<sup><0472></sup>Joshua 7:2) and though it was burnt, and made desolate by Joshua, (<sup><0483></sup>Joshua 8:28) yet it was afterwards rebuilt, for it was in being in Nehemiah’s time; or at least there was a place of this name, which was upon or near the spot where this stood, since it is mentioned with Geba, Michmash, and Bethel, (<sup><0413></sup>Nehemiah 11:31) according to the ancient Jewish writers<sup>f191</sup>, it lay three miles from Jericho. Jerom<sup>f192</sup> calls it Agai, and says that in his time there was scarce any remains of it, only the place was shown.

*He is passed to Migron*; this place, as the former, was in the tribe of Benjamin; mention is made of it, as in the uttermost part of Gibeah, (<sup><0442></sup>1 Samuel 14:2). Sennacherib seems not to have stayed either in this, or the former place:

*at Michmash he hath laid up his carriages*; here was a passage, called the passage of Michmash, where was the garrison of the Philistines; and on each side of it were two rocks, one called Bozez, and the other Seneh; one of which fronted Michmash to the north, and the other Gibeah to the south, (<sup><0423></sup>1 Samuel 13:23 14:4,5,31) by Josephus<sup>f193</sup> it is called Mechmas, a city; and so it is in the Apocrypha:

“Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.” (1 Maccabees 9:73)

In Jerom’s time it was a very large village, who says it was nine miles from Jerusalem<sup>f194</sup>: mention is made of it in the Misna<sup>f195</sup>, as famous for the best fine flour; and this the king of Assyria made his magazine, and in it laid up his provisions and warlike stores, from whence he might be supplied upon occasion. The words may be rendered, “he hath laid up his arms”; and Kimchi thinks he left the greatest part of his arms here, and went in haste to Jerusalem, imagining he should have no occasion for them, but should easily take it. The Targum is,

“at Micmas he shall appoint the princes of his army;”

the generals of it: perhaps the sense is, that here he made a muster of his army, examined the arms of his soldiers, appointed the proper officers, and gave them their instructions.

**Ver. 29.** *They are gone over the passage, &c.*] Or “from the passage”<sup>f196</sup>; not of Jordan, as the Targum; but rather of Michmash, (<sup><09123></sup>1 Samuel 13:23) this to be understood of the king of Assyria with his army:

*they have taken up their lodging at Geba*; or “Geba was their lodging”; that is, for a night only; not that they continued here for any time, as our version seems to suggest. This was a city in the tribe of Benjamin, (<sup><09217></sup>Joshua 21:17) called Geba of Benjamin, (<sup><09152></sup>1 Kings 15:22).

*Ramah is afraid*; the inhabitants of it, as the Targum, at the report of the march of the king of Assyria and his army, and their being near to them. Ramah was in the tribe of Benjamin, (<sup><09185></sup>Joshua 18:25) it is mentioned with Gibeah in (<sup><09088></sup>Hosea 5:8) upon which place Jerom says it was seven miles from Jerusalem; but elsewhere<sup>f197</sup> he says it was but six, and was to the north against Bethel. (see <sup><09093></sup>Judges 19:13).

*Gibeah of Saul is fled*; that is, the inhabitants of it fled, upon hearing the king of Assyria with his army was coming that way. This was also a city of Benjamin, and is called Gibeah of Benjamin, (<sup><09132></sup>1 Samuel 13:2) and Gibeah of Saul, (<sup><09104></sup>1 Samuel 11:4) as here; either because he was born there, as Jerom<sup>f198</sup> affirms; and certain it is, that he was of the tribe of Benjamin; or because he built it, or at least a palace in it to dwell in, as Kimchi thinks; and it is plain he dwelt here, for it is called his home, (<sup><09105></sup>1

Samuel 10:26) the name of the place with Josephus<sup>f199</sup> is Gabathsaula, which he makes to be thirty furlongs or four miles from Jerusalem, and says it signifies “Saul’s hill”, and that it was situated in a place called the Valley of Thorns.

**Ver. 30.** *Lift up that voice, O daughter of Gallim, &c.*] In a mournful and lamentable manner, and yet with such a clear loud voice, as to be heard afar off: the word is sometimes used for making a joyful sound, and of the neighing of horses. The inhabitants of Gallim are meant by its daughter; of this place was Phalti, who married Michal, Saul’s daughter; very probably it was in the tribe of Benjamin. Jerom<sup>f200</sup> makes mention of Accaron, a village, which was called Gallim.

*Cause it to be heard unto Laish;* if this was the place the Danites took, and called it Dan, it was on the northern border of Judea, in the furthest part of the land; hence the phrase, from Daniel to Beersheba; it was near to Caesarea or Paneas, from whence the river Jordan took its rise; and was a great way off, either of Gallim or Anathoth, for the voice of them to be heard.

*O poor Anathoth!* this was a city in the tribe of Benjamin, (<sup><f218></sup>Joshua 21:18) it was the native place of the Prophet Jeremiah, (<sup><2400></sup>Jeremiah 1:1) according to Josephus<sup>f201</sup>, it was twenty furlongs from Jerusalem; and, according to Jerom<sup>f202</sup>, three miles: it is called “poor”, because it was but a poor mean village; or because it would now become so, through the ravages of the Assyrian army.

**Ver. 31.** *Madmenah is removed, &c.*] That is, the inhabitants of it, who removed from thence upon hearing that the Assyrian army had invaded the land, and was coming up to Jerusalem. There was a place called Madmannah, which lay in the southern part of the tribe of Judah, (<sup><f253></sup>Joshua 15:31) which, Jerom<sup>f203</sup> says, was then called Memris, and was near the city of Gaza; but whether the same with this is not certain.

*The inhabitants of Gebim gather themselves to flee;* of this place we have no account any where. Hillerus<sup>f204</sup> thinks the whole name of the city was Joshebehagebim, which we render “the inhabitants of Gebim”; and supposes it had its name from the ditches that were in it, or about it.

**Ver. 32.** *As yet shall he remain at Nob that day, &c.*] The same day he came from Gebim; and proceed no further as yet, but make a short stay, and prepare himself and army to march to Jerusalem the next day: the Jews

say<sup>f205</sup>, that he performed all his journeys in one day; the same day he came to Ajath he came to Nob, where he stayed the remaining part of the day. Nob was a city of the priests, (<sup><13219></sup>1 Samuel 22:19) and so it is called in the Targum here; it was so near Jerusalem, that, as Jarchi and Kimchi say, it might be seen from hence; wherefore here he stood, in sight of Jerusalem; against the wall of it, the Targum says; and did as follows:

*he shall shake his hand [against] the mount of the daughter of Zion, the hill of Jerusalem;* threatening what he would do to it, and despising it as unable to hold out against him; or the sense is this, yet a day, or in a day's time, from the last place where he was; he shall come to Nob, and there shall he stop, and go no further: or, "the mountain of the daughter of Zion, the hill of Jerusalem, shall shake its hand"; bidding him defiance, insulting over him, or rejoicing at the fall of the Assyrian army. Wherefore it follows:

**Ver. 33.** *Behold, the Lord, the Lord of hosts, shall lop the bough with terror,* &c.] Cut off the king of Assyria and his army, in a most terrible manner; "the glory" of it, as in (<sup><23108></sup>Isaiah 10:18) the word signifies that which is the ornament, the beauty and glory, of the tree. The Septuagint render it, "the glorious ones"; and the Arabic version, "the nobles", the generals, and principal officers of the army; the Targum is,

"behold, the Lord of the world, the Lord of hosts, shall cast forth the slain in his camp, as grapes that are trod in a winepress."

*And the high ones of stature [shall] be hewn down;* the princes of Assyria, so boasted of as kings, (<sup><23108></sup>Isaiah 10:8) comparable to tall trees, to oaks and cedars:

*and the haughty shall be humbled;* who, like their monarch, boasted of their wisdom and strength, (<sup><23102></sup>Isaiah 10:12-14) but now both he and they will be brought very low.

**Ver. 34.** *And he shall cut down the thickets of the forest with iron,* &c.] The multitude of the common soldiers, the whole body of the army, by means of one of his angels, that excel in strength, for which he is compared to "iron"; and which is explained in the next clause:

*and Lebanon shall fall by a mighty one;* the Assyrian army is compared to the forest of Lebanon, for the multitude of trees in it, and the tallness of its cedars, it abounding not only with common soldiers, but with great men; so



it is compared to a forest, and to Carmel, or a fruitful field, in (<sup>23018</sup>Isaiah 10:18) and the Assyrian monarch is said to be a cedar in Lebanon, (<sup>3303</sup>Ezekiel 31:3) which fell by the hands of one of the mighty angels, (<sup>12985</sup>2 Kings 19:35) some, because of this last clause, think that this and the preceding verse (<sup>23018</sup>Isaiah 10:33) are to be understood of the calamities that should come upon the Jews, at the time of the Babylonish captivity; for though Sennacherib should stop at Nob; and proceed no further, however should not be able to take Jerusalem, yet hereafter a successor of his should; and, according to this sense, by the “bough” lopped may be meant Jeconiah, or Zedekiah king of Judah; by the “high ones of stature”, and the “haughty” ones, his children, the princes of the blood, and the nobles of the land; and by the “thickets of the forest”, the common people, who were either killed or carried captive; and by Lebanon, the temple, (<sup>3300</sup>Zechariah 11:1) and by the “mighty one”, Nebuchadnezzar that burnt it. And some of the ancient Jews interpret this last clause of the destruction of the temple by Vespasian; they observe upon this passage in one place<sup>f206</sup>, there is no mighty one but a king, as in (<sup>24021</sup>Jeremiah 30:21) and there is no Lebanon but the house of the sanctuary, according to (<sup>4885</sup>Deuteronomy 3:25) wherefore when a certain Jew saluted Vespasian as a king, and he replied that he was no king, the Jew made answer, if thou art not a king, thou shall be one; for this house (meaning the temple) shall not be destroyed but by the hands of a king, as it is said, “and Lebanon shall fall by a mighty one”,<sup>f207</sup>.

# CHAPTER 11

## INTRODUCTION TO ISAIAH 11

This chapter is a prophecy of the Messiah, and gives an account of his descent, as man; of his qualifications for his office, as a Judge and King; of his performance of it; of the peaceableness of his kingdom; of the spread of it among the Gentiles, by the preaching of the Gospel; and of the last and general conversion of the Jews. His original and descent from David the son of Jesse, under the titles of a rod and branch, is described as mean and obscure, expressed by stem and roots, (<sup>2310E</sup>Isaiah 11:1) his gifts and qualifications for his work, in general and particular, (<sup>2310D</sup>Isaiah 11:2) the performance of it, both with respect to good men and bad men, in the fear of the Lord, with all equity, righteousness, and readiness, (<sup>2310B</sup>Isaiah 11:3-5) the peaceableness of his kingdom is figuratively expressed, by the agreement of savage and tame creatures, the former becoming the latter, and so losing their malignant and hurtful nature, through the efficacy of the Gospel, spreading the knowledge of Christ all over the world, (<sup>2310A</sup>Isaiah 11:6-9) particularly among the Gentiles, comparable to those savage creatures, who, upon the exhibition of Christ in the Gospel; should seek to him, and find rest in him, (<sup>2310</sup>Isaiah 11:10) which will be followed or accompanied with a collection of the Jews out of all lands, and the conversion of them, which will be brought about by the power and grace of God, all impediments being by him removed out of the way; the consequences of which will be, peace among themselves, and obedience among the Gentiles, (<sup>2311B</sup>Isaiah 11:11-16).

**Ver. 1.** *And there shall come forth a rod out of the stem of Jesse, &c.]* By which is meant, not Hezekiah, as R. Moses<sup>f208</sup> the priest, and others, since he was now born, and must be at least ten or twelve years of age; but the Messiah, as both the text and context show, and as is owned by many Jewish writers<sup>f209</sup>, ancient and modern: and he is called a “rod”, either because of his unpromising appearance, arising “out of the stem of Jesse”; from him, in the line of David, when that family was like a tree cut down, and its stump only left in the ground, which was the case when Jesus was born of it: Jesse’s family was at first but a mean and obscure one; it became

very illustrious in David's time, and in some following reigns; from the Babylonish captivity, till the time of Christ, it was very low; and at the birth of Christ was low indeed, his supposed father being a carpenter, and his real mother Mary a poor virgin, dwelling at Nazareth; and it seemed very unlikely, under these circumstances, that he should be the King Messiah, and be so great as was foretold he should; and have that power, authority, and wisdom he had; and do such mighty works as he did; and especially be the author of eternal salvation; and bring forth such fruits, and be the cause of such blessings of grace, as he was: or else because of his kingly power and majesty, the rod or branch being put for a sceptre, and so a symbol of that; to which the Targum agrees, paraphrasing the words thus,

“and a King shall come forth from the sons of Jesse:”

and the sense is, that though Jesse's or David's family should be brought so very low as to be as the stem or stump of a tree, without a body, branches, leaves, and fruit; yet from thence should arise a mighty King, even the King Messiah, who is spoken of by so many august names and titles, (<sup>2306</sup>Isaiah 9:6) and this is observed for the comfort of the people of Israel, when distressed by the Assyrians, as in the preceding chapter (<sup>2308</sup>Isaiah 10:1-34); when those high ones, comparable to the loftiest cedars in Lebanon, and to the tallest trees in the forest, should be hewn down, a rod should come out of Jesse's stem, which should rise higher, and spread more than ever they did:

*and a branch shall grow out of his roots*; the roots of Jesse, out of his family, compared to the stump of a tree; meaning either his ancestors, as Abraham, Isaac, Jacob, Judah, Boaz, and Obed; or his posterity, as David, Joseph, and Mary; and so the Targum,

“and the Messiah shall be anointed (or exalted) from his children's children.”

The branch is a well known name of the Messiah; (see Gill on “<sup>2309</sup>Isaiah 4:2”) the word Netzer, here used, is the name of the city of Nazareth<sup>f210</sup>; which perhaps was so called, from the trees, plants, and grass, which grew here; and so our Lord's dwelling here fulfilled a prophecy, that he should be called a Nazarene; or an inhabitant of Netzer, (<sup>4023</sup>Matthew 2:23). The Jews<sup>f211</sup> speak of one Ben Netzer, who they say was a robber, took cities, and reigned over them, and became the head of robbers; and make<sup>f212</sup> him to be the little horn in (<sup>2308</sup>Daniel 7:8) and wickedly and maliciously say<sup>f213</sup>

he was Jesus; and yet, under all this wickedness, they tacitly own that Jesus of Nazareth is the Netzer this prophecy speaks of; the design of which is to show the meanness of Christ's descent as man, and that he should be as a root out of a dry ground, (~~251D~~ Isaiah 53:2) or rather as a rod and branch out of a dry root.

**Ver. 2.** *And the Spirit of the Lord shall rest upon him,* &c.] The rod and branch, the King Messiah, so qualifying him for his office, and the discharge of it. This shows that Christ's kingdom is of a spiritual nature, and administered in a spiritual manner, for which he was abundantly furnished by the "Spirit of the Lord" resting on him; by whom is meant the third Person in the Trinity, so called, not because created by him, for not any created spirit is meant, but because he proceeded from him; he is the one Jehovah with him, a divine Person, truly God, yet distinct both from the Father and the Son; so that here is a clear proof of the trinity of Persons. Christ was filled with the Spirit from the womb, and he descended and rested upon him at his baptism; he was anointed with him to be Prophet, Priest, and King, and received his gifts and graces from him without measure, which abide with him, and are designed in the following words:

*the spirit of wisdom and understanding;* which appeared in his disputation with the doctors; in his answers to the ensnaring questions of the Scribes and Pharisees; in the whole of his ministry; and in his conduct at his apprehension, trial, condemnation, and death; as also in the wisdom, knowledge, and understanding he imparted to his disciples, and does more or less to all his people:

*the spirit of counsel and might;* of "counsel", which fitted him to be the wonderful Counsellor, and qualified him to give suitable and proper advice to the sons of men; and of "might" or "power", to preach the Gospel with authority; do miracles in the confirmation of it; bear the sins of his people, and the punishment due to them; obtain eternal redemption for them; and engage with all their enemies and conquer them:

*the spirit of knowledge, and of the fear of the Lord;* and so as man had the "knowledge" of God the Father; of his mind and will; of the Scriptures, and things contained therein; of the law and Gospel; all the treasures of wisdom and knowledge were hid in him, which he communicates to his saints; and "of the fear of the Lord", and so had a reverence of him, a strict regard to his will, and always did the things which pleased him; (see ~~381D~~ Hebrews 5:7)

this verse is also applied to the Messiah, both by ancient and modern Jews<sup>f214</sup>.

**Ver. 3.** *And shall make him of quick understanding in the fear of the Lord, &c.]* Or “cause him to smell the fear of the Lord”<sup>f215</sup>; that is, to discern in whom it was: this is one effect of the Spirit’s resting upon him, and particularly as the spirit of understanding, and of the fear of the Lord, whereby he has a quick and sharp discerning of it; not merely of the grace of fear, so as to know what that is, and what the exercise of it; or so as to make it the rule of his actions, though all this is true; but so as to discern where and in whom it was, and was not; he could distinguish between him that feared God and him that feared him not; he knew Nathanael to be an Israelite indeed, in whom there was no guile, (<sup><B147></sup>John 1:47) and the Scribes and Pharisees to be hypocrites, (<sup><B218></sup>Matthew 22:18). As the Jews<sup>f216</sup> understand this passage of the Messiah, and of his quick smell, as the word used signifies, or of his discerning of good and bad men, they make this to be a rule of judging the Messiah by; and accordingly made use of it with one that set up himself for the Messiah, and took the name of Barcochab, the son of a star, referring to (<sup><B347></sup>Numbers 24:17) and tried him whether he could discern a good man from a bad man; and because he could not, they rejected him as a false Messiah, and called him Barcoziba, the son of a lie<sup>f217</sup>: compare with this (<sup><B173></sup>Luke 7:39) where it may be seen the same notion obtained among the Jews in Christ’s time:

*and, he shall not judge after the sight of his eyes;* or according to the outward appearance, the external guise of sanctity and religion men might put on; as the Scribes and Pharisees were outwardly righteous before men, but not to Christ, who knew their hearts; they seemed to be somewhat to others, but nothing to him, because he judged not by appearances to the eyes:

*neither reprove after the hearing of his ears;* he needed no testimony of men, for he knew what was in men; nor did he regard the words of men, the boastings of a Pharisee, any more than his outward actions; nor would he reprove or condemn, nor will he, upon a human testimony.

**Ver. 4.** *But with righteousness shall he judge the poor, &c.]* The poor sinner, that is sensible of his spiritual poverty, and comes and acknowledges his sins and transgressions, and prays for pardoning grace and mercy, and hungers and thirsts after righteousness; such Christ justifies with his own righteousness, acquits and discharges them from all sin and

condemnation, as also protects and defends them against all their enemies and oppressors:

*and reprove with equity for the meek of the earth;* that is, shall take the part of the meek, the lowly, and the humble, who are under a sense of their sins and unworthiness, apply to him for grace, righteousness, pardon, and eternal life; and for their sakes reprove wicked men that would distress and crush them; and in a just and equitable manner, in a way of righteous retaliation, render tribulation to them that trouble them:

*and he shall smite the earth with the rod of his mouth:* that is, either he shall smite the consciences of earthly and unregenerate men, by the ministration of his word, the rod of his strength, so that they shall be convinced of sin, and humbled for it, and be brought to repentance towards God, and faith in himself; or he shall smite the nations of the earth, the antichristian states, and destroy them, (<sup><6915></sup>Revelation 19:15,21)

*and with the breath of his lips shall he slay the wicked;* either by the words of his mouth, as before; (see <sup><2005></sup>Hosea 6:5) so that they become dead men in their own apprehensions, have no hope of life and salvation by their own works, see themselves dead in law, and liable to eternal death and damnation; or this is to be understood of the destruction of the wicked at the last day, by a sentence of condemnation pronounced upon them by Christ; and particularly of antichrist, the wicked and lawless one, the man of sin and son of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming, (<sup><5004></sup>2 Thessalonians 2:4,8) in which place the apostle seems to have respect to this; nor is the Targum foreign from the sense given, which is

“he shall smite the sinners of the earth with the word of his mouth, and with the speech of his lips he shall slay the wicked Armillus.”

Armillus seems to be a name hammered out of Romulus, and designs the Romish antichrist; for elsewhere the Jews expressly say, that Armillus is he whom the nations call antichrist<sup>f218</sup>; by whom they suppose that Messiah, the son of Joseph shall be slain, and afterwards he himself shall be slain by Messiah the son of David; or it is the same with *ερημολαος*, a destroyer of the people, a name that well agrees with antichrist; (see <sup><6118></sup>Revelation 11:18). This whole, verse is applied to the Messiah, both by ancient and modern Jews<sup>f219</sup>.

**Ver. 5.** *And righteousness shall be the girdle of his loins, &c.*] He shall be adorned with it, strengthened by it, and ready at all times to perform it; he loved righteousness, and did acts of righteousness throughout the whole course of his life; and, by his active and passive obedience, wrought out an everlasting righteousness for his people; he is a King that reigns in righteousness, righteousness is the sceptre of his kingdom; all his administrations of government are righteous; just and true are all his ways:

*and faithfulness the girdle of his reins;* he was faithful to God, that appointed him as King and Head of the church; faithful as a Prophet, in declaring his mind and will; and is a faithful High Priest, as well as a merciful one. The Targum, interprets this of righteous and faithful men, thus,

“and the righteous shall be round about him, and they that work (the work) of faith shall draw nigh unto him;”

but it is said of a single person, of the Messiah only, to whom it properly belongs.

**Ver. 6.** *And the wolf also shall dwell with the lamb, &c.*] This, and the three following verses (<sup>23107</sup>Isaiah 11:7-9), describe the peaceableness of the Messiah's kingdom; and which the Targum introduces in this manner,

“in the days of the Messiah of Israel, peace shall be multiplied in the earth.”

The wild and tame creatures shall agree together, and the former shall become the latter; which is not to be understood literally of the savage creatures, as if they should lose their nature, and be restored, as it is said, to their paradisiacal estate, which is supposed to be the time of the restitution of all things; but figuratively of men, comparable to wild creatures, who through the power of divine grace, accompanying the word preached, shall become tame, mild, meek, and humble; such who have been as ravenous wolves, have worried Christ's sheep, made havoc of them, breathing out slaughter and threatenings against them, as did Saul, through converting grace, become as gentle and harmless as lambs, and take up their residence in Christ's fold, and dwell with, yea, some of them even feed, Christ's lambs and sheep, as the above mentioned person:

*and the leopard shall lie down with the kid;* such who are like the leopard, for the fierceness of his nature, and the variety of his spots; who can no

more change their hearts and their actions, than that creature can change its nature and its spots; are so wrought upon by the power of divine grace, as to drop their rage against the saints, alter their course of life, and attend on the word and ordinances, lie down beside the shepherds' tents, where the church feeds her kids, or young converts:

*and the calf and the young lion and the fating together*; either dwell and feed together, or lie down together, or walk together, since it follows:

*and a little child shall lead them*; become through the grace of God so tractable, that they shall be led, guided, and governed by the ministers of the Gospel, Christ's babes and sucklings, to whom he reveals the great things of his Gospel, and out of whose mouths he ordains praise. Bohlius<sup>f220</sup> interprets this little child of Christ himself, by whom they should be led and directed, (see <sup><2016></sup>Isaiah 9:6) and the following passages are referred to the times of the Messiah by the Jewish writers<sup>f221</sup>; and Maimonides<sup>f222</sup> in particular observes, that they are not to be understood literally, as if the custom and order of things in the world would cease, or that things would be renewed as at the creation, but in a parabolical and enigmatical sense; and interprets them of the Israelites dwelling safely among the wicked of the nations of the world, comparable to the wild beasts of the field.

(This verse may apply to the future state when all things will be restored to their original state before man fell. By Adam's sin, death and bloodshed were introduced into the creation. (<sup><452></sup>Romans 5:12). In the final state these will be removed and the wild nature of animals become tame. Editor.)

**Ver. 7.** *And the cow and the bear shall feed*, &c.] That is, together, in one church state, at one table, or in one pasture, upon the wholesome food of the Gospel, the salutary doctrines of Christ; who though before of different dispositions, the one tame and gentle, useful and profitable, dispensing the milk of the divine word, and gracious experience; the other cruel and voracious, barbarous and inhuman, worrying the lambs and sheep of Christ; but now of the same nature, and having no ill will to one another, and being without fear of each other:

*their young ones shall lie down together*; those like the calf and the young bear, shall lie in the green pastures of Gospel ordinances, and do no injury,



the latter to the former, being of one mind, and agreeing in doctrine and practice:

*and the lion shall eat straw like the ox*; kings shall be nursing fathers to the church, and feed on the same Gospel provisions; and there shall be a great agreement between them who were before comparable to lions for their strength, power, and cruelty, and ministers of the Gospel, who are compared to oxen, for their strength and laboriousness, (~~400~~ 1 Corinthians 9:9,10) “straw” here denotes true doctrine, though elsewhere false, (see ~~402~~ 1 Corinthians 3:12).

**Ver. 8.** *And the sucking child shall play on the hole of the asp, &c.*] Without fear or danger:

*and the weaned child shall put his hand on the cockatrice’s den*; and suffer no damage: the meaning is explained in the next words, and to be understood of regenerate persons, both of new born babes, or just born, and all such who are weaned from their own righteousness, and live by faith on Christ, who shall not be hurt by the poison of false teachers, nor by the force of violent persecutors, now no more,

**Ver. 9.** *They shall not hurt nor destroy in all my holy mountain, &c.*] In the Church, so called, in allusion to the holy hill of Zion; in the latter day, after the destruction of antichrist, there will be no more persecution of the saints; they will be no more injured nor harassed by wicked men, comparable to the above mentioned creatures, either for their cruelty or cunning; the reason follows:

*for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*: full of the Gospel, the means of conveying the knowledge of Christ, and of God in Christ, of his person and office, of his grace and righteousness, of peace, pardon, life, and salvation by him. The phrase denotes the abundance and depth of the knowledge of divine things, and the large spread of the Gospel, and the multitude of persons that shall be blessed with it, and a profound knowledge of it; so that there will be none to molest, disturb, and distress the people of God, (see ~~304~~ Habakkuk 2:14) this has had some appearance of accomplishment at several times; as at the first times of the Gospel, when the sound of it, by the apostles, went into all the earth, and diffused the savour of the knowledge of Christ in every place; and in the times of Constantine, when Paganism was abolished, and the whole empire became Christian, persecution ceased, and peace ensued,

as before described; and at the Reformation, when whole nations embraced the Gospel of Christ; but the full accomplishment of it is yet to come, when the angel shall fly in the midst of heaven, having the everlasting Gospel to preach to all men, and the earth shall be lightened with his glory; when men shall run to and fro, and knowledge be increased, and all shall know the Lord, from the least to the greatest. This passage is applied to the times of the Messiah by the Jews, ancient and modern<sup>f223</sup>.

**Ver. 10.** *And in that day there shall be a root of Jesse, &c.]* The Messiah, so called, either with respect to his human nature, who was to spring from Jesse; so the Targum,

“and there shall be at that time a son of the sons of Jesse;”

who, when incarnate, was like a root under ground, hidden to men, as to the glory of his person, and the fulness of his grace, and was mean, abject, and contemptible in their view; or rather with respect to his divine nature, just as he is called “the root and offspring of David”, (~~485~~ Revelation 5:5 22:16) the former as God, the latter as man; and so the phrase may denote his eternity, being before Jesse, or any other man or creature whatever; and his being the Creator and preserver of all, of Jesse, and of all others; and, as Mediator, he is the root from whom Jesse, and all the elect of God, are; they have their being in him; they are rooted and grounded in him; and are bore by him as the branches by the root; and they have their life and nourishment, their fruitfulness, holiness, and perseverance therein from him. This is understood of the Messiah, by ancient and modern Jews<sup>f224</sup>:

*which shall stand for an ensign of the people;* in the ministration of the Gospel, for the gathering of the people of God to him, to enlist in his service, and fight under his banner, where they may be sure of victory; an ensign set up, a banner displayed, is for the gathering of soldiers together; it is a sign of preparation for war, and an encouragement to it; and is sometimes done when victory is obtained, (see ~~235~~ Isaiah 5:26 ~~249~~ Jeremiah 4:19-21 50:2) and is a direction where soldiers should stand, when they should march, and who they should follow, as well as it serves to distinguish one company from another; and of all this use is the preaching of Christ and his Gospel:

*to it shall the Gentiles seek;* that is, to Christ, signified by the root of Jesse, and set up for an ensign of the people; being sought out by him in redemption and calling, and being sensible of their need of him, and that

there is something valuable in him, having had a manifestation of him to them; and therefore seek to him, not out of curiosity, nor with worldly views, nor in the last, but in the first place, and chiefly; not hypocritically, but sincerely, and with their whole hearts; not carelessly, but diligently and constantly; not partially, but for everything they want; principally for the kingdom of God, and his righteousness, for eternal glory and happiness, and for a justifying righteousness, as the title to it: or to him shall they “betake themselves”<sup>f225</sup>, (see <sup><6115></sup>Deuteronomy 12:5) as to an ensign, standard bearer, captain-general, leader and commander of the people; or as to a stronghold, for protection from enemies; or as to a city of refuge, to secure from avenging justice and wrath to come; and, under a sense of danger and ruin, to one that is able to save; and for help to one that is mighty; or him “shall” they “consult”<sup>f226</sup>; or seek to him for advice and counsel, (see <sup><2189></sup>Isaiah 8:19) who is a most proper person to be consulted on all occasions, he being the wonderful Counsellor, (<sup><2306></sup>Isaiah 9:6). This is a prophecy of the calling of the Gentiles, and which had its accomplishment, in part, in the first times of the Gospel, and will be completely fulfilled in the last days:

*and his rest shall be glorious*; either that which Christ gives to those that seek unto him, and which is both a spiritual rest here, from the burden and guilt of sin, and the tyrannical power of it; from the bondage, curse, and condemnation of the law; from a sense of divine wrath; and a rest in afflictions, though not from them; and an eternal rest hereafter, a “rest in glory”<sup>f227</sup>; as the words may be rendered here; it will be a glorious one, the bodies of the saints at death rest in the grave, and their souls in the arms of Jesus; and after the resurrection, body and soul will rest together from sin and Satan, from unbelief, doubts, and fears, and from all enemies; or else this rest is what Christ himself enjoys. Some understand it of his death, which, though ignominious in itself, yet glorious in its consequences; a glorious display of the condescension and love of Christ was made in it; and glorious things have been effected by it: others, of his grave, which was an honourable man’s; his grave was made with the rich; though perhaps better of his rest in glory; when he had done his work, and sat down at the right hand of God, he was crowned with glory and honour; or rather it may design his church, which is his rest, (<sup><4213></sup>Psalms 132:13,14) which is glorious, with his righteousness, grace, and presence, and being put in order by him, as an army with banners; and especially it will be, when all the glorious things spoken of it shall be fulfilled.

**Ver. 11.** *And it shall come to pass in that day,* &c.] Before spoken of, and which includes the whole Gospel dispensation:

*[that] the Lord shall set his hand again the second time;* which refers to a first, in which the Lord exerted his power in the recovery of his people out of the hands of their enemies; and that was the deliverance of them out of Egypt, and which was typical of the deliverance of the Lord's people in the times of Christ; and it is usual with the Jews<sup>f228</sup> to call Moses the first redeemer, and the Messiah the latter; wherefore this "second time" refers to the times of the Messiah, and not to the time of the deliverance from the Babylonish captivity; for that, as Aben Ezra, Jarchi, and Kimchi observe, was not a perfect redemption; only Judah and Benjamin returned, not the ten tribes, and so did not answer to the first time, when all Israel came out of Egypt; and much less can it be understood of the return of those, in the times of Hezekiah, carried captive by Tilgathpilneser and Shalmaneser: or the first and second time may be distinguished thus; the first time may intend the calling of a large number, both of Jews and Gentiles, through the preaching of the Gospel by the apostles; and the second time the bringing in the fulness of the Gentiles, and the conversion of the Jews, in the latter day; or the first time may respect the calling of the Gentiles, and the second the gathering in of the Jews: or both may intend later times; the first time, the reformation from Popery; the second time, deliverance from Babylon, or the antichristian yoke, under which all nations will again be brought, before the destruction of the man of sin:

*to recover the remnant of his people;* or to "obtain", or to "possess"<sup>f229</sup>; for this is not to be understood of the recovery or redemption of them by the price of Christ's blood, but of the calling and conversion of them, when the Lord claims them, possesses and enjoys them, as his own; and as they are but a remnant whom God has chosen for his people, and Christ has redeemed by his blood, so they are no other that are called; though here they may be called a remnant, or what remains, with respect to those who have been called already:

*which shall be left, from Assyria, and from Egypt;* Egypt, and other places following, being joined with Assyria, show that this cannot be understood of the deliverance from the Babylonish captivity; but designs the several places where Christ would have a people in Gospel times, and who would be found out, and called by grace; some of which already have been, as in Babylon and Egypt, (~~4153~~ 1 Peter 5:13 ~~4420~~ Acts 2:10) and others will be

hereafter, according to the prophecies, (<sup><1883></sup>Psalm 68:31) (<sup><1870></sup>Psalm 87:4 <sup><2398></sup>Isaiah 19:18-25) and as Assyria and Egypt are now in the hands of the Turks, it may design the call and conversion of many in those parts, when the Turkish empire shall be destroyed; or else the deliverance of God's people from the tyranny of the Romish antichrist, called Egypt and Babylon, at the time of his ruin:

*from Pathros*; by which some understand Parthia, as Manasseh ben Israel<sup>f230</sup>, and Calvin thinks it probable; many of this country were converted in the first times of the Gospel; the Apostle John's first epistle is called by the ancients the Epistle to the Parthians, (see <sup><400></sup>Acts 2:9) and very likely there will be more of them in the latter day: others think Arabia Petraea is intended; it seems to be a part of Egypt last mentioned, as appears from (<sup><294></sup>Ezekiel 29:14) and is mentioned with some cities in Egypt, (<sup><240></sup>Jeremiah 44:1,15) and had its name very likely from Pathrusim, a son of Mizraim, (<sup><0104></sup>Genesis 10:14). Thebais is here meant, the extreme part of Egypt, next to Ethiopia, which is designed by what fellows, according to Sir John Marsham<sup>f231</sup>, and Bochart<sup>f232</sup>, and Vitringa after them:

*and from Cush*; or Ethiopia; from whence some have been called, (see <sup><482></sup>Acts 8:27) and others will, according to prophecy, (<sup><1883></sup>Psalm 68:31 87:4) and in part of this country now live the Abyssines, who profess Christianity: or rather Arabia, (see <sup><817></sup>Galatians 1:17). The Targum renders it,

“from India:”

*and from Elam*; a province in Persia, (<sup><208></sup>Daniel 8:2) the inhabitants of this place are called Elamites, (<sup><400></sup>Acts 2:9) some of these heard the apostles speak the wonderful things of God in their own language, and were converted:

*and from Shinar*; in Chaldea, in the plain of which the tower of Babel was built, (<sup><0100></sup>Genesis 10:10 11:2) wherefore the Targum renders it,

“from Babylon:”

*and from Hamath*; meaning either Antiochia, as some, or Cilicia, as others. Cocceius says it is a country which lies towards the Mediterranean sea, over against Cyprus, above Mount Libanus, where now is Tripoli:

*and from the islands of the sea*; or of the west; the European islands, particularly England, Ireland, and Scotland, and others. Aben Ezra refers this prophecy to the times of the Messiah, and so does Manasseh ben Israel.

**Ver. 12.** *And he shall set up an ensign for the nations*, &c.] For the gathering of them, for the calling of the Gentiles, that is, the Lord would do it; he who before is said to set his hand a second time to recover his people, whether among Jews or Gentiles; this he has done in the ministration of the Gospel, in which Christ is lifted up and held forth as the only Saviour of lost sinners, the sole author and glorious Captain of salvation, for them to flee to, and lay hold on; and this he still does, and will continue to do, until all his people are gathered in from the several parts of the world:

*and shall assemble the outcasts of Israel*; so those of his people among the ten tribes, that were scattered about in various countries, when the Gospel was preached throughout the world by the apostles, were called by it, and gathered into Gospel churches among the Gentiles, of whom the first churches of Christ consisted; and so it will be in the latter day, when all Israel shall be saved:

*and gather together the dispersed of Judah*; the Jews, scattered about like lost sheep, among each of the nations of the world; some of which were looked up, and found out, and brought into the sheepfold, in the first times of Christianity; and others will be in the latter day:

*even from the four corners of the earth*: which shows that this cannot intend the return of the Jews from the Babylonish captivity, which was only from one corner of the earth; The Targum is,

“from the four winds of the earth;”

a phrase the same with that in (~~Gen~~ Revelation 7:1).

**Ver. 13.** *The envy also of Ephraim shall depart*, &c.] With which it envied Judah, on account of the kingdom of the house of David, and the temple being in that tribe; not that this is the thing intended, only alluded to; the meaning is, that whatever envy or jealousy subsisted in the Gentile against the Jew, or in the Jew against the Gentile, should be no more, when gathered into one Gospel church state; or whatever of this kind has appeared in one Christian church, or denomination among Christians,

against another, shall cease, when the Gospel in its power and purity shall more generally take place, and the earth shall be filled with it:

*and the adversaries of Judah*, or of God's professing people, *shall be cut off*; and be no more, as the Turks and Papists:

*Ephraim shall not envy Judah, and Judah shall not vex Ephraim*; this is repeated for the confirmation of it; and the sense is, that all animosities, contentions, and discords, shall cease among the people of God, and there shall be entire peace and harmony among them. Jarchi interprets this of the two Messiahs, Messiah ben Joseph, and Messiah ben Judah, the Jews dream of.

**Ver. 14.** *But they shall flee upon the shoulders of the Philistines towards the west*, &c.] That is, Ephraim and Judah, who shall not only agree among themselves, but cheerfully join together against the common enemy: "they shall flee with the shoulder", as some render the words; with joint consent, as the phrase is used in (~~380~~Hosea 6:9) (~~380~~Zephaniah 3:9) and so the Targum,

"and they shall be joined together in one shoulder, to smite the Philistines;"

the Septuagint version is, "they shall flee in the ships of strangers"; and so Abarbinel interprets it of the ships of the Philistines, Genoese, and Venetians, that shall bring the Israelites from the west to the east, and carry them in ships by sea. The Philistines were the sworn enemies of the Israelites, and lay to the west of the land of Israel, and when the Gospel was sent into all the world, it began to be preached in the parts of Palestine, whereby many were converted, and embraced it, as foretold they should, (~~380~~Psalm 87:4) and flying upon their shoulders, as it denotes the conquest of them, and their subjection to the Gospel, so the swiftness of the apostles in carrying it to them, when they had a commission to do it, who were all of them Jews, of one tribe or another; and these may also design the enemies of the people of God now, the antichristian states, some of which will fall off from Popery, receive the Gospel, hate the whore, eat her flesh, and burn her with fire; which will be brought about by the preaching of the Gospel by its ministers, who will fly in the midst of heaven, and upon the shoulders of the Romish antichrist, and proclaim the fall of Babylon, and call upon, the Lord's people to come out of it, (~~646~~Revelation 14:6-8 17:16 18:4):

*they shall spoil them of the east together*; the Syrians and Arabians, who lay east of Judea; perhaps the Turks are meant, and the destruction of the Ottoman empire, whereby way will be made for the kings and kingdoms of the east to know, receive, and profess the Gospel of Christ, (<sup><6612></sup>Revelation 16:12)

*they shall lay their hand upon Edom and Moab*; or “there shall be a sending out of their hand”; that is, they shall stretch out their hand, and lay hold on these people, and bring them into subjection to them; which is to be understood of the sending out of the Gospel, by the hands of the ministers of it, into those countries where the Moabites and Edomites formerly dwelt; and thereby bringing them into subjection to Christ and his churches:

*and the children of Ammon shall obey them*; that have the rule in the house of God, submitting to the laws and ordinances of Christ.

**Ver. 15.** *And the Lord shall utterly destroy the tongue of the Egyptian sea,* &c.] Which Kimchi and Abarbinel interpret of the Egyptian river Sichor, or the Nile; others of a bay of the Egyptian sea, so called because in the form of a tongue; the destroying of it designs the drying of it up, so that people might pass over it dry shod; the allusion is to the drying up of the Red Sea, when the Israelites came out of Egypt, and passed through it, as on dry land; and it intends the destruction of Egypt itself, not literally by the Romans, in the times of Augustus Caesar, as Jerom thinks, who interprets the “strong wind”, in the following clause, of them; but figuratively, the destruction of Rome, which is spiritually called Egypt, (<sup><6618></sup>Revelation 11:8) and the utter destruction of it, by an anathema, and with a curse, from the Lord himself; as the word **μῦρj h** here used signifies; and which will take place upon the battle at Armageddon, (<sup><6616></sup>Revelation 16:16,19) which has its name from the word in the text:

*and with his mighty wind shall he shake his hand over the river*; in allusion to Moses’s stretching out his hand over the Red sea, and the Lord’s causing it to go back with a strong east wind, (<sup><1212></sup>Exodus 14:21). Some understand this of the river Nile as before, and that because of what follows; but Jarchi and Kimchi interpret it of the river Euphrates, which is commonly understood in Scripture when “the river”, without any explication, is made mention of; and so the Targum,



“and the Lord shall dry up the tongue of the Egyptian sea, and shall lift up the stroke of his strength upon Euphrates, by the word of his prophets;”

and this designs the destruction of the Turks, or the Ottoman empire, which is signified by the drying up of the river Euphrates, (~~662~~ Revelation 16:12) where it is thought by some there is an allusion to the words here:

*and shall smite it in the seven streams*; which have made some think the river Nile is meant, because that had its seven streams, or gates, as Juvenal calls <sup>f233</sup> them, or mouths, by which the sea issued into it; which are called <sup>f234</sup> the Canopic or Heracleotic, the Bolbitine or Bolbitic, the Sebennitic, the Phatnitic, the Mendesian, the Tanitic or Saitic, and the Pelusian or Bubastic, from the cities Canopus and Heracleum, Bolbitine, Sebennytus, Phatnus, Mendes, Tanis or Sais, Pelusium, and Bubastus, built on the shore of these entrances; but it may be observed, that the river Euphrates was drained by seven ditches or rivulets by Cyrus, when Babylon was taken, by which means his soldiers entered the city dry shod, to which the allusion may be here; and it may denote the entire destruction of the Turkish empire, in all its branches; for “seven”, as Kimchi observes, may signify a multitude, even the many kingdoms, people, and nations, under that jurisdiction:

*and make [men] go over dryshod*; or “with shoes”, with them on, there being no need to pluck them off, the river and its streams being dried up; by the “men” are meant the “kings of the east”, of which (see Gill on ~~662~~ Revelation 16:12”) all these phrases denote the removal of all impediments out of the way of God’s people in those parts, in coming over to the Christian religion, and their embracing and professing that.

**Ver. 16.** *And there shall be a highway for the remnant of his people, &c.*] That is, through the river; that being dried up, and all hindrances and obstacles being removed, the way will be clear for multitudes to walk in without interruption, like a large common, highway, or causeway; so the Mahometan, Pagan, and Papal kingdoms being destroyed, and with them each of their religions, the way of truth, righteousness, and holiness, will be manifest to the remnant of the Lord’s people; who will be at this time in those parts, in which they will be directed to walk, and will walk, and not err, (see ~~238~~ Isaiah 35:8):

*which shall be left from Assyria*; the Septuagint and Arabic versions read, “which is left in Egypt”; and designs the remnant, according to the election of grace, that shall be in any of the antichristian countries, either Mahometan or Papal; rather the former seems intended, who shall at this time be brought to the knowledge of Christ, and to walk in his ways:

*like as it was to Israel in that day that he came up out of the land of Egypt*; that is, as there was a highway made through the Red Sea, in which Israel passed, as on dry land, when they came out of Egypt, and went through the wilderness to Canaan’s land.

# CHAPTER 12

## INTRODUCTION TO ISAIAH 12

This chapter contains a song of praise and thanksgiving for redemption and salvation by Christ, of which the preceding chapter (<sup>2310</sup>Isaiah 11:1-16) is a famous prophecy. It begins with an account of the church's former uncomfortable and now comfortable state and condition, (<sup>2311</sup>Isaiah 12:1) the foundation of whose comfort was Christ her salvation and strength, and so her song, which engaged her trust, and dispelled her fears, (<sup>2312</sup>Isaiah 12:2) hence encouragement to others to apply to the fulness of Christ for grace, and fresh supplies of it, to be had with joy, (<sup>2313</sup>Isaiah 12:3) and then follow certain mutual exhortations to praise, exalt, and glorify Christ, with reasons enforcing them, (<sup>2314</sup>Isaiah 12:4-6).

**Ver. 1.** *And in that day thou shalt say*, &c.] The following song of praise; just as Israel did, when they were brought through the Red sea, and saved out of the hands of their enemies; to which there are several allusions and references in it; that deliverance being typical of salvation by Christ; the Gospel day, or the times of the Gospel, are here meant:

*O Lord, I will praise thee*; or “confess thee”; to be my Lord, Redeemer, and Saviour, my Husband, Head, and King; or “confess to thee”<sup>f235</sup>, my sins and transgressions, and unworthiness to receive any favour from thee, and gratefully acknowledge all the favours bestowed upon me:

*though thou wast angry with me*; as it appeared to the church, and according to her apprehensions of things, though not in reality, or strictly or properly speaking; for anger is not to be ascribed to God; but it is a speaking after the manner of men; and the Lord seems to be angry when he hides his face from his people, when he refuses to hear their cries, when he afflicts them, and continues his hand upon them, and when he lets in a sense of wrath into their consciences:

*thine anger is turned away*; he granting his gracious presence; taking off his afflicting hand; manifesting his love, particularly his pardoning grace and mercy; peace and reconciliation being made by the blood of Christ, and justice satisfied, the effects of resentment and displeasure cease:

*and thou comfortedst me*; by shedding abroad his love in her heart; by discovering the free and full forgiveness of sin; by lifting up the light of his countenance; by an application of precious promises; and by means of the word and ordinances, through the influence of the blessed Spirit as a comforter; who leads in this way for comfort to the person, blood, righteousness, sacrifice, and fulness of Christ, and comforts with these, by applying them, and showing interest in them. The Targum is,

“and thou shalt say at that time, I will confess before the Lord; for that I have sinned before thee, thine anger is upon me; but when I am turned to the law, thine anger will turn from me, and thou wilt have mercy on me;”

or rather turned to Christ, and embrace his Gospel, which is the only way to have comfort.

**Ver. 2.** *Behold, God [is] my salvation*, &c.] Or Saviour; that is, Christ, who is God, the great God, and so fit to be a Saviour, and is one, was appointed by the Father, provided in covenant, promised in the word, sent in the fulness of time, and is become the author of salvation, which a creature could not be; and this the church saw her interest in, and which was the ground of her comfort before declared; and to which she prefixed the word “behold”, as a note of asseveration, affirming him to be her Saviour; and of admiration, wondering at it; and of exclusion of all others from being concerned therein; and of attention and direction to others, pointing him out as the only one to look unto.

*I will trust, and not be afraid*; “trust” in Christ for salvation, be confident of enjoying it, and look upon myself safe and secure from all wrath and condemnation, and from every enemy; and not be “afraid” of sin, Satan, the world, death, hell, and wrath to come. The Targum joins this and the preceding clause together,

“behold, in the word of God my salvation I trust, and shall not be moved:”

*for the LORD JEHOVAH [is] my strength and [my] song*; the author of her spiritual strength; the “strength” of her life, and of her heart, which maintained the one, and supported the other; the strength of her graces, and of her duties, by which she exercised the one, and performed the other: and the subject matter of her “song” were his person, and the fulness and

fitness of it, his righteousness, and salvation by him; this clause, and the following one, are taken out of (<sup>(418P)</sup>Exodus 15:2):

*he also is become my salvation*; salvation is wrought out by Christ, and believers have it in him, and they know it, and believe it, and so are already saved in him.

**Ver. 3.** *Therefore with joy shall ye draw water*, &c.] These words are either an exhortation to others, as the Septuagint and Arabic versions render it, “draw ye”; and so likewise an encouragement to them by her example, or a prophecy that they should do this; that is, apply to Christ for grace, and receive it from him: for by “water” is meant grace, which is compared to it, because it is softening, purifying, fructifying, cooling, and refreshing, and extinguishes thirst; and this is to be “drawn”, it is to be come at, though the well in which it is be deep, and not in the reach of everyone; the bucket is faith that it is drawn with, and this is the gift of God; and it is in the exercise of this grace, which requires diligence, strength, and labour, that saints receive from Christ, and grace for grace; and this is exercised in the use of means, by prayer, reading of the Scriptures, and attendance on the word and ordinances, by which faith draws hard, and receives much, and, when it does, it is attended “with joy”: salvation itself is received with joy, and so is the Saviour; as also a justifying righteousness, and pardoning grace, and likewise every supply of grace; which joy is of a spiritual kind, is in a way of believing, what a stranger intermeddles not with, and is unspeakable and full of glory:

*out of the wells of salvation*, or “fountains”; as all the three Persons are; Jehovah the Father, as he is called “the fountain of living water”, (<sup>(412B)</sup>Jeremiah 2:13) so he is the fountain of salvation; it springs from him, from his everlasting love, his eternal purposes, his infinite wisdom, his sure and unalterable covenant, his free grace in the mission of his Son; and he himself is the God of grace, from whence it all comes, and every supply of it. The Spirit and his grace are called a “well of living water”, (<sup>(404H)</sup>John 4:14) and he also is a well of salvation; it is he that convinces men of their need of it, that brings near this salvation to them, and shows them their interest in it, and bears witness to it, and is the earnest and pledge of it; and he is the author of all that grace which makes them meet for it, and from whom are all the supplies of it by the way. But more especially Christ is meant, who is the “fountain of gardens, and well of living water”, (<sup>(214S)</sup>Song of Solomon 4:15) in whom salvation is, and in no other: the words may be

rendered, “the wells” or “fountains of the Saviour”<sup>f236</sup>, yea, of Jesus; and which are no other than the fulness of grace in him: the phrase denotes the abundance of grace in Christ, much of which is given out in conversion; an abundance of it is received with the free gift of righteousness for justification; and a large measure of it in the pardon of sins, and in all the after supplies, through the wilderness of this world, till the saints come to glory; and which is vouchsafed to a great number, to all the elect angels and elect men, to all the churches, and the members thereof, in all ages; and this always has been and ever will be communicating to them. The Targum is,

“and ye shall receive a new doctrine from the chosen, the righteous;”

or of the righteous; which is true of the doctrine of the Gospel, received by the hands of chosen men, the apostles of Christ. The Jews<sup>f237</sup> make use of this passage, in confirmation of the ceremony of drawing of water at the feast of tabernacles; and say<sup>f238</sup> it signifies the drawing of the Holy Ghost; that is, his grace.

**Ver. 4.** *In that day shall ye say, praise the Lord, &c.*] On account of his being and perfections, for blessings received from him, especially spiritual ones; and particularly such as are before mentioned, fulness of grace in him, strength and salvation by him, a view of interest in him as a Saviour, and divine comforts communicated from him; which is done by giving him the glory of them, and thanks for them. This is a work very proper for Gospel times; it always was a duty, and there was ever reason for it under the former dispensation, and much more under the present one; and there will be still more reason for it in the latter day here referred to, when antichrist will be destroyed, the kingdom of Christ will be enlarged, and his church will be in a very glorious state and condition, her walls will be salvation, and her gates praise; when the saints will be stirring up one another to this service, and engaging in it with all readiness and cheerfulness; (see <sup>6115</sup>Revelation 11:15-17 15:2,3 19:1-7 <sup>2308</sup>Isaiah 60:18):

*call upon his name:* which takes in the whole of religions worship, of which Christ is the object, being the true Jehovah; and particularly prayer, in which his name is invoked together with faith in him, and expressions of affection to his name; which is precious to believers, and is as ointment poured out:

*declare his doings among the people*; not merely his works of creation, in which he was equally concerned with his divine Father; nor so much his miracles which he wrought when on earth, in proof of his deity and Messiahship, and in confirmation of his doctrine; but his acts of obedience and righteousness, which were perfect; and his bearing the sins of his people, and the punishment due to them; and so fulfilled the whole law, and hereby accomplished the great work of redemption and salvation; which, according to his orders, have been published among the Gentiles, for their good, and his glory:

*make mention that his name is exalted*; that is, he himself, who has a name given him above every name; for having obeyed, suffered, and died in the room of his people, he is by his Father, according to promise, exalted, by raising him from the dead, receiving him into heaven, placing him at his right hand, giving him all power in heaven and in earth, and causing angels, authorities, principalities, and powers, to be subject to him; all which is to be made mention of, to the honour of his name: or else the sense is, to speak of him, to make mention of his name, of his person, of his offices, of his grace and salvation, that he may be exalted in each of them by his people; for he is, and ought to be, exalted in their hearts, and with their lips, since he is above all in the excellency of his person, and is their only Saviour and Redeemer, Head and Husband; and so he will be exalted more abundantly in the latter day. (See Gill on “<sup>231B</sup>Isaiah 2:11”).

**Ver. 5.** *Sing unto the Lord*, &c.] Psalms, hymns, and spiritual songs, vocally and together, as Gospel churches, to the glory of God; or “sing the Lord”<sup>f239</sup>, let him be the subject matter of the song, as in (<sup>231B</sup>Isaiah 12:2) sing how great and good he is; sing what he is in himself, and what he is to others:

*for he hath done excellent things*; he hath wrought out an excellent salvation, which excels all others, being of a spiritual nature, complete and everlasting: it is emphatically a great one, in which God is glorified in all his perfections, and which issues in the eternal glory and happiness of his people. He has brought in an excellent righteousness, a righteousness that excels any righteousness of the creature, men or angels; it being the righteousness of God, a perfect, pure, and spotless one, which serves for many, even all his spiritual seed, and is everlasting: he has offered up an excellent sacrifice, a sacrifice that excels all that were offered up under the law; in the matter, which is himself; in the use and efficacy of it, to atone

for sin, and take it away; in the continuance of that efficacy, and in its acceptableness unto God: and he has obtained an excellent victory over all his and his people's enemies, sin, Satan, the world, and death, and made them sharers in his conquests; reference seems to be had to (~~Exodus~~ Exodus 15:1):

*this [is] known in all the earth*; that such a salvation is finished; such a righteousness is brought in; that peace, pardon, and atonement, are procured, and all enemies are conquered; for the Gospel publishing all this has been sent into all the world, and will be more fully preached throughout it in the latter day.

**Ver. 6.** *Cry out, and shout, &c.*] By singing aloud, with the high praises of God in the mouth:

*thou inhabitant of Zion*: born and brought up there, free of Zion, that is settled and dwells there, and so happy; since there plenty of provisions is had, health is enjoyed, and the inhabitants in the utmost safety and protection, having the greatest privileges and immunities; and therefore have reason to sing and shout for joy, and especially for what follows:

*for great [is] the Holy One of Israel in the midst of thee*; by “the Holy One of Israel” is meant Christ, the Redeemer and Husband of this church; (see ~~Isaiah~~ Isaiah 48:17 54:5) because, as God, he is the God of Israel, the spiritual Israel, and as such is holy, even glorious in holiness; and, as man, sprung from Israel, literal Israel, and as such is holy in his nature, acts, and offices; and is the sanctifier of the whole Israel of God, from whom they receive all their holiness: he is “in the midst” of his church, in the midst of Zion, and the inhabitants of it, to whom he has promised his presence, and grants it, and which causes such joy and gladness, as nothing else can give; and here he is “great”, and shows himself to be so, the great God, and our Saviour; a Saviour, and a great one; a great King over the holy hill of Zion; and a great High Priest over the house of God; wherefore greatness should be ascribed unto him, and praise be given him.



# CHAPTER 13

## INTRODUCTION TO ISAIAH 13

This chapter contains a prophecy of the destruction of Babylon, literally understood as a type and exemplar of the destruction of the mystical Babylon, so often spoken of in the book of the Revelation: an account is given of the persons that should be the instruments of it, and of the desolation they should make; which would issue in the utter ruin of that once famous city. The title of the prophecy, and the person that had it, and brought it, are expressed, (<sup>23130</sup>Isaiah 13:1) orders are given to the Medes and Persians to prepare for war, (<sup>23132</sup>Isaiah 13:2) and are described as the Lord's sanctified ones, his mighty ones, and who rejoiced in his highness, (<sup>23133</sup>Isaiah 13:3) by the multitude of them, by the length of the way they came, and the end of their coming, by divine direction, and as the instruments of God's wrath, to destroy the land of the Chaldeans, (<sup>23134</sup>Isaiah 13:4,5) wherefore the inhabitants of it are called to howling, because that destruction from the Lord was at hand, (<sup>23136</sup>Isaiah 13:6,9) the effects of which were fainting, fear, consternation, pain, and sorrow, without the least relief and comfort, (<sup>23137</sup>Isaiah 13:7,8,10) the causes of which were their sin and iniquity, particularly their arrogance, pride, and haughtiness, (<sup>23131</sup>Isaiah 13:11) which destruction is further described by the fewness of men that should be left in the land, (<sup>23132</sup>Isaiah 13:12) by the strange revolution made in it, and the confusion it should be in, (<sup>23133</sup>Isaiah 13:13) by the fear and flight of men, both of their own and other nations, that should be among them, (<sup>23134</sup>Isaiah 13:14) by the slaughter of men and children, the plunder of their houses, and the ravishing of their wives, (<sup>23135</sup>Isaiah 13:15,16) the persons that should be employed as instruments are mentioned by name, and represented as not to be bribed with gold and silver; and as merciless and uncompassionate, that should spare neither young men nor children, (<sup>23137</sup>Isaiah 13:17,18) and the chapter is concluded with a particular account of the destruction of Babylon; which is aggravated, by observing its former glory; by comparing its ruin to the overthrow of Sodom and Gomorrah; by its being no more to be inhabited by men within, nor to have Arabian shepherds pitching their tents without

it; and by being the habitation of wild beasts, satyrs, dragons, and doleful creatures, (<sup>2339</sup>Isaiah 13:19-22).

**Ver. 1.** *The burden of Babylon, &c.*] That is, a prophecy concerning Babylon, as the word is rendered, (<sup>2300</sup>Proverbs 31:1). The Septuagint and Arabic versions translate it “the vision”; it signifies a taking up <sup>f240</sup> a speech against it, and pronouncing a heavy sentence on it, such an one as should sink it into utter destruction; which will be the case of mystical Babylon, when it shall be as a millstone cast into the sea, never to be brought up again, (<sup>6821</sup>Revelation 18:21). The Targum is,

“the burden of the cup of cursing to give Babylon to drink:”

after some prophecies concerning the Messiah and his kingdom, and the church’s song of praise for salvation by him, others are delivered out concerning the enemies of the people of God, and their destruction, and begin with Babylon the chief of these enemies, and into whose hands the people of Israel would be delivered for a while; wherefore this prophecy is given forth, in order to lay a foundation for comfort and relief, when that should be their case; by which it would appear that they should have deliverance from them by the same hand that should overthrow them:

*which Isaiah the son of Amoz did see:* by a spirit of prophecy; for this he saw not with his bodily eyes, though it was as clear and certain to him as if he had. The Targum is,

“which Isaiah the son of Amoz prophesied.”

**Ver. 2.** *Lift ye up a banner upon the high mountain, &c.*] Or “upon the mountain Nishphah”; some high mountain in Media or Persia, proper to set a standard on, or erect a banner for the gathering men together, to enlist themselves as soldiers, and so form an army to march into the land of Chaldea. Vitringa thinks there may be an allusion to the mountain Zagrius, which divides Media and Persia from Assyria, mentioned by Strabo <sup>f241</sup>. Or “upon a high mountain”; any high mountain fit for such a purpose; or “against the high mountain”, as some <sup>f242</sup> read it; meaning Babylon, called a mountain, (<sup>2625</sup>Jeremiah 51:25) not because of its situation, for it was in a plain; but because of its eminence above other cities and states. The Targum is,

“against the city that dwells securely, lift up a sign;”

a token of war, proclaim war against it, that lives at ease, and is in peace; and so the word is used in the Talmudic language, as Kimchi observes; and to this agrees Jarchi's note,

“to gather against the mountain that is quiet, and trusts in its tranquillity, lift up a banner to the nations.”

*Exalt the voice unto them*; the Medes, mentioned by name in (<sup>2317</sup>Isaiah 13:17) such as were within call, or were gathered together by the lifting up of the banner; such were to be urged with great vehemency to enlist themselves, and engage in a war against Babylon:

*shake the hand*; beckon with it to them that are afar off, that cannot hear the voice:

*that they may go into the gates of the nobles*; that dwell in the city of Babylon, where they might expect to find rich plunder; though some understand this of the nobles or princes of the Medes and Persians, as Kimchi observes, that should enter through the gates of Babylon into the city; and by others it is interpreted of the soldiers coming to the doors of the leaders or generals of the army, to give in their names, and enlist themselves in their service; which well agrees with what goes before.

**Ver. 3.** *I have commanded my sanctified ones*, &c.] The Medes and Persians, so called, not because sanctified by the Spirit of God, or made holy persons, through the regenerating and renewing grace of God, or purified by the blood of Christ, and prepared for glory; but because they were set apart in the mind and counsel of God for a special work and service, and were qualified by him with courage and strength to perform it, and therefore said to be his; and this command that was given them was not by a voice from heaven, or in a message by one of his prophets; but by a secret instinct, and, by the power of his providence, stirring them up to engage in such an enterprise<sup>f243</sup>.

*I have also called my mighty ones*; meaning Cyrus and Darius, and the officers of their armies, with the common soldiers, who were furnished with might and strength to do his will, to which they were called in his providence:

*for mine anger*; to execute his wrath upon the Babylonians; so the Targum,

“that they may avenge my wrath upon them:”

or, “in mine anger”; which being stirred up, put him upon calling those mighty ones to his service, and fitting them for it: literally it is, “to my nose”<sup>f244</sup>; to be before him, to be at his beck and will, and to minister his wrath and vengeance:

*[even] them that rejoice in my highness*; in doing that which tended to the exaltation and glory of God; they went cheerfully about the work, and exulted and triumphed in their success: or, “that rejoice my highness”<sup>f245</sup>; make me glad, because I am glorified by them. So seven angels, the Lord’s holy and mighty ones, will be employed in pouring out the vials of his wrath on mystical Babylon, (<sup>665b</sup>Revelation 15:1,6,7 16:1).

**Ver. 4.** *The noise of a multitude in the mountains, like as of a great people, &c.*] That is, like the noise of a very numerous people; this noise was heard either on the mountains of Media, where they flocked in vast numbers to the standard set; or on the mountains upon the borders of Chaldea, when the army under Cyrus was marching towards Babylon:

*a tumultuous noise of the kingdoms of nations gathered together*; for Cyrus’s army consisted of several kingdoms and nations; for besides the thirty thousand Persians he brought with him into Media, where he was made general of the Medes also, and was sent with the joint forces of both nations against Babylon, the kingdoms of Ararat, Minni, and Ashchenaz, were prepared, gathered together, and called forth against it, (<sup>2617</sup>Jeremiah 51:27,28):

*the Lord of hosts mustereth the host of the battle*; or the warlike army: it was the Lord, that has the armies of heaven and earth at his command, who in his providence caused such a numerous army to be formed, directed them where to march, and put them in battle array, and gave them the victory.

**Ver. 5.** *They come from a far country, from the end of heaven, &c.*] The east, as Kimchi observes; the Targum is, from the ends of the earth; the furthest parts of it, as Persia and Media were: the former is bounded on the south side by the main ocean; and the latter, part of it by the Caspian sea; and between Babylon and these kingdoms lay the large kingdom of Assyria; so that this army might be truly said to come from a far country:

*[even] the Lord, and the weapons of his indignation*; the Medes and Persians, who were the instruments of his wrath and vengeance against Babylon; just as Assyria is called the rod of his anger, (<sup>2315</sup>Isaiah 10:5) with

these he is said to come, because this army was of his gathering, mustering, ordering, and directing, in his providence; the end and design of which was, *to destroy the whole land*; not the whole world, as the Septuagint render it; but the whole land of Chaldea, of which Babylon was the metropolis. The Targum is,

“to destroy all the wicked of the earth.”

**Ver. 6.** *Howl ye, for the day of the Lord is at hand*, &c.] These words are an address to the Babylonians, who instead of rejoicing and feasting, as Belshazzar and his nobles were the night that Babylon was taken, had reason to howl and lament; seeing the day that the Lord had fixed for their destruction was very near, and he was just about to come forth as a judge to take vengeance on them; for though it was about two hundred and fifty years from the time of this prophecy, to the taking of Babylon, yet it is represented as at hand, to show the certainty of it, both for the comfort of the Jewish captives, when they should be in it, and for the awakening of the sluggish inhabitants, who were secure, and thought themselves out of danger:

*it shall come as a destruction from the Almighty*: suddenly, swiftly, and irresistibly: there is a beautiful paronomasia in the Hebrew text, “*ceshod mishaddai*”<sup>f246</sup>; as destruction from the destroyer; from God, who is able to save, and to destroy; he is almighty and all sufficient, so some render the word; the hand of God was visible in it.

**Ver. 7.** *Therefore shall all hands be faint*, &c.] Or hang down; that is, the hands of all the Babylonians, the city being taken suddenly and at once, so that they should not be able to lift them up to lay hold on a weapon, and defend themselves:

*and every man’s heart shall melt*; like wax before the fire; be dispirited, and lose all their valour and courage, have neither power nor heart to resist their enemies, and attempt to save themselves.

**Ver. 8.** *And they shall be afraid*, &c.] Troubled, dismayed, frightened, at the sudden taking of the city, and at the sight of Cyrus’s troops marching up into the very heart of it, and to the king’s palace:

*pangs and sorrow shall take hold of them*; as convulsions, pains in the bowels, &c. more fully explained in the next clause:

*they shall be in pain, as a woman that travaileth*; that is in labour, and ready to bring forth her child, whose pains are very sharp, and agonies great; the same is said of the king of Babylon, (<sup>2806</sup>Jeremiah 50:43):

*they shall be amazed one at another*; that so great a city should be so surprised, and so suddenly taken; and that they shall not be able to help one another; and that such as were so famous for courage and valour should be at once so dispirited:

*their faces [shall be as] flames*; not red with blushing, through shame, as Kimchi; but pale with fear, as the colour of flame, or, as the faces of smiths, that work at a forge: the words may be rendered, “their faces are as the faces of Lehabim”,<sup>f247</sup>; the name of a people mentioned in (<sup>0103</sup>Genesis 10:13) the same with the Libians, which were of a blackish or tawny colour; so Jarchi interprets it, and says they were a people of a yellow complexion: and Aben Ezra observes, that some interpret it of a nation like the Ethiopians; and so it denotes, that the Babylonians, their faces should be black with distress and anguish; (see <sup>2916</sup>Joel 2:6).

**Ver. 9.** *Behold, the day of the Lord cometh*, &c.] Or “is come”<sup>f248</sup>; said in (<sup>2336</sup>Isaiah 13:6) to be at hand, but now it is represented in prophecy as already come:

*cruel both with wrath and fierce anger*; which, whether referred to “the Lord”, or to “the day”, the sense is the same; the day may be said to be cruel, and full of wrath and fury, because of the severity and fierceness of the Lord’s anger, exercised upon the Babylonians in it; and he may be said to be so, not that he really is cruel, or exceeds the bounds of justice, but because he seemed to be so to the objects of his displeasure; as a judge may be thought to be cruel and severe by the malefactor, when he only pronounces and executes a righteous judgment on him; a heap of words are here made use of, to express the greatness and fierceness of divine wrath:

*to lay the land desolate*; the land of the Chaldeans:

*and he shall destroy the sinners thereof out of it*; this shows that what is before said most properly belongs to the Lord, to whom the destruction of Babylon, and the country belonging to it, must be ascribed; and indeed it was such as could not be brought about by human force; the moving cause of which was the sin of the inhabitants, some of whom were notorious sinners, for whose sakes it was destroyed by the Lord, and they in the midst of it, or out of it; (see <sup>0445</sup>Psalms 104:35).

**Ver. 10.** *For the stars of heaven, &c.*] This and what follows are to be understood, not literally, but figuratively, as expressive of the dismalness and gloominess of the dispensation, of the horror and terror of it, in which there was no light, no comfort, no relief, nor any hope of any; the heavens and all the celestial bodies frowning upon them, declaring the displeasure of him that dwells there:

*and the constellations thereof shall not give their light;* which are assemblages of stars, or certain configurations of the heavenly bodies, devised by the ancients; to which each of the names are given for the help of the imagination and memory; the number of them are forty eight, twelve in the Zodiac, twenty one on the northern side of it, and fifteen on the southern. R. Jonah, mentioned both by Aben Ezra and Kimchi, says that “Cesil”, the word here used, is a large star, called in the Arabic language “Suel”, and the stars that are joined unto it are called by its name “Cesilim”; so that, according to this, only one constellation is meant; and Aben Ezra observes, that there are some that say that Cesil is a star near to the south pole, on which, if camels look, they die; but, says he, in my opinion it is “the scorpion’s heart”. Jerom’s Hebrew master interpreted it to him Arcturus; and it is in (~~1300~~ Job 9:9 38:31 ~~1188~~ Amos 5:8) rendered Orion, and by the Septuagint here; which is one of the constellations, and one of the brightest; and the word being here in the plural number, the sense may be, were there ever so many Orions in the heavens, they should none of them give light. The Targum and Jarchi interpret it of the planets:

*the sun shall be darkened in his going forth;* as soon as it rises, when it goes forth out of its chamber, as in (~~1995~~ Psalm 19:5) either by an eclipse of it, or by dark clouds covering it:

*and the moon shall not cause her light to shine:* by night, which she borrows from the sun; so that it would be very uncomfortable, day and night, neither sun, moon, nor stars appearing, (see ~~4271~~ Acts 27:20) by the sun, moon, and stars, may be meant king, queen, and nobles, whose destruction is here prophesied of; it being usual in prophetic language, as well as in other writers<sup>f249</sup>, to express great personages hereby.

**Ver. 11.** *And I will punish the world for [their] evil, &c.*] Not the whole world, but the kingdom of Babylon, so called because of its large extent, and the number of its inhabitants, just as the Roman empire is called the whole world, (~~4111~~ Luke 2:1) “evil” may be meant, either of the evil of sin, which was the cause of punishment, or else of the evil of punishment itself;

and the sense be this, I will visit, or, in a way of visitation, I will bring evil, or evils, upon the world; so the Targum,

*and the wicked for their iniquity*, or “on the wicked their iniquity”; that is, I will visit on them, or inflict upon them, the punishment of their iniquity; meaning the notorious and abandoned sinners among them, (see <sup><313></sup>Isaiah 13:9):

*and I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible*: such as Nebuchadnezzar and Belshazzar, famous for their pride, arrogance, and haughtiness, tyranny and oppression, whereby they became terrible to others.

**Ver. 12.** *I will make a man more precious than fine gold*, &c.] Which may denote either the scarcity of men in Babylon, through the slaughter made of them; so things that are scarce and rare are said to be precious, (<sup><311></sup>1 Samuel 3:1) or the resolution of the Medes to spare none, though ever so much gold were offered to them, they being not to be bribed therewith, (<sup><317></sup>Isaiah 13:17) or that such should be the fear of men, that they would not be prevailed upon to take up arms to defend themselves or their king, whatever quantity of gold, even the best, was proposed unto them, a man was not to be got for money:

*even a man than the golden wedge of Ophir*; which designs the same thing in different words. The Targum gives another sense of the whole, paraphrasing it thus,

“I will love them that fear me more than gold, of which men glory; and those that keep the law more than the fine gold of Ophir;”

understanding it of the Israelites, that were in Babylon when it was taken, and who were precious and in high esteem with the Medes and Persians, more than gold, and whose lives they spared. Jarchi interprets it particularly of Daniel, and of the honour that was done him by Belshazzar, upon his reading and interpreting the writing on the wall, (<sup><319></sup>Daniel 5:29). This is interpreted by the Jews also of the King Messiah; for in an ancient writing<sup>f250</sup> of theirs, where having mentioned this passage, it is added, this is the Messiah, that shall ascend and be more precious than all the children of the world, and all the children of the world shall worship and bow before him. Some take “Phaz”, the word for fine gold, to be the name of a place from whence it came, and therefore was so called; and that the kingdom of Phez, in Africa, has its name from hence; and Ophir is taken to



be Peru in America; though others place it in India; and the Arabic version renders it, “a man shall be more precious than a little stone that is” brought “from India”; and the Septuagint version is, “than a stone in”, or “of sapphire”.

**Ver. 13.** *Therefore will I shake the heavens, &c.*] Some think this was literally fulfilled at the taking of Babylon, when the heavens were shook with dreadful thunders and lightnings; as well as what is said above of the sun, moon, and stars, not giving their light; and so is likewise what follows,

*and the earth shall remove out of her place;* and that there was a violent shock by an earthquake at the same time; but rather all this is to be understood figuratively, as expressive of the great confusion men would then be in, it being as if all nature was convulsed, and heaven and earth were coming together, or rather dissolving:

*in the wrath of the Lord of hosts, and in the day of his fierce anger;* when that should be; or through it, or because of it, as the Septuagint, (see <sup>2316</sup>Isaiah 13:6,9) compare with this (<sup>4618</sup>Revelation 16:18-20) which expresses the destruction of mystical Babylon in much such language.

**Ver. 14.** *And it shall be as the chased roe, &c.*] That is, Babylon, and the inhabitants thereof, shall be like a roe when hunted by the dogs; which is a very fearful creature, and at the sight and noise of the dogs flies here and there for safety; just so should be the most courageous of the Babylonians, when their city should be taken. The Syriac version renders it, “they shall be”; and the Septuagint and Arabic versions, “they that are left shall be as the fleeing roe”, such who fall not by the sword. Kimchi interprets it of people of other nations that should be in Babylon when taken, which agrees with the latter part of the verse:

*and as a sheep that no man taketh up;* the Septuagint and Arabic versions read, “as a straying sheep”, that flees from the wolf; and there being none to fetch it back, and bring it to the flock, it wanders about and perishes:

*they shall every man turn to his own people, and flee everyone into his own land;* this is to be understood of such foreigners, who were called in by the king of Babylon to his assistance, and the defence of the city; who perceiving it to be taken, or in danger, fled to their own countries, from whence they came, and so left the city naked and defenceless, (see <sup>2816</sup>Jeremiah 50:16 51:9).

**Ver. 15.** *Every one that is found shall be thrust through, &c.*] With a sword, spear, or lance, and be slain; that is, everyone that is found in the city of Babylon; and so the Targum adds,

“and everyone that is found in it shall be slain;”

so Kimchi, in the midst of it, or without; in the street, as Jarchi. The orders of Cyrus<sup>f251</sup> were, that those that were found without (in the streets) should be slain; and to proclaim in the Syriac language, that those that were within doors should continue there, but, if they were found without, they should be put to death; which orders were executed, and well agrees with this prophecy:

*and everyone that is joined [unto them] shall fall by the sword;* or “added” unto them; any of other nations that joined them as auxiliaries, (see <sup>f6904</sup>Revelation 18:4) or “that is gathered”; so the Septuagint, “they that are gathered”; that are gathered together in a body to resist the enemy, and defend themselves. Some render the word, “every one that is consumed”, with age; neither old nor young, as follows, should be spared. The Targum is,

“everyone that enters into the fortified cities,”

flees there for safety and protection.

**Ver. 16.** *Their children also shall be dashed to pieces before their eyes, &c.*] Upon the ground, or against the wall, as was foretold should be, (<sup>f1078</sup>Psalm 137:8,9) and in way of retaliation for what they did to the Jews, (<sup>f467</sup>2 Chronicles 36:17) and this was to be done “before their eyes”, in the sight of the inhabitants, which must make it the more distressing and afflicting; and, as Kimchi observes, this phrase is to be applied to the following clauses:

*their houses shall be spoiled;* plundered of the substance, wealth, and riches in them, by the Persian soldiers:

*and their wives ravished;* by the same, and both before their eyes, and after that slain, in like manner as they had ravished the women in Zion, (<sup>f2511</sup>Lamentations 5:11).

**Ver. 17.** *Behold, I will stir up the Medes against them, &c.*] The Babylonians; this explains who are meant by the sanctified and mighty ones, (<sup>f2338</sup>Isaiah 13:3) the Medes were a people that descended from

Medai, one of the sons of Japheth, (<sup>0102</sup>Genesis 10:2) as Josephus observes<sup>f252</sup>; under these the Persians are included, though they are only mentioned, because Cyrus was sent by Cyaxares king of Media on this expedition against Babylon, and was made by him general of the Medes, and acted as such under him; and when Babylon was taken, and Belshazzar slain, Darius the Median took the kingdom, (<sup>2063</sup>Daniel 5:31) now these are mentioned by name some hundreds of years before the thing came to pass, as Cyrus their general in (<sup>2380</sup>Isaiah 45:1) which is a strong proof of the truth of prophecy, and of divine revelation; and, whatever might be the moving causes of this expedition, the affair was of God; it was he that put it into the hearts of the Medes, and stirred up their spirits to make war against Babylon; and though God is not the author of sin, yet he not only suffered the things to be done before and after mentioned, but in his providence ordered them as just punishments on a sinful people:

*which shall not regard silver; and [as for] gold, they shall not delight in it;* not but that they had a regard for, gold and silver, as appears by their spoiling of the houses of the Babylonians, (<sup>2336</sup>Isaiah 13:16) but that they had not so great a regard for these things as to spare the lives of any for the sake of them; they were so intent upon taking away their lives, that they disregarded their substance; their first work was to slay, and then to spoil; they first destroyed, and then plundered; no man with his gold and silver could obtain a ransom of his life from them. Cyrus<sup>f253</sup> in his speech to his army said,

“O ye Medes, and all present, I truly know that not for want of money are ye come out with me,” &c.

**Ver. 18.** [*Their*] *bows also shall dash their young men to pieces, &c.*] That is, the bows of the Medes should dash in pieces the young men of the Babylonians. The meaning is, either that they should put them into their bows, instead of arrows, and shoot them upon the ground, or against a wall, and so dash them to pieces; or that they should first shoot them through with their arrows, and then dash them with their bows; according to Xenophon<sup>f254</sup>, Cyrus came to Babylon with great numbers of archers and slingers:

*and they shall have no pity on the fruit of the womb;* even of those that were in the womb, but should rip up women with child, and cut them in pieces:

*their eyes shall not spare children*; in the arms of their parents, or running to them, shrieking and crying, and in the utmost fright; and yet their tender and innocent age would meet with no mercy. The Medes were notorious for their cruelty<sup>f255</sup>, and which issued at last in the ruin of their empire.

**Ver. 19.** *And Babylon, the glory of kingdoms, &c.*] The first and most ancient kingdom, (<sup><0100></sup>Genesis 10:10) and now, at the time of its fall, the largest and most extensive; wherefore of the image Nebuchadnezzar saw in his dream, which was a representation of several kingdoms, this was the head, the head of gold, (<sup><2023></sup>Daniel 2:31,38) so Babylon is called the “lady of kingdoms”, (<sup><2346></sup>Isaiah 47:5) the word here used for “glory” is the same with that which is rendered a “roe”, (<sup><2334></sup>Isaiah 13:14). Babylon was once as a pleasant roe, but now a chased one:

*the beauty of the Chaldees excellency*; the glory of that nation; what they gloried in, being so famous for pompous buildings, number of inhabitants, riches and wealth, (see <sup><2080></sup>Daniel 4:30). Pliny<sup>f256</sup> calls it the head of the Chaldean nations, and says it obtained great fame in the whole world:

*shall be as when God overthrew Sodom and Gomorrah*; which, though not at once, and by fire from heaven, as that was, yet was of God, and, when completed, was, like that, irrecoverable; which was begun by Cyrus and Darius, and in after times finished; and besides there was a circumstance which made it similar to that; for as the men of Sodom were eating and drinking, when their destruction came upon them, so Belshazzar, and his nobles, were feasting and revelling when the city was taken. The Jews<sup>f257</sup> say, that, after Belshazzar was slain, Darius reigned one year, and in his second year the city was overthrown, as God overthrew Sodom and Gomorrah by fire from heaven; but without any foundation; for certain it is that Babylon was in being many years after this, and continued to the time of Alexander the great.

**Ver. 20.** *It shall never be inhabited, &c.*] As it has not been since its utter destruction. Pausanias<sup>f258</sup>, who lived in the times of Adrian, says, Babylon, the greatest city that ever the sun saw, that then there was nothing left of it but a wall: what is now called Babylon is a new city, and built in another place:

*neither shall it be dwelt in from generation to generation*; which is the same thing repeated in other and stronger terms, for the confirmation of it:

*neither shall the Arabian pitch tent there*; that sort of the Arabians called Scenitae, because they dwelt in tents, and moved from place to place with their flocks, for the sake of pasture; but here there should be none for them, and therefore would not pitch their tents at it:

*neither shall the shepherds make their folds there*; as they had used to do in the pastures adjoining to it, which were formerly exceeding good, but now would be barren and unfruitful; and as there would be no shepherds in the city, so neither would any neighbouring ones come hither, or any from distant parts; partly because of the unfruitfulness of the place, and partly through fear of wild beasts, which had their habitation there, as follows. Pliny<sup>f259</sup> says it was reduced to a mere desert.

**Ver. 21.** *But wild beasts of the desert shall lie there*, &c.] What sort of creatures are meant is not certain. The Targum renders it by a word which signifies monstrous, astonishing creatures; the Latin interpreter of it calls them apes. Jarchi and Kimchi say such are intended as are called martens or sables, a creature of the weasel kind. The Hebrew word does not much differ from the Arabic one used for “wild cats”:

*and their houses shall be full of doleful creatures*; whose voices are very mournful and unpleasant. Aben Ezra says such creatures are meant, that those that see them are amazed at them. Jarchi declares they are a kind of creatures he was ignorant of; and Kimchi thinks they are the same with “furon”, or “ferrets”: and the Latin interpreter of the Targum renders the word that uses by “weasels”:

*and owls shall dwell there*; or “the daughters of the owl”, or “of the ostriches”, as the Targum and Syriac version; with which agrees the Vulgate Latin, rendering the word “ostriches”, as it is in (<sup>294B</sup>Lamentations 4:3); the Septuagint version translates it “sirens”, or “mermaids”:

*and satyrs shall dance there*; a sort of monstrous creatures with the ancients, painted half men and half goats; the upper part of them like men, except the horns on their heads, and the lower parts like goats, and all over hairy; and the word here used signifies hairy; and is used for goats, and sometimes for devils, either because they have appeared in this form, as Kimchi says, to them that believe them; or because they, by their appearance, inject such horror in men, as cause their hair to stand upright: hence the Targum, Jarchi, and Kimchi, interpret it of devils here; and so the Septuagint version, and those that follow it, the Syriac and Arabic, render

it, “and demons shall dance there”: with this agrees the account of mystical Babylon, (~~f68D~~ Revelation 18:2).

**Ver. 22.** *And the wild beasts of the islands shall cry in their desolate houses*, &c.] The Targum and Syriac version, “in their palaces”, and so the Vulgate Latin; or “with their widows”, such as have lost their mates: what creatures are here meant is very uncertain; we in general call them the wild beasts of the islands, because the word is sometimes used for islands; the Targum renders it “cats”, wild ones; the Syriac version, “sirens”; and the Arabic, the “hyaenae”; the Septuagint version, “onocentaurs”; and the Vulgate Latin version, “owls”, which live in desolate houses, and cry or answer to one another, which is the sense of the phrase here:

*and dragons in [their] pleasant palaces*; where they delight to be, though otherwise very dismal. The Septuagint and Arabic versions render it, “hedgehogs”: the Syriac version, “wild dogs”; and the Vulgate Latin version, “sirens”; the word is commonly used for “whales”, and sometimes for serpents, which seems to be the sense here; and to this agrees the account that R. Benjamin Tudelensis<sup>f260</sup> gives of Babylon, who, when he was there, about five or six hundred years ago, saw the palace of Nebuchadnezzar in ruins, but men were afraid to enter into it, because of serpents and scorpions, which were within it. Rauwolff, a German traveller, about the year 1574, reports of the tower of Babylon, that it was so ruinous, so low, and so full of venomous creatures, which lodge in holes made by them in the rubbish, that no one durst approach nearer to it than within half a league, excepting during two months in the winter, when these animals never stir out of their holes<sup>f261</sup>:

*and her time [is] near to come*; that is, the time of the destruction of Babylon, as the Targum expresses it; which, though two hundred years or more from the time of this prophecy, yet but a short time with God; and when this was made known to the Jews in captivity, for whose comfort it is written, it was not afar off:

*and her days shall not be prolonged*; the days of her prosperity and happiness, but should be shortened.

# CHAPTER 14

## INTRODUCTION TO ISAIAH 14

This chapter contains prophecies of the restoration of the Jews, of the fall of the king of Babylon, and the destruction of the Assyrian empire, and of the ruin of Palestine. The moving cause of the restoration of the Jews, and their settlement in their own land, is the distinguishing mercy of God towards them; the accomplishment of it, proselytes joined unto them; the means, people of other nations, who should bring them into it, and whom they should possess and rule over; and the consequence of it, rest from sorrow, fear, and hard bondage, (<sup>2340b</sup>Isaiah 14:1-3) upon which they are introduced as taking up a proverb, or a triumphant song, concerning the king of Babylon, wondering at his fall, and ascribing it to the Lord, (<sup>2340b</sup>Isaiah 14:4,5) representing the inhabitants of the earth, and great men of it, as at peace, and rest, and rejoicing, who before were continually disturbed, and smitten by him, (<sup>2340b</sup>Isaiah 14:6-8) introducing the dead, and those in hell, meeting him, and welcoming him into their regions, with taunts and jeers; upbraiding him with his weakness, shame, and disgrace he was come into; putting him in mind of his former pomp and splendour, pride, arrogance, and haughtiness, (<sup>2340b</sup>Isaiah 14:9-15) spectators are brought in, as amazed at the low, mean, and despicable condition he was brought into, considering what he had done in the world, in kingdoms and cities, but was now denied a burial, when other kings lay in their pompous sepulchres, (<sup>2340b</sup>Isaiah 14:16-20) and then it is foretold that that whole royal family should be cut off, and Babylon, the metropolis of his kingdom, should be utterly destroyed, (<sup>2340b</sup>Isaiah 14:21-23) all which was settled and fixed by the purpose of God, which could not be made void, (<sup>2340b</sup>Isaiah 14:24-27) and next follows a prophecy of the destruction of Palestine; the date of the prophecy is given (<sup>2340b</sup>Isaiah 14:28) the inhabitants of Palestine are bid not to rejoice at the death of one of the kings of Judah, since another should arise, who would be fatal to them, (<sup>2340b</sup>Isaiah 14:29) and while the Jews would be in safety, they would be destroyed by famine and war, (<sup>2340b</sup>Isaiah 14:30,31) from all which it would appear, and it might be told the messengers of the nations, or any inquiring persons, that Zion is of

the Lord's founding, and under his care and protection, and that his people have great reason and encouragement to trust in him, (~~234B~~ Isaiah 14:32).

**Ver. 1.** *For the Lord will have mercy on Jacob, will yet choose Israel,* &c.] While the Jews were in captivity, the Lord seemed to have no pity for them, or compassion on them, and it looked as if he had rejected them, and wholly cast them off; but by delivering them from thence, he showed that he had a merciful regard unto them, and made it to appear that they were his chosen people, and beloved by him: and this is a reason why Babylon should be destroyed, and her destruction be no longer deferred, because the Lord's heart of compassion yearned towards his own people, so that his mercy to them brought ruin upon others: a choice of persons to everlasting salvation, though it is not made in time, but before the foundation of the world, yet is made to appear by the effectual calling, which therefore is sometimes expressed by choosing, (~~41D~~ 1 Corinthians 1:26,27) and is the fruit and effect of sovereign grace and mercy, and may be intended here; the words may be rendered, "and will yet choose in Israel",<sup>f262</sup>, some from among them; that is, have mercy on them, and call them by his grace, and so show them to be a remnant, according to the election of grace; and such a chosen remnant there was among them in the times of Christ, and his apostles, by which it appeared that the Lord had not cast off the people whom he foreknew:

*and set them in their own land:* or "cause them to rest upon their own land",<sup>f263</sup>; for the word not only denotes settlement and continuance, but rest, which they had not in Babylon; but now should have, when brought into their own land; and no doubt but reference is had to the original character of the land of Canaan, as a land of rest; and hither shall the Jews be brought again, and be settled when mystical Babylon is destroyed:

*and the stranger shall be joined with them, and they shall cleave to the house of Jacob;* by which is meant, that proselytes should be made to the Jewish religion, who should be admitted into their church state, as well as into their commonwealth, and should abide faithful to the profession they made; which doubtless was fulfilled in part at the time of the Jews' return from the Babylonish captivity, when many, who had embraced their religion, cleaved to them, and would not leave them, but went along with them into their land, that they might join with them in religious worship there; but had a greater accomplishment in Gospel times, when Gentiles were incorporated into the same Gospel church state with the believing



Jews, and became fellow heirs, and of the same body, and partakers of the same promises and privileges; and so Kimchi and Ben Melech apply this to the times of the Messiah; and Jarchi to time to come, when Israel should be redeemed with a perfect redemption: because from the word translated “cleave” is derived another, which signifies a scab; hence the Jews<sup>f264</sup> have a saying,

“proselytes are grievous to Israel as a scab.”

**Ver. 2.** *And the people shall take them, and bring them to their place,* &c.] That is, the people among whom the Jews dwelt in Babylon, who had a kindness for them, and especially such of them as were proselyted to their religion should attend them in their journey home, and supply them with all necessaries for provision and carriage, as they were allowed to do by the edict of Cyrus, (<sup><15004></sup>Ezra 1:4) and this will have a further accomplishment in the latter day, when the Gentiles shall bring their sons and daughters in their arms, and on their shoulders, and on horses, and in chariots, to Jerusalem, (<sup><23421></sup>Isaiah 49:21) (<sup><23610></sup>Isaiah 66:20) which last passage Kimchi refers to, as explanative of this:

*and the house of Israel shall possess them in the land of the Lord, for servants and handmaids;* by the “land of the Lord” is meant the land of Israel, which was peculiarly his; for though the whole earth is his, yet he chose this above all others for the place of his worship, under the former dispensation; and where his son, in the fulness of time, should appear in human nature, preach the Gospel, perform miracles, and work out the salvation of his people; and where his feet shall stand at the latter day, when he comes to judge the world; this is the same with Immanuel’s land, (<sup><2388></sup>Isaiah 8:8) hither many of the Chaldeans coming along with the Jews, and having embraced their religion, chose rather to be servants and handmaids to them, than to return to their own land, and who were a kind of inheritance or possession to the Jews; though some think that these were such as they bought of the Babylonians, that came with them to be their servants, and not they themselves. It may be understood of Gentile converts in Gospel times, who would willingly and cheerfully engage in the service of the church of God, and by love serve his people, and one another. Kimchi explains this clause by (<sup><23615></sup>Isaiah 61:5):

*and they shall take them captives, whose captives they were; and they shall rule over their oppressors:* that is, the Babylonians, who had carried the Jews captive, should be taken captives by them, and made slaves of;

which might be true of those they bought of them, when they returned to their own land; or, as some think, this had its accomplishment in the times of the Maccabees, when they conquered many people, who before had carried them captive, and oppressed them; and in a spiritual and mystical sense has been fulfilled in the times of the Gospel, through the spread of it in the Gentile world, by the ministry of the apostles, who were Jews; by which means many of the nations of the world were brought to the obedience of Christ and his church.

**Ver. 3.** *And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, &c.*] In captivity, and on account of that, being out of their own land, deprived of the free exercise of their religion, and at a distance from the house of God, and continually hearing the reproaches and blaspheming of the enemy, and seeing their idolatrous practices, and their ungodly conversation; all which must create sorrow of heart to the sincere lovers and worshippers of God:

*and from thy fear*; of worse evils, most cruel usage, and death itself, under the terror of which they lived:

*and from the hard bondage wherein thou wast made to serve*; as before in Egypt, so now in Babylon; but what that was is not particularly expressed anywhere, as the former is, (see <sup><00113></sup>Exodus 1:13,14) and when they had rest from all this in their own land, then they should do as follows:

**Ver. 4.** *That thou shall take up this proverb against the king of Babylon, &c.*] Or “concerning” him, his fall, and the fall of the Babylonish monarchy with him; if we understand this of any particular king of Babylon, it seems best not to interpret it of Nebuchadnezzar, whom Jerom mentions, in whom the empire was in its greatest glory: but of Belshazzar, in whom it ended; the king of Babylon may be here considered as a type of antichrist, and what is said of the one may be applied to the other: the “proverb” or “parable” taken up into the mouth, and expressed concerning him, signifies a sharp and acute speech, a taunting one, full of ironies and sarcasms, and biting expressions, as the following one is. The Septuagint render it, a “lamentation”; and the Arabic version, a “mournful song”; but as this was to be taken up by the church and people of God, concerning their great enemy, whose destruction is here described, it may rather be called a triumphant song, rejoicing at his ruin, and insulting over him:

*and say, how hath the oppressor ceased!* he who oppressed us, and other nations, exacted tribute of us, and of others, and made us to serve with hard bondage, how is he come to nothing? by what means is he brought to ruin; by whom is this accomplished? who has been the author of it, and by whom effected? this is said as wondering how it should be brought about, and rejoicing that so it was:

*the golden city ceased!* the city of Babylon, full of gold, drawn thither from the various parts of the world, called a golden cup, (<sup><3510></sup>Jeremiah 51:7) and the Babylonish monarchy, in the times of Nebuchadnezzar, was signified by a golden head, (<sup><2122></sup>Daniel 2:32,38) so mystical Babylon, or the Romish antichrist, is represented as decked with gold, and having a golden cup in her hand; and as a city abounding with gold, (<sup><6674></sup>Revelation 17:4 18:16). The word here used is a Chaldee or Syriac word <sup>f265</sup>, and perhaps is what was used by themselves, and is the name by which they called this city, and is now tauntingly returned; the word city is not in the text, but supplied. Some render “tribute”<sup>f266</sup>, a golden pension, a tribute of gold, which was exacted of the nations in subjection, but now ceased; and when that tyrant and oppressor, the Romish antichrist, shall cease that tribute which he exacts of the nations of the earth will cease also, as tithes, first fruits, annates, Peter’s pence, &c.

**Ver. 5.** *The Lord hath broken the staff of the wicked, &c.*] This is an answer to the above question, how the exactor and his tribute came to cease; this was not by man, but by the Lord himself; for though he made use of Cyrus, the work was his own, he broke the power of the wicked kings of Babylon:

*[and] the sceptre of the rulers;* that were under the king of Babylon; or of the several kings themselves, Nebuchadnezzar, Evilmerodach, and Belshazzar; so Kimchi interprets it. This may be applied to the kingdom of antichrist, and the antichristian states, which shall be broken to shivers as a potter’s vessel by Christ, the King of kings, and Lord of lords, (<sup><6177></sup>Revelation 2:27 19:15,16). The “staff” and “sceptre” are emblems of power and government; and “breaking” them signifies the utter destruction and cessation of authority and dominion.

**Ver. 6.** *He who smote the people in wrath with a continual stroke, &c.*] The king of Babylon, who made war with the people and nations of the earth, and conquered them, smote them with the edge of the sword to gratify his passions, and satiate his bloodthirsty mind; and those that were

spared, he ruled with rigour, and oppressed them with tribute and hard bondage; and, when he had conquered one nation, attacked another, and so went on pursuing his victories without intermission, giving no respite neither to his army, nor to the people:

*he that ruled the nations in anger*; not with justice and clemency, but in a tyrannical and oppressive way, even his own nation, as well as the nations whom he subdued:

*is persecuted*; is, pursued by the justice of God, overtaken and seized, and brought to condign punishment;

*[and] none hindereth*; the execution of the righteous judgment upon him; none of the neighbouring kings and nations, either tributary to him, or in alliance with him, give him the least help or assistance, or attempt to ward off the blow upon him, given him, under the direction and appointment of God, by Cyrus the Persian. So the Romish antichrist, who has made war with the saints, and has smitten them with the sword, and gone on to do so without any intermission for ages together, and has tyrannised over them in a most cruel manner, he shall be persecuted, and taken, and brought to his end, and there shall be none to help him; (see <sup><6611></sup>Revelation 13:7,10 <sup><7145></sup>Daniel 11:45).

**Ver. 7.** *The whole earth is at rest, [and] is quiet, &c.*] The troubler of them being gone; and which will be the ease of the people of God, who in the latter day will fill the face of the earth, when the beast and false prophet will be taken and cast alive into the lake of fire; and especially when Satan shall be bound, and put in prison for a thousand years, that he may deceive the nations no more, (<sup><6619></sup>Revelation 19:20) (<sup><6620></sup>Revelation 20:2,3):

*they break forth into singing*; that is, the inhabitants of the earth, because of the fall of the king of Babylon, they being delivered from so great a tyrant or oppressor; or, “utter a song of praise”, as the Targum, Aben Ezra says the word in the Arabic language is expressive of “clearness”, and so it does signify to speak purely, dearly, and fluently, with open, mouth, and a clear voice<sup>f267</sup>; it is rendered in (<sup><1398></sup>Psalm 98:4) “make a loud noise”; by singing a joyful song; and such a song will be sung by the church, when the mystical Babylon is fallen; (see <sup><6615></sup>Revelation 15:2,3 19:1,2).

**Ver. 8.** *Yea, the fir trees rejoice at thee, [and] the cedars of Lebanon, &c.*] Which by, a prosopopoeia are represented as singing and rejoicing, as inanimate creatures often are in Scripture, these being now in no danger of

being cut down, to make way for his armies; (see <sup>2373</sup>Isaiah 37:34) or to furnish him with timber for shipping, or building of houses: or else these words are to be understood metaphorically of kings and princes of the earth, comparable to such trees, for their height, strength, and substance; (see <sup>3112</sup>Zechariah 11:2) who would now be no longer in fear of him, or in subjection to him. So the Targum,

“the rulers also rejoiced over thee, the rich in substance said;”

not only the common people, the inhabitants of the earth, as before, but the princes of it rejoiced at his ruin; and so will the kings of the earth rejoice at the destruction of the whore of Rome, when they shall hate her, eat her flesh, and burn her with fire; though others, that have committed fornication with her, will lament her case, (<sup>676</sup>Revelation 17:16 18:9):

*[saying], since thou art, laid down;* or “art asleep”<sup>f268</sup>; that is, dead; it being usual in the eastern nations to express death by sleep:

*no feller is come up against us;* or “cutter of wood”, to whom the king of Babylon is compared, for cutting down nations, and bringing them into subjection to him, in whose heart it was to destroy and cut off nations, not a few; being as an axe in the hand of the Lord, whereby trees, large and high, were cut down; (see <sup>2305</sup>Isaiah 10:5,7,15) but now, since this feller of wood was gone, the axe was laid aside, and broke to pieces, there was none to give the nations any disturbance; and so it will be when antichrist is destroyed, there will be no more persecution of the church and people of God.

**Ver. 9.** *Hell from beneath is moved for thee, &c.]* Or the “grave”, or the place and state of the dead, and particularly of the damned, meaning those that are in such a place and state; and the sense is, that not only the inhabitants of the earth, and the trees upon it, express their joy at the fall of the king of Babylon, but those that are under the earth, in the grave, or in hell, are affected with it, and moved on account of it, not with fear and dread, as they were in his and their life time, as Kimchi suggests; but they are represented as in motion, and that as attended with a great noise, because of the multitude of them, upon hearing of his death, and his entrance into the regions of the dead:

*to meet [thee] at thy coming:* as kings used to be met when they, and as he used to be when he, entered into any city that was taken, to salute him, and

congratulate him upon his entrance into the dark regions of death, the grave, and hell; a biting sarcasm:

*it stirreth up the dead for thee*; the dead that are in it, in hell or the grave; not to oppose him, but to welcome him into their parts, as being now one of them, and to be joined to their company; hell or the grave is said to rouse them, as if they were asleep, and took no notice of the death of so great a monarch, who was just making his public entry among them. The word “Rephaim”, here used, is sometimes rendered “giants”, as in (<sup>(R11)</sup>Deuteronomy 2:11,20) and Jarchi interprets it of the Anakim; and so the Targum,

“it raiseth up unto thee mighty men;”

for not the common people among the dead, but the princes and great ones of the earth, whom the Babylonian monarch had subdued and slain, and to whom he was well known, are intended, as appears by what follows:

*[even] all the chief ones of the earth*; or the “great goats”; the leaders and commanders of the people, who, as goats go before and lead the flock, so they the people. The Targum calls them

“all the rich in substance;”

who were persons of wealth, power, and authority, when on earth:

*it hath raised up from their thrones all the kings of the nations*; to offer in a jeering manner their thrones to him, who had been obliged, in their life time and his, to surrender to him their crowns, and thrones, and kingdoms; but by their thrones here are meant their sepulchres, built, as many of them were, in great pomp and splendour; for kings at death have no other thrones but their graves. Aben Ezra says, it was the custom of the Babylonians to set thrones in the sepulchres of their kings.

**Ver. 10.** *All they shall speak, and say unto thee*, &c.] So they would say, could they speak, and are here represented as if they did:

*art thou become also weak as we?* who had been more powerful than they, had been too many for them, and had subdued them, and ruled over them, and was not only looked upon as invincible but as immortal, yea, as a deity; and yet now was become “sick”, as the word<sup>f269</sup> signifies, or by sickness brought to death, and by death enfeebled and rendered weak and without

strength, stripped of all natural strength, as well as of all civil power and authority:

*art thou become like unto us?* who thought himself, and was flattered by others, that there were none like unto him; but now as the rest of the dead, and upon a level with them. So will it be with the Romish antichrist, who now exalts himself above all that is called God, and reigns over the kings of the earth, and shows himself as if he was God, and of whom his parasites say, “who is like unto the beast? who is able to make war with him?” when he shall be consumed by Christ, and cast into the lake of fire with the devil and false prophet, he will be like the kings of the earth deceived by him, and the rest of the worshippers of him, and be as weak as they, (<sup><5104></sup>2 Thessalonians 2:4,8 <sup><6104></sup>Revelation 13:4) (<sup><6100></sup>Revelation 20:10).

**Ver. 11.** *Thy pomp is brought down to the grave, &c.]* Or “hell”; all the state and majesty in which he appeared, when sitting on the throne of his kingdom, with a glittering crown on his head, a sceptre in his hand, clad in the richest apparel, and attended by his princes and nobles with the utmost reverence and submission; all this, with much more, followed him to the regions of the dead, and there it left him; (see <sup><4917></sup>Psalm 49:17):

*[and] the noise of thy viols;* or musical instruments, even all of them, one being put for all; such as were used at festivals, and at times of joy and rejoicing, of which the Babylonians had many, and very probably were used at the feast by Belshazzar, when the city was taken, and he was slain; to which reference may be had in this place, (<sup><2105></sup>Daniel 3:5 5:1,30) compare with this (<sup><6186></sup>Revelation 18:16,22):

*the worm is spread under thee, and the worms cover thee;* who used to have rich carpets spread for him to tread upon, and stately canopies under which he sat, beds of down to lie upon, and the richest covering over him, and now, nothing but worms over him, and worms under him; or instead of being wrapped in gold and silk, and embalmed with the most precious spices, as the eastern kings used to be, he had not so much as a grave, but was cast out of that, as is after said, and so was liable to putrefaction, and to be covered with worms at once; worms in his bed, and worms in his bed clothes! (see <sup><8213></sup>Job 21:26).

**Ver. 12.** *How art thou fallen from heaven, &c.]* This is not to be understood of the fall of Satan, and the apostate angels, from their first estate, when they were cast down from heaven to hell, though there may be

an allusion to it; (see <sup><2108></sup>Luke 10:18) but the words are a continuation of the speech of the dead to the king of Babylon, wondering at it, as a thing almost incredible, that he who seemed to be so established on the throne of his kingdom, which was his heaven, that he should be deposed or fall from it. So the destruction of the Roman Pagan emperors is signified by the casting out of the dragon and his angels from heaven, (<sup><6117></sup>Revelation 12:7-9) and in like manner Rome Papal, or the Romish antichrist, will fall from his heaven of outward splendour and happiness, of honour and authority, now, possessed by him:

*O Lucifer, son of the morning!* alluding to the star Venus, which is the phosphorus or morning star, which ushers in the light of the morning, and shows that day is at hand; by which is meant, not Satan, who is never in Scripture called Lucifer, though he was once an angel of light, and sometimes transforms himself into one, and the good angels are called morning stars, (<sup><18307></sup>Job 38:7) and such he and his angels once were; but the king of Babylon is intended, whose royal glory and majesty, as outshining all the rest of the kings of the earth, is expressed by those names; and which perhaps were such as he took himself, or were given him by his courtiers. The Targum is,

“how art thou fallen from on high, who was shining among the sons of men, as the star Venus among the stars.”

Jarchi, as the Talmud<sup>f270</sup>, applies it to Nebuchadnezzar; though, if any particular person is pointed at, Belshazzar is rather designed, the last of the kings of Babylon. The church of Rome, in the times of the apostles, was famous for its light and knowledge; its faith was spoken of throughout all the earth; and its bishops or pastors were bright stars, in the morning of the Gospel dispensation:

*how art thou cut down to the ground;* like a tall tree that is cut down, and laid along the ground, and can never rise and flourish more, to which sometimes great monarchs and monarchies are compared; (see <sup><2308></sup>Isaiah 10:18,19 <sup><2303></sup>Ezekiel 31:3 <sup><2040></sup>Daniel 4:10,22) and this denotes that the king of Babylon should die, not a natural, but a violent death, as Belshazzar did, with whom the Babylonish monarchy fell, and never rose more; and this is a representation of the sudden, violent, and irrecoverable ruin of the Romish antichrist, (<sup><6121></sup>Revelation 18:21):



*which didst weaken the nations!* by subduing them, taking cities and towns, plundering the inhabitants of their substance, carrying them captive, or obliging them to a yearly tribute, by which means he weakened them, and kept them under. So the Romish antichrist has got the power over many nations of the earth, and has reigned over the kings of it, and by various methods has drained them of their wealth and riches, and so greatly enfeebled them; nay, they have of themselves given their power and strength unto the beast, (<sup><6672></sup>Revelation 17:12,13,15,17,18). Several of the Jewish writers observe, that the word here used signifies to cast lots; and so it is used in the Misna<sup>f271</sup>, and explained in the Talmud<sup>f272</sup>; and is applied to the king of Babylon casting lots upon the nations and kingdoms whom he should go to war with, and subdue first; (see <sup><3219></sup>Ezekiel 21:19-23). The Targum is,

“thou art cast down to the earth, who killedst the people:”

a fit description of antichrist, (<sup><6107></sup>Revelation 11:7 13:7,10,15).

**Ver. 13.** *For thou hast said in thine heart, &c.]* Which shows the pride and haughtiness that were in his heart; and were the cause and reason of his fall, for pride goes before a fall; it was the cause of the fall of angels, and of Adam, and of many kings and kingdoms; (see <sup><2068></sup>Proverbs 16:18) with this compare (<sup><6807></sup>Revelation 18:7,8):

*I will ascend into heaven;* be above all men, rule over the whole world; and so the Targum.

“I will ascend on high;”

unless by it is meant the temple at Jerusalem, where Jehovah dwelt, an emblem of heaven, to which sense the following clauses incline; and so the Romish antichrist sits in the temple of God, and on his throne as if he was God, (<sup><3004></sup>2 Thessalonians 2:4).

*I will exalt my throne above the stars of God;* which he has made and set in the heavens, and preserves; meaning either the angels, (<sup><1807></sup>Job 38:7) or rather the kings and princes of the earth, over whom he placed himself, having subdued them under him. It may be applied to ecclesiastical persons, pastors, and bishops of churches, compared to stars, (<sup><6020></sup>Revelation 1:20) the third part of which the dragon drew with his tail, (<sup><6024></sup>Revelation 12:4) and over whom the bishop of Rome has usurped an universal dominion. The Targum is,

“over the people of God I will put the throne of my kingdom;”

notoriously true of the man of sin:

*I will sit also upon the mount of the congregation, in the sides of the north:* that is, as some think, in the temple where the tribes of Israel gathered together for worship, which was built upon Mount Zion; which, as Kimchi says, lay north of Jerusalem; (see <sup><980></sup>Psalm 48:2) so the tabernacle is often called the tabernacle of the congregation; but, as Cocceius and Vitringa observe, Mount Zion was not to the north, but to the south of Jerusalem; wherefore not that mount, but Mount Moriah, which was to the north of Mount Zion, is designed; however, not Babylon is here meant, as R. Joseph Kimchi thought; called, as he supposes, “the mount of the congregation”, because all the world were gathered thither to the king of Babylon; and a “mount”, because a strong city; and said to be “in the sides of the north”, because it lay north east to the continent; but, as one observes, he had no need to boast of sitting there, where he was already. Jarchi thinks the last clause refers to the north side of the altar, in the court, where the sacrifice was killed, (<sup><8011></sup>Leviticus 1:11) and may point at the seat of the Romish antichrist, and the sacerdotal power usurped by him, to offer sacrifice for the sins of men, particularly the bloodless sacrifice of the Mass.

**Ver. 14.** *I will ascend above the heights of the clouds,* &c.] Which are the chariots of God, and in which he rides, and so this proud monarch affected to be as he; perhaps some reference is had to the cloud in which Jehovah dwelt in the temple. The Targum is,

“I will ascend above all people,”

compared to clouds for their multitude. In the mystical sense, the true ministers of the word may be meant, so called for their height, motion, swiftness, and fulness of Gospel doctrine, compared to rain; (see <sup><2186></sup>Isaiah 5:6 <sup><6116></sup>Revelation 11:6,7).

*I will be like the most High;* so Satan affected to be, and this was the bait he laid for our first parents, and with which they were taken; and nothing less than deity could satisfy some ambitious princes, as Caligula, and others; and this was what the Babylonish monarch aspired to, and ordered to be ascribed to him, and be regarded as such, either while living, or at least after death, which was what had been done to many Heathen princes. So antichrist is represented as showing himself to be God, (<sup><3104></sup>2

Thessalonians 2:4) by calling and suffering himself to be called God; by assuming all power in heaven and in earth; taking upon him to depose kings and dispose of kingdoms at pleasure; dispensing with the laws of God, and making new ones; absolving men from their oaths, pardoning their sins, setting up himself as infallible, as the sole interpreter of Scripture, and judge of controversies. The Targum is,

“I will be higher than them all;”

than the kings of the earth, and all other bishops.

**Ver. 15.** *Yet thou shalt be brought down to hell,* &c.] Into a very low and miserable condition; (see <sup><412></sup>Matthew 11:23) instead of ascending to heaven: or “to the grave”; though, inasmuch as afterwards a burial is denied him, the word may be taken for the infernal pit, and so is, as much as can be, opposed to heaven; and this will be true of antichrist, when the beast and false prophet will be cast alive into the lake of fire, (<sup><690></sup>Revelation 19:20):

*to the sides of the pit;* instead of being on the mount of the congregation in the sides of the north; another word for hell, the pit of corruption, and the bottomless pit. The Targum is,

“to the ends of the lake of the house of perdition;”

the place of everlasting destruction.

**Ver. 16.** *They that see thee,* &c.] These are the words of the dead, speaking of the living, who when they should see the carcass of the king of Babylon lying on the ground,

*shall narrowly look upon thee, [and] consider thee;* whether it is he or not, not knowing at first sight who he was, the alteration being so great; he that was but just now on his throne of glory, with all the ensigns of majesty about him, and on him, now cast to the earth, deprived of life, besmeared with blood, and so disfigured as scarcely to be known; these phrases are used to express the great change made in him, and in his state and condition:

*[saying];* scarce believing what they saw, and as wondering at the sudden and strange alteration, and yet in an insulting manner:

*[Is] this the man that made the earth to tremble*: the inhabitants of it, when they heard of his coming against them, with his numerous and conquering army, dreading that he would do to them as he had done to others, destroy their cities, rob them of their substance, put them to the sword, or carry them captive, or make them tributary:

*that did shake kingdoms*; depose their kings, and set up others; alter their constitution, change their form of government, and added their kingdoms to his own.

**Ver. 17.** *[That] made the world as a wilderness, &c.*] Both by destroying the inhabitants of it, and by laying waste cities, towns, villages, fields, vineyards, gardens, and all places improved and cultivated, wherever he came, as it follows:

*and destroyed the cities thereof*; as the Assyrian kings had done, some of which are mentioned in (<sup>23019</sup>Isaiah 10:9 37:11-13,18):

*[that] opened not the house of his prisoners*; the prison house, in, which they were held; or,

“the gate to his prisoners,”

as the Targum; or rather the words may be rendered, “that opened not to his prisoners”, that they might go “home”; or as Deuteronomy Dieu, in short, yet fully, expresses it, “that did not dismiss his prisoners home”; he not only cruelly and inhumanly put many to the sword, but such as surrendered, and were taken captives, he detained them in prison, and would not loose their bonds, but let them die there; which was an instance of great cruelty and inhumanity.

**Ver. 18.** *All the kings of the nations, &c.*] Of other nations, besides those he governed, and even of those whom he had subdued, at least their ancestors, the greatest part of them however; for the word “all” does not always signify every individual, though by the repetition of it, it here bids fair for such a sense, there being but very few, or scarce any exceptions to this observation; for, on some account or another, both good and bad kings are interred in great state:

*[even] all of them lie in glory*; in rich tombs and stately monuments, erected for the honour of them; and where they “sleep”, as the word

signifies, with their fathers, their ancestors, and are at rest, in the state of the dead, where they will continue to the resurrection:

*everyone in his own house*; or grave, (see <sup><1812></sup>Job 30:23) the same with his long home, (<sup><2115></sup>Ecclesiastes 12:5) or the house of his world: in reference to which, the Targum paraphrases it by the same phrase here; and though their graves were not in their dwelling houses or palaces, yet often near them, and in their own country, and were what had been erected, or caused to be erected by them, in their lifetime.

**Ver. 19.** *But thou art cast out of thy grave*, &c.] Or rather “from” it<sup>f273</sup>; that is, he was not suffered to be put into it, or to have a burial, as the following words show, at least not to be laid in the grave designed for him; though the Jews<sup>f274</sup>, who apply this to Nebuchadnezzar, have a fabulous story that he was taken out of his grave by his son, to confirm this prophecy; and which their commentators, Aben Ezra, Jarchi, Kimchi, and Abendana, tell in this manner: that when Nebuchadnezzar was driven from men, and was with the beasts of the field for seven years, the people made his son Evilmerodach king; but when Nebuchadnezzar came to his right mind, and returned to his palace at Babylon, and found his son upon the throne, he put him in prison, where he lay till Nebuchadnezzar died, when the people took him out to make him king; but he refused to be king, saying, he did not believe his father was dead; and that if he should come again, as before, and find him, he would kill him; upon which they took him out of his grave, to show him that he was dead: but the sense here is not that the king of Babylon should be taken out of his grave, after he was laid in it, but that he should be hindered from being put into it; which very likely was the case of Belshazzar.

*Like an abominable branch*; cut off from a tree as useless and hurtful, and cast upon the ground, where it lies and rots, and is good for nothing, neither for fuel, nor anything else, but is neglected and despised of all:

*[and as] the raiment of those that are slain*; in battle, which being rolled in blood, nobody cares to take up and wear, nor even touch; for such persons were accounted unclean by the ceremonial law, and by the touch of them uncleanness was contracted; and perhaps with a view to this the simile is used, to express the very mean and abject condition this monarch should be in:

*thrust through with a sword*; which was added for explanation sake, to show in which way the persons were slain whose raiment is referred to; the clothes of such being stained with blood, when those that died by other means might not have their raiment so defiled. The word <sup>f275</sup> rendered “thrust through”, is only used in this place, and in (<sup><0457></sup>Genesis 45:17) where it is rendered “lade”, or put on a burden; but, as the several Jewish commentators before mentioned observe <sup>f276</sup>, in the Arabic language it signifies to pierce or thrust through with sword or spear, and so it is used in the Arabic version of (<sup><488></sup>John 19:34,37):

*that go down to the stones of the pit*; into which dead bodies after a battle are usually cast, and which have often stones at the bottom; and into which being cast, stones are also thrown over them:

*as a carcass trodden underfoot*; which is frequently the case of those that fall in battle; and very probably was the case of Belshazzar, when slain by the Chaldeans, whose body in a tumult might be neglected and trodden upon, and afterwards have no other burial than that of a common soldier in a pit; and instead of having a sepulchral monument erected over him, as kings used to have, had nothing but a heap of stones thrown upon him.

**Ver. 20.** *Thou shall not be joined with them in burial*, &c.] The kings before mentioned; not that the sense is that he should not be interred in the same place they were, or lie in the same stately monuments they did, for that was never designed by him or others; but that he should not be buried in like manner, be embalmed as they, or have odours burned for him, or lie in such state and pomp, or have a “pyramid” or “mausoleum”, or any rich monument, erected over him; unless this can be understood of his ancestors, the kings that were before him; and the sense be, that he should not have a burial with the kings of Babylon, or be interred where they were, but, as before said, should be cast out, or be kept from the place of sepulture. The Targum is,

“thou shall not be as one of them in the grave;”

shall not be like them, or equal to them, in the glory and pomp of a funeral, not having the same funeral rites; obsequies, and ornaments they have had. So the whore of Rome shall have no funeral, but the kings of the earth will eat her flesh, and burn her with fire (<sup><6716></sup>Revelation 17:16),

*because thou hast destroyed thy land*; not only other lands and nations, but also his own, and the inhabitants of it, by his tyrannical government, by

levies and exactions, by mulcts and fines, on various pretences: or, “hast corrupted, thy land”<sup>f277</sup>; which phrase is used of mystical Babylon, (~~661D~~ Revelation 19:2) see also (~~661B~~ Revelation 11:18) whose land or earth is the whole Romish jurisdiction, corrupted by her idolatries, and wasted and destroyed by the various methods used to drain away the substance thereof:

*[and] slain thy people*; put them to death at pleasure, without any just cause, for trifling matters; which is often done by arbitrary princes. Jarchi and Kimchi apply this to Nebuchadnezzar’s slaying the wise men of Babylon, because they could not tell him his dream, and the interpretation of it. It is true of antichrist slaying such, that would not worship his image, and receive his mark, (~~6630~~ Revelation 13:10,15).

*The seed of evildoers shall never be renowned*; or, “not for ever”; though they may have a name, and be very famous for a while, yet not always; in process of time their honour is laid in the dust; or, “shall not be called for ever”<sup>f278</sup>; their name and their memory shall not always last; their name shall be cut off, and their memory shall rot; they shall have none to keep up their name, and they shall not be spoken of with respect; such a seed of evildoers were Belshazzar and his family, who descended from Nebuchadnezzar and Evilmerodach, and were at once extinct, as follows:

**Ver. 21.** *Prepare slaughter for his children*, &c.] These words are directed to the Medes and Persians, to prepare instruments of slaughter, and make use of them; and prepare themselves for the slaughter of the whole royal family, Belshazzar and all his children. So it is threatened to Jezebel, or the Romish antichrist, that all her children should be killed with death, (~~6623~~ Revelation 2:23):

*for the iniquity of their fathers*; they imitating and following them in their sins, partaking of them, and filling up the measure of their iniquities:

*that they do not rise, nor possess the land*; stand up and succeed him in the government of the land, as their inheritance:

*nor fill the face of the world with cities*; as their ancestors had done, which were built by them to perpetuate their name and glory, and to keep the nations in awe subdued by them. The Targum renders it, “with enemies”; which is followed by Aben Ezra, Jarchi, and Kimchi; and so the Septuagint, Syriac, and Arabic versions, “with wars”; to the great disturbance of the

peace of the world, and to the disquietude of the inhabitants of it; which is a great plague to the world, and a judgment in it.

**Ver. 22.** *For I will rise up against them, saith the Lord of hosts, &c.*] That is, against the children of the Babylonish monarch; and therefore they shall not rise and possess the earth, and disturb it, since he who is the Lord of armies in heaven and earth, and has all power in both worlds, and has everything at his beck and command, will rise up, who seemed, as it were, asleep, and unconcerned about the affairs of this world, and will set himself against them, and exert his power in their destruction:

*and cut off from Babylon;* the king of Babylon, and the inhabitants of it:

*the name;* not of the city, which is mentioned long after, and still is; but of the king and his family:

*and remnant;* his flesh, or those that were akin to him, as Kimchi interprets it:

*and son, and nephew;* his son, and son's son as the Targum, and after that other Jewish writers; the whole family was destroyed with Belshazzar, after whom none of that race was ever heard of any more.

**Ver. 23.** *I will also make it a possession for the bittern, &c.*] Instead of being possessed by any of the family of the king of Babylon. The "bittern" is a kind of water fowl, which, by putting its bill into mire, or a broken reed, is said to make a most horrible noise. Some think the "owl" is meant, which dwells in desolate and ruinous places; and others take it to be the "ospray", a sort of eagle that preys upon fish and ducks; according to Kimchi, the "tortoise" is meant; some will have it that the "beaver" or castor is intended; Jarchi understands it of the porcupine or "hedgehog"; and in the Arabic language this creature is called "kunphud", which is pretty near the Hebrew word "kippod", here used; to which Bochartus agrees; but, whatever creature is meant, the design is to show that Babylon should not be inhabited by men, but by birds or beasts of prey, or noxious animals; and so mystical Babylon is said to be a cage of every unclean and hateful bird, (~~668D~~ Revelation 18:2):

*and pools of water;* Babylon being situated in a marshy ground, and by the river Euphrates; and when that river was turned by Cyrus<sup>f279</sup>, and afterwards its banks neglected, in course of time the water overflowed the



place where the city was, and all about it, and so easily came to be what is here predicted it should; (see <sup><fr82></sup>Revelation 18:21):

*and I will sweep it with the besom of destruction, saith the Lord of hosts;* and so clear it at once of all its inhabitants, wealth, and riches, and entirely remove its large walls and stately buildings, no more to be seen, just as a house is swept clean of all its dust; intimating, that this superb city, and all belonging to it, should be reduced to dust, and be as easily swept away as dust is with a besom. The word for “sweep”, and a “besom”, is only used in this place, and has this signification in the Arabic language; it is said in the Talmud<sup>f280</sup>, that the Rabbins knew not the meaning of this word, till they heard an Arabian girl say to her fellow servant,

“take this besom, and sweep the house.”

expressing the word here used.

**Ver. 24.** *The Lord of hosts hath sworn, saying, &c.*] The Septuagint only read, “these things saith the Lord of hosts”; for, as Kimchi on the place observes, his word is his oath; but for the comfort of his people, and for the confirmation either of the prophecies concerning the fall of Babylon, or of the following concerning the destruction of the Assyrian monarchy, or both, he adds his oath to his word, to show that the sentence passed in his mind, and now expressed, was irrevocable:

*surely as I have thought, so shall it come to pass;* as he had shaped and schemed it, and drew the form and image in his own mind, or fixed and settled it there, so should it be done in due time, as every thing is that is determined by the Lord; and this shows that nothing is casual, or comes by chance, but everything as it is purposed of God; and that as everything comes to pass which he has resolved, so every such resolution proceeds from thought, and is the produce of the highest wisdom and prudence:

*and as I have purposed, so it shall stand;* or “counselled”<sup>f281</sup>; within himself, for he does all things according to the counsel of his will; and which always stands firm, sure, and unalterable, let what devices soever be in the heart of man.

**Ver. 25.** *That I will break the Assyrian in my land, &c.*] This was his thought, counsel, purpose, and decree; which must be understood either of the king of Babylon, as before, called the Assyrian; as the king of Babylon seems to be called the king of Assyria in (<sup><fr81></sup>2 Chronicles 33:11

~~(1012)~~ Nehemiah 9:32), but then his destruction was not in the land of Israel, or on the mountains of Judea, as is here predicted; or rather, therefore, this is a new prophecy, or a return to what is foretold in the tenth chapter (~~(2301)~~ Isaiah 10:1-34) concerning Sennacherib and his army, and the destruction of it; which, coming to pass long before the destruction of Babylon, is mentioned for the comfort of God's people, as a pledge and assurance of the latter: though some think that it was now past, and is observed to strengthen the faith of the Jews, with respect to the preceding prediction, and read the words thus, as "in breaking the Assyrian in my land"; and then the sense is, what I have thought, purposed, and sworn to, to come to pass, concerning the fall of Babylon, shall as surely be accomplished, and you may depend upon it, as I have broke the Assyrian army in my land before your eyes, of which ye yourselves are witnesses. Some think that Gog and Magog are intended by the Assyrian, of whom it is predicted that they should fall upon the mountains of Israel, as here, (~~(2304)~~ Ezekiel 39:4) it may be, that as the king of Babylon was a type of the Romish antichrist in the preceding prophecy, the Assyrian here may represent the Turks, who now possess the land of Israel, and shall be destroyed:

*and upon my mountains tread him under foot*; the mountainous part of Judea, particularly the mountains which were round about Jerusalem, where the Assyrian army under Sennacherib was, when besieged by him, and where they fell and were trodden under foot; and now the Lord may be said to break the Assyrian troops, and trample upon them, because it was not only done according to his will, but without the use of men, by an angel that was sent immediately from heaven, and destroyed the whole host, (~~(1285)~~ 2 Kings 19:35):

*there shall his yoke depart from off them, and his burden depart from off their shoulders*: meaning, that hereby the siege of Jerusalem would be broken up, and the city rid of such a troublesome enemy; and the parts adjacent eased of the burden of having such a numerous army quartered upon them; and the whole land freed from the subjection of this monarch, and from paying tribute to him. The same is said in (~~(2307)~~ Isaiah 10:27). This, in the Talmud<sup>f282</sup>, is interpreted of Sennacherib.

**Ver. 26.** *This [is] the purpose that is purposed upon the whole earth, &c*] Or, "counsel that is counselled". The Targum is,

"all the inhabitants of the earth;"

and the Septuagint version, “the whole world”, meaning the Assyrian empire, and all states depending on it; as the Roman empire is called, (<sup><4011></sup>Luke 2:1) for this purpose respects not the end of the world, and the judgment of it at the last day, as some have thought; but the preceding prophecy, purpose, or counsel, concerning breaking and trampling under foot the Assyrians, and delivering the Jews from subjection to them:

*and this [is] the hand that is stretched out upon all the nations*; of which the Assyrian army consisted, or which made up the Assyrian monarchy, or depended on it, and fell with it. “Purpose” denotes the counsel, will, and decree of God, about this business; and “hand” the execution of it. The Targum renders it “power”; so “hand” and “counsel” go together in (<sup><4013></sup>Acts 4:28). The Targum is

“on all kingdoms.”

**Ver. 27.** *For the Lord of hosts hath purposed, &c.*] What is before declared, the fall of Babylon, and the destruction of the Assyrian, and everything else that comes to pass in this world; there is nothing comes to pass but he has purposed, and everything he has purposed does come to pass:

*and who shall disannul [it]?* not the most powerful monarch, or most powerful armies, or the most refined councils of men, or the greatest politicians on earth:

*and his hand [is] stretched out, and who shall turn it back?* or aside, from giving the blow it is designed to give; no power on earth is equal to it.

**Ver. 28.** *In the year that King Ahaz died was this burden.*] The following heavy prophecy, concerning the destruction of the Philistines; whether it was delivered out before or after his death is not certain. Here some begin the “fifteenth” chapter (<sup><2151></sup>Isaiah 15:1), and not improperly; henceforward prophecies are delivered out under another reign, as before under Uzziah, Jotham, and Ahaz, now under Hezekiah. This, according to Bishop Usher, was A. M. 3278 and before the Christian era 726.

**Ver. 29.** *Rejoice not thou, whole Palestina, &c.*] The land of the Philistines; the inhabitants of Palestine are meant, who rejoiced at the death of Uzziah, who was too powerful for them, and during the reign of Ahaz, of whom they had the better; and, now he was dead, they hoped things would still be more favourable to them, since a young prince, Hezekiah,

succeeded him; but they would find, by sad experience, that they had no occasion to rejoice in these changes: “whole Palestine” is mentioned, because it was divided into five districts or lordships, over which there were five lords, (<sup><0613></sup>Joshua 13:3) (<sup><006></sup>1 Samuel 6:4) and as they were all rejoicing in their late successes in Ahaz’s time, and in hopes of still greater, so they would all suffer in the calamity hereafter threatened:

*because the rod of him that smote thee is broken:* meaning not Ahaz, for he did not smite the Philistines, but was smitten by them, for they invaded his country, and took many of his cities; (see <sup><1438></sup>2 Chronicles 28:18) but rather Uzziah, who broke down the walls of their cities, and built others, (<sup><1416></sup>2 Chronicles 26:6,7) wherefore they rejoiced at his death; and their joy continued during the reigns of Jotham and Ahaz, and was increased at the death of Ahaz, a new and young king being placed on the throne. Some understand this of the breaking of the Assyrian, the rod of God’s anger, (<sup><2145></sup>Isaiah 14:25) by whom the Philistines had been smitten, and therefore rejoiced at his ruin; and to this the Targum seems to incline, paraphrasing it thus,

“because the government is broken, whom ye served.”

Such that interpret in this way, by the “serpent” after mentioned understand Tilgathpilneser king of Assyria, whose successors were more troublesome to the Philistines than he; and by the “cockatrice” Sennacherib; and by the “fiery flying serpent” Nebuchadnezzar. Cocceius thinks that the sense of the prophecy is, that the Philistines should not rejoice at the sceptre being taken away from the Jews, and they being carried captive into Babylon, since it would not be to their advantage; for after Nebuchadnezzar and his sons, meant by the “serpent”, should come the Medes and Persians, signified by the “cockatrice”: and after them the Macedonians or Greeks, designed by the “flying fiery serpent”, under Alexander, who should “kill” their “root”, take Tyre their metropolis, at the siege of which was a famine; and then “slay [their] remnant”, the city of Gaza, the last of their cities, whose inhabitants he slew; but the first sense of the prophecy, as it is most common, so most easy and natural:

*for out of the serpent’s root shall come forth a cockatrice:* that is, from the posterity, of Uzziah king of Judah, who greatly annoyed the Philistines, for which reason he is compared to a “serpent”, should arise Hezekiah compared to a “cockatrice”, because he would be, and he was, more harmful and distressing to them; (see <sup><1288></sup>2 Kings 18:8):

*and his fruit [shall be] a fiery flying serpent;* not the fruit of the cockatrice, but of the serpent; and intends the same as before, Hezekiah, likened to such a creature, because of the fury and swiftness with which he was to come, and did come, against the Philistines, and the hurt he did to them: the “serpent” to which he is compared is called “fiery”, or “burning”, because it inflames where it bites; of which (see <sup>4216</sup>Numbers 21:6) and “flying”, not because it has wings, though some serpents are said to have them; but because, when it leaps or darts upon a man, it is with such swiftness, that it seems to fly; the serpent called “acontias”, or “serpens jaculus”, is here alluded to. The Targum applies the passage to the Messiah, thus,

“for out of the children’s children of Jesse shall come forth the Messiah, and his works shall be among you as a flying serpent.”

**Ver. 30.** *And the firstborn of the poor shall feed,* &c.] That is, the Jews, who were brought very low in the times of Ahaz, reduced to the greatest straits and difficulties; for so the word “firstborn” may signify the chief, or those who were of all the poorest, and in the greatest distress; these, in the times of Hezekiah, shall enjoy abundance of good things, and under his gentle government shall feed like a flock of sheep in good pastures; this signifying, that though he should be like a serpent, harmful to his enemies, yet should be kind and tender unto, and take great care of his own subjects, and under whom they should have great plenty and prosperity:

*and the needy shall lie down in safety;* like a flock of sheep, secure from beasts of prey, under the care of a faithful and vigilant shepherd; this shows that the Jews should not only have plenty of good things, but should live in the greatest security, without fear of any enemy, or danger from them:

*and I will kill thy root with famine;* this is said to Palestine, compared to a tree, whose root is dried up for want of moisture, and so dies; and the meaning is, that a sore famine should rage in their country, and utterly destroy them:

*and he shall slay thy remnant:* that is, Hezekiah should slay with the sword those that were left of the famine.

**Ver. 31.** *Howl, O gate,* &c.] Or gates of the cities of Palestine; the magistrates that sat there to execute judgment, or the people that passed through there; or because now obliged to open to their enemies; wherefore, instead of rejoicing, they are called to howling:

*cry, O city*; or cities, the several cities of the land, as well as their chief, because of the destruction coming upon them. The Targum is,

“howl over thy gates, and cry over thy cities;”

or concerning them:

*thou, whole Palestina, [art] dissolved*; or “melted”; through fear of enemies coming upon them; or it may design the entire overthrow and dissolution of their state;

*for there shall come from the north a smoke*; a numerous army, raising a dust like smoke as they move along, and coming with great “swiftness”, and very annoying. Some understand this of the Chaldean army under Nebuchadnezzar coming from Babylon, which lay north of Judea; so Aben Ezra; to which agrees (<sup>2470E</sup>Jeremiah 47:1,2) but most interpret it of Hezekiah’s army, which came from Judea: which, Kimchi says, lay north to the land of the Philistines. Cocceius is of opinion that the Roman army is here meant, which came from the north against Judea, called whole Palestine; which country came into the hands of the Jews after the taking of Tyre and Gaza by the Greeks, and therefore the sanhedrim, which sat in the gate, and the city of Jerusalem, are called upon to howl and cry. But the first of these senses seems best, since the utter destruction of Palestine was by the Chaldean army under Nebuchadnezzar; and so the prophecy from the time of Hezekiah, with which it begins, is carried on unto the entire dissolution of this country by the Babylonians.

*And none [shall be] alone in his appointed times*; when the times appointed are come, for the gathering, mustering, and marching of the army, whether Hezekiah’s or the Chaldean, none shall stay at home; all will voluntarily and cheerfully flock unto it, and enlist themselves; nor will they separate or stray from it, but march on unanimously, and courageously engage the enemy, till the victory is obtained. Aben Ezra understands this of the Philistines, that they should not be able to abide alone in their palaces and houses, because of the smoke that should come in unto them.

**Ver. 32.** *What shall [one] then answer the messengers of the nation?* &c.] Or nations, of any of the nations. Not the messengers sent to Hezekiah, (<sup>2390E</sup>Isaiah 39:1) but rather such as were sent to him, to congratulate him upon his victory over the Philistines; or any others that were sent, and came from other nations, that inquired about these matters, and the answer returned is,

*That the Lord hath founded Zion*; and not Hezekiah; he had given his people victory over their enemies, and protected, defended, and established them, and therefore ought to have all the glory:

*and the poor of his people shall trust in it*; or, “betake themselves to it”; as to a place of safety, being founded by the Lord, and under his protection. So the church of God, which often goes by the name of Zion in Scripture, is of his founding; he has laid Christ as the foundation of it, and such as are sensible of their spiritual poverty, misery, and danger, trust in him; not in Zion, but in the foundation God has laid in Zion, or built his church upon.

# CHAPTER 15

## INTRODUCTION TO ISAIAH 15

This chapter is a prophecy of the destruction of the Moabites; two of their principal cities are mentioned as made desolate, (<sup>23151</sup>Isaiah 15:1) the inhabitants in divers places are represented as weeping and mourning, and showing various signs of it, (<sup>23152,3</sup>Isaiah 15:2,3) yea, not only the common people, but the armed soldiers also, (<sup>23154</sup>Isaiah 15:4) nay, even the prophet himself, (<sup>23155</sup>Isaiah 15:5) the reasons of which were the great drought, so that there were no grass, nor green thing, (<sup>23156</sup>Isaiah 15:6) the carrying away of their good things, either by themselves or others, (<sup>23157</sup>Isaiah 15:7) the flight and cry of the people to the very borders of the land, (<sup>23158</sup>Isaiah 15:8) and the great effusion of blood, (<sup>23159</sup>Isaiah 15:9).

**Ver. 1.** *The burden of Moab*, &c.] A heavy, grievous prophecy, concerning the destruction of Moab. The Targum is,

“the burden of the cup of cursing, to give Moab to drink.”

This seems to respect the destruction of it by Nebuchadnezzar, which is prophesied of in (<sup>2481</sup>Jeremiah 48:1-22) for that which was to be within three years, (<sup>23164</sup>Isaiah 16:14) looks like another and distinct prophecy from this; though some think this was accomplished before the times of Nebuchadnezzar, either by Shalmaneser king of Assyria, some time before the captivity of the ten tribes, as Vitringa and others; or by Sennacherib, after the invasion of Judea, so Jarchi.

*Because in the night Ar of Moab is laid waste, [and] brought to silence;* this was a chief city in Moab, perhaps the metropolis of it; (see <sup>0228</sup>Numbers 21:28 <sup>0619</sup>Deuteronomy 2:9,18). Kimchi conjectures it to be the same with Aroer, which was by the brink of the river Arnon, (<sup>0623</sup>Deuteronomy 2:36) (<sup>0612</sup>Deuteronomy 3:12) and is mentioned with Dibon, as this, in (<sup>0624</sup>Numbers 32:34) of which notice is taken, and not of Ar, in (<sup>2489</sup>Jeremiah 48:19,20). Some versions take Ar to signify a “city”, and render it, “the city of Moab”, without naming what city it was; and the Targum calls it by another name, Lahajath; but, be it what city it will, it was destroyed in the night; in such a night, as Kimchi interprets it; in the



space of a night, very suddenly, when the inhabitants of it were asleep and secure, and had no notice of danger; and so the Targum adds,

“and they were asleep.”

Some have thought this circumstance is mentioned with a view to the night work, that work of darkness of Lot and his daughter, which gave rise to Moab; however, in a night this city became desolate, being taken and plundered, and its inhabitants put to the sword, and so reduced to silence; though the last word may as well be rendered “cut off”<sup>f283</sup>, utterly destroyed, being burnt or pulled down; two words are made use of, to denote the utter destruction of it:

*because in the night Kir of Moab is laid waste, [and] brought to silence;* either in the same night, or rather in another. Kir, another city of Moab, met with the same fate as Ar. This is called Kirhareseth, and Kirhareth, in (<sup>2967</sup>Isaiah 16:7,11) and so Kirheres in (<sup>2483</sup>Jeremiah 48:31,36) called Kir of Moab, to distinguish it from Kir in Assyria, (Amos 1:5 <sup>1268</sup>2 Kings 16:9) and Kir in Media, (<sup>2326</sup>Isaiah 22:6).

**Ver. 2.** *He is gone up to Bajith, &c.]* That is, Moab; the king or people of Moab, particularly the inhabitants of the above cities. Bajith signifies house; and here a house of idolatry, as Kimchi interprets it; it was an idol’s temple, very likely the temple of their god Chemosh, the same which is called Bethbaalmeon, (<sup>637</sup>Joshua 13:17) “the house of Baal’s habitation”, and is mentioned with Dibon and Bamoth, as here; hither the Moabites went in their distress, to lament their case, ask advice, make supplication, and offer sacrifice:

*and to Dibon, the high places, to weep;* Dibon was another city of Moab, (<sup>923</sup>Numbers 21:30) where probably were high places for idolatrous worship, and from whence it might have the name of Dibonhabbamoth, as it may be here called; or since there was such a place in Moab as Bamoth, here rendered “high places”, it may be taken for a proper name of a place, (<sup>923</sup>Numbers 21:20) and the rather, since mention is made of Bamothbaal along with Dibon, and as distinct from it, (<sup>637</sup>Joshua 13:17) and Jarchi interprets the words thus,

“and the men of Dibon went up to Bamoth to weep.”

Kimchi takes all three to be places of idolatrous worship, and which is not unlikely.

*Moab shall howl over Nebo, and over Medeba*; two cities in the land of Moab, now taken, plundered, and destroyed; the former of these, Nebo, had its name either from the Hebrew word *abn*, “naba”, to prophesy, because of the prophecies or oracles which is thought were delivered here from the Heathen priests, as from their deities; and among the Chaldeans there was a god of this name, (<sup><2340></sup>Isaiah 46:1) or from the Arabic word “naba”<sup>f284</sup>, to be eminent, and so had its name from its height; near to it was a mountain of the same name, where Moses had a view of the land of Canaan, and died, (<sup><4524></sup>Deuteronomy 32:49,50 <sup><4524></sup>34:1) of this city (see <sup><4633></sup>Numbers 32:3,38 <sup><2481></sup>Jeremiah 48:1,22). Jerom says<sup>f285</sup>, that in his time a desert place called Naba was showed, eight miles distant from the city Ebus (Heshbon, (<sup><2350></sup>Isaiah 15:4)) to the south. The latter of these, Medeba, is mentioned in (<sup><4633></sup>Numbers 21:30 <sup><4636></sup>Joshua 13:16) this city is by Ptolemy<sup>f286</sup> called Medava. Josephus<sup>f287</sup> speaks of it as a city of Moab, in the times of Alexander and Hyrcanus; so that if it was now destroyed, it was built again: and Jerom<sup>f288</sup> says of it, that in his days it was a city of Arabia, retaining its ancient name, near Esebon, or Heshbon.

*On all their heads [shall be] baldness*; that is, on the heads of the Moabites, especially the inhabitants of these cities that survived the destruction, who through sorrow and distress, and as a token of mourning, tore off the hair of their heads, which caused baldness, or else shaved it:

*[and] every beard cut off*; with a razor, which makes it probable that the hair of the head was tore off; both these used to be done as signs of mourning and lamentation, even shaving of the head and beard, (<sup><3011></sup>Job 1:20 <sup><3072></sup>Jeremiah 7:29 <sup><3078></sup>Ezekiel 7:18 <sup><4216></sup>Leviticus 21:5).

**Ver. 3.** *In their streets they shall girt themselves with sackcloth*, &c.] Instead of their fine clothes, with which they had used to deck themselves, being a very proud people; (see <sup><2346></sup>Isaiah 16:6) this was usual in times of distress on any account, as well as a token of mourning for the dead; (see <sup><2008></sup>Joel 1:8,13). The word for “streets” might be rendered “villages”, as distinct from cities, that were “without” the walls of the cities, though adjacent to them; and the rather, seeing mention is made of streets afterwards:

*on the tops of their houses*; which were made flat, as the houses of the Jews were, on which were battlements, (<sup><4528></sup>Deuteronomy 22:8) hither they went for safety from their enemies, or to see if they could spy the enemy,

or any that could assist them, and deliver them; or rather, hither they went for devotion, to pray to their gods for help; for here it was usual to have altars erected, to burn incense on to their deities; (see <sup><123D></sup>2 Kings 23:12 <sup><4913></sup>Jeremiah 19:13 <sup><3005></sup>Zephaniah 1:5) and in such places the people of God were wont to pray, (<sup><440D></sup>Acts 10:9):

*and in their streets*; publicly, as well as privately, where they ran up and down to get from the enemy, and save themselves:

*everyone shall howl, weeping abundantly*: or, “descending with weeping”: the tears running down his cheeks in great abundance, so that his whole body was as it were watered with them; or the meaning may be, that everyone that went up to the temples of the idols, and to the high places, (<sup><231D></sup>Isaiah 15:2) or to the roofs of the houses, as here, to pray the assistance of their gods, should come down weeping and howling, having no success.

**Ver. 4.** *And Heshbon shall cry, and Elealeh, &c.*] Two other cities in the land of Moab. The first of these was the city of Sihon king of the Amorites, who took it from the Moabites, (<sup><0225></sup>Numbers 21:25-30) it came into the hands of the Reubenites, (<sup><041B></sup>Numbers 32:3,37) and afterwards was again possessed by the Moabites, (<sup><248D></sup>Jeremiah 48:2,34,45). Josephus <sup>f289</sup> calls it Essebon, and mentions it among the cities of Moab; it goes by the name of Esbuta in Ptolemy <sup>f290</sup>; and is called Ebus by Jerom <sup>f291</sup>, who says it was a famous city of Arabia in his time, in the mountains over against Jericho, twenty miles distant from Jordan; hence we read of the Arabian Esbonites in Pliny <sup>f292</sup>. Elealeh was another city of Moab, very near to Heshbon and frequently mentioned with it, (<sup><231D></sup>Isaiah 16:9 <sup><041B></sup>Numbers 32:3,37 <sup><248D></sup>Jeremiah 48:34). Jerom says <sup>f293</sup> that in his time it was a large village, a mile from Ebus, or Heshbon. By these two places are meant the inhabitants of them, as the Targum paraphrases it, who cried for and lamented the desolation that was coming, or was come upon them:

*their voice shall be heard [even] unto Jahaz*; sometimes called Jahazah, (<sup><043B></sup>Joshua 13:18 21:36 <sup><248D></sup>Jeremiah 48:21) it was a frontier town, at the utmost borders of the land, (<sup><0213></sup>Numbers 21:23 <sup><1812></sup>Deuteronomy 2:32) hence the cry of the inhabitants of the above cities is said to reach to it, which expresses the utter destruction that should be made; (see <sup><248D></sup>Jeremiah 48:34) this is thought to be the same place Ptolemy <sup>f294</sup> calls Ziza. Jerom <sup>f295</sup> calls it Jazza, as it is in the Septuagint here, and says that in his time it was shown between Medaba and Deblathai.

*Therefore the armed soldiers of Moab shall cry out*; not as when they go to battle, with courage and cheerfulness, as some have thought; but through fear, and as in great terror and distress; and so it signifies, that not only the weak and unarmed inhabitants, men and women, should be in the utmost confusion and consternation, but the soldiers that should fight for them, and defend them; who were accoutred, or “harnessed”, as the word signifies, and were “girt” and prepared for war, as the Targum renders it; even these would be dispirited, and have no heart to fight, but lament their sad case:

*his life shall be grievous to everyone*; the life of every Moabite would be a burden to him; he would choose death rather than life; so great the calamity: or the life of every soldier; or “his soul shall cry out”, grieve or mourn for “himself”<sup>f296</sup>; for his own unhappy case; he shall only be concerned for himself, how to save himself, or make his escape; having none for others, for whose defence he was set, and for whom he was to fight; but would have no concern for his king or country, only for himself.

**Ver. 5.** *My heart shall cry out for Moab*, &c.] These seem to be the words of the prophet, pitying them as they were fellow creatures, though enemies; which shows humanity in him, and signifies that their calamities were very great, that a stranger should be concerned for them, and such to whom they had been troublesome; so Jarchi understands it, who observes the difference between the true and false prophet, particularly between Isaiah and Balaam; but others, as Kimchi, interpret it of the Moabites themselves, everyone expressing their concern for the desolation of their country; and so the Targum,

“the Moabites shall say in their hearts:”

*his fugitives [shall flee] unto Zoar*; a city where Lot fled to, when he came out of Sodom, to which it is thought the allusion is, (see <sup><192></sup>Genesis 19:20,22) the meaning seems to be, that those that escaped out of the above cities, when taken and destroyed, should flee hither for safety: the words may be supplied thus, “his fugitives” shall cry out “unto Zoar”; that is, those that flee from other places shall cry so loud as they go along, that their cry shall be heard unto Zoar, (<sup><383></sup>Jeremiah 48:34):

*an heifer of three years old*; which is not to be understood of Zoar in particular, or of the country of Moab in general, comparable to such an heifer for fatness, strength, beauty, and lasciviousness; but of the cry of the

fugitives, that should be very loud and clamorous, like the lowing of an ox, or an heifer in its full strength, which is heard a great way; (see <sup><408></sup>1 Samuel 6:9,12 <sup><248></sup>Jeremiah 48:34). Dr. Lightfoot<sup>f297</sup> conjectures that “Eglath Shelishiah”, translated an heifer of three years old, is the proper name of a place; and observes, that there was another place in this country called Eneglaim, (<sup><347></sup>Ezekiel 47:10) which being of the dual number, shows that there were two Egels, in reference to which this may be called the “third” Eglath; and so the words may be rendered, “his fugitives shall flee unto Zoar, unto the third Eglath”; and he further conjectures, that this may be the Necla of Ptolemy<sup>f298</sup>, mentioned by him in Arabia Petraea, along with Zoara; and also to be the Agella of Josephus<sup>f299</sup>, reckoned with Zoara and Oronai, and other cities of Moab:

*for by the mounting up of Luhith with weeping shall they go it up*; which seems to have been a very high place, and the ascent to it very great; and as the Moabites went up it, whither they might go for safety, they should weep greatly, thinking of their houses and riches they had left to the plunder of the enemy, and the danger of their lives they were still in. This place is thought by some to be the same with the Lysa of Ptolemy<sup>f300</sup>; Josephus<sup>f301</sup> calls it Lyssa; Jerom<sup>f302</sup> says in his time it was a village between Areopolis and Zoara, and went by the name of Luitha; it is mentioned in (<sup><248></sup>Jeremiah 48:5):

*for in the way of Horonaim they shall raise up a cry of destruction*; of Moab, and the several cities of it; or “of breaking”, of breaking down of walls and of houses. The Targum is,

“the cry of the broken (or conquered) in battle;”

whose bones are broken, or however their strength, so that they are obliged to surrender; or a “broken cry”, such as is made when there is a multitude of people together, and in great distress. The word Horonaim is of the dual number, and signifies two Horons, the upper and the lower, as say Kimchi and Ben Melech; which is true of Bethhoron, if that was the same place with this, (<sup><668></sup>Joshua 16:3,5). By Josephus<sup>f303</sup> it is called Oronas and Oronae; it is taken by some to be the Avara of Ptolemy<sup>f304</sup>; it seems, by the Targum, that as Luhith was a very high place, this lay low, since it renders it,

“in the descent of Horonaim;”

to which its name agrees, which signifies caverns; and mention is made of Bethhoron in the valley, along with Bethnimrah<sup>f305</sup>.

**Ver. 6.** *For the waters of Nimrim shall be desolate, &c.*] Or dried up, through a great drought that should come upon the land at this time; or being defiled with the blood of the slain, as Jarchi: it may denote the well watered pastures about Nimrim, that should become the forage of the enemy, and be trodden under foot by its army, or be forsaken by the proprietors of them. Josephus<sup>f306</sup> speaks of fountains of hot water springing up in the country of Peraea, where Nimrim was, of a different taste, some bitter, and others sweet; which, Dr. Lightfoot<sup>f307</sup> suggests, might be these waters of Nimrim; and, according to the Jerusalem Talmud<sup>f308</sup>, Bethnimrah was in that part of the country which was called the valley, and so was very fruitful with springs of water. The word is in the plural number, and may design more places of the same name; and we read of Nimrah and Bethnimrah, (<sup>-0818B</sup>Numbers 32:3,36). Jerom<sup>f309</sup> calls it Nemra, and says it was a large village in his time; it seems to have its name from panthers or leopards, of which there might be many in these parts:

*for the hay is withered away, the grass faileth, there is no green thing;* by which it seems that the desolation spoken of was not merely through the forage and trampling of the enemy's army, but by a drought.

**Ver. 7.** *Therefore the abundance they have gotten, and that which they have laid up, &c.*] The great substance which the Moabites had got, and hoarded up:

*shall they carry away to the brook of the willows;* either the Moabites should carry their substance to some brook, it may be near Nimrim, where many willows grew, and cast it into the brook, or lay it by the brook side, in some private place, or under and among the willows, to preserve it from the enemy; or else the meaning is, that their enemies should take what they had with a great deal of labour got, and with a great deal of care had laid up, and carry it to the brook of the willows, some place without the city, and there divide it; or to the valley of the Arabians<sup>f310</sup>, as some render it, some part of Arabia lying between Moab and Babylon, whither they might carry it, in order to the conveyance of it into their own country at a proper time: it may be observed, that the country of Moab came after this into the hands of the Arabians; and, according to Jerom, the valley of Arabia lay in the way from Moab to Assyria; but it may be rendered "the valley of the willows", and design the land of Babylon, or Babylon itself, which was

built in a plain, or on a flat by the river Euphrates, out of which many canals and rivulets were cut and derived, near to which willows in great abundance grew; as they usually do in marshy and watery places; hence the Jews in Babylon are said to hang their harps upon the willows which were by its rivers; so Jarchi thinks the land of Babylon is meant, and compares it with (<sup>3D71</sup>Psalm 137:1,2) which sense is approved of by Bochart and Vitranga. The Septuagint version is,

“I will bring upon the valley the Arabians, and they shall take it;”

and the Targum is,

“their border, which is by the western sea, shall be taken from them.”

**Ver. 8.** *For the cry is gone found about the borders of Moab*, &c.] The cry of destruction and howling because of it; the places mentioned, as is observed by some, being upon the borders of the land. Heshbon was on the north east, Elealeh on the north west, Jahaz on the south west, Horonaim further west, Zoar the utmost west, and the places following seem to be upon the borders likewise:

*the howling thereof unto Eglaim*; which word signifies a border, and so the Arabic word Agalon; some take it to be the same with the brooks of Arnon, (<sup>0213</sup>Numbers 21:13,14) said so be the border of Moab:

*and the howling thereof unto Beerelim*; the same with Beer, (<sup>0216</sup>Numbers 21:16) called Beerelim, or “the well of the mighty ones”, being dug by the princes of Israel, (<sup>0218</sup>Numbers 21:18).

**Ver. 9.** *For the waters of Dimon shall be full of blood*, &c.] Of the slain, as the Targum adds. This was a river in the land of Moab, as say Jarchi and Kimchi; it had its name from the blood of the slain, Some take it to be the name of a city, and the same with Dibon, (<sup>2352</sup>Isaiah 15:2) but, because of the abundance of blood shed in it, got this new name; and the Vulgate Latin version here calls it Dibon; and the Syriac version Ribon; and the Arabic version Remmon:

*for I will bring more upon Dimon*; or “additions”<sup>f311</sup>, not merely add blood to the waters of the river, as Jarchi and Kimchi; but bring additional evils and plagues, as Aben Ezra. The Targum interprets it,

“the congregation of an army;”

but what these additions were are explained in the next clause:

*lions upon him that escapeth of Moab, and upon the remnant of the land;* or a “lion”<sup>f312</sup>; the meaning is, that such who escaped the sword should be destroyed by lions, or other beasts of prey, which was one of the Lord’s four judgments, (<sup>312</sup>Ezekiel 14:21). The Targum is,

“a king shall ascend with his army, and so spoil the remainder of their land;”

and Aben Ezra interprets it of the king of Assyria; and Jarchi of Nebuchadnezzar, who is called a lion, (<sup>2407</sup>Jeremiah 4:7) and the sense is thought to be this, that whom Sennacherib king of Assyria should leave, Nebuchadnezzar should destroy. The Septuagint and Arabic versions render the last clause, “the remnant of Adama”, a city of Moab; so Cocceius.



# CHAPTER 16

## INTRODUCTION TO ISAIAH 16

This chapter is a continuation of the prophecy against Moab; in which the prophet gives good advice, but in case of a haughty neglect of it, which he foresaw, threatens with ruin, and fixes a time for it. He advises the Moabites to pay their tribute to the king of Judah, or otherwise they should be turned out of their land, as a bird out of its nest, (<sup>2360B</sup>Isaiah 16:1,2) to protect, and not betray the people of the Jews that should flee to them, because of the Assyrian army, (<sup>2363B</sup>Isaiah 16:3,4) and for this end gives a great character of the king of Judah, and assures them of the stability of his kingdom, (<sup>2365B</sup>Isaiah 16:5) but for their pride, wrath, and lying, they are threatened with destruction, and are represented as howling under it, (<sup>2366B</sup>Isaiah 16:6,7) because of the spoil of their cities, vineyards, and fields, so that they have no harvest, nor vintage, nor gathering of summer fruits, or joy on these accounts, (<sup>2368B</sup>Isaiah 16:8-10) for which even the prophet expresses a concern, (<sup>2369B</sup>Isaiah 16:11) and after having observed the application of the Moabites to their gods without success, (<sup>2362B</sup>Isaiah 16:12) the chapter is closed with an assurance of the certain ruin of Moab, and of the time when it should be, (<sup>2363B</sup>Isaiah 16:13,14).

**Ver. 1.** *Send ye the lamb to the ruler of the land,* &c.] Or tribute, as the Targum rightly interprets it. The Moabites, being conquered by David, paid tribute to him, (<sup>1082B</sup>2 Samuel 8:2) and when the kingdom was divided in Rehoboam's time, the tribute was paid to the kings of Israel, which continued till the times of Ahab, when the Moabites rebelled, and refused to pay it, (<sup>1182B</sup>2 Kings 3:4,5) and this tribute, as appears from the passage now referred to, was paid in lambs and rams; which now they are bid to pay to the king of Judah, David's lawful heir and successor in his kingdom; who is supposed to be meant by the ruler of the land, that is, of the land of Judah, whose reigning king at this time was Hezekiah; but rather by "the ruler of the land" is meant the king of Moab, for the words may be rendered, more agreeably to the language and the accents, "send ye the lamb" (or lambs, the singular for the plural), "O ruler of the land"<sup>f313</sup>; though others, "send ye the lamb of the ruler of the land"<sup>f314</sup>; that is either,

O king of Moab send the tribute that is due; or ye people of the land send the tribute which your ruler owes to the king of Judah; so Jarchi understands it of the king of Moab: some indeed expound the ruler of the land of God himself, who is the Governor of the world; and take the sense to be, that the Moabites are bid to send a lamb, or lambs, for sacrifice, to the God of the whole earth, in order to appease him, and atone for their sins; which is said either seriously, as some think, this being to answer a good purpose, or ironically, as other's, it being now too late; but the sense given is the best: in the Talmud<sup>f315</sup> it is applied to Nebuchadnezzar, ruler of the land, who came to the mount of the daughter of Zion, by the way of rocks and mountains. The Targum applies it to the Messiah, paraphrasing it thus,

“they shall be bringing tributes to the Christ of Israel, who is strong over them.”

Jerom interprets it of Christ, the Lamb of God, the ruler of the world, or who was to be sacrificed to the ruler of the world; who descended from Ruth, the Moabitess, who he supposes is meant by the rock of the wilderness, as he renders the next clause:

*from Sela to the wilderness, unto the mount the daughter of Zion:*

according to Kimchi, and others, Sela was the chief city of the kingdom of Moab. The word signifies a rock; it is the same with Petra<sup>f316</sup>, the chief city of Arabia, and from whence Arabia Petraea had its name. Some take it to be Selah, the chief city of Edom, afterwards called Joktheel, (~~1247~~2 Kings 14:7) it was a frontier city, and lay upon the borders of Moab and Edom to the south; as the wilderness of Jordan was on the border of Moab to the north, and is thought to be here meant; or, according to Vitringa, the plains of Jericho, the same with the wilderness of Judea, where John the Baptist came preaching; which lay in the way from Sela or Petra, the chief city in Moab, unto Jerusalem. Strabo<sup>f317</sup> says of Petra, the metropolis of the Nabataeans, that it lies in a plain, surrounded with rocks and precipices, and within it fountains and gardens, and without it a large country, for the most part desert, especially towards Judea, and from hence it is a journey of three or four days to Jericho; and so the sense is, send the lambs, or the tribute, from Sela or Petra, the chief city of Moab; send them, I say, to the wilderness of Judea, or by the way of that, even to Mount Zion or Jerusalem, the metropolis of Judea, and the seat of the king of it.

**Ver. 2.** *For it shall be, &c.*] Or, “otherwise it shall be”<sup>f318</sup>; if ye do not pay this tribute:

*[that] as a wandering bird cast out of the nest:* or, “as a wandering bird, the nest sent out”: that is, as a bird that has forsaken its nest, and wanders about, and its young ones are turned out of the nest, scarcely fledged, and unable to shift for themselves, but flutter about here and there, trembling and frightened, (see <sup><3B></sup>Proverbs 26:2):

*[so] the daughters of Moab shall be at the fords of Arnon:* turned out of their houses, wandering up and down, not knowing where to go; unable to help themselves, and in the utmost fright and consternation, fleeing to the very borders of their land, as the fords of Arnon were, (see <sup><4213></sup>Numbers 21:13,14).

**Ver. 3.** *Take counsel, execute judgment, &c.*] This refers either to what goes before, that they would take the counsel given, and do that which was just and right, by paying tribute to the king of Judah; or to what follows, that they would enter into a consultation, the king of Moab with his nobles, and resolve upon what was right, and do it, by protecting and harbouring the distressed Jews, who would flee unto them from the enemy:

*make thy shadow as the night in the midst of the noonday;* a time of the greatest heat, to which the Assyrian army, for its force and fury, and the mischief done by it, is compared: and the Moabites they are advised to make a shadow, as large and as strong as the dark night, that is, to protect the Jews in their distress, and to refresh and comfort them under it; (see <sup><3B6></sup>Isaiah 4:6 25:4,5):

*hide the outcasts;* such as were driven out of their land through the fury and persecution of the enemy, receive and conceal, as Rahab did the spies:

*bewray not him that wandereth;* from his native place, as a bird from its nest, being forced to it; such an one, or as many as may be, in such a case, do not discover them where they are, or betray them, and deliver them up into the hands of their enemy.

**Ver. 4.** *Let mine outcasts dwell with thee, &c.*] Not whom God had cast out, but who were the Lord’s people, and whom he owns as such, though cast out by the enemy, or obliged to flee, and quit their country; let these be sojourners in thy land; let them continue awhile there; let them dwell privately and peaceably:

*Moab, be thou a covert to them from the face of the spoiler:* that is, O king of Moab, or kingdom of Moab, as the Targum, hide and protect the Jews that shall flee to thee for shelter, from the face of the spoiler of their land and substance, Sennacherib king of Assyria; and, to encourage them to do these things, it is suggested that they would not be long troublesome to them, and would quickly be in a capacity of requiting them, and of being serviceable to them in like distress:

*for the extortioner is at an end;* or “the squeezer”, or “wringer out”<sup>f319</sup>; that oppressed them, and wrung their property out of their hands; that milked them out of their substance, and even sucked their blood; meaning the Assyrian monarch, whose time was short, and an end was soon put to all his schemes and oppressions:

*the spoiler ceaseth:* out of the land, being obliged to depart out of it:

*the oppressors are consumed out of the land:* the Assyrian army, and its officers, who were all consumed in one night by an angel, (~~2~~2 Kings 19:35).

**Ver. 5.** *And in mercy shall the throne be established, &c.]* That is, the throne of Hezekiah, and his government over Judah, which was more firmly settled and established after the overthrow of the Assyrian army, through the mercy of God vouchsafed to him, and on account of the mercy he exercised among his subjects, (see ~~20~~Proverbs 20:28). Hezekiah was a type of Christ, and his throne typical of his, and the ultimate view of the prophecy may be to the stability of the kingdom of Christ; so the Targum,

“then the Christ of Israel, his throne shall be established in goodness:”

*and he shall sit upon it in truth;* which does not so much intend the reality of his sitting there, as his continuance, signified by sitting, and the constancy and stability of his reign, or his governing with faithfulness and truth;

*in the tabernacle of David;* or “tent”; meaning his palace, or house in Jerusalem, alluding to his having been a shepherd before he was a king, or referring to the unsettled state of David’s house; this was typical of the church of God, where Christ sits and reigns as King, (see ~~9~~Amos 9:11); the Targum is,

“in the city of David;”

Jerusalem, as Aben Ezra:

*judging and seeking judgment*; acting the part of a righteous, faithful, and diligent Judge; seeking to do justice to the poor and needy, and searching into the cause that comes before him, to find out, and take the right side of it:

*and hasting righteousness*; not delaying justice, protracting a cause, deferring the sentence, and the execution of it, but dispatching the whole as speedily as may be; all which characters, though they may be found in Hezekiah, yet are much more eminently in Christ.

**Ver. 6.** *We have heard of the pride of Moab*, &c.] These are the words of the prophet, either in the name of the Lord, or in the person of the Jews, or of other nations, who had heard very frequently, and from many persons, and from every quarter, of the excessive pride of this people, and had many instances of it related to them, which foretold their ruin; for pride comes before a fall:

*[he] is very proud*): though his original was so base and infamous; and therefore there is little reason to hope or expect that he would take the advice above given him, or do the good offices for the Jews he was exhorted to; his pride was such, that he would despise the counsel of God, and would never stoop to do any favour for his people:

*[even] of his haughtiness, and his pride, and his wrath*; of his contempt of the people of God, and his wrath against them:

*[but] his lies [shall] not be so*; or, “his strength” shall “not be so”<sup>f320</sup>; as his wrath: he shall not be able to do what in his pride and wrath he said he would do; all his wicked thoughts and devices, all his haughty and wrathful expressions, will signify nothing; they will all be of no effect, for God resisteth the proud, (see <sup>2483</sup>Jeremiah 48:30). It may be rendered, “not right”, that of “his diviners”<sup>f321</sup>; their words and works, what they say or do; so the word is used in (<sup>2342</sup>Isaiah 44:25).

**Ver. 7.** *Therefore shall Moab howl for Moab*, &c.] One Moabite shall mourn for another; the living for the dead; or one part of the country for another; or to Moab, they shall howl in turns, answering to one another:

*everyone shall howl*: every Moabite, or the whole country of Moab shall howl, being everywhere desolate:

*for the foundations of Kirhareseth shall ye mourn: surely [they are] stricken*; this was a very principal city in the land of Moab, and a very strong one, (see <sup><1101></sup>2 Kings 3:25). It signifies, according to some, “the city of the sun”, so called, it may be, because the sun was worshipped here; or, according to others, “the earthen city”, or “city of brick”, because its houses and walls were made of brick; and so the Vulgate Latin version renders it, “the walls of burnt brick”. Now this strong city was to be razed even to the foundations, so that these would be discovered, which would occasion mourning to its inhabitants, and those of other places. Kimchi interprets “the foundations”, of the great men and princes of Moab, (see <sup><2483></sup>Jeremiah 48:31) so the Targum,

“and they shall howl over the men of the city of their strength;”

R. Jonah, of the men of the army, the foundation of the kingdom; so Ben Melech. The word translated “foundations” signifies also flagons or bottles, and so Aben Ezra and Abendana understand it here; and accordingly the words may be thus rendered, “for the bottles of Kirhareseth shall ye mourn, verily they are broken”<sup>f322</sup>; this agrees with the signification of the word in (<sup><2301></sup>Hosea 3:1 <sup><2105></sup>Song of Solomon 2:5) and with what follows, concerning the vine of Sibmah; the reason of the mourning seems to be, that there would be no wine, and the bottles would lie useless, and be broken.

**Ver. 8.** *For the fields of Heshbon languish, &c.*] Through drought; or because of the forage of the enemy, and their treading upon them; or because there were no men left to till and manure them. Of Heshbon (see Gill on <sup><2354></sup>Isaiah 15:4”). It seems to have been a place famous for fields and pastures, and to have been a very fruitful and well watered place; hence we read of the fish pools in Heshbon, (<sup><2104></sup>Song of Solomon 7:4) though Aben Ezra and Kimchi think the word signifies vines, as they suppose it does in (<sup><4522></sup>Deuteronomy 32:32):

*[and] the vine of Sibmah*; called Shebam and Shibmah, in (<sup><0813></sup>Numbers 32:3,38) thought to be the Seba of Ptolemy<sup>f323</sup>; and seems to have been famous for vines and vineyards:

*the lords of the Heathen have broken down the principal plants thereof*; that is, the Chaldeans and their army, and commanders and principal

officers of it, dealing with them as the Turks do with vines, wherever they meet with them, destroy them; though Jarchi and Kimchi interpret all this figuratively, both here and in the above clauses, of the inhabitants of these places, the multitude of the common people, and their princes, some being killed, and others carried captive; to which sense the Targum,

“because the armies of Heshbon are spoiled, the multitude of Sebama are killed, the kings of the people have killed their rulers:”

*they are come [even] unto Jazer*; meaning either the Chaldean army, or the Moabites, who had fled hither; or rather this is to be understood of the vines of Sibmah, expressing the excellency and large spread of them, which reached even to Jazer; which, as Jerom says <sup>f324</sup>, was fifteen miles from Heshbon, called Jaazer, (<sup><0213></sup>Numbers 21:32 32:35) (<sup><0213></sup>Joshua 21:39):

*they wandered [through] the wilderness*; the wilderness of Moab, (<sup><0213></sup>Deuteronomy 2:8) not the lords of the Heathen, nor the Moabites, but the vines and their branches, which crept along, and winded to and fro, as men wander about:

*her branches are stretched out*; that is, the branches of the vine Sibmah:

*they are gone over the sea*; the Dead Sea, called the sea of Jazer, (<sup><2482></sup>Jeremiah 48:32) or rather a lake near that city.

**Ver. 9.** *Therefore I will bewail with the weeping of Jazer the vine of Sibmah, &c.*] That is, bewail the one, as he had done the other, both places with the fruits about them being destroyed by the enemy; or “therefore with weeping I will bewail” (most vehemently lament, an usual Hebraism) “Jazer”, and “the vine of Sibmah”: the prophet here represents the Moabites weeping for their vines more especially, they being a people addicted to drunkenness, in which their father was begotten; hence Bacchus is said to be the founder of many of their cities, (see <sup><2482></sup>Jeremiah 48:32). The Targum is,

“as I have brought armies against Jazer, so will I bring slayers against Sibmah;”

*I will water thee with my tears*: shed abundance of them, (see <sup><1016></sup>Psalms 6:6):

*O Heshbon, and Elealeh*; perhaps alluding to the fishponds, in the former, (<sup><2104></sup>Song of Solomon 7:4) of these places, (see Gill on “<sup><21504></sup>Isaiah 15:4”):

*for the shouting for thy summer fruits, and for thy harvest, is fallen*; is ceased, so as not to be heard; namely, the singing and shouting which used to be made by labourers, while they were gathering the summer fruits, or reaping the harvest, with which they amused and diverted themselves, and their fellow labourers, and so their time and their work went on more pleasantly; or else that great joy and shouting they expressed when all was ended, something of which nature is still among us at this day; but now in Moab it was at an end, because the enemy had destroyed both their summer fruits and harvest; though Jarchi and Kimchi interpret this shouting of the enemy, of the spoilers and plunderers, upon their summer fruits and harvest, when they destroyed them; and so the Targum,

“upon thy harvest, and upon thy vintage, spoilers have fallen;”

so Noldius<sup>f325</sup> renders the words, “for upon thy summer fruits, and upon thy harvest, the shouting shall fall”; that is, the shouting of the enemy, spoiling their fruits and their harvest; and this seems to be the true sense, since it agrees with (<sup>2480</sup>Jeremiah 48:32) and the ceasing of the other kind of shouting is observed in the next verse (<sup>2360</sup>Isaiah 16:10).

**Ver. 10.** *And gladness is taken away, and joy out of the plentiful field,* &c.] Or “is gathered”<sup>f326</sup>, though their harvest was not; all cause of joy and gladness was removed; a plentiful field being foraged, trampled upon, and destroyed by the enemy, and left desolate without any to manure it:

*and in the vineyards there shall be no singing*; as there used to be by the men that gathered the grapes, and trod the wine presses; but now there would be no men in the vineyards, there being no grapes to gather or tread, as follows:

*the treaders shall tread out no wine in [their] presses*; the way in those times and countries being for men to tread the grapes, and the wine out of them, with their feet, in vats or vessels, and not in presses with screws and weights, as now:

*I have made their [vintage shouting] to cease*; by suffering the enemy to come in among them, which had destroyed their vintage, and so prevented their shouting, and spoiled their song.

**Ver. 11.** *Wherefore my bowels shall sound like a harp for Moab,* &c.] Making a noise as the harp does, and a mournful one as that, when used at funerals; which it makes when it is stricken or played on with the hand, as



these were, through the afflictive and punitive hand of God; and which, when stricken, causes a quavering of the strings, to which the inward trembling of the bowels is compared, and is very expressive of the prophet's sympathy, or those he personates; for, when one string of the harp is touched, the rest sound. For these words, as Kimchi says, are spoken in the language of the Moabites; those that survived lamenting the desolate state of their country, which must be very great and affecting; and to show that it was so is the design of the prophet's expressing himself after this manner; for if it was painful to him, it must be much more so to them; so the Targum,

“wherefore the bowels of the Moabites shall sound as a harp;”

of the sounding of the bowels, (see <sup><2615></sup>Isaiah 63:15 <sup><2449></sup>Jeremiah 4:9):

*and mine inward parts for Kirharesh*: the same with Kirhareseth, (<sup><2347></sup>Isaiah 16:7) which being a principal city, the destruction of it was greatly laid to heart. The Targum is,

“and their heart shall grieve for the men of the city of their strength;”

it being a strong city, in which they placed their confidence; but being destroyed, and the inhabitants of it, it was very affecting, to which agrees (<sup><2483></sup>Jeremiah 48:31).

**Ver. 12.** *And it shall come to pass, when it is seen that Moab is weary on the high place, &c.*] With weeping there, (<sup><2352></sup>Isaiah 15:2) or with frequent sacrifices, and going from one high place to another, as Balak king of Moab did; and by comparing places together, it looks as if this was the way of the Moabites in their distress, to offer up a multitude of sacrifices in different places; now, when it should be seen by others, and appear to themselves, that they wearied themselves in vain, and all their cries and sacrifices were to no purpose, they should then be ashamed of them, leave off, and betake themselves to some other method; though Jarchi interprets it of their being weary of fighting on the high places of their towers, which when observed, they would take another course, and apply to devotion:

*that he shall come to his sanctuary to pray*; to the temple of Chemosh, and to pray to that idol to help him, (<sup><11107></sup>1 Kings 11:7):

*but he shall not prevail*; his prayers shall be ineffectual; his suit will be fruitless, and without success; or “he cannot”, that is, his idol cannot help him. So Kimchi interprets his sanctuary of the house of his God; and the Targum, of the house of his idolatry; yet since the house or temple of an idol is never called a sanctuary, it may be understood of God’s sanctuary, the temple at Jerusalem; and the sense be, that when Moab shall see that his praying and sacrificing to idols are in vain, and he has tired himself with his superstition and idolatry, without having any redress, he shall think and express his desire of going up to the temple of Jerusalem, and of praying to the God of Israel; but he shall not be able to do it, because of the enemy; and could he get thither, he would not prevail with God, for the decree was gone forth, which could not be frustrated, as follows. Ben Melech interprets it of the palace of the king.

**Ver. 13.** *This [is] the word that the Lord hath spoken concerning Moab,* &c.] That is, this prophecy now delivered out is what comes from the Lord; it is the word of the Lord, and not of man, and so shall certainly come to pass; when this word was spoken follows:

*since that time*; from eternity, as some, and so refer it to the decree of God within himself; or from the time that Moab was in being, or a nation, as others; or from the time that Balak hired Balaam to curse Israel, so Jarchi; or rather from the time that the Lord made known his mind and will, concerning this matter, to the prophet Isaiah: for it should be rendered, “this is that word which the Lord spake concerning Moab then”<sup>f327</sup>; that is, at the time or year in which Ahaz died, (<sup>2948</sup>Isaiah 14:28) and is observed, to distinguish it from what the prophet spoke, or was about to speak, now or from this time, concerning him, as in the next verse (<sup>2964</sup>Isaiah 16:14).

**Ver. 14.** *But now the Lord hath spoken,* &c.] Something else. What follows is a distinct prophecy from the former, and has a date annexed to it, when it should be fulfilled: the former prophecy relates to the utter destruction of the Moabites by the Babylonians, in the times of Nebuchadnezzar; of which Jeremiah, (<sup>2480</sup>Jeremiah 48:1-47) prophesies, in much the same language as Isaiah; and so Jarchi observes, that the final destruction of Moab was by the hand of Nebuchadnezzar: but this was of a lesser nature, and to be accomplished in a short time, either by Shalmaneser, or by Sennacherib king of Assyria, or Esarhaddon his son:

*saying, within three years, as the year of an hireling*; that is, precisely and exactly three years, neither more nor fewer, neither sooner nor later; as

whatever time is agreed upon by an hireling, as soon as ever it is out, which he often thinks of, and counts exactly, he demands his wages, and his freedom. Some think this prophecy bears date with the former, concerning the Philistines, which was the year King Ahaz died, (~~2343~~ Isaiah 14:28) and so had its accomplishment in the fourth year of Hezekiah, when Shalmaneser came up against Samaria <sup>f328</sup>, and took Moab in his way, (~~1289~~ 2 Kings 18:9) others, that it was given out in the fourth year of Hezekiah, when the Assyrian besieged Samaria, and after three years took it, and then returned and fell upon the Moabites; others place it in the eleventh year of Hezekiah, and suppose it to be fulfilled in his fourteenth by Sennacherib, about the same time he came up and took the fenced cities of Judah, and besieged Jerusalem, (~~1283~~ 2 Kings 18:13) and with this agree the Jewish writers <sup>f329</sup>, whose words are these,

“after those things, and the establishment thereof, Sennacherib king of Assyria came into Judah, (~~4301~~ 2 Chronicles 32:1) and at the same time sent Tartan to Ashdod, (~~2301~~ Isaiah 20:1) who overran the Ammonites and Moabites, who helped him when he besieged Samaria three years, that it might be fulfilled what is said, (~~2364~~ Isaiah 16:14) at the same time the king of Assyria sent Rabshakeh from Lachish to Jerusalem.”

Upon which Kimchi observes, as an interpretation of the phrase, “as the years of an hireling”,

“it is as if it was said, because they helped the king of Assyria three years against Samaria, it was as if they had been hired; therefore they fell by his hand, and the glory of Moab was light in the hand of the king of Assyria.”

But others make it to be three years after this time; but very likely it might be later still, about the eighteenth or nineteenth year of Hezekiah, as Gataker thinks, who, in his notes on this place, has collected all these senses, and made his observations on them; and so had its accomplishment in some expedition of Esarhaddon, who greatly weakened and impoverished the country of Moab, though he did not destroy it, and which was an earnest and pledge of the utter destruction of it before prophesied of. Noldius renders it, “after three years”; and so Grotius: it was in the first year of Hezekiah, as Noldius observes, that this was said; and in the fourth year of his reign, Shalmaneser came against Samaria, and in his way was the beginning of this destruction, and but a beginning of it, as he observes,

yet a pledge of the consummation by Nebuchadnezzar, which was long after these three years of Isaiah.

*And the glory of Moab shall be contemned with all that great multitude;* of cities and towns, of the inhabitants of them, and of wealth and riches, things in which Moab gloried, and were reckoned weighty and heavy things; these were accounted light by the king of Assyria, who spoiled them, or at least greatly diminished them:

*and the remnant [shall be] very small [and] feeble;* or, “not mighty” or “strong”; those that were not cut off by the Assyrian army would be but few, and these weak and without strength, being dispossessed of their cities, and of their wealth; though, in process of time, between this, and the fulfilment of the former prophecy, and that of Jeremiah, they recovered themselves, and became very numerous and flourishing.

# CHAPTER 17

## INTRODUCTION TO ISAIAH 17

This chapter contains a prophecy of the ruin of Syria and Israel, the ten tribes; who were in alliance; and also of the overthrow of the Assyrian army, that should come against Judah. The destruction of Damascus, the metropolis of Syria, and of other cities, is threatened, (<sup><23170></sup>Isaiah 17:1,2) yea, of the whole kingdom of Syria, together with Ephraim or the ten tribes, and Samaria the head of them, (<sup><23170></sup>Isaiah 17:3) whose destruction is expressed by various similes, as by thinness and leanness, and by the reaping and gathering of corn, (<sup><23170></sup>Isaiah 17:4,5) and yet a remnant should be preserved, compared to gleanings, and a few berries on an olive tree, who should look to the Lord, and not to idols, (<sup><23170></sup>Isaiah 17:6-8) and the reason of the desolation of their cities, and of their fields and vineyards, was their forgetfulness of the Lord, (<sup><23170></sup>Isaiah 17:9-11) and the chapter is closed with a prophecy of the defeat of the Assyrian army, who are compared for their multitude and noise to the seas, and to mighty waters, and the noise and rushing of them, (<sup><23170></sup>Isaiah 17:12) and yet should be, at the rebuke of God, as chaff, or any small light thing, before a blustering wind, (<sup><23170></sup>Isaiah 17:13) and who, in the evening, would be a trouble to the Jews, and be dead before morning; which was to be the portion of the spoilers and plunderers of the Lord's people, (<sup><23170></sup>Isaiah 17:14).

**Ver. 1.** *The burden of Damascus*, &c.] A heavy and grievous prophecy, concerning the destruction of it; the Arabic version is,

“the prophecy of Isaiah concerning Damascus;”

and the Targum is,

“the burden of the cup of cursing to give Damascus to drink.”

*Behold, Damascus is taken away from [being] a city*; a kingdom, as the Targum; it was the head of one, but now its walls were demolished, its houses pulled down, and its inhabitants carried captive; this was done by Tilgathpilneser king of Assyria, (<sup><2160></sup>2 Kings 16:9) it had been a very ancient city, (see <sup><0150></sup>Genesis 15:2) and the head of the kingdom of Syria,

(<sup><2308></sup>Isaiah 7:8), and though it underwent this calamity, it was rebuilt again, and was a city of great fame, when destroyed by Nebuchadnezzar, (<sup><2442></sup>Jeremiah 49:24,25) after which it was raised up again, and was in being in the apostle's time, and still is, (<sup><4102></sup>Acts 9:22) (<sup><4712></sup>2 Corinthians 11:32)

*and it shall be a ruinous heap*; or a heap of stones, as the Targum and Kimchi interpret it. A "behold" is prefixed to the whole, as being very wonderful and remarkable, unthought of, and unexpected.

**Ver. 2.** *The cities of Aroer are forsaken*, &c.] The inhabitants of them being slain, or carried captive, or obliged to flee. Aroer was a city by the river Arnon, on the borders of Moab and Ammon, (<sup><1826></sup>Deuteronomy 2:36) (<sup><1812></sup>Deuteronomy 3:12), it was originally in the hands of the Amorites, and sometimes in the hands of the Moabites and Ammonites: it was given by Moses to the Reubenites and Gadites, from whom it was taken by the Syrians, and in whose possession it seems to have been at this time; (see <sup><2103></sup>2 Kings 10:33) though Jarchi thinks it was now in the hands of Pekah king of Israel, and said to be forsaken, because the Reubenites and Gadites were now carried captive. Jerom<sup>f330</sup> says it was seen in his time, upon the top of the mountain. Here it seems to design a country of this name, in which were many cities. Grotius thinks it was a tract of land in Syria, the same with the Aveira of Ptolemy<sup>f331</sup>. Vitringa is of opinion that Damascus itself is meant, which was a double city, like that divided by the river Chrysorrhoeas, as this was by Arnon.

*They shall be for flocks which shall lie down*; instead of houses, there should be sheepcotes and shepherds' tents, and instead of men, sheep; and where streets were, grass would grow, and flocks feed and lie down; which is expressive of the utter desolation of these cities, or this tract of ground:

*and none shall make [them] afraid*; the flocks of sheep, timorous creatures, easily frightened; but so great should be the depopulation now, there would be no man upon the spot, or any pass by, to give them any disturbance.

**Ver. 3.** *The fortress also shall cease from Ephraim*, &c.] The ten tribes, now in confederacy with the Syrians, whose metropolis or fortress was Samaria, which seems to be intended here; and should be destroyed, at least taken out of the hands of the Israelites, and they be carried captive by Shalmaneser king of Assyria, (<sup><2716></sup>2 Kings 17:6) and this may be understood, not of that particular city and fortress only, but of all their

strongholds, the singular being, put for the plural. The Targum is, “the government shall cease from Ephraim”; they shall have no more a king over them, nor have they to this day:

*and the kingdom from Damascus, and the remnant of Syria;* Damascus was the head city of Syria, where the kings of Syria had their palace; but now that and the rest of Syria should no more be a kingdom of itself, but should be subject unto others, as it has been ever since:

*they shall be as the glory of the children of Israel, saith the Lord of hosts;* that is, the Syrians, who were in alliance with Israel, should share the same fate; should be carried captive as they were; should have their metropolis and other cities, and their whole kingdom, taken from them, and be stripped of their grandeur and wealth, and have no more glory than they had; which was none at all; or at least very small, as the next verse shows (<sup><23704></sup>Isaiah 17:4).

**Ver. 4.** *And in that day it shall come to pass, &c.]* It being much about the same time that both kingdoms were destroyed by the Assyrians:

*[that] the glory of Jacob shall be made thin;* the same with Ephraim and Israel, the ten tribes, whose glory lay in the superior number of their tribes to Judah; in the multitude of their cities, and the inhabitants of them; but now would be thinned, by the vast numbers that should be carried captive:

*and the fatness of his flesh shall wax lean:* like a man in a consumption, that is become a mere skeleton, and reduced to skin and bones: the meaning is, that all their wealth and riches should be taken away; so the Targum,

“and the riches of his glory shall be carried away.”

**Ver. 5.** *And it shall be as when the harvestman gathereth the corn, &c.]* The “standing” corn, as in the Hebrew text: “and reapeth the ears with his arm”; or “his arm reaps the ears”<sup>f332</sup>; that is, with one hand he gathers the standing corn into his fist, and then reaps it with his other arm; and just so it should be with the people of Israel: they were like a field of standing corn, for number, beauty, and glory; the Assyrian was like a harvestman, who laid hold upon them, and cut them down, as thick and as numerous as they were, just as a harvestman cuts down the corn, and with as much ease and quick dispatch; they being no more able to stand before him than a

field of corn before the reaper! this was done both by Tilgathpilneser, (<sup><1159></sup>2 Kings 15:29) and by Shalmaneser, (<sup><1276></sup>2 Kings 17:6) kings of Assyria:

*and it shall be as he that gathereth ears in the valley of Rephaim;* the Targum renders it,

“the valley of giants.”

and so it is translated, (<sup><1658></sup>Joshua 15:8 18:16) mention is made of it in (<sup><1058></sup>2 Samuel 5:18,22 23:13) it was a valley not far from Jerusalem, as Josephus<sup>f333</sup> says; who also calls it the valley of the giants: it is thought to have been a very fruitful place, where the ears of corn were very large and heavy, and so great care was taken in gathering and gleaning that none be lost: wherefore, as the former simile signifies the carrying off the people of Israel in great numbers by the above kings, this may signify, as some have thought, either the picking up of those that fled without, or the gleaning of them in after times by Esarhaddon, (<sup><1502></sup>Ezra 4:2).

**Ver. 6.** *Yet gleaning grapes shall be left in it, &c.]* In Ephraim or Jacob; that is, in the ten tribes, a few of them should escape, a remnant should be saved; comparable, for the smallness of their number, to grapes that are gleaned after the vintage is got in: though Kimchi interprets it of the inhabitants of Jerusalem, who were but few, in comparison of the ten tribes, who were many; and Jarchi explains it of Hezekiah and his company, in the midst of Jerusalem, who were but few; and observes, that some of their Rabbins understood it of the few men that were left of the multitude of Sennacherib’s army, when it was destroyed; but the first sense is best: and the same thing is signified by another simile,

*as the shaking of an olive tree;* with the hand, when the fruit is ripe; or, “as the striking”<sup>f334</sup> of it with a staff; to beat off the berries, when there are left

*two [or] three berries at the top of the uppermost bough:* the word “amir” is only used here, and in (<sup><2370></sup>Isaiah 17:9) and signifies, as Kimchi says, the upper bough or branch; and so Aben Ezra interprets it, the highest part of the olive; and observes, that it so signifies in the language of Kedar, or the Arabic language; in which it is used for a king, a prince, an emperor, one that has the command and government of others<sup>f335</sup>; and hence the word “amiral” or “admiral” comes: now two or three olive berries, being in the uppermost bough, are left, because they cannot be reached by the hand of the gatherer, nor by the staff of the striker. Kimchi applies this to



Jerusalem, which was the highest part of the land of Israel; and what was in it the hand of the king of Assyria could not reach:

*four [or] five in the outmost fruitful branches thereof;* which escape the gatherer, shaker, or striker, for the same reason. These similes are very aptly made use of, since the people of Israel are frequently compared to grapes, and vines, and olives, (<sup>2370</sup>Isaiah 5:1,7) (<sup>24116</sup>Jeremiah 11:16 <sup>2890</sup>Hosea 9:10):

*saith the Lord God of Israel;* this is added to confirm what is said, and to express the certainty of it; and shows that the Israelites are meant, to whom the Lord was a covenant God. The Targum applies the metaphors thus,

“so shall the righteous be left alone in the world among the kingdoms, saith the Lord God of Israel.”

**Ver. 7.** *At that day shall a man look to his Maker, &c.*] The one only living and true God, who has made him, and not he himself, nor any other creature; that is, such as are left, as before described, the remnant, according to the election of grace; these shall look to God for help and assistance, for supply, support, and protection; and to Christ particularly, who is the Maker of all things, without whom was not any thing made that is made, for all spiritual blessings; for righteousness and strength, for peace and pardon, for food, and all comfortable supplies of grace, for life and salvation; who is set up to be looked unto for these things; to whom men are directed and encouraged to look for them, both by himself, and by his ministers, and to whom saints in all ages have looked and have not been disappointed; and to this sense the following words incline:

*and his eyes shall have respect to the Holy One of Israel;* who in this prophecy is said to be the Redeemer, (<sup>2364</sup>Isaiah 43:14 54:5) he is the Holy One that sprung from literal Israel; and is the sanctifier of mystical Israel; to which agrees the Targum,

“and his eyes shall hope for the Word of the Holy One of Israel:”

the Word by whom all things were made in the beginning, and who was made flesh and dwelt among men.

**Ver. 8.** *And he shall not took to the altars, the work of his hands, &c.*] That is, to altars erected to the worship of idols, which are both the works

of men's hands, so as to serve at them, and sacrifice upon them. Kimchi observes, that the latter clause is not to be understood as belonging to the former, but as distinct from it, and signifies idols which men have made; otherwise all altars, even the altars of God, were the works of men, which yet it was right to look unto, and offer sacrifice upon; but idol altars, and idols themselves, are here meant: and a good man will not look unto his good works as altars to atone for sin; he knows that nothing that a creature can do can expiate sin; that his best works are such as are due to God, and therefore can never atone for past crimes; that Jesus Christ is only the altar, sacrifice, and priest, to whom he looks for, and from whom he receives the atonement:

*neither shall respect [that] which his fingers have made, either the groves or the images;* both might be said to be made by the fingers of men, the former being planted, and, the latter carved and fashioned by them; whether by groves are meant clusters of trees, where idols and altars were placed, or medals struck with such a representation on them, and also whatever images are here designed: the word signifies sun images, images made to represent the sun, or for the honour and worship of it. Aben Ezra says they were images made according to the likeness of chariots for the sun. The Targum renders it “temples”, such as were dedicated to the sun; though some understand by it sunny places, where their idols were set and sunburnt, as distinct from shady groves. Good men will not look to their own works, what their fingers have wrought, as groves to shelter them from divine wrath and vengeance, or as idols to bow down to, trust in, and depend upon for salvation; but reject them, and look to Christ only.

**Ver. 9.** *In that day shall his strong cities be as a forsaken bough, and an uppermost branch,* &c.] Meaning the strong cities of Ephraim or Jacob, the ten tribes, which should be forsaken of their inhabitants; having fled from before the enemy, or being slain or carried captive; like a bough of a tree, that is forsaken stripped of its leaves, and an uppermost branch of a tree that is dead and dry, and has nothing on it:

*which they left;* or “as they left”, or “were left”:

*because of the children of Israel;* “from the face of” them; or for fear of them; that is, the same cities which the Canaanites left; and as they left them, or were left by them, for fear of the Israelites; the same, and in the same manner, shall they be left by the Israelites, for fear of the Assyrians; and so the Septuagint version reads the words,

“in that day thy cities shall be forsaken, in like manner as the Amorites and Hivites left them, from the face of the children of Israel;”

and this sense is given by Aben Ezra and Kimchi: though some interpret it of some places being spared and left for the remnant to dwell in; but what follows in this verse, and in the next (<sup>2370</sup>Isaiah 17:10), shows the contrary sense:

*and there shall be desolation*; over all those cities, and in all the land; though Aben Ezra particularly applies it to Samaria, the royal city. Jerom interprets the whole of the cities of Judea being forsaken of their inhabitants, when the Romans besieged Jerusalem, and made the land desolate; which calamity came upon them, for their neglect and forgetfulness of Jesus the Saviour.

**Ver. 10.** *Because thou hast forgotten the God of thy salvation*, &c.] Who had been the author of salvation to them many a time, in Egypt, at the Red Sea, and in various instances since; and yet they had forgot his works of mercy and goodness, and had left his worship, and gone after idols; and this was the cause of their cities being forsaken, and becoming a desolation:

*and hast not been mindful of the rock of thy strength*; or strong Rock, who had supplied and supported them, protected and defended them:

*therefore shalt thou plant pleasant plants*; or “plants of pleasant fruit”<sup>f336</sup>, or “plants of Naamanim”; and so Aben Ezra takes it to be the proper name of a plant in the Arabic language, and which he says is a plant that grows very quick; perhaps he means “Anemone”, which is so called in that language<sup>f337</sup>, and is near to it in sound; though rather, not any particular plant is meant, but all sorts of pleasant plants, flowers, and fruit trees, with which the land of Israel abounded:

*and shall set it with strange slips*; with foreign ones, such as are brought from other countries, and are scarce and dear, and highly valued; and by “plants” and “slips” may be meant false and foreign doctrines, inculcating idolatry and superstition, which are pleasing to the flesh<sup>f338</sup>.

**Ver. 11.** *In the day shall thou make thy plant to grow*, &c.] Not that it is in the power of man to make it grow; but the sense is, that all means and

methods should be used to make it grow, no cost nor pains should be spared:

*and in the morning shall thou make thy seed to flourish*; which may denote both diligence in the early care of it, and seeming promising success; and yet all should be in vain, and to no purpose:

*[but] the harvest [shall be] a heap in the day of grief*; or “of inheritance”; when it was about to be possessed and enjoyed, according to expectation, it shall be all thrown together in a heap, and be spoiled by the enemy: or, “the harvest” shall be “removed in the day of inheritance”<sup>f339</sup>; just when the fruit is ripe, and going to be gathered in, the enemy shall come and take it all away; and so, instead of being a time of joy, as harvest usually is, it will be a time of grief and trouble,

*and of desperate sorrow* too, or “deadly”; which will leave them in despair, without hope of subsistence for the present year, or of having another harvest hereafter, the land coming into the hands of their enemies.

**Ver. 12.** *Woe to the multitude of many people*, &c.]. Not as lamenting the people of the Jews with Hezekiah, as if they were the words of the prophet bemoaning their condition, saying, “O the multitude”, &c. nor intending the Syrians and Israelites joined together against Judah; but the Assyrian army under Sennacherib, which consisted of people of many nations, and was very numerous, who are either threatened or called unto. A new subject is here begun, though a short one.

*[which] make a noise like the noise of the seas*; in a storm, when they foam and rage, and overflow the banks; this may refer both to the noise made by the march of such a vast army, the rattling of their armour and chariot wheels, and prancing of their horses; and to the hectoring, blustering, and blasphemous speeches of Sennacherib and Rabshakeh:

*and to the rushing of nations*, or “rushing nations”,

*[that] make a rushing like the rushing of mighty waters*; which denotes the fury and force with which they come, threatening to bear down all before them, as an inundation of water does.

**Ver. 13.** *The nations shall rush like the rushing of many waters*, &c.]. With great force and noise, and run over the whole land, as the Assyrian army did, until it came to Jerusalem, and there it stopped; (see ~~XXV~~ Isaiah 8:7,8):

*but [God] shall rebuke them*; as he did the waters of the Red Sea, (<sup><1346></sup>Psalm 106:9) and as Christ rebuked the winds and sea, and made a calm, (<sup><1083></sup>Matthew 8:26). The word “God” is not in the text, but rightly supplied; for as none but he can rebuke the mighty waters of the sea, so none but he could have destroyed such an army in the manner it was, and wrought such a salvation for his people. The phrase, is expressive both of his wrath and power.

*And they shall flee afar off*; from Jerusalem to Nineveh, reckoned to be six hundred and eighty four miles from thence: or, “he shall flee afar off”<sup>f340</sup>; that is, Sennacherib, and the few that escaped with him, for, his army was destroyed; (see <sup><1293></sup>2 Kings 19:36):

*and shall be chased as the chaff of the mountains before the wind*; chaff upon the floor is easily chased away with the fan, and much more easily chaff upon the mountains with the wind; it was usual with the Jews to thresh their corn, and winnow it on hills and mountains, to which the allusion is; (see <sup><1400></sup>2 Chronicles 3:1) or “the dust of the mountains”, as some<sup>f341</sup> render it, which is more exposed to the wind than that in the valleys. Kings and great men of the earth are but as dust with God; and the higher they are, or they exalt themselves, the more they are exposed to the power of his wrath, and as easily cast down as the dust is scattered by the wind:

*and like a rolling thing before the whirlwind*; or “like a wheel”<sup>f342</sup>, as the word is sometimes rendered; or any round thing, as a round wisp of straw or stubble, which is easily and swiftly moved and rolled along, especially by a strong wind. Jarchi interprets it of the flower of thorns; that is, the down of the thistle, which, when blown off, rolls up, and, being exceeding light, is carried away at once; (see <sup><1983></sup>Psalm 83:13) all which shows what poor light things the greatest of men are in the hands of God, and with what ease he can chase them from place to place, and out of the world, when it is his pleasure.

**Ver. 14.** *And behold at eveningtide trouble*, &c.] Or terror<sup>f343</sup> and consternation; which some understand of that which was in the Assyrian army, when the Angel of the Lord destroyed it, taking “evening for night”, for it was in the night that that was done; so Jarchi interprets it of Shedim, a sort of spirits or demons, that came against the enemy, and troubled and frightened them: but it is best to take it in the more common sense, of the trouble that Hezekiah and the inhabitants of Jerusalem were in, on the

evening or night before their deliverance; the whole land of Judea round about them being laid waste, their city besieged by a powerful army, and the enemy blaspheming, blustering, and triumphing:

*[and] before the morning he [is] not*; Sennacherib, the king of Assyria, he was not before Jerusalem, he was fled: or “it was not”<sup>f344</sup>; the Assyrian army was not, it was destroyed by an angel in the night, and in the morning were all dead corpses, (~~1288~~2 Kings 19:35) or trouble was not, that was all over, joy came in the morning; (see ~~1816~~Psalm 30:5):

*this [is] the portion of them that spoil us, and the lot of them that rob us*; these are the words of the prophet, and of the people of God, he represents, making observation upon, and use of the above dispensation, though not confining it to that; and their meaning is, that this is not the case of these Assyrians only, but of all the enemies of God’s people, who, sooner or later, come to destruction; and which is not by chance, but by the appointment and disposition of God, who allots and portions out ruin unto them, as the just reward of their works; (see ~~1819~~Job 20:29 ~~1916~~Psalm 11:6).

# CHAPTER 18

## INTRODUCTION TO ISAIAH 18

This chapter is a prophecy of the desolation of a land or country, described by the wings with which it was shaded, and by the rivers by which it was situated, (<sup>23101</sup>Isaiah 18:1) by its messengers and message to another nation, which is also described, (<sup>23102</sup>Isaiah 18:2) all the nations of the world are called upon to observe the judgment about to be inflicted on it, (<sup>23103</sup>Isaiah 18:3) and a promise is made, that at the same time God will take up his rest and dwelling among his own people, and refresh and protect them, (<sup>23104</sup>Isaiah 18:4) and the time, and manner, and nature of the destruction of the people before threatened, are metaphorically expressed, (<sup>23105</sup>Isaiah 18:5,6) and the issue of all will be the glory of God, since these people will be brought, in after times, as a present to him in Mount Zion, (<sup>23107</sup>Isaiah 18:7).

**Ver. 1.** *Woe to the land shadowing with wings, &c.*] Or, “O land”, as calling to it; so Aben Ezra and Kimchi. It is very difficult to determine what land is here meant: some think the land of Assyria is here designed, as Aben Ezra and others, and so it is a continuation of the prophecy concerning the destruction of the Assyrians, in the three last verses of the preceding chapter (<sup>23112</sup>Isaiah 17:12-14); the stretching out of whose wings is mentioned, (<sup>23108</sup>Isaiah 8:8) and thought to be referred to here; others are of opinion that the land of Judea is intended, which trusted under the shadow of the wings of Egypt and Ethiopia, to whom the characters in the next verse (<sup>23102</sup>Isaiah 18:2) are supposed to belong: but the more generally received sense is, that either Egypt or Ethiopia themselves are pointed at, described as “shadowing with wings”; not with the wings of birds, as Jarchi interprets it, which flocked thither in great numbers, the country being hot, and so shaded it with their wings; but rather with mountains, with which Ethiopia, at least some part of it, was encompassed and shaded; or else with ships, whose sails are like wings, and which resorting hither, in numerous fleets of them, and hovering about their coasts and ports, seemed to shadow them; to which agrees the Septuagint version, “Woe to the land, the wings of ships!” and so the Targum,

“Woe to the land to which they come in ships from a far country, whose sails are stretched out, as an eagle that flies with its wings;”

so Manasseh Ben Israel<sup>f345</sup> renders them,

“Woe to the land, which, under the shadow of veils, falls beyond the rivers of Ethiopia.”

The word translated “shadowing” is used for a cymbal, (~~106~~2 Samuel 6:5) (~~106~~Psalm 150:5) and so it is rendered here in the Vulgate Latin version, “Woe to the land, with the cymbal of wings”: and some think the “sistrum”, is meant, which was a musical instrument used by the Egyptians in their worship of Isis; and which had wings to it, or had transverse rods in the middle of it, which looked like wings, one of which may be seen in Pignorius<sup>f346</sup>; and so it describes the land of Egypt, famous for its winged cymbals. Minucius Felix<sup>f347</sup> makes mention of the swallow along with the sistrum, which was a bird of Isis; and which some say was placed over the statue of Isis, with its wings stretched out.

*Which [is] beyond the rivers of Ethiopia*; the principal of which were Astaboras and Astapus<sup>f348</sup>, and also Nile itself, which came out of Ethiopia into Egypt: or, “which is on this side of the rivers of Ethiopia”<sup>f349</sup>; and so may intend Egypt, which bordered on this side of it towards Judea; or, “which is beside the rivers of Ethiopia”<sup>f350</sup>; and so may denote Ethiopia itself, situated by these rivers. The Targum renders it,

“the rivers of Judea.”

Some would have it, that the rivers of Arabia Chusaea are meant, which, lay between Judea and Egypt, as Besor, Rhinocorura, Trajan, and Corys; and Arabia seems rather to be meant by “Cush”, than Ethiopia in Africa, since that lay beyond the rivers of Egypt, rather than Egypt beyond the rivers of Ethiopia.

**Ver. 2.** *That sendeth ambassadors by the sea*, &c.] The Red Sea, which washed the coasts of Egypt and Ethiopia, and which were united into one kingdom under Sabacus, or So the Ethiopian, called king of Egypt, (~~127~~2 Kings 17:4) and this kingdom, or rather the king of it, is here described as sending ambassadors by sea to foreign courts, to make leagues and alliances, and thereby strengthen himself against attempts made on him; though some understand it of one part of Ethiopia, on one side of the Red Sea, sending to that on the other side; and some of Tirhakah the Ethiopian



sending messengers to the king of Assyria to bid him defiance, and let him know he intended to fight him; and at the same time sent to the Jews, that they might depend upon his protection and help, (<sup><230></sup>Isaiah 37:9) some understand this of the Egyptians sending to the Ethiopians, to let them know of the Assyrian expedition; and others, of their sending to the Jews, with the promise of a supply; and the word for “ambassadors” signifying “images”, (<sup><23516></sup>Isaiah 45:16) some have thought it is to be understood of carrying the head of Osiris, and the image of Isis, from place to place, in proper vessels:

*even in vessels of bulrushes upon the waters*; or, “upon the face of the waters”<sup>f351</sup>; where these light vessels floated without sinking, not drawing the quantity of waters as vessels of wood did. Both the Egyptians and Ethiopians had ships made of the “papyrus”<sup>f352</sup>, or “biblus”<sup>f353</sup>, a sort of rush, that grew upon the banks of the Nile, and which were light, and moved swiftly, and were also safest; there was no danger of their being broken to pieces, as other vessels, on shelves, and rocks, and in waterfalls: yea, Pliny<sup>f354</sup> says, that the Ethiopian ships were so made, as to fold up and be carried on their shoulders, when they came to the cataracts.

*[Saying], go, ye swift messengers*; the word “saying” is not in the text, nor is it to be supplied; for these are not the words of the nation before described, sending its messengers to another nation after described, either the Jews or the Assyrians; but they are the words of God to his messengers, angels or men, who were swift to do his will, whom he sends to denounce or inflict judgment upon the same nation that is before mentioned, with which agrees (<sup><2300></sup>Ezekiel 30:9):

*to a nation scattered*; that dwelt in towns, villages, and houses, scattered about here and there; or who would be scattered and dissipated by their enemies: or, “drawn out”, and spread over a large tract of ground, as Ethiopia was:

*and peeled*; of their hair, as the word signifies; the Ethiopians, living in a hot country, had very little hair upon their bodies. Schultens<sup>f355</sup>, from the use of the word in the Arabic language, renders it,

“a nation strong and inaccessible:”

*to a people terrible from their beginning hitherto*; for their black colour and grim looks, especially in some parts; and for the vast armies they brought into the field, as never were by any other people; (see <sup><412B></sup>2

Chronicles 12:3 14:9) and they might well be said to be so from the beginning, since Nimrod, the mighty hunter, was the son of Cush, from whence the Ethiopians have the name of Cushites, and is the name Ethiopia is called by in the preceding verse (<sup>2380</sup>Isaiah 18:1):

*a nation meted out, and trodden down:* to whom punishment was measured by line, in proportion to their sins, and who in a little time would be trodden under foot by their enemies:

*whose land the rivers have spoiled:* which must not be understood literally of Niger and Nilus, of Astapus and Astaboras, which were so far from spoiling the land, that it was much more pleasant and fruitful for them; but figuratively, of powerful princes and armies, that should come into it, and spoil and plunder it; (see <sup>2380</sup>Isaiah 8:7). Jarchi and Kimchi interpret it of the kings of the nations of the world; and so the Targum,

“whose land the people spoil.”

Some understand all this of the Assyrians, whose army was now scattered, and its soldiers exhausted, who had been from the beginning of their monarchy very terrible to their neighbours, but now marked for destruction; and whom the Ethiopians, who dwelt by the rivers, despised, as some render the words: and others interpret them of the Jews, as overrun by the Assyrian army like a mighty river, by whom they were scattered, and peeled, and spoiled, and plundered; who from their beginning had been very terrible, because of the wonderful things wrought for them at the Red Sea, in the wilderness, and in the times of Joshua and the judges; and because of the dreadful punishments inflicted on them; but the first sense is best. Vitranga interprets all this of the Egyptians, whose country was drawn out or long, their bodies peeled or shaved; a people terrible to their neighbours, and very superstitious; a nation of line and line, or of precept and precept.

**Ver. 3.** *All ye inhabitants of the world, and dwellers on the earth, &c.]* All the men of the world are here called upon, either by the Lord, or rather by the prophet, to be eye and ear witnesses of the judgment that should be inflicted upon the above nation, and of the salvation of his own people; which should be so manifest, that all should see it as easily as an ensign set up on a mountain; and the news of it should ring through the earth, and be as plainly heard as when a trumpet is blown: unless it should be thought that these are the words of the messengers sent to the above nation,

addressing them in such terms, assuring them, that, however stupid and secure they were now, they should quickly see the sign and hear the alarm of war; it being usual to call any large kingdom the world, and the earth:

*see ye, when he lifteth up an ensign on the mountains*; or ye shall see this as clearly as when a flag is set up on a mountain; or ye shall be sensible of this judgment coming on, when a standard shall be set up on the mountains, to gather the people to war. Viringa interprets this of the mountains of Judea, where the Assyrians would set up their banners, and blow their trumpets, as follows:

*and when he bloweth a trumpet, hear ye*; or, “ye shall hear”; the trumpet sounding as an alarm of war, by which the people will be summoned, and come to execute the judgment threatened. The Targum is,

“ye shall hear the redemption;”

that is, of Israel, in the times of the Messiah, and in the war of Gog and Magog; of which times Jarchi and Kimchi interpret this whole prophecy.

**Ver. 4.** *For so the Lord said unto me*, &c.] The prophet Isaiah, both what goes before, and follows after:

*I will take my rest*; these are not the words of the prophet, as some think, like those of Habakkuk, (<sup><3811></sup>Habakkuk 2:1) but of the Lord himself, signifying that he would, as he always did, enjoy himself, amidst all the commotions that were in the world; or that he would take up his rest among his people in Zion, of which he had said, this is my rest for ever, (<sup><38214></sup>Psalm 132:14) or rather that he would be still and quiet, and as one asleep and at rest, that took no notice of what was doing, nor interpose between parties preparing for war, and laying schemes for the ruin of each other; not help the one nor hinder the other, but let them go on a while with their designs:

*and I will consider in my dwelling place*: in heaven, what is to be done; for though the Lord may seem sometimes to take no notice of what is done on earth, yet he sees and knows all things, and considers in his own mind what is fit and proper that he should do, who works all things after the counsel of his own will: or, “I will look upon my dwelling place”<sup>f356</sup>; Jerusalem, Mount Zion, the temple, the sanctuary, where his Shechinah dwelt; here he promises to look in a way of grace and favour, with delight and pleasure,

to comfort and refresh his own people; so the Targum paraphrases this and the preceding clause,

“I will make my people to rest, I will make them to rest, and I will delight in my holy habitation to do them good:”

*like a clear heat upon herbs*; or “after rain”, as Aben Ezra and Kimchi, (see <sup>4024</sup>2 Samuel 23:4) when then the sun shines forth brightly after a shower of rain, which revives the plants and herbs, and makes them grow:

*[and] like a cloud of dew in the heat of harvest*; which is very desirable and welcome, which cools the air, refreshes the earth, plumps the corn, and is very grateful to the harvestman; and both metaphors may signify how grateful is the appearance of God to and for his people, his presence with them, the light of his countenance on them, and his protection of them; (see <sup>2345</sup>Isaiah 4:5,6) and so the Targum,

“blessings and consolations will I bring to them quickly, as heat burning by means of the sun, and as a cloud of dew in the heat of harvest:”

though the whole may be understood in a very different sense, as it is by some, thus; that though the Lord for a while may seem to take no notice of what is doing below, yet he in heaven beholds what is done, and looks in a way of wrath and anger upon his enemies, as the sun looks with its scorching heat upon the herbs, and dries them up; and as a cloud which brings a large dew or rain with it, which is very hurtful in harvest time; and this sense seems most agreeable to the context.

**Ver. 5.** *For afore the harvest, &c.*] Or vintage: the above metaphor is carried on; before the designs and schemes of the people above described are ripe for execution, who promised themselves a large harvest of their neighbours:

*when the bud is perfect*; when the bud of the vine is become a perfect grape, though unripe; when the scheme was fully laid, and with perfect and consummate wisdom as imagined, though not brought into execution:

*and the sour grape is ripening in the flower*; things go on and promise well, as if the issue would be according to expectation, and there would be a good vintage. The sour grape may denote the temper and disposition of the above people against their enemies, their ill nature, and enmity to them;

or the sins and transgressions, for which the judgment denounced came upon them:

*he shall both cut off the sprigs with pruning hooks, and take away [and] cut down the branches*; as the vinedresser; or rather as one that has no good will to the vine, cuts it with pruning hooks, not to make it better, but worse, and cuts off, not the dead withered and useless parts of it, but the sprigs that have buds and flowers, or unripe grapes, upon them, and even whole branches that have clusters on them, and takes them and casts them away, to be trodden under foot, or cast into the fire; so the Lord, or the king of Assyria, the instrument in the hand of God, should cut off the Ethiopians, or the Egyptians, with the sword, both small and great, when their enterprise should fail, and their promised success: or this is to be understood of the destruction of Sennacherib's army by the angel, when he was full of expectation of taking Jerusalem, and plundering that rich city. Jarchi and Kimchi interpret it of the destruction of the armies of Gog and Magog. The Targum is,

“and he shall kill the princes of the people with the sword, and their mighty ones he shall remove and cause to pass over.”

**Ver. 6.** *They shall be left, together unto the fowls of the mountains, and to the beasts of the earth, &c.]* That is, both sprigs and branches; with the fruit of them, which being unripe, are disregarded by men, but fed upon by birds and beasts; the fruits by the former, and the tender sprigs and green branches by the latter; signifying the destruction of the Ethiopians or Egyptians, and that the princes and the people should fall together, and lie unburied, and become a prey to birds and beasts; or the destruction of the Assyrian army slain by the angel, as Aben Ezra and others; though some interpret it of the army of Gog and Magog, as before observed; (see <sup><6917></sup>Ezekiel 39:17-20 <sup><6917></sup>Revelation 19:17,18):

*and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them*; not that the one should feed upon them in the summer time, and the other in the winter; the fowls in the summer time, when they fly in large flocks, and the beasts in the winter, when they go together in great numbers, as Kimchi; but the sense is, that the carnage should be so great, there would be sufficient for them both, all the year long.

**Ver. 7.** *In that time shall the present be brought unto the Lord of hosts, &c.]* Not exactly at the time when this destruction should be, but some time after, even in Gospel times; for to them this part of the prophecy refers:

*of a people scattered and peeled;* this explains what the present is, that shall be brought to the Lord; it is a people, and therefore not the spoils of Sennacherib's army, as some interpret it; nor yet the people of the Jews, that shall be brought by the Gentiles out of all nations in the latter day, as an offering to the Lord, as Aben Ezra and Kimchi; (see <sup><3111></sup>Isaiah 11:11 66:20)<sup>f357</sup>; but the Ethiopians or Egyptians, described (<sup><2382></sup>Isaiah 18:2) as here, who, being converted, shall stretch out their hands to God, submit unto him, and present themselves soul and body as an acceptable sacrifice unto him; when these prophecies in (<sup><4981></sup>Psalm 68:31 <sup><3110></sup>Zephaniah 3:9,10) shall be fulfilled, and which began to be in the conversion of the Ethiopian eunuch, (<sup><4427></sup>Acts 8:27) and of which there were other instances in the times of the apostles, and in following ages:

*and from a people terrible from their beginning hitherto;* that is, some of the people, not all of them; the same people are designed as before, only this Hebraism is used, to show a distinction among them:

*a nation meted out, and trodden under foot, whose land the rivers have spoiled;* these descriptive characters, with those in the preceding clauses, are retained, to show that the same people are here meant as in (<sup><2382></sup>Isaiah 18:2) and to magnify the riches of God's grace, in the conversion of a people to whom such characters belonged; which show that it was not owing to themselves, or any deserts of theirs, but to the free favour and good will of God:

*to the place of the name of the Lord of hosts, the mount Zion;* hither the present was to be brought, and here the persons to present themselves to the Lord, even in the mount Zion, the church of God; where the name of the Lord is named and called upon, his word is preached, his ordinances are administered, and where he dwells, and grants his presence.

# CHAPTER 19

## INTRODUCTION TO ISAIAH 19

This chapter contains prophecies of various calamities that should come upon Egypt in a short time, and of the conversion of many of them to Christ in Gospel times. The calamities are many; the Lord's coming unto them, which their gods cannot prevent, nor stand before, nor save them, and at which the hearts of the Egyptians are dispirited, (<sup><23101></sup>Isaiah 19:1) civil wars among themselves, (<sup><23102></sup>Isaiah 19:2) want of counsel, which sends them to idols and wizards, but in vain, (<sup><23103></sup>Isaiah 19:3) subjection to a cruel lord, (<sup><23104></sup>Isaiah 19:4) drying up of their rivers and waters, so that the paper reeds wither, and fishes die; and hence no business for fishermen, nor for workers in flax, or weavers of nets, (<sup><23105></sup>Isaiah 19:5-10,15) the stupidity of their princes and wise counsellors, given up by the Lord to a perverse spirit, so that they concerted wrong measures, and deceived the people, (<sup><231011></sup>Isaiah 19:11-14) a general consternation among them, because of the hand and counsel of the Lord; and because of the Lord's people, the Jews, who were a terror to them, (<sup><231016></sup>Isaiah 19:16,17) and then follows the prophecy of their conversion in later times, which is signified by their speaking the language of Canaan, and swearing to the Lord, (<sup><231018></sup>Isaiah 19:18) by their erecting an altar, and a pillar to the Lord, which should be a sign and witness to him; and by their crying to him, and his sending them a Saviour, and a great one, (<sup><231019></sup>Isaiah 19:19,20) by his being known unto them, by their offering sacrifice to him, and by his smiting and healing them (<sup><231021></sup>Isaiah 19:21,22) and the chapter is concluded with a prophecy of that harmony, and agreement, and fellowship, that shall be between Jew and Gentile, between Egypt, Assyria, and Israel; and that the blessing of God should be upon them all, (<sup><231023></sup>Isaiah 19:23-25).

**Ver. 1.** *The burden of Egypt;* &c.] Or a prophecy concerning Egypt, as the Arabic version; a very grievous one, declaring many calamities that should come upon them. The Targum is,

“the burden of the cup of cursing, to make the Egyptians drink.”

The people of the Jews reposed great confidence in the Egyptians their allies; wherefore, in order to break this confidence, it was necessary they should be acquainted with the destruction that was coming upon them, which is the design of this prophecy.

*Behold, the Lord rideth upon a swift cloud:* or a “light” one<sup>f358</sup> denoting the speed with which he came, he would come quickly, light clouds move swiftly; the suddenness and unexpectedness of his coming, clouds being rarely seen in Egypt, where was no rain; and the irresistible power with which he would come, for who or what can stop the clouds of heaven? not anything on earth, not armies, nor castles, and fortified places. The Lord is represented as riding in great state and majesty, as a general at the head of his army against his enemies; or as a judge going to try and condemn criminals; he rides upon the heavens, walks on the wings of the wind, and the clouds are his chariot, (~~Psalm~~ Psalm 68:4,33 104:3) so Christ is represented as coming in the clouds of heaven, and as sitting on a white cloud, when he shall come to judge the world, (~~Revelation~~ Revelation 1:7 14:14) though these words are not to be understood of that coming of his; and much less of his first coming in the flesh, to which they are weakly applied by Jerom and others; who, by the light cloud, understand the Virgin Mary, as the Christians of Syria; or the human nature of Christ, as Salmero, who relates, that upon Christ’s flight into Egypt, and entering into Heliopolis, and the temple there, in which were as many idols as days of the year, they all fell, and so this prophecy was fulfilled<sup>f359</sup> but of the Lord’s coming to inflict punishment on the Egyptians; so the Targum,

“and, behold, the Lord shall be revealed in the cloud of his glory, to take vengeance on the Egyptians:”

*and shall come into Egypt;* not by Sennacherib king of Assyria, and his army, whom he should send to invade it, and enter into it, as some think; but rather by Cambyses and Ochus, kings of Persia; though it seems that what is here foretold should be done, was done, not by means of any foreign power, but by the Lord himself, who did by his own power and providence, or suffer to be done, what was done:

*and the idols of Egypt shall be moved at his presence;* or tremble before him; these were many, the chief of them were Osiris and Isis, Apis, Serapis, Vulcan, Bubastis, &c.; some were living creatures, as cats, dogs, oxen, sheep, &c. who might move and tremble, in a literal sense; and some were images, “made with hands”, as the Septuagint here render the word; and



which, as the Targum paraphrases it, should “be broken”; the sense is, that they could none of them save the Egyptians, or deliver them out of their distresses:

*and the heart of Egypt shall melt in the midst of it*; like wax before the fire; even the most courageous among them, their soldiers, their army, with their officers and generals; which were the heart of the people, and their defence, and who used to fight for them, and protect them, but now would be dispirited.

**Ver. 2.** *And I will set the Egyptians against the Egyptians*, &c.] Or mingle and confound them together; in which confusion they should fall upon and destroy one another, as the Midianites did: the phrase is expressive of rebellions and civil wars, as the following words explain it; and which show, that the calamities of Egypt should be brought upon them, not by means of a foreign invasion, but by internal quarrels, and other means, which the Lord would in judgment send among them:

*and they shall fight everyone against his brother, and everyone against his neighbour*; and destroy one another:

*city against city*; of which there were great numbers in Egypt; in the times of Amasis, it is said<sup>f360</sup>, there were twenty thousand:

*[and] kingdom against kingdom*; for though Egypt was but originally one kingdom, yet upon the death of Sethon, one of its kings, who had been a priest of Vulcan, there being no successor, twelve of the nobility started up, and set up themselves as kings, and divided the kingdom into twelve parts<sup>f361</sup>, and reigned in confederacy, for the space of fifteen years; when, falling out among themselves, they excluded Psammiticus, one of the twelve, from any share of government; who gathering an army together, fought with and conquered the other eleven, and seized the whole kingdom to himself, and who seems afterwards regarded in this prophecy; all this happened in the times of Manasseh king of Judah, and so in or quickly after Isaiah’s time: though some understand this of the civil wars between Apries and Amasis, in the times of Nebuchadnezzar. The Septuagint version renders the phrase here, “nome against nome”; for the whole land of Egypt, by Sesostris, one of its kings, was divided into thirty six<sup>f362</sup> nomes, districts, or provinces, whose names are given by Herodotus<sup>f363</sup>, Pliny<sup>f364</sup>, and others; for so the words of that version should be rendered, and not as they are by the Latin interpreter, and in the Arabic version,

which follows it, “law upon law”.

**Ver. 3.** *And the spirit of Egypt shall fail in the midst thereof, &c.]*

Meaning not the spirit of valour and courage, that is expressed before, but of wisdom, prudence, and understanding; the wisdom of Egypt, in which Moses is said to be brought up, (<sup>4172</sup>Acts 7:22) was famous all the world over; hither men of learning, as the ancient philosophers, Pythagoras, Plato, and others, travelled, to improve in knowledge, and gain a larger acquaintance with things human and divine; it was the mother and mistress of the liberal arts and sciences; but now what was before like a river full of water, was about to be “emptied”, and drained dry, as the word <sup>f365</sup> used signifies:

*and I will destroy the counsels thereof;* or “swallow [them] up”<sup>f366</sup>, so that they shall be no more seen, or take effect: this explains what is before meant by the spirit of Egypt, and which is further enlarged on, and illustrated in (<sup>2391</sup>Isaiah 19:11-13),

*and they shall seek to the idols;* with which the land abounded, particularly to Osiris and Isis, to Apis, Latona, and others:

*and to the charmors;* that used incantations and spells; magicians and conjurers, that whispered and muttered; for the word used has the signification of speaking in a slow and drawling manner. The Targum renders it “witches”; but Jarchi takes it to be the name of an idol:

*and to them that have familiar spirits, and to the wizards;* (see Gill on <sup>2189</sup>Isaiah 8:19”).

**Ver. 4.** *And the Egyptians will I give over into the hands of a cruel lord, &c.]* Not of Sennacherib king of Assyria, which way go many interpreters, both Christian and Jewish, as Aben Ezra, Jarchi, and Kimchi; nor of Nebuchadnezzar king of Babylon, as in (<sup>2405</sup>Jeremiah 46:25,26) but either of the twelve tyrants that rose up after the death of Sethon above mentioned; for the word is in the plural number, “lords”, though the adjective rendered “cruel” is singular; or else Psammiticus, the father of Pharaohnecho, that slew Josiah; and who conquered the other eleven tyrants, and ruled alone, for the space of fifty four years, with great rigour; and the same is designed in the next clause:

*and a fierce king shall rule over them;* it is reported of Psammiticus, that he gave such offence to his subjects, that two hundred thousand of his

soldiers left him, and went into Ethiopia<sup>f367</sup>. Vitringa interprets this of the Persian emperors, into whose hands Egypt fell, as Cambyses and Ochus; and who, according to historians, were very cruel princes. That there might be no doubt of the sure and certain accomplishment of this prophecy, it is added,

*saith the Lord, the Lord of hosts*; of the armies above and below; and who does what he pleases among the kings and kingdoms of the earth.

**Ver. 5.** *And the waters shall fail from the sea*, &c.] Which Kimchi understands figuratively of the destruction of the Egyptians by the king of Assyria, compared to the drying up of the waters of the Nile; and others think that the failure of their trade by sea is meant, which brought great revenues into the kingdom: but, by what follows, it seems best to take the words in a literal sense, of the waters of the river Nile, which being dried up, as in the next clause, could not empty themselves into the sea, as they used, and therefore very properly may be said to fail from it; nay, the Nile itself may be called a sea, it being so large a confluence of water:

*and the river shall be wasted and dried up*; that is, the river Nile, which was not only very useful for their trade and navigation, but the fruitfulness of the country depended upon it; for the want of rain, in the land of Egypt, was supplied by the overflow of this river, at certain times, which brought and left such a slime upon the earth, as made it exceeding fertile; now the drying up of this river was either occasioned by some great drought, which God in judgment sent; or by the practices of some of their princes with this river, by which it was greatly impaired, and its usefulness diminished.

**Ver. 6.** *And they shall turn the rivers far away*, &c.] The river Nile, called “rivers”, the plural for the singular, because of the abundance of water in it; or its seven streams, with other rivulets, derived from it. Some make the “they” here to refer to the kings of Egypt, and interpret the words of some projects of theirs, by which the course of the river was turned to great disadvantage; particularly they understand it of the twelve tyrants that reigned after Sethon, to whom they ascribe the digging of the vast lake of Moeris, the two pyramids built in the midst of it, and a labyrinth near it, though only the labyrinth was made by them<sup>f368</sup>; and as for the lake, it was made by Moeris, a king of Egypt, from whom it had its name, some hundred years before; and, besides, was of service, and not disservice, to the Nile; for it received its waters when it overflowed too much, and it furnished it with water by an outlet when it failed: rather therefore this

passage may be illustrated by the attempt which Necus, the son of Psammiticus, whom the Scripture calls Pharaohnecho, made, to join the Nile and the Red Sea together, by making a canal from the one to the other; in which work he lost a hundred and twenty thousand men, and desisted from it without finishing it<sup>f369</sup>; but it is thought hereby the river was greatly weakened:

*[and] the brooks of defence shall be emptied and dried up*; as the river of Nile and its streams were the defence of the land of Egypt, as well as made for the fruitfulness of it, for these must make it less accessible to a foreign enemy; and besides, here lay their shipping, which were their protection; and moreover, from hence brooks and courses of water might be derived and carried about their fortified cities, which added to the strength of them. The Targum renders it deep brooks or rivers; and Kimchi interprets it the brooks of Egypt, taking Matzor to signify Egypt, a word in sound near to Mitzraim, the common word used for Egypt. It looks, by this and other expressions in the context, as if more were designed than the above instance or instances will account for:

*the reeds and flags shall wither*; which grew in the brooks, and near them; and therefore much more the grass and corn, and other trees, which were at a distance; besides, these are mentioned, because of the great usefulness they were of; for of these they made ships, barks, and boats, and mats for bedding, and nets fishing; as also paper to write on, as follows, and which was a staple commodity with them; (see Gill on “<sup>-2380D</sup>Isaiah 18:2”).

**Ver. 7.** *The paper reeds by the brooks, by the mouth of the brooks, &c.]* Not at the fountain or origin of the Nile and its streams, but by the sides thereof; on the banks of which grew a reed or rush, called by the Greeks “papyrus” and “biblus”; from whence come the words “paper” and “bible”, or book, of which paper was anciently made; even as early as the times of Isaiah, and so, many hundreds of years before the times of Alexander the great, to which some fix the era of making it.

“According to Pliny<sup>f370</sup>, its root is of the thickness of a man’s arm, and ten cubits long; from this arise a great number of triangular stalks, six or seven cubits high, each thick enough to be easily spanned. Its leaves are long, like those of the bulrush; its flowers stameneous, ranged in clusters at the extremities of the stalks; its roots woody and knotty, like those of rushes; and its taste and smell near akin to those of the cyprus.----The manner of making the

Egyptian paper was this: they began with lopping off the two extremes of the “papyrus”, viz. the head and root, as of no use in this manufacture; the remaining stem they slit lengthwise, into equal parts; and from each of these they stripped the thin scaly coats, or pellicles, whereof it was composed, with a point of a penknife (or needle, as some); the innermost of these pellicles were looked on as the best, and those nearest the rind or bark the worst; they were kept apart accordingly, and constituted different sorts of paper. As the pellicles were taken off, they extended them on a table; then two or more of them were laid over each other transversely, so as that their fibres made right angles; in this state they were glued together by the muddy waters of the Nilus. These being next pressed to get out the water, then dried, and lastly flatted and smoothed, by beating them with a mallet, constituted paper; which they sometimes polished further, by rubbing it with a hemisphere of glass, or the like. There were paper manufactures in divers cities of Egypt; but the greatest and most celebrated was that at Alexandria, where, according to Varro’s account, paper was first made. The trade and consumption of this commodity were in reality incredible. Vopiscus relates, that the tyrant Firmus, who rebelled in Egypt, publicly declared he would maintain an army only, “papyro et glutine”, with paper and glue<sup>f371</sup>.”

So that the withering and drying up of these paper reeds, here threatened, must be a great calamity upon the nation. And, besides paper, of this rush or reed were made sails, ropes, and other naval rigging, as also mats, blankets, clothes, and even ships were made of the stalk of the papyrus; and the Egyptian priests wore shoes made of it<sup>f372</sup>. It may be observed, that paper was made of the pellicles or little skins stripped off of the inside of the stem of the papyrus; which shows with what propriety the word<sup>f373</sup> for paper reeds is here used, which comes from a root which signifies to strip or make bare, and from which also is derived a word which signifies a skin.

*And everything sown by the brooks shall wither, be driven away, and be no [more];* all sorts of fruitful plants, and grain of every kind, hemp and flax, after mentioned, and which are opposed to reeds and rushes, which grew of themselves; and if these which were sown by the sides of brooks and rivers withered and came to nothing, then much more what was sown at a greater distance.

**Ver. 8.** *The fishers also shall mourn*, &c.] Because there will be no fish to catch, the waters of the river being dried up, and so will have none to sell, and nothing to support themselves and families with; and this must also affect the people in general, fish being the common food they lived upon, (see <sup>40105</sup>Numbers 11:5), not only because of the great plenty there usually was, but because they killed and ate but very few living creatures, through a superstitious regard unto them; though Herodotus says <sup>f374</sup> the Egyptian priests might not taste of fishes, yet the common people might; for, according to that historian <sup>f375</sup>, when the river Nile flowed out of the lake of Moeris, a talent of silver every day was brought into the king's treasury, arising from the profit of fish; and when it flowed in, twenty pounds; nay, he expressly says <sup>f376</sup>, that some of them live upon fish only, gutted, and dried with the sun:

*and all they that cast angle*, or hook,

*into the brooks shall lament*; which describes one sort of fishermen, and way of catching fishes, with the angle and hook, as the following clause describes another sort:

*and they that spread nets upon the waters shall languish*; be dispirited and enfeebled for want of trade and subsistence, and with grief and horror.

**Ver. 9.** *Moreover they that work in fine flax*, &c.] Of which they made fine linen cloth, and yarn, and was much wore by the Egyptians, and was the commodity of the country, and for which other nations traded with them, (<sup>41108</sup>1 Kings 10:28 <sup>42707</sup>Ezekiel 27:7) but now would have no flax to work, that being withered and gone which was sown by the sides of the brooks, (<sup>42807</sup>Isaiah 19:7,15) and no linen cloth or yarn to sell, and consequently in great confusion and distress, as they are here represented <sup>f377</sup>. The Targum renders the whole verse thus,

“they shall be confounded which work flax, which they comb, and of it weave nets;”

and so Jarchi and Kimchi interpret it, not of persons that wrought in flax, to make yarn or linen of it; but who combed it, to make nets of it, as follows:

*and they that weave networks shall be confounded*: because they would have no sale for their nets, the fishermen having no use for them, the rivers being dried up. The word for “networks” signifies “holes”, because nets are

made with holes large enough to let the water through, and so small that the fishes may not get out. Some render the word “white works”<sup>f378</sup>, white linen, white cloth, of which white garments are made, such as nobles and princes formerly wore; hence, in the Hebrew language, they are called by a name of the same root and signification; but the former sense seems best.

**Ver. 10.** *And they shall be broken in the purposes thereof, &c.*] Meaning either the persons that work in flax, or in making nets; who shall be disappointed in their views, expectations, and designs, in bringing them to a good market, since there will be no buyers. The word for “purposes” signifies foundations, as in (<sup><4910B></sup>Psalm 11:3) and may design dams and banks, that are made to keep in the water, which shall be broken down, and be of no service to answer the end; but Kimchi observes, that the word in the Talmudic language signifies “nets”, as it does<sup>f379</sup>; and this seems to be most agreeable to the context; and then the words may be rendered, “and its nets shall be broken”<sup>f380</sup>; shall lie and rot for want of use:

*all that make sluices [and] ponds for fish*; or, “all that make an enclosure of ponds of soul”<sup>f381</sup>; or for delight and pleasure; that is, not only such shall be broken in their purposes, ashamed and confounded, and be dispirited, mourn and lament, whose business and employment it is to catch fish, or make nets for that end, and get their livelihood thereby; but even such who enclose a confluence of water, and make fishponds in their fields and gardens for their pleasure, will be disappointed; for their waters there will be dried up, and the fish die, as well as in the common rivers. The Septuagint version renders it, “and all they that make zythum shall grieve”; “zythum” was a sort of malt liquor of the ancients; and the word for “sluices” is of affinity with a word that is often used for strong drink; and so the Syriac version here,

“and all they shall be humbled that make strong drink, for the drink of the soul;”

or for men to drink for pleasure.

**Ver. 11.** *Surely the princes of Zoan [are] fools, &c.*] Zoan was a very ancient city of Egypt, it was built within seven years of Hebron in the land of Judah, (<sup><44E32></sup>Numbers 13:22) here it was that the Lord did those miracles, by the hands of Moses and Aaron, before Pharaoh and his people, in order to oblige him to let Israel go, (<sup><49782></sup>Psalm 78:12,43) by which it appears that it was then the royal city, as it seems to have been now; since mention is

made of the princes of it, who usually have their residence where the court is. The Targum, Septuagint, and Vulgate Latin versions, call it Tanis, which was the metropolis of one of the nomes or provinces of Egypt, called from it the Tanitic nome<sup>f382</sup>; near it was one of the gates of the Nile, which had from it the name of the Tanitic gate<sup>f383</sup>; the princes of this place, the lords of this nome, though they had princely education, acted a foolish part, in flattering their sovereign, as afterwards mentioned, and in putting him upon doing things destructive to his kingdom and subjects:

*the counsel of the wise counsellors of Pharaoh is become brutish*; the men of whose privy council were esteemed very wise, and greatly boasted of, and much confided in; and yet the counsel they gave him were such as made them look more like brutes than men:

*how say ye unto Pharaoh*; the then reigning prince, for Pharaoh was a name common to all the kings of Egypt. Some think their king Cethon is meant, said to be a very foolish king; others Psammiticus; which seems more likely; though there is no need to apply it to any particular king, they being used to say what follows to all their kings:

*I [am] the son of the wise*; suggesting that wisdom was natural and hereditary to him; though this may not merely respect his immediate ancestors, but remote ones, as Menes or Mizraim, the first king of Egypt, to whom is attributed the invention of arts and sciences; and his son Thoth, the same with Hermes, the Mercury of the Egyptians. The Septuagint, Syriac, and Arabic versions, make these words to be spoken by the wise counsellors of themselves, “we are the sons of wise men”, and so the next clause; likewise Aben Ezra and Jarchi, also the Targum:

*the son of ancient kings?* according to these, it is spoken to Pharaoh thus, “and thou the son of kings of old”; of Ham, Mizraim, Thoth, &c.; the Egyptians boasted much of the antiquity of their kingdom and kings; and they say, from their first king Menes, to Sethon the priest of Vulcan, who lived about the time of this prophecy, were three hundred and forty one generations or ages of men, in which were as many kings and priests; and three hundred generations are equal to ten thousand years<sup>f384</sup>; and so many years, and more, their kings had reigned down to the prophet’s time; which was all vain boasting, there being no manner of foundation for it. Vitranga renders it the son of ancient counsellors; this, as the former, being spoken by the counsellors, not of Pharaoh, but themselves.



**Ver. 12.** *Where [are] they? where [are] thy wise [men]? &c.*] The magicians and soothsayers, the diviners and astrologers, who pretended, by their magic art and skill in judicial astrology, to foretell things to come: this is an address to the king of Egypt, who had such persons about him, and encouraged them, by consulting them on occasion, and rewarding them:

*and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt;* or, “against it”; let them tell, if they can, and make known unto thee the purposes of God’s heart, the things he has resolved upon, even the calamities and punishments he will shortly inflict upon the Egyptians, of which he has given notice by his prophets.

**Ver. 13.** *The princes of Zoan are become fools, &c.*] Or infatuated, in their counsels to Pharaoh, and by giving heed to the magicians and diviners; (see Gill on “~~2891~~ Isaiah 19:11”):

*the princes of Noph are deceived;* called Moph, in (~~2906~~ Hosea 9:6) where our translation renders it Memphis; and so do the Septuagint and Vulgate Latin versions here; the Arabic version has it Menphis; the Syriac version Mophis; and the Targum Mephes; the city of Memphis is no doubt intended, which was the chief of the first of the nomes or provinces of Egypt, from whence it was called Memphites: it was the metropolis of upper Egypt, and the seat of their kings and princes; it was built by their first king Menes<sup>f385</sup>, or Mizraim, and had in it the famous temple of Vulcan; it continues to this day, and goes by the name of Alkair, or Grand Cairo:

*they have also seduced Egypt;* the princes of the above places, being deceived themselves by the diviners and astrologers, deceived the common people that inhabited the nomes and provinces where they dwelt; it being usual with such to follow their superiors in principle and practice:

*[even they that are] the stay of the tribes thereof;* or, “who are the corner of its tribes”<sup>f386</sup>; meaning the nomes or provinces of Egypt, especially the Tanitic and Memphitic nomes, whose provinces are mentioned; these are called tribes by the prophet, in the language of the Jews, which land were divided into tribes, as the land of Egypt was divided into nomes; and about this time it was divided into twelve kingdoms, as Israel was into twelve tribes: now, the princes of these tribes and kingdoms, who should have been as cornerstones, to which civil magistrates are compared, (see ~~482~~ Psalm 118:22 ~~3804~~ Zechariah 10:4) the stay and support of the people,

and should have kept them right, these led them wrong, into mistakes and errors.

**Ver. 14.** *The Lord hath mingled a perverse spirit in the midst thereof,* &c.] A spirit of error, as the Targum, Septuagint, and Arabic versions; or of giddiness, as the Vulgate Latin: this he mingled in a cup for them, and poured it out, and gave them it to drink; and an intoxicating cup it was, such as men are made drunk with; to which the allusion is, as the last clause of the verse shows; so that the infatuation and want of wisdom in their counsels were from the Lord; who, because of the vain boasts of their wisdom in righteous judgment, gave them up to judicial blindness, stupidity, and folly:

*and they have caused Egypt to err in every work thereof;* both in religious and civil affairs, leading them into superstition and idolatry, to which they were of old inclined and addicted, and forming such schemes and projects, and putting them upon such works, as were very detrimental to the nation. Some think this refers to the twelve tyrants, who disagreeing among themselves, being actuated by a perverse spirit, greatly distracted the people; though rather it may refer to the times of Necho, and to his project in cutting a canal for the bringing of the Nile to the Red sea before mentioned, in which he lost several thousands of men without accomplishing it; and of his predecessor, in besieging Ashdod twenty nine years ere he took it<sup>f387</sup>:

*as a drunken [man] staggereth in his vomit;* who is so very drunk, that his head is quite giddy, and cannot walk upright, but staggers as he goes, and vomits as he staggers, and falls down, and is rolled in it, as the Targum; just like such a man were the princes and governors of the Egyptian provinces.

**Ver. 15.** *Neither shall there be [any] work for Egypt,* &c.] No trade or business to carry on; their rivers being dried up, there was no flax to work with, and fine linen was a principal commodity of Egypt; nor any fish to catch, or rushes to make paper of, as before observed: or it would not be in the power of their hands to deliver themselves from the Assyrians that should come against them; and that they should be deprived of wisdom and counsel, and be at their wits' end, not knowing what to do, or what step to take:

*which the head or tail, branch or rush, may do:* high or low, strong or weak, all ranks and orders of men shall have nothing to do; all shall be weak and dispirited, and void of counsel. By the “head” and “branch” may be meant the king and his nobles; and by the “tail” and “rush” the common people; (see <sup>2394</sup>Isaiah 9:14,15). The Targum interprets the whole of their chief men thus,

“and the Egyptians shall have no king to reign, nor prince, noble, governor, or ruler.”

Jarchi explains it of the magicians, astrologers, and stargazers of Egypt, who, with all their boasted knowledge and wisdom, should not be able either to foresee or prevent the evil coming upon them.

**Ver. 16.** *In that day shall Egypt be like unto women, &c.]* Weak and feeble, as the Targum; fearful and timorous, even their military force; and devoid of wisdom, even their princes and nobles:

*and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it:* which the Lord may be said to do, when he lifts up his rod, and holds it over a people, and threatens them with ruin and destruction; perhaps this may refer to what was done in Judea by Sennacherib’s army, which was an intimation to the Egyptians that their turn was next; and if the shaking of the Lord’s hand over a people is so terrible, what must the weight of it be? Some think there is an allusion to Moses’s shaking his rod over the Red sea when the Egyptians were drowned, in which the hand or power of the Lord was so visibly seen, and which now might be called to mind. Ben Melech observes, that when one man calls to another, he waves his hand to him to come to him; so here it is as if the Lord waved with his hand to the enemy to come and fight against Egypt, which caused fear and dread.

**Ver. 17.** *And the land of Judah shall be a terror unto Egypt, &c.]* Not by reason of war breaking out between them, they being in strict alliance with each other at this time; but on account of what they should hear had befallen the land of Judea, and the cities of it, by the invasion of Sennacherib’s army, which had taken and laid them waste; the tidings of which being brought them a panic would seize them, fearing that they should next fall a sacrifice to them, because of their alliance with them, and nearness to them, there being only the land of the Philistines between them and Egypt; and Judea being invaded and overrun, the way was open for the

Assyrian army into their country; and besides they might reflect, that if the judgments of God fell so heavy on his own people, what might they not expect? and the rather, as they had been the means of drawing them into idolatry, which had provoked the Lord to come out against them; as well as at the remembrance of the injuries they had formerly done them. Jarchi and Kimchi understand this of the fall and ruin of Sennacherib's army, at the siege of Jerusalem, the rumour of which reaching, Egypt would fill them with terror; or as fearing that the hand of the Lord, which was seen in that affair, would be next lifted up against them; which sense is not probable; the former is best. The word used for terror signifies "dancing", such as is not through joy, but fear, (see <sup><del>4977</del></sup>Psalm 107:27):

*everyone that maketh mention thereof*; or calls to mind, or thinks of it, or speaks of it to others, what was done in the land of Judea by the Assyrian army:

*shall be afraid in himself*; that this will be their case quickly in Egypt:

*because of the counsel of the Lord of hosts, which he hath determined against it*; or "upon it", or "concerning it"<sup>f388</sup>; meaning either Judea, which was known by the prophets he sent unto it; or Egypt, who might conclude this from what happened to a neighbouring nation.

**Ver. 18.** *In that day shall five cities in the land of Egypt, &c.]* Here opens a scene of mercy, a prophecy of good things to the Egyptians in future times; for this is not to be understood of the selfsame time, that the former calamities would come upon them; but of some time after that; and not of Egypt, spiritual or mystical, that is, Rome, or the antichristian jurisdiction, so called, (<sup><del>6108</del></sup>Revelation 11:8) and of the five kingdoms that should revolt from it at the Reformation, as Cocceius thinks; who interprets the above prophecy of the antichristian state, and names the five kingdoms that should break off from it, and did; as Great Britain, the United States of Holland, Denmark and Norway, Swedeland, the people of Germany, and those near them, as Bohemia, Hungary, Transylvania, and Helvetia; but Egypt literally is here designed; and its five cities either intend just so many principal ones, as some think, namely, Memphis, Tanis, Alexandria, Bubastis, and Heliopolis; or rather it is a certain number for an uncertain; and to be understood either of many, as five out of six, since afterwards one is mentioned, as to be destroyed; or rather of a few, as five out of twenty thousand, for so many cities are said to have been in Egypt<sup>f389</sup>; and so this number is used in Scripture for a few; (see <sup><del>4149</del></sup>1 Corinthians 14:19)

and the prophecy respects the conversion of them, which some think was fulfilled in some little time after; either by some Jews fleeing to Egypt when Judea was invaded, and Jerusalem besieged by Sennacherib, who making known and professing the true religion there, were the means of converting many of the Egyptians; or, as the Jews<sup>f390</sup> think, it had its accomplishment when Sennacherib's army was destroyed, and what remained of them, consisting of Egyptians and other people, were dismissed by Hezekiah, and being used kindly by him, embraced the true religion, and carried it with them into Egypt, and there professed and propagated it; but it seems most likely to refer to later times, the times of the Gospel, when it was carried and preached in Egypt by the Evangelist Mark, and others, to the conversion of them, which is expressed in the following words:

*Speak the language of Canaan*; the Hebrew language, which continued from the time of the confusion in the posterity of Shem, and in the family of Heber, from whom Abraham descended; which was not the language of the old Canaanites, though that was pretty near it, but what the Jews now at this time spake, who dwelt in the land of Canaan: but though this language is here referred to, and might be learned, as it is where the Gospel comes, for the sake of understanding the Scriptures in the original; yet that is not principally meant, but the religion of the Christian and converted Jews; and the sense is, that the Egyptians, hearing and embracing the Gospel, should speak the pure language of it, and make the same profession of it, and with one heart and mouth with them glorify God, and confess the Lord Jesus: and when a sinner is converted, he speaks a different language than he did before; the language of Canaan is the language of repentance towards God, faith in Christ, love to them, and all the saints; it is self-abasing, Christ exalting, and free grace magnifying language; it is the language of prayer to God for mercies wanted, and of praise and thanksgiving for mercies received, and especially for Christ, and the blessings of grace in him; it is the language of experience, and what agrees with the word of God: and in common conversation it is different from others; not swearing, or lying, or filthiness, or foolish jesting, or frothy, vain, and idle talk, are this language; but what is savoury, and for the use of edifying:

*and swear to the Lord of hosts*; not by him, but to him, which sometimes is put for the whole of religious worship, (<sup><1818></sup>Deuteronomy 6:13) and signifies a bowing, a submission, and subjection to him; compare (<sup><2482></sup>Isaiah 45:23) with (<sup><5411></sup>Romans 14:11) it is swearing allegiance to him, owning

him to be their Lord, King, and Lawgiver, and a resolution to obey him in all his commands and ordinances, (see <sup>43916</sup>Psalm 119:106):

*one shall be called the city of destruction*; not one of the five cities before mentioned; because all such as believe with the heart unto righteousness, and with the mouth make confession agreeably to it, shall be saved; but the sense is, that one and all, and everyone of these cities, and all such persons in them as speak not the language of Canaan, who neither embrace the Gospel, nor become subject to Christ, shall be devoted to destruction: though there is a Keri and Cetib of these words; it is written “heres”, destruction, but it is read “cheres”, the sun; and there was a city in Egypt called Bethshemesh, the house of the sun, (<sup>2483</sup>Jeremiah 43:13) and by the Greeks Heliopolis<sup>f391</sup>; and by the Latins Solis Oppidum<sup>f392</sup>; and so the Vulgate Latin version renders it, “and one shall be called the city of the sun”; that is, Heliopolis, where the sun was worshipped, and from whence it had its name; and so the words are a display of the grace of God, that in that city, which was the seat of idolatrous worship, there the sun of righteousness should arise, and there should be a number of persons in it that should profess his name. The Targum takes in both the writing and reading of this passage, and renders it,

“the city of Bethshemesh, which is to be destroyed, shall be called one of them.”

**Ver. 19.** *In that day there shall be an altar to the Lord in the midst of the land of Egypt*, &c.] Josephus<sup>f393</sup>, and other Jewish writers<sup>f394</sup>, suppose this to be fulfilled when Onias, the son of Simeon the just, fled into Egypt, and obtained leave of Ptolemy king of Egypt, and Queen Cleopatra, to build a temple and an altar there, like those at Jerusalem, in order to draw the Jews thither, which was about six hundred years after this prophecy; and who did build both a temple and an altar in the nome of Heliopolis, about twenty three miles from the city of Memphis, and which continued three hundred and forty three years; but not a material altar is here meant, but a figurative and spiritual one, and no other than Christ, who is the altar that sanctifies every gift, and upon which the spiritual sacrifices of prayer and praise being offered up are acceptable to God. The phrase denotes a public profession of Christ, and a setting up of his worship; it is used in allusion to the patriarchs, who, wherever they came, set up an altar to the Lord, and worshipped him:

*and a pillar at the border thereof to the Lord*; in like manner as the patriarchs used to do, (<sup><OL28></sup>Genesis 28:18 35:1,14) it signifies not only that in the middle of the land, but upon the borders of it, the Christian religion should be embraced and professed; so that no sooner did a man step into it, but he should find that this was the religion professed there: it signifies that here would be placed ministers of the Gospel, who are as pillars to hold forth and support the doctrines of it; and a church state, which is the pillar and ground of it; and persons converted, that should be pillars in the house of God, that should never go out; (see <sup><100></sup>Proverbs 9:1 <sup><810></sup>Galatians 2:9 <sup><415></sup>1 Timothy 3:15 <sup><612></sup>Revelation 3:12).

**Ver. 20.** *And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt, &c.*] This refers either to what goes before, that the altar and pillar were signs and witnesses that the Lord was believed in, professed, and worshipped there; or to what follows after, that the Lord's hearing the cries of men, and answering them, by sending a great Saviour to them, is a token and testimony for him of his great love unto them:

*for they shall cry unto the Lord because of the oppressors*; as men awakened and convinced do, feeling the oppressions of a guilty conscience, and a tempting devil, and an ensnaring wicked world:

*and he shall send them a Saviour, and a great one, and he shall deliver them*; this is Christ, whom God sent in the fulness of time to be the Saviour of lost sinners; and he is a "great" one indeed, the great God, and our Saviour, (<sup><513></sup>Titus 2:13) who is the Son of God, the true God, and eternal life, who has all the perfections of deity in him; the Creator and Upholder of all things; and must have therefore great and sufficient abilities to save sinners to the uttermost; and those that come to God by him he does save and deliver from all their sins, and out of the hands of all their enemies, and from wrath, ruin, and destruction. Abarbinel<sup>f395</sup> owns that the Messiah is here meant, as undoubtedly he is; and not the angel that destroyed Sennacherib's army, as Kimchi; for the text speaks not of the Jews, but of the Egyptians. Vitranga thinks that either Alexander, called the Great, or else Ptolemy the son of Lagus, who had the same epithet, and who was also called "Soter", the saviour, is here meant.

**Ver. 21.** *And the Lord shall be known to Egypt, &c.*] The means of knowing him would be granted them; which were partly through the Bible being translated into the Greek language, at the request of Ptolemy king of Egypt, which was then understood in that country, and this was a

considerable time before the coming of Christ; and chiefly through the Gospel being brought hither by the Evangelist Mark, and others, whereby many of them were brought to a spiritual, experimental, and evangelical knowledge of Christ:

*and the Egyptians shall know the Lord*; own and acknowledge him, profess faith in him, hope of happiness by him, love of him, and subjection to him, his Gospel and ordinances:

*and shall do sacrifice and oblation*; not such sacrifice and oblation as were enjoined by the ceremonial law, since those would be now abrogated; but the spiritual sacrifices of prayer, praise, and good works, and of the presentation of themselves, as a holy, living, and acceptable sacrifice to God, their reasonable service: under these ceremonial rites is signified the whole spiritual worship of the New Testament:

*yea, they shall vow a vow unto the Lord, and perform [it]*; lay themselves under obligation to serve the Lord, and act according to it; (see ~~21064~~ Ecclesiastes 5:4,5) and this is to be understood not of legal vows, as that of the Nazarite, or any other, but of the spiritual one of praise and thanksgiving; (see ~~1804~~ Psalm 50:14 65:1).

**Ver. 22.** *And the Lord shall smite Egypt, &c.*] By one afflictive providence or another, which shall awaken them to a sense of sin and duty; or smite their consciences with convictions of sin, through the ministry of the word by his spirits:

*he shall smite and heal [it]*; or “smiting and healing”<sup>f396</sup>; as he smites he shall heal, by an application of pardoning grace and mercy, by sprinkling the blood of Christ on their wounded consciences, and by pouring in the oil and wine of divine love into the wounds made by sin:

*and they shall return, [even] to the Lord*: by faith and repentance; or to his worship, as the Targum; by an obedience to his will, and shall cleave unto him:

*and he shall be entreated of them, and he shall heal them*; when wounded with a sense of sin, and pricked to the heart, they shall cry unto him, and entreat his pardoning grace and mercy, which, being applied to them, heals; for healing diseases and forgiving iniquities are one and the same thing; (see ~~18478~~ Psalm 103:3).



**Ver. 23.** *In that day shall there be a highway out of Egypt to Assyria, &c.]* It signifies that there should be peace between them, all hostilities should cease, free trade and commerce with each other should be opened, and nothing should hinder communion with one another; which some think had some show of accomplishment in the times of Psammiticus; but it chiefly refers to Gospel times, and to the Christian communion between one nation and another, that receive the Gospel, though before implacable enemies, as the Egyptians and Assyrians were:

*and the Assyrian shall come into Egypt, and the Egyptian into Assyria:* which is expressive of entire concord and harmony between them, such as was among the first Christians:

*and the Egyptians shall serve with the Assyrians;* that is, the Lord, as Kimchi and Ben Melech interpret it; they shall both serve the Lord with one shoulder and consent, unite in prayer to the Lord, in hearing the word, and attending on other ordinances. Some render it, “the Egyptians shall serve the Assyrians”<sup>f397</sup>; not as being their lords and masters in a servile way, but by love, as saints do or should serve one another, doing all kind offices of love to each other; (see ~~4REB3~~ Galatians 5:13).

**Ver. 24.** *In that day shall Israel be the third with Egypt and with Assyria, &c.]* There shall be a triple alliance between them; Jew and Gentile shall be made one, the middle wall of partition being broken down; yea, Israel, or the Jews, shall be the third, or the Mediator between them both, or the means of uniting the Gentiles together, since the Gospel of peace was to go out from them, as it did. Perhaps there may be an allusion to the situation of the land of Israel between Egypt and Assyria:

*[even] a blessing in the midst of the land;* or of the earth, the whole world, being the means of conveying the blessings of grace to the several nations of the world; the Messiah, in whom all nations are blessed, descending from them, and the Gospel being sent out from them unto all nations, which publishes the blessings of grace by Christ, and is the means both of the knowledge, application, and possession of them.

**Ver. 25.** *Whom the Lord of hosts shall bless, &c.]* Not only Israel, but Egypt and Assyria, even all his chosen ones, whether among Jews or Gentiles:

*saying, blessed [be] Egypt my people;* as they must needs be blessed who are the Lord’s covenant people; for he being their covenant God, his

blessing is upon them, even life for evermore; they are blessed with all the blessings of the covenant, even all the spiritual blessings which are in Christ; they are secure of his love, and may depend upon his power and protection; they are happy here, and will be so hereafter:

*and Assyria the work of my hands*; not as creatures only, but new creatures, having the good work of grace wrought in their hearts, of which God is the author; and therefore are called his workmanship, (~~HEB~~Ephesians 2:10) and who must be blessed, because, by this work of grace upon them, they appear to be the chosen of God, and precious, to be his children, and dear unto him, whom he will not forsake, and who are formed for himself, and for heaven, and happiness:

*and Israel mine inheritance*; chosen by him to be so, and given to Christ as such; and who must be happy, because, as they are the Lord's inheritance, portion, and peculiar treasure, so he has provided an inheritance for them, incorruptible, undefiled, which fades not away, reserved in the heavens. The Targum interprets all this of Israel, thus,

“blessed be my people, whom I brought out of Egypt; and because they sinned before me, I carried them captive into Assyria; and when they are turned, they are called my people, and mine inheritance, Israel.”

# CHAPTER 20

## INTRODUCTION TO ISAIAH 20

This chapter contains a prophecy of the destruction of the Egyptians and Ethiopians by the Assyrians, which had been prophesied of separately in the two preceding chapters (<sup><2380></sup>Isaiah 18:1-19:25), and now conjunctly in this: the time of it is given, (<sup><2301></sup>Isaiah 20:1) the sign of it, the prophet's walking naked, and barefoot, (<sup><2302></sup>Isaiah 20:2) the explanation and accommodation of the sign to the captivity of Egypt and Ethiopia, (<sup><2303></sup>Isaiah 20:3,4) the use of this to the Jews, and the effect it had upon them; shame for their trust and dependence on the above nations, and despair of deliverance from the Assyrians by their means, (<sup><2305></sup>Isaiah 20:5,6).

**Ver. 1.** *In the year that Tartan came unto Ashdod, &c.]* Or Azotus, as the Septuagint here call it; and which is its name in the New Testament, (see Gill on "<sup><4081></sup>Acts 8:40"). This Tartan, or whom the Septuagint names Tanathan, and the Arabic version Tathan, was one of Sennacherib's generals, (<sup><1287></sup>2 Kings 18:17):

*(when Sargon the king of Assyria sent him);* to the above place to besiege it. This Sargon is generally thought to be the same with Sennacherib, since Tartan was one of his generals, who might have more names than one. Jerom says he had seven; the Jewish Rabbins<sup>f398</sup> eight; though some think a predecessor of his is meant, Shalmaneser; and others his son Esarhaddon, who in the Apocrypha

“And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.” (Tobit 1:21)

is called Sarchedon, which might easily pass by pronunciation into Sargon:

*and fought against Ashdod, and took it;* which was held by the Assyrians till the time of Psammiticus, and was so strong a city, and so well fortified,

that it held out a siege of twenty nine years before he could be master of it<sup>f399</sup>; how long Tartan lay against it, before he took it, is not said; nor is it certain what year he came against it; those who take Sargon to be Shalmaneser place it in the fourth year of Hezekiah's reign, who sent Tartan to Ashdod at the same time that he went against Samaria, (<sup><128B></sup>2 Kings 18:9) but others, who think Sennacherib is Sargon, fix it to the fourteenth year of Hezekiah's reign, as Kimchi; who, hearing of Tirhakah king of Ethiopia and Egypt coming against him, went forth to meet him, and subdued him; and at the same time sent Tartan against Ashdod; or rather this was done when he took the fenced cities of Judah, of which this was one, having been taken a little before by Hezekiah from the Philistines; (see <sup><128B></sup>2 Kings 18:8,13) though, if Esarhaddon is Sargon, this must be in the times of Manasseh, perhaps about the twenty second year of his reign, by whom he was taken, and carried captive; but it is most likely to have been in Hezekiah's time.

**Ver. 2.** *At the same time spake the Lord by Isaiah the son of Amoz, &c.]*

Or, "by the hand of Isaiah", by his means; and it was to him likewise, as the following words show; and so the Septuagint version renders it; he spoke by him, by the sign he used, according to his order, and he spoke to him to use the sign:

*saying*; so the Arabic version, "with him"; and with these versions Noldius agrees:

*go, and loose the sackcloth from off thy loins*; a token of mourning, and which the prophet wore, as Kimchi thinks, because of the captivity of the ten tribes; and it may be also on account of the miseries that were coming upon the people of the Jews; though some think this was his common garb, and the same with the royal garment the prophets used to wear, (<sup><380B></sup>Zechariah 13:4) but that he had put off, and had put on sackcloth in its room, which he is now bid to take off:

*and put off thy shoe from thy foot*; as a sign of distress and mourning also, (<sup><105D></sup>2 Samuel 15:30):

*and he did so, walking naked and barefoot*; Kimchi thinks this was only visionally, or in the vision of prophecy, as he calls it, and not in reality; but the latter seems most probable, and best to agree with what follows; for he was obedient to the divine command, not regarding the disgrace which might attend it, nor the danger of catching cold, to which he was exposed;

and hence he has the character of a servant of the Lord, in the next words, and a faithful obedient one he was.

**Ver. 3.** *And the Lord said, &c.*] Here follows the explanation of the sign, and the accommodation of it to the thing signified by it:

*like as my servant Isaiah hath walked naked and barefoot*; not wholly naked, for that would have been very indecent and dangerous indeed; but without his upper garment, as Saul, (~~1~~<sup>1</sup> Samuel 19:24) and David, (~~2~~<sup>2</sup> Samuel 6:14,20) or with rent and ragged clothes, and old shoes, as Jarchi<sup>f400</sup> interprets it, and which might be only when he appeared abroad; and how long he thus walked is not certain, whether only one day, as some, or three days, as others, or three years, which is not said, though our version inclines to it; but the three years next mentioned are not to be joined to Isaiah's walking, but to the thing signified by it; for the accent "athnach" is at the word which is rendered "barefoot", and distinguishes this clause from the following. The Septuagint indeed puts the phrase "three years" into both clauses, but it only belongs to the latter:

*three years [for] a sign and wonder upon Egypt, and upon Ethiopia*; that is, the prophet's walking naked and barefoot was a sign that three years after this Egypt and Ethiopia should be subdued by the Assyrians; or, that so long he should be in subduing them, or their calamities should last such a term of time. This sign was only seen by the Jews, for whose sake chiefly this prophecy was, to take off their dependence on the above nations; though probably this might be made known to the Egyptians and Ethiopians.

**Ver. 4.** *So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, &c.*] As beasts are led or driven, being taken prisoners, and carried captive by the king of Assyria, namely Sargon, whoever is intended by him:

*young and old*; without any regard to age, sparing none for their tender years or gray hairs:

*naked and barefoot*; as prisoners of war commonly are, being stripped by their conquerors of their clothes, and having only a few rags given them to cover their nakedness with, and obliged to travel without shoes on their feet:

*even with [their] buttocks uncovered, to the shame of Egypt*; having no clothes on them to cover those parts; or the skirts of their garments cut off, as David's servants were by the Ammonites, (~~2~~2 Samuel 10:4) and this to humble and mortify the pride of the Egyptians.

**Ver. 5.** *And they shall be afraid and ashamed*, &c.] That is, those that trusted and depended upon the Egyptians and Ethiopians, particularly the Jews after mentioned, shall be "afraid" that it will be their turn next, that they also shall be taken and carried captive; and they shall be "ashamed" that they have put their trust and confidence in those nations, and not in the Lord:

*of Ethiopia their expectation*; from whom they expected assistance and protection, particularly when Tirhakah king of Ethiopia went out against the king of Assyria, that he would have been a match for him, and have overcome him, and so have freed them from such a powerful enemy:

*and of Egypt their glory*; who was their ally, and a very potent one, and in whom they gloried; but now should be ashamed, when both those people on whom they relied were carried captive.

**Ver. 6.** *And the inhabitants of this isle shall say, in that day*, &c.] Not of Ashdod, (~~23~~Isaiah 20:1) or the isle of Caphtor, (~~24~~Jeremiah 47:4) but the land of Israel, as both Jarchi and Kimchi interpret it; so called, because it bordered on the sea, as such countries are sometimes called isles; (see ~~25~~Jeremiah 25:22 ~~26~~Ezekiel 27:3,15). Ben Melech interprets it of Jerusalem, and observes that the word signifies a place or country, whether it has a river or sea encompassing it, or not; besides, the land of Canaan had the Mediterranean sea on one side of it, and the sea of Galilee and Tiberias on the other, and was moreover separated from all other countries by the power, providence, and presence of God:

*behold, such [is] our expectation, whither we flee for help, to be delivered from the king of Assyria*; signifying that it was vain and foolish, and they had acted a very weak, as well as a wicked part, in having recourse to the Egyptians and Ethiopians to help them against the Assyrians, as it plainly appeared by both nations now being conquered by them:

*and how shall we escape?* seeing they had not, who were more powerful than they were; and how could they think that they could save them, who could not save themselves? and so the Targum,

“if they have not delivered their souls (themselves), how shall we be delivered?”

# CHAPTER 21

## INTRODUCTION TO ISAIAH 21

This chapter contains prophecies against Babylon, Idumea, and Arabia. The prophecy against Babylon is called “the burden of the desert of the sea”; whose enemies are described by the fierce manner of their coming, and by the land from whence they came, (<sup>2310</sup>Isaiah 21:1) which vision being declared to the prophet, is called a grievous one; what made it so was treachery among themselves; and the Medes and Persians are invited to besiege them, (<sup>2310</sup>Isaiah 21:2) their terror and distress upon it are represented by the pains of a woman in travail, whom the prophet personates, (<sup>2310</sup>Isaiah 21:3,4) and by the methods they took to defend themselves, to which they were alarmed, when in the greatest security and jollity, (<sup>2310</sup>Isaiah 21:5) all which is illustrated by the vision of the watchman, who saw the Medes and Persians on the march, signified by a chariot and a couple of horsemen, who declares the fall of Babylon, and the destruction of its gods, (<sup>2310</sup>Isaiah 21:6-9) which would issue in the good and comfort of the church and people of God, (<sup>2310</sup>Isaiah 21:10) then follows the prophecy against Idumea, which consists of a question put to the watchman, and his answer to it; to which an exhortation is added, (<sup>2311</sup>Isaiah 21:11,12) and the chapter concludes with another prophecy against Arabia: the calamities threatened are lodging in a forest, thirst, famine, and fleeing from the sword (<sup>2313</sup>Isaiah 21:13-15), and the time is fixed when all this should be, by which their glory would fail, and the number of their archers and mighty men be lessened; for the confirmation of which the divine testimony is annexed, (<sup>2316</sup>Isaiah 21:16,17).

**Ver. 1.** *The burden of the desert of the sea,* &c.] That this is a prophecy of the destruction of Babylon is clear from the express mention both of the Medes and Persians, by whom it should be, and of Babylon itself, and its fall, (<sup>2310</sup>Isaiah 21:2,9) which, though prophesied of before, is here repeated, partly for the certainty of it, and partly for the comfort of the people of the Jews, who would be captives in it, and so break off and prevent their confidence in a nation that would be ruined; and perhaps this prophecy might be delivered out about the time or on account of Merodach



king of Babylon sending letters and a present to Hezekiah, who showed to his messengers all his treasures. Babylon is here called “the desert of the sea”, not because it was a desert land, for it was a very fruitful one; or because it would be laid desolate, and become as a wilderness; but either because there was one between that and the countries of Media and Persia, as Kimchi, from whence its destroyers would come; or rather, because it was, as the word may be rendered, a “plain”, for so the land of Chaldea was, and the city of Babylon particularly was built in a plain, (<sup><0110></sup>Genesis 11:2) and because this country abounded with pools and lakes, which with the Hebrews are called seas; and especially since the city of Babylon was situated by the river Euphrates, which ran about it, and through it and which therefore is said to dwell upon many waters, (<sup><2513></sup>Jeremiah 51:13) hence it has this name of the desert of the sea; besides, Abydenus<sup>f401</sup>, from Megasthenes, informs us, that all the places about Babylon were from the beginning water, and were called a sea; and it should be observed that mystical Babylon is represented by a woman in a desert, sitting on many waters, which are interpreted of a multitude of people and nations, (<sup><6610></sup>Revelation 17:1,3,5,15) and some here by “sea” understand the multitude of its riches, power, and people. The Targum is,

“the burden of the armies, which come from the wilderness, as the waters of the sea;”

understanding it not of Babylon, but of its enemies and invaders, as follows:

*as whirlwinds in the south pass through*; and nothing can hinder them, such is their force and power; they bear all before them, come suddenly, blow strongly, and there is no resisting them; (see <sup><3014></sup>Zechariah 9:14):

*[so] it cometh from the desert*; or “he”, that is, Cyrus; or “it”, the army under him, would come with like irresistible force and power as the southern whirlwinds do, which come from a desert country; at least that part of it in which their soldiers were trained up, and which in their march to Babylon must come through the desert, that lay, as before observed, between that and their country, and through which Cyrus did pass<sup>f402</sup>:

*from a terrible land*; a land of serpents and scorpions, as Jarchi; or a land afar off, as Kimchi and Ben Melech; whose power and usage, or customs, were not known, and so dreaded, as the Medes and Persians were by

Nitocris queen of Babylon, who took care to preserve her people, and prevent their falling into their hands. The Targum is,

“from a land in which terrible things are done.”

**Ver. 2.** *A grievous vision is declared unto me*, &c.] The prophet; meaning the vision of Babylon’s destruction, which was “hard”, as the word signifies, and might seem harsh and cruel; not to him, nor to the Jews, but to the Chaldeans:

*the treacherous dealer dealeth treacherously, and the spoiler spoileth*; that is, according to Jarchi, one treacherous dealer deals treacherously with another, and one spoiler spoils another; the Medes and Persians deal treacherously with and spoil the Babylonians, who had dealt treacherously with and spoiled other nations: and to this sense some read the words, “the treacherous dealer hath found a treacherous dealer, and the spoiler one that spoileth”<sup>f403</sup>: some take it to be a compellation of the Medes and Persians, calling upon them, under these characters, to go up and besiege Babylon, as, “O treacherous dealer, O spoiler”<sup>f404</sup>; though the words may be understood of the perfidy and treachery of the Babylonians, of which they had been frequently guilty, and which is given as a reason of their fall and ruin; or rather they suggest the treacherous means by which they should be ruined, even by some from among themselves; particularly, history<sup>f405</sup> informs us, that Gobrias and Gadates, two noblemen of the king of Babylon, being used ill by him, revolted from him, and joined with Cyrus; and when the river Euphrates was drained, went at the head of his army in two parties, and guided them into the city, and took it; or rather Belshazzar king of Babylon himself is meant, who acted, and continued to act, most impiously and wickedly: and therefore,

*go up, O Elam*; or Elamites, as the Targum and Septuagint; (see <sup><400></sup>Acts 2:9) these were Persians, so called from Elam, a province in Persia; who are here called upon by the Lord of armies, through the mouth of the prophet, to go up to war against Babylon; and these are mentioned first, because Cyrus, who commanded the whole army, was a Persian: or if Elam is taken for a province, which was indeed subject to Babylon, of which Shushan was the capital city, (<sup><700></sup>Daniel 8:2) the governor of it, Abradates, revolted from the Babylonians, and joined Cyrus, and fought with him<sup>f406</sup>:

*besiege, O Media*; or, O ye Medes, join with the Persians in the siege of Babylon; as they did:

*all the sighing thereof have I made to cease*; either of the army of the Medes and Persians, who, by reason of long and tedious marches, frequent battles, and hard sieges, groaned and sighed; but now it would be over with them, when Babylon was taken; or of the Babylonians themselves, who would have no mercy shown them, nor have any time for sighing, being cut off suddenly, and in a moment; or rather of other people oppressed by them, and particularly the Lord's people the Jews, who had been in captivity for the space of seventy years, during which they had sighed and groaned, because of the hardships they endured; but now sighing would be at an end, and they should have deliverance, as they had, by Cyrus the Persian. The sighing is not that with which they sighed, but which they caused in others.

**Ver. 3.** *Therefore are my loins filled with pain*, &c.] As a woman at the time of childbirth, as the following words show: these words are spoken by the prophet, not with respect to himself, as if he was pained at heart at the prophecy and vision he had of the ruin of Babylon, since that was a mortal enemy of his people; and besides, their sighing being made to cease could never be a reason of distress in him, but of joy: these words are spoken by him in the person of the Babylonians, and particularly of Belshazzar their king:

*pangs have taken hold upon me, as the pangs of a woman that travaileth*; which come suddenly and at once, are very sharp and strong, and inevitable, which cannot be escaped; so the sudden destruction of the wicked, and particularly of antichrist at the last day, and the terror that shall attend it, are expressed by the same metaphor, (<sup>518D</sup>1 Thessalonians 5:2,3):

*I was bowed down at the hearing [of it]*; distorted and convulsed; not the prophet at the hearing of the prophecy, but Belshazzar, whom he personated, at hearing that Cyrus had entered the city, and was at the gates of his palace:

*I was dismayed at the seeing [of it]*; the handwriting upon the wall, at which his countenance changed, his thoughts were troubled, his loins loosed, and his knees smote one against another, (<sup>218B</sup>Daniel 5:6).

**Ver. 4.** *My heart panted*, &c.] Fluttered about, and could hardly keep its place: or, "my mind wandered"<sup>f407</sup>; like a person in distraction and confusion, that knew not what to think say or do:

*fearfulness affrighted me*; the terror of Cyrus's army seized him, of its irruption into the city, and of his being destroyed by it; the writing on the wall threw him into a panic, and the news of the Medes and Persians being entered the city increased it:

*the night of my pleasure hath he turned into fear unto me*; in which he promised himself so much pleasure, at a feast he had made for his princes, wives, and concubines; either in honour of his god, as some think<sup>f408</sup>, being an annual one; or, as Josephus ben Gorion<sup>f409</sup> says, on account of the victory he had obtained over the Medes and Persians; and so was quite secure, and never in the least thought of destruction being at hand; but in the midst of all his revelling, mirth, and jollity, the city was surprised and taken, and he slain, (~~צריב~~ Daniel 5:1,30). So mystical Babylon, in the midst of her prosperity, while she is saying that she sits a queen, and knows no sorrow, her judgment and plagues shall come upon her, (~~צריב~~ Revelation 18:7,8).

**Ver. 5.** *Prepare the table, &c.*] Set it, spread it, furnish it with all kind of provisions, as at a feast; and such an one Belshazzar made, the night the city was taken: these words are directed to him by his courtiers or queen, as represented by the prophet, in order to remove his fears; (see ~~צריב~~ Daniel 5:10):

*watch in the watchtower*; this is said to his servants, his soldiers, or sentinels, that were placed on watchtowers to observe the motions of the enemy, who were ordered on duty, and to be on guard, that he and his nobles might feast the more securely; and all this being done, a table furnished, and a guard set, he, his nobles, and all his guests, are encouraged to “eat” and “drink” liberally and cheerfully, without any fear of the Medes and Persians, who were now besieging the city; when, at the same time, by the Lord it would be said,

*arise, ye princes*; not, ye nobles of Babylon, from your table, quit it, and your feasting and mirth:

*[and] anoint the shield*; prepare your arms, see that they are in good order, get them in readiness, and defend your king, yourselves, and your city, as some; but the princes of the Medes and Persians, Cyrus and his generals, are bid to take their arms, and enter the city while indulging themselves at their feast: it was usual to anoint shields, and other pieces of armour, partly that they might be smooth and slippery, as Jarchi, that so the darts of the

enemy might easily slide off; and partly for the polishing and brightening of them, being of metal, especially of brass; so the Targum,

“polish and make the arms bright;”

(see <sup>f402</sup>2 Samuel 1:21). Aben Ezra understands the words as an exhortation to the princes, to arise and anoint Darius king, in the room of Belshazzar slain; the word “shield” sometimes signifying a king, for which he mentions (<sup>f3849</sup>Psalm 84:9) so Ben Melech; but they are a call of the prophet, or of the Lord, to the princes of the Medes and Persians, to take the opportunity, while the Babylonians were feasting, to fall upon them; and the words may be rendered thus <sup>f410</sup>,

“in or while preparing the table, watching in the watchtower, eating and drinking, arise, ye princes, and anoint the shield;”

which was done by their servants, though they are called upon.

**Ver. 6.** *For thus hath the Lord said unto me, &c.*] This is a confirmation of the above prophecy from the Lord himself, he showing to the prophet, in a visionary way, the ruin of Babylon, and the means and instruments of it:

*go, set a watchman;* not Habakkuk, as Jarchi; nor Urias, as the Septuagint; nor Jeremiah, as others; but himself, who, in a way of vision, represented a watchman on the walls of Babylon; and which was no way unsuitable to his character and office as a prophet:

*let him declare what he seeth;* what he sees coming at a distance, or at hand, let him faithfully and publicly make it known: these are not the words of the king of Babylon to one of his watchmen; but of the Lord of hosts to his prophet.

**Ver. 7.** *And he saw a chariot [with] a couple of horsemen, &c.*] The drivers of it, or the riders in it; perhaps meaning Cyrus and Darius:

*a chariot of asses, [and] a chariot of camels;* by the former may be meant the Persians, who very much used mules or asses; and the Medes by the latter, who abounded in camels: the words are in the singular number, and may be rendered, “a rider of an ass, and a rider of a camel”<sup>f411</sup>; and so may describe the couple of riders along with the chariot, which may signify the whole army of the Medes and Persians, chariots being much used in war; and the rider of the ass or mule may design Cyrus, who was called a mule, because of his mixed descent, being a Persian by his father, and a Mede by

his mother's side; so the oracle of Apollo told the Babylonians, that their city should stand, until a mule was king of the Medes; and the rider of the camel may point at Darius:

*and he hearkened diligently with much heed*; the watchman that was set to watch used the utmost attention to what he saw, and listened diligently to the noise of this chariot and horsemen, as they came nearer.

**Ver. 8.** *And he cried, a lion, &c.*] That is, the watchman cried, a lion, or that he saw a lion; not Uriah the priest, as the Septuagint; nor Habakkuk, as some Jewish writers; but Cyrus, at the head of the Persian and Median armies, compared to a lion for his fierceness, courage, and strength; (see <sup>417</sup>2 Timothy 4:17) a type of Christ, the Lion of the tribe of Judah, by whom antichrist, or mystical Babylon, will be destroyed, (<sup>418</sup>Revelation 5:5). The Targum is,

“the prophet said, the voice of armies, coming with coats of mail, as a lion.”

Aben Ezra interprets it, the watchman cried as a lion, with a great voice; upon sight of the chariots and horsemen, he lifted up his voice, and roared like a lion, to express the terror he was in, and the greatness of the calamity that was coming upon the city.

*I stand continually upon the watchtower in the daytime*: so that nothing could escape his notice:

*and I am set in my ward whole nights*: which expresses his diligence, vigilance, and constancy, in the discharge of his duty; and therefore what he said he saw might be depended on.

**Ver. 9.** *And, behold, here cometh a chariot of men, &c.*] Or “of a man”<sup>412</sup>; a chariot with a man in it, Cyrus or Darius:

*[with] a couple of horsemen*; the army of the Medes and Persians, with their two leaders or generals, as before; only now seen nearer the city, just entering into it; for so the word may be rendered, “goeth”, or “is gone in a chariot”, &c.:

*and he answered, and said*; either the watchman, upon seeing the chariot and horsemen go into the city; or one of the horsemen that went in; so the Syriac and Arabic versions; or rather the prophet, and the Lord by him:

*Babylon is fallen, is fallen*: which is repeated to show the certainty of it. The same words are used of the fall of mystical Babylon, (<sup>6418</sup>Revelation 14:8 18:2). The Targum is,

“it is fallen, and also it shall be, that Babylon shall fall;”

that is, a second time, and hereafter: and so Jarchi and Kimchi interpret it of two falls, one by the Medes and Persians, and the other by the hand of heaven, or God himself: literal Babylon fell by the former; mystical Babylon will fall by the latter, even by the breath of Christ’s mouth, and the brightness of his coming:

*and all the graven images of her gods he hath broken unto the ground*; either Cyrus or Darius, who might do this, not from any detestation of them, but for the sake of the gold, and silver, and riches, that were about them; or rather the Lord by them, and so put an end to idolatry; as will be, when mystical Babylon is destroyed.

**Ver. 10.** *O my threshing, and the corn of my floor, &c.*] Which may be understood either of the Babylonians, now threshed or punished by the Lord, and whom he had made use of as instruments for the punishment of others; or rather of the people of the Jews, whom the prophet calls “his”, as being his countrymen, to whom he was affected, and with whom he sympathized; and besides, he speaks in the name of the Lord; or it is the Lord that speaks by him, calling the church of the Jews his floor, and the people his corn, which were dear and valuable to him, as choice grain, wheat, and other things; and therefore, though he threshed or afflicted them, it was for their good, to purge and cleanse them, and separate the chaff from them; and indeed it was on their account, and for their good, that all this was to be done to Babylon, before predicted; where they were, as corn under the threshing instrument, greatly oppressed and afflicted, but now should be delivered; for the confirmation of which it is added:

*that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you*; the preceding prophecy was not a dream of his, but a vision from the Lord of hosts; it was not devised by him, but told him by the Lord, and that for the good and comfort of the people of Israel, whose covenant God he was; and the prophet acted a faithful part, in delivering it just as he received it, which might be depended on.

**Ver. 11.** *The burden of Dumah, &c.*] Whether this prophecy concerns the Edomites or Idumeans, or whether the Arabians, particularly the Dumean

Arabians, is a question, since Dumah was a son of Ishmael, (<sup><0254></sup>Genesis 25:14) and there was a place in Arabia called Dumatha<sup>f413</sup>; and Aben Ezra and Kimchi interpret it here of Dumah the son of Ishmael; but inasmuch as mention is made of Seir, a mountain, which belonged to the Edomites, (<sup><0308></sup>Genesis 36:8,9) and a distinct prophecy afterwards follows concerning Arabia, it is more generally thought that Dumah signifies Edom or Idumea; the Septuagint version renders it, the vision of Idumea; and the Arabic version calls it, a prophecy concerning Edom and Seir; and Jarchi, by Dumah, understands Edom; and Kimchi himself observes, that in a book of R. Meir's, it was found written,

“the burden of Duma, the burden of Edom.”

Jerom says, Duma is not the whole province of Idumea, but a certain country in it, that lay to the south, twenty miles distant from a city of Palestine, in his days called Eleutheropolis; and further observes, that some of the Hebrews read “Roma” for “Duma”, and suppose that the Roman empire is designed; and certain it is, that nothing is more common with them than to call the Roman empire, and Rome itself, by the name of Edom, and the Romans, or Christians, Edomites<sup>f414</sup>:

*he calleth to me out of Seir*; a mountain inhabited by the Edomites, the posterity of Esau, so called from Seir the Horite, (<sup><0308></sup>Genesis 36:8,9,20). The Targum understands this of God calling from heaven to the prophet to prophesy; and Jarchi of an angel, or a prophet out of Seir, calling to God, who he supposes is meant by the watchman; but it seems best to interpret it of an Edomite, or an inhabitant of Mount Seir, calling to the watchman, and saying, as follows:

*watchman, what of the night? watchman, what of the night?* what time of night is it? what o'clock is it? how much of the night is gone, and what remains to come? it is the business of watchmen to give or tell the time of night: or, “what from the night?”<sup>f415</sup> what has happened since it was night? hast thou observed nothing? is not the enemy nigh, or danger at hand? or, “what” sayest thou “concerning the night?” the night of darkness, affliction, and distress, in which we are, when will it be over? the question is repeated, as is usual with persons in a panic, and fearing the watchman should not hear them the first time; or it may denote one coming after another in a fright, asking the same question. Some, by the watchman, understand God himself, as Jarchi and Abarbinel, who is Israel's keeper, (<sup><0304></sup>Psalms 121:4,5) where the same word is used as here; and well agrees



with God, who is the keeper and preserver of all men in a way of providence; and of his own people in a way of grace; and who, as he watches over the evil of sin, to bring the evil of affliction or punishment for it; so he watches over his, to do good unto them; and, as the times and seasons are in his power only, and are known by him, it is most proper to apply unto him. Others think Christ is meant, as Cocceius; and so the Jews say<sup>f416</sup>, this is Metatron the keeper of Israel, which with them is one of the names of the Messiah; and to whom this character of a watchman agrees, as he is the shepherd of his flock, and the keeper of his people; and who, as the omniscient God, knows all things that are, and shall be, and which will quickly come to pass: though it may be best of all to understand it of a prophet or prophets, who were called watchmen under the Old Testament, (~~2916~~ Isaiah 21:6,8 ~~4187~~ Ezekiel 3:17) as ministers of the word are under the New, in allusion to shepherds and watchmen of cities; and whose business it is, as to show sinners the danger of their ways, and to arouse sleepy saints, so to give the time of night, that the churches of Christ may know whereabouts they are. Now let it be observed, that this prophecy may refer to the times when Dumah, Edom, or Idumea, was possessed by the Jews, according to the prophecy in (~~0248~~ Numbers 24:18,19) as it was before the coming of Christ; Herod, an Idumean, was upon the throne of Judea when he came, at which time the Jews and Idumeans were mixed together; and the latter, at least many of them, embraced the Jewish religion<sup>f417</sup>, and so had knowledge of the Messiah and his coming, after which they may be thought to be inquiring here. The Mosaic dispensation was a night season, there was much obscurity in it, the shadows of darkness were stretched out on it; and though there was the moon of the ceremonial law, and there were the stars the prophets, yet the sun of righteousness was not risen; and it was a time of gross darkness with the Gentile world: now one or more of these proselyted Idumeans, or of the Jews among them, may be supposed to be inquiring of the prophet or prophets of the Lord in their time, how much of this night was gone, when it would be over, or the Messiah would appear, and bring in the morning, and make the bright day of the Gospel dispensation. And again, as Edom and Seir were typical of Rome Papal, or the Romish antichrist, the person calling out to the watchman may design such of the people of God in the midst of them, for which (see ~~6804~~ Revelation 18:4) who, sensible of the night of darkness they are in, are looking for and inquiring after latter day light and glory. The Targum of the whole verse is,

“the burden of the cup of curse, to give Dumah to drink: to me he calls out of heaven, prophet, declare unto them the prophecy; prophet, declare unto them what shall hereafter come to pass.”

**Ver. 12.** *The watchman said, the morning cometh, and also the night, &c.]*

Not only a morning, but a night; and as sure as the morning comes, so shall the night; there will be a constant succession of morning and night; as a morning of prosperity, so a night of adversity: the morning of the Gospel dispensation was coming on, or of Christ's coming in the flesh, which was attended with joy and cheerfulness; like the morning, it dispersed the shadows of the law, introduced light, which gradually and irresistibly spread itself over the Gentile world; but then followed a night of darkness to the Jews, blindness happened to them, which still continues; and to the Arabians, Saracens, and Turks, when the bottomless pit was opened by Mahomet, which let out smoke and locusts in the eastern part of the world; and to the western part, when the Romish antichrist established himself as universal bishop: a morning came on again at the Reformation, and a night will follow, which is now begun; it is already a time of darkness, coldness, sleepiness, and of error and heresy, which will issue in an eventide, in a dark night: if it be asked what time it is with us, or how far we are gone toward the night? the answer is, we are in and toward the close of the Sardinian church state; we are in the twilight, or in that part of time which is neither day nor night, (<sup><3846></sup>Zechariah 14:6,7) the slaying of the witnesses is yet to come, which, with the general spread of Popery all over Christendom, will make it entire night; after which will come on the morning of the spiritual reign of Christ, when the light of the Gospel will be spread everywhere, and joy and gladness will attend the saints in all places; and it will be a time of great prosperity, both spiritual and temporal; which will be succeeded by another night of coldness, deadness, and carnal security, and will last till the second and personal coming of Christ; which will bring on the morning of a glorious resurrection to the saints, after which there will be no more night to them, though there will be an eternal one to the wicked. The Targum is,

“the prophet said, there is a reward for the righteous, and punishment for the wicked;”

and so the Jews elsewhere<sup>f418</sup> interpret it of the morning of redemption to the righteous, and of the night of darkness to the wicked; or, as they sometimes express it<sup>f419</sup>, the morning is for the righteous, and the night for

the wicked; the morning for Israel, and the night for the nations of the world. Dumah they sometimes<sup>f420</sup> make to be the angel appointed over spirits, who they suppose gather together, and say to him, “watchman”, &c.

*if ye will inquire, inquire ye*; seriously and in good earnest, diligently and constantly, with all humility and reverence, by prayer to God and by searching the Scriptures, and by application to the watchmen, the ministers of the word, who make it their business to study it, and have the mind of Christ:

*return, come*; return by repentance, and come to God, who receives backsliders, heals their backslidings, and loves them freely; or, “come again”, to the watchman, and to the Lord, and renew your inquiries till you get satisfaction.

**Ver. 13.** *The burden upon Arabia*, &c.] Which lay heavy upon it, as a burden upon a beast; or “concerning” it, or “against” it, as Kimchi notes; which Arabia, or what part thereof, is meant, may be gathered from the names after mentioned. The Targum is,

“the burden of the cup of cursing, to give the Arabians to drink.”

Ben Melech says, these are the Arabians that dwell in the wilderness:

*in the forest in Arabia shall ye lodge*; not in their tents and huts, which they had used to carry with them, and set up where they pleased; since now in their fright and flight they would leave them behind them, and so be obliged to take up their lodging in woods and forests; perhaps the desert of Arabia Petraea is meant:

*O ye travelling companies of Dedanim*; or Dedanites; these were Arabians that descended from Jokshan, a son of Abraham by Keturah, (<sup>41218</sup>Genesis 25:3) who were either shepherds, who went in companies together with their flocks, and moved from place to place for the sake of pasture; or rather were merchants, who went in caravans and troops with their merchandise from one country to another; (see <sup>42715</sup>Ezekiel 27:15,20) and who, because of the ravages of the enemy, would be glad of a lodging in the woods for security.

**Ver. 14.** *The inhabitants of the land of Tema*, &c.] This country had its name from Tema, one of the sons of Ishmael, (<sup>41215</sup>Genesis 25:15). The

Targum calls it the land of the south, as if it was Teman. These people were Arabians, and are here said to assist their countrymen, the Dedanites, in distress:

*brought water to him that was thirsty*; as travellers are wont to be, especially in a desert land, and when fleeing from an enemy; in which circumstances the travelling companies of Dedanim now were:

*they prevented with their bread him that fled*; gave it to him, being hungry and necessitous, without asking for it. Now all this seems to show what calamities should come upon the inhabitants of some parts of Arabia; that they should lodge in a forest, be hungry and thirsty, and flee before their enemy, as follows.

**Ver. 15.** *For they fled from the swords*, &c.] Of their enemy, whom they could not withstand; perhaps the Assyrian army:

*from the drawn sword*; just ready to be sheathed in them:

*and from the bent bow*; just going to let the arrow fly at them:

*and from the grievousness of war*: too heavy for them to bear.

**Ver. 16.** *For thus hath the Lord said unto me*, &c.] The prophet; which confirms what is before said, as well as assures the accomplishment of what follows:

*within a year, according to the years of an hireling*; that is, exactly and precisely, as soon as ever the year is come to an end; for the hireling, when his year is up, instantly demands dismissal from his service, or his wages, or both. The time is to be reckoned from the delivery of this prophecy; and so the calamity predicted was brought upon them by the Assyrians, perhaps under Sennacherib, when he invaded the cities of Judah, and might take Arabia in his way; less time is allowed than was the Moabites, who suffered by the same hand; (see <sup><23164></sup>Isaiah 16:14):

*and all the glory of Kedar shall fail*; these were another sort of Arabians, as the Targum calls them: they descended from Kedar, a son of Ishmael, (<sup><02513></sup>Genesis 25:13) their “glory” were their multitude, their riches and substance, and which chiefly lay in their flocks; for the sake of which they moved from place to place for pasture, and dwelled in tents, which they carried with them, and pitched where it was most convenient for them;

hence they were called Scenites; (see <sup><19015></sup>Psalm 120:5 <sup><20015></sup>Song of Solomon 1:5).

**Ver. 17.** *And the residue of the number of archers, &c.]* Or of “bow”<sup>f421</sup>, for “bows”: that is, of men that use the bow, or are expert at it, as the Kedarenes were, both for taking wild beasts, and fighting with men, in which they followed their original ancestor Ishmael, (<sup><0213></sup>Genesis 21:20) the number of these archers it seems had been great, but would be lessened by the calamity threatened; and those that would escape that, and be preserved from it, should be lessened still, as follows:

*the mighty men of the children of Kedar shall be diminished;* their military men, the most expert at the use of the bow, and the most valiant and courageous; the few of those that were left, and did not fall by the sword of the Assyrians, should gradually diminish, and be fewer and fewer:

*for the Lord God of Israel hath spoken [it];* who cannot lie, nor will repent, and whose word never fails, what he has said he will do, nor will he alter the thing that is gone out of his lips; and he is spoken of as the God of Israel, because it was to the Israelites that this was said, and for their sakes; either because these Arabians some way or other were injurious to them, or they had put some confidence in them. The Targum is,

“because by the word of the Lord God of Israel it is so decreed.”

# CHAPTER 22

## INTRODUCTION TO ISAIAH 22

This chapter contains two prophecies, one concerning the invasion of Judah and Jerusalem, not by the Medes and Persians, but by the Assyrian army, under which they served; and the other of the removal of Shebna, an officer in Hezekiah's court, and of the placing of Eliakim in his stead. After the title of the former of these prophecies, the distress of the people, through the invasion, is described, by their getting up to the housetops, (<sup>22:1</sup>Isaiah 22:1) by the stillness of the city, having left both trade and mirth; by the slain in it, not by the sword, but through fear or famine, (<sup>22:2</sup>Isaiah 22:2) by the flight of the rulers, and by the lamentation of the prophet, (<sup>22:3-5</sup>Isaiah 22:3-5) the instruments of which distress were the Persians and Medes serving under Sennacherib, who are described by their quivers and shields, their chariots and horsemen, (<sup>22:6,7</sup>Isaiah 22:6,7) the methods the Jews took to defend themselves, and their vain confidence, are exposed; for which, with their disrespect to the Lord, and his admonitions, their carnal security and luxury, they are threatened with death, (<sup>22:8-14</sup>Isaiah 22:8-14) then follows the prophecy of the deposition of Shebna, who is described by his name and office, (<sup>22:15</sup>Isaiah 22:15) whose pride is exposed as the cause of his fall, (<sup>22:16</sup>Isaiah 22:16) and he is threatened not only to be driven from his station, but to be carried captive into another country, suddenly and violently, and with great shame and disgrace, (<sup>22:17-19</sup>Isaiah 22:17-19) and another put in his place, who is mentioned by name, (<sup>22:20</sup>Isaiah 22:20) and who should be invested with his office and power, and have all the ensigns of it, (<sup>22:21,22</sup>Isaiah 22:21,22) and should continue long in it, to great honour and usefulness to his family, (<sup>22:23,24</sup>Isaiah 22:23,24) yet not always, (<sup>22:25</sup>Isaiah 22:25).

**Ver. 1.** *The burden of the valley of vision*, &c.] A prophecy concerning Jerusalem, so called, because it lay in a valley, encompassed about with mountains, and which was the habitation of the prophets or seers, and the seat of vision and prophecy; and perhaps there is an allusion to its name, which signifies the vision of peace, or they shall see peace. The Septuagint version calls it, "the word of the valley of Sion"; and the Arabic version,

“a prophecy concerning the inhabitants of the valley of Sion, to wit, the fields which are about Jerusalem.”

The Targum is,

“the burden of the prophecy concerning the city which dwells in the valley, of which the prophets prophesied;”

by all which it appears, that not the whole land of Judea is thought to be meant, only the city of Jerusalem, so called, not from its low estate into which it would fall, through the wickedness of the people, and so rather to be called a valley than a mountain, as Kimchi; but from its situation, it being, as Josephus<sup>f422</sup> says, fortified with three walls, except on that side at which it was encircled with inaccessible valleys; and hence it may be, that one of its gates is called the valley gate, (<sup><46213></sup>Nehemiah 2:13 3:13) and besides, there was a valley in it, between the mountains of Zion and Acra, which divided the upper and lower city, as he also elsewhere says<sup>f423</sup>. The burden of it is a heavy prophecy of calamities that should come upon it, or at least of a fright it should be put into, not in the times of Nebuchadnezzar, when it was taken and destroyed, as Jarchi and Kimchi, and another Jew Jerom makes mention of; nor in the times of Titus Vespasian, according to Eusebius, as the said Jerom relates; but in the times of Hezekiah, when Judea was invaded, and Jerusalem besieged by Sennacherib:

*what aileth thee now?* or, “what to thee now?”<sup>f424</sup> what is come to thee? what is the matter with thee now? how comes this strange and sudden change?

*that thou art wholly gone up to the housetops?* not to burn incense to the queen of heaven, which was sometimes done, and is the sense of some mentioned by Aben Ezra; but either for safety, to secure themselves from their enemies; or to take a view of them, and observe their motions, and cast from thence their arrows and darts at them; or to look out for help, or to mourn over their distresses, and implore help of the Lord; (see <sup><2315></sup>Isaiah 15:2,3) and this was the case, not only of some, but of them all; so that there was scarce a man to be seen in the streets, or in the lower parts of their houses, but were all gone up to the tops of them, which were built with flat roofs and battlements about them, (<sup><6218></sup>Deuteronomy 22:8).

**Ver. 2.** *Thou art full of stirs*, &c.] Or, “wast full of stirs”; through the multitude of people walking about in it, and the vast hurry of business done

in it; but now all hush and quiet, the streets clear of people, and the shops shut up, and all got up to the housetops for shelter; or, “full of noises”<sup>f425</sup>, as a populous trading city is. The word signifies shoutings and acclamations, and is used for joyful ones, (~~300P~~ Zechariah 4:7) and may be so taken here, and may design such as were expressed at their festivals, and on other occasions; unless it is to be understood of doleful ones, on account of the invasion and siege:

*a tumultuous city*; through the throng of people, and the noise of thorn:

*a joyous city*; some on business, others on pleasure; some hurrying from place to place about their trade and commerce, and others amusing themselves with pastime, mirth, and jollity; which is commonly the case of populous cities in prosperity. This had been Jerusalem’s case, but now it was otherwise:

*thy slain [men] are not slain with the sword, nor dead in battle*; for Sennacherib never entered into it, nor put any of its inhabitants to the sword; nor was there any battle fought between them, nor was he suffered so much as to shoot an arrow into it, (~~237B~~ Isaiah 37:33) wherefore those that died in it died either through the fright and consternation they were put into, or through the famine his army had caused, in laying the country round about them desolate.

**Ver. 3.** *All thy rulers are fled together*, &c.] Either the rulers of Jerusalem, civil and ecclesiastical, that should have been at the head of the people, and have encouraged them, fled together to the housetops, or to the temple and strongholds; or the generals and officers of their militia, one and all of them fled, as if they had done it by joint consultation and consent; or the rulers of the several cities of Judea, which, when invaded by Sennacherib, stayed not to defend them, but left them and fled:

*they are bound by the archers*; or, “from the bow”<sup>f426</sup>; from using it; were in such a consternation, and under such a panic, that they had no strength nor heart to draw the bow, but were as if they were bound, and held from it: or for fear of the bow, or the archers in the Assyrian army, and therefore fled from them, as the Tigurine version renders it, joining it to the preceding clause, “they fled from the bow, they are bound”; or, as Ben Melech, for fear of the bow, they delivered themselves up, and were bound; so Aben Ezra:



*all that are found in thee are bound together*; that is, from the bow, as before; not only the princes, but the common people. These clauses have led many interpreters to conclude that this must be understood of the taking of the city by Nebuchadnezzar, when Zedekiah was bound in chains, and carried to Babylon, (<sup>2521b</sup>Jeremiah 52:11):

*[which] have fled from far*; from the furthest part of the land of Judea to Jerusalem, for shelter and safety.

**Ver. 4.** *Therefore said I, &c.*] Not God to the ministering angels, as Jarchi; but the prophet to those that were about him, his relations, friends, and acquaintance:

*look away from me*; turn away from me, look another way; cease from me, let me alone; leave me to myself, that I may weep in secret, take my fill of sorrow, and give full vent to it:

*I will weep bitterly*; or, “I will be bitter”, or, “bitter myself in weeping”<sup>f427</sup>; it denotes the vehemence of his grief, the greatness of his sorrow, and the strength of his passion:

*labour not to comfort me*; make use of no arguments to persuade me to lay aside my mourning; do not be urgent and importunate with me to receive consolation, for my soul refuses to be comforted:

*because of the spoiling of the daughter of my people*; his countrymen, which were as dear to him as a daughter to a tender parent, now spoiled, plundered, and made desolate by the ravages of the enemy, in many cities of Judea.

**Ver. 5.** *For [it is] a day of trouble, &c.*] To Hezekiah, and also Jerusalem, and all the inhabitants of the land:

*and of treading down*; the people of it by Sennacherib’s army, like mire in the streets, when their cities were taken by him:

*and of perplexity by the Lord of hosts in the valley of vision*; in Jerusalem, besieged, and threatened with desolation; which threw the king and his nobles, and all the inhabitants, into the utmost perplexity, confusion, and distress; and all this was not merely from men, nor was it by chance, but by the permission and appointment of God, to humble his people for their sins, and bring them to a sense and acknowledgment of them:

*breaking down the walls*: of the fenced cities, with their battering rams, at the time they besieged and took them, (<sup><1283></sup>2 Kings 18:13):

*and of crying to the mountains*: looking and running to them for help and succour, for shelter and protection; and crying so loud, by reason of their distress, as that it reached the distant mountains, and made them echo with it.

**Ver. 6.** *And Elam bare the quiver with chariots of men [and] horsemen,* &c.] Or the Elamites, as the Targum and Septuagint, that is, the Persians, who were at this time subject to the Assyrians, and served in Sennacherib's army, which consisted of many nations; (see <sup><2307></sup>Isaiah 29:7) these bore the quiver, a case for arrows, being expert in the use of the bow, which was the chief of their might, (<sup><3485></sup>Jeremiah 49:35) and so Strabo<sup>f428</sup> reports, that the Elamites had many archers among them; and along with them went

*chariots of men*, full of men, of military men; these were chariots for war, and brought men to fight against Jerusalem;

*[and] horsemen* also, these were the cavalry, as those that carried bows and arrows seem to be the foot soldiers. The Targum is,

“and the Elamites bore arms in the chariot of a man, and with it a couple of horsemen;”

as in the vision or prophecy concerning Babylon, (<sup><2207></sup>Isaiah 21:7,9):

*and Kir uncovered the shield*; this was a city in Media, and signifies the Medes, who were in subjection to the Assyrians, and fought under them; (see <sup><1249></sup>2 Kings 16:9) though Ben Melech says it was a city belonging to the king of Assyria; these prepared for battle, uncased their shields, which before were covered to keep them clean, and preserve them from rust and dirt; or they polished them, made them bright, as the word in the Ethiopic language signifies, as Deuteronomy Dieu has observed; (see <sup><2205></sup>Isaiah 21:5) these might be most expert in the use of the shield and sword, as the others were at the bow and arrow. Some render “Kir” a “wall”: so the Targum,

“and to the wall the shields stuck;”

and the Vulgate Latin version, “the shield made bare the wall”: but it is best to understand it as the proper name of a place.

**Ver. 7.** *And it shall come to pass, [that] thy choicest valleys, &c.*] The valleys that were near Jerusalem, that used to be covered with the choicest corn or vines, or with grass and flocks of sheep, and used to be exceeding delightful and pleasant:

*shall be full of chariots*; where they can be more easily driven than on mountains; these were chariots not for pleasure, but for war; chariots full of soldiers, to fight against and besiege Jerusalem:

*and the horsemen shall set themselves in array at the gate*: to take them that come out of the city, and to force their way into it; as well as to protect and defend the foot, while they made the assault, and scaled the walls, and to be ready when the gates were opened to them.

**Ver. 8.** *And he discovered the covering of Judah, &c.*] Either God himself, who uncloaked them of their hypocrisy, as Dr. Lightfoot; or took away his power and presence from them, and his protection of them, and discovered their weakness; or rather the enemy Sennacherib: and then by the covering is meant, not Jerusalem, nor the temple, as Jarchi and Kimchi, for neither of them came into his hands; but the fenced cities of Judah, which were the strength and protection of the country; these he took and dismantled, (<sup><1218B></sup>2 Kings 18:13) and when this was done, it was high time for the Jews at Jerusalem to look about them, and provide for their defence and safety:

*and thou, didst look in that day to the armour of the house of the forest*; to see what store of armour they had, in what condition it was, and to take from hence, and furnish themselves and soldiers with it, to annoy the enemy, and defend themselves. This house of the forest is the same with the house of the forest of Lebanon; so called, not because built in it, for it was in Jerusalem, but because it was built of the wood of Lebanon; or because it was surrounded with trees, and had walks and groves belonging to it, resembling that forest. This was an armoury; here Solomon put his two hundred targets, and three hundred shields of beaten gold, (<sup><1107E></sup>1 Kings 7:2 10:16,17) see also (<sup><2104E></sup>Song of Solomon 4:4).

**Ver. 9.** *Ye have seen also the breaches of the city of David, that they are many, &c.*] Not Jerusalem in general, but that part of it which was called the stronghold of Zion, and in particular had the name of the city of David, (<sup><1077E></sup>2 Samuel 5:7) the fortifications of which, in times of peace, had gone to decay; and which they had seen before, but took no notice of, being in safety; but now besieged, and in great danger, they looked upon them in

good earnest, in order to repair them, and secure themselves from the irruption of the enemy; for this is not to be understood of breaches now made by the Assyrian army, but of old ones, which had lain neglected; (see <sup><431B></sup>2 Chronicles 32:5):

*and ye gathered together the waters of the lower pool*: not to make mortar with, to be used in repairing the breaches, as Kimchi; but either that they might be as a wall round about the place, as Aben Ezra; or rather to deprive the enemy of them, and cut off all communications from him, and to supply the inhabitants of the city with them; (see <sup><431B></sup>2 Chronicles 32:3,4). The Septuagint version is, “and he turned the water of the old pool into the city”: but the old pool was another pool hereafter mentioned, and was without the city, the same with the upper pool; whereas this was the lower, and was in the city. The Targum is,

“and ye gathered the people to the waters of the lower pool.”

**Ver. 10.** *And ye have numbered the houses of Jerusalem, &c.*] To know what number of men were in them, and how many could be spared to do duty, either as watchmen or soldiers; or to know how to levy the tax, and what money they would be able to raise, to defray the charge of the defence of the city; or to see what provisions they had, and so make a computation how long they could hold out the siege; or else to observe what houses might be annoyed by the enemy, and what stood in the way of the repair of the walls, or were proper to pull down, that with the stones and timber of them they might make up the breaches of the wall, and that the stronger, as follows:

*and the houses have ye broken down to fortify the wall*; either such as were without the wall, which, had they let them stand, would either have been destroyed by the enemy, or have been a harbour for them; or those upon it, and near it within, which stood in the way of the repair, and were easily beat down by the enemy; or might be a means of communication between them and such as were inclined to be treacherous; with the stones and timber of which houses, when broken down, they strengthened the wall, and so served a better purpose than if they had stood.

**Ver. 11.** *Ye made also a ditch between the two walls, &c.*] The outward and the inward; for Hezekiah not only repaired the broken wall, but he built another without, (<sup><431B></sup>2 Chronicles 32:5) and between these two he made a ditch, or receptacle for water; for rain water, as Kimchi says; that the

inhabitants might not want water during the siege; but the end for which it was made follows:

*for the water of the old pool*; which, being without the city, was by this means drained into this ditch or receptacle; and so the Assyrians were deprived of it, and the inhabitants of Jerusalem more abundantly supplied; this was wisely contrived to distress the enemy, and to enable themselves to hold out the siege the longer; and for this and other methods they took they are not blamed, but for what follows:

*but ye have not looked unto the Maker thereof*; either of the distress and calamity which came upon them for their sins, with the will and by the decree of God; or of the water of the pool, which is a creature of his; for who can give rain or water but himself? or rather of the city of Jerusalem, to build which he stirred up persons, and assisted them in it, and which he chose for the seat of his habitation and worship:

*neither had respect unto him that fashioned it long ago*; not in his own mind from eternity, which is the gloss of the Jewish Rabbins<sup>f429</sup>; Jerusalem being one of the seven things, which, before the world was, came into the mind of God to create; but in time, many years ago, in the times of David, who built some part of it; and before, it being the ancient city of Salem. Now this was their fault, that they trusted in their warlike preparations, and prudential care and caution, for the defence of themselves, and looked not unto, nor trusted in, the Lord their God; for though Hezekiah did, yet many of his people did not; and very probably his principal courtiers and officers about him, concerned in the above methods, and particularly Shebna, hereafter mentioned.

**Ver. 12.** *And in that day did the Lord God of hosts, &c.*] When it was a day of trouble, of treading down, and of perplexity; when Jerusalem was besieged by the Assyrian army; and when the people were so much concerned, and so careful for their defence and preservation; then did the Lord

*call to weeping and to mourning*; to confess and mourn over their sins, the cause of these calamities; to lament their unhappy case; to humble themselves under the mighty hand of God, and, by prayer and supplication, with tears to implore his help and assistance, and grant them deliverance; this the Lord called them unto by the voice of his Providence, by the

afflictive dispensations of it, and also by his prophets, whom he sent unto them, particularly the Prophet Isaiah; so the Targum,

“and the prophet of the Lord God of hosts called in that day,” &c.:

*and to baldness, and to girding with sackcloth*; which were external signs and tokens of inward sorrow and repentance; the former of which was done by shaving the head, or plucking off the hair, and was forbidden on private occasions, yet might be allowed in a public case; (see <sup><3300></sup>Micah 1:16 <sup><3146></sup>Jeremiah 16:6).

**Ver. 13.** *And behold joy and gladness*, &c.] As if it was a time of rejoicing, rather than of weeping and mourning; and as if they were at a festival, and in the greatest prosperity and liberty, and not besieged by a powerful army:

*slaying oxen, and killing sheep*: not for sacrifice, to make atonement for sin, as typical of the great sacrifice; but to eat, and that not as at ordinary meals, or merely for the support of life, but as at feasts, where, as there was great plenty, so luxury and intemperance were indulged; just as Belshazzar did, at the same time that Babylon was beset by the army of the Medes and Persians, (<sup><2710></sup>Daniel 5:1,30) so the Jews here, having taken the armour out of the treasury, and furnished the soldiers with them, and took care of provisions of bread and water, and having repaired and fortified the walls of the city, thought themselves secure, and gave up themselves to feasting, mirth, and pleasure: saying,

*let us eat and drink, for tomorrow we shall die*; which they said, not as believing their case to be desperate; that the next day, or in a few days, their city would be taken by the Assyrians, and they should be put to the sword, and therefore, since they had but a short life to live, they would live a merry one; but rather as not believing it, but scoffing at the prophet, and at the word of the Lord by him; as if they should say, the prophet says we shall die tomorrow, or we are in great danger of being suddenly destroyed; but let us not be dismayed at such words, and to show that we do not believe them, or if this is our case, let us take our fill of pleasure, while we may have it. This is the language of epicures, and of such that disbelieve the resurrection of the dead, and a future state, to whom the apostle applies the words in (<sup><4152></sup>1 Corinthians 15:32).

**Ver. 14.** *And it was revealed in my ears by the Lord of hosts*, &c.] Both what they said in the preceding verse (<sup><2723></sup>Isaiah 22:13), their profane,

impious, and scoffing language; which perhaps was not expressed by words, but said in their hearts, and which God the searcher of hearts knew, and revealed it to the prophet; and also what he determined to do upon this, which is afterwards said, which being a purpose within himself, could not be known without a divine revelation; so the Targum,

“the prophet said, with mine ears I was hearing, when this was decreed from before the Lord of hosts;”

namely, that their iniquity should not be forgiven; the Vulgate Latin version is, “the voice of the Lord of hosts is revealed in mine ears”; saying what is expressed in the next clause: but the Septuagint, and Arabic versions, understand it of the ears of Lord of hosts himself: and Aben Ezra thinks the word “ani” or “I” is wanting, and so Kimchi; and that the words should be rendered thus, “it was revealed in mine ears, [I am] the Lord of hosts”: and so it is by some others, “it was revealed in the ears of me, the Lord of hosts”<sup>f430</sup>, or, “of the Lord of hosts”; the wickedness, profaneness, and luxury of the people; the cry of their sins came up into the ears of the Lord of hosts, and therefore he determined to do what he next declares:

*Surely this iniquity shall not be purged from you till ye die*; it being of heinous nature, so daring, insolent, and affronting, such a contempt of God and his word, and discovering such impenitence and hardness of heart, it should not be expiated by any sacrifice whatever; not by the day of atonement, nor death itself, as the Jews from hence fancy; in short, it should not be forgiven, neither in this world, nor in that to come; for if not till they died, then not after, where there is no repentance, nor remission; (see <sup>4122</sup>Matthew 12:32) the words are in the form of an oath, “if this iniquity be purged, or expiated”, &c.<sup>f431</sup>; the Lord swears to it, that it never should be pardoned, but they should die in it; as a corporeal, so an eternal death. The Targum interprets it of the second death; that is, as Kimchi explains it, the death of the soul in the world to come; (see <sup>6218</sup>Revelation 21:8):

*saith the Lord God of hosts*; and therefore this would certainly be the case; for his word and oath are his two immutable things, in which it is impossible for him to lie.

**Ver. 15.** *Thus saith the Lord God of hosts*, Go, &c.] These words are spoken to the prophet, bidding him go to Shebna’s house; so the Arabic version, “go to the house”; or however, by some means or other, let him

know that he should be displaced, and turned out of his office, and another put in his room:

*get thee unto this treasurer*; or governor, as the Targum; treasurer in the house of King Hezekiah, as Kimchi: the word has the signification of profit; and Jarchi, from the Talmud<sup>f432</sup>, calls him master of the profits; that is, of the profits and revenues belonging to the king; though, perhaps, he sought more his own profit and advantage than the king's: it has also the signification of danger, and so may be rendered, "this dangerous" man to the king and state. The Jews say<sup>f433</sup> he entered into conspiracy with some others in Jerusalem, to deliver up the city and king into the hands of Sennacherib. It is also used for a cherisher or nourisher, (~~1000~~1 Kings 1:2) and may be understood of him, as a cherisher and encourager of the scoffers before mentioned, and a fomenter of secret conspiracies against the king and the city. Some render it, "this Sochenite", so called from the place of his birth, or from whence he came; and the Jews<sup>f434</sup> say he came from Sochen, a place in Egypt; and he seems by what follows to have been a foreigner, and not an inhabitant of Jerusalem; nor is it likely that he should be twice described by his office:

*[even] unto Shebna, which [is] over the house*; that is, over the king's house, so Kimchi; the steward, that had the ordering of all the affairs civil and domestic in it, which was a very high post; he had the keys of the money, stores, and provisions in it; (see ~~2000~~Isaiah 22:22). The Vulgate Latin version calls him the governor of the temple; so Jarchi understands it, that he was over the house of the sanctuary, the temple; some Jewish writers say he was a high priest; and others that he was an "amarcal"<sup>f435</sup>, which was a name of office in the temple, a governor there, that had the keys of the stores in it:

*[and say]*; this is not in the text, but is supplied; the message to him follows.

**Ver. 16.** *What hast thou here?* &c.] In the king's house, or in Jerusalem; what business hast thou here? thou art unworthy of such an office, nor shalt thou long continue in it; what inheritance hast thou here? thou art an alien from the commonwealth of Israel and hast no estate or possession in the land:

*and whom hast thou here?* of thy family and kindred; what ancestors hast thou? where did they live or die, and were buried? what children hast thou



to succeed thee in honour and estate? or what relations to be interred, when deceased, in thy grave, that thou hast made such a provision as follows? and it may be observed, that wherever he is spoken of, the name of his father is never mentioned. Aben Ezra's gloss is, who hast thou here of thy family that can help thee? his fall and ruin being at hand:

*that thou hast hewed thee out a sepulchre here*; in the city of Jerusalem, or near it; the Jews say<sup>f436</sup>, among the sepulchres of the kings of the house of David; as if he thought to live and die here, and so had provided a sepulchre for himself and family, to lie in great pomp and splendour, like the kings and princes of the earth:

*[as] he that heweth him out a sepulchre on high, [and] that graveth an habitation for himself in a rock*; where sepulchres, as well as palaces, used to be built; (see <sup>4270</sup>Matthew 27:60) and great men, especially the Egyptians, used to build sepulchres like to palaces; though it may be observed, that the word "as" is not in the text; and the words may be understood of Shebna's hewing out a sepulchre in some high place near Jerusalem, and building a fine house upon a rock there; and which may design either one and the same thing, a grave or sepulchre being called a house, (<sup>3802</sup>Job 30:23,24) or two different things, a sepulchre to be buried in when dead, and a palace to dwell in while living; and so the words may be rendered thus<sup>f437</sup>, "O he that heweth himself", &c.; "O he that graveth an habitation", &c.; so the Syriac version, "O thou that hewest thy sepulchre on high", &c.

**Ver. 17.** *Behold, the Lord will carry thee away with a mighty captivity,* &c.] Or with the captivity of a man; so the Targum, of a mighty man, Sennacherib king of Assyria; who, as the Jews say<sup>f438</sup>, when he went from Jerusalem, upon the rumour of Tirhakah king of Ethiopia coming against him, carried away Shebna and his company, as with an inundation: or as a man is carried captive, whose captivity is harder, and more severe and cruel, than a woman's, as the Rabbins<sup>f439</sup> observe; a woman finding more mercy in captivity usually than a man does. Some of the Jewish writers render the word "geber" a cock, as they do elsewhere; and gloss it, as a cock is carried away, and goes from place to place<sup>f440</sup>; and so the Vulgate Latin version,

"behold, the Lord shall cause thee to be carried away, as a cock is carried away;"

but it seems best, with Aben Ezra and Kimchi, to read the word “man” in the vocative case; the Lord will carry thee away, “O man”, O mighty man<sup>f441</sup>; as mighty a man as thou art in office, in power, in riches, God shall carry thee away with the greatest ease imaginable:

*and will surely cover thee*: or, “in covering cover thee”; with confusion, as the Targum. Jarchi says the word has the signification of flying; and so interprets it, he shall cause thee to fly like a bird into captivity; that is, very speedily and swiftly. The Rabbins gather from hence that Shebna was struck with leprosy, because the leper was obliged to put a covering upon his upper lip; and this sense is embraced by Grotius; but the allusion seems to be to persons in disgrace, or condemned to die, whose faces used to be covered, (<sup><1708</sup>Esther 7:8 <sup><1802</sup>Job 9:24).

**Ver. 18.** *He will surely violently turn and toss thee*, &c.] Or, “wrapping he will wrap thee with a wrapping”; as anything is wrapped up close and round, either to be more commodiously carried, or more easily tossed: or, “rolling he will roll thee with a rolling”<sup>f442</sup>; that is, roll thee over and over again, till brought to a place appointed:

*[like] a ball into a large country*; where there is nothing to stop it; and being cast with a strong hand, runs a great way, and with prodigious swiftness; and signifies, that Shebna’s captivity was inevitable, which he could not escape; that he was no more in the hands of the Lord than a ball in the hands of a strong man; and could as easily, and would be, hurled out of his place, into a distant country, as a ball, well wrapped, could be thrown at a great distance by a strong arm; and that this his captivity would be swift and sudden; and that he should be carried into a large country, and at a distance. Jarchi says Casiphia<sup>f443</sup>, a place mentioned in (<sup><1817</sup>Ezra 8:17). Aben Ezra interprets it of Babylon, which seems likely.

*There shalt thou die*: in that large and distant country; and not at Jerusalem, where he had built a magnificent sepulchre for himself and family:

*and there the chariots of thy glory*; shall cease and be no more; he should not have them along with him to ride in pomp and state, and to show his glory and grandeur, as he had done in Jerusalem. We connect this with the following clause, and supply it thus,

*[shall be] the shame of thy lord’s house*; as if the chariots and coaches of state he had rode in were to the reproach of the king his master; who had

made such an ill choice of a steward of his house, or prime minister of state, and had advanced such a worthless creature to such a dignity; but it may be better supplied thus, without being so strictly connected with the other clause, and which is more agreeable to the accents, “[O thou], the shame of thy lord’s house”<sup>f444</sup>; a disgrace and dishonour to Ahaz, who perhaps put him in his office; and to Hezekiah, that continued him in it. The Jews say he was brought to a very shameful end; they say<sup>f445</sup>, that when he went out of the city of Jerusalem, in order to deliver Hezekiah’s forces into the hands of the enemy, Gabriel shut the gate before his army; to whom the enemy said, where’s thy army? he replied, they are turned back; say they, thou hast mocked us: upon which they bored his heels, and fastened him to the tails of horses, and drew him upon thorns and briers. So says Kimchi, instead of chariots of glory, he thought they would give him, they put him to shame, binding him to the tails of horses.

**Ver. 19.** *And I will drive thee from thy station, &c.*] Or thou shalt be driven from it, according to my word; this is said by the prophet, and expresses his being degraded from his office by the king, according to the will of God:

*and from thy state shall he pull thee down;* either the king his master, or the Lord, who, by his providence, would so order it, that it should be: the phrases express indignation and force, and an entire removal of him from all offices in the king’s house or government; for it does not at all seem likely, what is commonly suggested, that he was removed from his office of treasurer, or steward of the king’s house, and put into a lower office, and made a scribe, as he is called, (<sup>2370</sup>Isaiah 37:2) besides, the words preceding show that he should be carried captive into another land.

**Ver. 20.** *And it shall come to pass in that day, &c.*] At the same time that Shebna was deposed from his high station:

*that I will call my servant Eliakim, the son of Hilkiyah;* whom Kimchi thinks was the same with Azariah the son of Hilkiyah, who might have two names, and was a ruler over the house of God in the times of Hezekiah, (<sup>1363</sup>1 Chronicles 6:13 <sup>4813</sup>2 Chronicles 31:13) this man, by the character given him, was a good man, a faithful, diligent, and constant servant of the Lord, and therefore he delighted to raise him to great honour and dignity: he did not seek great things for himself, nor did he thrust himself into the office, but the Lord called him to it in his providence, and put him into it; he did, as Kimchi observes, put it into the heart of Hezekiah to appoint him

governor in the room of Shebna. This man was a type of Christ; his name agrees with him which signifies, “my God will raise up”; that is, the dead by him, (<sup><4161></sup>1 Corinthians 6:14) and so does the character of a servant, frequently given to Christ in this book; (see <sup><2301></sup>Isaiah 42:1 49:3 53:11) nor did Christ take any office to himself, but was called unto it by his Father, (<sup><3004></sup>Hebrews 5:4,5).

**Ver. 21.** *And I will clothe him with thy robe, &c.]* The same he wore, or rather one like unto it, which was a badge and token of his office. If he was a priest, as the Jews say, this was his priestly robe, by which the high priest was distinguished from others; but he rather seems to be a civil officer, who wore a garment suitable to it, and distinctive of it; in which he was a type of Christ, invested with the priestly, or rather with the kingly office, crowned with glory and honour; and who is seen among his churches, clothed with a garment down to the feet, (<sup><4113></sup>Revelation 1:13):

*and strengthen him with thy girdle:* which was a symbol both of power and of strength; both priests and princes had their girdles. Christ’s girdle, in the administration of his office, is faithfulness and righteousness, (<sup><2315></sup>Isaiah 11:5);

*and I will commit thy government into his hand;* the government of the king’s house, typical of the government of the church, put into the hands of Christ by his Father, (<sup><2306></sup>Isaiah 9:6,7 <sup><4152></sup>John 5:22,23):

*and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah;* have a fatherly care over them, and affection for them; and such an one is Christ, who stands in the relation of the everlasting Father to his church and people, and of whom the whole family in heaven and earth is named; he provides for them, takes care of them, is tenderly affected towards them, pities and sympathizes with them, and affords them all supply and support. Kimchi interprets it of a faithful counsellor, and a good leader. So Ben Melech.

**Ver. 22.** *And the key of the house of David will I lay upon his shoulder, &c.]* In allusion either to magistrates carrying a key on their shoulder, hanging down from thence, having a hook at one end of it fit for that purpose; or having one embroidered on that part of their garment: or one carried before them by their servants. It regards either the keys of the temple; or rather the key of the king’s house, which it was proper should

be delivered to him as treasurer and steward of it; the Targum takes in both,

“and I will give the key of the house of the sanctuary, and the government of the house of David, into his hand.”

In the mystical sense, Christ is said to have this key, (~~REV~~ Revelation 3:7) where the following words are applied to him:

*so he shall open, and none shall shut; and he shall shut, and none shall open*; all which is expressive of the government of the church being on his shoulders, and of his absolute and uncontrollable power over it; who opens the treasures of his word, of his grace, and of wisdom and knowledge, and communicates them unto, and shuts or hides them from, whom he pleases; who opens and shuts the doors of his church, his house, and lets in, and keeps out, whom he thinks fit; and who also opens and shuts the door of the kingdom of heaven, and introduces into it his own people, and excludes others.

**Ver. 23.** *And I will fasten him [as] a nail in a sure place, &c.*] In a strong part of the wall or timber, where it shall not fail, or be removed, or cut down, and so let drop what is hung upon it: it denotes the stability and continuance of his government, and of the strength and support he should be of unto others; and well agrees with Christ his antitype; (see ~~Z~~ Zechariah 10:4) and is expressive of the strength of Christ, as the mighty God; and as the man of God’s right hand, made strong for himself; and as the able Saviour, and mighty Redeemer; and of the stability of his person, he is unchangeable, the same today, yesterday, and for ever; and of his office, as Mediator, Head, and Surety of the covenant; whose priesthood passes not from one to another, and whose kingdom is an everlasting one, and his truths and ordinances unshaken and immovable: the sure place in which he is fixed is both his church, where he is the everlasting Head, Husband, and Saviour of it; and heaven, where he is, and will be retained, until the time of the restitution of all things:

*and he shall be for a glorious throne to his father’s house*; or make the throne of his father’s house glorious, Eliakim being, as some have thought, of the blood royal; or he should be an honour and credit to his father’s house, by his wise and faithful administration of the government committed to him. Christ is the brightness of his Father’s glory; and, to them that believe, he is an honour; he is on a glorious throne himself, and he will

bring all his Father's family to sit with him on the same throne, (<sup><0118></sup>1 Samuel 2:8 <sup><0121></sup>Revelation 3:21).

**Ver. 24.** *And they shall hang upon him all the glory of his father's house,* &c.] Which shows the reason of his being compared to a nail; not to one that fastens pieces of timber together, or to a nail or stake drove in the ground, to which the cords of tents are fastened, but to a nail in a wall, on which things are hung: and the meaning is, that all of his father's family would be dependent upon him, be supported by him, and receive honour and glory from him: and which also is true of Christ the antitype; the glory of building his Father's house, the church, and of saving it, and of making of it glorious, belongs to him, and is given to him; it is put upon him, and it is visible on him, and it is weighty, and will continue:

*the offspring and the issue;* all the descendants of his father's family, sons and daughters, children and grandchildren; so the Targum,

“and all the glorious or noble ones of his father's house shall lean upon him, children, and children's children:”

so all the children of God, and who are also Christ's spiritual seed and offspring, these depend upon him for grace, and all the supplies of it; they boast in him for righteousness and strength, and rely upon him for life and salvation:

*all vessels of small quantity; from the vessels of cups, even to all the vessels of flacons;* meaning those of his family, that were some of lesser, others of greater capacities, for whom he provided places and posts under him, suitable thereunto; none were forgotten or neglected by him: this simile, of vessels of various sorts and sizes, is made use of, in perfect agreement with Eliakim's being compared to a nail, on which vessels in a house are hung by their handles. The Targum is,

“from young men to little ones; from the priests clothed with the ephod, to the Levites that held the psalteries.”

In the typical sense, it is to be understood of the vessels of mercy; some of which are larger, and others lesser; some capable of receiving more grace and larger gifts, and others less; to whom Christ communicates, and whom he fills, according to their capacities; all whose wants he supplies, and whose persons he supports; he fills them with his grace, and he fits them for glory; (see <sup><0123></sup>Romans 9:23 <sup><0124></sup>2 Timothy 2:20,21).

**Ver. 25.** *In that day, saith the Lord of hosts, &c.]* That Shebna is deposed, and Eliakim put in his place:

*shall the nail that is fastened in the sure place be removed, and be cut down, and fall;* meaning, not Eliakim before spoken of, who really was a nail fastened in a sure place, and not to be removed; but Shebna, who thought himself to be as a nail in a sure place, being put into it by the king, and supported by his authority, and courted by his friends and flatterers; for to him the whole preceding prophecy is directed, which is carried down to this verse; for all that is said of the glory and usefulness of his successor Eliakim was to be told to him, which would make it still the more grievous to him, to be degraded and disgraced as he would be, signified by his being removed, cast down, and falling:

*and the burden that [was] upon it shall be cut off;* those that were dependent upon him, his family, his flatterers, and friends, such whom he had raised by his influence and authority to considerable places, and whom he supported in them; these would fall with him, as is usual when a royal favourite, or prime minister of state, falls into disgrace, and is removed; an instance of this may be seen in Haman, whose family and friends were involved in the same ruin with him, (<sup><1792></sup>Esther 9:12-14) and it may be observed, that many dependents, which a minister of state always has, are a burden to him. The Targum interprets this of the burden of prophecy; and Jarchi says, that some explain it thus,

“the prophecy, which thou prophesiest, concerning it, shall be confirmed;”

as follows:

*for the Lord hath spoken [it];* and therefore it shall come to pass;

as the Targum,

“for, so it is decreed by the word of the Lord.”

# CHAPTER 23

## INTRODUCTION TO ISAIAH 23

This chapter gives an account both of the desolation and restoration of Tyre, an ancient city of Phoenicia. Its desolation is described as so complete, that a house was not left in it, (<sup>23:1</sup> Isaiah 23:1) and by the fewness and stillness of the inhabitants of it, with which it had been replenished, it having been a mart of nations, (<sup>23:2,3</sup> Isaiah 23:2,3) and by the shame and pain Zidon, a neighbouring city, was put into, on account of it, (<sup>23:4,5</sup> Isaiah 23:4,5) and by the removal of its inhabitants to other places, (<sup>23:6,7,12</sup> Isaiah 23:6,7,12) all which is attributed to the counsel, purpose, and commandment of God, to destroy it; whose view was to stain their pride, and bring them into contempt, (<sup>23:8-11</sup> Isaiah 23:8-11) the means and instruments made use of to this purpose were the Assyrians or Chaldeans, (<sup>23:13</sup> Isaiah 23:13) and its desolation is further aggravated by the loss of its trade; hence the merchants of other countries are called to mourning, (<sup>23:14</sup> Isaiah 23:1,14) the date and duration of this desolation were seventy years, (<sup>23:15</sup> Isaiah 23:15) after which it should be restored, and its merchandise and commerce with all the nations of the earth be revived again, (<sup>23:15-18</sup> Isaiah 23:15-18).

**Ver. 1.** *The burden of Tyre, &c.*] Or a prophecy concerning the destruction of it. The Targum is,

“the burden of the cup of cursing, to give Tyre to drink.”

This was a famous city in Phoenicia, which exceeded in renown and grandeur all the cities of Syria and Phoenicia<sup>f446</sup>, and was much known for its trade and navigation, for which it was well situated by the sea; and indeed new Tyre stood in it, about half a mile from the shore, before it was joined to the continent by Alexander the great: but this seems to be old Tyre, and, was upon the continent, which was built by the Phoenicians before the Trojan war<sup>f447</sup>, and two hundred and forty years before the temple of Solomon<sup>f448</sup>. It had its name **רצור**, “Tzur”, in the Hebrew language, from whence it is called Tyre, from the rock on which it was built, that word so signifying. It is written here without a vau; and it is a



rule with the Jews<sup>f449</sup>, that whenever this word is written full, with all its letters, it is to be understood of the city of Tyre; but if wanting, it designs Rome; and Cocceius interprets the whole prophecy of the antichristian city.

*Howl, ye ships of Tarshish*; not of Carthage, as the Septuagint version; but of Tartessus in Spain, which traded with Tyre, and from whence the Phoenicians are said to have large quantities of gold and silver. Some interpret it Tarsus, a seaport in Cilicia, which lay nearer to Tyre, the same place the Apostle Paul was of, (<sup><42B></sup>Acts 22:3) though by Tarshish may be meant the sea, as it sometimes is, and as the Targum and Jarchi here interpret it, and so designs ships in general; or, as the Targum, those that go down in the ships of the sea; or all sorts of persons, from every quarter, that sailed in ships to Tyre, and traded with it; these are now called to mourning and lamentation, because their commerce with it was now over:

*for it is laid waste*; not Tarshish, but Tyre; and this was done, not by Shalmaneser king of Assyria, who indeed besieged it for the space of five years, but took it not; the Tyrians with twelve ships scattered his fleet, and took five hundred of his men, this was when Elulæus was king of Tyre<sup>f450</sup>; nor by Alexander the great; for though it was besieged and taken by him, yet before his time it had been besieged by Nebuchadnezzar thirteen years, and at last was taken by him, when Ithobalus was king of it<sup>f451</sup>: and this seems rather intended here, since seventy years after this it was to be restored again, which best accords with those times, as will be seen hereafter:

*so that there is no house, no entering in*; no port or haven open to go in at, no shops to vend their goods in, no warehouses to lay them up in, nor inns to lodge at, as well as no private houses for the inhabitants to dwell in, all being destroyed by the enemy:

*from the land of Chittim it is revealed to them*; Chittim was one of the sons of Javan, as was also Tarshish, by whom the isles of the Gentiles were divided, (<sup><01B></sup>Genesis 10:4,5) from whom the Ionians or Grecians descended; so that Chittim seems to design some part of Greece, or isles belonging to it. The Macedonians are called by this name; and Alexander the Macedonian is said to come out of the land of Chittim, as in the Apocrypha:

“And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten

Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,” (1 Maccabees 1:1)

“Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:” (1 Maccabees 8:5)

hence some think he is designed here, and the destruction of Tyre by him; and the words may be rendered, “from the land of Chittim he is revealed”, or “appears unto them”; that is, as Jarchi glosses it, the destroyer to the men of Tyre, though he by Chittim understands the Cuthites. Josephus says<sup>f452</sup> Chittim the son of Javan possessed the island Chethima, now called Cyprus, and from hence all islands, and most maritime places, are called Chittim by the Hebrews; and observes, that one of the cities of Cyprus is called Citium. And in the lamentation for Tyre, (<sup>3716</sup>Ezekiel 27:6), we read of the isles of Chittim; by which are meant perhaps the isles in the Aegean and Ionian seas, who traded with Tyre, and from these first came the tidings of Tyre’s destruction to the ships or merchants of Tarshish; which agrees with a Hebrew exposition mentioned by Jarchi,

“from the land of Chittim is revealed to the men of Tarshish the destruction of Tyre; for the inhabitants of Tyre fled to Chittim, and from thence the rumour was heard.”

The sense which R. Joseph Kimchi gives of the passage, as his son David relates, is this,

“Chittim were merchants that went to Babylon, and told them that they might go to Tyre, and would be able to take it, and they would help them, and carry them there by sea.”

But it seems more likely that those trading people, by going from one country to another, got knowledge of the design of the Babylonians against Tyre, and acquainted that city with it. Some join the words, “from the land of Chittim”, to the preceding, thus, “no entering in from the land of Chittim, it is revealed”, or made known; that is, it is some way or other made known to the merchants of Chittim<sup>f453</sup> that there is no entrance into Tyre, the city being laid waste and its port ruined, so that it is in vain for them to send their ships; to which the Septuagint in some measure agrees,

“because it perishes, and there are none come from the land of Chittim, it is carried captive.”

The Targum is,

“they shall come from the land of Chittim against them;”

which seems to favour the first sense.

**Ver. 2.** *Be still, ye inhabitants of the isle*, &c.] Either the isles of Chittim, or other islands that traded with Tyre, the singular being put for the plural, called upon to grieve and mourn, because the city of their merchandise was destroyed, as Kimchi; or of Tyre itself, which being situated at some distance from the shore, was an island itself, until it was joined to the continent by Alexander<sup>f454</sup>; and even old Tyre might be so called, it being usual in Scripture to call places by the seashore isles; and besides, old Tyre included in it new Tyre, the island, as Pliny<sup>f455</sup> suggests; who are instructed to be silent as mourners, and to cease from the hurries of business, which they would be obliged to, and not boast of their power and wealth, as they had formerly done, or attempt to defend themselves, which would be in vain:

*thou whom the merchants of Zidon, that pass over the sea, have replenished*; Zidon was a very ancient city of Phoenicia, more ancient than Tyre; for Tyre was a colony of the Zidonians, and built by them, and so might be said to be replenished by them with men from the first, as it also was with mariners, (<sup>2708</sup>Ezekiel 27:8) and likewise with merchants and wares, they being a trading and seafaring people; wherefore they are spoken of as merchants, and as passing over the sea: or this may be understood of the isles replenished with goods by the merchants of Tyre and Zidon, but now no more, and therefore called to mourning.

**Ver. 3.** *And by great waters the seed of Sihor*, &c.] Sihor is the river Nile in Egypt; it had its name from the black colour of its waters, as in (<sup>2428</sup>Jeremiah 2:18) hence called by the Greeks Melas, and by the Latins Melo: the “seed” of it intends what was sown and grew upon the banks of it, or was nourished by the overflow of this river throughout the land, and includes corn, flax, paper, &c. with which Egypt abounded; and when this is said to be “by great waters”, the meaning either is, that it grew by great waters, the waters of the Nile, and through the influence of them; or that it came by great waters to Tyre; that is, by the waters of the sea, the Mediterranean Sea:

*the harvest of the river [is] her revenue*; this clause is the same with the former, and serves to explain it; the river is the river Nile, the harvest is the

seed that was sown and grew by it, and which at the proper season, when ripe, was gathered from it, and carried in ships to Tyre, with which that city was supplied and enriched, as if it had been its own produce:

*and she is a mart of nations*; Tyre was a city to which all nations traded, it was a mart for them all, and where they brought their wares to sell, and always found a market for them, here they had vent. The twenty seventh chapter of Ezekiel (<sup>2700</sup>Ezekiel 27:1-13) is a proper commentary on this clause.

**Ver. 4.** *Be thou ashamed, O Zidon, &c.*] A city near to Tyre, about twenty five miles from it; Jarchi says it was within a day's walk of it; these two cities, as they were near to each other, so they were closely allied together, and traded much with one another, so that the fall of Tyre must be distressing and confounding to Zidon; and besides, Tyre was a colony of the Zidonians, and therefore, (<sup>2330</sup>Isaiah 23:12), is called the daughter of Zidon, and could not but be affected with its ruin, and the more, as it might fear the same would soon be its case:

*for the sea hath spoken*; which washed the city of Tyre; or those that sailed in it; or rather Tyre itself, so called because its situation was by the sea, the island was encompassed with it:

*[even] the strength of the sea*; which was enriched by what was brought by sea to it, and was strengthened by it, being surrounded with the waters of it as with a wall, and had the sovereignty over it:

*saying, I travail not, nor bring forth children, neither do I nourish up young men, [nor] bring up virgins*; either the sea itself, which now no more brought great numbers of young people to Tyre, children to be educated, young men to be instructed in trade and business, and virgins to be given in marriage, the city being destroyed; or Tyre, which before was very populous, full of children, young men, and maidens, but now desolate; and which formerly sent out colonies abroad, and was a mother city to many, as Pliny says<sup>456</sup>; it was famous for the birth of many cities, as Lepti, Utica, Carthage, and Gades or Cales; but now it was all over with her. Some render it as a wish, "O that I had never travailed", &c. and so the Targum.

**Ver. 5.** *As at the report concerning Egypt, &c.*] Its future destruction prophesied of, (<sup>2890</sup>Isaiah 19:1-25) or what had in times past befallen it when the ten plagues were inflicted on it, and Pharaoh and his host were

drowned in the Red Sea; the report of which filled the neighbouring nations with fear and trembling, and put them into a panic; so the Targum,

“as they heard the plague with which the Egyptians were smitten:”

*[so] shall they be sorely pained at the report of Tyre;* of the destruction of that; this should have the like effect upon the nations round about them, especially such as traded with them, as the judgments on Egypt had upon their neighbours; for, as for what was to come, the destruction of Tyre was before the destruction of Egypt by Nebuchadnezzar: though some read the words, and they will bear to be read thus, “when the report” was made, or came “to the Egyptians, they will be in pain at”, or “according to the report of Tyre”<sup>f457</sup>;

“when it was heard in Egypt, pain shall take them for Tyre;”

as soon as the Egyptians heard of the taking and ruin of Tyre, they were in pain, as a woman in travail, partly fearing their own turn would be next, Tyre lying in the way of the Chaldeans unto them; and partly because of the loss of trade they sustained through the destruction of that city. In like pain will be the kings or merchants of the earth, at the destruction of Rome, (<sup>f689</sup>Revelation 18:9,10,15-17) and, according to an exposition mentioned by Jarchi, Tyre here is Edom; that is, Rome, for that with the Jews is commonly meant by Edom.

**Ver. 6.** *Pass ye over to Tarshish,* &c.] Either to Tartessus in Spain, or to Tarsus in Cilicia, which lay over against them, and to which they might transport themselves, families, and substance, with greater ease; or “to a province of the sea”, as the Targum, any other seaport; the Septuagint says to Carthage, which was a colony of the Tyrians; and hither the Assyrian<sup>f458</sup> historians say they did transport themselves; though Kimchi thinks this is spoken, not to the Tyrians, but to the merchants that traded with them, to go elsewhere with their merchandise, since their goods could no more be disposed of in that city as usual.

*Howl, ye inhabitants of the isle:* of Tyre, as in (<sup>221D</sup>Isaiah 23:2) or of every isle, as Aben Ezra, which traded here, because now their commerce was at an end; so Kimchi.

**Ver. 7.** *[Is] this your joyous [city]?* &c.] Which the other day looked so gay, brisk, and cheerful, through the number of its inhabitants, largeness of

trade, fullness of provisions, and pleasures of every kind; and now distressed and desolate, and no voice of joy and gladness heard in it:

*whose antiquity [is] of ancient days*; the most ancient city in Phoenicia, excepting Zidon, as Strabo<sup>f459</sup> says; and it was in being in the days of Joshua, (~~1680~~ Joshua 19:29) if the words there are rightly rendered; and if so, Josephus must be mistaken, unless he speaks of insular Tyre, when he says<sup>f460</sup>, that from the building of Tyre to the building of the temple (of Song of Solomon) were two hundred and forty years, which must fall very short of the times of Joshua; such<sup>f461</sup> seem to be nearer the truth, who make Agenor, the father of Cadmus, to be the builder of this city, who lived about the times of Joshua. The Tyrians indeed boasted of a still greater antiquity, and to which boasts perhaps reference is here had; for one of the priests of Tyre told Herodotus<sup>f462</sup> that their city had been inhabited two thousand three hundred years; and Herodotus lived in the times of Artaxerxes and Xerxes, about the year of the world 3500. According to Sanchoniatho<sup>f463</sup>, it was inhabited by Hypsuranius, who first built cottages of rushes, &c. in it; but these things are beyond all credit; however, certain it is that it was a very ancient city; it had the name of Palaetyrus, or old Tyre:

*her own feet shall carry her afar off to sojourn*; the sense is, that though the Tyrians had lived very delicately, and in great affluence, while their city was flourishing, yet now they should be very coarsely and roughly used; they should not ride on horses, or be drawn in carriages, but should be obliged to walk on foot, and be led or driven into a foreign country, Assyria or Chaldea, or to some province or provinces belonging to that empire; where they should be, not as inhabitants, but as sojourners and strangers; and should be used, not as freemen, but as captives and slaves. Grotius, by “her feet”, understands the feet of her ships, sails and oars, and mariners themselves, by means of which she got into distant places, for safety; and so it is reported in history<sup>f464</sup>, that the Tyrians being long besieged by Nebuchadnezzar, and having no hopes of being delivered, prepared a convenient number of ships, abandoned their city, transported themselves, wives, children, and riches, and sailed from thence to Cyprus, Carthage, and other maritime cities of their tributaries, or confederates; so that the Babylonians, when they took the city, found little or nothing in it; (see ~~2308~~ Ezekiel 29:18) though the words will bear another sense, being, according to the accents, to be read in connection with the preceding clauses, thus, “[Is] this the joyous city? from the first days of her antiquity

her feet brought unto her [inhabitants] from afar to sojourn”; that is, by her labour and pains, by her journeys and voyages for the sake of merchandise, which may be meant by her feet, she brought a great number of persons to sojourn in her<sup>f465</sup>.

**Ver. 8.** *Who hath taken this counsel against Tyre, the crowning [city], &c.*] Which had a king over it, to whom it gave a crown; and which crowned its inhabitants with riches and plenty, and even enriched the kings of the earth, (~~3273~~Ezekiel 27:33) this is said as wondering who could lay a scheme to destroy such a city, or ever think of succeeding in it; who could take it into his head, or how could it enter into his heart, or who could have a heart to go about it, and still less power to effect the ruin of such a city, which was the queen of cities, and gave laws and crowns, riches and wealth, to others; surely no mere mortal could be concerned in this; (see ~~6113~~Revelation 13:3,4):

*whose merchants [are] princes;* either really such, for even princes and kings of the earth traded with her, (~~3271~~Ezekiel 27:21,33) or they were as rich as princes in other countries were:

*whose traffickers [are] the honourable of the earth;* made rich by trafficking with her, and so attained great honour and glory in the world; (see ~~6113~~Revelation 18:3,15).

**Ver. 9.** *The Lord of hosts hath purposed it, &c.*] To destroy Tyre; who is wonderful in counsel, capable of forming a wise scheme, and able to put it in execution; being the Lord of armies in heaven and in earth: and his end in it was,

*to stain the pride of all glory;* Tyre being proud of its riches, the extent of its commerce, and the multitude of its inhabitants, God was resolved, who sets himself against the proud, to abase them; to pollute the glorious things they were proud of; to deal with them as with polluted things; to trample upon them:

*[and] to bring into contempt all the honourable of the earth:* or, “to make light all the heavy ones of the earth”<sup>f466</sup>; all such, who are top heavy with riches and honour, God can, and sometimes does, make as light as feathers, which the wind carries away, and they fall into contempt and disgrace with their fellow creatures; and the Lord’s thus dealing with Tyre was not merely on their account, to stain their pride and glory, and disgrace their honourable ones; but for the sake of others also, that the great ones of the

earth might see and learn, by this instance of Tyre, how displeasing to the Lord is the sin of pride; what a poor, vain, and perishing thing, worldly honour and glory is; and what poor, weak, feeble creatures, the princes and potentates of the earth are, when the Lord takes them in hand.

**Ver. 10.** *Pass through thy land as a river, O daughter of Tarshish, &c.*] Or, “of the sea”, as the Vulgate Latin; meaning Tyre, which was situated in the sea, and did, as it were, spring from it, and was fortified by it, and supported by ships of merchandise on it, from various places; but now, being about to be destroyed, the inhabitants of it are called upon to pass through it, and get out of it as fast as they could, even as swiftly as a river runs, and in great abundance or multitudes. Kimchi thinks the Tyrians are bid to pass to the daughter of Tarshish, that is, to Tarshish itself, to make their escape out of their own land, and flee thither for safety; this the accents will not admit of, there being an “athnach” upon the word “river”; rather the merchants of Tarshish, that were in Tyre, are exhorted to depart to their own land with all possible haste, lest they should be involved in its ruin; though the Targum inclines to the other sense,

“pass out of thy land, as the waters of a river flee to a province of the sea:”

*[there is] no more strength*; in Tyre, to defend themselves against the enemy, to protect their trade, and the merchants that traded with them; or, “no more girdle”<sup>f467</sup>; about it; no more girt about with walls, ramparts, and other fortifications, or with soldiers and shipping, or with the sea, with which it was encompassed, while an island, but now no more, being joined to the continent by the enemy. Some think, because girdles were a part of merchandise, (<sup>3124</sup>Proverbs 31:24), that this is said to express the meanness and poverty of the place, that there was not so much as a girdle left in it; rather that it was stripped of its power and authority, of which the girdle was a sign; (see <sup>2321</sup>Isaiah 22:21).

**Ver. 11.** *He stretched out his hand over the sea, &c.*] That is, the Lord of hosts, who had purposed to destroy Tyre, stretched out his hand of power over it, called the sea, as in (<sup>2314</sup>Isaiah 23:4) because situated in it, supported by it, and had the sovereignty of it; in like manner as he stretched out his hand on the Red Sea, and destroyed Pharaoh and the Egyptians in it; to which the allusion may be:



*he shook the kingdoms*; of Tyre and Zidon, which were both kingdoms, and distinct ones; and also made other neighbouring kingdoms shake and tremble when these fell, fearing it would be their case next. Some understand this of the moving of Nebuchadnezzar, and of the kings of the provinces under him, to come against Tyre:

*the Lord hath given a commandment against the merchant [city]*; the city of Tyre, so famous for merchandise, that it was the mart of nations, as in (<sup>2313</sup>Isaiah 23:3) or “against Canaan”, in which country Tyre and Zidon were, being originally built and inhabited by the posterity of Canaan, (<sup>1015</sup>Genesis 10:15,19):

*to destroy the strong holds thereof*; either of the merchant city Tyre, whose fortifications were strong, both by nature and art; or “of Canaan”, whose strong holds, or fortified cities, the principal of them were Tyre and Zidon; so Jarchi: and if the Lord of hosts gives a commandment to destroy it and its strong holds, as he did to Nebuchadnezzar and his army, and afterwards to Alexander and his, who could save them? that is, God said it, who gave commandment to destroy it.

**Ver. 12.** *And he said, thou shalt no more rejoice*, &c.] Not meaning that she should never more rejoice, but not for a long time, as Kimchi interprets it; when her calamity should come upon her, her jovial time, her time of mirth, jollity, and revelling, would be over for a time; for, at the end of seventy years, she should take her harp, and sing again, (<sup>2315</sup>Isaiah 23:15,16) for the words seem to be spoken of Tyre, concerning whom the whole prophecy is; though some think Zidon is here meant, which, being near, suffered at the same time with Tyre, or quickly after:

*O thou oppressed virgin!* Tyre is called a “virgin”, because of her beauty, pride, and lasciviousness, and because never before subdued and taken: and “oppressed”, because now deflowered, ransacked, plundered, and ruined, by Nebuchadnezzar:

*daughter of Zidon*: some think Zidon itself is meant, just as daughter of Zion means Zion herself, &c.; but it may be also observed, that such cities that have sprung from others, or have their dependence on them, are called their daughters; so we read of Samaria and her daughters, and Sodom and her daughters, (<sup>2366</sup>Ezekiel 16:46,48) and so Tyre is called the daughter of Zidon, because it was a colony of the Zidonians<sup>f468</sup>; and at first built and supported by them, though now grown greater than its mother:

*arise, pass over to Chittim*; to the isle of Cyprus, which was near them, and in which was a city called Citium; or to Macedonia, which was called the land of Chittim, as in the Apocrypha: ``And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,’’ (1 Maccabees 1:1)

or to the isles of the Aegean and Ionian seas; or to Greece and Italy; which latter sense is approved by Vitranga, who thinks the islands of Corsica, and Sardinia, and Sicily, are meant, which were colonies of the Tyrians; and so in (<sup>2231</sup>Isaiah 23:1,6):

*there also shalt thou have no rest*; since those countries would also fall into the enemy’s hands, either the Babylonians, or the Medes and Persians, or the Romans; into whose hands Macedonia, Carthage, and other colonies of the Tyrians fell, so that they had no rest in any of them.

**Ver. 13.** *Behold the land of the Chaldeans, &c.*] Not Tyre, as some think, so called, because founded by the Chaldeans, who finding it a proper place for “ships”, so they render the word “tziim”, afterward used, and which is so interpreted by Jarchi, built the city of Tyre; but the country called Chaldea is here meant, and the Babylonish empire and monarchy, particularly Babylon, the head of it:

*this people was not*; a people, or of any great note and figure:

*[till] the Assyrian founded it for them that dwell in the wilderness*; Nimrod was the first builder of Babel, in the land of Shinar, and from that land went forth Ashur, and built Nineveh, the city Rehoboth, and Calah, which were built for people that lived scattered up and down in fields and desert places; so that the Assyrians were the first founders of Chaldea; and after it had been inhabited by the Chaldeans, it was seized upon by the Assyrians, and became a province of theirs:

*they set up the towers thereof*; the towers of Babylon, not of Tyre. Jarchi interprets it of building bulwarks against Tyre:

*they raised up the palaces thereof*; the stately buildings of Babylon; or razed them; so Jarchi; also the Targum,

“they destroyed the palaces thereof:”

*[and] he brought it to ruin:* or he will do it; the past tense for the future, i.e. God will bring Babylon to ruin; and therefore it need not seem strange that Tyre should be destroyed, since this would be the case of Babylon. Sir John Marsham<sup>f469</sup> interprets the words thus,

“look upon Babylon, the famous metropolis of the Chaldeans; the people, that possess that city, not long ago dwelt in deserts, having no certain habitation; Nabonassar the Assyrian brought men thither, the Scenites (the inhabitants of Arabia Deserta, so called from their dwelling in tents); he fortified the city, he raised up towers, and built palaces; such now was this city, founded by the Assyrian; yet God hath brought it to ruin; Babylon shall be destroyed as Tyre;”

and this instance is brought to show that a city and a people, more ancient and powerful than Tyre, either had been or would be destroyed; and therefore need not call in question the truth or credibility of the prophecy relating to Tyre; but the sense of the whole, according to Vitranga, seems rather to be this: “behold the land of the Chaldeans”; the country they now inhabit; take notice of what is now about to be said; it may seem strange and marvellous: “this people was not”; not that they were of a late original, for they were an ancient people, who descended from Chesed, the son of Nahor, but for a long time of no account, that lived scattered up and down in desert places: till “the Assyrian founded it for them that dwell in the wilderness”; he drove out the Arabians from Mesopotamia, and translated the Chaldeans thither, who before inhabited the wilderness: “they set up the towers thereof, they raised up the palaces”; that is, the Assyrians fortified and adorned the city of Babylon, the metropolis of the country; so Herodotus<sup>f470</sup> says the Assyrian kings adorned the walls and temples of Babylon; now behold this land of the Chaldeans, or the people that inhabit it, as poor and as low as they have been, who owe their all to the Assyrians, even these “shall bring” Tyre “to ruin”; so that the instruments of the ruin of Tyre are here described; which, when this prophecy was delivered, might seem improbable, the Assyrians being possessors of monarchy.

**Ver. 14.** *Howl, ye ships of Tarshish, &c.*] As in (<sup>2231</sup>Isaiah 23:1). (See Gill on <sup>2230</sup>Isaiah 23:1”):

*for your strength is laid waste;* meaning Tyre, a strong seaport, where their ships were safe, and always found vent for their goods and merchandise;

and so it was the strength and support of their country; but was now destroyed, and therefore was matter of lamentation and mourning.

**Ver. 15.** *And it shall come to pass in that day*, &c.] When Tyre is destroyed, from that time forward:

*that Tyre shall be forgotten seventy years*; shall so long lie in its ruin, and not be rebuilt; it shall be without inhabitants, and unfrequented by men; there shall be no merchandise in it during that time; no merchants will come nigh it; she will be like a harlot cast off and forgotten by her lover: the term of time is the same with that of the captivity of the Jews in Babylon, and great part of it at least run out along with it; for Tyre was destroyed by Nebuchadnezzar, as Jerusalem was, though some time after it, and was restored when the Babylonish empire was destroyed, at the expiration of seventy years:

*according to the days of one king*; or kingdom, the Babylonish kingdom, which lasted so long in Nebuchadnezzar's family; whose family, he himself, his son, and son's son, are here meant, as Aben Ezra thinks; and seems to be the more commonly received sense; though Kimchi and others understand it of the days of a man, which are seventy years, (<sup>3900</sup>Psalm 90:10) and so it is added in the Septuagint version, "as the time of a man"; which perhaps was a marginal note, way of explanation, and crept into the text. Jarchi is of opinion King David is meant, whose age was seventy years, though he is at a loss to give a reason for this his opinion; but Kimchi suggests one, and that is, the covenant which was between Hiram king of Tyre and David; and this is mentioned to put the Tyrians in mind of the breach of it, which had brought desolation upon them; some understand this of the King Messiah<sup>f471</sup>:

*after the end of seventy years shall Tyre sing as an harlot*; being rebuilt and restored to its former state; as a harlot who has been cast off by her lovers, on account of some disease she has laboured under, and through a dislike of her; but, having recovered her health, makes use of her arts, and this among others, to sing a song, in order to draw, by her melodious voice, her lovers to her again; and so Tyre being built again, and out of the hands of its oppressors, and restored to its former liberty, should make use of all arts and methods to recover her trade, and draw merchants from all parts to her again.

**Ver. 16.** *Take a harp, go about the city, &c.*] As harlots used to do, that by their music, both vocal and instrumental, they might allure men into their company to commit fornication with them; so Tyre is directed to, or rather this is a prophecy that she should take very artful and ensnaring methods to restore her commerce and merchandise:

*thou harlot that hast been forgotten*; (see Gill on “<sup>23915</sup>Isaiah 23:15”):

*make sweet melody*; or, “do well by striking”<sup>f472</sup>; that is, the harp in her hand; strike it well with art and skill, so as to make melody, and give pleasure:

*sing many songs*; or, “multiply a song”<sup>f473</sup>; sing one after another, till the point is carried aimed at:

*that thou mayest be remembered*; men may look at thee again, and trade with thee as formerly, who had been so long forgotten and neglected.

**Ver. 17.** *And it shall come to pass after the end of seventy years, &c.*] When the seventy years before mentioned are ended:

*that the Lord will visit Tyre*; not in judgment, as before, but in mercy:

*and she shall return to her hire*; trade and merchandise; that shall revive, and be as in times past:

*and shall commit fornication with all the kingdoms of the world, upon the face of the earth*; be a mart of nations again, as in (<sup>233B</sup>Isaiah 23:3) that is, trade and traffic with all nations of the earth, in the most ample and public manner; this is called committing fornication, in agreement with the simile of a harlot before used, whereunto Tyre is compared; as well as to observe the illicit ways and methods used in her commerce. The Targum is,

“and her merchandise shall be sufficient to all the kingdoms of the people, which are upon the face of the earth;”

and so the Septuagint,

“and shall be a mart to all the kingdoms of the world, upon the face of the earth.”

The phrase is used of mystical Tyre or Babylon, and of her merchants, in (<sup>668B</sup>Revelation 18:3).

**Ver. 18.** *And her merchandise, and her hire, &c.]* Or, “but her merchandise”, &c. not the same as before; or, however, not as carried on at the same time, but many ages after, even in the times of the Gospel; for this part of the prophecy respects the conversion of the Tyrians, in the first ages of Christianity; this is prophesied of elsewhere, (<sup><9612></sup>Psalm 45:12 87:4) and was fulfilled in the times of the apostles, (<sup><4119></sup>Acts 11:19 21:3,4) and so Kimchi and Jarchi say this is a prophecy to be fulfilled in the days of the Messiah<sup>f474</sup>; and then the trade of this people, and what they got by it,

*should be holiness to the Lord*; that is, devoted, at least, great part of it, to holy uses and service; that is, in defraying of all expenses in carrying on the worship of God, for the maintenance of Gospel ministers, and for the supply and support of the poor saints:

*it shall not be treasured, nor laid up*: in order to be laid out in pride and luxury; or to be kept as useless, to gratify a covetous disposition; or for posterity to come:

*for her merchandise shall be laid up for them, that dwell before the Lord*; part of what should be gained by trading, at least, should be laid by for religious uses, as is directed, (<sup><4101></sup>1 Corinthians 16:1) even for the relief of poor saints in general, who assemble together before the Lord, for the sake of his worship; and particularly for the support of the ministers of the Gospel, who stand before the Lord, and minister in holy things, in his name, to the people:

*to eat sufficiently*; that they may have food convenient for them, and enough of it; or, in other words, have a sufficient maintenance, a comfortable supply of food for themselves and families, and raiment also; as follows:

*and for durable clothing*; that they may have a supply of clothing, and never want a coat to put upon their backs. This prophecy, as it belongs to Gospel times, is a proof of the maintenance of Gospel ministers, that they ought to be liberally provided for; and care should be taken that they want not food and raiment, but have a fulness and sufficiency of both, and that which is convenient for them.

# CHAPTER 24

## INTRODUCTION TO ISAIAH 24

This chapter contains a prophecy of calamities that should come upon the whole world, and the inhabitants of it, for their sins; of the preservation of a remnant; of the visitation of the kings of the earth; and of the appearance of Christ in his glory and majesty. The miserable condition of the world, and its inhabitants, especially all within the Romish jurisdiction, is set forth by various phrases, (<sup>2340</sup>Isaiah 24:1-4) the causes of which are the transgression and mutation of the laws and ordinances of Christ, (<sup>2345</sup>Isaiah 24:5) the effects of which are the cursing and burning of the inhabitants, (<sup>2346</sup>Isaiah 24:6) cessation of all joy among them, (<sup>2347</sup>Isaiah 24:7-9) and the destruction of their chief city, Rome, (<sup>2348</sup>Isaiah 24:10-12) then follows a prophecy of a remnant that shall escape, and be brought into a very comfortable condition, and sing for joy, and glorify God in the midst of the earth, and in the uttermost parts of it, (<sup>2343</sup>Isaiah 24:13-16) but it is intimated it shall go ill with others for their perfidy and treachery; fear and danger shall attend them everywhere, (<sup>2346</sup>Isaiah 24:16-18) yea, in the issue, the world shall be shaken, and moved and removed, and be utterly dissolved, fall and not rise more, (<sup>2349</sup>Isaiah 24:19,20) when the kings and great ones of the earth shall be taken prisoners, and punished by the Lord, (<sup>2342</sup>Isaiah 24:21,22) and then Christ shall take to himself his great power, and reign with his people gloriously in the New Jerusalem state, (<sup>2343</sup>Isaiah 24:23).

**Ver. 1.** *Behold, the Lord maketh the earth empty, &c.*] Some, by the “earth”, only understand the land of Israel or Judea, and interpret the prophecy of the captivity of the ten tribes by Shalmaneser, as Kimchi, and other Jewish writers; and others, of the destruction of the Jews by Nebuchadnezzar; but some take in along with them the neighbouring nations who suffered by the same princes at the same time. Vitringa interprets the whole of the times of the Maccabees, as also the three following chapters (<sup>2350</sup>Isaiah 25:1-27:13); though it is best to understand it of the Papal world, and all the antichristian states; and there are some things in it, at the close of it, which respect the destruction of the whole

world. The Septuagint version uses the word by which Luke intends the whole Roman empire, (<sup><411></sup>Luke 2:1) and the Arabic version here renders it, “the whole world”: the “emptying” of it is the removal of the inhabitants of it by wars and slaughters, which will be made when the seven vials of God’s wrath will be poured upon all the antichristian states; (see <sup><611></sup>Revelation 16:1-21) and this being a most remarkable and wonderful event, is prefaced with the word “behold”:

*and maketh it waste*; or desolate; the inhabitants and fruits of it being destroyed. R. Joseph Kimchi, from the use of the word in the Arabic language, renders it, “and opened it”<sup>f475</sup>; and explains it of the opening of the gates of a city to the enemy, so as that men may go out of it; to which the Targum inclines paraphrasing it,

“and shall deliver it to the enemy:”

*and turneth it upside down*; or, “perverteth the face of it”<sup>f476</sup>; so that it has not the form it had, and does not look like what it was, but is reduced to its original chaos, to be without form and void; cities being demolished, towns ruined, fields laid waste, and the inhabitants slain; particularly what a change of the face of things will there be in the destruction of the city of Rome! (see <sup><680></sup>Revelation 18:7,8,14-17). The Targum is,

“and shall cover with confusion the face of its princes, because they have transgressed the law:”

*and scattereth abroad the inhabitants thereof*; who will be obliged to fly from place to place from the sword of their victorious enemies. All is spoken in the present tense, though future, because of the certainty of it.

**Ver. 2.** *And it shall be, as with the people, so with the priest, &c.]* Or, “prince”<sup>f477</sup>; no order or rank of men will fare better than another; their dignity, in things civil or ecclesiastical, will not secure them from ruin; it will be no better with princes and priests than the common people; they shall all alike share in the common destruction. Not Jeroboam’s priests, but rather the Romish priests, are here meant, who have led the people into superstition and idolatry; blind leaders of the blind, and so both fall into the ditch together:

*as with the servant, so with his master; as with the maid, so with her mistress*; there shall be no distinction of superiors and inferiors; as not of prince and subjects, so not of master and servant, mistress and maid; no



respect will be had to persons, but the one shall be treated even as the other:

*as with the buyer, so with the seller*; the one that bought an estate, and thought to enjoy it, will be no better off than he that sold it, and perhaps spent the money; the one will be possessed of no more than the other, seeing what the one had bought, and the other sold, will now be in the possession of a third:

*as with the lender, so with the borrower*; their condition will be equal; he that was so poor that he was obliged to borrow to carry on his business, or for the necessaries of life, and so he that was so rich that he was capable of lending, now the one will be no richer than the other, but both on a level; the substance of the lender being taken from him:

*as with the taker of usury, so with the giver of usury to him*; this was forbidden the Jews by a law, (<sup>6239</sup>Deuteronomy 23:19,20) wherefore not the land of Judea is here meant, but the antichristian states, among whom this practice has greatly prevailed.

**Ver. 3.** *The land shall be utterly emptied, and utterly spoiled, &c.*]

Entirely emptied of its inhabitants, and wholly spoiled of its riches and substance; this is repeated, and with greater strength, to confirm what is before said, and which receives a greater confirmation by what follows:

*for the Lord hath spoken this word*; who is able to perform it, and who is faithful to his threatenings, as to his promises; not a word of his shall ever fail; the judgments threatened to the antichristian world are his true and faithful sayings; and the ruin of Rome is certain, because strong is the Lord that judgeth her, (<sup>6688</sup>Revelation 18:8).

**Ver. 4.** *The earth mourneth, [and] fadeth away, &c.*] It mourns, because of its inhabitants being destroyed; and it fades away, because stripped of its wealth and riches: so the kings of the earth, and merchants of it are represented as weeping and mourning at the destruction of Rome, because of its judgments, and the loss of its trade and riches, (<sup>6689</sup>Revelation 18:9-17):

*the world languisheth, [and] fadeth away*: the inhabitants of it are like a sick man, that is so faint and feeble that he cannot stand, but totters and falls; and like the leaves of trees and flowers of the fields, whose strength and beauty are gone, and fade and fall:

*the haughty people of the earth do languish*: the kings and merchants of the earth before mentioned, who grow sick and faint through fear of what is coming upon them.

**Ver. 5.** *The earth also is defiled under the inhabitants of it, &c.]* Or, “and the earth”; or, “for the earth is defiled”<sup>f478</sup>; and so it is a reason why it is emptied and spoiled, because polluted and corrupted with the fornication of the whore of Rome, with her idolatries and superstitions, with which the inhabitants of the earth are defiled; or with her rapine and violence, cruelties, bloodshed, and murders; for blood defiles a land, (<sup>0453</sup>Numbers 35:33) all which are committed by the inhabitants of the earth, subject to the see of Rome, by reason of which it may be said to be corrupted or defiled; so the phrase may be interpreted “for”, or “because of the inhabitants of it”: thus Jarchi and Kimchi, because of their wickedness and impieties; (see <sup>6118</sup>Revelation 11:18 18:24 19:2) or, “the earth is deceitful”<sup>f479</sup>, or plays the hypocrite; promising and showing as if it would bring forth fruit, and brings forth none, but is barren and unfruitful, because of the sins of the inhabitants of it; (see <sup>6814</sup>Revelation 18:14):

*because they have transgressed the laws*; of God and man, as antichrist and his followers have done; who is that wicked  $\alpha\nu\omicron\mu\omicron\varsigma$ , that “lawless one”, that sets up himself above laws, and takes upon him to dispense with the laws of God and man, (<sup>5104</sup>2 Thessalonians 2:4,8) and in innumerable instances has transgressed both, casting all contempt upon them, and bidding all defiance to them, as being not at all bound and obliged by them:

*changed the ordinance*; or “ordinances”; the singular for the plural, a collective word; the ordinances of divine revelation, of the Gospel dispensation, those of baptism, and the Lord’s supper; the former of these is changed, both as to subjects and mode, from adult baptism to infant baptism, from immersion to aspersion; and the latter, in it the bread and wine are pretended to be changed into the very body and blood of Christ, and is only given in one kind to the laity, and made a real sacrifice of, when its end and use are only to commemorate the one sacrifice already offered up; moreover, by the “ordinance” may be meant the Scriptures, which are the  $qj$ , “the rule of judgment”; which antichrist has most miserably perverted, and has changed and altered the sense of them; taking upon him to be the infallible interpreter of them, and judge of all controversies, forbidding the reading of them to the people, and setting up his own decrees, definitions, and determinations, above them; and is “that throne of

iniquity, that frameth mischief, by a law”, or ordinance, of his own making, and which he puts in the room of the divine law or ordinance, (<sup>1941</sup>Psalm 94:20) where the same word is used as here; and he is that little horn, that thought to change times and laws, (<sup>2075</sup>Daniel 7:25):

*broken the everlasting covenant*; not the eternal law of nature, nor the everlasting covenant of circumcision, or that made with Israel on mount Sinai; but the new covenant, or the administration of the covenant of grace under the Gospel dispensation, which is to last to the end of time, and lies in the ministration of the word, and administration of ordinances; which antichrist has done all that in his power lies to break, make null and void, by corrupting the word, and changing the ordinances, and setting up his own institutions above them, and against them.

**Ver. 6.** *Therefore hath the curse devoured the earth, &c.*] The inhabitants of it, and the fruits upon it, alluding to the earth being cursed for the sin of man, when it brought forth briers and thorns; this may denote the seven vials of God’s wrath poured upon the earth, or the antichristian states. Some, by the curse, understand perjury or false swearing; so the Targum,

“therefore, because of perjury (or a false oath) the earth is become a desert;”

of which popes, and Popish princes, cardinals, priests, Jesuits, &c. have been notoriously guilty:

*and they that dwell therein are desolate*: for want of houses, cities and towns being destroyed by war; or through famine, for want of provisions, the earth being cursed for their sins: or the words may be rendered, “for they that dwell therein are guilty”,<sup>480</sup>; of idolatry, bloodshed, perjury, thefts, sorcery, and all other abominations, (<sup>600</sup>Revelation 9:20,21):

*therefore the inhabitants of the earth are burned*; their cities burnt with fire, and particularly the city of Rome; or their persons, their bodies burnt with burning fevers, and pestilential diseases; and their minds with envy, fury, and madness: this may be the same with the fourth vial poured upon the sun, when men will be scorched with fire and great heat, and blaspheme, (<sup>610</sup>Revelation 16:8,9). The Vulgate Latin version here renders it, “shall be mad”; through the wrath of God poured out upon them:

*and few men left*; but what shall be consumed by fire or sword, by famine or pestilence, or by one or other of the vials; and those that remain shall be frightened, and give glory to the God of heavens (<sup>66113</sup>Revelation 11:13).

**Ver. 7.** *The new wine mourneth*, &c.] For want men to drink it, or because spilled by the enemy; or the inhabitants of the land mourn for want of it, not having their vintages as usual:

*the vine languisheth*; or is sickly, and so barren and unfruitful, does not bring forth its clusters of grapes as it used to do; there being none to prune it, and take care of it, and being trodden down by hostile forces. The Targum is,

“all that drink wine shall mourn, because the vines are broken down.”

So the Romish harlot, and those that have drank of the wine of her fornication, and have lived deliciously, shall have, in one hour, death, and mourning, and famine, (<sup>6687</sup>Revelation 18:7,8):

*all the merryhearted do sigh*; such, whose hearts wine has formerly made glad, shall now sigh for want of it; and such who have lived deliciously with the whore of Rome, and have had many a merry bout with her, shall now bewail her, and lament for her, when she shall be utterly burnt with fire, (<sup>6689</sup>Revelation 18:9).

**Ver. 8.** *The mirth of tabrets ceaseth*, &c.] Or of drums, and such like musical instruments, used at junketings and jovial feasts. So when Babylon is fallen, the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more therein, (<sup>6682</sup>Revelation 18:22):

*the noise of them that rejoice endeth*; the tumultuous noise of revelling persons at feasts and banquets, at marriages, and such like seasons; and so it is said, that when Babylon is destroyed, the voice of the bridegroom and the bride shall be heard no more at all therein, or the joy expressed on such occasions by their friends and companions, (<sup>6683</sup>Revelation 18:23):

*the joy of the harp ceaseth*; an instrument of music used on joyful occasions; the voice of harpers is particularly mentioned in (<sup>6682</sup>Revelation 18:22).

**Ver. 9.** *They shall not drink wine with a song*, &c.] They that have wine to drink shall not drink it with that pleasure they have heretofore done; nor

shall their drinking be attended with merry songs, such as are sung by drunkards, who, while they are quaffing, are chanting to the sound of the viol, or other musical instruments; (see <sup><3085></sup>Amos 6:5,6):

*strong drink shall be bitter to them that drink it*; they shall have no gust for it, or relish of it, as they formerly had; either through bodily diseases upon themselves, or because of the calamities upon the nations and states in which they dwell: this will be the case of her that says, “I sit a queen, and shall see no sorrow”, (<sup><6817></sup>Revelation 18:7).

**Ver. 10.** *The city of confusion is broken down*, &c.] Or “of vanity”, as the Vulgate Latin version; or of “emptiness” or “desolation”; the word is “tohu”, used in (<sup><0002></sup>Genesis 1:2) this is to be understood not of Bethel, where one of Jeroboam’s calves was, called Bethaven, or “the house of vanity”; nor Samaria, the chief city of the ten tribes; nor Jerusalem; but mystical Babylon, whose name signifies “confusion”; even the city of Rome, in which there is nothing but disorder and irregularity, no truth, justice, or religion; a city of vanity, full of superstition and idolatry, and devoted to ruin and desolation; and will be broke to pieces by the judgments of God, which will come upon it in one hour, (<sup><6808></sup>Revelation 18:8):

*every house is shut up, that no man may come in*: or, “from coming in”; not for fear of the enemy, and to keep him out; but because there are no inhabitants in them, being all destroyed by one means or another, by fire or sword, or famine or pestilence, so that there is none to go in or out.

**Ver. 11.** *[There] is a crying for wine in the streets*, &c.] Not to them that have it, to come and sell it, as Kimchi; but for want of it: there shall be a howling and lamentation in the streets of Rome, during the siege of it, when there will be a famine of bread and of wine, as in (<sup><6808></sup>Revelation 18:8) by those who used to drink wine, and make glad their hearts; but now shall be without it. This is put for all desirable things, which their souls lusted after; but now will be departed from them, (<sup><6814></sup>Revelation 18:14):

*all joy is darkened*: or come to an eventide; the light of joy is turned into the darkness of misery and distress; this will be, when the fifth vial is poured out on the seat of the beast, and his kingdom will be full of darkness; and men will gnaw their tongues for pain, and yet not repent of their sins, but blaspheme the God of heaven, (<sup><6810></sup>Revelation 16:10,11):

*the mirth of the land is gone*; not Jerusalem, the joy of the whole earth, as Jarchi; but the mirth and joy of the city of Rome; (see Gill on “<sup>2348</sup>Isaiah 24:8”).

**Ver. 12.** *In the city is left desolation, &c.*] And nothing else, palaces, houses, and temples burnt, and inhabitants destroyed; none but devils, foul spirits, and hateful and unclean birds, inhabiting it, (<sup>682</sup>Revelation 18:2,8):

*and the gate is smitten with destruction*; or “gates”, the singular for the plural; none passing and repassing through them, as formerly, and themselves utterly destroyed. This, according to Kimchi, shall be in the days of the Messiah, in the times of Gog and Magog.

**Ver. 13.** *When thus it shall be in the midst of the land among the people, &c.*] When the above judgments shall be executed, the city of Rome shall be destroyed, and the vials of God’s wrath are poured but on all the antichristian states, on all the followers of the beast, throughout the whole Romish jurisdiction:

*[there shall be] as the shaking of an olive tree, [and] as the gleaning of grapes, when the vintage is done*; as when an olive tree is shaken, or beaten with a staff, which was the usual way of gathering olives, and which the word<sup>f481</sup> here signifies, there are some few left upon the uppermost or outermost branches, which cannot be reached; and as, after the vintage is got in, there are some grapes to be gleaned and gathered from the vines; (see <sup>2376</sup>Isaiah 17:6) so it is here insinuated that there should be some, though but a few, a remnant, according to the election of grace, that should escape the above calamities, and be preserved as a seed for the church of God; and so it will be, that just before the destruction of mystical Babylon, the Lord’s people will be called out of her, that they partake not of her sins, and of her plagues, (<sup>680</sup>Revelation 18:4). The Targum is,

“for now shall be left alone the righteous in the midst of the earth, among the kingdoms, as the shaking of olives, as the gleaning of grapes after the vintage;”

and to olives and grapes are these gracious persons fitly compared, for the goodness, loveliness, and fruitfulness of them, through the grace of God.

**Ver. 14.** *They shall lift up their voice, they shall sing, &c.*] That is, as the Septuagint version adds,

“they that are left upon the earth;”

these shall lift up their voice, in singing the praises of God, for his judgments on Babylon, and avenging the blood of his saints; and for their deliverance and salvation, and the inestimable blessings they are now put into the possession of; these are they, who, having gotten the victory over the beast and his image, sing the song of Moses and the Lamb, (<sup>661D</sup>Revelation 15:2,3 19:1,2):

*for the majesty of the Lord, they shall cry aloud from the sea:* so the Hebrew accents distinguish these clauses; and the sense is, that from the west, as Kimchi and Ben Melech interpret it, from the western nations, where Protestantism chiefly prevails; or from the Mediterranean Sea, which lay west of Judea; from the maritime countries, the countries bordering upon it, where at this time will appear many that will embrace the Gospel of Christ; or from the isles of the sea, as the phrase is explained in the next verse (<sup>23415</sup>Isaiah 24:15), such as our isles of Great Britain and Ireland; great acclamations will be made unto the Lord, on account of his glorious majesty, seen in the destruction of antichrist, and in setting up his own kingdom and glory: these are the four and twenty elders, who will fall down, and give thanks to Christ, for taking to himself his great power, and reigning; and these triumphant and victorious persons are represented as standing on a sea, while they make their shouts and hallelujahs; (see <sup>6616</sup>Revelation 11:16-18 15:2) this, with what follows in the two next verses (<sup>23415</sup>Isaiah 24:15,16), belong to the Philadelphian church state, or spiritual reign of Christ, and express the light and joy that will attend that.

**Ver. 15.** *Wherefore glorify ye the Lord, in the fires, &c.]* These are the words of the remnant, now triumphing and singing, calling upon others also to glorify the Lord in the fires of affliction and tribulation, in which they had lately been, and had themselves done: or, “in the valleys”<sup>f482</sup>; in low estates and conditions: or, “in holes”<sup>f483</sup>; dens and clefts of rocks, where they fled from their persecuting enemies; but neither of these versions suit the state of the true church, as it will be at this time. The word “Urim”, here used, which is one of the names of what was put into the breastplate of the high priest, signifies “lights”; which sense of the word the Vulgate Latin version retains, rendering it, “in doctrines glorify the Lord”, and so the Targum,

“therefore, when light cometh to the righteous, they shall glorify the Lord;”

and so the words may be rendered, “glorify the Lord for the Urim”, or “the lights”; for Christ, who has the true “Urim” and “Thummim”, lights and perfections; for the light of his Gospel, and the truths of it, which will now be spread in a most wonderful manner throughout the world; to which times may be applied those words, “arise, shine, for thy light is come, and the glory of the Lord is risen upon thee--and the Gentiles shall come to thy light, and kings to the brightness of thy rising”, (<sup>280</sup>Isaiah 60:1,3) and which will be a just and sufficient reason for giving glory to the Lord:

*[even] the name of the Lord God of Israel, in the isles of the sea;* whose name will now be known, not in Israel, or among the Jews only, but in all distant and foreign countries, which are sometimes meant by the isles of the sea; and in all islands, even the most remote, who will have reason to join with them on the continent to glorify God, whose name will now be great in all the earth.

**Ver. 16.** *From the uttermost part of the earth have we heard songs, &c.]* Of praise and thanksgivings, on account of the judgments of God on antichrist; for the glorious appearance of Christ’s kingdom; for the spread of his Gospel throughout the world; for the conversion of the Jews, and the bringing in of the fulness of the Gentiles everywhere; wherefore these songs are heard from all parts of the world, and the uttermost parts of them; these are the voices said to be heard in heaven, or in the church, everywhere, (<sup>6115</sup>Revelation 11:15 19:1-7) so some Jewish writers<sup>f484</sup> interpret the words of the days of the Messiah, and of the songs then to be sung:

*[even] glory to the righteous;* to the righteous One; meaning either the righteous God, who is essentially righteous in himself, and declaratively in his works of providence and grace, and in the judgments he executes on his enemies; on account of which, particularly, glory is here ascribed unto him, even for his judgments on the great whore, they being just and true, (<sup>616</sup>Revelation 16:6,7 19:2) or to Christ the righteous One, who is so as God, and as Mediator, and is the author of righteousness to his people; who ascribe the glory of deity, of salvation, and of righteousness to him, who is crowned with glory and honour now, and will be glorified on earth at this time; for then he, and he alone, will be exalted, and will reign before his ancients gloriously: or to righteous men, such who are made righteous by the righteousness of Christ imputed to them: it is a glory to have on the righteousness of Christ; and such as have it are all glorious within, and will



be remarkably glorious in the latter day, a crown of glory in the hands of the Lord; and especially in the New Jerusalem church state, when they will have the glory of God upon them, as well as in the ultimate state. Ben Melech observes, that **ybx** signifies desire and good will; and so may suggest, that the righteous at this time will have all that their hearts can wish for and desire, as well as visibly appear to be the objects of God's light and pleasure. Some think that the word "tzebi", translated "glory", signifies the land of Judea, called "the glory of all lands", (<sup>3306</sup>Ezekiel 20:6) which will at this time be restored to the Jews, who will now be converted, and be all righteous:

*but I said, my leanness, my leanness, woe unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously:* this the prophet said, which brought leanness upon him; he either pining and fretting at the present state of his people, so very unlike to that which he now had a view of; they being a set of treacherous men, there being no faith in them, with respect to God or one another; no religion or truth, no honour nor honesty among them: or having in view the future state of this people when the Messiah should come; whom they would reject, and treacherously betray into the hands of the Gentiles, and crucify: or else, rather foreseeing, by a spirit of prophecy, the sad times that would be previous to those glorious ones before mentioned; as great declensions among professors; great coldness and lukewarmness in religious affairs, the consequence of which is leanness of soul; the interest of Christ brought very low, his witnesses being slain, and prophesying at an end; and all this through the treachery of false teachers that lie in wait to deceive: unless, rather, it can be thought that this refers to the Laodicean state, when there will be great lukewarmness and indifference in the professors of religion; great carnality and security, and much spiritual leanness, though great boasts of riches and fulness; and which will issue in the dissolution of the world, and the personal appearance of Christ, to which the following part of the chapter seems to relate. The Targum interprets the word "razi", which is repeated, and rendered "leanness", by a "secret" or mystery, thus,

“the prophet said, a secret, a reward for the righteous is shown unto me; a secret punishment for the wicked is revealed unto me;”

and so Jarchi explains it of two secrets, the secret of punishment, and the secret of salvation; but of the latter especially the prophet would not say

woe unto me, nor indeed of the former; for as the one is desirable, so the other is but just and righteous, and neither of them secrets, or mysteries: rather, if the idea of a mystery or secret is to be retained, the prophet may be thought to be thrown into distress, in the foreview of the blindness that should happen to Israel, and continue till the fulness of the Gentiles came in, which the apostle calls a mystery, (<sup><6125></sup>Romans 11:25) and of their rejection, because of their disbelief of the Messiah, and their perfidious usage of him and his followers, dealing very treacherously with them, and betraying them into the hands of wicked men.

**Ver. 17.** *Fear, and the pit, and the snare, [are] upon thee, O inhabitant of the earth.*] This is to be understood not of the land of Judea only, and the inhabitants of it, but of all the earth; Kimchi interprets it of the nations of the world, particularly the Greeks and Turks; but the whole world, and the inhabitants of it, are meant, as the following verses show. There is an elegant play on words in the Hebrew, which cannot well be expressed in English, in the words “pachad, pachath, pach”, fear, pit, and a snare; which are expressive of a variety of dangers, difficulties, and distresses; there seems to be an allusion to creatures that are hunted, who flee through fear, and fleeing fall into pits, or are entangled in snares, and so taken. Before the last day, or second coming of Christ to judge the world, there will be great perplexity in men’s minds, great dread and fear upon their hearts, and much distress of nations; and the coming of the Son of Man will be as a snare upon the earth; (see <sup><6215></sup>Luke 21:25,26,35).

**Ver. 18.** *And it shall come to pass, [that] he who fleeth from the noise of the fear, &c.]* From the fearful noise that will be made, the voices and thunderings heard in the heavens above, the sea and waves roaring below; or from wars, and rumours of wars, and terrible armies approaching and pursuing, (<sup><6215></sup>Luke 21:25 <sup><6246></sup>Matthew 24:6,7) or rather at the report of an object to be feared and dreaded by wicked men, even the Son of Man coming in the clouds of heaven, (<sup><6607></sup>Revelation 1:7):

*shall fall into the pit;* of ruin and destruction, dug for the wicked, (<sup><6943></sup>Psalms 94:13) just as the kings of Sodom and Gomorrah fell into the slime pits, when they fled from their conquerors, (<sup><6140></sup>Genesis 14:10):

*and he that comes up out of the midst of the pit shall be taken in the snare;* the meaning is, that he that escapes one trouble should fall into another, so that there will be no safety anywhere. Jarchi’s note is,

“he that escapes the sword of Messiah ben Joseph, shall fall upon the sword of Messiah ben David; and he that escapes from thence shall be taken in a snare in the war of Gog:”

*for the windows from on high are open*; not hereby signifying, as Jerom thinks, that the Lord would now see all the sins of men, which, because he did not punish before, he seemed by sinners to be ignorant of; but the allusion is to the opening of the windows of heaven at the time of the deluge, (<sup>GEN 7:11</sup>) and intimates, that the wrath of God should be revealed from heaven, and the severest judgments be denounced, made manifest, and come down from thence in a very visible, public, and terrible manner, like an overflowing tempest of rain:

*and the foundations of the earth do shake*: very probably the dissolution of the world may be attended with a general earthquake; or this may denote the dread and terror that will seize the inhabitants of it.

**Ver. 19.** *The earth is utterly broken down*, &c.] Still alluding to the deluge, when the earth broke in upon the waters under it, if Mr. Burnet’s theory of the earth can be supported:

*the earth is clean dissolved*; it will be an entire dissolution, nothing shall remain; all these things, as Peter says, the heavens and the earth, and all in them, shall be dissolved, (<sup>2 PETER 3:11,12</sup>):

*the earth is moved exceedingly*; out of its place and form, and shall fall into its original chaos and confusion. The Targum is,

“moving, the earth shall be moved; agitating, the earth shall be agitated; breaking or dissolving, the earth shall be broken or dissolved;”

which seems to express the more gradual and natural dissolution of the world. These expressions are used, and repeated, to declare the certain and complete destruction of it.

**Ver. 20.** *The earth shall reel to and fro like a drunkard*, &c.] When it shall be moved and agitated to and fro, and dissolved; or this may be meant of the inhabitants, who shall be at their wits’ end, and in the utmost confusion, not knowing what to do, nor where to go, having no more thought, nor sense, nor command of themselves, than a drunken man; and this is in just retaliation, that as they have been drunk with sin, having drank up iniquity

like water, they shall now be drunk with punishment, which being heavy upon them, will make them stagger like a drunken man:

*and shall be removed like a cottage*; or, “a tent”<sup>f485</sup>; either of soldiers or shepherds, which are easily taken down and moved; or like “a lodge”<sup>f486</sup>, as the word is rendered (<sup><2108></sup>Isaiah 1:8). The Septuagint render it a “fruit watch”; and, according to the Jewish writers, it signifies a booth or tent, in which the keepers of gardens or vineyards watched in the night; which Jarchi says was built on the top of a tree, and Kimchi on a hill; and, being made of light wood, was easily moved to and fro with the wind. The Targum is,

“and it goes and comes as a bed;”

that is, rocks as a cradle:

*and the transgression thereof shall be heavy upon it*; that is, the punishment of transgression, which, like a talent of lead, in (<sup><3008></sup>Zechariah 5:8) shall crush it, and the inhabitants of it, to pieces:

*and it shall fall, and not rise again*; in the form it now is; for there will be new heavens and a new earth, in which the righteous, who will share the first resurrection, will dwell; for as for the first earth, or present one, it shall pass away, and no place be found for it, (<sup><6011></sup>Revelation 20:11 21:2).

**Ver. 21.** *And it shall come to pass in that day*, &c.] Not at the precise exact time the earth shall be dissolved, but previous to it, within that dispensation that is called the last day:

*[that] the Lord shall punish the host of the high ones [that are] on high*; which is not to be understood of the darkening of the sun, moon, and stars in the heavens, as some; nor of the visiting of angels, as Aben Ezra; nor of the punishment of Satan, and his principalities and powers, who are reserved to the judgment of the great day; much less of the people of the Jews, their kings and rulers; nor the great monarchs of the earth, the Assyrian, Chaldean, and others; but of antichrist and, his dignified clergy, cardinals, archbishops, bishops, &c. who are the “host or army of that high one”<sup>f487</sup>, as it may be rendered; of him that exalts himself above all that is called God, sitting in the high place in the temple of God, as if he was God; him, with all his mighty ones, will Christ, who is the true Jehovah, destroy with the breath of his mouth and the brightness of his coming; (see <sup><3016></sup>2 Thessalonians 2:4,8 <sup><6018></sup>Revelation 19:18):

*and the kings of the earth upon the earth*; the kings of the earth, who have committed fornication with the whore of Rome; and who will make war with the Lamb, and shall be overcome by him, (<sup>6670</sup>Revelation 17:2,14) or, “the kings of the earth” with “their earth”<sup>f488</sup>; both they and their land shall be visited.

**Ver. 22.** *And they shall be gathered together*, &c.] First to the battle of the great day of God Almighty at Armageddon, (<sup>6664</sup>Revelation 16:14,16) (<sup>6699</sup>Revelation 19:19) and there being overcome and taken, they shall be gathered together

*[as] prisoners are gathered in the pit, and shall be shut up in the prison*; in the prison or the grave, and in hell; as captives are, till such time as something is determined and ordered what to be done with them:

*and after many days shall they be visited*; or punished, that is, after the thousand years are ended, when the wicked dead will be all raised; after the battle of Gog and Magog, when Satan, the beast, and false prophet, and all their adherents, shall be cast into the lake which burns with fire and brimstone, (<sup>6690</sup>Revelation 19:20,21 20:5,8-10).

**Ver. 23.** *Then the moon shall be confounded, and the sun ashamed*, &c.] Either literally understood; and the meaning is, that they shall be darkened, their light being eclipsed by the superior light of Christ, the sun of righteousness; (see <sup>4123</sup>Matthew 24:29,30) the New Jerusalem church state, which is referred to, will have no need of the light of the sun, or of the moon, Christ being the light thereof, (<sup>6623</sup>Revelation 21:23) figuratively it may be interpreted of the kings and great men of the earth, as Aben Ezra; whose glory will be outshone by the transcendent lustre and glory of Christ, the King of saints. The Targum paraphrases it of idolaters thus,

“and they shall be confounded that worship the moon, and they shall be ashamed that worship the sun;”

perhaps this may have reference to the fourth vial, which shall be poured out upon the pope and his clergy, (<sup>6668</sup>Revelation 16:8):

*when the Lord of hosts shall reign in Mount Zion, and in Jerusalem*; who is no other than the Lord Jesus Christ, the true Jehovah, the Lord of hosts or armies, of the sun, moon, and stars, the host of heaven, and of the heavenly host of angels, and of men on earth; who was King from eternity, and reigned during the Old Testament dispensation; came a King into this

world, though his kingdom was not of it, nor was with observation: upon his ascension to heaven was made and declared Lord and Christ; and now rules in the hearts of his people by his Spirit and grace, and whose spiritual reign will more manifestly appear in the latter day; but here it is to be understood of his reign on earth, which will be personal, visible, and glorious, and in a different manner from what it now is, when he will be King over all the earth. Zion and Jerusalem, where he will reign, may be literally understood as the chief place of his residence during this state, the spot of ground where he was most despised and ill treated; (see <sup><8146></sup>Zechariah 14:4,5,9) or mystically, the church in the New Jerusalem state, (<sup><6210></sup>Revelation 21:2,3) here he will reign,

*and before his ancients gloriously:* or, “in glory”; in his own glory, both as God and as man, and Mediator; and in his Father’s glory, and in the glory of his holy angels, in which he will come and appear; and therefore his appearing is called a glorious one, (<sup><4126></sup>Luke 9:26) (<sup><6213></sup>Titus 2:13) and this “before his ancients”, the ancient patriarchs both before the flood, as Adam, Abel, &c. and after the flood, as Abraham, Isaac, Jacob, and others; the old Jewish church, the prophets and saints of the Old Testament dispensation; the apostles and elders of the Gospel churches under the New; the four and twenty elders, the representatives of the Gospel churches, so often spoken of in the book of the Revelation; very probably with reference to this text; and all the saints, in all ages, who will now be raised from the dead, and live and reign with him; these are his ancients, who are loved with an everlasting love, chosen in him before the foundation of the world, with whom a covenant was made in him, and grace given to them in him, before the world began; in the midst and presence of these he will reign, and they shall behold his glory; yea, these shall appear in glory; for so the words may be construed, “before his ancients”, who are “glory”, or “in glory”<sup>f489</sup>; for they shall appear with him in glory, both in soul and body, having the glory of God upon them, (<sup><5134></sup>Colossians 3:4 <sup><6211></sup>Revelation 21:11).

# CHAPTER 25

## INTRODUCTION TO ISAIAH 25

This chapter contains a thanksgiving, or a triumphant song, upon the destruction of antichrist, and the antichristian states, for benefits and blessings bestowed upon the church, and for the setting up of the glorious kingdom of Christ in the Jerusalem state. It begins with a form of praise, and the reason of it in general, (<sup>2371</sup>Isaiah 25:1) the particular instances of wonderful things are, the ruin of a certain city described, (<sup>2372</sup>Isaiah 25:2) which will issue in the fear and glory of God, (<sup>2373</sup>Isaiah 25:3) the great appearance of the Lord for his poor people, in being strength, refuge, and a shadow to them, (<sup>2374</sup>Isaiah 25:4,5) a rich feast made for them, (<sup>2375</sup>Isaiah 25:6) the removal of the veil from all people, (<sup>2376</sup>Isaiah 25:7) the abolition of death, and every affliction, (<sup>2377</sup>Isaiah 25:8) the personal appearance of Christ unto salvation, (<sup>2378</sup>Isaiah 25:9) the protection of the church, and the certain and utter destruction of her enemies, under the name of Moab, (<sup>2379</sup>Isaiah 25:10-12)

**Ver. 1.** *O Lord, thou [art] my God,* &c.] Not by creation and providence only, but by covenant and grace. This is the first and foundation blessing of grace, and secures all the rest; in this true happiness consists, and is preferable to every other enjoyment; the knowledge of it is come at in effectual calling, and by the witnessing of the Spirit; it is the highest attainment of grace to be assured of it; and though it is not always seen and known, it will always remain, and will be the glory of the New Jerusalem state, (<sup>6118</sup>Revelation 21:3,7). These are the words, Aben Ezra says, either of the prophet, or of the ancients, before whom the Lord will reign, (<sup>2323</sup>Isaiah 24:23). Kimchi says of the latter, which seems very probable, these are the elders and representatives of the church; (see <sup>6116</sup>Revelation 11:16,17 19:1,2,4):

*I will exalt thee;* the Lord God, Father, Son, and Spirit; the Father, by attributing the whole of salvation to his love and free favour; the Son, by ascribing deity to him, by making use of him in all his offices of Prophet, Priest, and King, and by giving him the glory of salvation wrought out by him; the Spirit, in his person, and the operations of his grace. Christ, in

particular, will be exalted in this state as King of saints, and because of his having taken to himself his reigning power, (~~6615~~ Revelation 11:15,17 15:4):

*I will praise thy name*; celebrate his perfections, confess him before men, praise him for all his benefits; this is one way of exalting him, and is the great work of New Testament saints, and especially in the latter day; (see ~~6601~~ Revelation 19:1-6):

*for thou hast done wonderful [things]*; this respects not so much the wonderful things in nature and grace, either in creation and providence, or in redemption and effectual calling; but what will be done in the latter day; as the conversion of the Jews and Gentiles, the destruction of antichrist, and the glorious appearing of the kingdom of Christ:

*[thy] counsels of old [are] faithfulness [and] truth*; the decrees and purposes of God, which are from eternity, are all truly and faithfully performed; this is an amplification of the wonderful things which are done according to the counsel of the divine will; not only the choice of men to salvation, the redemption of them by Christ, and their effectual calling; but the calling of the Jews and Gentiles, in particular, in the latter day, and all things relating to the church to the end of time; which, as they were fixed in the eternal purpose of God, they are punctually and exactly brought about in time; these are the true and faithful sayings of God, (~~6609~~ Revelation 19:9 21:5).

**Ver. 2.** *For thou hast made of a city an heap*, &c.] Which is to be understood, not of Samaria, nor of Jerusalem; rather of Babylon; though it is best to interpret it of the city of Rome, as Jerom says the Jews do; though they generally explain it of many cities, which shall be destroyed in the times of Gog and Magog, as Aben Ezra and Kimchi; and so the Targum has it in the plural number; perhaps not only the city of Rome, but all the antichristian states, the cities of the nations, all within the Romish jurisdiction are meant; which shall all fall by the earthquake, sooner or later, and become a heap:

*[of] a defenced city, a ruin*; or, “for a fall”<sup>f490</sup>; the same thing is meant as before: it designs the fall of mystical Babylon or Rome, called the great and mighty city, (~~6682~~ Revelation 18:2,10):

*a palace of strangers*; which Kimchi interprets of Babylon, which, he says, was a palace to the cities of the Gentiles, who are called strangers; and it is said, that that city was originally built for strangers, that dwelt in tents, in



Arabia Deserts; but it is best to understand it of Rome, as before, which is the palace of such who are aliens from the commonwealth of Israel, and strangers from the covenants of promise, who have introduced a strange religion, and are the worshippers of strange gods, (<sup>2713</sup>Daniel 11:38,39). The Targum renders it,

“the house of the gods of the people in the city of Jerusalem;”

and this will be made

*to be no city, it shall never be built*; any more, when once it is destroyed, signified by the angels casting a millstone into the sea, which shall never be taken up again, or found more, (<sup>6801</sup>Revelation 18:21).

**Ver. 3.** *Therefore shall the strong people glorify thee*, &c.] To whom the Lord is strength, as in the following verse (<sup>2374</sup>Isaiah 25:4); who are strong in the Lord, in the power of his might, and in the grace that is in him; or such of the antichristian party as shall be awakened and convinced by the judgments of God on antichrist, and shall be converted, these shall give glory to the God of heaven, (<sup>6113</sup>Revelation 11:13):

*the city of the terrible nations shall fear thee*; or such who have belonged to the city or jurisdiction of Rome, and have been terrible to the people of God, yet now shall be frightened themselves, and shall fear the Lord, either with a servile fear, or some, at least, with a truly filial fear; (see <sup>6113</sup>Revelation 11:13 15:4).

**Ver. 4.** *For thou hast been a strength to the poor, a strength to the needy in his distress*, &c.] The people of God, who are poor and needy, both in a literal and in a spiritual sense; and especially when under afflicted circumstances, in times of desertion, temptation, bodily affliction, and persecution from men, which may be here chiefly intended; to whom the Lord is a strength: he strengthens their hearts, and his own grace in them; he sheds abroad his love in their hearts, which makes their mountain to stand strong; he directs them to Christ, in whom is strength, as well as righteousness; he strengthens them by his Spirit, his promises, word, and ordinances. Christ may be more especially meant; and it may refer to the strength and power he will give to his people in the latter day; when a small one shall be a strong nation; when the feeble shall be as David, and the house of David as the angel of the Lord; when they shall have got the victory over the beast, his mark and image, (<sup>2401</sup>Isaiah 60:21 <sup>3108</sup>Zechariah 12:8 <sup>6152</sup>Revelation 15:2):

*a refuge from the storm*; or tempestuous rain, or overflowing flood; as Christ is a refuge from the tempest and storm of divine wrath and vengeance, by his satisfaction and righteousness, (<sup>2331</sup>Isaiah 32:2) so from the flood of persecution, by his power and providence, (<sup>66215</sup>Revelation 12:15):

*a shadow from the heat*; which gives refreshment and rest, and is a protection from the scorching beams of the sun. Christ, as he is the shadow from the heat of a fiery law, from the flaming sword of justice, from the wrath of God, and the fiery darts of Satan's temptations; so from the violence of persecution, which heat shall now be no more, antichrist being destroyed, (<sup>66715</sup>Revelation 7:15,16):

*when blast of the terrible ones [is] as a storm [against] the wall*; these terrible ones are either Satan and his principalities, who are very terrible to the Lord's people; and whose temptations are like a strong wind, which beat against them as against a wall, but they stand, the Lord being their strength, refuge, and shadow; (see <sup>23424</sup>Isaiah 49:24) or rather antichrist and his persecuting princes, the kings of the earth, that have joined him, and persecuted the saints, and have been terrible to them; and whose persecutions have been like a blustering strong wind, threatening to carry all before them; but the Lord has been their protection, and made them to stand as a wall, firm and immovable, against them. The Targum is,

“so the words of the wicked are to the righteous, as a storm that dasheth against a wall.”

**Ver. 5.** *Thou shalt bring down the noise of strangers, &c.*] Such as are strangers to God and godliness, to Christ, his Gospel, and truths, to the Spirit and his operations of grace; the clamour and noise of such against true religion, and the professors of it, their persecuting rage and fury, this the Lord in his own time will bring down, and cause to cease, and it shall be heard no more:

*as the heat in a dry place*: which parches the earth, and burns and dries up the grass and fruits of it; to which persecution is compared:

*[even] the heat with the shadow of a cloud*; as that is brought down, and caused to cease by the shadow of a cloud, sheltering from the scorching beams of the sun, and by letting down rain, which moistens the earth; so the Lord protects his people from the fury of persecution, and abates it by the interposition of his power and providence; and at last puts an end to it:

*the branch of the terrible ones shall be made low*; meaning the most eminent of them; a branch being put for a most eminent person, (<sup><230D></sup>Isaiah 4:2 <sup><490E></sup>Psalms 80:15) perhaps the pope of Rome is meant, the head of the antichristian party, the principal of the terrible persecutors, who shall be brought low and destroyed by Christ, at his coming. Some render it, “the song of the terrible ones shall be brought low”<sup><F491></sup>; it will be brought a note lower; their triumphing will be at an end; the voice of harpers and musicians, of pipers and trumpeters, will be heard no more among them; but instead thereof weeping and howling, (<sup><680D></sup>Revelation 18:9,11,18,22,23).

**Ver. 6.** *And in this mountain shall the Lord of hosts make unto all people a feast of fat things, &c.]* Which is to be understood, not of the ultimate glory of the saints in heaven; which is sometimes represented by a feast; and the participation of it, by sitting down with the saints at a table in the kingdom of God, and by drinking wine there, to which state the best things are reserved, (<sup><408E></sup>Matthew 8:11 26:29), but rather of the Gospel dispensation, which lies in the ministration of the word and ordinances; and which are compared to a feast, which consists of the richest dainties, for the entertainment of the faith of God’s people; and this is made by the Lord himself, who is sovereign Lord of all, the King of kings; who sits at table himself, and welcomes his guests, and is the sum and substance of the feast: and this is made in his “mountain”; the church, comparable to one for its visibility and immovableness; and for “all” his “people”, Jews and Gentiles; for all that are made spiritually alive, and have a spiritual taste, and true faith in Christ, (<sup><420E></sup>Matthew 22:4 <sup><214E></sup>Luke 14:16,17) particularly the Lord’s supper itself is a feast, and a feast of love, comparable to wine; and which is better than wine, and in which wine, in a literal sense, is made use of; and in which the choicest and richest food is presented to faith; the flesh and blood of Christ, which are meat and drink indeed; here the saints are fed as with marrow and fatness, (<sup><407E></sup>1 Corinthians 5:7,8) (<sup><230D></sup>Song of Solomon 1:2,4 <sup><405E></sup>John 6:55 <sup><680E></sup>Psalms 36:8 63:5) but it seems rather to respect the marriage supper of the Lamb, in the latter day, when antichrist shall be destroyed, and Jews and Gentiles be converted, and shall join together in the participation of divine blessings, (<sup><680D></sup>Revelation 19:1,2,8,9) or, best of all, the glories, joys, and pleasures of the New Jerusalem state; in which the saints shall drink of the water of life freely, and eat of the fruit of the tree of life, the leaves of which are for the healing of the nations, (<sup><620E></sup>Revelation 21:6 22:1,2)

*a feast of wines on the lees*; that has been long kept on the lees, but now drawn off, and both strong and fine; of a banquet of wine, (see <sup><1700></sup>Esther 7:2) this refers to the wine of the kingdom, (<sup><400></sup>Matthew 26:29):

*of fat things full of marrow, of wines on the lees well refined*: this heap of words, and repetition of them, show the plenty of the provisions, and the richness and excellency of them; and “fat” being mentioned is a proof that the words must respect the times of the Messiah, since, under the law, fat was not to be eaten <sup>f492</sup>.

**Ver. 7.** *And he will destroy in this mountain the face of the covering cast over all people, &c.*] Or, “the covering of the face”<sup>f493</sup>; that which has covered the face of all people; that darkness which has been spread over them, partly by Mahomet, and his Alcoran, and partly by the pope of Rome, and his party; the covering of human doctrines and traditions seems chiefly intended, which now will be removed, as well as all Pagan and Mahometan darkness, through the clear ministration of the everlasting Gospel, which will be spread with power, and in its purity, throughout the whole world; (see <sup><2300></sup>Isaiah 60:1-3) more especially this may respect the light and glory of the New Jerusalem state, in which Christ will be the light thereof, and the nations of them that are saved shall walk in it, and Satan will be bound a thousand years, that he may not deceive the nations any more, (<sup><6023></sup>Revelation 21:23-25 20:3)

*and the veil that is spread over all nations*; meaning the same as before; the veil or covering of darkness and ignorance, with which the nations are covered, either Papal, Pagan, and Mahometan; particularly, respect may be had to the veil that is upon the Jewish nation, which remains to this day, and will be taken off when it shall turn to the Lord, (<sup><4013></sup>2 Corinthians 3:13-15) this may be said in allusion to the veil on Moses’s face, when he spake to the people, (<sup><0343></sup>Exodus 34:33) as the former expression may be to the covering or wrapper about the face of dead men, (<sup><6144></sup>John 11:44) for they that sit in spiritual darkness, are in the region of the shadow of death.

**Ver. 8.** *He will swallow up death in victory, &c.*] Or, “for ever”<sup>f494</sup>. This is to be understood, not of a spiritual death, which is swallowed up in conversion, and of which those that are quickened shall never die more; nor of the conversion of the Jews, which will be as life from the dead; nor of the civil death of the witnesses, and of their rising, who afterwards will never die more, in that sense; but of a corporeal death: this Christ has swallowed up in victory, by dying on the cross, both with respect to

himself, who will never die more, and with respect to his people, from whom he has abolished it as a penal evil; but it chiefly respects the resurrection state, or the personal coming of Christ, when the dead in him shall rise first, and shall never die more, there will be no more death, neither corporeal, spiritual, nor eternal to them; on them death shall have no power, in any shape: and then will this saying be brought about or fulfilled, as the apostle has interpreted it, (<sup>4654</sup>1 Corinthians 15:54 <sup>4620</sup>Revelation 21:4 20:6) so the Jews <sup>4495</sup> interpret it of the future state, when those that live again shall die no more, and there will be no death; and of the days of the Messiah, when the dead will be raised <sup>4496</sup>:

*and the Lord God will wipe away tears from off all faces*; there are many things now that cause tears to fall from the saints, as their own sins, indwelling sin, unbelief, carnality, leanness, backslidings, &c. and the sins of others, the temptations of Satan, the hiding of God's face, afflictions of various sorts, and the persecutions of men; but these will be no more in the New Jerusalem state; and therefore God is said to wipe them away, having removed the cause of them, (<sup>4377</sup>Revelation 7:17) (<sup>4620</sup>Revelation 21:4) the allusion is to a tender parent, that takes a handkerchief, and wipes the face of its child, when it has been crying, and quiets and comforts it:

*and the rebuke of his people shall he take away from off all the earth*; all the reproaches and calumnies which have been cast upon them, and all misrepresentations of them, shall be taken away from them everywhere, and they will no longer lie under them, but stand clear of all false charges and accusations: or all persecution shall now cease; there shall be none to hurt them in all the holy mountain, (<sup>2310</sup>Isaiah 11:9):

*for the Lord hath spoken [it]*; and it shall be done. The Targum is,

“for by the word of the Lord it is so decreed.”

**Ver. 9.** *And it shall be said in that day*, &c.] When the feast will be made for all the Lord's people; when the veil and covering shall be removed; when death will be swallowed up in victory; when all tears shall be wiped away from the saints; when their rebuke shall be taken away from them; all which will be at the glorious appearing of Christ.

*Lo, this [is] our God*; and not the idols of the Gentiles, or the works of their hands; but Christ, who is God over all, blessed for ever; Immanuel, God with us: the phrase is expressive of his true and proper deity, of faith of interest in him, and of the joy of it:

*we have waited for him, and he will save us:* as the Old Testament saints waited for his first coming, and for his salvation, believing that he would be the author of it: so New Testament saints are waiting for his second coming; and to them that look for him, and expect his glorious appearing, who have their loins girt, and their lights burning, and wait for their Lord's coming, will he appear a second time without sin unto salvation; to put them into the possession of salvation he has obtained for them, for which they are heirs, and is nearer than when they believed:

*this [is] the Lord, we have waited for him;* looking, longing, and hasting to the day of his coming; this they will say, when they shall see him coming in the clouds of heaven; whither the living saints being changed, will be caught up to meet him, and upon meeting him shall thus greet him, and one another:

*we will be glad, and rejoice in his salvation;* so suitable to them, so full, complete, and perfect, and so much for the glory of God; which was wrought out by him before, and now possessed by them; and is what is called the "joy" of their "Lord", they now "enter" into, (<sup>4152b</sup>Matthew 25:21).

**Ver. 10.** *For in this mountain shall the hand of the Lord rest, &c.]* Where he will make the feast of fat things, (<sup>2221b</sup>Isaiah 25:6) even in his church, which is his resting place, and where he delights to dwell; and over whom his hand is, and abides for their protection and safeguard; and where he gives rest, as the Septuagint<sup>f497</sup> render it; even spiritual rest to the souls of his people; and where, as the Targum has it,

“the power of the Lord is revealed;”

namely, in the preservation of his church, and in the destruction of its enemies; as follows:

*and Moab shall be trodden down under him:* under the Lord, and his mighty hand of power; or “under it”; under the mountain, the church; under the feet of the saints; (see <sup>301d</sup>Malachi 4:2) or, “in his place”<sup>f498</sup>, as Jarchi and Kimchi explain it; wherever he is, or shall be found, where he lies there shall he be trodden upon. By Moab the enemies of the church are meant, and is put for them all, even all the antichristian powers, both Turks and Papists; their ruin is expressed by treading down or threshing, in allusion to the threshing of corn, as the word used mostly signifies, when

the straw is bruised by the cartwheel, or the feet of oxen; or to the treading of straw in the mire, as follows:

*even as straw is trodden down for the dunghill*; or in “it”<sup>f499</sup>; or “in the waters of the dunghill”<sup>f500</sup>, as the Cetib; where being cast and trodden, it rots, and becomes dung; and so the Targum,

“as straw is trodden in the clay;”

Jarchi interprets it to this sense. R. Joseph Kimchi takes it to be the name of a place, Madmenah, which was one of the cities of Moab, (<sup>2480</sup>Jeremiah 48:2).

**Ver. 11.** *And he shall spread forth his hands in the midst of them*, &c.] In the midst of Moab, in the midst of the enemies of the church of God; and so it denotes the utter destruction of them; for the spreading forth of the hands is to be understood of the Lord, that should do so:

*as he that swimmeth spreadeth forth [his hands] to swim*; signifying, that as he should exert the power of his might, in the midst of them, he should strike on both sides, as a swimmer does; and as easily and utterly destroy them as the swimmer parts the waters, and has the command of them; though some interpret this of Moab stretching out his hands as the swimmer, either in a way of submission and supplication, or as catching, as men drowning do, at anything, to save them. But the former sense agrees best with what follows:

*and he shall bring down their pride*; that is, God shall bring down the pride of Moab, which was notorious in them, and hateful to God, and was the cause of their ruin, (<sup>2366</sup>Isaiah 16:6) with this compare the pride of the Romish antichrist, which God will humble, (<sup>6670</sup>Revelation 17:7,8):

*together with the spoils of their hands*; which their hands are full of; and which they have spoiled or robbed others of; or, “with the wiles of their hands”<sup>f501</sup>, as some, which they had by craft and insidious methods taken from others; these shall be taken from them, and they be stripped of them; or the words may, be rendered, “with the elbows”, or “armholes of his hands”<sup>f502</sup>; as the swimmer with his arms keeps the water under him, and himself above it, so the Lord with the strength of his arm would bring down and destroy those enemies of his.

**Ver. 12.** *And the fortress of the high fort of thy walls shall he bring down,* &c.] That is, their high and, fenced walls, which were about their cities, the fortifications of them; these should be destroyed by the Lord, be battered and brought down, not being able to stand against his mighty power. The Targum renders it,

“the mighty city, the cities of the nations;”

and may design the city of Rome, and the cities of the nations that shall fall at the pouring out of the seventh and last vial, (~~6666~~ Revelation 16:19) it follows,

*lay low, [and] bring to the ground, [even] to the dust;* which variety of words without any copulative are used to express the sudden, quick, certain, and irrecoverable destruction of such fortified city, or cities, and their fortifications.



# CHAPTER 26

## INTRODUCTION TO ISAIAH 26

This chapter contains a song of praise for the safety and prosperity of the church, and the destruction of its enemies. The church is represented as a strong city, whose walls and bulwarks are salvation, (<sup>2301</sup>Isaiah 26:1) it is said to have gates which are to be opened to a righteous nation, (<sup>2302</sup>Isaiah 26:2) its inhabitants, being such who trust in the Lord, are promised perfect peace, (<sup>2303</sup>Isaiah 26:3) hence the saints are exhorted to trust in him, (<sup>2304</sup>Isaiah 26:4) then follows an account of another city, described as lofty, and its inhabitants as dwelling on high, who are brought down, and trampled on, by the feet of the poor and needy, (<sup>2305</sup>Isaiah 26:5,6) when the prophet returns to the righteous, and asserts their way to be uprightness, because their path is weighed or levelled by God the most upright, (<sup>2307</sup>Isaiah 26:7) and in the name of the church declares that they had waited for the Lord in the way of his judgments; and that the desire of their souls was to his name, and the remembrance of it; and that they continued, and would continue, to desire him, and seek after him, seeing righteousness was to be learned by his judgments, (<sup>2308</sup>Isaiah 26:8,9) and though the wicked would not be brought to repentance and reformation by the goodness of God, nor take notice of his hand, yet they should see and be ashamed, and destroyed at last, (<sup>2310</sup>Isaiah 26:10,11) but notwithstanding these judgments of God in the earth, the church professes her faith in the Lord, that he would give her peace and prosperity, from the consideration of what he had wrought for her, and in her, (<sup>2312</sup>Isaiah 26:12) and rejects all other lords but him, (<sup>2313</sup>Isaiah 26:13) who were dead, and should not live again, but were visited and destroyed, and their memory made to perish, (<sup>2314</sup>Isaiah 26:14) but the righteous nation should be increased, though they should meet with trouble, which would cause them to go to the throne of grace, and there pour out their complaints, express their pain and distresses, and the disappointments they had met with, (<sup>2315</sup>Isaiah 26:15-18) to which an answer is returned, promising a glorious resurrection, (<sup>2319</sup>Isaiah 26:19) and calling upon the people of God to retire to their chambers for protection in the mean while, until the punishment to

be inflicted on the inhabitants of the earth for their sins was over,  
(<sup>233D</sup>Isaiah 26:20,21).

**Ver. 1.** *In that day shall this song be sung in the land of Judah, &c.]*

When great things shall be done: for the church and people of God; and when antichrist and all their enemies are destroyed, as mentioned in the preceding chapter (<sup>233D</sup>Isaiah 25:1-12); then this song shall be sung expressed in this throughout; which the Targum calls a “new” song, an excellent one, as the matter of it shows; and which will be sung in the land of Judah, the land of praise in the congregation of the saints, the professors and confessors of the name of Jesus: in Mount Zion, the church of God below, (<sup>149D</sup>Psalms 149:1 <sup>64D</sup>Revelation 14:1-3 15:1-4 19:1-6):

*we have a strong city*; not an earthly one, as Jerusalem; so the Jewish writers, Jarchi, Aben Ezra, and Kimchi, interpret it; nor the heavenly city, which God has prepared and built, and saints are looking for, and are citizens of: but rather the holy city, the New Jerusalem, described in (<sup>62D</sup>Revelation 21:2,10,11) or however, the church of Christ, as in the latter day; which will be a “strong” one, being of the Lord’s founding, establishing, keeping, and defending; and whose strength will greatly lie in the presence of God, and his protection of it; in the number of its citizens, which will be many, when Jews and Gentiles are converted; and in their union one with another, and the steadfastness of their faith in Christ; when a “small one”, as the church is now, shall become a “strong nation”, (<sup>232D</sup>Isaiah 60:22):

*salvation will [God] appoint [for] walls and bulwarks*; instead of walls, ditches, parapets, counterscarps, and such like fortifications; what they are to cities, that is salvation to the church and people of God; it is their safety and security: as God the Father is concerned in it, it flows from his love, which is unchangeable; it is by an appointment of his, which is unalterable; is secured by election grace, which stands not upon the works of men, but the will of God; and by the covenant of grace, ordered in all things, and sure; and by his power the saints are kept unto it: as Christ is concerned in it, it is as walls and bulwarks; he is the author of it, has completely finished it, and has overcome and destroyed all enemies; his righteousness is a security from all charges and condemnation; his satisfaction a bulwark against the damning power of sin, the curses of the law, and the wrath of God; his mediation and intercession are a protection of saints; and his almighty power a guard about them. As the Spirit is concerned in it, who is

the applier of it, and evidences interest in it; it is a bulwark against sin, against Satan's temptations, against a spirit of bondage to fear, against error, and a final and total falling away; particularly the church's "walls" will be "salvation", and her "gates" praise, of which in the next verse (<sup><2340></sup>Isaiah 26:2), in the latter day glory; to which this song refers; (see <sup><2340></sup>Isaiah 60:18).

**Ver. 2.** *Open ye the gates*, &c.] Not of Jerusalem, literally understood, nor of heaven; rather of the New Jerusalem, whose gates are described, (<sup><6212></sup>Revelation 21:12,13,21) at least of the church in the latter day; the gates or door into which now should be, and then will be, open; Christ the door, and faith in him, and a profession of it, without which none ought to be admitted, and whoever climbs up another way is a thief and a robber, (<sup><4910></sup>John 10:1,9) these words are the words of the prophet, or of God, or of Christ by him, directed not to the keepers of the gates of Jerusalem, or of the doors of the temple, though, they may be alluded to; nor to any supposed doorkeeper of heaven, angels, or men, there being none such; rather to the twelve angels, at the twelve gates of the New Jerusalem, (<sup><6212></sup>Revelation 21:12) or to the ministers of the Gospel, who have the key of knowledge to open the door of faith, and let persons into the knowledge of divine things; to admit them to ordinances, and receive them into the church by the joint suffrage of the members of it. The phrase denotes a large increase of members, and a free, open, and public reception of them, who are after described; (see <sup><2341></sup>Isaiah 60:11,18):

*that the righteous nation which keepeth the truth may enter in*; not all the world, for there is none righteous, not one of them naturally, or of themselves; nor the Jewish nation, for though they sought after righteousness, did not attain it, unless when they will be converted in the latter day, and then they, and all the Lord's people, will be righteous, and appear to be a holy nation, and a peculiar people, (<sup><2341></sup>Isaiah 60:21 <sup><4910></sup>1 Peter 2:9) and being made righteous by the righteousness of Christ imputed to them, and sanctified by the Spirit, will be fit persons to be admitted through the gates into the city; (see <sup><4939></sup>Psalms 118:19,20 <sup><6214></sup>Revelation 22:14) and because there will be great numbers of such, especially when a nation shall be born at once, hence they are so called: and these will be a set of men that "will keep the truth"; not, as the Targum renders it,

"who keep the law with a perfect heart;"

for no man can do that; but rather the ordinances of the Gospel, as they were first delivered by Christ and his apostles, and especially the truths of it; and the word here used is in the plural number, and may be rendered “truths”; the several truths of the Gospel, which will be kept by the righteous, not in memory only, but in their hearts and affections, and in their purity, and with a pure conscience; and they will not part with them at any rate, but hold them fast, that no man take their crown, (~~661~~ Revelation 3:11).

**Ver. 3.** *Thou wilt keep [him] in perfect peace, &c.*] Peace with God in Christ through his blood, in a way of believing, and as the fruit and effect of his righteousness being received by faith; this is not always felt, received, and enjoyed in the soul; yet the foundation of it always is, and is perfect; and besides, this peace is true, real, and solid; in which sense the word “perfect” is used, in opposition to a false and imaginary one; and it will end in perfect peace in heaven: moreover, the word “perfect” is not in the Hebrew text, it is there “peace, peace”; which is doubled to denote the certainty of it, the enjoyment of it, and the constancy and continuance of it; and as expressive of all sorts of peace, which God grants unto his people, and keeps for them, and them in; as peace with God and peace with men, peace outward and peace inward, peace here and peace hereafter; and particularly it denotes the abundance of peace that believers will have in the kingdom of Christ in the latter day; (see ~~977~~ Psalm 72:7 ~~2307~~ Isaiah 9:7):

*[whose] mind [is] stayed [on thee];* or “fixed” on the love of God, rooted and grounded in that, and firmly persuaded of interest in it, and that nothing can separate from it; on the covenant and promises of God, which are firm and sure; and on the faithfulness and power of God to make them good, and perform them; and on Christ the Son of God, and Saviour of men; upon him as a Saviour, laying the whole stress of their salvation on him; upon his righteousness, for their justification; upon his blood and sacrifice, for atonement, pardon, and cleansing; on his fulness, for the supply of their wants; on his person, for their acceptance with God; and on his power, for their protection and preservation; (see ~~2307~~ Isaiah 10:20 50:10 ~~983~~ Psalm 112:7,8):

*because he trusteth in thee;* not in the creature, nor in any creature enjoyment, nor in their riches, nor in their righteousness, nor in their own hearts, nor in any carnal privileges: only in the Lord, as exhorted to in the

next verse (<sup>2304</sup>Isaiah 26:4); in the Word of the Lord, as the Targum, that is, in Christ.

**Ver. 4.** *Trust ye in the Lord for ever, &c.*] In the Word of the Lord for ever and ever, as the Targum again; that is, at all times, in every state and condition, in times of affliction, temptation, and darkness; for he will support under, and in his own time deliver out of every trouble, and cause all things to work together for good; and trust in him always, for everything, for all temporal blessings, and for all spiritual ones, and for eternal life and happiness; for he has them, has promised them, and will give them:

*for in the Lord JEHOVAH [is] everlasting strength*; Christ is the Lord JEHOVAH, which is, and was, and is to come, self-existent, eternal, and immutable; and in him is strength, as well as righteousness for his people; and that for everything it is wanted for, to bear up under temptations and afflictions, to withstand every spiritual enemy, to exercise every grace, and discharge every duty: and this strength is everlasting; it always continues in him, and is always to be had from him; he is the “eternal” God, who is the refuge of his people, and his “arms” of power and might “underneath” them are “everlasting”: the words may be rendered, “for in Jah” is “Jehovah, the Rock of ages”<sup>f503</sup>; Jehovah the Son is in Jehovah the Father, according to (<sup>6108</sup>John 10:38 <sup>6141</sup>John 14:11) or “Jah Jehovah” is “the Rock of ages”, so Vitranga; he is the “Rock” on which the church and every believer is built, against which “the gates of hell cannot prevail”; and he has been the Rock of his people in ages past, and will be in ages to come: or “of worlds”; this world, and that to come; and so it is explained in the Talmud<sup>f504</sup>, he that trusts in the Lord has a refuge in this world, and in the world to come.

**Ver. 5.** *For he bringeth down them that dwell on high, the lofty city, &c.*] That dwell on high in the high city, so the accents require the words to be rendered; and accordingly the Targum is,

“for he will bring low the inhabitants of the high and strong city;”

such that dwell in a city built on high, and in the high towers and palaces of it; or that sit on high thrones, are spiritual wickednesses in high places, and are of proud and haughty dispositions and conduct; as the pope of Rome and his cardinals, &c.; for not the city of Jerusalem is here meant, as Jerom thinks, whose destruction he supposes is foretold, as both by the

Babylonians and Romans; and therefore, he observes, the word is doubled in the next clause; nor the city of Nineveh; nor Babylon, literally taken; but mystical Babylon is here meant. Jarchi interprets them that dwell on high of Tyre and Greece; but Jerom says, the Jews understand by the lofty city the city of Rome; and this seems to be the true sense; a city built upon seven hills or mountains; a city that has ruled over the kings of the earth, and whose present inhabitants are proud and haughty:

*he layeth it low: he layeth it low, [even] to the ground; he bringeth it [even] to the dust;* all which expressions denote the utter destruction of it; (see <sup><2352></sup>Isaiah 25:12 <sup><6807></sup>Revelation 18:7,8,21).

**Ver. 6.** *The foot shall tread it down,* &c.] Trample upon it when brought down, laid low, and level with the ground, as mire is trodden in the streets, and straw for the dunghill; as grapes in the winepress, or grass by the feet of cattle: not the foot of a prince, as Aben Ezra observes, or of mighty men; but, as follows,

*[even] the feet of the poor, [and] the steps of the needy;* these are not the Israelites in a literal sense, as Kimchi explains it; but the spiritual Israel of God; the righteous, as the Targum paraphrases it; the saints of the most High, to whom the kingdom and dominion under the whole heaven will now be given, and who will be just come out of great tribulation; for the words suggest, that the people of God will be a poor and afflicted people, and very feeble, and sore distressed, a little before the destruction of antichrist; but as God has been always used to do his work by the poor and weak things of this world, by mean and feeble instruments, so he will now, and raise his poor and needy ones to a very high and exalted estate; all their enemies shall be subdued and crushed under their feet; (see <sup><3013></sup>Malachi 4:3 <sup><2072></sup>Daniel 7:27) Jarchi interprets the feet of the poor of the feet of the King Messiah, according to (<sup><3109></sup>Zechariah 9:9).

**Ver. 7.** *The way of the just [is] uprightness,* &c.] Or, “the way for the just is uprightnesses”,<sup>f505</sup> most upright; the way which is appointed for him, and which he is directed to walk in, is a way of righteousness and holiness, and in which he does walk; he walks uprightly, according to the rules of the word, becoming the Gospel of Christ, and worthy of his calling: or, it is “evennesses”; a most plain and even way, in which men, though fools, shall not err, (<sup><2318></sup>Isaiah 35:8) or, “the way” of the Lord “to the just is uprightnesses”, or “evennesses”; most upright, or most even; there is no inequality in it, though sometimes so charged, (<sup><2325></sup>Ezekiel 18:25,29) it is

entirely agreeable to justice, equity, and truth; regular and even, and suited to all his perfections of wisdom, goodness, &c.<sup>f506</sup>:

*thou most upright*; these words are addressed to God, and contain an appellation and description of him, who is upright, just, and true, and loves upright and righteous persons; so Kimchi and Ben Melech take the word to be in the vocative case, and as an address to God; though some render them, “he is upright”<sup>f507</sup>; that is, the just man is upright, whose way is uprightness; but the former sense best agrees with what follows:

*dost weigh the path of the just*; observe, consider, and approve of it, as being according to rule, and agreeable to his mind and will, (~~15006~~ Psalm 1:6) or, “thou dost level” or “make even the path of the just”<sup>f508</sup>; remove all impediments and obstructions out of it, direct his goings, order his steps, and cause him to walk in a straight way, wherein he shall not stumble, (~~23100~~ Jeremiah 31:9) and so this is a reason given why the way of the just is even, because it is made so by the Lord himself.

**Ver. 8.** *Yea, in the way of thy judgments, O Lord, have we waited for thee, &c.*] Meaning by “judgments” either the ministration of the word and ordinances, called statutes and judgments, (~~39279~~ Psalm 147:19,20 19:9,10) an attendance on which is the right way of waiting upon God, and where it may be expected he will be found and manifest himself, and favour with his gracious presence; or else the corrections and chastisements, which are done in wisdom and with judgment, in measure and in mercy, and in a fatherly way, and for good; and so the sense is, that they had not only followed the Lord in a plain and even way, but even in the more rugged paths of afflictive dispensations; nor did these things at all move them from their duty to him, and worship of him:

*the desire of [our] soul [is] to thy name, and to the remembrance of thee*; to God himself, and to a remembrance of his nature, perfections, and works; to Christ, whose name is as ointment poured forth, and whose person is desirable, because of his glory, beauty, and fulness, because of his offices, and blessings of grace; and to his Gospel, which publishes and proclaims him, his grace, and salvation; and to his ordinances, which refresh the memory of his people concerning him, and his love to them shown in what he has done and suffered for them.

**Ver. 9.** *With my soul have I desired thee in the night, &c.*] Either literally, when others were asleep: or figuratively, in the captivity; which, as Jarchi

says, was like unto the night; or in the time of Jewish and Gentile darkness, preceding the coming of Christ; or rather in the time of latter day darkness, when the church is represented as heartily desirous of, and importunately praying for, the latter day glory, the rising of the sun of righteousness, the spiritual reign of Christ, the spread of his Gospel, and the setting up of his kingdom and glory in the world; so the Targum,

“my soul desireth to pray before thee in the night;”

her desires were expressed by prayer:

*yea, with my spirit within me will I seek thee early*; she determines to continue seeking the Lord night and day, with the greatest intenseness of spirit, and eagerness of soul, until she obtained and enjoyed what she sought for; namely, the presence of Christ, communion with him, the discoveries of his love, and larger measures of his grace, light, and knowledge;

*for when thy judgments [are] in the earth*; such as pestilence, famine, sword, and the like; especially the judgments of God on antichrist, and the antichristian states, which will be just and righteous; (see <sup><660></sup>Revelation 19:2):

*the inhabitants of the world will learn righteousness*; not the wicked inhabitants of the world, for the contrary is suggested in the following verses; but the saints that are in the world, the upright ones, the righteous before mentioned, the church and her members; these, by the judgments of God in the world, learn what a righteous Being he is, how unrighteous men are, on whose account these judgments come, and themselves too, as in his sight; and they learn the insufficiency of their own righteousness to justify them before him, and their need, the worth and value, of the righteousness of Christ: and also learn hereby to live soberly, righteously, and godly, (<sup><136></sup>Psalm 119:67,71 94:12) they learn to ascribe righteousness to God, and to fear and worship him, (<sup><65></sup>Revelation 15:3,4 16:5,6).

**Ver. 10.** *Let favour be showed to the wicked, &c.*] As it often is in a providential way; they have the good things of this life, and sometimes more than heart could wish for; nor are they in trouble as other men; they have many mercies, and many deliverances; they have their portion here, and are filled with hidden treasure, and are spared when others are cut off; and, besides sparing mercy and providential goodness, sometimes enjoy the means of grace, have the word and ordinances:



*[yet] will ye not learn righteousness*; neither repent of sin, nor reform from it; though “the goodness of God” should, yet it does not, “lead” him “to repentance”; he neither learns the righteousness of God, nor of Christ, nor the insufficiency of his own righteousness, nor to live a truly righteous and godly life; all means and mercies will not do, without the efficacious grace of God:

*in the land of uprightness will he deal unjustly*; in the land of Judea, where were the laws and statutes of God, which were just and equitable, the word and worship of God, and many good men, who lived uprightly, and set good examples; and yet wicked men went on in their sinful courses. Jarchi interprets it of Jerusalem, and the temple, and of men’s spoiling, plundering, and destroying there; and the Talmud<sup>f509</sup> of wicked Esau, by whom the Romans are meant, that should destroy Jerusalem, and the land of Israel. It seems best to understand it of any land or country in later times, or present ones, where there is a good polity, good and wholesome laws are enacted, vice is corrected and punished, and virtue encouraged, and where also the Gospel is preached, and the ordinances of it administered; and yet, notwithstanding all laws, instructions, precepts, and precedents, such men will go on to live unrighteous and ungodly lives and conversations:

*and will not behold the majesty of the Lord*; visible in the government of the world; in the dispensations of his providence, in protecting and defending his own people, and in punishing of the wicked; in the Gospel, and in the success of it: in the effusion of the Spirit; and in the setting up of the kingdom of Christ in greater glory in the latter day.

**Ver. 11.** *Lord, [when] thy hand is lifted up, they will not see*, &c.] Or, “thy high hand they will not see”<sup>f510</sup>; when it is exalted, and become glorious in power, in punishing wicked men; though the punishment is visible, yet they will not consider that it comes from the hand of God, but attribute it to chance, misfortune, or second causes, (~~Psalm~~ Psalm 28:5) or when the hand the Lord is manifest in doing good to his own people, in delivering them out of their oppressions, and the hands of their oppressors; in reviving his cause and interest, and enlarging the kingdom of his Son; they will not see, own, and acknowledge the power and glory of it. The Targum favours this latter sense,

“Lord, when thou shall be revealed in thy power to do good to them that fear thee, there will be no light to the enemies of thy people:”

*[but] they shall see*; whether they will or not; the judgments of God will be manifest, both in his vengeance on antichrist, and in glorifying his own people:

*and be ashamed for [their] envy at the people*; their envy at the happiness and prosperity of the Lord’s people; their malice towards them, and persecution of them: or, “for the zeal of thy people”<sup>f511</sup>; not for the zeal of the people to God, but for the zeal of the Lord to them; when they shall see him zealously affected to them, and concerned for them; as they shall see it, whether they will or not; they will then be confounded and ashamed, when he will vindicate his own people, and right their wrongs, and avenge their enemies; so the Targum,

“the revenge of thy people shall cover them:”

*yea, the fire of thine enemies shall devour them*: or, “fire shall devour them, thine enemies”<sup>f512</sup>; the wrath of God, which is like unto fire; or, fire out of the mouth of the witnesses, (~~6115~~ Revelation 11:5).

**Ver. 12.** *Lord, thou wilt ordain peace for us*, &c.] Dispose, order, give it to us, outward and inward, spiritual and eternal: chiefly respect is had to that peace and prosperity the church will have in the latter day, which the zeal of the Lord of hosts, before mentioned, will perform for her, (~~4978~~ Psalm 72:8 ~~2307~~ Isaiah 9:7) and which she expresses her faith in, when it goes ill with the wicked, and that for the following reason:

*for thou also hast wrought all our works in us*; or “to us”, or “for us”<sup>f513</sup>; all that had been done for them before were done by the Lord, came of his hands, were owing to his goodness, grace, and power and not to be ascribed unto themselves; all their mercies and deliverances, all that had been done for them in nature, providence, and grace; all that had been done for the church and people of God in all ages and periods of time, the glory of all was due to him; and since he had done so many and such great things for them, they had reason to believe he would grant them that peace and prosperity promised and expected in the latter day. The work of grace upon the heart is peculiarly the work which God works in his people, and is thought by some to be here meant; this is God’s work, and not man’s; and it is an internal one, something wrought in the heart, and which, being

begun, will be performed; and may be expressed in the plural number, because of the excellency of it, it is the work of works; it includes others, and from whence all good works done by good men spring; and, besides, it consists of various parts, each of which is a work; as the work of faith, the labour of love, and perfect work of patience; and the fruit of this is peace here, and men on account of it may expect eternal peace hereafter; for this is the saints' meetness for glory, and which is inseparably connected with it. Abarbanel<sup>f514</sup> interprets this "peace" of the times of the Messiah, and of the redemption wrought out by him; and "our works", of the troubles that came upon the Jews in captivity, which were all from the Lord, as well as their mercies and deliverance.

**Ver. 13.** *O Lord our God, [other] lords besides thee have had dominion over us, &c.*] Sin and Satan have the dominion over the Lord's people, in a state of unregeneracy; before the good work of grace is wrought in them, every lust is a lord, and is served and obeyed: and Satan is the god of this world by usurpation, and leads men captive at his will. Some think that the idols the Jews had served and worshipped, called "Baalim" or lords, are meant, and that this is a confession of their sin; but that word is not here used. The Targum interprets it of the Jewish governors ruling over them, without the Lord; rather the Assyrians and Babylonians are designed; but it is best of all to understand it of persecuting tyrants, of antichristian kings and states that have exercised a tyrannical power over the people of God:

*[but] by thee only will we make mention of thy name;* that is, by thy strength, and through grace received from thee, we will be only subject to thee, our King and Lawgiver, and obey thy commands, serve and worship thee, knowing that it is right to obey God rather than man; or through the influence of thy grace, and by the assistance of thy Spirit, we will celebrate thy name, give thee thanks for our deliverance from the servitude, bondage, and oppression of other lords.

**Ver. 14.** *[They are] dead, they shall not live; [they are] deceased, they shall not rise, &c.*] The above tyrannical lords, the kings of the earth and their mighty men, associates of the Romish antichrist, who shall be gathered together, and slain at the battle at Armageddon; these shall not live again in this world, nor rise from their graves, and return to their former state, power, and authority; or tyrannise over, molest, disturb, oppress, and persecute the people of God any more; though they shall live again at the end of the thousand years, and shall awake to everlasting

shame and contempt, and come forth to the resurrection of damnation. The Targum is,

“they worship the dead, who do not live; and their mighty men, who shall not rise;”

and are opposed to the worshippers of the only Lord God:

*therefore hast thou visited and destroyed them, and made all their memory to perish*; or, “because thou hast visited”, &c.<sup>f515</sup>; for these words are a reason why they are irrecoverably lost, and shall not live in eternal life, or rise in the resurrection of the just; because God has visited them in wrath, destroyed them in and for their sins, with such an utter destruction, that they shall be remembered no more. This visitation will be at Armageddon, when the kings, and captains and great men will be slain; the beast and false prophet taken, and cast alive into the furnace of fire; and the rest will be killed by the sword, proceeding out of the mouth of Christ, (~~669B~~ Revelation 19:18-21). The Targum interprets it of God’s casting the wicked into hell.

**Ver. 15.** *Thou hast increased the nation, O Lord, thou hast increased the nation, &c.*] The righteous nation, (~~238D~~ Isaiah 26:2) the church of God, by the numerous conversions of Jews and Gentiles; when the nation of the Jews shall be born at once, and the fulness and forces of the Gentiles are brought in; when the kingdoms of this world will become the kingdoms of our Lord, and of his Christ: this increase is repeated, to denote the certainty of it, and because a matter of great moment and importance:

*thou art glorified*; as by the destruction of the antichristian powers, so by the enlargement of the church and kingdom of Christ; for now will the voices be heard in heaven, giving praise and glory to God: even those that are frightened with his judgments, as well as those that are affected with his goodness, will give glory to the God of heaven, (~~661B~~ Revelation 11:13, 17 19:1-6):

*thou hadst removed [it] far [unto] all the ends of the earth*: not the Jewish people now scattered throughout the world, but the righteous nation increased and enlarged, which now will be spread to the ends of the world; for Christ’s kingdom will be from sea to sea, and from the river to the ends of the earth, (~~497B~~ Psalm 72:8) it may be rendered, “thou hast removed afar off all the ends of the earth”: so Deuteronomy Dieu, who interprets it of the great men of the earth, the excellent in it, the cornerstones of it; but

perhaps it may be better to understand hereby every island and mountain fleeing away at the destruction of antichrist, and the enlargement of Christ's kingdom, (<sup><3361></sup>Revelation 16:20).

**Ver. 16.** *Lord, in trouble have they visited thee, &c.*] This, and the two following verses (<sup><23317></sup>Isaiah 26:17,18), represent the troubles and disappointments of the church and people of God, before the destruction of antichrist; in which time of trouble they will visit the Lord, frequent the throne of grace, as saints in afflictions are wont to do; and sometimes this is the end to be answered by afflictions, (<sup><3315></sup>Hosea 5:15):

*they poured out a prayer*; or “muttering”<sup><516></sup>; they will pray with a low voice, in an humble and submissive way, as persons in dejected circumstances; not a few words, but many, will they use; their petitions will be numerous; they will continue praying, and be constant at it, and out of the abundance of their hearts their mouth will speak; and they will pour out their souls and their complaints to the Lord, though privately, and with a low voice, and with groans unutterable:

*[when] thy chastening [was] upon them*; the afflicting hand of God, not as a punishment, but as a fatherly chastisement upon them; so all their persecutions from men are considered as permitted by the Lord for their instruction and correction; and these will not drive them from God, but bring them to him to seek him by prayer and supplication.

**Ver. 17.** *Like as a woman with child, &c.*] By this simile are set forth the great distresses and afflictions the church of Christ will be in, before redemption and deliverance from the antichristian yoke comes:

*[that] draweth near the time of her delivery*; when her burden is great and very troublesome:

*[is] in pain, [and] crieth out in her pangs*; for her friends to come about her, and give her all the help and assistance they can:

*so have we been in thy sight, O Lord*; in great distress and trouble, and crying to him for salvation and deliverance, all which were well known unto him.

**Ver. 18.** *We have been with child, &c.*] Like women with child; we have been full of hopes and expectations of great things, of deliverance from our enemies, and of the kingdom of Christ being at hand:

*we have been in pain*; in great distress and anxiety, and in fervent and frequent prayer, travailing in birth, which we looked upon as forerunners of a happy issue of things:

*we have as it were brought forth wind*; all our hopes have proved abortive, and we have been disappointed in our expectations:

*we have not wrought any deliverance in the earth*: or, “salvations” have “not been wrought in the earth”<sup>f517</sup>; this explains what is meant by bringing forth wind; salvation and deliverance out of the hand of the enemy not being wrought, as was expected:

*neither have the inhabitants of the world fallen*; worldly men, the great men, the kings of the earth; particularly such as commit fornication with the whore of Rome, Popish persecuting princes; these as yet are not fallen, though they shall in the battle of Armageddon.

**Ver. 19.** *Thy dead [men] shall live*, &c.] These are the words of Christ to his church and people, promising great and good things to them after their troubles are over, thereby comforting them under all their trials and disappointments; as that such things should come to pass, which would be as life from the dead; as the conversion of the Jews, and of great numbers of the Gentiles, dead in trespasses and sins; and a great reviving of the interest of religion, and of professors of it, grown cold, and dead, and lifeless; and a living again of the witnesses, which had been slain. And, moreover, this may refer to the first resurrection, upon the second coming of Christ, when the church’s dead, and Christ’s dead, the dead in him, will live again, and rise first, and come forth to the resurrection of life, and live and reign with Christ a thousand years:

*[together with] my dead body shall they arise*; or, “arise my dead body”; the church, the mystical body of Christ, and every member of it, though they have been dead, shall arise, everyone of them, and make up that body, which is the fulness of him that filleth all in all, and that by virtue of their union to him: there was a pledge and presage of this, when Christ rose from the dead, upon which the graves were opened, and many of the saints arose, (<sup><425></sup>Matthew 27:51-53) (see <sup><382></sup>Hosea 6:2), or, “as my dead body shall they arise”<sup>f518</sup>; so Kimchi and Ben Melech; as sure as Christ’s dead body was raised, so sure shall everyone of his people be raised; Christ’s resurrection is the pledge and earnest of theirs; because he lives, they shall live also; he is the first fruits of them that slept: or as in like manner he was

raised, so shall they; as he was raised incorruptible, powerful, spiritual, and glorious, and in the same body, so shall they; their vile bodies shall be fashioned like unto his glorious body. This is one of the places in Scripture from whence the Jews<sup>f519</sup> prove the resurrection of the dead; and which they apply to the times of the Messiah, and to the resurrection in his days.

*Awake and sing, ye that dwell in the dust*; this is a periphrasis of the dead, of such as are brought to the dust of death, and sleep there; as death is expressed by sleeping, so the resurrection by awaking out of sleep; which will be brought about by the voice of Christ, which will be so loud and powerful, that the dead will hear it, and come out of their graves; and then will they “sing”, and have reason for it, since they will awake in the likeness of Christ, and bear the image of him the heavenly One:

*for thy dew [is as] the dew of herbs*; the power of Christ will have as great effect upon, and as easily raise the dead, as the dew has upon the herbs, to refresh, raise, and revive them; so that their “bones”, as the prophet says, “shall flourish like an herb”, (<sup>2364</sup>Isaiah 66:14):

*and the earth shall cast out the dead*; deliver up the dead that are in it, at the all powerful voice of Christ; (see <sup>6613</sup>Revelation 20:13). The Targum is,

“but the wicked to whom thou hast given power, and they have transgressed thy word, thou wilt deliver into hell;”

(see <sup>6614</sup>Revelation 20:14,15).

“I greatly wonder at it, how he (the prophet) should call the bodies of the pure righteous ones a carcass; no doubt there is a reason for it, known to the wise men and cabalists, which I am ignorant of.”

But the words are spoken of one who did not die a natural, but a violent death, even the Messiah Jesus; and so just according to the Rabbin’s own observation.

**Ver. 20.** *Come, my people, enter thou into thy chambers, &c.*] These words are either to be connected with the preceding verse (<sup>2369</sup>Isaiah 26:19), and considered as a part of the song; and then the design of them is, to let the people of God know that there would be times of great trouble and distress, previous to that glorious one before mentioned; whether it is to be understood of a spiritual resurrection, the conversion of Jews and Gentiles in the latter day, which the judgments on antichrist will antecede,

(~~689D~~ Revelation 19:2,7) or of the first resurrection, upon the coming of Christ, (~~2722B~~ Daniel 12:1,2) and therefore should expect such a time of trouble, and concern themselves for shelter and security: or else, the song being finished, as is generally thought; in the last verse (~~2339~~ Isaiah 26:19), these words begin a new subject, and should a new chapter, in which it is foretold what punishment would be inflicted on a wicked world; and therefore, to comfort the Lord's people that should dwell among them, and to let them know what provision was made for their retreat and safety, and where they might be secure during the storm, these words are delivered out; in which the Lord addresses his people in a very kind and tender manner, claiming an interest in them, and expressing great affection for them, and concern for their welfare: "my people", whom I have loved with an everlasting love, chosen to be a special people above all people, made a covenant with them in my Son, and redeemed them by his blood, and called them by my Spirit and grace; "come", away from the wicked, be separate from them, have no fellowship with them; much the same with that in (~~689D~~ Revelation 18:4) and referring to the same time, "come out of her, my people", &c. or "come" to me, who have been the dwelling place of my people in all generations, a strong habitation, to which they may continually resort, (~~390E~~ Psalm 90:1 71:3) or "come" along with me, I will lead you to a place where you may be safe; as he did Noah and his family into the ark, to which there may be an allusion, (~~000E~~ Genesis 7:1,16),

*enter thou into thy chambers*; alluding to persons abroad in the fields, who, when they perceive a storm coming, make haste home, and get into their houses, and into the more retired and safer parts of them, till it is over; or to the Israelites, who kept within the doors, while the destroying angel passed through the land of Egypt; or to Rahab and her family being within her house, when Jericho was destroyed: these "chambers" may be taken literally for places of prayer and devotion; prayer being very proper to have recourse unto in times of trouble, and which as it should be performed by single persons privately, (~~406B~~ Matthew 6:6) which text is a comment on this; and perhaps respect may be had to the manner of the performance of it by societies, in times of great persecution; so it is the safety of God's people; and there is nothing better for them, in times of trouble, than to commit themselves to God in prayer, and to his divine protection: and it may be that God himself, and the perfections of his nature, are here meant by "chambers"; his name is a strong tower, whither the righteous run and are safe, (Pro 18:10) and every perfection in him is as a chamber in this



tower, where the saints betaking themselves may securely lodge, till the trouble is over; as the everlasting love of God, which changes not, and therefore the sons of Jacob are not consumed; the faithfulness of God, in his covenant and promises, which never fails; and his power, in which they are kept, as in a garrison, (~~6065~~1 Peter 1:5) and these chambers may not be unfitly applied to Christ and to his blood and righteousness, who is a hiding place from the wind, and a covert from the storm, a strong hold for prisoners of hope; in whose person are rest, peace, and safety in the midst of trouble; whose righteousness secures from condemnation and wrath; and not good works, as the Targum, which it says will protect in a time of distress; but the righteousness of Christ will, as also his precious blood; which was typified by the blood of the passover lamb, sprinkled on the door posts of the Israelites, whereby they were preserved by the destroying angel; and was signified by the scarlet thread in Rahab's window, the token by which her house was known, and so all in it saved. The general design of the words is to exhort the people of God to a composed and tranquil state of mind; to calmness, quietness, and rest, while the judgments of God were upon the earth; to be still and easy, whatever hurly burleys there were in the world; to commit themselves to God, and look upon themselves safe and secure, under his providence and protection. Some of the ancients, by "chambers", understand the graves, and not amiss; especially if the words are to be considered in connection with the preceding, thus, since the dead saints will arise as sure as Christ is risen, and in like manner as he, and those that sleep in the dust of the earth will awake and sing, then do not be afraid of death and the grave; enter here, as into your bedchambers; where, being taken away from the evil to come, you will enter into peace, lie down and rest on your beds, in the utmost secrecy and safety, until the resurrection morn; while storms of divine wrath fall upon a wicked and ungodly world; (see ~~2501~~Isaiah 57:1,2 ~~18413~~Job 14:13):

*and shut thy doors about thee*; a phrase expressive of safety and secrecy, and may be applied to the several things above mentioned:

*hide thyself as it were for a little moment, until the indignation be overpast*; not the indignation of Satan, or of wicked persecutors against the saints, but the indignation of God; and that not upon his own people, or on the Jewish nation, but on a wicked world; not in hell, for that will be everlasting, and never over, and much less be only for a little moment; but as it will be in time, and fall upon all the nations of the world, and especially the Romish antichrist, and the antichristian states; and refers

chiefly to the seven vials of God's wrath, which will be poured forth upon them; which, when they begin, will soon be over; (see <sup><234D></sup>Isaiah 34:2 <sup><66D></sup>Revelation 16:1) and so will be the burning of the world, the last instance of God's indignation on earth, it will soon be at an end; and, in the meanwhile, the saints will be with Christ in the air; and those troubles, in which the people will be involved before happy times come, will be very short; as indeed all their afflictions are but for a moment, a little moment; the temptation that will come upon all the earth, to try the inhabitants of it, will be but an hour; and the slaying of the witnesses, and their lying slain, will be but three days and a half; this time of trouble will be shortened for the elect's sake, (<sup><42D></sup>Matthew 24:21,22 <sup><68D></sup>Revelation 3:10 11:7-11) compare with this (<sup><85D></sup>Psalm 57:1).

**Ver. 21.** *For, behold, the Lord cometh out of his place,* &c.] God, as omnipresent, is everywhere, and cannot be properly said to quit one place, and go to another; but as heaven is the seat of his majesty, and where he more manifestly displays his glory, when he is said to do anything remarkable on earth, he is said to come out of his place, and come down thither, (<sup><30D></sup>Micah 1:3) especially in the exertion of his power and justice, in a way of punishment of sin; which is his act, his strange act; and comes off from his throne of grace and mercy, in which he delights: the allusion is to a king leaving his throne and palace, to go forth against an enemy abroad, or to quell and punish rebellious subjects: some reference may be had to the Lord's dwelling in the temple secretly, in the inward part of it, and coming out from thence in the display of his perfections, as Calvin thinks; with which may be compared (<sup><64D></sup>Revelation 14:15,18 <sup><65D></sup>Revelation 15:6 16:1):

*to punish the inhabitants of the earth for their iniquity;* not the same as in (<sup><23D></sup>Isaiah 26:10) for those are distinguished from the Lord's people; but carnal, worldly, and earthly men, particularly the followers of antichrist, called the inhabitants of the earth, who have committed fornication with the whore of Rome, (<sup><67D></sup>Revelation 17:2 18:3) these the Lord will punish for their iniquity; for he punishes none but for sin, even for their idolatries, adulteries, sorceries, thefts, and murders, particularly their shedding of innocent blood, as follows; and therefore their punishment will be just, God will remember their iniquities, and retaliate; (see <sup><69D></sup>Revelation 9:20,21 18:5 19:2):

*the earth also shall disclose her blood, and shall no more cover her slain;* when God shall make inquisition for blood, the blood of all his saints and prophets will be found in mystical Babylon, and what was hid and covered, or thought to be so, will now be discerned, and brought to light, and just punishment inflicted for it, (~~61824~~ Revelation 18:24 16:5-7) unless this should rather denote the great effusion of blood and carnage that will be made, so that the earth will not be able to drink it in, and the slain will lie unburied on it; (see ~~61113~~ Revelation 11:13 14:20 19:17,18). The Targum favours the former sense,

“and the earth shall reveal the innocent blood that is shed on it, and shall no more cover her slain.”

# CHAPTER 27

## INTRODUCTION TO ISAIAH 27

This chapter refers to the same times as the two foregoing ones (<sup><2370></sup>Isaiah 25:1-26:21); and is a continuation of the same song, or rather a new one on the same occasion; it is prophetic of the last times, and of what shall be done in them, as the destruction of the antichristian powers, and Satan at the head of them, (<sup><2370></sup>Isaiah 27:1) the happy state of the church, and its fruitfulness under the care and protection of the Lord, and his affection for it, (<sup><2370></sup>Isaiah 27:2-4) its peace, prosperity, and flourishing condition, (<sup><2370></sup>Isaiah 27:5,6) the nature, use, and end of all its afflictions and chastisements, (<sup><2370></sup>Isaiah 27:7-9) the ruin and destruction of the city of Rome, and its inhabitants, and of its whole jurisdiction, (<sup><2370></sup>Isaiah 27:10,11) a great gathering and conversion of the Lord's people, both Jews and Gentiles, by the ministry of the Gospel, (<sup><2370></sup>Isaiah 27:12,13).

**Ver. 1.** *In that day the Lord with his sore and great and strong sword,* &c.] Meaning either the sword of the Spirit, the Word of God, quick and powerful, and sharper than a twoedged sword, (<sup><4167></sup>Ephesians 6:17 <sup><3042></sup>Hebrews 4:12) or else some sore judgment of God: some understand it of the Medes and Persians, by whom the Lord would destroy the Babylonish monarchy; or rather it is the great power of God, or his judiciary sentence, and the execution of it, the same with the twoedged sword, which proceeds out of the mouth of the Word of God, by which the antichristian kings and their armies will be slain, (<sup><6915></sup>Revelation 19:15,21):

*shall punish leviathan the piercing serpent<sup>f520</sup>, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea;* by which are meant, not literally creatures so called, though the Talmud<sup>f521</sup> interprets them of the whales, the leviathan male and female; but mystically earthly princes and potentates, for their great power and authority, their cruelty and voraciousness, their craft and cunning; so the Targum and Aben Ezra interpret them of the kings of the earth; and are to be understood either of distinct persons, or countries they rule over: some think three are pointed at, as the Egyptians, Assyrians, and Edomites, or Romans, so Jarchi; or the Greeks, Turks, and Indians, as Kimchi. The Targum is,

“he shall punish the king who is magnified as Pharaoh the first, and the king that is exalted as Sennacherib the second, and shall slay the king that is strong as the dragon (or whale) that is in the sea.”

Some are of opinion that only one person or kingdom is here meant, either the king of Egypt, compared to such a sea monster, because of the river Nile, that watered his country; (see <sup><662B></sup>Ezekiel 29:3 32:2) others, the king of Babylon, which city was situated by the river Euphrates, and is described as dwelling on many waters, (<sup><2513></sup>Jeremiah 51:13) and others the king of Tyre, which was situated in the sea; it seems most likely that all tyrannical oppressors and cruel persecutors of the church are intended, who shall be destroyed; and particularly Rome Pagan, signified by a red dragon, (<sup><662B></sup>Revelation 12:3) and Rome Papal, by a beast the dragon gave his power to, which rose out of the sea, and by another out of the earth, which spoke like a dragon, (<sup><663B></sup>Revelation 13:1,2,11) both the eastern and western antichrists may be included; the eastern antichrist, the Turk, whose dominions are large, like the waters of the sea; and the western antichrist, the whore of Rome, described as sitting on many waters, (<sup><667B></sup>Revelation 17:1) both which are comparable to serpents and dragons for their cruelty and poison; moreover, Satan, at the head of all these, called the dragon, the old serpent, and devil, must be taken into the account, who is the last enemy that will be destroyed; he will be taken and bound a thousand years, and then, being loosed, will be retaken, and cast into the lake of fire, where the beast and false prophet be, (<sup><661B></sup>Revelation 20:1,2,10). Kimchi thinks this prophecy belongs to the times of Gog and Magog.

**Ver. 2.** *In that day sing ye unto her*, &c.] The congregation of Israel, as the Targum; or rather the church of Christ; for after, and upon the destruction of his and her enemies, there will be great rejoicing and singing alternately, and by responses, as the word signifies; (see <sup><665B></sup>Revelation 15:1-3 19:1-7). Gussetius<sup>f522</sup> renders it, “afflict her”; as if spoken by the Lord to the enemies to do their worst to her, and he would take care of her, that it shall be in vain, and to no purpose, since he would keep her:

*A vineyard of red wine*; as the people of the Jews are compared to one, (<sup><238B></sup>Isaiah 5:1-7) so is the church of Christ under the Gospel dispensation; (see <sup><218B></sup>Song of Solomon 8:11,12 <sup><400B></sup>Matthew 20:1) a vineyard is a spot of ground separated from others, and the church and people of God are separated from the rest of the world by electing, redeeming, and calling grace; a vineyard is a place set with various vines, so is the church; there is

Christ the true vine, the principal one, which stands in the first place, (<sup><4818></sup>John 15:1) and there are particular congregated churches, which belong to the vineyard, the general or catholic church, (<sup><2113></sup>Song of Solomon 2:13,15) and there are particular believers that may be so called, (<sup><2161></sup>Song of Solomon 6:11 7:12) moreover, sometimes in vineyards other trees are planted besides vines, as barren fig trees, (<sup><2136></sup>Luke 13:6,7) and so there are in the visible church of God nominal believers, carnal professors, trees without fruit; there are no true vines but such as are ingrafted and planted in Christ, and who, through union to him, and abiding in him, bring forth fruit; a vineyard is the property of some one person, as this is of Christ, whose it is by his own choice, by his Father's gift, by inheritance, by purchase, as well as it is of his planting, and under his care; vineyards are valuable, pleasant, and profitable, but exposed to beasts of prey, and therefore to be fenced and guarded; all which may be applied to the church of Christ, which shall, in the latter day especially, be very fruitful, and answer to this character given her in this song, a vineyard "of red wine"; the allusion is to such a vineyard, in which vines grow, that bring forth grapes, productive of the best wine, as the red was reckoned in the eastern countries; (see <sup><1492></sup>Genesis 49:12 <sup><3123></sup>Proverbs 23:31) and so Jarchi and Kimchi interpret it; this is a vineyard very different from that in (<sup><2185></sup>Isaiah 5:5-7) and from the vine of Israel, (<sup><3101></sup>Hosea 10:1) the fruit of it, signified by "red wine", may intend the graces of the Spirit, which like grapes, the fruit of the vine, grow in clusters; where one is, all of them are, and come from Christ, the vine, from whom all the fruit of divine grace is found: and which receive their tincture from the blood of Christ, their vigour and their usefulness; and may be said, like wine, to cheer the heart of God and man, (<sup><1093></sup>Judges 9:13) grace when in exercise is delightful to God and Christ, (<sup><2149></sup>Song of Solomon 4:9,10) and gives pleasure to other saints, (<sup><1841></sup>Psalms 34:1,2) and as the fruit of the vine must be squeezed ere the liquor can be had, so the graces of the Spirit are tried by afflictive dispensations of Providence, by which the preciousness and usefulness of them are made known; moreover, the fruits of righteousness, or good works, may be also intended, by which the graces of faith and repentance are evidenced, and which, when performed aright, are acceptable to God through Christ, and profitable to men; and for these fruits of grace and good works the church will be famous in the latter day.

**Ver. 3.** *I the Lord do keep it, &c.*] The vineyard, the church, not only by his ministers, called the keepers of it, (<sup><2182></sup>Song of Solomon 8:12) but by

himself, by his own power; for unless he keeps it, who is Israel's keeper, the watchmen wake in vain; he keeps his church and people from sin, that it does not reign over them; and from Satan's temptations, that they are not destroyed by them; and from the malice of the world, and the poison of false teachers, that they are not ruined thereby; and from a final and total falling away; the Lord's preservation of his church and people will be very manifest in the latter day:

*I will water it every moment*; both more immediately with the dews of his grace, and the discoveries of his love; that being like dew, it comes from above, is according to the sovereign will of God, without the desert of man falls in the night, silently, gently, and insensibly, and greatly refreshes and makes fruitful, (<sup>284b</sup>Hosea 14:5-7) and more immediately by the ministry of the word and ordinances, by his ministers, the preachers of the Gospel, who water as well as plant, (<sup>408b</sup>1 Corinthians 3:6-8) these are the clouds he sends about to let down the rain of the Gospel upon his church and people, by which they are revived, refreshed, and made fruitful, (<sup>238b</sup>Isaiah 5:6 55:10,11) and this being done "every moment", shows, as the care of God, and his constant regard to his people, so that without the frequent communications of his grace, and the constant ministration of his word and ordinances, they would wither and become fruitless; but, by means of these, they are as a watered garden, whose springs fail not, (<sup>288b</sup>Isaiah 58:11):

*lest [any] hurt it*; as would Satan, who goes about as a roaring lion, seeking whom he may devour; and the men of the world, who are the boar out of the wood, and the wild beast out of the field, that would waste and destroy the vineyard; and false teachers, who are the foxes that would spoil the vines, (<sup>408b</sup>1 Peter 5:8 <sup>380c</sup>Psalms 80:13 <sup>202c</sup>Song of Solomon 2:15) but, to prevent any such hurt and damage, the Lord undertakes to keep the church, his vineyard, himself, which he repeats with some addition, to declare the certainty of it; or, "lest he visit it"<sup>f523</sup>; that is, an enemy, as some<sup>f524</sup> supply it; lest he should break down the hedge, and push into it, and waste it; or Jehovah himself, that is, as Gussetius<sup>f525</sup> interprets it, while Jehovah the Father, (<sup>220b</sup>Isaiah 27:1), is striking leviathan, or inflicting his judgments upon his enemies, Jehovah the Son promises to take care of his vineyard, the church, that the visitation does not affect them, and they are not hurt by it, but are safe and secure from it; which is a much better sense than that of Kimchi mentioned by him, I will water it every moment, "that

not one leaf of it should fail”; the same is observed by Ben Melech, as the sense given by Donesh Ben Labrat:

*I will keep it night and day*; that is, continually, for he never slumbers nor sleeps; he has kept, and will keep, his church and people, through all the vicissitudes of night and day, of adversity and prosperity, they come into: how great is the condescension of the Lord to take upon him the irrigation and preservation of his people! how dear and precious must they be to him! and what a privilege is it to be in such a plantation as this, watered and defended by the Lord himself!

**Ver. 4.** *Fury [is] not in me, &c.*] Against his vineyard he takes so much care of, his church and people, whom he has loved with an everlasting love; they are indeed deserving of his wrath, but he has not appointed them to it, but has appointed his Son to bear it for them, who has delivered them from wrath to come, and they being justified by his blood and righteousness, are saved from it; and though the Lord chastises them for their sins, yet not in wrath and sore displeasure; there is no wrath or fury in his heart towards them, nor any expressed in the dispensations of his providence:

*who would set the briers [and] thorns against me in battle?* either suggesting the weakness of his people, who, was he to deal with them as their sins and corruptions deserved, for which they may be compared to thorns and briers, they would be as unable to bear his wrath and fury as briers and thorns could to withstand a consuming fire; or rather intimating, that should such persons rise up in his vineyard, the church, as often do, comparable to briers and thorns for their unfruitfulness and unprofitableness, for the hurt and mischief they do, and the grief and trouble they give to the people of God, as hypocrites and false teachers, and all such as are of unsound principles, and bad lives and conversations, and which are very offensive to the Lord; and therefore, though there is no fury in him against his vineyard, the church, yet there is against those briers and thorns, wicked men, whom he accounts his enemies, and will fight against them in his wrath, and consume them in his fury; (see <sup><1236</sup>2 Samuel 23:6,7 <sup><2334</sup>Isaiah 33:14):

*I would go through them:* or, “step into it”<sup>f526</sup>; the vineyard, where those briers or thorns are set and grow up; the meaning is, that he would step into the vineyard, and warily and cautiously tread there, lest he should hurt any of the vines, true believers, while he is plucking up and destroying the



briers and thorns; or contending, in a warlike manner, with carnal and hypocritical professors:

*I would burn them together*; or, “I would burn” out of it<sup>f527</sup>; that is, gather out of the vineyard the briers and thorns, and bind them up in bundles, as the tares in the parable, which signify the same as here, and burn them, or utterly destroy them; though the words may be rendered, “who will give, or set, me a brier and thorn in battle, that I should go against it, and burn it up together?”, or wholly<sup>f528</sup> and the meaning is, who shall irritate or provoke me to be as a brier and thorn, to hurt, grieve, and distress my people, to cause me to go into them, and against them, in a military way, in wrath and fury to consume them? no one shall. This rendering and sense well agree with the first clause of the verse. Jerom renders it thus, “who will make me an adamant stone?” as the word “shamir” is rendered in (<sup><3089></sup>Ezekiel 3:9) (<sup><3072></sup>Zechariah 7:12) and gives the sense, who will make me hard and cruel, so as to overcome my nature, my clemency, to go forth in a fierce and warlike manner, and walk upon my vineyard, which before I kept, and burn it, which I had hedged about?

**Ver. 5.** *Or let him take hold of my strength, &c.*] Not on the law, as the Targum and Kimchi; but on Christ, as Jerom rightly interprets it; who is the strength and power of God, the man of his right hand he has made strong for himself; a strong tower, as the word signifies, a rock of defence, to whom saints may betake themselves, and be safe; in him they have righteousness and strength; in him is everlasting strength. The sense is, let the people of God, any and everyone of them, when afflicted and chastised by him particularly, and are ready to conclude that he is wroth with them, and is dealing with them in hot displeasure; let such look to Christ, and lay hold, and a strong hold, on him by faith, which will be greatly to their advantage and support. The Targum and Jarchi render *wa*, translated “or”, by “if”; and then the words are to be read thus, “if he will”, or “should, take hold of my strength”, or fortress<sup>f529</sup>; or, as some render them, “O that he would<sup>f530</sup>”, &c.; it follows,

*[that] he may make peace with me, [and] he shall make peace with me*; or rather, “he shall make peace with me, peace shall he make with me”. The phrase is doubled for the certainty of it; and the meaning is, not that the believer who lays hold by faith on Christ, Jehovah’s strength, shall make peace with him; which is not in the power of any person to do, no, not the believer by his faith, repentance, or good works; but Christ the power of

God, on whom he lays hold, he shall make peace, as he has, by the blood of his cross, and as the only peacemaker; and hereby the believer may see himself reconciled to God, and at peace with him; and therefore may comfortably conclude, under every providence, that there is no fury in God towards him.

**Ver. 6.** *He shall cause them that come of Jacob to take root, &c.*] That is, the posterity of Jacob, the seed of Israel, in a spiritual sense; such who are Israelites indeed, in whom there is no guile; these shall be so far from being plucked up, or rooted out of the vineyard, the church, that they shall take deeper root, and their roots shall spread yet more and more; they shall be rooted and grounded in the love of God, and also in Christ, and be built up in him, as well as firmly settled and established in the church, (<sup><4137></sup>Ephesians 3:17 <sup><5117></sup>Colossians 2:7) or, “them that come to Jacob”<sup>f531</sup>; proselytes unto him, converted Gentiles, that come to the church of Christ, signified by “Jacob”, and give up themselves unto it, and are added to it, these shall take root. The words may be rendered, in days “to come, he shall cause Jacob to take root”: or, he “shall take root”, as Aben Ezra, Jarchi, and Ben Melech supply the words; and so they are a prophecy of the stability and prosperous estate of the church in the latter day:

*Israel shall blossom and bud, and fill the face of the world with fruit;* which may be understood of the fruits of grace and righteousness, which shall appear upon the people of God, in all parts of the world; or of the great number of converts everywhere; so the Targum, by “fruit”, understands children’s children; the sense is, that when the church of God, in the latter day, is settled and established, grounded in Christ, and in the doctrines of grace, it shall be in very flourishing and fruitful circumstances, abounding in grace and good works, and with numbers of converts; it shall be like the mustard tree, when it becomes so great a tree as that the birds of the air make their nests in it; and as the stone cut out of the mountain without hands, when it becomes a great mountain, and fills the whole earth, (<sup><4133></sup>Matthew 13:31,32 <sup><2725></sup>Daniel 2:35) compare with this (<sup><2373></sup>Isaiah 37:31).

**Ver. 7.** *Hath he smitten him, as he smote those that smote him?* &c.] No; the Lord does smite his people by afflictive dispensations of his providence; he smites them in their persons, and families, and estates; (see <sup><2577></sup>Isaiah 57:17) as he smote Israel, by suffering them to be carried captive, and as the Jews are now smitten by him in their present state; yet not as he smote

Pharaoh, with his ten plagues, and him and his host at the Red Sea; or as he smote Sennacherib and his army, by an angel, in one night; or as Amalek was smitten, and its memory perished; or as he will smite mystical Babylon, which will be utterly destroyed; all which have been smiters of God's Israel, who, though smitten of God, yet not utterly destroyed; the Jews returned from captivity, and, though now they are scattered abroad, yet continue a people, and will be saved. God deals differently with his own people, his mystical and spiritual Israel, than with their enemies that smite them: he afflicts them, but does not destroy them, as he does their enemies; he has no fury in him towards his people, but he stirs up all his wrath against his enemies:

*[or, is he slain according to the slaughter of them that are slain by him?* or, "of his slain"<sup>f532</sup>; the Lord's slain, or Israel's slain, which are slain by the Lord for Israel's sake; though Israel is slain, yet not in such numbers, to such a degree, or with such an utter slaughter, as their enemies; though the people of God may come under slaying providences, yet not such as wicked men; they are "chastened, but not killed"; and, though killed with the sword, or other instruments of death, in great numbers, both by Rome Pagan and Papal, yet not according to the slaughter as will be made of antichrist and his followers, (<sup>f6915</sup>Revelation 19:15-21).

**Ver. 8.** *In measure, when it shooteth forth, thou wilt debate with it, &c.]* Or, "when he sendeth it forth"<sup>f533</sup>; when God sends forth an affliction on his people, or gives it a commission to them, as all are sent by him, he does it with moderation; he proportions it to their strength, and will not suffer them to be afflicted above what they are able to bear; and as, in afflicting, he debates and contends with his people, having a controversy with them, so he contends with the affliction he sends, and debates the point with it, and checks and corrects it, and will not suffer it to go beyond due bounds; and in this the afflictions of God's people differ from the afflictions of others, about which he is careless and unconcerned:

*he stayeth his rough wind in the day of his east wind:* when afflictions, like a blustering and blasting east wind, threaten much mischief, and to carry all before them, Jehovah, from whom they have their commission, and who holds the winds in his fist, represses them, stops the violence of them, and gradually abates the force of them, and quite stills them, when they have answered the end for which they are sent: or "he meditateth"<sup>f534</sup>; or speaketh, as Jarchi interprets it, "by his rough wind in the day of his east

wind”; God sometimes meditates hard things against his people, and speaks unto them by the rough dispensations of his providence, admonishes them of their sins, and brings them to a sense and acknowledgment of them, which is his view in suffering them to befall them; or, “he removes by his rough wind”<sup>f535</sup>; their fruit, so Kimchi interprets it; as a rough wind blows off the blossoms and fruits, so the Lord, by afflictions, removes the unkind blossoms and bad fruit from his people, their sins and transgressions, as it follows.

**Ver. 9.** *By this therefore shall the iniquity of Jacob be purged, &c.*] Or “expiated”, or “atoned”<sup>f536</sup>; not that afflictions are atonements for sin, or give satisfaction to divine justice for it; but they are the means of bringing the Lord’s people to a sense of their sins, and to repentance and humiliation for them, and confession of them, and of leading them to the blood and sacrifice of Christ, by which they are expiated and atoned, and which the Spirit of God brings near, and applies unto them; whereby their sins, they are convicted of by means of afflictions, and which lay heavy upon their consciences, are purged away, and removed from them:

*and this [is] all the fruit, to take away sin;* this is the design and use of afflictions, the profit and advantage of them to the saints, that, being humbled for their sins, they depart from them, leave and forsake them; as well as the guilt of them is taken away from their consciences, through the application of pardoning grace, upon their repentance; (see ~~8318~~ Job 36:8-10) this shows another difference between the afflictions of God’s people and of others: namely, in the use and end of them. The sin of idolatry seems to be particularly designed by what follows; unless the sin of the present Jews, in their disbelief and rejection of the Messiah, should be rather intended; which, through their long affliction, they will be convinced of in the latter day, and it will be taken away from them, and be purged and expiated through the atoning sacrifice of Christ, the Saviour and Deliverer, they will embrace, (~~8125~~ Romans 11:25,26):

*when he maketh all the stones of the altar as chalkstones that are beaten in sunder;* that is, when Jacob, or the people of the Jews, being convinced of their idolatry by their afflictions, shall pull down all their idolatrous altars; perhaps particularly referring to that which Ahaz made, (~~1260~~ 2 Kings 16:10-12) and remove the stones thereof, and break them to pieces, as chalkstones for lime, which is easily done:

*the groves and the images shall not stand up*; erect, to be worshipped; but shall be thrown down, demolished, and broke to pieces; and, by thus abandoning their idols and idolatrous practices, they will show the sense they have of their sins, and the sincerity of their repentance; and it is to be observed, that the Jews, after their return from the Babylonish captivity, never practised idolatry more, not in the literal sense; perhaps some respect may be had here to the time when they shall look on him whom they have pierced, and mourn; and when they shall renounce all their legal sacrifices, traditions of the elders, and their own righteousness, their idols, and look alone to the sacrifice of Christ, and declare against all the idolatry of the church of Rome, and all antichristian worship.

**Ver. 10.** *Yet the defenced city [shall be] desolate, &c.*] Or “but”, or “notwithstanding”<sup>f537</sup>; though the Lord deals mercifully with his own people, and mixes mercy with their afflictions, and causes them to issue well, and for their good; yet he does not deal so with others, his and their enemies: for by the “defenced city” is not meant Jerusalem, as many interpret it, so Kimchi; nor Samaria, as Aben Ezra; nor literal Babylon, as others; but mystical Babylon, the city of Rome, and the whole Roman or antichristian jurisdiction, called the “great” and “mighty” city, (~~f680~~ Revelation 18:10) which will be destroyed, become desolate, or “alone”<sup>f538</sup>, without inhabitants:

*[and] the habitation forsaken and left like a wilderness*; or “habitations”; the singular for the plural; even beautiful ones, as the word<sup>f539</sup> signifies, the stately palaces of the pope and cardinals, and other princes and great men, which, upon the destruction of Rome, will be deserted, and become as a wilderness, uninhabited by men:

*there shall the calf feed*: not Ephraim, as Jarchi, from (~~2418~~ Jeremiah 31:18) nor the king of Egypt, as Kimchi, from (~~2460~~ Jeremiah 46:20) nor the righteous that shall attack the city, and spoil its substance, as the Targum; (see ~~f680~~ Psalm 68:30) but literally, and which is put for all other cattle, or beasts of the field, that should feed here, without any molestation or disturbance:

*there shall he lie down, and consume the branches thereof*; which the Targum interprets of the army belonging to the city; it denotes the utter destruction of it, and its inhabitants; (see ~~f680~~ Revelation 18:2). Some of the Jewish writers<sup>f540</sup> interpret this passage of Edom or Rome, and of the Messiah being there to take vengeance on it.

**Ver. 11.** *When the boughs thereof are withered, they shall be broken off,* &c.] This city is compared to a tree, whose branches are not only gnawed and consumed by cattle, as in the former verse (<sup>2271</sup>Isaiah 27:10); but which, in a hot dry summer, are withered and dried up, and so are easily broken, and are fit for nothing but the fire; hence it follows:

*the women come [and] set them on fire;* or “gather” them<sup>f541</sup> in order to burn them; as is commonly done with withered branches, (<sup>6136</sup>John 15:6) it may design the burning of the whore of Rome by the kings of the earth; for as antichrist is signified by a woman, so the ten kings that shall hate her, and burn her flesh with fire, may be signified by women; (see <sup>6676</sup>Revelation 17:16). The word here used signifies to illuminate, or give light, which is done when wood is set on fire; hence the Vulgate Latin renders it, “women coming, and teaching it”; and so the Targum,

“women shall come into the house of their gods, and teach them;”

as the woman Jezebel does, (<sup>6121</sup>Revelation 2:20) the former sense is best:

*for it [is] a people of no understanding;* or “understandings”: that is, the people that inhabit the above city, they are sottish and stupid, have no understanding of God and divine things, of the Scriptures, and the doctrines of them; among whom this maxim obtains, that ignorance is the mother of devotion; they are under a judicial blindness, are given up to strong delusions to believe a lie, (<sup>5320</sup>2 Thessalonians 2:10,11):

*therefore he that made them will not have mercy on them; and he that formed them will show them no favour;* but his wrath shall be poured out upon them to the uttermost, which will be fulfilled in the seven vials, and in the destruction of Rome, and the everlasting ruin of the worshippers of the man of sin; (see <sup>6601</sup>Revelation 16:1-19 18:10) (<sup>6640</sup>Revelation 14:10,11) no argument can be taken from men’s being God’s creatures and offspring, and from his being the former and maker of them, to their salvation; or because they are so, therefore shall be saved when they are sinful and sottish; for, being like brutes without understanding, they shall perish as they, without mercy.

**Ver. 12.** *And it shall come to pass in that day,* &c.] When the song will be sung, (<sup>2370</sup>Isaiah 27:2,3) when God will appear to have taken particular care of his church, and is about to bring it into a flourishing condition; when its troubles and afflictions will come to an end, with a sanctified use of them; and when the city of Rome will be destroyed, and all the

antichristian powers, then will be the conversion of the Jews; for antichrist stands in the way of that work:

*[that] the Lord shall beat off*; or “beat out”<sup>f542</sup>; alluding either to the beating off of fruit from a tree, or to the beating out of grain from the ear; and signifies the separating of the Lord’s people in the effectual calling from the rest of the world; as the fruit beaten off is separated from the tree, and corn beaten out is separated from the ear and chaff; for this beating off does not intend judgment, but mercy; and is done not by the rod of affliction, but by the rod of the Lord’s strength sent out of Zion, even the Gospel, the power of God to salvation; which, in the ministration of it, should reach

*from the channel of the river unto the stream of Egypt*; from the river Euphrates, on the banks of which was the city of Babylon, to the river Nile in Egypt, which were the limits and boundaries of the land of Israel, (<sup><6112></sup>Deuteronomy 11:24 <sup><0100></sup>Joshua 1:4 13:3) and in which places many Jews<sup>f543</sup> were, or would be, as in the following verse (<sup><22713></sup>Isaiah 27:13). The Septuagint version is,

“from the ditch of the river to Rhinocorura;”

which, Jerom says, is a town on the borders of Egypt and Palestine. The meaning is, that the Lord would find out his people, wherever they were, in those parts, and separate and call them by his grace, and gather them to himself, and to his church and people, as follows:

*and ye shall be gathered one by one, O ye children of Israel*; as fruit is gathered up, when beaten off of the tree; and the phrase “one by one” denotes either the fewness of them, and the gradual manner in which they will be gathered; or rather, since this does not so well suit with the conversion of the Jews, which will be of a nation at once, it may signify the completeness of this work, that they shall be everyone gathered, not one shall be left or lost, but all Israel shall be saved; or it may be also expressive of the conjunction of them, and union of them one to another, in the Gospel church state, into which they shall be gathered, as fruit beaten off, and gathered up, is laid together in a storehouse. To this sense agrees the Targum,

“ye shall be brought near one to another, O ye children of Israel<sup>f544</sup>.”

**Ver. 13.** *And it shall come to pass in that day, &c.]* When the Lord is about to do the above things, and in order to it. The Talmudists<sup>f545</sup> apply this text to the world to come, or times of the Messiah, when the ten tribes shall be returned:

*[that] the great trumpet shall be blown;* meaning not the edict or proclamation of Cyrus, but the ministration of the Gospel, called a “trumpet”, in allusion to those that were ordered by Moses to be made for the congregation of Israel, (<sup>(-1011)</sup>Numbers 10:1,2), or to the jubilee trumpet, (<sup>(-1251)</sup>Leviticus 25:9) or with respect to any trumpet giving a musical sound; the Gospel being a joyful sound, a sound of love, grace, and mercy through Christ, of peace, pardon, righteousness, and salvation by him; and which may be called a “great” one, the author of it, God, being great; and it is the effect of great love, and the produce of great wisdom; it proclaims and publishes great things, great promises, great truths, and a great salvation; it gives a great sound, which has and will again go into all the world, and reach to the ends of the earth; and has been, and will be, attended with great power; the “blowing” of it intends the ministry of the word, which to perform aright requires ability and skill; and here it respects the ministration of it in the latter day, when this Gospel trumpet will be blown more clearly, and without any jar, discord, and confusion; and more loudly, openly, and publicly; and more effectually, and to greater purpose:

*and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt;* all mankind are in a perishing condition, but all are not sensible of it; some are, and they become so through the preaching of the word, attended with the power and Spirit of God; whereby they are convinced of sin, and of their lost estate by nature; their consciences are loaded with guilt, their souls are filled with a sense of wrath; they have a sight of sin, but not of a Saviour from it, or of the pardon of it; they have a view of a broken law, which curses and condemns, and of injured justice brandishing its sword against them, but see they have no righteousness to satisfy one or the other; and find themselves in a starving condition, ready to perish with hunger; and are like the wretched infant “cast out” into the open field, to the “loathing” of its person: and these now, whether in Assyria or in Egypt, or wherever they are, the Gospel trumpet will reach them, and encourage them to come; and powerful and efficacious grace accompanying it will engage and cause them to “come” first to Christ as poor perishing sinners, and venture their souls on him for life and salvation; they shall come to him in a way of



believing, for pardon, cleansing, rest, food, righteousness, and life; and then they shall come to his churches, and give up themselves unto them, to walk with them:

*and shall worship the Lord in the holy mount at Jerusalem;* in the Gospel church, signified frequently by Mount Zion and Jerusalem; (see ~~8122~~ Hebrews 12:22) where the Jews shall come, when converted, and join themselves, and worship God internally and externally, in spirit and in truth: and it may be true of Mount Zion, and of Jerusalem, in a literal sense, which will be rebuilt, and inhabited by the Jews, and become a place of divine worship.

# CHAPTER 28

## INTRODUCTION TO ISAIAH 28

In this chapter the ten tribes of Israel and the two tribes of Judah and Benjamin, are threatened with divine judgments, because of their sins and iniquities mentioned. The ten tribes, under the name of Ephraim, for their pride and drunkenness, (<sup>2381B</sup> Isaiah 28:1) the means of their destruction, the Assyrian monarch, compared to a hail storm, and a flood of mighty waters, (<sup>2382B</sup> Isaiah 28:2) which destruction, for their sins, is repeated, and represented as sudden and swift; when they would be like a fading flower and hasty fruit, (<sup>2383B</sup> Isaiah 28:3,4) and then, as for the two tribes, though they had a glorious prince at the head of them, who had a spirit of wisdom and judgment for government, and of valour and courage for war, (<sup>2385B</sup> Isaiah 28:5,6) yet the generality of the people, led on by the example of priest and prophet, went into the same sensual gratifications as they of the ten tribes did, (<sup>2387B</sup> Isaiah 28:7,8) and became sottish and unteachable, and were like children just taken from the breast, and to be used as such, (<sup>2389B</sup> Isaiah 28:9-11) and though the doctrine proposed to be taught them was such as, if received, would be of the greatest advantage to them, for their comfort and refreshment, yet it was refused by them with the utmost contempt; which was to be their ruin, (<sup>2391B</sup> Isaiah 28:12,13), wherefore the rulers of Jerusalem are threatened with the judgments of God, which should come upon them night and day, the report of which would be a vexation to them; and from which they should not be screened by their covenant with death and hell, or by their shelters and coverings with lies and falsehood, in which they placed their confidence, (<sup>2394B</sup> Isaiah 28:14,15) (<sup>2397B</sup> Isaiah 28:17-22) in the midst of which account, for the comfort of the Lord's people, stands a glorious prophecy, concerning the sure foundation laid in Zion, on which all that are built are safe and happy, (<sup>2396B</sup> Isaiah 28:16) and the certainty of these judgments is illustrated by the method which the ploughman takes in sowing his corn, and threshing it out; for which he has instruction and direction from the Lord of hosts, (<sup>2392B</sup> Isaiah 28:23-29).

**Ver. 1.** *Woe to the crown of pride, to the drunkards of Ephraim, &c.]* Or, “of the drunkards of Ephraim”: or, “O crown of pride, O drunkards of Ephraim<sup>f546</sup>”; who are both called upon, and a woe denounced against them. Ephraim is put for the ten tribes, who were drunk either in a literal sense, for to the sin of drunkenness were they addicted, (<sup><280B></sup>Hosea 7:5) (<sup><308B></sup>Amos 6:6). The Jews say<sup>f547</sup>, that wine of Prugiatha (which perhaps was a place noted for good wine), and the waters of Diomasit (baths), cut off the ten tribes from Israel; which both Jarchi and Kimchi, on the place, make mention of; that is, as Buxtorf<sup>f548</sup> interprets it, pleasures and delights destroyed the ten tribes. The inhabitants of Samaria, and the places adjacent, especially were addicted to this vice; these places abounding with excellent wines. Sichem, which were in these parts, is thought to be called, from the drunkenness of its inhabitants, Sychar, (<sup><404B></sup>John 4:5) this is a sin very uncomely in any, but especially in professors of religion, as these were, and ought to be declaimed against: or they were drunkards in a metaphorical sense, either with idolatry, the two calves being set up in Daniel and Bethel, which belonged to the ten tribes; just as the kings of the earth are said to be drunk with the wine of antichrist’s fornication, or the idolatry of the church of Rome, (<sup><667D></sup>Revelation 17:2) or with pride and haughtiness, being elated with the fruitfulness of their country, their great affluence and riches, and numbers of people; in all which they were superior to the tribes of Judah and Benjamin, and in which they piqued themselves, and are therefore called “the crown of pride”; and especially their king may be meant, who was lifted up with pride that he ruled over such a country and people; or rather the city of Samaria, the metropolis of the ten tribes, and the royal city. Perhaps there may be an allusion to the crowns wore by drunkards at their revels, and particularly by such who were mighty to drink wine or strong drink, and overcame others, and triumphed in it: pride and sensuality are the vices condemned, and they often go together:

*whose glorious beauty*; which lay in the numbers of their inhabitants, in their wealth and riches, and in their fruits of corn and wine:

*[is] a fading flower*; not to be depended on, soon destroyed, and quickly gone:

*which [are] on the head of the fat valleys*; meaning particularly the corn and wine, the harvest and vintage, with which the fruitful valleys being covered, looked very beautiful and glorious: very probably particular

respect is had to Samaria, the head of the kingdom, and which was situated on a hill, and surrounded with fruitful valleys; for not Jerusalem is here meant, as Cocceius; nor Gethsemane, by the fat valleys, as Jerom:

*of them that are overcome with wine*; or smitten, beaten <sup>f549</sup> knocked down with it, as with a hammer, and laid prostrate on the ground, where they lie fixed to it, not able to get up; a true picture of a drunkard, that is conquered by wine, and enslaved unto it; (see <sup><338B></sup>Isaiah 28:3).

**Ver. 2.** *Behold, the Lord hath a mighty and strong one*, &c.] That is, a powerful king, with a mighty army, meaning Shalmaneser king of Assyria; whom the Lord had at his beck and command, and could use at his pleasure, as his instrument, to bring down the towering pride of Ephraim, and chastise him for his sensuality:

*[which] as a tempest of hail*; that beats down herbs and plants, and branches of trees, and men and beasts:

*[and] a destroying storm*; which carries all before it, blows down houses and trees, and makes terrible devastation wherever it comes:

*as a flood of mighty waters overflowing*; whose torrent is so strong there is no stopping it: so this mighty and powerful prince

*shall cast down to the earth with the hand*; the crown of pride, the people of Israel, and the king of it; he shall take the crown from his head, and cast it to the ground with a strong hand, as the Jews interpret it, with great violence; or very easily, with one hand, as it were, without any trouble at all. The Targum is,

“so shall people come against them, and remove them out of their own land into another land, because of the sins which were in their hands;”

(see <sup><338B></sup>Isaiah 8:7).

**Ver. 3.** *The crown of pride, the drunkards of Ephraim, shall be trodden under feet*.] Not only cast down with the hand, but trampled upon with the feet; showing their utter destruction, and the contempt with which they should be used; which, with their character, is repeated, to point out their sins, the cause of it, to denote the certainty of it, and that it might be taken notice of.

**Ver. 4.** *And the glorious beauty which is on the head of the fat valley,* &c.] Meaning the riches and fruitfulness of the ten tribes, and especially of Samaria the head of them:

*shall be a fading flower;* as before declared, (<sup><2300></sup>Isaiah 28:1) and here repeated to show the certainty of it, and to awaken their attention to it:

[*and*] *as the hasty fruit before the summer;* the first ripe fruit, that which is ripe before the summer fruits in common are. The Septuagint render it the first ripe fig; and so the Targum and Aben Ezra:

*which [when] he that looketh upon it seeth it;* that it is goodly and desirable, and so gathers it, (<sup><3000></sup>Micah 7:1):

*while it is yet in his hand he eateth it up;* and as soon as he has got it into his hand, he cannot keep it there to look at, or forbear eating it, but greedily devours it, and swallows it down at once; denoting what a desirable prey the ten tribes would be to the Assyrian monarch, and how swift, sudden, and inevitable, would be their destruction.

**Ver. 5.** *In that day shall the Lord of hosts be for a crown of glory,* &c.] Or, “glorious crown”<sup>f550</sup>; surrounding, adorning, and protecting his people; granting them his presence; giving them his grace, and large measures of it; causing them to live soberly, righteously, and godly: this stands opposed to “the crown of pride” before mentioned, and refers to the time when that should be trampled under foot, or when the ten tribes should be carried into captivity, which was in the sixth year of Hezekiah’s reign, (<sup><1280></sup>2 Kings 18:10) at which time, and in whose reign, as well as in the reign of Josiah, this prophecy had its accomplishment:

*and for a diadem of beauty;* or, “a beautiful diadem”<sup>f551</sup>; the same as expressed by different words, for the confirmation and illustration of it:

*unto the residue of his people;* the Arabic version adds, “in Egypt”; the people that remained there, when the others were carried captive, but without any foundation. Jarchi interprets it of the righteous that were left in it, in Samaria, or in Ephraim, in the ten tribes before spoken of; but it is to be understood, as Kimchi observes, of the other two tribes, Judah and Benjamin, which remained in their own land, when others were carried captive, to whom God gave his favours, spiritual and temporal, in the times of Hezekiah and Josiah; and especially the former is meant, and who was a

type of Christ, to whom this passage may be applied, who is the glory of his people Israel; and so the Targum paraphrases it,

“in that day shall the Messiah of the Lord of hosts be for a crown of joy;”

and Kimchi says their Rabbins expound this of the King Messiah, in time to come, when both the kingly and priestly glory should be restored; the one being signified by the “crown of glory”, the other by the “diadem of beauty”.

**Ver. 6.** *And for a spirit of judgment to him that sitteth in judgment, &c.*] That is, as the Lord would give honour and glory to the people in general, so wisdom and prudence, a spirit of judgment and discerning, to the king in particular, who sat on the throne of judgment to do justice, and execute judgment among his subjects: though this need not be restrained to the king, but be applied to all the judges and magistrates in the land, who sat and heard causes and complaints brought before them, for which they should be qualified by the Lord; so Aben Ezra interprets it of the sanhedrim:

*and for strength to them that turn the battle to the gate*; as wisdom is promised to the king and judges of the land, so strength of body and mind, valour and courage, to the prince and his army; so that they should turn the battle, and cause their enemies to fly before them, and pursue them to the very gates of their cities, as Hezekiah did, (~~2~~<sup>2</sup> Kings 18:8). The Syriac version is, “who turn the battle from the gate”; who, when besieged, sally out upon the besiegers, and drive them from their gates, oblige them to break up the siege, and fly before them. The Vulgate Latin version renders it, “and strength to them that return from war to the gate”: that come home victorious to their own houses; and so the Targum,

“that he may give victory to them that go out in war, to return them in peace to their own houses.”

Wisdom in the cabinet and courts of judicature, and courage in the camp, are two great blessings to a nation, and serve much to explain the glory and beauty before promised.

**Ver. 7.** *But they also have erred through wine, &c.*] Either they that sat in judgment, and turned the battle to the gate, as Jarchi interprets it: or rather, since the Lord was a spirit of judgment and strength to those, the two

tribes of Judah and Benjamin in later times are meant, in the latter end of Hezekiah's reign, or in the times of Manasseh, or nearer the Babylonish captivity; these tribes, which professed the true religion, and who had the word, and worship, and ordinances of God among them, even these were guilty of the same sin of drunkenness, as the ten tribes that had apostatized; there were the drunkards of Judah, as well Ephraim, who "erred through wine"; they erred and strayed from the rule of the divine word by excessive drinking, and this led them on to other sins, as drunkenness commonly does; and they were not only through it guilty of errors in practice, but in principle also; they made sad mistakes, as in life and conversation, so in doctrine, their memories, understandings, and judgments, being sadly affected and beclouded through this sin:

*and through strong drink are out the of way*; of God and his word; out of the way of truth and godliness: it signifies the same as before, only expressed in different words. The Targum renders the word for "strong drink", which designs any liquor that makes men drunk, by "old wine", which is accounted the best:

*the priest and the prophet have erred through strong drink*; committed sin, by drinking to excess, and made themselves unfit for the duties of their office, and were guilty of sad mistakes in the performance of it; the priest sinned by so doing against an express command, and made himself incapable of distinguishing between the holy and unholy, the clean and the unclean, (<sup>(810)</sup>Leviticus 10:9,10) though this need not be restrained to the priest only, for the word "cohen" signifies a prince as well as priest; and it is not fitting for kings to drink wine, nor princes strong drink, to excess, (<sup>(810)</sup>Proverbs 31:4,5) civil as well as ecclesiastical rulers may be here designed, though chiefly the latter, men that should set the best of examples to others; and the "prophet", as Kimchi observes, intends not the true, but false prophets. The Targum renders it a "scribe"; these and the priests are frequently mentioned together in the New Testament, and were both erroneous; and their errors here, both as to doctrine and practice, are imputed to their drunkenness; a very scandalous sin, especially in persons of such a character:

*they are swallowed up of wine*; they not only greedily swallowed it down, and were filled with it, but were swallowed up by it, drowned in it, and lost the exercise of their sense and reason, and were ruined and destroyed by it, and made wholly unfit for such sacred offices in which they were:

*they are out of the way through strong drink*; out of the of their duty, by sinning in this manner; and out the way of the performance of their office, being rendered incapable of it:

*they err in vision*: these were the prophets, the seers, who pretended to the visions of God, and related them to the people as such; but they mistook the imaginations of their crazy heads, intoxicated with liquor, for the visions of God; they erred in prophesying, which may be meant by “vision”, they delivered out false prophecies, false doctrines, and grievous errors, of fatal consequence to the people; or, as Kimchi further interprets it, they erred “in seeing”; they mistook in those things which were plain and obvious to the eye of everyone, in things clear and manifest; drunkenness affects the eyes both of the body and of the mind, that a man can see clearly with neither. The Targum is,

“they turned after, or declined unto, sweet meat;”

as if they were guilty of gluttony as well as drunkenness; but it is not usual for drunkards to crave sweet meat, but rather what is relishing:

*they stumble [in] judgment*; or “reel”<sup>1552</sup> and stagger, as drunken men do: this refers to the priest, who, through drunkenness, made sad hobbling work in expounding the law, and giving the sense of it, and in pronouncing sentence of judgment in matters of controversy brought before him, to whom those things appertained, (<sup>3407</sup>Malachi 2:7,8) (<sup>4578</sup>Deuteronomy 17:8-11).

**Ver. 8.** *For all tables are full of vomit [and] filthiness, &c.*] The one signifies what is spued out of a man’s mouth, his stomach being overcharged, and the other his excrements; and both give a just, though nauseous, idea of a drunken man. This vice was very common; men of all ranks and degrees were infected with it, rulers and people; and no wonder that the common people ran into it, when such examples were set them; the tables of the priests, who ate of the holy things in the holy place, and the tables of the prophets, who pretended to see visions, and to prophesy of things to come, were all defiled through this prevailing sin;

*[so that there is] no place [clean]* or free from vomit and filthiness, no table, or part of one, of prince, prophet, priest, and people; the Targum adds,

“pure from rapine or violence.”



R. Simeon, as De. Dieu observes, makes “beli Makom” to signify “without God”, seeing God is sometimes with the Jews called Makom, “place”, because he fills all places; and as if the sense was, their tables were without God, no mention being made of him at their table, or in their table talk, or while eating and drinking; but this does not seem to be the sense of the passage. Vitringa interprets this of schools and public auditoriums, where false doctrines were taught, comparable to vomit for filthiness; hence it follows:

**Ver. 9.** *Whom shall he teach knowledge?* &c.] Not the drunken priest or prophet, who were both unfit for teaching men knowledge; but either the true and godly priest or prophet of the Lord, or the Lord himself, before spoken of as a spirit of judgment, (<sup>2316</sup>Isaiah 28:6) namely, by his prophets and ministers, the latter seem rather intended; whom may or can such an one teach the knowledge of God, and of themselves; the knowledge of the law, and of the Gospel; the knowledge of divine truths, of things necessary to salvation, and the conduct of human life; of Jesus Christ, and the way of salvation by him, and of him, as a foundation of the Lord’s laying in Zion, hereafter mentioned in this chapter? who are capable of receiving such instructions? it intimates the stupidity and sottishness of the Jews, whose minds were so impaired by excessive drinking, that they were not able to take in the knowledge of these things:

*and whom shall he make to understand doctrine?* or “hearing”; the hearing of the word, or the word heard, the report of the Gospel; so the word is used in (<sup>2511</sup>Isaiah 53:1) this will never be understood, believed, and received, unless the arm of the Lord is revealed, or his power be exerted; prophets and ministers may speak to the ears of men, but they cannot give them an understanding of divine things, God only can do that: here it designs, as before, the unteachableness of the people of the Jews, being in the circumstances they were, as appears by what follows:

*[them that are] weaned from the milk, [and] drawn from the breasts;* signifying, that one might as well take children from the breast, such as are just weaned, and instruct them, as to pretend to teach these people the knowledge of divine things, or cause them to understand sound doctrine, that which is agreeable to law and Gospel; so sottish were they become through excessive drinking. Some understand this as a serious answer to the questions, and of persons in a metaphorical sense, who desire and thirst after the sincere milk of the word, as children just taken from the breast,

and deprived of it, do; and who are afflicted and distressed, and without the milk of divine comfort, and are like weaned children, humble, meek, and lowly; (see <sup><4112></sup>Matthew 11:25,26). Jarchi makes mention of such an interpretation as this, “them that are weaned from the milk”; from the law, which is called milk: “and drawn from the breasts”; drawn from the disciples of the wise men. It may be understood of such who departed from the sincere milk of the word; and embraced the traditions of the elders.

**Ver. 10.** *For precept [must be] upon precept, precept upon precept, &c.]* Signifying, that they must be dealt with as children were, when first instructed in the rudiments of a language, first had one rule given them, and then another, and so one after another till they had gone through the whole:

*line upon line, line upon line;* who are taught first to write one line, and then another; or to draw one line, and write after that, and then another; or where to begin one line, and, when finished, where to begin another; for the allusion is to writing by line, and not to a line used in building, as Kimchi and Ben Melech think:

*here a little, [and] there a little;* a small lesson out of one book, and a small lesson out of another; a little one day, and a little on the next, and so on, that their memories may not be overburdened.

**Ver. 11.** *For with stammering lips and another tongue will he speak to this people.]* Or “hath spoken”<sup>f553</sup>; as parents and nurses, in a lisping manner, and in a language and tone different from what they use in common, speak unto their children, accommodating themselves according to their capacities and weakness; and so it is a continuation of the method to be used in instructing the Jews, as being like children: or else these words are to be considered as a reason why, since they refused instruction in this plain, easy, and gentle manner, by the ministry of the prophets of the Lord, he would speak to them in a more severe and in a rougher manner in his providences, and bring a people against them of a strange language they understood not, and so should not be able to treat and make peace with them, and who would carry them captive into a strange land; which was fulfilled by bringing the Chaldean army upon them, (<sup><2415></sup>Jeremiah 5:15) (see <sup><4121></sup>1 Corinthians 14:21) and afterwards the Romans.

**Ver. 12.** *To whom he said, &c.]* Either the Lord himself, or the prophet Isaiah; or rather the Lord by him, and other prophets; so the Targum,

“to whom the prophets said;”

that is, the true prophets of the Lord said to the people, or to the priests and other prophets; or Christ and his apostles, as follows:

*This [is] the rest [wherewith] ye may cause the weary to rest: and this [is] the refreshing:* that is, by teaching the word of God, the true knowledge of him, and the sound doctrines of the Gospel, and the duties of religion; this would be the best way of easing and refreshing the minds and consciences of the people, burdened with a sense of sin, or distressed and disconsolate through afflictions and calamities upon them, and be the most effectual method of continuing them in ease and peace in their own land, and of preserving them from captivity, and other judgments threatened with; (see ~~401B~~ Matthew 11:28):

*yet they would not hear;* having no regard to the Lord and his prophets; nor any compassion to their countrymen, afflicted and distressed in mind or body; nor to the doctrine of Christ and his apostles.

**Ver. 13.** *But the word of the Lord was unto them precept upon precept,* &c.] Was despised and derided by them; they took the prophet’s words out of his mouth, and in a scoffing manner repeated them; which, in the Hebrew text, is in a rhyming form, and were sung and drawled out by them, “Tsau lotsau, Tsau lotsau, Kau lakau, Kau lakau”: this is all he can say to us, and we have from him:

*precept upon precept, line upon line, line upon line; here a little, [and] there a little;* or the words may be rendered, “and the word of the Lord was unto them precept upon precept”, &c.; as it had been, so it still was; the same method was continued to be taken with them, and they still treated as children; and it is suggested that they should remain so, and not be men in understanding; and that they should be ever learning like children, and never come to the knowledge of the truth. Moreover, the words may be rendered, “though the word of the Lord was unto them precept upon precept”, &c.; though it was delivered in so plain and easy a manner to them, and such methods of instruction were used gradually and gently, to instil knowledge into them, yet so stupid were they as not to receive it, and so perverse and stubborn as wilfully to reject it; hence they were given up to judicial blindness and hardness, (~~411B~~ Romans 11:8,11):

*that they might go and fall backward, and be broken, and snared, and taken:* go on in their own sinful ways, backslide from God, and be broken

by his judgments; and be ensnared and taken in the net of the Babylonians, and be carried by them into captivity; (see <sup>23213</sup>Ezekiel 12:13) compare with this (<sup>42144</sup>Matthew 21:44 <sup>41118</sup>1 Peter 2:8) or rather fall into the hands of the Romans, and be taken and dispersed by them among the nations.

**Ver. 14.** *Wherefore hear the word of the Lord, ye scornful men, &c.*] Men of scorn and mockery, that scoffed and mocked at the word of God, as in the preceding verse (<sup>23313</sup>Isaiah 28:13); or at the threatenings of punishment; and even made a jest of death and hell, as in the following words: “the word of the Lord” they are called upon to hear, hearken, and attend to, is either the word of promise of the Messiah, (<sup>23316</sup>Isaiah 28:16) or rather the word threatening them with ruin, (<sup>23318</sup>Isaiah 28:18) or it may be both:

*that rule this people which [is] in Jerusalem;* which must not be understood of the chief ruler Hezekiah, but rather of some subordinate rulers, such as Shebna and others; these set a very bad example to the common people: no wonder that irreligion and profaneness prevail, when civil magistrates are scoffers at religion. It agrees best with the rulers of the Jewish people in the times of Christ, who mocked at him and his ministry, and that of his apostles.

**Ver. 15.** *Because ye have said, &c.*] Within themselves; they thought so, if they did not say it in express words; and their conduct and behaviour showed that these were the sentiments and presumptions of their minds:

*We have made a covenant with death, and with hell are we at agreement:* as safe from death, and secure from hell, or the grave, as if a covenant and compact had been formally entered into between them. The phrases are expressive of their being fearless of them, and of their confidence and assurance that they should not be hurt by them. Some interpret this of their deadly enemies, as Sennacherib king of Assyria particularly, with whom they had made peace, and had entered into a covenant of friendship and alliance, and so had nothing to fear from the threatenings of the Lord by the prophet; but Vitranga, better, of the covenant and agreement with the Romans, which the Jewish rulers were careful to observe, and thought themselves safe on account of it; (see <sup>41118</sup>Revelation 6:8):

*when the overflowing scourge shall pass through;* when the judgments of God shall come upon the earth, and pass through the whole world, as a chastisement and correction of men for their sins, and as a punishment for them, like a mighty torrent spreading itself, and carrying all before it; or

particularly when the Assyrian monarch with his army shall pass through the land of Judea, signified, in (<sup>233B</sup>Isaiah 28:2), by a tempest of hail, a destroying storm, a flood of mighty waters overflowing; or rather the Roman army invading Judea:

*it shall not come unto us*; who were in the city of Jerusalem:

*for we have made lies our refuge, and under falsehood have we hid ourselves*; not what they themselves reckoned so, but what the prophet Isaiah, or the Lord by him, called so, whose words they used, and in whose language they spoke; meaning either their lying prophets, as Kimchi, and the false doctrines they delivered to them, promising them peace when destruction was at hand; or their idols, as Jarchi, which are falsehood, lying vanities, and work of errors; or their carnal policy, arts of dissimulation, sinful compliances, and crafty methods of acting with their enemies, by which they hoped to deceive them, and secure themselves from destruction, as others; or else their wealth and riches, got by lying and fraud, which is the sense of some interpreters; and perhaps all may be intended in which they might put their trust and confidence, and on account of them expect security from threatened evils, though no other than lies and falsehood; and the same may be observed of all outward acts of religion, rites and ceremonies, and works of righteousness done by men, in which they place their trust, and hope to be saved by them from wrath to come.

**Ver. 16.** *Therefore thus saith the Lord GOD, &c.*] In order to show what is the true foundation of hope and trust for security from death and hell, and to convince men of their vain and false confidence, as well as to comfort the people of God, such as truly feared him in Jerusalem; who, bearing the judgment denounced, might conclude that they were going to be cut off from being a nation, and that the family and kingdom of David would be at an end, and then where was the promise of the Messiah? wherefore, to relieve the minds of such, a promise of him is delivered out in the midst of a denunciation of judgment upon the wicked:

*Behold*, (a note of attention and admiration, as well as asseveration,)

*I lay in Zion for a foundation a stone*; which the Targum interprets of a king; and Jarchi of the King Messiah, who undoubtedly is meant, as is clear from (<sup>413B</sup>Romans 9:33 <sup>411B</sup>1 Peter 2:6) and not Hezekiah, as Kimchi, and others, who was now king, when this prophecy was made, and therefore

cannot respect him; but Christ, who is frequently spoken of, under the simile of a stone, (<sup><0424></sup>Genesis 49:24 <sup><1182></sup>Psalm 118:22 <sup><705></sup>Daniel 2:45 <sup><389></sup>Zechariah 3:9) and may be compared to one for his usefulness in the spiritual building, being both foundation and cornerstone, and for his great strength and durability; and this is a stone of the Lord's laying, which he had been laying in his eternal purposes and decrees, as the Mediator, Saviour, and Redeemer of his people; and whom he was about to lay, by sending him forth, in the fulness of time, to be incarnate, suffer, and die for them: and whom he lays as the foundation in the effectual calling of his people, to build their faith and hope upon; and this is done in Zion, in the church, which is built upon him, and where he is revealed and made known to be what he is, and as here described:

*a tried stone*; by the Old Testament saints, and by saints in all ages, who have ventured their souls on him, and laid the whole stress of their salvation upon him, and have been saved by him; and by Satan, and his principalities and powers, by his temptations of him in the wilderness, and by his attacks upon him in the garden, and on the cross, and found him to be an immovable stone, and were broken by him; and by his divine Father, who tried his faithfulness by trusting him with all his elect, and the salvation of them; and his great strength, by laying upon him all their sins, and the punishment due unto them. Some render it, "a stone of trial", or "a trying stone"<sup>f554</sup>; by which men are tried, and discovered to be what they are, whether believers or unbelievers, sincere Christians or hypocrites; which may be known by their conduct and behaviour to Christ; if they come to him as a living stone, and he is precious to them, they are true believers; but if he is to them a stone of stumbling, and a rock of offence, they are unbelievers, and reprobate persons, (<sup><1004></sup>1 Peter 2:4,7,8):

*a precious corner [stone]*; which, as it is both for the beauty and strength of the building, so it knits, cements, and keeps the parts together; and of this use is Christ in the spiritual building; angels and men are knit together in him, Jews and Gentiles, Old and New Testament saints, saints above and saints below, saints in all ages, times, and places: and a "precious" stone he is, a pearl of great price; precious to his Father, who loves him, and delights in him, and has chosen and laid him as the foundation of his church, and of every true believer; to whom also he is precious, his person, names, offices, and relations, his blood, righteousness, and sacrifice, his word, ordinances, and people, and everything belonging to him:

*a sure foundation*; a well founded one<sup>f555</sup>; which will never give way; a rock on which the church is built, and the gates of hell cannot prevail against it; a sure foundation of faith and hope, of peace, joy, and comfort, and of eternal happiness, to all that build upon it; a foundation firm and strong, immovable and everlasting; and so is every thing that is laid or depends upon it, the covenant of grace, and the promises of it, the persons of the Lord's people, and their salvation:

*he that believeth*; either those things, as the Targum adds, this promise and prophecy, and the things contained therein; or in Christ, the foundation laid, the tried and precious cornerstone, so it is explained in (~~4016~~ 1 Peter 2:6):

*shall not make haste*; or be impatient for the fulfilment of this prophecy, but patiently wait for it, knowing that it is for an appointed time, and will not tarry; and that God will hasten it in his own time; or will not make haste to lay any other foundation, being satisfied with this that is laid; nor make haste to a strange god, to another Saviour, knowing there is salvation in him, and in no other. The Targum is,

“shall not be moved when trouble comes;”

being founded upon this Rock of ages, which is proof against all storms and tempests; (see ~~4074~~ Matthew 7:24,25). The Apostles Paul and Peter, agreeably to the Septuagint version, render it, “shall not be ashamed”, or “confounded”; (see Gill on “~~4033~~ Romans 9:33”) (see Gill on “~~4016~~ 1 Peter 2:6”).

**Ver. 17.** *Judgment also will I lay to the line*, &c.] A metaphor taken from builders, who in building use the line and plummet to carry on their work even and regular, retaining such stones as agree thereunto, and rejecting such as do not; signifying, that in the spiritual building, where Christ is the foundation and cornerstone, such as are built thereon shall continue and grow up regularly into a holy temple; but those that set at nought this precious stone, and build upon the sandy foundation of their own righteousness, betake themselves to a refuge of lies, and cover themselves in their own hiding places, as well as all such who go on in their sins, shall be rejected by the righteous judgment of God:

*and righteousness to the plummet*; meaning the same as before; or, “I will lay judgment by the line, and righteousness by the plummet”<sup>f556</sup>; the rule of the divine law, by which it will appear whether their actions are agreeable

to it, or the righteousness they trust in answerable to it; or the sense is, that at the same time that God would preserve and secure his own people upon the sure foundation Christ, he would punish others, according to the strict rules of justice, as his righteous law required, and according to the just demerit of sin. Kimchi interprets it, but very wrongly, of the justice and equity that should take place in the reign of Hezekiah, which were wanting at the time of this prophecy; but the preceding prophecy regards Christ, and not Hezekiah; and therefore is rather to be understood of the right and equal distribution of justice and judgment in the administration of government by him:

*and the hail shall sweep away the refuge of lies*; the lies they made their refuge, (<sup>23815</sup>Isaiah 28:15) their lying prophets, their idols, their riches, their righteousness, and everything in which they placed their confidence; for all refuges, be they what they will, are lying ones, and will deceive, excepting Christ and his righteousness; all which are easily and at once swept away, with the besom of avenging justice, when God takes it in hand. The phrase denotes the facility and suddenness of the destruction, and the entirety of it, which should be brought about by means of a “hail” storm, the same with that in (<sup>23812</sup>Isaiah 28:2) which designs the Assyrian, or rather the Roman army, since the prophecy preceding relates to the times of Christ; and it may be, by the refuge of lies may be meant the temple, in which the Jews greatly placed their confidence, as Cocceius thinks:

*and the waters shall overflow the hiding place*; the city of Jerusalem, where they hid, and thought themselves safe: a mighty army rushing into a city, and putting the inhabitants to the sword, or to flight, or obliging them to surrender, may be fitly signified by an inundation of water; (see <sup>23810</sup>Isaiah 8:7,8) very probably the army of the Romans under Vespasian.

**Ver. 18.** *And your covenant with death shall be disannulled*, &c.] Or, “be besmeared”<sup>f557</sup>, or daubed over, as the ark was with pitch, (<sup>10064</sup>Genesis 6:14) where the same word is used as here; so that it shall not be legible, as any writing that is blotted out by ink, or any other liquor, so that it cannot be read; in like manner this their covenant with death should be so obliterated, that the articles of it could not be made out, and so of no force; thus the Targum renders it,

“shall be made void;”

(see Gill on “<sup>23815</sup>Isaiah 28:15”):



*and your agreement with hell shall not stand*; or “vision”, or “provision”<sup>f558</sup>, which they had made by compact, with the greatest care, caution, and foresight, to secure themselves from destruction, would be found insufficient. The Targum is,

“and our peace, which was with the destroyer, shall not stand;”

(see Gill on “<sup>23815</sup>Isaiah 28:15”):

*when the overflowing scourge shall pass through*: the land of Judea and the city of Jerusalem; (see Gill on “<sup>23815</sup>Isaiah 28:15”):

*then shall ye be trodden down by it*: though they flattered themselves it should not come near them, yet it would; and they would not be able to stand before it, but would be thrown down, and trampled upon by it as the mire of the streets; (see <sup>42124</sup>Luke 21:24).

**Ver. 19.** *From the time that it goeth forth, it shall take you, &c.*] Or, “as soon as it passeth through”<sup>f559</sup>, “it shall take you away”; as soon as it begins to overflow, and as it goes along, it shall make clear work, and carry you away with it; you will not be able to resist it, to withstand its motion, and stop its progress; but will be borne down by it, and carried away with it, either destroyed by it at once, or carried into captivity; so the Targum,

“in the time of its passing over, it shall carry you captive:”

*for morning by morning shall it pass over, by day and by night*; signifying that it should come very early, before they were aware of it and prepared for it, and should be constant and incessant, day after day, day and night, continually, until it had done its work thoroughly, in the utter destruction of them; which was true of the Assyrian, but especially of the Roman army:

*and it shall be a vexation only [to] understand the report*; the fame, the rumour of the enemy’s coming, of his invasion of the land, of the devastation he makes everywhere, and of his progress and near approach to Jerusalem; the bare report of this only being made and confirmed, so that there was reason to believe it, would produce anguish and distress of mind, cause a commotion, a fear and trembling, and shaking of the joints, as the word<sup>f560</sup> signifies; and therefore, how dreadful must the calamity itself be! or else this may be meant of the report of the prophecy of the Lord, which before they would not believe; but now the judgments

threatened coming upon them, they would be made to understand it; so the Vulgate Latin version renders it, “and only vexation alone shall give understanding to the report”; and to this sense the Targum,

“and it shall be, before the time of the curse comes, that ye shall understand the words of the prophets;”

and, when it was come, should know to their sorrow, and by sad experience, the truth of what they had said.

**Ver. 20.** *For the bed is shorter than that [a man] can stretch himself [on it], &c.*] When a bed is short, a man cannot lie at his full length, and at ease:

*and the covering narrower than that he can wrap himself [in it];* when the bedclothes are narrow a man cannot cover himself with them, so as to be warm and comfortable. These proverbial expressions are interpreted by Kimchi of Jerusalem, when besieged by the Assyrian army, when the inhabitants of it were much straitened, distressed, and made uncomfortable; perhaps it may be better understood of the same city when besieged by the Romans, to which the Jews flocked from all parts, in such numbers, for shelter, that there was not room enough for them, at least not provision, and which was the cause of that great distress and miserable condition they were reduced to: in general, the design of the words may be to show that all refuges and shelters, all means made use of for safety and protection, by which they endeavoured to cover and secure themselves, would be insufficient; and particularly such that laid themselves at ease on the bed of their own righteousness, not submitting to Christ and his righteousness, and covered themselves with the rags of their own doings, and not with the garments of his salvation, would find themselves in a very uncomfortable and unsafe state.

**Ver. 21.** *For the Lord shall rise up as [in] Mount Perazim, &c.*] Where the Lord broke forth on David’s enemies the Philistines, as the breach of waters; (see <sup>2387</sup>Isaiah 28:17) and destroyed them, from whence the place had the name of Baalperazim, (<sup>1050</sup>2 Samuel 5:20). The Targum is,

“for as the mountain which moved when the glory of the Lord was revealed in the days of Uzziah the king;”

referring to the earthquake in his time, (<sup>3000</sup>Amos 1:1 <sup>3845</sup>Zechariah 14:5):

*he shall be wroth as [in] the valley of Gibeon*; Josephus Ben Gorion<sup>f561</sup> makes mention of the valley of Gibeon, where a battle was fought between Cestius the Roman general and the Jews, in which the latter got the victory, and says it was about six miles from Jerusalem: here the Philistines were smitten, returning again after they had been vanquished before, (<sup><1346></sup>1 Chronicles 14:16) though it is more generally thought that this refers to the discomfiture of the Canaanites in the times of Joshua, when also hailstones fell upon them, and destroyed many; (see <sup><2387></sup>Isaiah 28:17) and when the sun and moon stood still till Israel were avenged on their enemies, and which showed the power and presence of God with them, (<sup><6100></sup>Joshua 10:10-13) and so the Targum, which adds,

“and in the miracles which he (the Lord) did for Joshua, in the valley of Gibeon;”

and these instances are mentioned as proofs of the divine power and vengeance, and to assure the Jews that the Lord would rise up in the same wrath and indignation against them, and consume them:

*that he may do his work, his strange work, and bring to pass his act, his strange act*; which may be called so, because in the above mentioned instances he fought for his people Israel, but in this he would fight against them; and because this was a work and act of strict justice and awful severity, and not so agreeable to him as acts of mercy, grace, and goodness, in which he delights; or rather, because it was an unusual one, marvellous and surprising, and would be so to the Jews themselves, and even to their enemies, and to all the world, as the destruction of Jerusalem was, especially as by the Romans; (see <sup><3005></sup>Habakkuk 1:5,6). Vitranga, besides this, adds the calling of the Gentiles, the seizing of the inheritance of the world, and the destruction of the kingdom of Satan in the Roman empire. The Targum interprets this in a very contrary sense, of such as do strange works, idolatry, for which they are consumed.

**Ver. 22.** *Now therefore be ye not mockers, &c.*] At the words of the prophets, and the judgments denounced by them, which is very common, when they are deferred, and not immediately executed: this was the case before the destruction of Jerusalem by the Chaldeans, and one cause of it, (<sup><1436></sup>2 Chronicles 36:16) and also by the Romans; (see <sup><4131></sup>Acts 13:41):

*lest your bands be made strong*; punishment become heavier, and more grievous; and so the Syriac version renders it; as prisoners that attempt to

make their escape have their bonds and fetters made faster, and so are put to more pain and distress; to which the allusion seems to be, signifying, that by scoffing and mocking at the word of God they would bring upon themselves greater and sorer punishments, (<sup><8019></sup>Hebrews 10:29):

*for I have heard from the Lord GOD of hosts*; in a vision from him, by a spirit of prophecy, as a secret communicated by him; for whatever the Lord did he usually made it known to his prophets; and it might be depended upon what they said, as being what the Lord had declared in their hearing; (see <sup><8017></sup>Amos 3:7):

*a consumption, even determined upon the whole earth*: or, “on the whole land”, the land of Judea; for this destruction seems only to respect that; and is the same with “the consummation, and that determined”, that should be “poured upon the desolate”, (<sup><2027></sup>Daniel 9:27) which manifestly designs the destruction of the Jews by the Romans, which was an affair determined by the Lord, whose counsel shall stand, and therefore would surely come to pass.

**Ver. 23.** *Give ye ear, and hear my voice*, &c.] So said the prophet, as the Targum introduces the words; and because what he was about to say was of importance, and delivered in a parabolical manner, and required attention, he makes use of a variety of words to the same purpose, to engage their attention:

*hearken, and hear my speech*; now about to be made; listen to it, and get the understanding of it.

**Ver. 24.** *Doth the ploughman plough all day to sow?* &c.] Or, “every day”; he ploughs in order to sow; by ploughing he prepares the ground for sowing, that is his end in ploughing; and he may plough a whole day together when he is at it, but he does not plough every day in the year; he has other work to do besides ploughing, as is later mentioned; such as breaking of clods, sowing seed, and threshing the grain after it is ripe, and reaped, and gathered. The prophet signifies that the Lord, like a ploughman, had different sorts of work; he was not always doing one and the same thing; and particularly, that he would not be always admonishing and threatening men, and making preparation for his judgments, but in a little time he would execute them, signified by after metaphors:

*doth he open and break the clods of his ground?* he does, with a mallet or iron bar, or with the harrow; whereby the ground is made even, and so

more fit for sowing. The Targum interprets the whole in a mystical sense, of the instructions of the prophets, thus,

“at all times the prophets prophesy to teach, if perhaps the ears of sinners may be opened to receive instruction;”

and it may be applied to the work of the Spirit of God upon men’s hearts, by the ministry of the word: the heart of man is like the “fallow ground”, hard and obdurate, barren and unfruitful; the ministry of the word is the “plough”, and ministers are the “ploughmen”; but it is the Spirit of God that makes their ministrations useful, for the conviction of the mind, the pricking of the heart, and breaking it in pieces; (see <sup><20B></sup>Jeremiah 4:3 23:29).

**Ver. 25.** *When he hath made plain the face thereof,* &c.] By harrowing it, after it is ploughed:

*doth he not cast abroad the fitches, and scatter the cummin;* in sowing them in the ground, prepared for them; the former of these does not seem to be the same we so call, but something else. The Septuagint version calls it the little “melanthion”<sup>f562</sup>, the same with the “nigella”<sup>f563</sup> of the Latins, and is sometimes called “gith”<sup>f564</sup>, as in the Vulgate Latin version here. The Syriac and Arabic versions render it “anise”, which is mentioned along with “cummin”, as common with the Jews, and which, in Christ’s time, were tithed, (<sup><4E2></sup>Matthew 23:23) and both these in the text are by Kimchi said to be the food of man:

*and cast in the principal wheat and the appointed barley and the rye in their place?* each in their proper place, or in soil suitable for them; some land being more suitable for the one than for the other, which the husbandman understands: “wheat” is the choicest and most excellent grain, and therefore called “principal”; or else because it is “first” sown, or sown in the best and “principal” ground: “barley” is said to be “appointed”, or to be sowed in a place appointed for it; or “marked”<sup>f565</sup>, referring either to places marked in the field, where it should be sown; which sense the Targum and the Jewish commentators favour; or to sacks of it marked, in which the best seed for sowing was put: “and the rye in its border”<sup>f566</sup>; appointed for that Jarchi thinks this refers to the different places of sowing; the wheat was sown in the middle of the field; barley round about the mark or sign for that purpose; and rye upon the borders. The Targum is,

“as wheat is sown in an uncultivated field, and barley by the signs, and rye by the borders;”

but the whole is intended to express the wisdom of the husbandman, in sowing different seeds, not in the same field, which was forbidden by the law, (<sup>4899</sup>Leviticus 19:19) but in ground suitable to each of them; and in the mystical sense designs the execution of divine judgments on men, in proportion to their sins, after they have been admonished of them, and reproof for them; and may be applied also to the sowing of the seed of the word in the hearts of men, and illustrated by the parable of the sower in (<sup>4139</sup>Matthew 13:19-23).

**Ver. 26.** *For his God doth instruct him to discretion, [and] doth teach him.*] God gives the husbandman instruction and discretion how to sow his seed, at what time, and in a proper place; for this refers to what goes before; though some think a new act is here intended, namely, threshing or beating out of corn, rendering the words, “and he” (the husbandman) “beateth it out, according to the discretion”, or “judgment, his God teaches him”<sup>f567</sup>; which is expressed in general terms here, and is next particularly insisted on in the following verses (<sup>2387</sup>Isaiah 28:27-29).

**Ver. 27.** *For the fitches are not threshed with a threshing instrument, &c.]* A wooden sledge, dray, or cart, drawn on wheels; the bottom of which was stuck with iron teeth, and the top filled with stones, to press it down with the weight thereof, and was drawn by horses, or oxen, to and fro, over the sheaves of corn, laid in proper order, whereby the grain was separated from the husk: (see Gill on “<sup>400</sup>1 Corinthians 9:9”) but fitches, the grain of them being more easily separated, such an instrument was not used in threshing them:

*neither is a cart wheel turned about upon the cummin;* the cart wheel of the above instrument was not turned upon the cummin, that being also more easily threshed, or beaten out, and therefore another method was used with these, as follows:

*but the fitches are beaten out with a staff, and the cummin with a rod:* in like manner as corn is with us threshed out with a flail; so the Lord proportions the chastisement, and corrections of his people to the grace and strength that he gives them; he afflicts them either more gently, or more severely, as they are able to bear it; with some he uses his staff and rod, and with others his threshing instrument and cart wheel; some being

easier and others harder to be wrought upon by the afflictive dispensations of Providence; (see <sup><460B></sup>1 Corinthians 10:13) or this may point out the difference between the punishment of wicked men and the chastisement of the saints.

**Ver. 28.** *Bread [corn] is bruised, &c.*] The corn which bread is made of is bruised and ground in a mill:

*because he will not always be threshing it;* for there is another way of bringing it to flour, that so it may be made bread, namely, by grinding it in a mill; and therefore the husbandman uses his discretion in threshing it; he will not thresh it too much, nor too long, no more than what is necessary to get out the grain, but will take care that he does not bruise and break it; as follows:

*nor break [it with] the wheel of his cart, nor bruise it [with] his horsemen;* though he makes use of the above threshing instrument, drawn upon wheels by horses, or oxen, for the threshing out of wheat, barley, or rye, corn of which bread is made; yet he takes care that it is not crushed and spoiled by the wheels of the cart, or the feet of the horses, or oxen, going too often over it; by all which may be signified the tender regard of God in afflicting his own people; he will not always be chiding, striving, and contending with them, or be always angry, and ever afflicting, and, when he does afflict, it is in a tender and careful manner, (<sup><943B></sup>Psalm 103:9,13 125:3 <sup><237B></sup>Isaiah 27:8,9 57:16).

**Ver. 29.** *This also cometh from the Lord of hosts, &c.*] All this wisdom the husbandman has, in manuring his ground, in sowing it with proper seed, and in threshing it out in a manner suitable to it. Agriculture or husbandry, even among the Heathens, is always ascribed to God, as an invention of his, and it was the first work which God put man to, and instructed him in, (<sup><082B></sup>Genesis 3:23 4:2) and as this, so all other arts, and sciences, and manufactures, come from God, even all things in nature, providence, and grace, and the knowledge of them; wherefore he himself must be infinitely wise and knowing; (see <sup><991B></sup>Psalm 94:9,10) and be as he is next described:

*[which] is wonderful in counsel:* in giving counsel to man, both with respect to things temporal and spiritual; and whose counsel is always wise and good, and for the best; and, when taken, infallibly succeeds. See an instance of his wonderful counsel, (<sup><688B></sup>Revelation 3:18) and also he is “wonderful” in forming wise plans and schemes of operation; the wise plan

of his works of creation and providence was formed in his vast and infinite mind from eternity; the wise scheme of our redemption and salvation by Christ was concerted by him, wherein he has abounded towards us in all wisdom and prudence; and the manner, means, time, and place, of his gathering and the effectual calling of his people, are all wisely fixed by him; and he does all things after “the counsel of his will”, (~~4011~~ Ephesians 1:11) and therefore it follows:

*[and] excellent in working*; both as to the matter or things wrought by him, which are the most excellent things in nature, providence, and grace, wrought out either by the Father, or the Son, or the Holy Spirit; and as to manner of working, all being done well and wisely; and likewise with respect to the end, his own glory, and the good of his people.



# CHAPTER 29

## INTRODUCTION TO ISAIAH 29

This chapter contains a prophecy concerning the destruction of the temple and city of Jerusalem by the Romans; the character and condition of the people of the Jews, previous to it; the calling of the Gentiles, by the preaching of the Gospel; the ruin of antichrist, and the conversion of the Jews, in the latter day. The siege and destruction of Jerusalem are described in (<sup>2301</sup>Isaiah 29:1-6) the disappointment of their enemies, notwithstanding their taking and destroying it, (<sup>2307</sup>Isaiah 29:7,8) the stupidity, judicial blindness, and hardness of the Jews, which brought on their ruin, are predicted, (<sup>2309</sup>Isaiah 29:9,10) the ignorance of their learned, as well as of their unlearned men, with respect to the Scripture, and the prophecies of it, (<sup>2311</sup>Isaiah 29:11,12) their hypocrisy and formality in worship, (<sup>2313</sup>Isaiah 29:13) a blast upon all their wisdom and prudence, who thought to be wiser than the Lord, and too many for him, whose folly and atheism are exposed, (<sup>2314</sup>Isaiah 29:14-16), and a great change both in Judea and the Gentile world, by the removal of the Gospel from the one to the other, (<sup>2317</sup>Isaiah 29:17) the effects of which are, deaf sinners hear the word, dark minds are enlightened, and joy increased among the meek and poor, (<sup>2318</sup>Isaiah 29:18,19) the fall of the Jews, or else of antichrist, is foretold, (<sup>2321</sup>Isaiah 29:20,21) and the chapter is closed with a promise and prophecy of the conversion of the seed of Abraham and Jacob, (<sup>2322</sup>Isaiah 29:22-24).

**Ver. 1.** *Woe to Ariel, to Ariel, the city [where] David dwelt, &c.*] Many Jewish writers by “Ariel” understand the altar of burnt offerings; and so the Targum,

“woe, altar, altar, which was built in the city where David dwelt;”

and so it is called in (<sup>3615</sup>Ezekiel 43:15,16) it signifies “the lion of God”; and the reason why it is so called, the Jews say<sup>f568</sup>, is, because the fire lay upon it in the form of a lion; but rather the reason is, because it devoured the sacrifices that were laid upon it, as a lion does its prey; though others of them interpret it of the temple, which they say was built like a lion,

narrow behind and broad before<sup>f569</sup>; but it seems better to understand it of the city of Jerusalem, in which David encamped, as the word<sup>f570</sup> signifies; or “encamped against”, as some; which he besieged, and took from the Jebusites, and fortified, and dwelt in; and which may be so called from its strength and fortifications, natural and artificial, and from its being the chief city of Judah, called a lion, (~~0440~~Genesis 49:9) whose standard had a lion on it, and from whence came the Messiah, the Lion of the tribe of Judah; or rather from its cruelty in shedding the blood of the prophets, and was, as the Lord says, as a lion unto him that cried against him, (~~2478~~Jeremiah 12:8) and so the words may be considered as of one calling to Jerusalem, and lamenting over it, as Christ did, “O Jerusalem, Jerusalem, thou that killest the prophets”, &c. (~~4237~~Matthew 23:37) and the mention of David’s name, and of his dwelling in it, is not only to point out what city is meant, and the greatness and glory of it; but to show that this would not secure it from ruin and destruction<sup>f571</sup>:

*add ye year to year*; which some understand of two precise years, at the end of which Jerusalem should be besieged by the army of Sennacherib; but that is not here meant. Cocceius thinks that large measure of time is meant, that one year is the length of time from David’s dwelling in Jerusalem to the Babylonish captivity; and the other year from the time of Zerubbabel and Nehemiah to the destruction by the Romans, which is more likely; but rather the sense is, go on from year to year in your security and vain confidence; or keep your yearly feasts, and offer your yearly sacrifices; as follows:

*let them kill sacrifices*; the daily and yearly sacrifices; let the people bring them, and the priests offer them, for the time is coming when an end will be put to them; “the feasts shall be cut off”: so the words may be rendered; the festivals shall cease, and be no more observed; and so the Targum,

“the festivities shall cease;”

or, feasts being put for lambs, so in (~~4887~~Psalm 118:27) as Ben Melech observes, the sense is, their heads should be cut off<sup>f572</sup>.

**Ver. 2.** *Yet I will distress Ariel*, &c.] Or “straiten” it, by causing it to be besieged; and this he would do, notwithstanding their yearly sacrifices, and their observance of their solemn feasts, and other ceremonies of the law, in which they placed their confidence, and neglected weightier matters:

*and there shall be heaviness and sorrow*; on account of the siege; by reason of the devastations of the enemy without, made on all the cities and towns in Judea round about; and because of the famine and bloodshed in the city:

*and it shall be unto me as Ariel*; the whole city shall be as the altar; as that was covered with the blood and carcasses of slain beasts, so this with the blood and carcasses of men; and so the Targum,

“and I will distress the city where the altar is, and it shall be desolate and empty; and it shall be surrounded before me with the blood of the slain, as the altar is surrounded with the blood of the holy sacrifices on a solemn feast day all around;”

so Jarchi and Kimchi.

**Ver. 3.** *And I will camp against thee round about*, &c.] Or as a “ball” or “globe”<sup>f573</sup>; a camp all around; the Lord is said to do that which the enemy should do, because it was by his will, and according to his order, and which he would succeed and prosper, and therefore the prophecy of it is the more terrible; and it might be concluded that it would certainly be fulfilled, as it was; (see <sup><219B></sup>Luke 19:43 21:20):

*and will lay siege against thee with a mount*: raised up for soldiers to get up upon, and cast their arrows into the city from, and scale the walls; Kimchi and Ben Melech interpret it a wooden tower. This cannot be understood of Sennacherib’s siege, for he was not suffered to raise a bank against the city, nor shoot an arrow into it, (<sup><237B></sup>Isaiah 37:33) but well agrees with the siege of Jerusalem by the Romans, as related by Josephus<sup>f574</sup>:

*and I will raise forts against thee*; from whence to batter the city; the Romans had their battering rams.

**Ver. 4.** *And thou shalt be brought down*, &c.] To the ground, and laid level with it, even the city of Jerusalem, as it was by the Romans; and as it was predicted by Christ it would, (<sup><2194></sup>Luke 19:44) though some understand this of the humbling of the inhabitants of it, by the appearance of Sennacherib’s army before it, and of which they interpret the following clauses:

*[and] shalt speak out of the ground, and thy speech shall be low out of the dust;* which some explain of the submissive language of Hezekiah to Sennacherib, and of his messengers to Rabshakeh, (<sup><12184></sup>2 Kings 18:14,26) as Aben Ezra and Kimchi; but it is expressive of the great famine in Jerusalem, at the time of its siege by the Romans, when the inhabitants were so reduced by it, as that they were scarce able to speak as to be heard, and could not stand upon their legs, but fell to the ground, and lay in the dust, uttering from thence their speech, with a faint and feeble voice:

*and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust:* or peep and chirp, as little birds, as Jarchi and Kimchi, as those did that had familiar spirits; and as the Heathen oracles were delivered, as if they came out of the bellies of those that spoke, or out of caves and hollow places in the earth; and this was in just retaliation to these people, who imitated such practices, and made use of such spirits; (see <sup><2389></sup>Isaiah 8:19).

**Ver. 5.** *Moreover, the multitude of thy strangers shall be like small dust,* &c.] Or “of those that fan thee”<sup>f575</sup>, as the Vulgate Latin Version; and so the Targum,

“of those that scatter thee;”

or of thine enemies, as others; meaning the Romans, who were a strange people to them, who got the dominion over them, and scattered them abroad in the world: and the simile of “small dust”, to which they are compared, is not used to express the weakness of them, but the greatness of their number, which was not to be counted, any more than the dust of the earth; (see <sup><0230></sup>Numbers 23:10):

*and the multitude of the terrible ones [shall be] as chaff that passeth away;* designing the same numerous army of the Romans as before, who were terrible to the Jews: nor does this metaphor signify any imbecility in them, and much less the ruin of them, but their swiftness in executing the judgments of God upon his people, who moved as quick as chaff, or any such light thing, before a mighty wind:

*yea, it shall be at an instant suddenly;* either the numerous army should be suddenly before Jerusalem, or the destruction of that city should be as it were in a moment; and though the siege of it lasted long, yet the last sack and ruin of it was suddenly, and in so short a time, that it might be said to be in an instant, in a moment, as it were. The Jewish writers interpret this

of the sudden destruction of Sennacherib's army by the angel, (~~2195~~ 2 Kings 19:35) but the next words show that the destruction of Jerusalem is meant.

**Ver. 6.** *Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, &c.*] That is, not the multitude of strangers and terrible ones, unless they could be understood of the wicked among the Jews; but thou Ariel, or Jerusalem, shalt be punished by the Lord of hosts; for this visitation or punishment was from him, for their sins and iniquities; the Romans were only the instruments he made use of, and the executioners of his vengeance; which was attended with thunder in the heavens, a shaking of the earth, and a great noise or voice heard in the temple, saying, let us depart hence; at which time comets were seen in the heavens, and chariots and armed men in the air, and one of the gates of the temple opened of itself<sup>4576</sup>: it is added,

*with storm and tempest, and the flame of devouring fire;* with which the temple was burnt by the Roman army, when it came in like a storm and tempest, and carried all before it.

**Ver. 7.** *And the multitude of all the nations that fight against Ariel, &c.*] The Roman army, which consisted of men of all nations, that fought against Jerusalem; the city in which was the altar, as the Targum paraphrases it:

*even all that fight against her, and her munition, and that distress her;* that besieged it, and endeavoured to demolish its walls, towns, and fortifications, as they did:

*shall be as a dream of a night vision:* meaning either that the Roman empire should quickly fall, and pass away, and come to nothing, like a dream in the night, as it soon began to decay after the destruction of Jerusalem, and also the Pagan religion in it; or that the Roman army would be disappointed at the taking of the city, expecting to find much riches, and a great spoil, and should not; and so be like a man that dreams, and fancies he is in the possession of what he craves, but, when he awakes, finds he has got nothing. This is more largely exemplified in the following verse (~~2208~~ Isaiah 29:8).

**Ver. 8.** *It shall be even as when a hungry [man] dreameth, and, behold, he eateth, &c.*] That is, he dreams of food, and imagines it before him, and that he is really eating it:

*but he awaketh, and his soul is empty*; his stomach is empty when he awakes, and he finds he has not ate anything at all:

*or as when a thirsty man dreameth, and, behold, he drinketh*: who fancies that he has got a cup of liquor in his hand, and at his mouth, and is drinking it with a great deal of eagerness and pleasure:

*but he awaketh, and, behold, [he is] faint, and his soul hath appetite*; when he awakes, he is not at all refreshed with his imaginary drinking, but still desires liquor to revive his fainting spirits, and extinguish his thirst:

*so shall the multitude of all the nations be, that fight against Mount Zion*; either shall quickly perish; or, having raised their expectations, and pleased themselves with the booty they should obtain, of which they thought themselves sure, shall find themselves mistaken, and all like an illusive dream. Some interpret this of the disappointment of Sennacherib's army; and others of the insatiable cruelty of the Chaldeans; but rather, if the above sense pleases not, it would be better to understand it of the Jews, who, amidst their greatest danger, flattered themselves with the hope of deliverance, which was all a dream and an illusion; and to which sense the following words seem to incline.

**Ver. 9.** *Stay yourselves, and wonder*, &c.] Stop a while, pause a little, consider within yourselves the case and circumstances of these people, and wonder at their stupidity. Kimchi thinks these words were spoken in the times of Ahaz, with respect to the men of Judah; and so Aben Ezra says, they are directed to the men of Zion; and it is generally thought that they are spoken to the more religious and sober part of them; though, by the following verse (<sup>2390</sup>Isaiah 29:10), it appears that the case was general, and that the people to whom this address is made were as stupid as others:

*cry ye out, and cry*; or, “delight yourselves”<sup>577</sup>, as in the margin; take your pleasure, indulge yourselves in carnal mirth, gratify your sensual appetite in rioting and wantonness, and then “cry” and lament, as you will have reason to do. Kimchi says, his father rendered the words, “awake yourselves, and awake others”; that is, from that deep sleep they were fallen into, afterwards mentioned:

*they are drunken, but not with wine*; not with that only, for otherwise many of them were given to drunkenness in a literal sense, (<sup>2307</sup>Isaiah 28:7) but they were like drunken men, as stupid, senseless, and secure, though in the utmost danger:

*they stagger, but not with strong drink*; unsteady in their counsels and resolutions, in their principles and practices, and stumble in their goings.

**Ver. 10.** *For the Lord hath poured out upon you a spirit of deep sleep,* &c.] Gave them up to a stupid frame of spirit; to a reprobate mind, a mind void of judgment and sense; to judicial blindness and hardness of heart: this was remarkably fulfilled in the Jews, in the times of Christ and his apostles, who choosing darkness rather than the light of the Gospel, which shone around them, were righteously given up to such a temper of mind; and to nothing else can be imputed their obstinate rejection of the Messiah, against the most glaring light and evidence. The Apostle Paul produces this passage, in proof of that blindness that had happened unto them in his time, (~~4510~~Romans 11:7,8):

*and hath closed your eyes*; that is, the eyes of their understandings, so that they could not see the characters of the Messiah, and the fulfilment of prophecies in Jesus of Nazareth; nor the danger they were in, nor the ruin that was coming upon their nation, nor even when it was come, still flattering themselves with safety and deliverance:

*the prophets and your rulers, the seers hath he covered*; the eyes of them, as before; not only the common people were blinded, but even the Scribes and Pharisees, the elders of the people, their ecclesiastical rulers, who pretended to be seers, and to know more than others; even “for judgment”, for the judicial blindness and hardness of these Christ “came, that they which see might be made blind”, (~~4089~~John 9:39). The words may be rendered, “your heads, the seers, hath he covered”<sup>f578</sup>; and there may be an allusion to the covering of the head with a veil, an emblem of that veil of ignorance and infidelity which still remains upon the Jews. The Targum renders it,

“the prophets, and the Scribes, and the teachers that teach the law.”

**Ver. 11.** *And the vision of all is become unto you as the words of a book that is sealed,* &c.] The prophecies of all the prophets contained in the Scriptures; or all the prophecies in the book of Isaiah, concerning the Messiah, were no more seen, known, and understood, both by the priests and the people, than if they had been in a book, written, rolled up, and sealed. And this was owing, not to the obscurity of these writings, or because they were really sealed up, but to the blindness and stupidity of the people, whose eyes were closed, and their heads covered; and the

prophecies of the Scriptures were only so to them, “unto you”, not unto others; not to the apostles of Christ, whose understandings were opened by him, to understand the things written concerning him, in the law, in the prophets, and in the psalms; but the Jewish rulers, civil and ecclesiastical, as well as the common people, understood them not, though they were the means of fulfilling many of them; and they were as ignorant of the prophecies concerning their own ruin and destruction, for their rejection of Christ; (see <sup><4247></sup>Luke 24:27,44,45 <sup><4487></sup>Acts 3:17,18 13:27):

*which [men] deliver to one that is learned*; or, “that knows the book”<sup>f579</sup>; or “letters”, as the Septuagint; (see <sup><4075></sup>John 7:15) such were the Scribes, called γραμματεῖς, or “letter men”, men that could read well, and understood language:

*saying, Read this, I pray thee*; or read this now, as the Targum, and interpret it, and tell the meaning of it:

*and he saith, I cannot, for it [is] sealed*; which Kimchi says was an excuse invented, because he had no mind to read it, or otherwise he could have said, open, and I will read it; or he might have broke off the seal; but knowing there were difficult things, and things hard to be understood, in it, did not care to look into it, and read it, and attempt to explain it to others.

**Ver. 12.** *And the book is delivered to him that is not learned*, &c.] Or that knows not a book or letters, as before, and so consequently cannot read, having never been put to school, or learned to read:

*saying, Read this, I pray thee*; or “now”<sup>f580</sup>, at once, immediately:

*and he saith, I am not learned*; he does not excuse himself on account of its being sealed, but on account of his want of learning; which shows the former was but an excuse. In short, the sum of it is this, that neither the learned nor unlearned, among the Jews, cared to read their Bibles, or to search the Scriptures, and the prophecies in them, concerning the Messiah, and that neither of them understood them; these things were hid from the wise and prudent, as well as from the ignorant and unlearned of the people, in common, and were only made known to a few babes and sucklings. There was great ignorance of the Scriptures in the times of Christ, to which these passages truly belong, (<sup><4112></sup>Matthew 11:25,26 22:29).



**Ver. 13.** *Wherefore the Lord said, &c.*] Concerning the hypocritical people of the Jews in Christ's time, as the words are applied by our Lord himself, (<sup>4187</sup>Matthew 15:7):

*Forasmuch as this people draw near to [me] with their mouth, and with their lips do honour me;* Kimchi observes, there is a double reading of the word **צָגַן**, rendered "draw near": in one reading of it, it signifies to be "afflicted"; and then the sense is, "when this people are afflicted, with their mouth, and with their lips, they honour me"; that is, when they are in distress, they pray unto him, and profess a great regard for him, speak honourably of him, and reverently to him, hoping he will help and relieve them; (see <sup>2366</sup>Isaiah 26:16) but the other reading of the word, in which it has the signification of "drawing near", is confirmed, not only by the Masora on the text, but by the citation of it in (<sup>4187</sup>Matthew 15:7,8) and designs the approach of these people to God, in acts of religion and devotion, in praying to him, and praising of him, and expressing great love and affection for him, and zeal for his cause and interest; but were all outwardly, with their lips and mouths only:

*but have removed their heart far from me;* these were not employed in his service, which is the main thing he requires and regards, but were engaged elsewhere; while their bodies were presented before him, and their mouths and lips were moving to him, their affections were not set upon him, nor the desires of their souls unto him, nor had they any real hearty concern for his glory:

*and their fear towards me is taught by the precept of men;* their worship of God was not according to the prescription of God, and his revealed will; but according to the traditions of the elders, which they preferred to the word of God, and, by observing them, transgressed it, and made it of no effect; (see <sup>4188</sup>Matthew 15:3,6,9).

**Ver. 14.** *Therefore, behold, I will proceed to do a marvellous work among this people, &c.*] Because of their hypocrisy and formality, their regard to men, their doctrines and commandments, and not to the will and word of God, therefore he determines "to deal marvellously with this people":

*[even] a marvellous work, and a wonder;* that is, something exceedingly marvellous, which would be matter of astonishment to everyone that observed it; and is as follows:

*for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid*; and be no more: this was eminently fulfilled in the wise men, the doctors and learned Rabbins of the Jews; and they themselves own<sup>f581</sup>, that, from the time the temple was destroyed, the wise men became like to Scribes, and the Scribes to those that looked after the synagogues, and these became like the common people, and they grew worse and worse: and Maimonides acknowledges<sup>f582</sup>, that this respects their present case; he says, when the Heathen princes destroyed their best things, took away their wisdom, and their books, and killed their wise men, they became ignorant and unlearned; which evil God threatened them for their iniquities, as is said in this passage: and also this had its accomplishment in the wise philosophers of the Gentiles; (see ~~408~~1 Corinthians 1:18-20).

**Ver. 15.** *Woe unto them*, &c.] Or, “O ye”,

*that seek deep to hide their counsel from the Lord*; which they consulted against Christ, to take away his life, to persecute his apostles, and hinder the spread of his Gospel; which though they consulted in private, and formed deep schemes, imagining they were not observed by the Lord, yet he that sits in the heaven saw them, and laughed at their vain imaginations, (~~410~~Psalm 2:1-4):

*and their works are in the dark*; in the dark night, as if the darkness could conceal them from the all seeing eye of God; such works are truly works of darkness, but cannot be hid, though they flatter themselves they will:

*and they say, Who seeth us? and who knoweth us?* as no man, they imagined, did, so not God himself; into such atheism do wicked men sink, when desirous of bringing their schemes into execution, they have taken great pains to form; and which they please themselves are so deeply laid, as that they cannot fail of succeeding; but hear what follows (~~2916~~ Isaiah 29:16).

**Ver. 16.** *Surely your turning of things upside down*, &c.] Revolving things in their minds, throwing them into different shapes, forming various schemes, and inverting the order of things by their deep counsels, and seeking to hide things from the Lord: or, “O the perverseness of you”<sup>f583</sup>; in imagining and saying that no eye saw, nor anyone knew, what they did, not the Lord himself. So the Vulgate Latin version, “this is your perverse thought”; namely, what is before related. The Targum is,

“do you seek to pervert your works?”

Our version joins it with what follows; though a stop should be made here, because of the accent:

*shall be esteemed as the potter's clay*: their perverse counsels and designs shall be made of no more account with God, and be as easily turned about and brought to nought, as the clay can be formed, and shaped, and marred by the potter, at his pleasure: “if” or “surely as the potter's clay shall it be esteemed”, as the words may be rendered; or it may refer to their persons, as well as their counsels. So the Septuagint version, “shall ye not be reckoned as the potter's clay?” ye shall. To which agrees the Targum,

“behold, as the clay in the hand of the potter, so are ye accounted before me;”

who could do with them just as seemed good in his sight. Deuteronomy Dieu renders them, “shall the potter be reckoned as the clay?” Such was the stupidity and perverseness of the Jews, in endeavouring to hide their counsels from the Lord, and in fancying that he did not see and know them, that they thought God was like themselves; which is all one as if the potter was reckoned as the clay, for they were the clay, and God the potter. The Vulgate Latin version is, “as if the clay could think against the potter”; contrive schemes to counterwork him; which, to imagine, was not more stupid, than to think they could do anything against the Lord:

*for shall the work say of him that made it, He made me not?* to say that God does not know what is done by his creatures, is in effect to say that he did not make them; for he that made them must needs know their actions, and even the very thoughts of their hearts; as he that makes a watch knows all that is in it, and the motions of it:

*or shall the thing framed say of him that framed it, He had no understanding?* or judgment, did not know how to make it as it should be. So the Septuagint version, “thou hast not made me wisely”; or he did not understand the work itself, the make and fashion of it. So the Targum,

“thou does not understand me.”

This might as well be said, as for a creature to pretend that God does not know what and where he is, or what he is doing.

**Ver. 17.** [*Is*] *it not yet a very little while*, &c.] In a short space of time, in a few years, what follows would come to pass; when there would be a strange change and alteration made in the world, and by which it would appear, that the Lord not only knows, but foreknows, all things:

*and Lebanon shall be turned into a fruitful field*; the forest of Lebanon should be as Carmel. The meaning is, that the Gentile world, which was like a forest uncultivated, and full of unfruitful trees, to which wicked men may be compared, should through the preaching of the Gospel be manured, become God's husbandry, and be like a fruitful field, abounding with people and churches, fruitful in grace and good works:

*and the fruitful field shall be esteemed as a forest?* the people of the Jews, who once had the word and ordinances of God, and were a fruitful and flourishing people in religion; through their rejection of the Messiah, and contempt of his Gospel, should be deprived of all their privileges, and become like a forest or barren land: this was fulfilled, when the kingdom of God was taken from them, and given to a nation bringing forth the fruits of it, (<sup>424</sup>Matthew 21:43). (see <sup>425</sup>Isaiah 32:15 35:1,2).

**Ver. 18.** *And in that day shall the deaf hear the words of the book*, &c.] That is, in the Gospel day, or times of the Gospel dispensation, when that should be preached to the Gentiles; who before were deaf, but now should be made to hear, and be willing to hear, and hear so as to understand the doctrines contained in the Scriptures, the prophecies of them concerning the Messiah; even the words of that book that is sealed to the Jews, and could not be read, neither by the learned nor unlearned among them; but should be both read, heard, and understood, by the Gentiles, having ears given them to hear the Gospel, to receive its doctrines, and obey its ordinances:

*and the eyes of the blind shall see out of obscurity, and out of darkness*; such, who before were blind and ignorant as to spiritual things, being called, through the ministry of the word, out of darkness into marvellous light, and their eyes being opened by it, should now see their sin and misery, their lost and dangerous estate, the way of life and salvation by Christ, the great and glorious truths of the Gospel, and what eye has not seen, nor ear heard.

**Ver. 19.** *The meek also shall increase [their] joy in the Lord*, &c.] The "meek", lowly, and humble, are such who are made sensible of sin, and

become humble under a sense of it; who see the insufficiency of their own righteousness, and submit to the righteousness of Christ; who attribute all they have, and are, to the free grace of God, and quietly submit to every dispensation of Providence; who are not easily provoked by men, but bear much and long without reviling; who envy not those that are above them in gifts and grace, nor despise those that are below them, and think the worst of themselves, and the best of others; now these have joy in the Lord, in the Word of the Lord, as the Targum, in the Lord Jesus Christ; in the greatness and glory of his person as Jehovah, and so able to save to the uttermost; in him as the Lord their righteousness; in his blood and sacrifice, for the pardon and expiation of their sins; in his fulness as theirs, to supply their wants; in his salvation, being so great, so full, so free, and suitable to them: and whereas their joy may be interrupted through the corruptions of their hearts, the temptations of Satan, and divine desertions, they “shall add”<sup>f584</sup> joy in the Lord, as in the original; they shall repeat it, it shall come again, it shall be restored unto them, and they shall afresh exercise it, and “increase” in it, as we render it; for spiritual joy may be increased by the discoveries of the love of God; by fresh views of Christ, through an increase of knowledge of him, and faith in him; by means of meditation and prayer, and by reading and hearing the word:

*and the poor among men shall rejoice in the Holy One of Israel*; or, “the poorest of men”<sup>f585</sup>, who were so in a literal sense; for such were the persons, both among Jews and Gentiles, who in the first times of the Gospel were brought to the knowledge of Christ, and faith in him, (~~4004~~ Matthew 11:4 ~~4026~~ 1 Corinthians 1:26,27) or such who are “poor in spirit”; not only spiritually poor, but who are sensible of their spiritual poverty, and apply to Christ for the true riches of grace: the words may be rendered, “Adam’s poor”; such who are impoverished by Adam’s fall, and are sensible of it; these, perceiving durable riches and righteousness, even unsearchable riches, in Christ, rejoice in him, “the Holy One of Israel”; who is holy in himself, the sanctifier of others, and is made satisfaction to all his people. The Targum is,

“in the word of the Holy One of Israel.”

This joy is not carnal, but spiritual; it is the fruit of the Spirit of God, and is called joy in the Holy Ghost; as it also is the joy of faith, which goes along with it, is through it, and increases as that does; it is peculiar to believers,

unknown to the world, and is unspeakable, and full of glory: and such kind of rejoicing, and an increase of it, are what belong to Gospel times.

**Ver. 20.** *For the terrible one is brought to nought, &c.*] Who before was so to the people of God; meaning not Sennacherib king of Assyria, but some formidable enemy or enemies under the Gospel dispensation; as the Scribes and Pharisees, and the Jewish sanhedrim; who were “violent”<sup>f586</sup>, as it may be rendered, violent persecutors of the followers of Christ, the meek and poor before described; who were brought to nought, and their power ceased at the destruction of Jerusalem; and the Roman emperor, with all subordinate rulers and governors in the empire, who harassed the Christians in a terrible manner, but were at last brought to nought by Constantine, and their persecution ceased; and the Romish antichrist, who has been so terrible, that none could or dared oppose him; he in a little time will be brought to nought, and cease to be. The Septuagint version renders it, “the wicked one faileth”; and uses the same word<sup>f587</sup>, by which antichrist is described, (~~3~~2 Thessalonians 2:8) also Satan, that terrible enemy of the saints, shall be brought to nought; first bound for a thousand years; and afterwards, being loosed, shall be taken again, and cast into the lake of fire; all which will be matter of joy to the meek and lowly:

*and the scorner is consumed;* the same as before, only represented under a different character; the Jew, that mocked at Christ, because of his meanness, and that of his followers, that scoffed at his doctrines and miracles; and the Gentile, that derided his cross, and the preaching of it; and antichrist, whose mouth is full of blasphemies against God, and his tabernacle, and them that dwell in it:

*and all that watch for iniquity are cut off;* that cannot sleep unless they commit it, and seek for and take all opportunities of doing it; or watch for iniquity in others, in Christ, and the professors of his religion; or for anything they could call so, that they might have something to accuse them of, and charge them with, and a pretence to proceed against them in colour of law and justice: which has been the practice of Jews, Pagans, and Papists.

**Ver. 21.** *That make a man an offender for a word, &c.*] Inadvertently spoken, unwarily dropped, without any bad design or ill meaning; or for a word misplaced or misconstrued; or for preaching and professing the word of God, the Gospel of salvation, and adhering to it; which is the true character of the persecutors of good men in all ages: some render the

words, “who make a man sin by a word”<sup>f588</sup>; by their words and doctrines; and so apply it to the false prophets, as Jarchi does; and very well agrees with the Pharisees in Christ’s time, who made men to sin, to transgress the word of God, by their traditions. The Targum is,

“who condemn the sons of men by their words;”

or for them; particularly for their words of reproof, for which they make them offenders, or pronounce them guilty, as follows:

*and lay a snare for him that reproveth in the gate*; either for just judges, who sat in the gate of the city, and faithfully reprovved and punished men for their sins; or for such that had boldness and courage enough to reprove wicked men openly, and before all, for their wickedness, the gate being a public place, where people pass and repass; and such that sin openly should be reprovved openly; and particularly the true prophets of the Lord may be referred to, who sometimes were sent to publish their messages, which were frequently reproofs of the people, in the gates of the city; but, above all, Christ seems to be respected, who in the most public manner inveighed against the Scribes and Pharisees for their wickedness, on account of which they sought to entangle him in his talk, and to lay snares for his life; (see <sup><125</sup>Matthew 22:15 23:1-39):

*and turn aside the just for a thing of nought*; the Targum is,

“that falsely pervert the judgment of the innocent;”

that turn away their judgment, decline doing them justice, but condemn them on frivolous pretences, for just nothing at all, what is mere emptiness and vanity: Christ is eminently the “just” One, righteous in himself, and the author of righteousness to others; yet, on account of things for which there were no foundation, and contrary to all justice, he was proceeded against as a criminal.

**Ver. 22.** *Therefore thus saith the Lord, who redeemed Abraham, &c.]*

That brought him from Ur of the Chaldees; that freed him from idolatry, and from a vain conversation before conversion, and delivered him from many evils and dangers afterwards; and saved him with an everlasting salvation, through the Messiah, the great Redeemer, that sprung from him, and took on him the nature of the seed of Abraham:

*concerning the house of Jacob*; his family and posterity, the whole body of the Jewish people; or rather the church of God in Gospel times, consisting of the posterity of Jacob; that trod in his steps, plain hearted Christians, Israelites indeed, praying souls, wrestling Jacobs, and prevailing Israels; of whom the Lord speaks the following things:

*Jacob shall not now be ashamed, neither shall his face now wax pale*; as formerly, when those that descended from Jacob rejected the Messiah, traduced his character, as if he was the worst of men; blasphemed his person, doctrines, and miracles; spit upon him, buffeted, scourged, and crucified him; which filled those of the same descent and nation, that believed in him, with shame and confusion, so that their faces blushed, or turned pale or white; but now this should be no longer their case, because of the conversion and salvation of that people in the latter day, which is predicted in the next verse (~~23~~ Isaiah 29:23), with which this is connected.

**Ver. 23.** *But when he seeth his children, the work of my hands, in the midst of him, &c.*] That is, it will be a pleasure to the church of God, signified by Jacob, when they shall observe a great number of Jacob's posterity, or of the Jews, born again, become the "children" of the church, born in her, and nursed up at her side, dandled on her knees, and sucking at the breasts of her consolation; and so in the midst of her, members of her, and in communion with her, having been begotten again, by means of her ministers, through the Gospel, by the Spirit and grace of God; and so "the work of his hands", his new creatures, formed for and by himself; his workmanship, created in Jesus Christ, curiously wrought by his hands, as well as engraven on them:

*they shall sanctify my name*; meaning either the spiritual seed of Jacob, those regenerated ones, the nation that shall be born at once; these shall sanctify the name of the Lord, not by making, but by declaring him to be holy; by believing in his name; by seeking to him for righteousness and holiness; by embracing his doctrines, and submitting to his ordinances; which will add to the pleasure of the church of Christ. So the Vulgate Latin version renders it, "but when he seeth his children---sanctifying my name"; or else Jacob, that is, the church of Christ, is here meant, who, upon seeing such a large number of Jewish converts, shall sanctify the name of the Lord, or give him praise and glory on account of it; which is repeated with some addition,



*and sanctify the Holy One of Jacob, and shall fear the God of Israel;* reverence his name and his sanctuary, his word and his ordinances, worship him inwardly and outwardly, fear the Lord and his goodness, both the church and these new converts, (<sup>2385</sup>Hosea 3:5).

**Ver. 24.** *They also that erred in spirit,* &c.] In judgment, and in spiritual things; as the Jews have done, ever since the Messiah's coming, being given up to a spirit of error, as the Targum, on (<sup>2390</sup>Isaiah 29:10) calls it; they have erred concerning the Scriptures, and the prophecies of them; concerning the Messiah, his work and office; concerning his truths and his ordinances, and by preferring their traditions to the word of God: but these

*shall come to understanding;* to a spiritual understanding of Christ, and salvation by him; of his Gospel, and the doctrines of it; as well as of themselves, their state and condition:

*and they that murmured;* at Christ, and what was delivered by him; at the reception of sinners by him; at the calling of the Gentiles; and at the providence of God that have attended them, ever since their rejection of the true Messiah:

*shall learn doctrine;* the doctrine of the Messiah; not the law, as Kimchi and Ben Melech; but the Gospel, which Christ "received" from his Father, as the word<sup>f589</sup> used signifies, and his disciples received from him, and the church has received from them, and has been transmitted to us Gentiles, and will be to the Jews in the latter day, who will learn the true knowledge of it.

# CHAPTER 30

## INTRODUCTION TO ISAIAH 30

This chapter contains a complaint of the Jews for their sins and transgressions; a prophecy of their destruction for them; a promise of grace and mercy, and of happy times, to the saints; and a threatening of utter and dreadful ruin to the wicked. The Jews are complained of for their rebellion against God, their slighting his counsel and protection, their trust in Egypt, and application there for help; whither they went with their riches for safety, but in vain, it being contrary to the will and counsel of God, (<sup>2306</sup>Isaiah 30:1-7) next follows a denunciation of ruin and destruction for these things, rebellion, and lying, and vain confidence, as well as for contempt of the word of God, which, that it might appear sure and certain, is ordered to be written in a book, (<sup>2308</sup>Isaiah 30:8-12) and this ruin is signified by the sudden falling of a wall, and by the breaking of a potter's vessel into pieces, which can never be used more, (<sup>2303</sup>Isaiah 30:13,14) and seeing they rejected the way of salvation proposed by the Lord, and took their own way, first destruction is threatened them, which should be very easily brought about, and become so general, that few should escape it, (<sup>2305</sup>Isaiah 30:15-17) and then promises of grace and mercy are made to them that wait for the Lord, (<sup>2308</sup>Isaiah 30:18) such as a dwelling place in Zion, hearing their prayers, granting them teachers to instruct them, and the riddance of idolatry from them, (<sup>2309</sup>Isaiah 30:19-22) and also many outward blessings, as seasonable rain, good bread corn, fat pastures, good food for cattle, and fruitfulness of mountains and hills, (<sup>2303</sup>Isaiah 30:23-25) likewise an amazing degree of spiritual light and glory, and healing of the Lord's people, (<sup>2305</sup>Isaiah 30:26) and the chapter is concluded with a threatening Of God's wrath upon the Assyrian, expressed by various similes, as of an angry man, an overflowing torrent, a tempest of thunder, lightning, and hail, and the fire of Tophet, (<sup>2307</sup>Isaiah 30:27-33).

**Ver. 1.** *Woe to the rebellious children, saith the Lord,* &c.] The Jews, who were, by national adoption, and by outward profession of religion, the "children" of God, but were apostates from him, had turned their backs upon him, deviated from his law, and departed from his worship and

ordinances; and therefore a woe is pronounced against them, or they are called upon to consider of their evil ways, and return, that iniquity might not be their ruin:

*that take counsel, but not of me*; they met and consulted together about their safety, when in danger, but did not ask counsel of the Lord; they did not consult his word, nor his prophets, nor by Urim and Thummim, as in case of war they should more especially:

*and that cover with a covering, but not of my spirit*; they sought for a cover, a shelter, a protection from the enemy, but not from the Spirit of the Lord, in his word and prophets, who would have directed them to a more suitable and sufficient one. Kimchi understands this of their covert and secret counsels, which they laid deep, as they fancied, and sought to hide. The Targum of the former clause and this is,

“that take counsel, but not of my word; that consult a consultation, but do not ask of my prophets:”

*that they may add sin to sin*; the sins of consulting others, and of putting confidence in a creature, to their other sins of rebellion and apostasy: so wicked men, who are enemies in their minds, by wicked works, to God, and commit acts of hostility against him, and are in danger thereby of eternal ruin, do not consult the word and ministers of the Gospel, but flesh and blood, carnal sense and reason, and seek to cover themselves with the rags of their own righteousness, and not with the robe of Christ’s righteousness, and garments of salvation, which the Spirit of God reveals and brings near; and so to their other sins they add that of trusting to their own righteousness, and not submitting to Christ’s.

**Ver. 2.** *That walk to go down into Egypt, &c.*] That walk out of their own land to go thither; who sent messengers thither to form an alliance, and get help and assistance, or went in person, to secure themselves from present danger. Jarchi refers this to the times of Hoshea, the son of Elah, king of Israel, who sent messengers to So, king of Egypt, (<sup><2170></sup>2 Kings 17:4). Jerom to the times of Jeremiah, to the history in his prophecy, (<sup><2417></sup>Jeremiah 41:17) and others to Zedekiah. Kimchi thinks it respects the time of Ahaz, though there is no account, either in the books of Kings or Chronicles, of sending then to Egypt for help; or else to the times of Hezekiah himself; which latter is right, as appears from the insults of Rabshakeh, when Sennacherib’s army was before Jerusalem, (<sup><2316></sup>Isaiah 36:6):

*and have not asked at my mouth:* or as the Targum,

“the words of my prophets they have not asked;”

they did not inquire of the prophets of the Lord, whether they should go down or not:

*to strengthen themselves in the strength of Pharaoh;* by making an alliance with him, and receiving men and horses from him, to assist them against the Assyrians; this Pharaoh was he whom the Scriptures call So, (<sup>שׂוֹ</sup>2 Kings 17:4) and by other writers, Sevechus and Sethon:

*and to trust in the shadow of Egypt;* the protection that would afford them, in which they placed their confidence, and thought themselves safe from their other enemy, by having so powerful an ally; but this was but a shadow, as are whatsoever men trust in short of the Lord himself, be they riches or righteousness, or any creature or creature enjoyment.

**Ver. 3.** *Therefore shall the strength of Pharaoh be your shame,* &c.] They should be disappointed of the help and assistance they expected from him, and so be ashamed of their ally, and of confidence in him:

*and the trust in the shadow of Egypt [your] confusion;* they should be confounded, when they should find themselves unsupported by the Egyptians, in whom they put their confidence; so all such that trust in the creature, or in an arm of flesh, sooner or later are ashamed and confounded; but those that trust in the Lord never are, neither in this world, nor in that to come.

**Ver. 4.** *For his princes were at Zoan,* &c.] That is, the princes of the king of Judah, or of the people of Judah; though it can hardly be thought that princes should be sent ambassadors into Egypt, to enter into an alliance, or request help, without the knowledge, leave, and consent, and indeed order, of the king, under which character they went, as appears from the following clause:

*and his ambassadors came to Hanes;* these are the same with the princes, for such were sent on this embassy, both for the honour of the kingdom, and for the more easy obtaining of their end; the two places mentioned, to which they went, were two principal cities in Egypt, where probably the king of Egypt was, and his court kept, sometimes at one place, and sometimes at another. Zoan is the same with Tanis, the metropolis of one

of the nomes or provinces of Egypt, called from it the Tanitic nome; and so the Targum here renders it, “Tanes”: and the Septuagint and Vulgate Latin versions, “Tanis”; (see Gill on “<sup>2391</sup>Isaiah 19:11”). The Jews<sup>f590</sup> say there is not a more excellent place in all Egypt than Zoan, because kings were brought up in it, as it is here said, “his princes were at Zoan”; the other, here called “Hanes”, is the same with Tahapanes in (<sup>2416</sup>Jeremiah 2:16) and Tahpanhes, (<sup>2417</sup>Jeremiah 43:7-9) and so the Targum here calls it; it is thought to be the same with Daphnae Pelusiae; here Pharaoh had a house or palace; (see <sup>2418</sup>Jeremiah 43:9) and this is the reason of the ambassadors going thither.

**Ver. 5.** *They were all ashamed of a people [that] could not profit them, &c.]* The princes, the ambassadors that were sent unto them, and the king or people, or both, that sent them, who hoped for and expected great things from them, but, being disappointed, were filled with shame; because either the Egyptians, who are the people here meant, either could not help them, or would not, not daring to engage with so powerful an enemy as the Assyrian monarch, which is illustrated and confirmed by repeating the same, and using other words:

*nor be an help, nor profit, but a shame, and also a reproach:* so far from being of any advantage to them, by helping and assisting them against their enemy, wanting either inclination or capacity, or both, that it not only turned to their shame, but even was matter of reproach to them, that ever they made any application to them, or placed any confidence in them for help.

**Ver. 6.** *The burden of the beasts of the south, &c.]* Some think this begins a new prophecy, and this the name and inscription of it. The Septuagint version is,

“the vision of the four footed beasts in the wilderness;”

and Kimchi’s note is,

“this prophecy, which he prophesied, that the beasts of the south should go out, meaning the beasts of the wilderness, and devour those that went to seek help from Egypt;”

but it respects the same thing as before, as appears by what follows; namely, the messengers going down to Egypt, which lay south of Judea, as

Jarchi and Kimchi, Ben Melech and Abarbinel, observe, with beasts carrying riches thither, either for safety, or to obtain help from them:

*into a land of trouble and anguish*; as it had been to their fathers formerly, and would be no otherwise to them now, notwithstanding their high raised expectations of assistance from them; there may be an allusion to its name Mizraim:

*from whence [come] the young and old lion, the viper, and fiery flying serpent*; creatures with which Egypt abounded, as historians relate, and where some of them, at least, were worshipped, and where also men dwelt comparable to these creatures, as for craft and cruelty; though some understand this not of the country of Egypt, into which they went, but of the desert of Arabia, which lay between Judea and Egypt, through which they went; which was a land of trouble and anguish, for want of water, and because of these noxious creatures, of which it was full; (see <sup><FRIS></sup>Deuteronomy 8:15):

*they will carry their riches upon the shoulders of young asses*; which were much used in Judea to carry burdens on, and which were laid chiefly on their shoulders; and this denotes the great quantity of riches that would be, and were carried into Egypt, either by the ambassadors, as presents to the Egyptians, to gain their friendship and assistance; or else by some of the principal inhabitants of Jerusalem and Judea, who, upon hearing of the invasion by Sennacherib, gathered up their riches, and fled to Egypt with them for safety, making use of young asses and camels, as follow:

*and their treasures upon the bunches of camels*; much used in travelling through the deserts of Arabia, and which have some one, some two humps on their backs, whereby they are better fitted to carry burdens. The word is of the singular number, and only used in this place; and has the signification of honey, as the camels hump is so called, as Jarchi from the Talmud<sup>f591</sup> says, because, when hurt, it is healed by anointing it with honey; and upon these they carried their money and jewels they had treasured up:

*to a people [that] shall not profit [them]*; the Egyptians, who were of no service to the Jews, to free them from the invasion of the Assyrians.

**Ver. 7.** *For the Egyptians shall help in vain, and to no purpose, &c.*] Not sending help in time, or such as did no service; though they made a show of help, and attempted to help them, or seemed to do so, yet failed to do it:

*therefore have I cried*; proclaimed or published, either the Lord by the prophet, or the prophet in the name of the Lord, which is much the same:

*concerning this, Their strength [is] to sit still*; either concerning this embassy, that it would have been better for the ambassadors to have spared all their toil, and labour, and strength, in going down to Egypt, and have remained quiet and easy in their own country: or, “I cried, or called, to this<sup>f592</sup>”, this city of Jerusalem, and the inhabitants of it, and declared to them, that it was best for them quietly to trust in the Lord, and depend upon his protection, and sit still in Jerusalem, and not attempt to flee from thence to Egypt for safety, and they should see the salvation of God, as in (<sup><0143></sup>Exodus 14:13) to which some think there is an allusion; not but that they might be busy, and employ themselves in preparing for their defence, by providing themselves with arms, and repairing their fortification; but it was not right to go out of the city, and seek a foreign aid or safety. The word for “strength” is “Rahab”, one of the names of Egypt, (<sup><0870></sup>Psalms 87:4 <sup><2519></sup>Isaiah 51:9) and so the sense may be, their “Rahab”, their “Egypt”, or what they expect from thence, namely, protection and safety, is to sit still, and abide quietly at Jerusalem. Jarchi refers this to Egypt, “I have called to this”, to Egypt, they are of a proud spirit, the people cease, and are proud without cause; or according to another exposition he gives, their pride ceaseth, or it is fit it should. Deuteronomy Dieu interprets it also of Egypt; and so does Gussetius<sup>f593</sup>, but in a different manner, thus, the Egyptians are strength as to rest, they will strongly rest, while Israel strongly hopes they will help them.

**Ver. 8.** *Now go, write it before them in a table, and note it in a book, &c.*] Meaning their sins, their rebellion against God, their trust in an arm of flesh, and contempt of the divine word; or the prophecy of their destruction, for these things; and both may be meant; which the Lord orders to be written before their eyes, in some public place, as in the temple, upon a table, a table of wood covered with wax, on which they formerly wrote, and then hung it up against a wall, that it might be read by everyone; and he would have him also engross it in a book, that it might be kept for time to come: now what God would have thus written and engrossed, must be something considerable, and of consequence; and, as it may refer to the sins of this people, may denote the blackness and detestableness of them, as being what they had reason to be ashamed of, when thus set before them; and, as it may refer to their punishment, it may signify the certainty of it:

*that it may be for the time to come, for ever and ever*; and so continue to their eternal infamy, and for the justification of God in his proceedings against them, and be cautious unto others. The Vulgate Latin version renders it, “for a testimony for ever”, a witness for God, and against the Jews; and so the Targum,

“and it shall be in the day of judgment for a witness before me for ever.”

**Ver. 9.** *That this [is] a rebellious people, &c.*] This, with what follows, is what the Lord would have written and engrossed, and remain for ever; or this is a reason why he would have it, for so the words be rendered, “for”, or “because, this [is] a rebellious people<sup>f594</sup>”; rebellious against God and his commands; they are called “rebellious children” before, (<sup>2301</sup>Isaiah 30:1) and, as it follows,

*lying children*; false spurious ones, only called, not truly, the children of God, and lied when they called themselves so, and were guilty of lying also, not only to God, but to one another:

*children [that] will not hear the law of the Lord*; either read, or explained, at least, not so as to be obedient to it; and such must be rebellious ones, and deserve not to be called the children of God. The Targum is,

“children that like not to receive the doctrine of the law of the Lord.”

**Ver. 10.** *Which say to the seers, See not, &c.*] The same with the prophets in the next clause, which explains this:

*and to the Prophets, prophesy not unto us right things*; things agreeable to the mind and will of God, and which ought to be done; not that they, in so many words, said this, but this was the language of their hearts and actions. The Targum is,

“who say to the prophets, prophesy not, and to the teachers, teach us not the doctrine of the law:”

*speak unto us smooth things*; that peace and prosperity should attend them, though they went on in their sinful courses:



*prophecy deceits*; for to prophesy peace to them, when destruction was at hand, was to deceive them; and yet they chose rather to be told the one than the other.

**Ver. 11.** *Get ye out of the way: turn aside out of the path, &c.*] These two expressions mean one and the same thing; either that the prophets would go out of their usual way of threatening ruin and destruction; or that they would go out of the way of the people, and not stand in it to hinder them pursuing their own lusts and pleasures; or that they would go out of the right way, as the Targum, which is God's way, and join with them; or, at least, connive at, and indulge them, in their ways:

*cause the Holy One of Israel to cease from before us*; do not so often make mention of his name, or come to us with a "thus saith the Lord"; let us hear no more of him, or messages from him; and especially under this character of "the Holy One of Israel", who is by nature holy, loves holiness, and requires it, and hates sin. The Targum is,

"remove far from us the word of the Holy One of Israel;"

let us hear no more of that.

**Ver. 12.** *Wherefore thus saith the Holy One of Israel, &c.*] The prophet introduces his message with the phrase they objected to: ministers of the word must not seek to please men, nor should they be deterred from the use of phrases, because disliked by natural men: as, in our days, men do not love to hear the name of Christ so often mentioned, or his Gospel, or the glorious truths of it; but the use of them should not be left off on that account, but rather they should be the more inculcated, as we find this phrase was; (see <sup>23015</sup> Isaiah 30:15):

*Because ye despise this word*; either this name of the Lord, "the Holy One of Israel"; or this prophecy that was delivered unto them, which reproved them for their confidence in Egypt, and exhorted them to sit still at home, and trust in the Lord; but instead of that they trusted in what was very bad, as follows:

*but trust in oppression and perverseness, and stay thereon*; either in oppressors, and perverse persons, as the Egyptians were; or in their wealth, got by oppression, rapine, and fraud, which they carried to Egypt, and on which they depended for help and relief; and in that perverse disposition of

mind, contradicting the Lord speaking by his prophets, resolving to take their own way, not doubting but that they should have success.

**Ver. 13.** *Therefore this iniquity shall be to you as a breach ready to fall, &c.]* Or, “as a falling breach”<sup>f595</sup>; contempt of the word of God, and trusting in wickedness, rejecting the counsel of God, and placing confidence in the creature, these would be the cause of ruin; which ruin is signified by the breach of a falling wall, or by a breach in a wall, by reason of which it is in danger of falling, and is just ready to fall:

*swelling out in a high wall*; like a wall that bellies out and bulges, and which, when it once begins to do, suddenly falls; and the higher it is, it comes with more force, and the greater is the fall:

*whose breaking cometh suddenly, at an instant*; and so it is suggested, should be the ruin of this people; the high towering confidence they had in Egypt would fall with its own weight, and they with it, and be broken to pieces in a moment; and which is further illustrated by another simile.

**Ver. 14.** *And he shall break it as the breaking of the potter’s vessel, &c.]* That is, their confidence in an arm of flesh, and they that place it there; and this either God shall do, or the enemy, and God by him; or rather it may be rendered impersonally, “it shall be broken”; and may refer to the wall to which the ruin of this people is compared, that that when it falls shall be broke to pieces, as a potter’s vessel is when it falls upon a pavement, or is dashed against anything, or, struck with a rod of iron:

*that is broken in pieces; he shall not spare*; or that is broken in pieces without mercy, as the Targum; no pity shall be shown by the enemy, nor mercy from the Lord:

*so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water [withal] out of the pit*; as poor people are wont to do, to take fire from the hearth, and water out of a well, in a piece of a broken pitcher<sup>f596</sup>; but this vessel should be broke into so many shivers, that there should not be such a piece left of it as could be made use of for such purposes. This denotes the utter and irreparable ruin and destruction of these people, which, though it was not at this time, yet afterwards by the Babylonians, and especially by the Romans.

**Ver. 15.** *For thus saith the Lord GOD, the Holy One of Israel, &c.]* This is still repeated, though displeasing to the carnal Jews, who,

notwithstanding their ill behaviour to the Lord, condescends to give them the best advice, as follows:

*in returning and rest shall ye be saved*; or “may be saved”<sup>f597</sup>; this is the right and the only way, namely, by “returning” from their evil ways, particularly their purpose of going to Egypt for help, and by returning to God by repentance and reformation, and to his worship and ordinances; and so the Targum,

“if ye return to my law;”

and by “resting” quietly at home, and reposing their trust in the Lord:

*in quietness and in confidence shall be your strength*; in a quiet submission to the will of God, and in quietly waiting upon him for the issue and event of things, abiding in their own houses, and not in a hurrying tumultuous manner, running here and there for help; and in a holy and humble confidence in the Lord, and in the power of his might, where they should find such strength and security, as Pharaoh king of Egypt could not give them:

*and ye would not*; would not be persuaded to keep at home, and from going down to Egypt; would not take the advice given, but pursue their own measures and methods of salvation. This is the literal sense of the words; and if they can be accommodated to spiritual and eternal salvation, it may be done in this way: repentance may be meant by “returning”, and faith by “rest”; or by “returning and rest” may be designed returning to rest, that is, to Christ, who is the only rest to weary souls: “quietness” may intend peace of conscience, arising from the blood and righteousness of Christ; and “confidence” faith, and an assurance of it, which make men strong Christians; though their strength does not barely lie in these graces, but in the object of them: now faith and repentance are blessings of the covenant of grace, gifts of God, and graces of the Spirit, which go together in the doctrine of salvation, and have a concern in it; though they are not meritorious procuring causes, nor conditions of it; yet in this way God brings his people to salvation, and they enter into, and are descriptive of, the character of such that are saved; there is so close a connection between these and salvation, that none are saved without them; and it may be observed, that this way of saving men through faith and repentance, and by going to Christ alone for rest, and by placing confidence in, and deriving all peace and comfort from him, is disagreeable to unregenerate men; which is

a proof of the wretched depravity, and corruption, and perverseness of the will of man.

**Ver. 16.** *But ye said, No, for we will flee upon horses, &c.*] Hither and thither to get help and assistance; go down to Egypt for it on them, or thither for them, as some render it; and then face the enemy, and, if we can not conquer him, will flee from him, and so provide for our safety; this is man's way of salvation, as opposed to God's way; (see <sup><2307></sup>Hosea 1:7 14:3) or this may design their fleeing on horses and camels with their riches into Egypt, both for the security of them and their persons, (<sup><2306></sup>Isaiah 30:6):

*therefore shall ye flee;* on horses from the enemy, and be pursued and taken by him; this was fulfilled long after, when the city was taken by the Chaldeans; (see <sup><1294></sup>2 Kings 25:4):

*and, We will ride upon the swift;* horses or camels, to the swiftness of which they trusted, and doubted not to get off safe, but would find themselves mistaken:

*therefore shall they that pursue you be swift;* yea, swifter than the horses and camels they rode on, and overtake them, and either put them to death, or carry them captive. The Chaldeans are represented as very swift, (<sup><2443></sup>Jeremiah 4:13 <sup><3008></sup>Habakkuk 1:8).

**Ver. 17.** *One thousand [shall flee] at the rebuke of one, &c.*] A troop of horse, consisting of a thousand men, shall flee upon the attack and onset of a single person, so dispirited should they be, and so possessed of the fear of the enemy; what was promised to them with respect to their enemies is here turned against them, (<sup><6307></sup>Leviticus 26:7,8) (<sup><6523></sup>Deuteronomy 32:30):

*at the rebuke of five shall ye flee;* being attacked by a very small number, the whole army should run away: this denotes with what ease they should be routed, and put to flight; and is to be understood, not of what would be at the present time, but of what should come to pass hereafter, when the Chaldean army should come against them;

*till ye be left as a beacon upon the top of a mountain;* or, "as the mast of a ship", so the Septuagint and other versions. Jarchi says it signifies a high tree, or tall piece of wood fixed in the earth, like a ship's mast<sup>f598</sup>, set up to give warning of an enemy's approach, and when, and where, sometimes fires used to be kindled; hence the Targum is,

“till ye are left as a burning torch on the top of a mountain.”

The Syriac version renders it, “as a wild ass”, solitary and alone:

*and as an ensign on a hill*; erected as a trophy of victory. The design of the metaphors is to show that there should be few that should escape falling into the enemy’s hand, here and there one, that should be scattered about, and be very thin, as beacons and signs are, and should be warnings to others of pursuing the same foolish and sinful methods and practices.

**Ver. 18.** *And therefore will the Lord wait, that he may be gracious unto you, &c.]* Or “yet”<sup>f599</sup>, or “nevertheless” though such an utter destruction shall be made, there are a few that the Lord has a good will unto, and therefore waits till the set time comes to arise and have mercy on them; he has taken up thoughts and resolutions of grace and favour concerning them, and has fixed the time when he will show it; and he is, as it were, panting and longing after it, as the word<sup>f600</sup> used signifies, as some have observed, until it is up; he waits for the fittest and most proper time to show mercy; when things are brought to the worst, to the greatest extremity, and when his people are brought to a sense of their danger, and of their sins, and to repentance for them, and to see their need of his help and salvation, and to implore it, and to depend upon him for it; then, in the mount of difficulty, and in the most seasonable time, does the Lord appear; and hereby the mercy is the sweeter to them, and his grace is the more magnified towards them: so he waits to be gracious to his people in conversion; he is gracious before; he is of a gracious disposition; he is inclined, nay, resolved, to show favour to them; yea, he has done various acts of grace before, such as their election in Christ, the provision of a Saviour for them in the covenant, putting all grace into his hands for them, the redemption of them by him, and the adoption of them into his family; but in conversion there is an open exhibition and display of the grace of God; much grace is then shown in applying pardoning grace, a justifying righteousness, and salvation by Christ unto them; by many love visits, and by opening the treasures of his grace unto them, as well as by implanting much grace in them, as faith, hope, love, and every other: now there is a fixed time for all this; and, until that time comes, the Lord waits to be gracious; this is his longsuffering towards his elect, which issues in their salvation; he does not cut them off in their sins; he bears much and long with them, and, as it were, longs till the time comes to unbosom himself to them, and bestow his favours on them; and so, after conversion, he waits

and observes the fittest time to deliver them out of afflictions, temptations, &c.

*and therefore will he be exalted, that he may have mercy upon you*; or, “will exalt himself”<sup>f601</sup>; raise up himself, who seemed to be asleep, and careless of his people, and rise up against their enemies, and in defence of them, which is showing mercy to them; or be exalted on his throne of grace, that he may give, and they may find, grace and mercy to help them in time of need: or, “he will exalt”, or “lift up”; that is, his Son; so he was lifted up on the cross, that his people might be drawn after him, and saved by him; and he has also exalted him at his right hand to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and he is now lifted up as the serpent on the pole in the ministry of the word, that whosoever believes in him should have everlasting life; so that these exaltations, or lifting up, are in order to have mercy; and his waiting to be gracious is by the Jews<sup>f602</sup> interpreted of his desire after the Messiah’s coming, and his waiting for that: or, “he will be exalted, in”, or “by, having mercy on you”<sup>f603</sup>; the glory of God is displayed in showing mercy to his people; they are engaged and influenced hereby to glorify God for his mercy, both in things temporal and spiritual. The word <Arabic> in the Arabic language, as Schultens observes<sup>f604</sup>, signifies to “desire”<sup>f605</sup>; and this will make the words run smoothly in agreement with the former; “and therefore”, or “nevertheless, will he desire to have mercy on you”; which denotes the Lord’s good will to his people, and how much his heart, and the desires of it, are towards them:

*for the Lord [is] a God of judgment*; or, “though he is a God of judgment”<sup>f606</sup>, of strict justice, judges in the earth, and will judge the world in righteousness; (see <sup><39217></sup>Malachi 2:17) his grace, mercy, and justice, agree together, in redemption justification, pardon of sin, and salvation: or of moderation, clemency, and grace to correct his people; he corrects them not in wrath and hot displeasure, but in judgment, in a tender and fatherly way and manner, (<sup><24024></sup>Jeremiah 10:24) and he is a God of “discretion”, (<sup><19315></sup>Psalm 112:5) of wisdom and knowledge, and does all things after the counsel of his will; he has fixed upon the proper time, and he knows which is the best time, and he waits that time to show grace and mercy to his people:

*blessed [are] all they that wait for him*; that do not run here and there for help, and are tumultuous, restless, and impatient, but wait God’s own time

to do them good; that wait for his gracious presence, and the discoveries of his love, for the performance of his promises, for answers of prayer, for all blessings temporal and spiritual, and for eternal glory and happiness; these are happy persons, all and every one of them; they enjoy much now, and it can not be said, nor conceived, what God has prepared for them hereafter; (see <sup>23423</sup>Isaiah 49:23) (<sup>23604</sup>Isaiah 64:4).

**Ver. 19.** *For the people shall dwell in Zion at Jerusalem, &c.*] Or, “for the people of Zion <sup>f607</sup> shall dwell in Jerusalem”; those that belonged to the fort of Zion should dwell in Jerusalem, or “abide” there, both they and the inhabitants of it, at least many of them should quietly continue there, waiting the Lord’s time to appear for them, and not run here and there, and particularly to Egypt for help or shelter. Seeing there are many things in the following verses which have respect to Gospel times, and best suit with them, this may be understood of the safe and comfortable dwelling of the children of Zion, or regenerate persons, in a Gospel church state, which is often called Jerusalem, both in the Old and New Testament:

*thou shalt weep no more*; or, “in weeping thou shall not weep”<sup>f608</sup>; though they had been weeping because of the enemy’s invasion of their land, and besieging their city, yet now all tears should be wiped away from their eyes, being delivered from him; this may very well be accommodated to Gospel times:

*he will be very gracious unto thee, at the voice of thy cry*; these are the words of the prophet, declaring that the Lord would be gracious to his people at the voice of their prayer and supplication to him in their distress, as he was to the voice of Hezekiah’s cry and supplication to him:

*when he shall hear it, he will answer thee*; he always hears the prayers of his people, and he always answers them, sooner or later, in his own time, and in his own way; (see <sup>23624</sup>Isaiah 65:24).

**Ver. 20.** *And [though] the Lord give you the bread of adversity, and the water of affliction, &c.*] Either at this present time, when the city was besieged by Sennacherib; or when it should be besieged by the Chaldeans, when adversity was their bread, and affliction their water; or when they had only bread and water in their adversity and affliction; or a famine of bread and water, as is common in times of a siege. It may refer to the poor, and mean, and afflicted state of the people of God, in the first times of the Gospel especially:

*yet shall not thy teachers be removed into a corner any more*; or, “thy rain”<sup>f609</sup>, as some interpret it; one and the same word signifies both rain and a teacher, because doctrine from the mouth of a teacher drops like rain upon the tender herb, and as showers on the grass; and is to be understood, not merely in a literal sense, of rain, and fruitfulness by it, in opposition to penury and famine for want of it; but of rain of spiritual doctrine; and so the sense is much the same as if it was rendered teachers; that though the people of God should be attended with afflictions, yet they should have spiritual consolation; and though they might have a famine of bread and water, yet not of hearing the word of the Lord; their teachers should not be removed from them, as they had formerly been, perhaps in the time of Ahaz: or “take wing”<sup>f610</sup>, and fly away from them, as the word signifies, being scared by persecutors; so the prophets in the time of Ahab were forced to fly, and were hid by fifty in a cave. The word here used has in the Arabic language the signification of hiding, as Maimonides<sup>f611</sup> from Aben Ganach has observed; and so may be read, “thy teachers shall not be hidden any more”; things being hidden under wings; (see <sup><978></sup>Psalm 17:8):

*but thine eyes shall see thy teachers*; in their proper place, doing the work of their office: it denotes not a bare seeing them with their bodily eyes, but a seeing them with pleasure and delight, a wistfully looking at them, and a diligent and attentive observance of what they said. Some understand these teachers of Hezekiah and his princes, as Aben Ezra, Kimchi, and Abendana; others of the priests and prophets in his time, the principal of which was Isaiah; others of the prophets a little before, in, and after the Babylonish captivity; it may be applied to John the Baptist, Christ, and his apostles, and other Gospel ministers. Jarchi interprets it of God himself, who teaches to profit, and who would not hide his face from his people; the Targum, of the Shechinah not removing from the sanctuary, but being seen there; and being in the plural number, may denote all the three Persons.

**Ver. 21.** *And thine ears shall hear a word behind thee*, &c.] Which may be said in reference to the backsliding and declining state of the people, (<sup><2301></sup>Isaiah 30:11) and is thought by some to be an allusion to schoolmasters, who stand behind their scholars, or at their backs, to guide, teach, and instruct them; and by others to shepherds following their flocks, who, when they observe any of the sheep going out of the way, call them back; or to travellers, who, coming to a place where are several ways, and being at a loss which way to take, and inclining to turn to the right or left,



are called to by persons behind them, and directed in the right way. This “voice behind” is by the Jews<sup>f612</sup> interpreted of Bath Kol; and by others of the voice of conscience; but it rather intends the Spirit of God, and his grace; though it seems best to understand it of the Scriptures of truth, the word of God, the only rule of faith and practice; the language of which is,

*saying, This [is] the way, walk ye in it;* it directs to Christ the way, and who is the only way of life and salvation to be walked in by faith, and to all the lesser paths of duty and doctrine, which to walk in is both pleasant and profitable, and which is the right way; so the Targum paraphrases it,

“this is the right way;”

to which agree the comments of Aben Ezra, Jarchi, and Kimchi; though the Arabic and Syriac versions, following the Septuagint, represent them as the words of seducers, directing to a wrong way: but the words are a promise of being led right, and not a threatening of being led wrong:

*when ye turn to the right hand, and when ye turn to the left;* through ignorance or inadvertency, through the prevalence of corruption, or force of temptation; and as it is promised there should be such a voice, so they should have ears to hear, their ears erect to attend to what is said, to observe it, and act according to it.

**Ver. 22.** *Ye shall defile also the covering of thy graven images of silver, &c.]* Images made of solid silver, covered with rich and costly garments; or images covered and decorated with plates of silver; (see <sup>24004</sup>Jeremiah 10:4,8) these they not only pulled down and defaced, but defiled, to show their contempt and abhorrence of them:

*and the ornament of thy molten images of gold;* images made of solid gold, covered with an ephod, as the word here used signifies; such an one as the high priest wore, and Micah made for his house of idolatry, (<sup>12206</sup>Exodus 28:6 <sup>40715</sup>Judges 17:5):

*thou shall cast them away as a menstruous cloth;* which is not only filthy and loathsome, but defiling; whoever touched it were unclean by the law for a while; or as a woman in her monthly courses, who, during that time, was to be separate from her husband, (<sup>4859</sup>Leviticus 15:19), &c.; this is used to express the pollution and nauseousness of idols, and of the utter rejection of them:

*thou shall say unto it, Get thee hence*; Kimchi observes that some say the word signifies “dung; thou shall say to it, thou art dung”, and only fit for the dunghill, and to it thou shall go; at the same time cast it out, declaring abhorrence of idols, repentance for worshipping them, and signifying that they would have nothing more to do with them. This shows the efficacy of the word of God when it comes not in word only, but with the power and Spirit of God; it was fulfilled in some measure in Hezekiah’s time; (see ~~2884~~ 2 Kings 18:4 ~~4296~~ 2 Chronicles 29:16 31:1), and after the Babylonish captivity, when the Jews left off idolatry, and never more returned to it; and when the Gospel prevailed in the Roman Pagan empire, and at the time of the Reformation, and will be more largely accomplished when Popery shall be utterly destroyed through the powerful ministration of the Gospel.

**Ver. 23.** *Then shall he give thee rain of thy seed, that thou shalt sow the ground withal, &c.]* Or, “rain to thy seed”<sup>f613</sup>; that is, when the seed is sown in the earth, the Lord will give the former rain, and cause it to take root, and spring up:

*and bread of the increase of the earth*; the earth, being watered with rain, should give its increase of corn, of which bread should be made; so that there would be seed to the sower, and bread to the eater, as in (~~2550~~ Isaiah 55:10):

*and it shall be fat and plenteous*; or “fat and fat”; very fat and rich, exceeding good bread, and plenty of it; and after the siege of the city by Sennacherib’s army was broke up, and that was destroyed, for years following there was great fruitfulness in the land, as was foretold, (~~2370~~ Isaiah 37:30) and this may denote the great fruitfulness of the Gospel, and the excellency of the spiritual food of it, and of the blessings of grace that come by it:

*in that day shall thy cattle feed in large pastures*; signifying that there should be pastures for cattle in the several parts of the country, and these large ones, where cattle should feed, and enjoy great plenty. This clause belongs to the next verse (~~2314~~ Isaiah 30:24), and should of right begin it. The Targum interprets it thus,

“and the righteous shall be nourished with their cattle at that time, with the fat of tender and fat things;”

as the earth would be fruitful, the cattle would be well fed; and so there would be plenty of provision for man and beast.

**Ver. 24.** *The oxen likewise and the young asses that ear the ground, &c.]* Or till it; for though these might not be joined together in a yoke, yet they were made use of separately in ploughing land, (<sup><6220></sup>Deuteronomy 22:10):

*shall eat clean provender;* the word for “provender” signifies a mixture, such as cattle eat, especially horses, as beans, oats, barley, and fitches, and of which there should be such plenty, that the cattle should eat of it; not of the chaff and husks of these, nor these in their husk and straw, but as cleansed from them, as follows:

*which hath been winnowed with the shovel and with the fan:* with the former of which the corn was raised up and shook, and with the latter fanned. Now this is expressive of great plenty, that cattle should feed on winnowed corn. The Septuagint indeed render it,

“they shall eat chaff mixed with winnowed barley;”

but if they were to eat chaff with it, there would be no need to winnow it. This may be mystically understood of apostles, and of apostolical men, as Jerom; and of all Gospel preachers, especially in the latter day, who labour in the word and doctrine, and feed upon the pure food of the Gospel themselves, and bring it to others; (see <sup><600></sup>1 Corinthians 9:9,10) (<sup><5457></sup>1 Timothy 5:17,18).

**Ver. 25.** *And there shall be upon every high mountain, and upon every high hill, &c.]* Which were round about Jerusalem, and in other parts of Judea:

*rivers [and] streams of water;* such abundance of rain, that it should flow in streams like rivers, from the higher to the lower lands, and water them. This may in a spiritual sense be understood of the great plenty of the ministry of the Gospel, in all the kingdoms of the world, great and small, signified by mountains and hills; and which may also intimate the open and public ministrations of it in them, (<sup><3848></sup>Zechariah 14:8 <sup><3058></sup>Joel 3:18) or of the blessings of grace, and the graces of the Spirit, communicated everywhere; (see <sup><2418></sup>Isaiah 41:18 44:3) (<sup><6078></sup>John 7:38,39). This is applied to the times of the Messiah by the Jews <sup>f614</sup> themselves, and respects the latter part of those times:

*in the day of the great slaughter;* not of Sennacherib’s army by the angel, as many Jewish and Christian interpreters understand it; nor of the Babylonians, at the taking of Babylon by Cyrus; but of the antichristian

kings, and their armies, (<sup>¶697</sup>Revelation 19:17-21). So the Targum paraphrases it,

“for the ruin of kings and their armies, in the day of the great slaughter;”

and a great slaughter it will be indeed:

*when the towers fall*; not the batteries and fortifications raised in the Assyrian camp, at the siege of Jerusalem, which fell when they were destroyed by the angel; or the great men and princes in that army, which then fell; though towers sometimes signify great persons, such as princes; (see <sup>¶215</sup>Isaiah 2:15) and so the Targum interprets it here; and may be true of the antichristian princes; for of the fall of the great city of Rome, and of other cities of the nations, with the towers thereof, is this to be understood, even of mystical, and not of literal Babylon; (see <sup>¶113</sup>Revelation 11:13).

**Ver. 26.** *Moreover the light of the moon shall be as the light of the sun,* &c.] An hyperbolical expression, used to set forth the exceeding great light of the Gospel under the dispensation of it, which would as far exceed the light of the former dispensation, comparable to the moon, as the light of the sun exceeds the light of the moon; as also that great degree of spiritual joy and comfort that should be in those times, especially in the latter day; and the Jews themselves apply this to the times of the Messiah, and to the times after the war of Gog and Magog, after which they say there will be no more sorrow and distress; so Kimchi; and to these times it is applied in the Talmud<sup>¶615</sup>; and Aben Ezra says, that all interpreters understand it of the time to come:

*and the light of the sun shall be sevenfold, as the light of seven days*; as if the light of seven days was collected together; or as if there were seven suns shining together. The Targum and Jarchi not only make it to be seven times seven, that is, forty nine; but multiply forty nine by seven, and make it three hundred and forty three, or as the light of so many days.

Maimonides<sup>¶616</sup> thinks it has respect to the seven days of the dedication of the temple in Solomon’s time, when the people never had such glory, felicity, and joy, as at that time: with this compare the light of the New Jerusalem state, (<sup>¶213</sup>Revelation 21:23,24):

*in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound*; not only peace being made, by the blood of Christ, between God and his people, and they healed by his stripes, and

Jew and Gentile reconciled in one body on his cross, and through the preaching of the Gospel; but as will be in the latter day, the fulness of the Gentiles will be brought in, and all Israel shall be saved; and all the Lord's people will be one in his hands, and be entirely freed from all grievances and afflictions by the man of sin, who will now be destroyed, and also will be in a sound and healthful state and condition. This will be at the time of the rising and ascending of the witnesses, (<sup><6111></sup>Revelation 11:11,12).

**Ver. 27.** *Behold, the name of the Lord cometh from far,* &c.] From hence to the end of the chapter (<sup><2318></sup>Isaiah 30:28-33) is a very full account, by way of prophecy, of the destruction of the Assyrian army by the Lord; and which is to be considered as a type of the destruction of antichrist, by and at the coming of the Lord Jesus. It is introduced with a "behold", as declaring something of moment and importance worthy of attention, and even wonderful. "The name of the Lord" is the Lord himself; unless it is to be understood of the angel that came in the name of the Lord, and destroyed Sennacherib's army; who may be said to come "from far", because he came from heaven; and from whence Christ the Angel uncreated, in whom the name of the Lord is, will come to judge the world, and to take vengeance on all his and his people's enemies, antichrist and all his followers:

*burning [with] his anger;* against the Assyrian monarch and his army. So our Lord, when he shall come forth to make war with the antichristian kings of the earth, his "eyes" shall be "as a flame of fire": and when he comes to judge the world, he will descend in "flaming fire", (<sup><6612></sup>Revelation 19:12 <sup><3001></sup>2 Thessalonians 1:7) the day of the Lord will burn as an oven, (<sup><3001></sup>Malachi 4:1):

*and the burden [thereof is] heavy:* the punishment inflicted, in his burning anger and hot displeasure, will be heavy, even intolerable, heavier than it can be borne, as the Targum paraphrases it; (see <sup><0043></sup>Genesis 4:13):

*his lips are full of indignation, and his tongue as a devouring fire;* the words he will utter, the sentence he will pronounce, will be dreadful, executed by the angel; so the sharp sword that goes out of the mouth of Christ, with which he will smite the nations; and such the awful sentence pronounced by him on the wicked, "go, ye cursed, into everlasting fire", &c. (see <sup><6615></sup>Revelation 19:15 <sup><4251></sup>Matthew 25:41). So the Targum,

“from before him goes out the curse upon the ungodly, and his Word as a consuming fire.”

**Ver. 28.** *And his breath as an overflowing stream, &c.*] Which comes with great swiftness and force, bearing all before it, breathing out nothing but the fire of divine wrath, before which there is no standing; nor could the Assyrian army stand before it, but suddenly, in a moment, was carried away with the force of it: thus our Lord will consume the man of sin with the spirit or breath of his mouth, and destroy him with the brightness of his coming, (<sup>2</sup>Thessalonians 2:8): and this stream

*shall reach to the midst of the neck;* which shows the extreme danger the army would be in, as a man that is up to the neck in water, and can find no way of escaping; and very aptly represents their state and condition, the whole body of the army being encompassed and destroyed by this overflowing stream of divine wrath, only their head, their king Sennacherib was saved; and he in a little time was cut off, when he had got into his country; as the Assyrian army served the Jews, they are served themselves; (see <sup>2</sup>Isaiah 8:7,8):

*to sift the nations with the sieve of vanity;* that is, the breath, wind, or Spirit of the Lord, compared to an overflowing stream, should be of this use, and have this effect, to sift the people of several nations, of which the Assyrian army consisted, so as to dash them one against another, and utterly destroy them; for they were to be sifted, not with a good and profitable sieve, which retains the corn, and shakes out the chaff, or so as to have some taken out and spared; but with a sieve that lets all through, and so be brought to nothing, as the Vulgate Latin version; and thus will all the antichristian nations be agitated, and shaken, and destroyed, ere long:

*and [there shall be] a bridle in the jaws of the people, causing [them] to err;* from the way they intended to go, namely, up to Jerusalem, and take and sack it, and obliging them to betake themselves another way for their retreat and safety; (see <sup>37</sup>Isaiah 37:29).

**Ver. 29.** *Ye shall have a song, &c.*] That is, the Jews should have a song, and sing it upon the ruin of the Assyrian army; as the Israelites had, when Pharaoh and his host were drowned in the Red Sea; and so will the Christian church have one, at the fall of Babylon, (<sup>15</sup>Revelation 15:1-3 19:1,2):

*as in the night, [when] a holy solemnity is kept; and gladness of heart*, the Jewish feasts always began, the even preceding, and were ushered in with singing songs, and psalms; especially the feast of the passover, which it is thought is alluded to here. It is a common notion of the Jews<sup>f617</sup>, that the slaughter of the Assyrian army was on the night of the passover; that it was in the night is certain, (<sup><1295></sup>2 Kings 19:35) but that it was on the night of the passover is not certain; however, the songs sung on that night were not on this occasion, nor could this be sung so soon; and it will be at evening time that the latter day glory shall break out, and songs of joy be heard from the uttermost parts of the earth, (<sup><3847></sup>Zechariah 14:7):

*as when one goeth with a pipe to come into the mountain of the Lord*; the temple; it being usual for persons, that came from distant parts of the land to the temple to worship, to bring pipes along with them in their hands, and play upon them as they were travelling, to divert them, and the company that were with them; (see <sup><4944></sup>Psalm 42:4). Jarchi thinks the allusion is to the bringing up of the first fruits to the temple at Jerusalem, which was preceded with a pipe, as appears from the Misnah<sup>f618</sup>:

*to the mighty One of Israel*; or, “Rock of Israel”<sup>f619</sup>; one of the names of the Messiah, (<sup><1028></sup>2 Samuel 23:3) to whom the song of praise and triumph shall be sung, in the latter day, by those that stand upon Mount Zion, with harps in their hands, having gotten the victory over the beast and his image, (<sup><6641></sup>Revelation 14:1-4 15:1-4).

**Ver. 30.** *And the Lord shall cause his glorious voice to be heard, &c.*] Or, “the glory of his voice”<sup>f620</sup>; his majestic voice, the voice of his word, as the Targum, giving orders for the destruction of the Assyrian army; this was heard by the angel who obeyed it: and such a voice will be heard, ordering the destruction of antichrist, and the antichristian powers, in the pouring out of the vials by the angels, fitly signified by the following emblems; (see <sup><6641></sup>Revelation 16:1 18:4-7). This voice is commonly interpreted of thunder, which is the voice of the Lord, and a very majestic one, (<sup><1928></sup>Psalm 29:3,4 <sup><18704></sup>Job 37:4 40:9) and the destruction of the Assyrian army might be by thunder and lightning, and hailstones, and attended with such a tempest as here described, though not mentioned in the history:

*and shall show the lighting down of his arm*; or the strength of the arm of his power, as the Targum; his mighty arm, and the descent of it; meaning what should descend from heaven at the time of this tempest, as thunderbolts, balls of fire, hailstones, &c.; and by all which may be meant

the heavy judgments of God, which fell upon his enemies, and were intolerable unto them: the metaphor is taken from the motion of a man in smiting another, who lifts up his hand, when it falls with the greater might, and rests upon him:

*with the indignation of [his] anger*; as when a man strikes in great wrath and fury: the heaping up of words here, and as follows, shows the vehemence and excess of anger:

*and [with] the flame of a devouring fire*; or, “of a fire devouring”; the Assyrian army; which, the Jews say, burnt their souls, destroyed their lives, but not their bodies. The Targum is,

“with the flame of fire, which consumes the graven images.”

The destruction of mystical Babylon will be by fire, (<sup>668B</sup>Revelation 18:8,9) (<sup>669B</sup>Revelation 19:3):

*[with] scattering, and tempest, and hailstones*; with lightning, which rends things in pieces, and scatters them here and there, and with a violent storm of rain and hail; (see <sup>668B</sup>Revelation 16:18-21).

**Ver. 31.** *For through the voice of the Lord shall the Assyrian be beaten down*, &c.] As anything is by a storm of thunder, lightning, hail, and rain: or “fear”, or be “affrighted”, as the Vulgate Latin and Arabic versions render it; Sennacherib, the Assyrian monarch, and that part of his army which escaped, though not destroyed by it, were put into the utmost consternation: this shows that the prophecy in the context refers to the overthrow of the Assyrian army by the angel, when besieging Jerusalem in Hezekiah’s time; though the Assyrian is sometimes used for any enemy of God’s people at other times, particularly antichrist, and especially the eastern antichrist, the Turk:

*[which] smote with a rod*; other nations, particularly the Jews, whom the Assyrian is expressly said to smite with a rod; and because he was an instrument in God’s hand for the chastising of that people, he is called the rod of his anger, (<sup>230B</sup>Isaiah 10:5,24) but now he that smote shall be smitten himself; him whom God used as a rod to correct others, he will smite with his rod, for his own correction: for this may be understood of God, and be rendered thus, “with a rod, he”, that is, God, “shall smite” the Assyrian, as before; so Aben Ezra and Kimchi. The Targum interprets the “rod” of dominion.



**Ver. 32.** *And [in] every place where the grounded staff shall pass, &c.]*

The storm before mentioned, the wrath and righteous judgment of God, founded upon his unalterable purposes and decrees; and, wherever it came, would fall with great weight, sink deep, stick fast, and remain fixed and sure, like a rod or staff fastened in the earth:

*which the Lord shall lay upon him;* or, “cause to rest upon him”<sup>f621</sup>; the Lord would lay his rod upon him, the Assyrian, and let it remain there, so that it should be a destroying rod or staff, as before; it should continue until it had done full execution, and utterly destroyed him. The Targum is,

“and there shall be every passage of their princes, and of their mighty ones, on whom the Lord shall cause to rest the vengeance of his power;”

and so the “grounded staff” may be understood of the Assyrian himself, that wherever he should be, this storm of vengeance should follow him, and rest upon him:

*[it] shall be with tabrets and harps;* the allusion is to the use of these in war; but, instead of these, no other music would be used at this time than what thunder, and rain, and hailstones made; unless this refers to the joy of God’s people, upon the destruction of their enemies; so the Targum,

“with tabrets, and harps shall the house of Israel praise, because of the mighty war which shall be made for them among the people:”  
(see <sup>f622</sup>Revelation 15:2):

*and in battles of shaking will he fight with it;* the Assyrian camp; or as the Keri, or marginal reading, “with them”: with the Assyrians, with the men of the camp; the soldiers, as Kimchi explains it; that is, the Lord will fight with them in battles, by shaking his hand over them in a way of judgment, and thereby shaking them to pieces, and utterly destroying them; (see <sup>f623</sup>Revelation 19:11).

**Ver. 33.** *For Tophet is ordained of old, &c.]* The place long ago appointed for the ruin of the Assyrian army, which pitched here: this was a valley near Jerusalem, the valley of the son of Hinnom; so called, from the drums and tabrets beat upon here, to prevent parents hearing the cries of their infants offered to Molech: into it was brought the filth and dung of the city; here malefactors were buried, it is said; and such as were condemned to burning were burned here; and such as had no burial were cast here; so that it was

an image and picture of hell itself: and the word “Gehenna”, used for hell, comes from “Gehinnom”, or the valley of Hinnom, the name of this place; and some think that is here meant, which from all eternity was appointed as the place of torment for wicked men, So the Targum,

“for hell is ordained from the worlds (or before the worlds), because of their sins.”

It is in the original, “from yesterday”: hence Jarchi interprets it of the second day of the creation, which had a yesterday; on which day the Jews suppose hell was made: and so it is interpreted in the Talmud<sup>f622</sup>, where it is said to be one of the seven things created before the world was, and is proved from this text; and said to be called Tophet, because whoever **htptmh** is deceived by his imagination (or evil concupiscence) falls into it; (see Gill on “<sup><4254></sup>Matthew 25:41”) with this compare (“<sup><610></sup>Jude 1:4):

*yea, for the king it is prepared*; for Sennacherib king of Assyria; that is, for his army, which perished here, though he did not; or for kings, the singular for the plural; for his princes, which, as he boastingly said, were “altogether kings”, (“<sup><2308></sup>Isaiah 10:8) and particularly for Rabshakeh, the general of his army, who might be so called, and was eminently one of these kings. Understood of hell, it may not only be interpreted of Satan, the king and prince of devils, for whom and his angels the everlasting fire of hell is prepared, (“<sup><4254></sup>Matthew 25:41) but also of antichrist, the king of the bottomless pit, and of all antichristian kings; (see “<sup><610></sup>Revelation 11:9 19:20). Some render it, “by the king it is prepared”; so the Vulgate Latin version; by whom may be meant either Hezekiah, who cleared it from idols and idolatrous worship, and so eventually prepared it to make room for the Assyrian army; or else the King of kings. So the Targum,

“the King of worlds (of all worlds) prepared it;”

and he seems manifestly designed in the next clause:

*he hath made [it] deep [and] large*; to hold the whole army alive, and to bury them when dead; and so hell is large and deep enough to hold Satan and all his angels, antichrist and all his followers; yea, all the wicked that have been from the beginning of the world, and will be to the end of it:

*the pile thereof [is] fire and much wood*; alluding to the burning of bodies in this place, and particularly of infants sacrificed to Molech; and refers to the burning of the Assyrian army, either by lightning from heaven, or by the

Jews when they found them dead the next morning. In hell, the “fire” is the wrath of God; the “wood” or fuel ungodly men:

*the breath of the Lord, like a stream of brimstone, doth kindle it*; the pile of fire and wood. The Targum is,

“the word of the Lord, like an overflowing torrent of brimstone, shall kindle it;”

it shall be done by his order, at his word of command. In hell, the wrath of God will be like a continual stream of brimstone, keeping up the fire of it, so that it shall ever burn, and never be quenched; hence it is called a lake burning with fire and brimstone; into which Satan, the beast, and false prophet, and the worshippers of antichrist, will be cast, (~~6640~~ Revelation 14:10 19:20 20:10 21:8). The allusion is to the fire and brimstone rained by Jehovah, from Jehovah, upon Sodom and Gomorrah, (~~01924~~ Genesis 19:24).

# CHAPTER 31

## INTRODUCTION TO ISAIAH 31

This chapter denounces woe to those that trusted in the Egyptians; assures the Jews of God's care and protection of them; calls them to repentance, and foretells the destruction of the Assyrian army. The sin of those that trusted in Egypt, with the reasons of their trust, and not looking to the Lord, and seeking him, is declared in (<sup>2310</sup>Isaiah 31:1) and their folly exposed in so doing; since the Lord is wise, powerful, and unchangeable, and the Egyptians frail and weak; so that the helper and the helped must fall before him, (<sup>2312</sup>Isaiah 31:2,3) whereas protection might be expected from the Lord, as is promised, whose power is like that of the lion, and whose tender care is like that of birds to defend their young, (<sup>2314</sup>Isaiah 31:4,5) wherefore the Jews are called upon to return to the Lord by repentance, from whom they had revolted; which would be shown by their detestation of idolatry, the sin they had been guilty of, (<sup>2316</sup>Isaiah 31:6,7) and the chapter is closed with a prophecy of the ruin of the Assyrian army, and the flight of their king, (<sup>2318</sup>Isaiah 31:8,9).

**Ver. 1.** *Woe to them that go down to Egypt for help*, &c.] Or, "O ye that go down", &c.; what poor foolish creatures are you! And in the end what miserable and wretched ones will ye be! Such were the Jewish rulers and people, who either went themselves, or sent ambassadors to the king of Egypt, to supply them with men and horses against the king of Assyria, contrary to the express command of God, which forbid them returning to Egypt; and which showed their unmindfulness of deliverance from thence, and their not having a due sense of that mercy upon them; as well as their so doing exposed them to the danger of being drawn into the superstitions and idolatries of that people:

*and stay on horses, and trust in chariots, because [they] are many; and in horsemen, because they are very strong*; having their dependence upon, and placing their confidence in, the strength and numbers of the cavalry of the Egyptians:

*but they look not unto the Holy One of Israel, neither seek the Lord*; they did not look unto the Lord with an eye of faith, nor seek him by prayer and supplication; or ask any counsel or instruction of him, as the Targum paraphrases the last clause; so that their sin lay not only in their confidence in the creature, but in their neglect of the Lord himself; and so all such persons are foolish and miserable, that trust in an arm of flesh, that place their confidence in creature acts, in their own righteousness, duties, and services, and have no regard to the Holy One of Israel, to the holiness and righteousness of Christ, neglect that, and do not submit to it; thus the Targum interprets the former clause of the Word of the Holy One of Israel, the essential Word Christ.

**Ver. 2.** *Yet he also [is] wise*, &c.] That is, God, the Holy One of Israel, is, whom they disregarded; and wiser too than the Egyptians, to whom they sought for help, and who were thought to be a wise and political people; and wiser than themselves, who imagined they acted a prudent part, in applying to them; so wise as to know all their schemes, and able to confound them, as well as most certainly and fully to complete his own; and it would have been therefore the highest wisdom to have sought to him, and not to men:

*and will bring evil*; the evil of punishment or affliction on wicked men, which he has threatened, and which they could in no wise escape, by taking the methods they did:

*and will not call back his words*; his threatenings delivered by the prophets: these, as he does not repent of, he will not revoke or make void, but fulfil and accomplish; what he has said he will do, and what he has purposed he will bring to pass; and therefore it was a weak and an unwise part they acted, by applying to others, and slighting him:

*but will arise against the house of evildoers*; not the ten tribes of Israel, as Jarchi and Kimchi interpret it; but rather the people of the Jews, or some particular family among them; it may be the royal family, chiefly concerned in sending the embassy to Egypt, or in advising to it; though it may be the singular is put for the plural, as the Septuagint and Arabic versions render it “the houses”; and so may design all those great families which joined in this affair, and are therefore called “evildoers”; as all such are that put their confidence in the creature, and not in the Lord; and against such he will “arise”, in a hostile manner, sooner or later, against whom there is no standing; (see <sup>1800\*</sup> Job 9:4):

*and against the help of them that work iniquity*; that is, against the Egyptians, the helpers of the Jews, who were workers of iniquity, and therefore their help and hope in it would be in vain; or else the latter part is descriptive of the Egyptians their helpers, who were a wicked and idolatrous nation, and so not to be sought unto for help, or trusted in, since, God being against them, it would be to no purpose, as he is against all workers of iniquity.

**Ver. 3.** *Now the Egyptians [are] men, and not God*, &c.] Be it that they are mighty, they are not mighty, as God is; and indeed they are but frail, feeble, mortal, and mutable men, and therefore not to be trusted in, and depended on; or to be put upon an equality with God, and even to be preferred to him, as they were by the Jews; and of what use and service could they be unto them, seeing God was against them?

*and their horses flesh, and not spirit*; only flesh, without an immortal soul or spirit, which man has; and therefore a foolish thing in man to trust in them, who must be entirely guided and directed by them; and much less angelic spirits, or like them, which are incorporeal, invisible, and exceedingly mighty and powerful, which excel all creatures in strength, and are called the mighty angels; these are God's cavalry, his horses and chariots; (see <sup><B87></sup>Psalm 68:17) (<sup><318></sup>Habakkuk 3:8,15) and what mighty things have been done by them, even by a single one? Witness the destruction of the Assyrian army, in one night, by one of them; wherefore the Egyptian cavalry was not to be named with them <sup>f623</sup>:

*When the Lord shall stretch out his hand*; as soon as he does it, before he strikes, and when he does this in order to it:

*both he that helpeth shall fall*; or "stumble", take a false step; meaning the Egyptians, sent for and come forth to help the Jews; but, stumbling and falling themselves, would be but poor assistants to them. Aben Ezra interprets this of the king of Assyria destroying the Egyptians, when he came to Jerusalem:

*and he that is holpen shall fall down*; the Jews, helped by the Egyptians, who should fall, and be destroyed, though not now; yet hereafter by the Chaldeans, as they were:

*and they all shall fail together*; both the Egyptians and the Jews.

**Ver. 4.** *For thus hath the Lord spoken unto me, &c.*] The prophet Isaiah, who had heard and received what follows from the Lord, and therefore it might be depended upon; and they are words of grace and mercy, promising preservation and deliverance; and therefore it was a foolish thing to send to Egypt for help:

*Like as the lion, and the young lion roaring on his prey*; or “muttering”, or “growling over his prey”<sup>f624</sup>; for the lion roars when he is hungry, and wants a prey, and not when he has got one; but when he has one, and is tearing it in pieces, and feeding upon it, he makes a lower noise, a growling one, especially when he apprehends anyone near to disturb him:

*when a multitude of shepherds is called forth against him*; or, “a fulness of shepherds”<sup>f625</sup>; the whole posse of them, all that are in the towns and villages, or fields adjacent: who, when a lion has got a lamb or sheep out of the flock, are alarmed and called together, to deliver it, if possible, out of his hands; one not daring to venture, or being not sufficient to disturb him, or drive him away: or, “when a multitude of shepherds meet him”<sup>f626</sup>; with the prey in his jaws; or rather “call to him”, make a noise, in hopes to frighten him, and cause him to drop his prey, that being all they can do, not daring to go near him; which sense is confirmed by what follows:

*[he] will not be afraid of their voice, nor abase himself for the noise of them*; he will not leave and lose his prey, or flee from it or them, for the yell and confused noise they make; nor move at all the faster for them, not being in the least intimidated by them:

*so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof*; that is, he shall come down from heaven by his angel, or in the display of his mighty power, and fight against the Assyrian army, in favour of his people, the inhabitants of Zion or Jerusalem, and deliver them; and there will be no more withstanding him, or putting him off from his purpose, or preventing his good designs and resolutions, than the shepherds are able to divert a lion from his prey. The simile is expressive of the power of God, and of his certain accomplishment of his purposes and promises.

**Ver. 5.** *As birds flying, so will the Lord of hosts defend Jerusalem, &c.*] As the preceding metaphor expresses the mighty power of God, this his tenderness and affection, as well as his speed and swiftness in the deliverance of his people. As birds in the air, at a distance, especially the

eagle, have their eye upon their nests, and their young ones in them, and when in danger fly to their assistance, and hover over them, and about them, to keep off those that would hurt them, or carry them away; so the Lord, on high, sees his people when in distress, and hastens to help them, and does surround, protect, and defend them: thus the Lord did, when Sennacherib with his army besieged Jerusalem; who boasted, with respect to other nations, that he had “found as a nest the riches of the people”, and that “there was none that moved the wing against him”, (~~2304~~ Isaiah 10:14) to which it is thought the allusion is here:

*defending also he will deliver [it]*; from present distress, the siege of the Assyrian army:

*[and] passing over he will preserve [it]*; passing over the city of Jerusalem to the army of the king of Assyria, that lay encamped against it; and smiting that by an angel with a sudden destruction, preserved the city from the ruin it was threatened with. The allusion is rightly thought to be to the Lord’s passing over the houses of the Israelites, when he destroyed the firstborn in Egypt, (~~4023~~ Exodus 12:23) where the same word is used as here, and nowhere else.

**Ver. 6.** *Turn ye unto [him], &c.*] From the Egyptians, to whom they sought for help, unto the Lord, they had neglected; from evil ways and practices, idolatry and impiety, by repentance and reformation; to the true worship of God, to his word and ordinances, statutes and commands. The Targum is,

“turn to the law;”

which they had rejected and broken. These are the words of the prophet, a call of his to the people to repentance, to which they might be induced by the gracious declaration of the Lord unto them, in the preceding verses, promising them preservation and safety:

*[from] whom the children of Israel have deeply revolted:* or, “made deep a revolt”<sup>f627</sup>; had gone very far back from God, and deep into sin and ruin, that their recovery was difficult; and yet their return was absolutely necessary, which ought to be done both speedily and heartily. Some think reference is had to the deep schemes they had laid, those political ones, at least, which they thought were such, in applying to Egypt for help, when they, as it is said, (~~23915~~ Isaiah 29:15) sought “deep to hide their counsel front the Lord”; in doing which they deeply departed from him, and are here



called to return to him. This is said not of the ten tribes, that were gone into captivity, but of the Jews, who were the posterity of Israel also; which is mentioned, to put them in mind of their descent, as an aggravation of their sin, and as an argument for their return.

**Ver. 7.** *For in that day*, &c.] When deliverance shall be wrought; when men shall be convinced of the vanity and insufficiency of their idols to help them, and of their sin in worshipping them; when they shall be brought to repentance for it, and turn to the Lord as an evidence of it:

*every man shall cast away his idols of silver, and his idols of gold*; with contempt and abhorrence of them, as the word<sup>f628</sup> signifies; every man “his” own idol, and even those that were of the greatest value, which were made of gold and silver:

*which your own hands have made unto you [for] a sin*; their idols were the work of their own hands, and were made by them in order to commit sin with, the sin of idolatry; or sin may be put for the punishment of sin, which is the issue and consequence of such practices: or it may be rendered, “which your hands of sin”, or “sinful hands, have made”<sup>f629</sup>; it was a sin to make such idols, especially with a view to worship them; it was a sin to worship them; and the fruit of it was deserved punishment.

**Ver. 8.** *Then shall the Assyrian fall with the sword, not of a mighty man*, &c.] That is, the Assyrian army under Sennacherib their king, which besieged Jerusalem in Hezekiah’s time; which, as soon as the people were brought to a sense of their sin, and repentance for it, and cast away their idols as a proof of it, were utterly destroyed; but not in battle, not by the sword of Hezekiah, or any of his valiant generals:

*and the sword, not of a mean man, shall devour him*; neither the sword of a general, nor of a private soldier, nor indeed of any man, but of an angel; (see ~~<1208>~~2 Kings 19:35):

*but he shall flee from the sword*; from the drawn sword of the angel, who very probably appeared in such a form as in (~~<1216>~~1 Chronicles 21:16) which Sennacherib king of Assyria seeing, as well as the slaughter made in his army by him, fled from it; in the Hebrew text it is added, “for himself”<sup>f630</sup>; he fled for his life, for his own personal security; (see ~~<1208>~~2 Kings 19:36):

*and his young men shall be discomfited*; his choice ones, the flower of his army: or “melt away”<sup>f631</sup>, through fear; or die by the stroke of the angel upon them: the sense of becoming “tributary” seems to have no foundation.

**Ver. 9.** *And he shall pass over to his strong hold for fear*, &c.] This is said of the king of Assyria, departing in haste from the siege of Jerusalem, to some strong hold in his own country, particularly his strong city Nineveh, for fear of the angel, and destruction following him; nor could he think himself safe, until he had got there. Some render it (and the original will bear it), “and his rock shall pass over for fear”<sup>f632</sup>; his mighty men, his men of valour, in whom he trusted, and put his confidence, who were his strength, on which he depended; these, as many as were left of them, fled away. So the Targum,

“his princes shall flee for fear;”

though these are expressed in the next clause:

*and his princes shall be afraid of the ensign*; any ensign or standard they saw, supposing it to be a detachment of the Jews in pursuit of them; or not daring afterwards to face any enemy with their banners displayed: or rather were terrified at the sight of the standard erected by the angel in the air, and at the slaughter of their companies under them in the camp:

*saith the Lord, whose fire [is] in Zion, and his furnace in Jerusalem*; who keeps house there, and therefore will defend it. Some, as Aben Ezra and others, think reference is had to the altar of the Lord, where the fire was kept continually burning, and sacrifices were offered up to him, and therefore being the place of his worship, he would take care of it; but rather it seems to denote the fire of God’s wrath, to defend his people, and destroy his enemies, (<sup><80B></sup>Zechariah 2:5). The Targum is,

“whose lustre is in Zion to them that do the law, and a burning furnace of fire to them that transgress his word.”

The Jews, in their Talmud<sup>f633</sup>, interpret the “fire” of hell, and the “furnace” of the gate of hell.

# CHAPTER 32

## INTRODUCTION TO ISAIAH 32

This chapter contains a prophecy of the Messiah; for, however applicable it may be to Hezekiah, as a type of Christ, it only has its full accomplishment in him, and in his times; who is described as a righteous King, and as having just princes ruling under him, (<sup>2310</sup>Isaiah 32:1) and as a very great blessing, protection, and comfort to his subjects, (<sup>2310</sup>Isaiah 32:2) when follows a prediction of great light and knowledge that should be in his days, (<sup>2310</sup>Isaiah 32:3,4) and of the vileness, hypocrisy, and covetousness of the Jews in his times, (<sup>2310</sup>Isaiah 32:5-8) and of the destruction of their country, because of their sins, of which they seemed greatly insensible, and were unconcerned about it, and are therefore called upon to lament it, (<sup>2310</sup>Isaiah 32:9-14) which should continue until there would be a very great effusion of the Spirit, as should make the world, comparable to a wilderness, fruitful in grace and good works; the consequence of which is great prosperity, peace, and safety, to the saints, (<sup>2310</sup>Isaiah 32:15-18) and destruction to their enemies, particularly the city of Rome, (<sup>2310</sup>Isaiah 32:19) and the chapter is concluded with the happiness of the Gospel ministration, and the success of it, (<sup>2310</sup>Isaiah 32:20).

**Ver. 1.** *Behold, a King shall reign in righteousness, &c.*] Not Hezekiah, as the Jewish writers; at least only as a type, as some writers interpret it; rather Christ himself, who is “King” not only of the whole world, and of the kings of it in general, but in particular is King of saints; and who “reigns” now in and over his church and people, being set as King by his Father over his holy hill of Zion, and, being exalted at his right hand, is made and declared Lord and Christ; and where he does and will reign until all enemies are put under his feet, and ere long will reign gloriously before his ancients in Jerusalem, (<sup>2310</sup>Isaiah 24:23) and his reign is “in righteousness”; in a righteous manner, according to the rules of justice and equity: all his laws are just; his ways and methods of administration are right; his sceptre is a sceptre of righteousness: righteousness is the girdle of his loins, and faithfulness the girdle of his reins:

*and princes shall rule in judgment:* the ministers of the Gospel, pastors of churches, who are set over them in the Lord, and have the rule over them; and who rule well, and in judgment, when they rule according to the word of God; when they preach the Gospel, and administer ordinances, and do all the business of Christ's house, according to the instructions, laws, and rules he has given.

**Ver. 2.** *And a man shall be as an hiding place from the wind, and a covert from the tempest, &c.]* Or, "that man"; the King Messiah before mentioned; who had agreed to become man, was promised and prophesied of as such, had often appeared in a human form, was to be incarnate, and now is; though he is not a mere man; were he, he could not be what is here said of him, "as a hiding place, and covert from the wind and tempest", of his Father's wrath, raised by sin; and which all men are deserving of, and on whom it must fall, unless secured from it by Christ; who has bore it in the room and stead of his people, has turned it away, and delivered them from it, and all the effects of it, so that nothing of it comes upon them; he has endured the whole force of the storm himself; and his righteousness, blood, sacrifice, and intercession, screen his people from it: he also hides and covers them from Satan's temptations, the blast of the terrible ones, which is as a storm against the wall, so as they shall not be destroyed by them; by praying for them, succouring of them, supplying them with his grace, and delivering from them in his own time: likewise he protects them from the rage and fury of their persecuting enemies, when they come like a "whirlwind" to "scatter" them; they have rest in him, when troubled by men; and security by him, when these winds and waves beat upon them; and when they are tossed with the tempests of afflictions of various kinds, he bears them up under them, and carries them through them, and delivers out of them, and brings them at last safe to glory:

*as rivers of water in a dry place;* which are very delightful, refreshing, and fructifying. This denotes the abundance of grace in Christ, and the freeness of it, which flows from the boundless ocean of divine love, and which greatly comforts and refreshes the souls of the Lord's people in this dry and barren land, and makes them cheerful and fruitful, revives their spirits, makes glad their hearts, and causes them to go on their way rejoicing:

*as the shadow of a great rock in a weary land:* to travellers in it, who passing through a desert in hot countries and sultry climates, are glad when they find a rock which casts a shade, under which their can sit a while,

sheltered from the scorching sun. Such a weary land is this world to the saints, who are wearied with sins, their own and others, with Satan's temptations, with afflictions and troubles of various sorts; Christ is the "Rock" that is higher than they, to whom they are directed and led when their hearts are overwhelmed within them; on whom not only their souls are built, and their feet are set, and he is a shelter to them; but he casts a shadow, which is very reviving and refreshing, and that is the shadow of his word and ordinances, under which they sit with delight and pleasure, and which makes their travelling through this wilderness comfortable.

**Ver. 3.** *And the eyes of them that see shall not be dim,* &c.] Not of the seers and prophets, or ministers of the word only, but of the righteous in general, as the Targum; even all such as are illuminated by the Spirit of God, who shall have a clear discerning of Gospel truths, behold with open face, with eyes unveiled, the glory of them, and of Christ in them, and not have their eyes covered, or such a dim obscure knowledge of them as under the law; and not only the watchmen shall see, eye to eye, all truths clearly and distinctly, but even all, from the least to the greatest, shall know the Lord, and the earth shall be filled with the knowledge of him, as the waters cover the sea. It is a prophecy of the great increase of spiritual light in the times of the Messiah:

*and the ears of them that hear shall hearken:* very diligently and attentively to the word preached, and receive and embrace the doctrines of the Gospel, and submit to, and obey, the ordinances of it.

**Ver. 4.** *The heart also of the rash shall understand knowledge,* &c.] Such who have been hasty and precipitant, as the word<sup>f634</sup> signifies; who have not given themselves time to consider what they have read or heard, or has been proposed unto them, and have hastily received every thing that has been suggested to them, especially by carnal sense and reason, shall now sit down, and coolly consider things, and so gain an understanding of divine and spiritual knowledge, of the knowledge of Christ, of his person, offices, grace, righteousness, and salvation; an experimental knowledge and understanding of these things, heart and not head knowledge:

*and the tongue of the stammerer shall be ready to speak plainly;* or, "shall make haste to speak neatly"<sup>f635</sup>; elegantly and politely; such who hesitated in their speech, and spoke in a blundering manner, and scarcely intelligibly, especially when they spoke of divine and spiritual things, yet now, without the least hesitation, in the freest and most ready manner, with all plainness

and propriety shall talk of these things, to the great delight, satisfaction, and use of those that hear them: this was true of the apostles of Christ, those babes and sucklings, out of whose mouth God ordained praise, and who were most of them Galilaeans, very illiterate and unpolished, and yet these, especially when they had the gift of tongues, spake the great things of God very readily, and in good language; and also is true of other ministers of the word, raised up among the barbarous nations of the world.

**Ver. 5.** *The vile person shall be no more called liberal, &c.*] Or “Nabal” (a fool) “shall no more be called Nadib”<sup>f636</sup> (a prince); or have this name put upon him, or be advanced to honour and dignity, or be flattered with such a title, so unbecoming him. The sense seems to be, that, in Gospel times, such who are fools as to the knowledge of spiritual things, that have no spiritual and experimental knowledge of the truths of the Gospel, but are quite ignorant of them, shall not be made princes, or spiritual rulers, and governors in the house of God;

*nor the churl said [to be] bountiful*; or called a lord, as Jarchi interprets the word; which, he says, is used of such an one, because all men look to him, and respect him<sup>f637</sup>; but now a covetous and tenacious man, that withholds more than is meet, that keeps, all he has to himself, without communicating to others, and scarcely allows himself the necessaries of life, being so sordidly avaricious, such an one shall not be a pastor, or ruler, in the church of God; such were the Scribes and Pharisees among the Jews in Christ’s time, and therefore rejected, (~~4234~~ Matthew 23:14 ~~4264~~ Luke 16:14,15) folly and covetousness are both bad things in a minister of the word, and greatly disqualify a man for that work and office: or else the sense of the whole is, that there should be such a discerning of men in Gospel times, and such faithfulness used towards them, that a wicked man should not be taken for a good man, nor in a flattering way be called one; but the precious and the vile should be distinguished, and called by their right names. The Targum is,

“the wicked man shall be no more called just, and they that transgress his word shall not be called mighty.”

**Ver. 6.** *For the vile person will speak villainy, &c.*] Or, “a fool will utter folly”<sup>f638</sup>; a man that has no understanding of Gospel truths himself can not deliver them to others; he will only speak foolish things, concerning the purity of human nature, the power of man’s free will, the sufficiency of his own righteousness to justify him, and the merits of good works, and the

like; and therefore such a man is a very improper one to be a guide and governor in the church of God:

*and his heart will work iniquity*; forge and devise it within himself; will form schemes of false doctrine, discipline, and worship, disagreeable to the word of God:

*to practise hypocrisy*; to make men believe he is a very devout and religious man, when he has no good thing in him, and to put others upon a profession of religion that have none; which things are commonly done by foolish and ignorant preachers:

*and to utter error against the Lord*; such doctrines as are contrary to the free, rich, sovereign grace of God; to the deity, personality, sonship, offices, blood, sacrifice, and righteousness of Christ, and so to the person and operations of the blessed Spirit:

*to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail*; the “hungry” and “thirsty” are such as hunger and thirst after, and earnestly desire, the sincere milk of the word for their spiritual nourishment and growth; whose “souls” become “empty”, and their “drink” fails, when the doctrines of grace are not dispensed unto them, but false and unedifying doctrines are delivered, so that their souls sink and faint, and are ready to die away, for want of the bread of the Gospel; agreeably to this sense, the Targum paraphrases the words thus,

“to make the soul of the righteous weary, who desire doctrine, as a hungry man bread; and the words of the law, which are as water to him that is thirsty, they think to cause to cease.”

**Ver. 7.** *The instruments also of the churl [are] evil, &c.* Not his [vessels] or measures he sells by, which are small and deficient, as Kimchi and Ben Melech interpret it; nor his servants, his tools in doing his wickedness, which are fit for his purpose, wicked men; but rather these are much the same with “the instruments of the foolish shepherd”, (<sup>38115</sup>Zechariah 11:15) and may signify the evil ways and methods which covetous pastors or shepherds take to fleece the flock, and to increase their own gain:

*he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right*; he consults, contrives, and forms schemes with all craft and cunning, on purpose, to corrupt, as the word<sup>f639</sup> signifies, the poor and meek, humble and afflicted souls, with false doctrines; even

when these poor and needy ones, who want to have sound and comfortable doctrine delivered to them, speak and ask for that which is right and just, agreeably to the oracles of God, and the analogy of faith, but can not have it; wherefore such a man is unfit to be a ruler in the house of God.

**Ver. 8.** *But the liberal man deviseth liberal things, &c.*] The man of a princely spirit consults and contrives, and delivers out things worthy of a prince and governor in the church of God; he that is one of a free spirit, that is made free by the Spirit of God, and is led into the doctrines of free grace, will study to deliver out the same to others, and, as he has freely received, he will freely give, and without any sinister, selfish, and mercenary ends and views:

*and by liberal things shall he stand*; or, “be established”<sup>f640</sup>; both by the doctrines of free grace he dispenses to others, to be established by and with which is a good thing; and by the free communications of the gifts and grace of the Spirit to him, to supply and furnish him yet more and more for his work; by the discoveries of the free favour of God unto him; by the enjoyment of his gracious presence in private and in public; by the blessings of a free and well ordered covenant; and, at last, by being brought to eternal glory and happiness, in which he will be settled to all eternity; or, “on liberal things shall he stand”; grace here, and glory hereafter. The Targum is,

“the righteous consult truth, and they upon truth shall stand.”

**Ver. 9.** *Rise up, ye women that are at ease, &c.*] On beds of down, unconcerned about the present or future state of the nation; who had their share of guilt in the nation’s sins, particularly pride, luxury, superstition, rejection of the Messiah, and contempt of his Gospel, and so should have their part in its punishment. Some think that the men of the nation are so called, because of their effeminacy. The Jews interpret them of the other cities of Judea, besides Jerusalem; the Targum explains it by provinces:

*hear my voice, ye careless daughters; give ear to my speech*; the words of the prophet concerning the future desolation of their country; here it is thought the lesser towns and villages are intended by daughters, who dwelt in confidence and security, having no thought and notion of destruction coming upon them; so Ben Melech interprets the “women” of cities, and the “daughters” of villages.



**Ver. 10.** *Many days and years shall ye be troubled*, &c.] Or, “days above a year”<sup>f641</sup>; a year, and somewhat more, yet not two years; which some understand of the time from this prophecy, until their troubles began, by the invasion of Sennacherib; and others of the continuance of it, it lasting more than a year; or, “days with a year”; so Kimchi, days upon a year, year upon year, one year after another; and so denotes a long duration of their troubles; and so the troubles of the Jews, before their utter destruction by the Romans, lasted a great while, and since to this day; for the prophecy respects those times. Kimchi says it may be interpreted of the destruction of the whole land of Israel, and of the destruction of the temple in the days of Zedekiah; or of the destruction of the second temple, that is, by the Romans:

*for the vintage shall fail*; being spoiled by the enemy, or taken for their own use; and so there would be no wine to cheer their hearts, and make them merry:

*the gathering shall not come*; of the other fruits of the earth; when the time of ingathering should come, at which there was a feast that bore that name, there should be none to be gathered in; the consequence of which must be a famine, and such there was before and at the destruction of Jerusalem by the Romans.

**Ver. 11.** *Tremble, ye women that are at ease*, &c.] Which may be considered either as an exhortation to repentance for their sins, of which, if a due sense was impressed on their hearts, would cause a trembling of body and mind, under a fearful expectation of divine wrath; or as a prediction, that though they were now quite tranquil and easy, and nothing disturbed them, yet such calamities would come upon them as would make them tremble:

*be troubled, ye careless ones*; or, “confident ones”<sup>f642</sup>; that live securely, trusting in their present wealth and riches, and confident that things will always continue as they are; be it known to you that trouble will come, and better it would be for you if you were now troubled for your sins, and truly repented of them, that the judgments threatened, and coming, might be prevented:

*strip ye, and make you bare*; of your fine clothes, and beautiful ornaments, in which they prided themselves, which used to be done in time of mourning, (<sup>3172</sup>Ezekiel 7:27) or it signifies that this should be their case,

they would be stripped not only of their richest clothes and decorating jewels, but of their ordinary apparel, and left bare and naked by the enemy:

*and gird [sackcloth] upon [your] loins*; as a token of mourning; (see <sup><13734></sup>Genesis 37:34) the word “sackcloth” is supplied, as it is by Kimchi, and in the Syriac and Arabic versions; though some understand it as a direction to gird their loins for servile work, signifying what would be their condition and circumstances when taken and carried captive by the enemy; they would no longer live at ease, and in pleasure, as mistresses, but would serve as handmaids.

**Ver. 12.** *They shall lament for the teats, &c.*] Either of the beasts of the field, that should be dried up, and give no milk, through the great drought that should be upon the land; or through the waste of the herbage by the enemy; or else of the women, their breasts and paps, which should afford no milk for their infants, through the famine that should press them sore, which would occasion great lamentation, both in mothers and children; though some think are to be understood of the fields, and are explained by them in the next clause; the fruitful earth being compared to a woman, its fields are like breasts or paps, which yield food and nourishment, but now should not afford any, and therefore there would be cause of lamentation. Jarchi interprets it, “they shall beat upon their breasts”<sup>f643</sup> a gesture used in lamentation to express exceeding great grief and sorrow, (<sup><13813></sup>Luke 18:13 23:48) some, because the word rendered “lament” is of the masculine gender, and so not applicable to women, render the words in connection with the preceding verse (<sup><13911></sup>Isaiah 32:11) thus,

“gird sackcloth on your loins, and on your mourning breasts”<sup>f644</sup>;

though they may be interpreted indefinitely, “there shall be lamentation for the teats”, among all sorts of people, men, women, and children:

*for the pleasant fields, for the fruitful vine*; as the fields are when covered with corn and grass, and the vines with clusters of grapes, but now should not be, either through drought, or by being foraged and trampled on by the enemy.

**Ver. 13.** *Upon the land of my people shall come up thorns [and] briers, &c.*] The curse of the earth, the spontaneous productions of it, being uncultivated, and this through want of men, they being destroyed or carried captive by the enemy; this is to be understood of the land of Judea, and not Samaria, as Aben Ezra; where the professing and covenant people of God

dwelt; which is mentioned to show the apostasy of this people, for which ruin came upon their land, and the aggravation of it, as well as the goodness of God to them, which continued to the last, still considering them as his people. This respects not the desolation of the country by the Assyrian army, nor by the Chaldeans, but rather by the Romans, even their last destruction:

*yea, upon all the houses of joy [in] the joyous city*; not Samaria, the head of the ten tribes, as some; but Jerusalem, the joy of the whole earth, as Jarchi; and the “houses of joy” in it mean not public houses, as taverns, and the like, where persons meet to revel and carouse, but the houses of nobles, princes, and rich men, who lived voluptuously, in great sensuality and carnal mirth, drinking wine in bowls, and chanting to the sound of the viol, and using all instruments of music; but now their houses, in which they enjoyed so much pleasure, should be demolished, and briars and thorns should grow upon the spot where they stood. Some render the word *yk*, “burning”, as in (<sup>2134</sup>Isaiah 3:24) “burning shall be on all the houses”,<sup>f645</sup> &c.; and think it refers to the burning of the city of Jerusalem, and the palaces or houses of nobles and rich men in it, which was done both by the Chaldeans and by the Romans.

**Ver. 14.** *Because the palaces shall be forsaken*, &c.] The palaces of the princes and nobles shall be forsaken by them, they being obliged to flee from the enemy, or being taken, and either slain, or carried captive. The word in the Hebrew is in the singular number, “the palace”, meaning the royal palace; and so Aben Ezra and Jarchi interpret it of the king’s palace; though the Targum paraphrases it the house of the sanctuary, or the temple, so Kimchi; which was left desolate, as Christ foretold it should be, (<sup>4238</sup>Matthew 23:38):

*the multitude of the city shall be left*; to take care of themselves, and to the fury of their enemies, their princes and nobles being killed or fled; or, “the city shall be left of the multitude”,<sup>f646</sup>; the multitude of inhabitants that were in it shall forsake it, and flee, or be destroyed in it, so that few or none shall remain:

*the forts and towers shall be for dens for ever*; Ophel and Bachan, which some take to be the names of two towers of Jerusalem; of Ophel we read in (<sup>4273</sup>2 Chronicles 27:3 <sup>4435</sup>Nehemiah 3:26,27) but rather these intend in general the high towers and strong fortifications of Jerusalem, which being

cut out of rocks, when demolished served for dens for thieves and robbers, and wild creatures; and this being “for ever”, that is, for a very long time, shows that it cannot be applied to the destruction of Jerusalem by the Chaldeans, and the seventy years’ captivity; but it is to be understood of the last destruction, which continues unto this day:

*a joy of wild asses*; which delight in wild and desert places; (see <sup><1830f></sup>Job 39:5,6)

*a pasture of flocks*; where flocks of sheep feed, instead of being inhabited by men. Jarchi’s note is pretty remarkable,

“for the desire, or at the will, of the Ishmaelites, and for the feeding of the Grecians, and their army;”

and certain it is that Jerusalem now is in the hands of the Ishmaelites, or Turks. The Targum is,

“the place which was a house of joy and gladness for kings is now become a spoil for armies.”

**Ver. 15.** *Until the Spirit be poured upon us from on high, &c.*] That is, Jerusalem shall lie in ruins until this time comes; which therefore cannot be understood of the effusion of the Spirit on the day of Pentecost, which, as it was before the destruction of the city by the Romans, so the desolation it was brought to by the Chaldeans did not last so long; but must be interpreted of a pouring forth of the Spirit in his gifts and graces yet to come, which will bring on the fulness of the Gentiles, and the conversion of the Jews, and till that time comes Jerusalem will continue in a ruinous condition; the sense is the same with that of (<sup><12124></sup>Luke 21:24) “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled”. The Targum of the place is,

“until refreshing comes to us from the face of him, whose Shechinah, or Majesty, is in the highest heavens;”

with which may be compared (<sup><418f></sup>Acts 3:19):

*and the wilderness be a fruitful field, and the fruitful field be counted for a forest*; this will be the consequence, fruit, and effect of the effusion of the Spirit in the latter day; that such parts of the world as were like a wilderness, barren and unfruitful, producing nothing but the briers and thorns of impiety, infidelity, superstition, and idolatry, should now become

like a fruitful field; the Gospel being now preached everywhere, multitudes of souls converted, churches raised and formed, and these filled with such as were laden with the fruits of righteousness; and such places where the Gospel had been preached and professed, and where churches had been planted, and there were some good degree of fruitfulness in word and works, now should be abundantly more fruitful, and the professors of religion more numerous, and look more like a forest, for number of trees, than a field. Kimchi says this whole paragraph shall be accomplished in the days of the Messiah.

**Ver. 16.** *Then judgment shall dwell in the wilderness, &c.*] In the desert part of the world, inhabited by Pagans, Papists, and Mahometans; where the Scriptures, the rule of judgment, and where the Gospel, sometimes called the judgment of the Lord, (~~2504~~ Isaiah 51:4) had no place, now they shall have one, and an abiding one; and men of judgment in spiritual and evangelical things, and such as do justice and judgment, shall dwell there:

*and righteousness remain in the fruitful field;* both the doctrine and practice of righteousness shall continue in the church of God, which will be the glory of it; the righteous men will be the settled constant inhabitants of it; these will be all righteous at this time, (~~2301~~ Isaiah 60:21) not only by profession, but in truth and reality; at least the far greater part; so the Targum interprets it of those that do judgment and do righteousness.

**Ver. 17.** *And the work of righteousness shall be peace, &c.*] Not works of righteousness done by men, no, not by the best of men; for though peace may be had and enjoyed in doing them, yet it does not arise and flow from thence, because there is no justification by them, and salvation through them, without which there can be no true solid peace; nor the work of righteousness in men, which is their sanctification, and is indeed the work of God, and follows upon the pouring forth of his Spirit, and therefore bids fairer to be the sense than the former; yet peace is one part and branch of the work itself; (see ~~5147~~ Romans 14:17) but the work of righteousness wrought out for man is rather meant, even the righteousness of Christ, a work proposed unto him, which he undertook, and has wrought out, and which was a work, and lay in working, and was a very toilsome and laborious one; the consequence of which is “peace”, inward peace of soul now, and eternal peace hereafter; the righteousness of Christ applied removes the guilt of sin from the conscience, it being perfect justifies from all things, and yields a tranquillity and serenity of mind, which is had in a

way of believing, in this righteousness now, and it will issue in everlasting peace and rest in the world to come; the end of the perfect and upright man, who is perfectly justified by Christ's righteousness, is peace, (~~193757~~ Psalm 37:37):

*and the effect of righteousness, quietness and assurance for ever*; or, <sup>f647</sup> "the service of righteousness"; the same as before, with the "work of righteousness": a service which Christ performed, as a servant, in obedience to the law, in the room and stead of his people; a service perfectly and completely done, and what is well pleasing unto God; and which, when a sensible sinner sees its interest in, produces "quietness" of soul, under the mighty hand of God, amidst all the calamities in the world, and judgments upon men, under the load of calumny and reproach cast upon him, and notwithstanding all the charges and accusations of Satan: moreover, this also gives "assurance for ever", of interest in divine things, in the love of God, and relation to him as a Father, in Christ as a Saviour and Redeemer, and in the glorious inheritance which this gives a title to; or a holy confidence and boldness at the throne of grace now, having this righteousness to make mention of as a justifying one, and also hereafter, before the throne of judgment, this being what will answer for him in a time to come.

**Ver. 18.** *And my people shall dwell in a peaceable habitation*, &c.] Jews and Gentiles, and all the saints, shall dwell in peace and love one with another, and shall be free from all the outrages and persecutions of the enemy; which, when these happy times of the pouring forth of the Spirit and of the spiritual reign of Christ come, will be no more:

*and in sure dwellings*; where they may dwell safely and confidently, secure from all enemies, in no fear of them, and free from all hurt and danger by them:

*and in quiet resting places*; where they may sleep and rest quietly, and none to disturb them, and make them afraid: and though all this may be understood of their private houses and habitations, yet may well enough be applied to the several Christian communities and churches to which they belong; where they shall enjoy much spiritual prosperity and safety, great peace and quietness, comfort and rest, under the ministry of the word, and administration of ordinances.

**Ver. 19.** *When it shall hail, coming down on the forest, &c.*] The people of God will be peaceable and quiet, safe and secure, when the judgments of God, signified by a “hail” storm, shall come upon antichrist, and the antichristian states, intended by the “forest”, both for their numbers, and for their barrenness and unfruitfulness; (see <sup>ἄνεμος</sup> Revelation 16:21) and as so it sometimes is, by the disposition of divine Providence, that a storm of hail falls not upon fields and gardens, and the fruits of the earth, but upon forests and desert lands; and as the plague of hail fell upon the Egyptians, and not upon the Israelites in Goshen, to which some think the allusion is here; so will it be when God comes to take vengeance on the enemies of his people:

*and the city shall be low in a low place:* meaning not the city of Jerusalem, surrounded with mountains, built under hills, and so under the wind, and not exposed to the fury of a storm; but rather Babylon, built in a plain, in a low plain, and yet should be brought lower still; mystical Babylon is here meant, the city of Rome, that should “in humiliation be humbled”, as the words may be rendered, that is, brought very low, exceeding low; (see <sup>ὑποταγή</sup> Isaiah 26:5) and which, at the time of the great hail, will be divided into three parts, and the cities of the nations shall fall, and Babylon be had in remembrance by the Lord to destroy it, (<sup>ἄνεμος</sup> Revelation 16:19,21).

**Ver. 20.** *Blessed [are] ye that sow beside all waters, &c.*] In places well watered and moistened, and so fit to receive the seed sown, which grows up, and brings forth much fruit, and amply rewards the pains of the sower, who on that account is happy. These words are directed to the ministers of the Gospel in the latter day; the word is compared to seed, and the preachers of it to sowers of seed, who have a commission to preach the Gospel to every creature; and in the latter day, in the spiritual reign of Christ, to which the whole paragraph refers, they will sow the seed of the word “by many waters”; or among great multitudes of people, signified hereby, and with great success, great numbers both of Jews and Gentiles will be converted:

*that send forth [thither] the feet of the ox and the ass;* which were used in ploughing and tilling the earth, and in making it fit to sow the seed in it, and to eat off the heads of grain when it is grown thick and full, which some think is here meant; and the one might also be used to gather it in when ripe, and the other to tread and thresh it, as the Targum and Jarchi interpret it; there being a law given the Jews, that these two should not

work together, (~~f620~~ Deuteronomy 22:10) and from hence it may be concluded, that these words refer to a time when this law should be abolished; and the Jews themselves apply it to the times of the Messiah<sup>f648</sup>; and it undoubtedly points to Gospel times, and even to those times when the Jews shall be converted, and great numbers among the Gentiles also, who shall join together in spreading the Gospel, and in promoting the interest of Christ.



# CHAPTER 33

## INTRODUCTION TO ISAIAH 33

This chapter contains an account of God's judgments upon the enemies of his people, and of the peaceable, comfortable, and happy state of the church in the latter day. The judgment denounced, (<sup>2330</sup>Isaiah 33:1) a prayer of the church for safety and protection, which it promises itself from what God had heretofore done, (<sup>2332</sup>Isaiah 33:2,3) an answer to it, declaring the spoil of the enemy, and the happy times the people of God should enjoy through his appearance for them, (<sup>2334</sup>Isaiah 33:4-6) though previous thereunto there would be very distressing ones, (<sup>2337</sup>Isaiah 33:7-9) when the Lord resolves to arise and exert his power in the destruction of the people, who should be burnt up like stubble, thorns, and lime, (<sup>2339</sup>Isaiah 33:10-12) persons far and near are called upon to take notice of this, (<sup>2341</sup>Isaiah 33:13) which would issue in a different manner, in the surprise and terror of hypocrites, and in the safety and plenty of provisions for good men, who are described, (<sup>2344</sup>Isaiah 33:14-16) and then follow promises to them, of seeing the King in his beauty, and beholding a distant country of reflecting on past terror with pleasure, being freed from it, and in no danger of a foreign enemy, (<sup>2347</sup>Isaiah 33:17-19) and the chapter is concluded with a famous prophecy of the peace, prosperity, and safety of the church, and of the healthfulness of its inhabitants, under the protection of Christ, its King and Lawgiver, its enemies being also an easy prey to it, (<sup>2350</sup>Isaiah 33:20-24).

**Ver. 1.** *Woe to thee that spoilest, and thou [wast] not spoiled, &c.*] Which some understand of Nebuchadnezzar; others of Sennacherib, which is more probable; it seems best to interpret it of the Romish antichrist. Kimchi thinks that, if it respects the times of Hezekiah, Sennacherib is meant; but if the times of the Messiah, then the king of nations that shall be in those days; and he adds, this is the kingdom of Persia, in the vision of Daniel. Vatranga applies this to Antiochus Epiphanes, and the whole prophecy to the times of the Maccabees; but it best agrees with the beast of Rome, to whom power has been given over all kindreds, and tongues, and nations, the Apollyon, the spoiler and destroyer of the earth, especially of the saints,

whom he has made war with and overcome; (see <sup>(661)</sup>Revelation 9:11 11:7,18 13:7) now this spoiler of man, of their substance by confiscation, of their bodies by imprisonment and death, and of their societies and families by his violent persecutions, and of the souls of others by his false doctrine; though he may continue long in prosperity and glory, and not be spoiled, or destroyed, yet not always. The Vulgate Latin version renders the last clause interrogatively, and perhaps not amiss, “shall thou not be spoiled?” verily thou shalt; the same measure he has meted to others shall be measured to him again; the spoiler of others shall be stripped of all himself; he that destroyed the earth shall be destroyed from off the earth; he that leads into captivity shall go into it; and he that kills with the sword shall be slain by it, (<sup>(6118)</sup>Revelation 11:18 13:10):

*and dealest treacherously, and they dealt not treacherously with thee*; or, “shall they not deal treacherously with thee?” so the above version renders it with an interrogation; and both this and the preceding clause are thus paraphrased by the Targum,

“woe to thee that comest to spoil, and shall they not spoil thee? and who comest to oppress, and shall they not oppress thee?”

truly they shall; the kings of the earth that were in confederacy with the beast, and gave their kingdoms to him, shall hate the whore, eat her flesh, and burn her with fire, (<sup>(676)</sup>Revelation 17:16):

*when thou shalt cease to spoil, thou shalt be spoiled*; when the time is come that antichrist shall be suffered no longer to ravage in the earth, and spoil the bodies, souls, and substance of men, then shall he himself be spoiled of his power and authority, riches and grandeur; his plagues shall come upon him at once, fire, famine, and death; for his cessation from spoiling will not be his own option, nor the fruit and effect of repentance and reformation, but will be owing to the sovereign power of God in restraining him:

*[and] when thou shalt make an end to deal treacherously, they shall deal treacherously with thee*; for the coming of antichrist was with lying wonders, and with all deceivableness of unrighteousness; he has the appearance of a lamb, but speaks like a dragon; has used many wiles, arts, and stratagems, and treacherous methods to deceive and impose on men, and to ensnare and entrap them; and when the time is come that he will not be permitted to proceed any further and longer in his deceitful practices,

the kings of the earth, who have been deceived by him, and brought in subjection to him, will pay him in his own coin; (see <sup><sup>2</sup> Thessalonians 2:9,10 <sup><sup>Revelation 13:11 17:12,13,16</sup>).</sup></sup>

**Ver. 2.** *O Lord, be gracious unto us, &c.*] This is a prayer of the church under the persecutions of antichrist, imploring the grace and favour of God in their miserable and distressed circumstances; desiring his gracious help, assistance, and deliverance; pleading not any merits of their own, but casting themselves upon the mercy and kindness of God:

*we have waited for thee*; time after time, year after year, in the use of means; hoping for the manifestations of thyself, and kind appearance for us; expecting help and salvation, and still continue to wait, believing the time will come when favour will be shown:

*be thou their arm every morning*; when they pray unto thee, the morning being the time of prayer; and also be their arm all the day long, to lean and depend upon, to support, protect, and defend them; there is a change of person from the first to the third, usual in prophetic and poetic writings: some take them to be the words of the Old Testament church, praying for the New Testament church; and others a prayer of the church for her children and members. The Vulgate Latin version renders it, “our arm”; and the Syriac version, “our helper”; and the Targum,

“our strength:”

some read the words in connection with the following clause, thus, “be thou”, who wast “their arm every morning”, referring to their forefathers, whose strength and support the Lord was,

*our salvation also in the time of trouble*<sup>f649</sup>; the deliverer of us from the antichristian yoke of bondage, from all his persecutions and oppressions, from the last struggle of the beast, from that hour of trouble and temptation that shall come upon all the earth.

**Ver. 3.** *At the noise of the tumult the people fled, &c.*] The Vulgate Latin Version renders it, “at the voice of the angel”; and Jerom reports it as the opinion of the Jews, that it was Gabriel; and many interpret the words either of the noise the angel made in the air, or was made in the Assyrian camp, when the angel descended, and smote such a vast number of them, at which the remnant, being frightened, fled, (<sup><sup>2</sup> Kings 19:35,36) but either this is to be understood as expressing what had been done in time</sup>

past, and therefore the church took encouragement that it might and would be so again; or as a continuance of her prayer, thus, “at the noise of the tumult”, or multitude<sup>f650</sup>, “let the people flee”<sup>f651</sup>; or as a prediction, “they shall flee”<sup>f652</sup>; that is, at the noise of the multitude of saints, the faithful, called, and chosen armies of heaven, that follow Christ on white horses, and clothed in white; when he shall go forth to battle with the kings of the earth, beast, and false prophet, let the people under them flee, or they shall flee, and not be able to stand before so puissant a General, and so powerful an army; (see <sup><6174></sup>Revelation 17:14 19:14):

*at the lifting up of thyself, the nations were scattered*; so it has been in times past, when the Lord has lifted up himself, and appeared on behalf of his people, and has exerted himself, and displayed his power; and so it will be again; or so let it be: “let the nations be scattered”; the antichristian nations, as they will be, when the Lord shall lift up his hand, and pour out the vials of his wrath upon them.

**Ver. 4.** *And your spoil shall be gathered [like] the gathering of the caterpillar, &c.*] This is the answer of the Lord to the prayer of his church, signifying that their enemies should flee, be scattered, and perish, and that they should be victorious, and enjoy the spoils of them; which they should gather as easily as the caterpillar or locust, as some render it, gathers and consumes herbs, and every green thing; or as easily as they are gathered, and laid on heaps, being weak and unable to defend themselves: most understand it of the Jews going into the camp of the Assyrians, after the destruction of them by the angel, and gathering their spoil. The Targum is,

“and the house of Israel shall gather the substance of the people, their enemies, as they gather a locust:”

the antichristian locusts or caterpillars are here meant, whose substance shall fall into the hands of the followers of Christ, when they shall have got the victory of them; this is the flesh of the whore, her worldly substance, which the kings of the earth, the Christian kings, shall eat or enjoy, (<sup><6176></sup>Revelation 17:16):

*as the running to and fro of locusts shall he run upon them*: or “upon it”; the spoil; as these locusts, of which (see <sup><618></sup>Revelation 9:3,4) run to and fro, and pillaged them in times past, as the creatures, to whom they are compared, run to and fro and destroy the fruits of the earth, so now

everyone of the followers of Christ shall run and seize upon the spoil of the antichristian states.

**Ver. 5.** *The Lord is exalted*, &c.] These are the words of the church, or of true believers, setting the praise and glory of God, on account of the victory and spoil of their enemies; by which the Lord is exalted, magnified, and honoured, as he will be in the hearts and mouths of his people when these times shall come; (see <sup>f6115</sup> Revelation 11:15) (<sup>f650</sup> Revelation 15:1,2 19:1,2) this will be true of Christ, and indeed this will be the time when he, and he alone, shall be exalted, (<sup>2017</sup> Isaiah 2:17):

*for he dwelleth on high*; in the highest heaven, and is above his greatest enemies, and can, and will, pour down his wrath and vengeance on them:

*he hath filled Zion with judgment and righteousness*; the church of God, where Christ her King will reign in righteousness, and when all the administrations of his kingly power and government will appear to be just and true; where his word shall be faithfully preached, and his ordinances duly administered; and when all his subjects and people shall be righteous, and live soberly and righteously. The Targum is,

“with those that do true judgment and righteousness.”

**Ver. 6.** *And wisdom and knowledge shall be the stability of thy times*, &c.] Some take these words to be directed to Hezekiah; but rather they are an apostrophe to the Messiah, and respect the later times of Christ, when many shall run to and fro, and the knowledge of him shall be increased, and the earth shall be covered with it, as the waters cover the sea; and which, as it will make these times comfortable and pleasant, so firm, durable, and lasting: or else they are the words of believers in those times, addressed to Zion the church, before spoken of, observing the great increase of spiritual wisdom and knowledge after the destruction of antichrist; by means of which there would be settled times of peace, joy, and comfort to the church:

*[and] strength of salvation*; or “salvations”<sup>f653</sup>; or strong and lasting salvations; eternal salvation by Jesus Christ, and complete salvation from antichrist, and from every other enemy; which, together with spiritual wisdom, and experimental knowledge of Christ, and his Gospel, will be the stability of those happy times, which will make the spiritual reign of Christ. The whole may be rendered, according to the accents <sup>f654</sup>, and “he” (that is,

the Lord, before spoken of) “shall be the stability of thy times; the strength of salvations shall be wisdom and knowledge”:

*the fear of the Lord [is] his treasure*; either Hezekiah’s, as some, who esteemed the fear of the Lord above all his treasure; and was more zealous in settling and establishing the true worship of God than in amassing treasures to himself: or rather the Lord’s treasure, from which he receives a tribute of honour, of more value than the greatest treasure: or, best of all, the church’s treasure, and every true believer’s; this being the beginning of wisdom, or true grace, the best of riches, and which secures the saints’ final perseverance to glory, the better and more enduring substance.

**Ver. 7.** *Behold, their valiant ones shall cry without*, &c.] Or, “in the street”: this, and the two following verses (<sup>2338</sup>Isaiah 33:8,9), describe the sad and desolate condition of the people of God, before the above happy times take place; “their valiant ones”, such who have been valiant for the truth on earth; or “their angels”, as Aben Ezra, Kimchi, and Ben Melech interpret the word; these are the angels and pastors of the churches, the two witnesses that prophesy in sackcloth openly and publicly, and who will be slain, and their bodies lie unburied in the street of the great city, (<sup>6118</sup>Revelation 11:3,8):

*the ambassadors of peace shall weep bitterly*; most interpreters understand this of the ambassadors which Hezekiah sent to the king of Assyria to obtain peace, but could not succeed, on account of which they are said to weep bitterly; but the character of “ambassadors of peace” well agrees with the ministers of the Gospel, who are “ambassadors” in Christ’s stead, and whose work it is to exhort men to “be reconciled to God”, and to preach the Gospel of peace to sinful men; these now will “weep bitterly”, when they are removed into corners, and are silenced, and not suffered to deliver their messages of peace, to the comfort of the Lord’s people, and the glory of his name; which will be the case at the time of the slaying of the witnesses.

**Ver. 8.** *The highways lie waste*, &c.] No man walking in them, for fear of the enemy; “the ways of Zion”, which are said to “mourn, because none come to the solemn feasts”, (<sup>2304</sup>Lamentations 1:4) none daring to attend the ministry of the word and ordinances; (see <sup>2338</sup>Isaiah 35:8):

*the wayfaring man ceaseth*; or, “the traveller rests”<sup>f655</sup>; or stops; he does not proceed on his journey; a stop is put to a religious course and

conversation; there is an entire cessation of religious worship; a sabbath is kept, but not a religious one; he that would walk in Zion's ways is forbid, and is obliged to sit still:

*he hath broken the covenant*; some, as Kimchi's father, interpret this of the Jews' complaining that God had broken his covenant with them, as in (~~<1888>~~ Psalm 89:39) but most of Sennacherib's breaking his covenant with Hezekiah, (~~<1284>~~ 2 Kings 18:14-17) rather this is to be understood of antichrist, whose doctrine is, that faith is not to be kept with heretics, and which will abundantly appear at this distressing time:

*he hath despised the cities*; as Sennacherib did the fenced cities of Judah; he despised their fortifications, and easily took them, and treated the inhabitants with disdain and contempt; and so will the reformed Protestant cities and countries be invaded, seized upon, and insulted, by the Romish antichrist:

*he regardeth no man*; so as to keep covenant with them, have compassion on them, and spare them, he fearing neither God nor man.

**Ver. 9.** *The earth mourneth [and] languisheth, &c.*] All Christendom, being now under the power, dominion, and tyranny of antichrist, and the church's faithful witnesses slain, and a stop put to all Gospel ministrations; and therefore the church must be in a very languishing condition, and great reason for mourning:

*Lebanon is ashamed, [and] hewn down*; being stripped of its stately cedars; as now the church of Christ, comparable to that goodly mountain Lebanon, will be deprived of its able ministers, which were like tall and spreading Cedars, for their gifts, grace, strength, and usefulness:

*Sharon is like a wilderness*; such parts, as Great Britain, which have been most fruitful (as Sharon was a very fruitful place) for the Gospel, and Gospel ordinances, in the purity of them, and for professors of religion, being fruitful in grace, and in good works, shall now be like a desert; there being no ministry, no ordinances, nor any, that dare to make an open profession of the true religion:

*and Bashan and Carmel shake off [their fruits]*; before they are ripe, or come to anything; places noted for being fruitful, and pastures for flocks; and denote, as before, such spots in Christendom where the Gospel has most flourished, but now should be like barren heaths, and desert places.

**Ver. 10.** *Now will I rise, saith the Lord, &c.*] At the last extremity, when things are come to a crisis; his interest at the lowest, and the kingdom of antichrist at its highest pitch; the whore of Rome triumphing over the slain witnesses, and boasting she was a queen, and knew no sorrow: this will be God's fit time to exert himself, and get him honour and glory: he before was as one lain down and asleep, as if quite negligent and careless about his honour and interest; but now he determines to arise, and show himself strong on the behalf of it; (see <sup><4926></sup>Psalm 12:5):

*now will I be exalted;* that is, in his power, by the destruction of the enemies of his church; and in the hearts and mouths of his people, on account of their deliverance and salvation:

*now will I lift up myself;* show himself above his enemies, higher and greater than they, and reduce them to a low estate and condition. The repetition of the word "now" has its emphasis; and is designed to observe the time of God's appearing in the cause of his people, and the fitness and propriety of it; and to quicken their attention to it, as well as to express the certainty of it, and the firmness of his resolution to do it without delay, and the vehemence and ardour with which he would set about it.

**Ver. 11.** *Ye shall conceive chaff, ye shall bring forth stubble, &c.*] Signifying that all the counsels, designs, and schemes, of the antichristian party, to continue themselves in their present state, and save themselves from ruin, as well as utterly to destroy the interest of Christ, would be weak, vain, and fruitless; their conceptions and actions, their purposes and attempts, would be alike; would be abortive, like chaff and stubble, and only serve as such for their own destruction:

*your breath [as] fire shall devour you;* or, "your spirit"<sup>f656</sup>; your pride and haughtiness, in self praises, commendations, and glorying; your rage, wrath, and fury, against the saints; your blasphemy against God and Christ shall be the reason why the fire of God's wrath shall consume you. The Targum is,

"you have thought for yourselves, O ye people, thoughts of wickedness; ye have done for yourselves evil works; because of your evil works, my Word shall destroy you, as a whirlwind the stubble;"

Christ, the essential Word of God.



**Ver. 12.** *And the people shall be [as] the burnings of lime, &c.*] Like chalk stones that are burnt to make lime of; which may denote not only their hardness and impenitency, which brought upon them and issued in the wrath of God; but the miserable condition into which they are brought, and the torture they should be put to: perhaps this may refer to the casting of the beast and false prophet alive into the lake burning with fire and brimstone, (<sup>660</sup>Revelation 19:20):

*[as] thorns cut up shall they be burned in the fire;* “thorns” are a fit simile to express the unfruitfulness, uselessness, and harmfulness of wicked men, particularly the sons of Belial, the followers of antichrist; and these “cut up”, and so not green and moist, but dry, and fit fuel for the fire, which burn the more easily and quickly, makes the metaphor more agreeable. The burning of Rome seems here to be pointed at, (<sup>667</sup>Revelation 17:16 18:8).

**Ver. 13.** *Hear, ye [that are] far off, what I have done, &c.*] Not meaning the destruction of the Assyrian, as it is commonly interpreted; but the ruin of antichrist, the beast, and false prophet, and the burning of the city and whore of Rome; for, whoever will be the instruments, the work is the Lord’s, and therefore it will be done: “she shall be utterly burnt with fire, for strong is the Lord who judgeth her”, (<sup>668</sup>Revelation 18:8) and this shall be heard of far and near, who shall applaud the mighty work, and give God the glory of it, (<sup>669</sup>Revelation 19:1,2):

*and, ye [that are] near, acknowledge my might;* even his omnipotence, which will be seen, observed, and owned by multitudes, who will say, “Allelujah, for the Lord God omnipotent reigneth”, (<sup>666</sup>Revelation 19:6) there will be some that will be nigh, that shall stand afar off, lamenting her case, and will not own the hand of God in it, (<sup>669</sup>Revelation 18:9,10,15) but others will.

**Ver. 14.** *The sinners in Zion are afraid, and fearfulness hath surprised the hypocrites, &c.*] Meaning not persons of such a character that dwelt in Jerusalem, who had the guise and form of religion, and not the power of it, and were for fleeing to Egypt, and trusting in Pharaoh, and not in the Lord; who were seized with dread and terror, when the Assyrian army besieged them, or when it was so awfully destroyed by the angel in the night; when, observing the visible and immediate hand of God in it, they might fear the like judgment would fall upon them for their irreligion and hypocrisy; but rather formal professors, and hypocritical persons, in the reformed churches, or Protestants having only a form of godliness, without the

power of it, are meant; who, observing God's judgments upon antichrist, shall be seized with a panic, lest the like should come down upon them for their hypocrisy and deceit; unless it should be rather thought that antichrist, and his followers themselves, are designed, who himself is said to sit in the temple of God, and who claim to themselves the name of the church of God, and pretend to be Christians, though they are not; when they shall see the city of Rome in flames, and the vials of God's wrath poured on the antichristian states, shall dread the vengeance of eternal fire, which they express in the following words:

*Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* that is, the wrath of God in hell, which is the fire that feeds upon and devours Christless sinners; which shall never be quenched, and is called everlasting fire, in which the followers of antichrist will be tormented for ever; and the smoke of which will ascend for ever and ever, and will be intolerable; none will be able to abide and endure it; (see <sup>644</sup>Revelation 14:9-11). So the Targum interprets it of the place where the ungodly are to be judged and delivered into hell, an everlasting burning.

**Ver. 15.** *He that walketh righteously*, &c.] These are the words of the prophet, in answer to those of the hypocrites. So the Targum,

“the prophet said, the righteous shall dwell in it;”

not in the devouring fire and everlasting burnings, but in Zion, in Jerusalem, on high, in the munition of rocks, safe from those burnings; for these words are to be connected not with the preceding, but with the following verse (<sup>2336</sup>Isaiah 33:16), “thus, he that walketh righteously”, &c. “he shall dwell on high”, &c.; and such an one is he that walks by faith on Christ as his righteousness; that walks after the Spirit, and not after the flesh; that walks uprightly, according to the rule of the Gospel, and as becomes it; that walks in the ways of judgment and righteousness, in which Christ leads his people, and lives soberly, righteously, and godly:

*and speaketh uprightly*; or “uprightnesses”<sup>f657</sup>; upright things, what is in his heart, what is agreeable to the word of God, the standard of truth; who makes mention continually of the righteousness of Christ, and that only as his justifying one: and whose tongue talks of judgment, just and righteous things, and not what is corrupt, profane, impure, and impious:

*he that despiseth the gain of oppressions*; that which is got by oppression and rapine; the mammon of iniquity, as the Targum calls it; but reckons the gain of wisdom, and of godliness, exceeding preferable to it:

*that shaketh his hand from holding of bribes*; that will not receive any, but when they are put into his hands shakes them out, and will not retain them; expressing his abhorrence of such practices, and declaring that he is not to be influenced by such methods from speaking truth, and doing justice:

*that stoppeth his ears from hearing of blood*; or “bloods”<sup>f658</sup>; from hearing those that shed innocent blood, as the Targum; who will not hearken to any solicitations to shed blood; will not converse with men about it, or enter into schemes in order to it, much less join them in shedding it:

*and shutteth his eyes from seeing evil*; done by others; he abhors it in himself, and dislikes it in others; turns his eyes from beholding it, so far from taking pleasure in it, and in those that do it: all this is opposed to the hypocrisy, impiety, profaneness, rapine, bribery, murders, and wickedness of the church of Rome; (see <sup>¶</sup>Revelation 9:21).

**Ver. 16.** *He shall dwell on high, &c.*] And so in safety: this is opposed to the fears of hypocrites, the grovelling life of a worldling, and the low life of many professors, and is expressive of the security of good men. It may respect the state of the saints on earth, who dwell by faith on God, as their covenant God, on his everlasting love and unchangeable grace; on Christ, as their Redeemer and Saviour; and in their thoughts and contemplations on heavenly things, where Christ is; and particularly in the spiritual reign of Christ, after the destruction of antichrist, when such shall dwell quietly and safely in God’s holy hill, the church, which shall be established upon the top of the mountains: and it may also respect the state of the saints in heaven, which is a dwelling on high, and where they will be safe from everlasting burnings, and out of the reach of all enemies:

*his place of defence [shall be] the munitions of rocks*; Christ is “the place of defence” to his people, against avenging justice, the curse and condemnation of the law, the wrath of God, sin and all its dreadful consequences, Satan and all enemies: and he is “the munitions of rocks”; he is “a Rock” himself, for them to build upon, and shelter in; and like “fortresses” made out of “rocks”, which can never be undermined, blown up, or broke through:

*bread shall be given him*: not only shall he be in safety, but shall enjoy the greatest plenty of blessings, particularly spiritual ones; above all, Christ, the bread of God from heaven, the true bread, the bread of life, which gives and supports life, and secures an eternal one; as also the word and ordinances, which are the provisions of Zion, and which all its inhabitants are favoured with; for these are all the “gifts” of divine goodness. The Targum is,

“in the house of the sanctuary his soul shall be satisfied, his food shall be sufficient:”

*his waters [shall be] sure*; Christ and his fulness, the Spirit and his grace, the Gospel doctrines, and ordinances of it; the believer may be assured of a supply from Christ’s fulness; the grace of the Spirit is never failing, and is persevering; and Gospel doctrines and ordinances are not deceitful brooks, but yield comfort and refreshment: compare with this, (<sup>46715</sup> Revelation 7:15-17).

**Ver. 17.** *Thine eyes shall see the King in his beauty*, &c.] Not merely Hezekiah in his royal robes, and with a cheerful countenance, having put off his sackcloth and his sadness, upon the breaking up of the siege; but a greater than he, even the King Messiah, in the glory of his person and office, especially as a King reigning gloriously before his ancients in Jerusalem: the apostles saw him in his glory, in the days of his flesh, corporeally and spiritually; believers now see him by faith, crowded with glory and honour, as well as see his beauty, fulness, and suitableness, as a Saviour; and, before long, their eyes shall see him personally in his own and his Father’s glory. This is to be understood of the eyes of good men, before described. The Targum is,

“thine eyes shall see the glory of the Majesty of the King of worlds in his praise;”

and Jarchi interprets it of the glory of the Majesty of God; so, according to both, a divine Person is meant, and indeed no other than Christ:

*they shall behold the land that is very far off*; not the land of hell, as the Targum, which paraphrases it thus;

“thou shalt behold and see those that go down into the land of hell;”

but rather the heavenly country, the better one, the land of uprightness, typified by the land of Canaan; and may be said to be “a land afar off”, with respect to the earth on which the saints now are, and with regard to the present sight of it, which is a distant one, and will be always afar off to wicked men; this now the saints have at times a view of by faith, which is very delightful, and greatly supports them under their present trials: though it may be that an enlargement of Christ’s kingdom all over the world, to the distant parts of it, may be here meant; which may be called, as the words may be rendered, “a land of distances”, or “of far distances”<sup>f659</sup>; that reaches far and near, from sea to sea, and from the river to the ends of the earth; which will be the case when the kingdoms of this world shall become Christ’s, and the kingdom, and the greatness of it under the whole heaven, shall be given to the saints of the most High; a glorious sight this will be. And this sense agrees with the context, and declares what will be after the destruction of antichrist.

**Ver. 18.** *Thine heart shall meditate terror*, &c.] shall recollect, and think of with pleasure and thankfulness, the terror they were formerly seized with, when surrounded and oppressed by their enemies, particularly at the time of the slaying of the witnesses, which will be a terrible time to the church and people of God; but when that is over, they will call it to mind with gratitude, for deliverance from it<sup>f660</sup>. This is commonly understood of the terror and consternation the Jews were in when besieged by the Assyrian army; and so the following words,

*Where [is] the scribe? where [is] the receiver? where [is] he that counted the towers?* are taken to be either the words of the Jews in their distress, calling for such and such officers to go to their respective posts, and do their duty; as the “scribe”, or muster master, to see that he has his full quota of men; the “receiver” or treasurer, and paymaster of the soldiers, to give the men money and wages, that they may be encouraged to fight; and “the counter of towers”, or engineer, to take care of the fortifications, and give directions about them: or else, as now insulting the Assyrians after the defeat of them, inquiring where were now such and such officers in their army, whom before they dreaded, signifying they were all perished and gone. The apostle cites these words, or at least alludes to them, (⋈1 Corinthians 1:20) when he says, “where is the wise? where is the scribe? where is the disputer of this world?” triumphing over the wise doctors of the Jews, and the philosophers of the Gentiles, as not being able to face and withstand the power and wisdom of the Gospel; (see Gill on “⋈1

Corinthians 1:20"). So here, when the people of God will be recovered from their fright, and be brought out of their low estate, and will have ascended into heaven, or be come into a glorious church state, they will then triumph over their enemies, who will be no more, and say, where are the pope and his clergy? his cardinals, archbishops, bishops, priests, monks, friars, &c.; what are become of them? they are all gone, and will be no more. The Targum is,

“thine heart shall think of great things; where are the scribes? where are the princes? where are the counters? let them come, if they can count the numbers of the slain, the heads of mighty armies;”

which may well enough be illustrated by (<sup>6113</sup>Revelation 11:13 19:18,19).

“thine heart, which was meditating terror before this.”

**Ver. 19.** *Thou shalt not see a fierce people*, &c.] A people of a fierce countenance, as in (<sup>2183</sup>Daniel 8:23) fierce in their looks, furious in their temper, cruel and bloodthirsty in their practices, confirmed and hardened in their sins, whose consciences are seared as with a red hot iron; a character given of the Papists, (<sup>5012</sup>1 Timothy 4:2) these shall be no more seen nor feared:

*a people of a deeper speech than thou canst perceive*; than the people in common could, having their worship and devotion not in their mother tongue, but in the Latin tongue:

*of a stammering tongue, [that thou canst] not understand*: meaning the same as before, a barbarous language, as everyone is to those who understand it not; so the Syriac and Assyrian languages were to the Jews, (<sup>2183</sup>2 Kings 18:26) and so the Roman language to other nations; but now no more to be used in religious worship; nor shall the church of God be any more visited by Turks or Papists, and be in any dread of them more.

**Ver. 20.** *Look upon Zion*, &c.] Instead of such terrible objects as before described, a very amiable and lovely one is presented to view; even Zion, the church of God, beloved by him, chosen for his habitation, a strong city, a perfection of beauty, and the joy of the whole earth. The Targum is,

“O Zion, thou shalt see their fall;”

the fall of her enemies before mentioned; as at this time the church will see the fall both of the eastern and western antichrist. But the words are an

exhortation to the saints and people of God, to behold the safety, peace, and prosperity of the church, now freed from all its enemies:

*the city of our solemnities*; a “city”, for its situation, foundation, walls, and building; for its number and sorts of inhabitants; for its wholesome laws and choice privileges: a city of “solemnities”, where the saints solemnly assemble together for religious worship; where the word of God is, solemnly preached, and where the ordinances are solemnly administered, and the sacrifices of prayer and praise are solemnly offered up:

*thine eyes shall see Jerusalem a quiet habitation*; or the church of God in Gospel times, and particularly in the latter day: (see <sup><3822></sup>Hebrews 12:22 <sup><3806></sup>Galatians 4:26) and by which name the church is called in its more glorious state, (<sup><6210></sup>Revelation 21:2,10) which is the “habitation” of God, Father, Son, and Spirit; and of saints, where they dwell, or however will in the latter day, safely, quietly, pleasantly, and comfortably; for then will it be, and be “seen” and enjoyed, as a “quiet” one; for now will the saints live in peace one with another; there will be no more envy, vexations, animosities, and divisions; this will be the Philadelphian church state, when brotherly love shall everywhere prevail, and when they shall also be entirely free from the persecutions of enemies; none shall hurt and destroy in all the holy mountain, (<sup><2310></sup>Isaiah 11:9). Some render it a “sheepfold”<sup>f661</sup>; Christ is the shepherd, the saints are his sheep, the church is the fold where they are gathered, fed, and preserved, and lie in safety, and peace: and

*a tabernacle [that] shall not be taken down*; as the tabernacle of Moses was; or the tents of shepherds, soldiers, and sojourners are, to which the allusion may be; and so is expressive of the continuance of the church, which shall not now be removed from place to place, as it has been, but shall be fixed and settled all over the world, and so remain to the end of time, an immovable tabernacle; and especially so it will be when the tabernacle of God is with men, and he shall dwell with them, (<sup><6213></sup>Revelation 21:3):

*not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken*; alluding to tents and tabernacles made of curtains, fastened by cords to stakes, by which they are supported. Not only ministers of the Gospel, but every true believer, is as a “stake” or pillar in the church of God, which shall never be removed, (<sup><6812></sup>Revelation 3:12) never removed from the heart and love of God; nor out of the hands of Christ, and an interest in him; nor out of the family of God, or from the

privileges of it; nor from Christ's body, the church, which is his fulness. The "cords" with which these are all held together, which shall never be broken, are the everlasting love of God, electing grace, the covenant and its promises, the word and ordinances, which always remain firm and sure, and secure the stability and continuance of the church of God.

**Ver. 21.** *But there the glorious Lord [will be] unto us a place of broad rivers [and] streams, &c.*] Egypt had its Nile, and Babylon its Euphrates, but Jerusalem had no such river for its convenience, commerce, and defence; but God promises to be that to his Jerusalem, his church and people, as will answer to, and be "instead"<sup>f662</sup> of, a river that has the broadest streams; which is expressive of the abundance of his grace, and the freeness of it, for the supply of his church, as well as of the pleasant situation and safety of it; (see <sup><940></sup>Psalm 46:1-4 <sup><350></sup>Ezekiel 47:1-4) where the Lord appears "glorious"; where he displays the glorious perfections of his nature, his power, faithfulness, truth, holiness, love, grace, and mercy; where his glorious Gospel is preached; where he grants his gracious and glorious presence; and where saints come to see his glory, do see it, and speak of it; (see <sup><105></sup>2 Samuel 6:20 <sup><350></sup>Psalm 63:1,2 29:9):

*wherein shall go no galley with oars, neither shall gallant ships pass thereby:* this advantage literal Jerusalem had, that, though it had no river for its pleasure, profit, and protection, yet no enemy could come up to it in that way; and the Lord, though he is indeed instead of a broad river to his people for their supply and safety, yet such an one as will not admit any enemy, great or small, signified by the "galley with oars", and the "gallant ship", to come near them; and in the New Jerusalem church state, when there will be new heavens and a new earth, there will be no sea, (<sup><620></sup>Revelation 21:1) and so no place for ships and galleys. The design of these metaphors is to show that the church of Christ at this time will be safe from all enemies whatsoever, as they must needs be, when the Lord is not only a place of broad rivers, but a wall of fire round about them, and the glory in the midst of them, (<sup><305></sup>Zechariah 2:5).

**Ver. 22.** *For the Lord [is] our Judge, &c.*] The Lord Christ, who has all judgment committed to him by the Father, who will judge his people, right their wrongs, and avenge their injuries:

*the Lord [is] our Lawgiver;* who has enacted wholesome laws for his church, writes them on their hearts, and puts his Spirit within them, to enable them to keep them:



*the Lord [is] our King*: King of saints, King of Zion, made so by his Father, owned by his church, under whose government it is in safety:

*he will save us*; from all sin, and from all enemies, with an everlasting salvation. The church here speaks with great pleasure of her interest in Christ under every character, and of her safety as depending upon him. The Targum is,

“the Lord is our Judge, who brought us by his power out of Egypt; the Lord is our teacher, who gave us the doctrine of the law from Sinai; the Lord is our King, he will redeem us, and take vengeance of judgment for us on the army of Gog;”

which shows that the ancient Jews understood this prophecy as referring to times yet to come.

**Ver. 23.** *Thy tacklings are loosed*, &c.] Or “are left”<sup>f663</sup>; forsaken by the mariners, as being of no use and service:

*they could not well strengthen their mast*; with ropes to make it stand upright:

*they could not spread the sail*; upon the mast, without which they could not proceed. This is spoken to and of the enemies of the church; most interpreters understand it of the Assyrians, who are compared to a ship in great distress at sea, when its tacklings are shattered, the mast is split, and the sails cannot be spread. The metaphor is taken and carried on from (<sup>2332</sup>Isaiah 33:21), where mention is made of a galley with oars, and a gallant ship. Tyrannical governments are thought by some to be compared to ships; a king to the mast; princes to ropes, cords, and tackling; and their army in battle array to sails spread; but here all is in confusion, distress, and unavoidable ruin: this may very well be applied to the antichristian states, when the vials of God’s wrath shall be poured out upon them; especially when the second vial shall be poured out upon the sea, and all shipping will suffer, as under the second trumpet the third part of ships were destroyed, there being a correspondence between the trumpets and the seals, (<sup>4488</sup>Revelation 8:8,9 16:3):

*then is the prey of a great spoil divided*: as the spoil of the Assyrian camp was by the Israelites, so will the spoil of the Papists by the Protestants; particularly when the kings of the earth shall be filled with an aversion to the whore of Rome, and shall destroy her, and make her bare and desolate

of all her riches, and shall “eat her flesh”, or seize upon her substance, which will become the prey of a great spoil unto them:

*the lame take the prey*; which denotes both how easily it shall be taken, and what a plenty there shall be, that even such, and who come late, shall have a share in it. The Targum of the whole is,

“at that time (when vengeance shall be taken on Gog) the people shall be broken with their own strength, and they shall be like to a ship whose ropes are broken; and there is no strength in their mast, which is cut down, that it is not possible to spread a sail on it; then shall the house of Israel divide the substance of the people, the multitude of a prey and spoil; and although the blind and the lame are left among them, they also shall divide the multitude of the prey and spoil.”

**Ver. 24.** *And the inhabitant shall not say, I am sick, &c.*] That is, the inhabitant of Zion, or Jerusalem, the church of Christ, (<sup>2330</sup>Isaiah 33:20) and such are they that are born again in Zion, and brought up there; who are made free thereof by Christ; are brought to dwell here by the Lord himself; and, under the influence of divine grace, ask their way hither, and come willingly and cheerfully, and settle here: these, at this time the prophecy refers to, even the latter day, shall not be heard to say, not one of them, “I am sick”; either with the sickness of sin, so as to say there is no cure for them, or that they shall die of it, or even to complain of it; for all their sicknesses and diseases of this kind will be healed by the rising of the sun of righteousness upon them, with healing in his wings; or with the sickness of affliction, especially outward affliction of persecuting enemies, which will be at an end; and such joy will attend them, on account of their deliverance from them, that all their former sorrows and sufferings will be forgot; and in the New Jerusalem church state there will be neither one sickness nor another; no more sorrow, pain, or death; the leaves of the tree of life will be for the healing of the nations, (<sup>6204</sup>Revelation 21:4 22:2):

*the people that dwell therein [shall be] forgiven [their] iniquity*; this shows that sin is the sickness meant; the manner in which such a disease is cured, by forgiveness; and the perfect health and soundness, as well as joy, and peace, and comfort, which follows upon an application of pardoning grace and mercy. The Targum refers this to the time when the Israelites shall return to their own land; and Kimchi owns that some of their interpreters apply it to the times of the Messiah.

# CHAPTER 34

## INTRODUCTION TO ISAIAH 34

This chapter is a prophecy of the destruction of all the antichristian nations of the world, and particularly of Rome, signified by Idumea; which is introduced with a call to a general attention to it, it being a very awful and solemn affair, (<sup>2341</sup>Isaiah 34:1) utter and universal destruction is declared, as the effect of God's wrath, (<sup>2342</sup>Isaiah 34:2) which is expressed by a dreadful scene of blood, to the melting of the mountains with it, and by the dissolution of the heavens, and the hosts of them, (<sup>2343</sup>Isaiah 34:3,4) particularly the destruction of Idumea is denounced by the sword of the Lord being on it, and bathed with the blood, both of the common people, and of their princes, signified by various sorts of creatures, (<sup>2345</sup>Isaiah 34:5-7) the cause of which is the Lord's vengeance for the controversy of his church and people, injured by Edom or Rome, (<sup>2348</sup>Isaiah 34:8) whose desolate and calamitous state is represented as being like that of Sodom, (<sup>2349</sup>Isaiah 34:9,10) and should be no more inhabited by men, nor governed by princes, but be the dwelling of wild beasts and unclean birds, (<sup>23411</sup>Isaiah 34:11-15) all which is confirmed by the word and Spirit of God, (<sup>2346</sup>Isaiah 34:16,17).

**Ver. 1.** *Come near, ye nations, to hear; and hearken, ye people,* &c.] Not the people of the Jews, as some, whose utter destruction, after their rejection of the Messiah, is here thought to be prophesied of; and much less are these people called upon to hear the Gospel preached to them, as Cocceius thinks; for not good, but bad news they are called to hearken to, even the account of their utter ruin:

*let the earth hear, and all that is therein:* not the land of Judea, but all the earth, and the inhabitants of it:

*the world, and all things that come forth of it;* which may either be understood of those that dwell in it, as the Targum interprets it; of the people that are in it, as the Septuagint and the Oriental versions; and so the phrase may denote the original of them, being of the earth, earthly, and to which they must return again; and may be designed to humble men, and

hide pride from them; or else the fruits of the earth, trees, and everything that spring out of it, which are called upon to hear the voice of the Lord, when men would not; and so is designed to rebuke the stupidity and sluggishness of men to hearken to what is said to them, even from the Lord, when upon the brink of destruction.

**Ver. 2.** *For the indignation of the Lord [is] upon all nations, &c.*] All the nations of the earth, which have committed fornication with the whore of Rome, or have given in to her false worship, superstition, and idolatry; which is the reason of God's wrath and indignation against them, and of such severe punishment being inflicted on them; (see ~~668B~~ Revelation 18:3):

*and [his] fury upon all their armies;* the armies of the kings of the earth, gathered together at Armageddon, to make war with Christ, and those that follow him; (see ~~664~~ Revelation 16:14,16 19:19):

*he hath utterly destroyed them;* not only devoted them to destruction, but actually destroyed them, with "Cherem", an utter destruction; one of the words of which Armageddon is compounded, and so points at the place, as well as the nature and manner, of the destruction:

*he hath delivered them to slaughter;* to be slain with the sword of him that sitteth on the white horse, which proceeds out of his mouth, (~~662~~ Revelation 19:21).

**Ver. 3.** *Their slain also shall be cast out, &c.*] Upon the open fields, and there lie unburied, and become meat for the fowls of heaven, who are invited to them as to a supper, even the supper of the great God, (~~667~~ Revelation 19:17,18):

*and their stink shall come up out of their carcasses;* so that they shall become loathsome and abominable to the living, and none shall care to come near thereto bury them; an emblem of their loathsome and abominable sins, the cause of this destruction:

*and the mountains shall be melted with their blood;* an hyperbolic expression, denoting the great number of the slain upon the mountains, and the great quantity of blood shed there; which should run down in large streams, and carry part of them along with it, as large and hasty showers of rain wash away the earth, and carry it along with them; such an hyperbole see in (~~640~~ Revelation 14:20).

**Ver. 4.** *And all the hosts of heaven shall be dissolved, &c.*] “Pine away”<sup>f664</sup>, as with sickness, grow languid, become obscure, lose their light, and be turned into blood and darkness; this figure is used to express the horror of this calamity, as if the very heavens themselves, and the sun, and moon, and stars, were affected with it; (see <sup>2330</sup>Isaiah 13:10)

*and the heavens shall be rolled gether as a scroll*; a book, or volume, which when rolled up, one letter of it could not be read; and it was the manner formerly of making and writing books in the form of a roll; hence the word volume; and here it signifies that there should be such a change in the heavens, as that not a star should be seen, much less the sun or moon; and may signify the utter removal and abolition of all dignities and offices, supreme and subordinate, civil and ecclesiastical, in the whole Roman jurisdiction; thus the destruction of Rome Pagan is described in (<sup>664</sup>Revelation 6:14) as the destruction of Rome Papal is here; from whence the language seems to be borrowed:

*and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree*; that is, the stars should fall down: by whom may be meant persons in office, that made a considerable figure; who shall fall from their stations, in which they shone with much splendour and grandeur, as leaves fall from trees in autumn, particularly the vine; or as unripe and rotten figs fall from the fig tree when shaken by a violent wind; the same metaphor is used in (<sup>663</sup>Revelation 6:13).

**Ver. 5.** *For my sword shall be bathed in heaven, &c.*] That is, the sword of the Lord, as it is called in the next verse (<sup>2346</sup>Isaiah 34:6), and it is he that is speaking; it designs the vengeance of the Lord, the punishment he will inflict on the wicked, said to be “bathed in heaven”, because determined and prepared there; the allusion may be to the bathing of swords in some sort of liquor, to harden or brighten them, and so fit them for use. Kimchi renders it, “my sword” which is “in heaven shall be bathed”, that is, in the blood of the slain; “heaven” may denote the whole Roman Papal jurisdiction, as it does the whole Roman Pagan empire in (<sup>627</sup>Revelation 12:7) and may design the principal men in it, those that are in the highest places and offices, in whom the sword of the Lord shall be first drenched, and be as it were satiated and inebriated with the blood of them:

*behold, it shall come down upon Idumea*; with great weight, force, and vengeance, having a commission from heaven to execute. Idumea is here

particularly mentioned, because the Edomites were implacable enemies to the Jews, and so are here put for all the enemies of God's church and people, all the antichristian states, particularly Rome, which the Jews, as Jerom observes, understand by Edom or Idumea here:

*upon the people of my curse to judgment*; a very descriptive character of the Papists, the people of God's curse, and righteously so; those who have anathematized his people, and cursed them with bell, book, and candle, are anathematized by him, devoted to destruction, and doomed to be accursed, sentenced to ruin, and on whom judgment shall pass, and shall be executed; they shall hear, "go, ye cursed", both here and hereafter, at the fall of Babylon, and at the general judgment. The Targum is,

"because my sword is revealed in heaven; behold, upon Edom it is revealed, and upon the people whom I have condemned to judgment."

**Ver. 6.** *The sword of the Lord is filled with blood, &c.*] Multitudes being slain by it; the "Lord" here is that divine Person that is described as a warrior, as a General of an army, with a sharp sword, by whom many are slain, such a number as that it is filled with the blood of them, (~~6691b~~ Revelation 19:11-16,21):

*it is made fat with fatness*: not only filled with the blood, but fattened by it; the allusion is to ravenous creatures gorged and sated with the blood of others, and thereby made fat; perhaps this may refer to Christian princes, the sword in the hand of the Lord, who shall be enriched with the plunder and spoil of the antichristian states:

*[and] with the blood of lambs and goats, with the fat of the kidneys of rams.* The Targum is,

"with the blood of kings and governors, with the fat of the kidneys princes;"

and Jarchi interprets them, of princes and rulers; but rather the common people are designed, or the common soldiers in the army, or however the inferior officers of it; kings, princes, and generals, being intended in the following verse (~~2347~~ Isaiah 34:7). It denotes the great carnage of all sorts and ranks of men made at this time, and which is described in (~~6691b~~ Revelation 19:18):

*for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea:* there seems to be two Bozrahs the Scripture speaks of, the one in Moab, (~~2482~~ Jeremiah 48:24) and another in Edom, (~~2301~~ Isaiah 63:1) which is here meant, and was a chief city of the Edomites, and signifies a fortress, being no doubt a place well fortified; this is the Bostra of Ptolemy<sup>f665</sup>, and which he places in Arabia Petraea. Aben Ezra says that some interpret it of Constantinople, the metropolis of the Ottoman empire; but it is best to understand it of Rome, as Menasseh ben Israel<sup>f666</sup> does, and Idumea of the whole Roman jurisdiction; Rome being the chief city of the antichristian states, that great city, which John in his Revelation describes as reigning over the kings of the earth; here and in all the antichristian kingdoms will be a great “slaughter” of men, called a “sacrifice” of the Lord, because by his order and direction, and for the honour of his justice, and being acceptable to him; and perhaps there may be an allusion to the blood sacrifices being the Lord’s; this slaughter and sacrifice is called the supper of the great God, (~~6917~~ Revelation 19:17).

**Ver. 7.** *And the unicorns shall come down with them, &c.*] With the lambs, goats, and rams; that is, either the rhinoceros, as some, there being no such creature as the unicorn; or the buffaloes, as<sup>f667</sup> others; these “shall fall”, as the Septuagint, Syriac, and Arabic versions render it, they shall be slain, as well as the rest; meaning, that along with the common soldiers, and inferior officers, the general officers should fall; and so the Targum,

“and the mighty shall be slain with them.”

R. Abraham Seba says<sup>f668</sup> he read in a certain book, that the word here should not be read *uyamar*, “unicorns”, but *uyymwr*, “the Romans shall come down”, &c.:

*and the bullocks with the bulls:* or, as the Targum,

“and the rulers with the princes;”

the same with the kings, captains, and mighty men in (~~6918~~ Revelation 19:18):

*and their land shall be soaked with blood, and their dust made fat with fatness;* Or, “their land shall be inebriated”<sup>f669</sup>, or made drunk, with blood; and the dust thereof thickened by it, and made clods of with it, as the parched earth is watered with a plentiful shower, and the dust laid with it: this is a just retaliation to the whore of Rome, who has been made drunk

with the blood of the saints, and now blood shall be given her to drink, even her own, with which she shall be filled, and welter and wallow in the clods of it, (<sup>6676</sup>Revelation 17:6 16:6).

**Ver. 8.** *For [it is] the day of the Lord's vengeance, &c.]* The time which he has appointed to take vengeance on antichrist, his 1260 days, or years; being up, in which he is to reign; these being expired, the time is come for the Lord to avenge the blood of his saints; (see <sup>6680</sup>Revelation 18:20 19:2):

*[and] the year of recompences for the controversy of Zion;* the church of God, which has been for many ages abused and injured by the antichristian powers, for which the Lord will have a controversy with them; he will appear in favour of his people, and plead the cause of Zion, and recompense their enemies for all the injuries they have done them; then they that have led into captivity shall go into captivity, and they that have killed with the sword shall be killed with it, (<sup>6630</sup>Revelation 13:10) this will be a time of double recompence; and therefore perhaps the word is used in the plural number; it will be the time of rewarding antichrist as he has rewarded others; and it will be the time of the dead, that they shall be judged, and rewards given to God's servants the prophets, (<sup>6686</sup>Revelation 18:6 11:18). The Targum is,

“the year of recompence, to take vengeance of judgment for the injury of Zion.”

**Ver. 9.** *And the streams thereof shall be turned into pitch, &c.]* The Septuagint render it, “the valleys”; the word signifying both rivers and valleys, most render it rivers or streams. The Targum is express,

“the rivers of Rome shall be turned into pitch;”

by which may be meant the maritime places belonging to the Romish jurisdiction, the same on which the third vial will be poured, by which the rivers and fountains of waters will become blood; and which refers to this very time, when blood shall be given to the whore of Rome to drink, (<sup>6606</sup>Revelation 16:4-6). The allusion, in this and some following clauses, is to the destruction of Sodom and Gomorrah; (see <sup>2447</sup>Jeremiah 49:17,18):

*and the dust thereof into brimstone;* and so easily take fire:

*and the land thereof shall become burning pitch:* plainly pointing to the destruction of Rome by fire, (<sup>6676</sup>Revelation 17:16 18:8).



**Ver. 10.** *It shall not be quenched night nor day*, &c.] It will be long burning, and shall not be extinguished until it is utterly consumed. The burning of Rome will continue long, especially the smoke of it; the kings of the earth, and others, are represented as standing and looking at it, and lamenting for it, (<sup><680></sup>Revelation 18:9,18):

*the smoke thereof shall go up for ever*; this very phrase is what will be used by the saints in their “allelujahs”, at the burning of Rome, (<sup><683></sup>Revelation 19:3) with which compare (<sup><641></sup>Revelation 14:11):

*from generation to generation it shall lie waste*; the land shall be no more manured and cultivated, nor the city rebuilt; when Babylon is once fallen, it shall never be raised up again, but always remain desolate, (<sup><682></sup>Revelation 18:2,21):

*none shall pass through it for ever and ever*; no inhabitant in it, nor traveller through it; it will be so horrible and terrible, as none will care to dwell there, yea, not so much as to travel through it; (see <sup><249></sup>Jeremiah 49:18).

**Ver. 11.** *But the cormorant and the bittern shall possess it*, &c.] The word for “cormorant” is rendered a “pelican”, in (<sup><1346></sup>Psalms 102:6) they were both unclean fowls according to the law, of which (see <sup><617></sup>Leviticus 11:17,18) and (see Gill on “<sup><242></sup>Isaiah 14:23”):

*the owl also and the raven shall dwell in it*; which were likewise unclean creatures; and these, with the former, and other creatures after mentioned, delight to dwell in desolate and ruinous places; and so Babylon or Rome being destroyed, will become a cage of every unclean and hateful bird, (<sup><682></sup>Revelation 18:2):

*and he shall stretch out upon it the line of confusion and the stones of emptiness*; “he”, that is, God, as Kimchi interprets it; the allusion is to builders, that make use of the line and plummet, as to build, so to pull down, that they may know what is to be pulled down, and how far they are to go; (see <sup><2213></sup>2 Kings 21:13) and hereby it is signified, that as the destruction should be entire, nothing should be left but confusion and emptiness; and all should become “tohu” and “bohu”, which are the words used here; and are the same that are used to express the confused chaos, the unformed and empty earth, (<sup><1002></sup>Genesis 1:2) so likewise that it should be by line and level, by rule and measure; or according to the rules of justice and equity.

**Ver. 12.** *They shall call the nobles thereof to the kingdom, but none [shall be] there, &c.*] They shall call them to take upon them the kingdom and government, and there shall be none to do it, or that will care to do it; or rather there will be no kingdom to take unto them. The words may be rendered either, “as for the nobles thereof, not there a kingdom shall they be called”<sup>f670</sup>; or, “the nobles shall call”; or, “they shall call the nobles”, and “there shall be no kingdom”<sup>f671</sup>; the kingdom of the beast, as it is called, (<sup>660</sup>Revelation 16:10) shall be no more; and though the cardinals, who are like to nobles, may call for it, and expect it, or be called to it, yet to no purpose; this kingdom will not only be full of darkness, but utterly destroyed:

*and all her princes shall be nothing*; shall come to nothing; the above mentioned cardinals, who are clothed and live like princes, these shall be no more; the same with the merchants of the earth, which like the merchants of Tyre are princes, (<sup>688</sup>Revelation 18:3,11 <sup>2238</sup>Isaiah 23:8).

**Ver. 13.** *And thorns shall come up in her palaces, &c.*] Where their kings and princes dwelt, and kept their courts, popes and cardinals; here will be the tokens of God’s curse, as thorns are, these being the people of his curse, as in (<sup>2345</sup>Isaiah 34:5):

*nettles and brambles in the fortresses thereof*; alluding to “Bozrah” which signifies a fortress; referring to the towers and fortifications of the city of Rome, and all other fortified cities within its jurisdiction:

*and it shall be a habitation of dragons*; literally, as it figuratively had been the seat of the old dragon, the devil, and of the beast to whom the dragon gave his power, seat, and authority; and who, though he looked like a lamb, spoke like a dragon, (<sup>618</sup>Revelation 12:3 13:2,11):

*[and] a court for owls*; or, “daughters of the owl”; or “ostriches”, as some render it.

**Ver. 14.** *The wild beasts of the desert shall also meet with the wild beasts of the islands, &c.*] In Rome, and take up their abode there; of these creatures, the first of which the Targum renders monstrous ones, and the latter wild cats, (see Gill on “<sup>2332</sup>Isaiah 13:22”):

*and the satyr shall cry to his fellow*; or the “hairy” one<sup>f672</sup>; from which word the goat has its name; and these creatures are described by the ancients as half goats and half men; of which (see Gill on “<sup>2331</sup>Isaiah

13:21"). The Targum renders it demons; and with this well agrees the account of Babylon or Rome as fallen, that it shall be the habitation of, devils, and the hold of every foul spirit, (<sup><668D></sup>Revelation 18:2):

*the screech owl also shall rest there, and find for herself a place of rest;* there being no inhabitants to disturb her. By the name "Lilith", it appears to be a night bird, which flies and is heard in the night. The Jews call a she demon by this name, which, they say<sup>f673</sup>, has a human face, and has wings, and destroys children as soon as born; and therefore the Jews, especially in Germany, write upon the four corners of the bed of a new mother, Adam, Eve, out Lilith<sup>f674</sup>; the same with the Lamia of the Romans; and so the Vulgate Latin here renders it.

**Ver. 15.** *There shall the great owl make her nest,* &c.] Jarchi, Kimchi, and Ben Melech, say that "kippoz" here is the same with "kippod", rendered "bittern" in (<sup><23911></sup>Isaiah 34:11) but Aben Ezra takes them to be two different birds; it is hard to say what is designed by it. Bochart thinks that one kind of serpent is here meant, so called from its leaping up, and which may be said to make nests, lay eggs and hatch them, as follows:

*and lay, and hatch, and gather under her shadow;* lay its eggs, sit upon them, and hatch them; or "break" them<sup>f675</sup>, that is, the eggs, by sitting on them, when the young ones spring out of them; and then being hatched, and running about, gather them under their wing, especially when in any danger:

*there shall the vultures also be gathered, everyone with her mate;* which creatures usually gather together where dead carcasses lie.

**Ver. 16.** *Seek ye out of the book of the Lord, and read,* &c.] Joseph Kimchi interprets this of the book of the law of Moses; which being consulted, it will appear that punishment was threatened to be inflicted on the enemies of God's people, particularly the Edomites. Jarchi thinks the book of Genesis is intended; in which we may read how every creature, with its mate, at the time of the flood, was gathered to Noah in the ark. Aben Ezra supposes the book of God's decrees is meant; in which, could it be seen, might be read all the particulars of this prophecy. But it seems best to understand it of this book of the prophecy of Isaiah; which being sought to, and read at the time when these predictions will be fulfilled, it will be easily seen, by comparing events with prophecies, how everything will be exactly accomplished; from whence may be concluded, this book being

called the book of the Lord, that it was written by divine inspiration, as all other parts of the Bible are; which is a recommendation of them, and is a reason why they should be constantly applied unto, and diligently read. It may deserve some consideration, whether the book of the Revelation may not be designed; which, at the destruction of Babylon or Rome, will be proper to be looked into afresh, to see the agreement between the prophecies in it, and the then state of things respecting it, when it will be an habitation of devils and unclean birds:

*not one of these shall fail*: not one of these beasts or birds before mentioned shall be wanting here, or be “deprived” of its prey:

*none shall want her mate*; the satyr, or vulture, or any other, which will engage their continuance, and by which means there will be a fresh brood of them in succession for after ages:

*for my mouth, it hath commanded* them; these beasts and birds, to assemble in the above mentioned place:

*and his spirit, it hath gathered them*; the Spirit of the mouth of the Lord, his power, and his providence; as he gathered all creatures to Adam, to give them names; and to Noah, to be preserved with him in the ark; so, by a secret instinct; will he gather together these creatures, to inhabit the desolate places of Edom or Rome. The Targum is,

“for by his word they shall be gathered, and by his will they shall draw near.”

So Ben Melech interprets it of his will and pleasure.

**Ver. 17.** *And he hath cast the lot for them, &c.*] The Targum adds,

“by his word:”

*and his hand hath divided it unto them by line*; the same adds,

“by his will.”

The allusion is to the dividing of the land of Canaan by lot and line, to the children of Israel, for their inheritance and possession; and in like manner, it is suggested, shall Rome and its territories be distributed to those wild beasts and birds of prey, and everyone shall know and take its proper place and portion:

*they shall possess it for ever*; as their inheritance, allotted and appointed to them:

*from generation to generation shall they dwell therein*: (see Gill on <sup>←2340</sup>Isaiah 34:10”) where Jarchi, out of the Derash, has this note,

“this is the curse of Moses; the war of the Lord against Amalek, from generation to generation; from the generation of Moses to the generation of Saul; from thence to the generation of Mordecai; and from thence to the generation of the King Messiah.”

# CHAPTER 35

## INTRODUCTION TO ISAIAH 35

This chapter is a prediction of the glory and flourishing estate of the Gospel church, and of the blessings received by it from Christ. Its flourishing state is expressed by the fruitfulness of the desert, being made like to Lebanon, Carmel, and Sharon; and by the inhabitants of it seeing the glory and excellency of Christ, (<sup>2350</sup>Isaiah 35:1,2) the ministers of the word are directed and exhorted to strengthen the weak, and comfort the feeble minded, by assuring them of the coming of Christ to save them, (<sup>2388</sup>Isaiah 35:3,4) when miracles, both in nature and grace, should be wrought; and great alterations should be made in the wilderness, by the power of God, (<sup>2388</sup>Isaiah 35:5-7) when a way should be cast up, described; and the persons that should walk in it are pointed at; and the end it should bring them to, everlasting joy and happiness, (<sup>2388</sup>Isaiah 35:8-10).

**Ver. 1.** *The wilderness, and the solitary place, shall be glad for them,* &c.] Either for the wild beasts, satyrs, owls, and vultures, that shall inhabit Edom or Rome, and because it shall be an habitation for them: or they shall be glad for them, the Edomites, and for the destruction of them; that is, as the Targum paraphrases it,

“they that dwell in the wilderness, in the dry land, shall rejoice;”

the church, in the wilderness, being obliged to fly there from the persecution of antichrist, and thereby become desolate as a wilderness; and so called, in allusion to the Israelites in the wilderness, (<sup>4078</sup>Acts 7:38) shall now rejoice at the ruin of Rome, and the antichristian states; by which means it shall come into a more flourishing condition; (see <sup>6624</sup>Revelation 12:14 18:20 19:1,2):

*and the desert shall rejoice, and blossom as the rose;* or “as the lily”, as the Septuagint, Vulgate Latin, and Arabic versions; and so the Targum,

“as the lilies:”

not Judea or Jerusalem, as the Jewish writers, become like a desert, through the devastations made in it by the king of Assyria's army; and now made glad, and become flourishing, upon the departure of it from them: rather the Gentile world, which was like a wilderness, barren and unfruitful, before the Gospel came into it; but by means of that, which brought joy with it, and was attended with fragrantcy, it diffusing the savour of the knowledge of Christ in every place, it became fruitful and flourishing, and of a sweet odour, and looked delightful, and pleasant: though it seems best to understand it of the Gentile church in the latter day, after the destruction of antichrist, when it shall be in a most desirable and comfortable situation. These words stand in connection with the preceding chapter (<sup>230</sup>Isaiah 34:1-17), and very aptly follow upon it.

**Ver. 2.** *It shall blossom abundantly, and rejoice even with joy and singing, &c.*] A redundancy of words, to express the very flourishing estate of the church, and the great joy there shall be on that occasion, as well as because of the destruction of their enemies, and deliverance from them:

*the glory of Lebanon shall be given unto it;* a mountain in Judea, famous for its choice and tall cedars, which were the glory of it; signifying hereby, that the church of God, which had been in a desolate condition, should abound with choice and excellent Christians, comparable to the cedars of Lebanon. Jarchi interprets it of the sanctuary or temple; which may be so called, because built of the wood of Lebanon. This was an emblem and type of the Gospel church; and the glory of it lay not only in its outward form and building, but in those things which were in the holy places of it, especially the most holy, which were all typical of spiritual things in Gospel times; so that all the glory of the Jewish church state and temple is brought into the Gentile church, into the Christian or Gospel church state; and which will still more appear in the latter day, when the temple of God will be opened in heaven, and the ark of the testament; (see <sup>6119</sup>Revelation 11:19):

*the excellency of Carmel and Sharon;* two places in the land of Judea, famous for fruitfulness and pasturage; and so denote the very great fruitfulness of the Gospel church; the word and ordinances of which are as green pastures for the sheep of Christ to feed upon, and by which they become fat and flourishing:

*they shall see the glory of our Lord, [and] the excellency of our God;* the Targum introduces this clause thus,

“the house of Israel, to whom these things are said, they shall see,”  
&c.;

but not Israel in a literal sense is here meant, but the Gentile church, formerly in the wilderness; or, however, converted persons, be they Jews or Gentiles, in the latter day, who shall see the glory of divine power, in the destruction of their enemies; and the excellency and beauty of divine grace, in the blessings of it bestowed upon them; they shall see the glory of the Lord, which shall then be risen upon them, (~~2811~~ Isaiah 60:1,2) the Lord our God is the Lord Jesus Christ, who is Lord and God; the glory and excellency of whose person and offices, and of his righteousness and salvation, is seen in the Gospel, by those whose eyes are enlightened by the Spirit of God; and will be more clearly discerned, when there will be a greater effusion of the Spirit, as a spirit, of wisdom and revelation in the knowledge of him; and to this sight of the glory and excellency of Christ, the joy and fruitfulness of the church will be greatly owing. The Septuagint and Arabic versions render it, “my people shall see”, &c.

**Ver. 3.** *Strengthen ye the weak hands*, &c.] These are the words of the prophet, as the Targum,

“the prophet said, strengthen the weak hands;”

or rather of God, by the prophet, to the converted Gentiles, to those who saw the glory of the Lord; particularly to the ministers of the Gospel, who have to do with weak and feeble persons, who can scarcely lift up their hands, or stand upon their legs, under a sense of sin, in a view of wrath, and immediate ruin and destruction, ready to sink and faint, because of their enemies, or through want of food; and their business is to comfort and strengthen them, by preaching the Gospel, and pointing out the promises of it to them:

*and confirm the feeble knees*; that so they may keep their ground against their enemies; shake off their fears and trembling; go on their way courageously and rejoicing; run, and not be weary; walk, and not faint: “hands” and “knees” are mentioned particularly, because a man’s strength lies greatly in them; and his weakness is seen by the languor and trembling of them.

**Ver. 4.** *Say to them [that are] of a fearful heart*, &c.] Or, “hasty of heart”<sup>1676</sup>; are at once for flying from the enemy; “hasty” in drawing black conclusions upon themselves and their state; “inconsiderate” of the



promises made unto them; ready to doubt of, and call in question, the performance of the above things, respecting the fruitful and flourishing estate of the church: wherefore it must be said to them,

*Be strong, fear not*; be strong in faith, fear not the enemy, nor doubt of the fulfilment of divine promises, relating to their ruin and your safety:

*behold, your God will come [with] vengeance*; Christ, who is God in our nature, God manifest in the flesh, and who came by the assumption of human nature; and when he first came, he came with vengeance, and took vengeance on Satan and his works; on him, and his principalities, and powers, whom he spoiled and destroyed, as well as made an end of sin and abolished death; (see <sup><2362></sup>Isaiah 61:2 63:4) so likewise he came in his kingdom and power, and took vengeance on the Jewish nation, for their disbelief and rejection of him; and which time is expressly called the days of vengeance, (<sup><4212></sup>Luke 21:22) and at the time of his spiritual coming he will destroy antichrist with the brightness of it, and avenge the blood of his servants, (<sup><6683></sup>Revelation 18:20 19:2) and at his personal coming he will take vengeance on them that know not God, and obey not his Gospel, (<sup><5108></sup>2 Thessalonians 1:8) and the words are so expressed as to take in the several times of his coming: and since he has already come, and taken vengeance in some instances, this may serve to encourage, and perhaps the design of it is to encourage, the faith of God's people, with respect to his future coming, and the end and issue of it:

*[even] God [with a] recompence*: or, “the God of recompence”<sup>f677</sup>; and so the Targum,

“the Lord of recompences;”

both to the wicked a just recompence of reward or punishment for their sins, it being just with him to recompense tribulation to them that trouble his people; and to the saints, the time of his spiritual reign being the time, as to destroy them that destroy the earth, so to give a reward to his servants the prophets, and to the saints, and to them that fear his name, (<sup><6118></sup>Revelation 11:18):

*he will come and save you*; the end of his first coming was to save his people from sin, the curse and condemnation of the law, from hell, wrath, ruin, and destruction; and the end of his spiritual coming, at the latter day, will be to save his people from their antichristian enemies, from idolatry, superstition, and slavery.

**Ver. 5.** *Then the eyes of the blind shall be opened, &c.*] Which was literally fulfilled in the first coming of Christ, (<sup><402></sup>Matthew 9:27 12:22 20:30) (<sup><401></sup>John 9:1,30) and spiritually, both among Jews and Gentiles; especially the latter, under the ministry of the apostles, when those who were blind as to spiritual things had no knowledge of God in Christ; nor of the way of salvation by him; nor of the plague of their own hearts; nor of the work of the Spirit of God upon the soul; nor of the truths of the Gospel; through the power of divine grace had the eyes of their understanding opened, so as to see their sinfulness and vileness; their emptiness of all that is good, and their impotency to do anything that is spiritual; their want of righteousness; their need of Christ, and the fulness and suitableness of him as a Saviour; and to have some light into the truths of the Gospel, and a glimpse of heaven and eternal glory: and this will still have a greater accomplishment in the latter day, when the blind Jews are converted, and the fulness of the Gentiles brought in:

*and the ears of the deaf shall be unstopped;* which was literally true of some when Christ came in the flesh, (<sup><411></sup>Matthew 11:5 <sup><407></sup>Mark 7:32,35) and spiritually of many who had not ears to hear in a spiritual sense; stopped what ears they had to the charming voice of the Gospel; and, though they might externally hear, did not understand it: yet these having ears given them to hear, and their ears and hearts opened by the Spirit of God, heard the Gospel spiritually, profitably, pleasantly, comfortably, and with wonder and astonishment; and a multitude of such instances there will be in the latter day glory. Jarchi interprets it of such who were blind as to the knowledge of the fear of God, and deaf to the voice of the prophets.

**Ver. 6.** *Then shall the lame [man] leap as an hart. &c.*] As the lame man did healed by Peter, (<sup><401></sup>Acts 3:1,8) there were many instances of such persons cured by Christ when here on earth, (<sup><405></sup>Matthew 15:30,31 21:14 <sup><401></sup>John 5:7-9) and in a spiritual sense this was verified in many who were impotent to that which is good; had neither will nor power to go to Christ for life and salvation, nor to walk by faith in him, nor to walk in his ways; who yet, by the mighty power of the Spirit and grace of God, became able and willing to go to him, and venture their souls on him; walked on in him as they had received him; and not only walked in his ways, but ran in the ways of his commandments, and leaped for joy for what they saw and heard of him, and received from him; and innumerable will be the instances of such mighty grace at the spiritual coming and reign of Christ:

*and the tongue of the dumb shall sing*; this had its accomplishment, in a literal sense, at the first coming of Christ, (<sup>4082</sup>Matthew 9:32,33) (<sup>4122</sup>Matthew 12:22 15:30,31) and, in a spiritual sense, in many who before had nothing to say to God in prayer, nor in praise; nothing to say of Christ, or for him; or of the blessed Spirit, and his divine operations; but now, by divine grace, are made to speak unto God, both in a petitionary way, and in a way of thankfulness; and of Christ, and of the blessed Spirit; and of the great things each have done for them; and even to sing for joy, because of the wondrous blessings of grace they were made partakers of; and many more such there will be in the latter day, when the Spirit is poured down from on high. Kimchi interprets all this of the Israelites, who were in captivity as blind, deaf, lame, and dumb. So the Targum of this and the preceding verse (<sup>2385</sup>Isaiah 35:5),

“then shall the eyes of the house of Israel be opened, who were as blind men as to the law; and the ears of them that are as deaf men, to attend to the words of the prophets shall hear; then when they shall see the captives of Israel gathered to go up to their own land as the swift harts, and not tarry,” &c.;

but it may be better applied to their present state, and to their case when they shall be turned to the Lord in the latter day:

*for in the wilderness shall waters break out, and streams in the desert*; not literally, but mystically; and may be understood both of the doctrines of the Gospel breaking out in the ministry of them, in such places as were like unto the wilderness and desert, quite barren, and destitute of the knowledge, grace, and fear of God; (see <sup>2498</sup>Joel 3:18 <sup>3348</sup>Zechariah 14:8) and of the abundance of grace, and the efficacy of it, making the word effectual to the conversion and fruitfulness of multitudes of souls, bringing along with it a vast variety of spiritual blessings; (see <sup>4075</sup>John 7:37,38) to both which, the one as the means, and the other as the cause, all the above wonderful things are owing.

**Ver. 7.** *And the parched ground shall become a pool, and the thirsty land springs of water, &c.*] Such persons who have been like the parched earth, barren and unfruitful, or like the earth scorched with the sun, filled with a sense of divine wrath, and thirsting, like the dry earth, after the grace of God, Christ, and his righteousness, shall be comforted and refreshed, and filled with the grace of God: or such who have been scorched and parched

with the heat of persecution, from the antichristian party, and have been thirsting after deliverance from it, shall now enjoy peace and prosperity:

*in the habitation of dragons, where each lay*; in kingdoms, cities, and towns, inhabited by men, comparable to dragons for their poison and cruelty; where the great red dragon Satan had his seat; and the Pagan emperors, and Papal powers, who have exercised the authority, power, and cruelty of the dragon, dwell; (see <sup>661B</sup>Revelation 12:3,4,9,15,17 13:11,12):

*[shall be] grass, with reeds and rushes*; persons shall spring up, partakers of the grace of God, who, for their number and flourishing estate, shall be like the green grass; and others, still more eminent for their gifts and usefulness, like reeds, or canes and rushes; (see <sup>234B</sup>Isaiah 44:3 <sup>660A</sup>Revelation 9:4).

**Ver. 8.** *And an highway shall be there, and a way, &c.*] Not two ways, but one; the way shall be a highway, a way cast up, raised, and “elevated”<sup>f678</sup>; this is to be understood principally of Christ, the only way of life and salvation; and of the lesser paths of duty and ordinances: and the meaning is, that in those desert places, where Christ and his Gospel had not been preached, at least for many ages, here he should be made known, as the way, the truth, and the life; his Gospel preached, and his ordinances administered; and multitudes, both of Jews and Gentiles, should be directed and enabled to walk here. Christ is a highway to both; a way cast up by sovereign grace, which is raised above the mire and dirt of sin, and carries over it, and from it; a way visible and manifest, clearly pointed to and described in the everlasting Gospel; it is the King’s highway, the highway of the King of kings, which he has ordered and appointed, and is common to all his subjects, high and low, rich and poor, stronger or weaker believers, all may walk in this way; it is an old beaten path, which saints in all ages, from the beginning of the world, have walked in; it is the good old way, the more excellent, the most excellent one; all obstructions and impediments are removed, cast in by sin, Satan, the law, and the world; nor is anyone to be stopped and molested in this way, and all in it shall come safe to their journey’s end:

*and it shall be called The way of holiness*; or, “a holy way”<sup>f679</sup>; Christ is perfectly holy in nature and life, and the holiness of both is imputed to those that are in this way; all in this way are sanctified by the Spirit and grace of God; this way leads to perfect holiness in heaven, and none but holy persons walk here: salvation by Christ no ways discourages the

practice of holiness, but is the greatest motive and incentive to it. Christ leads his people in paths of righteousness; in the paths of truth, of ordinances, and of worship, public and private, all which are holy; and in the path of Gospel conversation and godliness: this way is so holy, that

*the unclean shall not pass over it*; all men are unclean by nature; some are cleansed by the grace of God and blood of Christ; and though, as sanctified, they are not free from sin and the pollution of it, yet, as justified, they are “the undefiled in the way”; and none but such can pass over, or pass through this way to heaven, (<sup>617</sup>Revelation 21:27):

*but it [shall be] for those*; for holy men, not for the unclean; for Israel only, as Kimchi, for such who are Israelites indeed; for those who are before mentioned, (<sup>235</sup>Isaiah 35:5,6) as Jarchi; it is for those to walk in who have been blind, but now see, and these are led in a way that they knew not before; for the deaf, who now hear the voice behind them, saying, this is the way; for the lame man, that leaps like a hart, to walk and run in; for the dumb, now made to sing, and go on in it rejoicing; it is for the redeemed to walk in, as in the following verse. This clause may be rendered, “and he shall be with them”<sup>f680</sup>; that is, God shall be with them; they shall have his company and gracious presence in the way; he will be with them, to guide and direct them, to supply all their wants, and furnish them with everything convenient for them; to support and strengthen them, on whom they may lean and stay themselves; to guard and protect them from all their enemies; and being with them they shall not miss their way, or fail of coming to the end. Hence it follows,

*the wayfaring men, though fools, shall not err therein*; or travellers; such the saints are, they are strangers, pilgrims, and sojourners here; they have no continuance here; they are like wayfaring men, that abide but for a night; they are bound for another country, a better, even a heavenly one, and at last shall arrive thither: now these, though they have been “fools” in their unregenerate state, with respect to spiritual things; or though they may not have that sharpness of wit, and quickness of natural parts, as some men have; and though they may not have that clear and distinct knowledge of Gospel truths as others, at least of some of them, yet shall not err as to the way of salvation; and though they may err or mistake in some things, yet not in the main, not fundamentally, nor finally; the way of salvation by Christ is so plain a way, that he that has any spiritual understanding of it shall not err in it.

**Ver. 9.** *No lion shall be there*, &c.] That is, in the way before described; no wicked persons, comparable to lions for their savage and cruel dispositions towards the people of God; for those who have been as such, as Saul before conversion, yet when brought into this way become as tame as lambs. The Targum interprets it of tyrannical kings and princes,

“there shall not be there a king doing evil, nor an oppressive governor;”

and Jarchi applies it to Nebuchadnezzar, as in (~~2417~~ Jeremiah 4:7) and the sense may be, that when this way shall be more known on earth, in the latter day, there will be no persecutor of the church and people of God: or else Satan, the roaring lion, is here meant, who has no part nor lot in this way of salvation; and all that are in it are out of his reach; and though he may disturb in the paths of duty and ordinances, yet he can never destroy those who are in Christ the way:

*nor any ravenous beast shall go up thereon*; upon the high way; the same may be intended as before:

*it shall not be found there*; walking, ravaging, and destroying:

*but the redeemed shall walk there*; without fear, as Kimchi adds, since no lion, or any beast of prey, shall be found upon it: the “redeemed” are the redeemed of the Lord, and by him, and are peculiarly his, being bought with his precious blood, redeemed from among men, and unto God, and from sin, the law, its curse, and condemnation; these “shall walk” in the way of life and salvation by Christ, in consequence of their being redeemed; which supposes life, strength, and wisdom, which are given them, and a proficiency or going forward: they “shall” walk here; though they have been blind, their eyes shall be opened to see this way; and, though weak, they shall have strength to walk in it; and, though foolish, they shall have wisdom to guide their feet with discretion; and, though they may stumble and fall, they shall rise again, and shall keep on walking to the end.

**Ver. 10.** *And the ransomed of the Lord shall return*, &c.] The same with the “redeemed” in (~~2389~~ Isaiah 35:9) these shall return, or be converted, as the Vulgate Latin version; they are in the same state and condition with other men by nature, but, by virtue of their being ransomed by Christ, they are by the grace of God turned from darkness to light, from the power of Satan unto God; they are returned from the paths in which they had been

straying to Christ, the Shepherd and Bishop of souls, in order to walk in his ways,

*and come to Zion with songs*; being called by grace, and converted, they turn their backs on the world, and the men of it, and ask the way to Zion, with their faces thitherwards, even to the church of God; and they find their way, being directed and brought there by the Lord himself; where they come readily and willingly, not only to hear the Gospel, but to submit to all ordinances, and become members of a Gospel church; (see <sup>5820</sup>Hebrews 12:20) and hither they “come with songs”, for electing, redeeming, calling, justifying, and pardoning grace; everyone of which blessings requires a song, and with which they are now affected, seeing their interest in them, and cannot forbear speaking of them to the glory of divine grace:

*and everlasting joy upon their heads*; seen in their countenances, and by the lifting up of their heads; and which oil of gladness, is poured upon them, and diffused all over them, like the ointment on Aaron’s head: and this is “everlasting”: not as to the exercise of it, which is often interrupted by sin, temptation, and desertion; but as to the ground and foundation of it, the everlasting love of God, the everlasting covenant of his grace, and the everlasting righteousness and salvation by Christ; and, as to the principle and habit of it, which can never be lost, nor any man take it away:

*they shall obtain joy and gladness*; by having the presence of God, and communion with him; through his love being shed abroad in their hearts; by being favoured with views of Christ, and interest in him, and with the gracious influences of the blessed Spirit:

*and sorrow and sighing shall flee away*; which before attended them, through convictions of sin, but now removed by the discoveries and applications of pardoning grace and mercy; or what was occasioned by want of the divine Presence, now enjoyed; being come to Zion, they are made joyful in the house of prayer, and are satisfied with the marrow and fatness of Gospel ordinances, and continually hear the joyful sound of the Gospel itself: all this may be applied to the state of the saints in heaven; for the highway before described not only leads to Zion the church below, but to the Zion above, to the heavenly glory; and all the redeemed, all that walk in this way, shall come thither; at death their souls “return” to God that gave them, and are in immediate happiness with Christ; and in the resurrection shall return from their dusty beds, and shall appear before God in Zion above; and “with songs” to Father, Son, and Spirit, for what each

have done for them, in election, redemption, and conversion; and for persevering grace, and for being safely brought over Jordan's river, and from the grave; (see <sup>f654</sup>1 Corinthians 15:54-57), they shall then enter into joy, which will never end; there will be nothing to interrupt it to all eternity; it will be "everlasting joy" indeed; and this will be "upon their heads", visible and manifest, and be upon them as a crown of life, righteousness, and glory, that shall never fade away; they shall then "obtain joy and gladness", in all the fulness thereof, their joy in the Lord will be complete; which these several words and phrases used are expressive of; and then there will be no more "sorrow and sighing"; for there will be no more sin and unbelief, or any other corruption of nature; no more darkness and desertion; no more of any of Satan's temptations; no more distresses, inward or outward; and so no more sighing within, nor sorrowing without; all tears will be wiped away. The Jews <sup>f681</sup> apply this passage to the world to come.



# CHAPTER 36

## INTRODUCTION TO ISAIAH 36

In this chapter we have an account of the king Assyria's invasion of Judea, and of the railing speech of Rabshakeh his general, to discourage the ministers and subjects of the king of Judah. The time and success of the invasion are observed in (<sup>2301</sup>Isaiah 36:1) the messenger the former king sent to the latter, and from whence, and with whom, he conferred, (<sup>2302</sup>Isaiah 36:2,3), the speech of the messenger, which consists of two parts; the first part is directed to the ministers of Hezekiah, showing the vain confidence of their prince in his counsels and strength for war, in the king of Egypt, and in his chariots and horsemen, and even in the Lord himself, pretending that he came by his orders to destroy the land, (<sup>2304</sup>Isaiah 36:4-10). The other part is directed to the common people on the wall, he refusing to speak in the Syrian language, as desired, (<sup>2305</sup>Isaiah 36:11,12), dissuading them from hearkening to Hezekiah to their own deception; persuading them to come into an agreement with him for their own safety and good; observing to them that none of the gods of the nations could deliver them out of his master's hands, and therefore it was in vain for them to expect deliverance from the Lord their God, (<sup>2306</sup>Isaiah 36:13-20), to which neither ministers nor people returned any answer; but the former went with their clothes rent to Hezekiah, and reported what had been said, (<sup>2307</sup>Isaiah 36:21,22).

**Ver. 1.** *Now it came to pass in the fourteenth year of King Hezekiah, &c.]* The following piece of history is inserted from the books of Kings and Chronicles, as an illustration of some preceding prophecies, and as a confirmation of them; (see <sup>42813</sup>2 Kings 18:13 <sup>44311</sup>2 Chronicles 32:1)

*that Sennacherib king of Assyria came up against all the defenced cities of Judah; who in the Apocrypha:*

“And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.” (Tobit 1:18)

is said to be the son of Shalmaneser, as he certainly was his successor, who in the sixth year of Hezekiah, eight years before this, took Samaria, and carried the ten tribes captive, (<sup><121810></sup>2 Kings 18:10,11) he is called Sennacherib by Herodotus<sup>f682</sup>, who says he was king of the Arabians, and the Assyrians; who yet is blamed by Josephus<sup>f683</sup>, for not calling him the king of the Assyrians only of the Arabians, whereas he styles him both; and the same Josephus observes, that Berosus, a Chaldean writer, makes mention of this Sennacherib as king of Assyria; the same came up in a military way against the fortified cities of Judah, which were the frontier towns, and barriers of their country:

*and took them*; that is, some of them, not all of them; (see <sup><23708></sup>Isaiah 37:8), he thought indeed to have took them to himself, this was his intent, (<sup><14371></sup>2 Chronicles 32:1), but was prevailed upon to desist, by a payment of three hundred talents of silver, and thirty talents of gold to him, by the king of Judah, (<sup><121814></sup>2 Kings 18:14-16).

**Ver. 2.** *And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto King Hezekiah with a great army, &c.*] Notwithstanding he had taken Hezekiah's money to withdraw his army out of his country, yet sends it out to his very capital; along with this Rabshakeh he sent two other generals, Tartan and Rabsaris, (<sup><121817></sup>2 Kings 18:17) though they are not mentioned, only Rabshakeh, because he was the principal person, however the chief speaker. Lachish was a city in the tribe of Judah, (<sup><16159></sup>Joshua 15:39), which Sennacherib was now besieging, (<sup><14371></sup>2 Chronicles 32:9). This message was sent, Bishop Usher says, three years after the former expedition:

*and he stood by the conduit of the upper pool, in the highway of the fullers' field*; where they spread their clothes, as the Targum, having washed them in the pool, of which (see <sup><23778></sup>Isaiah 7:3). Ben Melech thus describes the pool, conduit, and highway: the pool is a ditch, built with stone and lime, where rainwater was collected, or where they drew water from the fountain, and the waters were gathered into this pool; and there was in this pool a hole, which they stopped, until the time they pleased to fetch water, out of the pool: and the conduit was a ditch near to the pool, and they brought water out of the pool into the conduit, when they chose to drink, or wash garments: the highway was a way paved with stones, so that they could walk upon it in rainy days; and here they stood and washed their garments in the waters of the conduit, and in the field they spread

them to the sun. This pool lay outside the city, yet just by the walls of it, which showed the daring insolence of Rabshakeh to come so very nigh, for he was in the hearing of the men upon the walls, (~~2362~~ Isaiah 36:12), this Rabshakeh is by the Jewish writers thought to be an apostate Jew, because he spoke in the Jews' language; and some of them, as Jerome says, will have him to be a son of the Prophet Isaiah's, but without any foundation, Procopius, in (~~1288~~ 2 Kings 18:18), thinks it probable that he was a Hebrew, who either had fled on his own accord to the Assyrians, or was taken captive by them.

**Ver. 3.** *Then came forth unto him, &c.*] Being sent by Hezekiah; for otherwise Rabshakeh had the impudence to call to him, in order to parley, and treat with him about the surrender of the city; but as this was not thought either safe or honourable for the king to go in person, his following ministers went; (see ~~1288~~ 2 Kings 18:18):

*Eliakim, Hilkiah's son, which was over the house;* not over the house of the Lord, the temple, as some, but the king's house, being high steward of it, or "major domo". This is the same person as is mentioned in (~~2320~~ Isaiah 22:20):

*and Shebna the scribe;* not of the book of the law, a copier, or interpreter of that, but secretary of state; he had been treasurer, but now removed, (~~2325~~ Isaiah 22:15):

*and Joah, Asaph's son, the recorder;* the master of requests, or the "remembrancer"<sup>f684</sup>; who, as the Targum, was appointed over things memorable; whose business it was to take notice of things worthy of memory, write them down, and digest them in order; perhaps the king's historiographer.

**Ver. 4.** *And Rabshakeh said unto them, &c.*] The three ministers above mentioned:

*say ye now to Hezekiah;* tell him what follows; he does not call him king, as he does his own master:

*thus saith the great king, the king of Assyria;* this he said boastingly of his master, and in order to terrify Hezekiah and his subjects; whom he would represent as little in comparison of him, who had subdued many kingdoms, and aimed at universal monarchy; so the eastern kings used to be called, as now the Grand Signior with the Turks, and the French call their king the

great monarch; but the title of a great king suits best with God himself, (~~49B~~ Psalm 95:3):

*what confidence is this wherein thou trustest?* meaning, what was the ground and foundation of his confidence? what was it that kept him in high spirits, that he did not at once submit to the king of Assyria, and surrender the city of Jerusalem to him?

**Ver. 5.** *I say, (sayest thou,) but they are but vain words, &c.]* Or, “word of lips”<sup>f685</sup>; meaning the following, which he suggests were only the fruit of his lips, not of his heart; or were vain and foolish, and without effect, and stood for nothing; so the first part of the words are Hezekiah’s, “I say (sayest thou)”; and the latter, Rabshakeh’s note upon them; though they may be understood as Hezekiah’s, or what he is made to speak by Rabshakeh, as the ground of his confidence, namely, “word of lips”; that is, prayer to God, as Kimchi explains it; or eloquence in addressing his soldiers, and encouraging them to fight, either of which Rabshakeh derides, as well as what follows:

*I have counsel and strength for war;* as he had; he had wise ministers to consult, and was capable of forming a good plan, and wise schemes, and of putting them in execution, and of heartening men; though he did not put his confidence in these things, as Rabshakeh suggested, (~~49B~~ 2 Chronicles 32:3-8), the words may be rendered; “but counsel and strength are for war”<sup>f686</sup>: what signifies words to God, or eloquence with men? this is all lip labour, and of little service; wisdom and counsel to form plans, and power to execute them, are the things which are necessary to carry on a war with success, and which, it is intimated, were wanting in Hezekiah; and therefore he had nothing to ground his confidence upon, within himself, or his people:

*now on whom dost thou trust, that thou rebellest against me?* which it does not appear he had, having paid the money agreed to for the withdrawalment of his army; but this was a pretence for the siege of Jerusalem.

**Ver. 6.** *Lo, thou trustest in the staff of this broken reed, on Egypt, &c.]* His ally and auxiliary; and which is rightly called “the staff of a broken reed”, if trusted to, and leaned upon, being weak and frail, and an insufficient ground of confidence to depend upon; the allusion seems to be to the cane or reed which grew upon the banks of the river Nile, in Egypt:

*whereon if a man lean, it will go into his hand, and pierce it*; the splinters of the broken reed being leaned on, will enter into a man's hand, and do him harm, instead of being a help to him to walk with:

*so is Pharaoh king of Egypt to all that trust in him*; pernicious and harmful, instead of being useful and helpful.

**Ver. 7.** *But if thou say to me, we trust in the Lord our God, &c.*] In his promises, providence, power, and protection, and not in human counsels and strength; not in allies and auxiliaries, as Pharaoh king of Egypt; should this be replied, Rabshakeh has something to say to that; having shown the vanity of trusting in the above things, he now proceeds to beat them off of all trust in the Lord their God:

*is it not he, whose high places and whose altars Hezekiah hath taken away*; the question might easily be answered in the negative; no, he has not; the high places and altars which Hezekiah took away were the high places and altars of Heathen gods, of false deities, and not of the true God of Israel, and which was to his honour and glory; but Rabshakeh would make a crime of it, and, ignorantly supposing that these were the altars and high places of the God of Israel, would insinuate that the taking of these away must be displeasing to him, and consequently Hezekiah and his people could not hope for any protection from him, whom he had so highly affronted; but all this talk was the fruit of ignorance, as well as of malice:

*and said to Judah, and to Jerusalem, ye shall worship before this altar?* the altar of the Lord, in the temple at Jerusalem, and before that only, confining their religious worship to one place, and their sacrifices to one altar; which was so far from being displeasing to God, as he would insinuate, that it was entirely agreeable to his will: and therefore there was no weight or strength in this kind of reasoning.

**Ver. 8.** *Now therefore give pledges to my master the king of Assyria, &c.*] Or; "hostages"<sup>f687</sup>; that thou wilt not rebel against him, but be faithful to him, and he will withdraw his army; or give security for the horses after promised: "or mingle thyself with him"; agree the matter with him, give pledges for future fidelity; or join in battle with him, come out and fight him, if able:

*and I will give thee two thousand horses, if thou be able on thy part to set riders on them*; thus scoffing at him, as if he had not so many soldiers to bring out against him; or so many men in his kingdom as had skill enough

to ride a horse; in his bravado he signifies, that if he would come out and fight him, he would lend him so many horses, if he could put men upon them, to assist him; this he said as boasting of his master's strength and power, and in scorn and derision at Hezekiah's weakness.

**Ver. 9.** *How then wilt thou turn away the face of one captain of the least of my master's servants, &c.*] Be able to resist him; or be a match for him; or cause him to flee; the least captain or general in the army having, as Kimchi says, two thousand men under him; and therefore, if Hezekiah could not produce two thousand men, to sit upon so many horses offered, he could not be a match for, or hope to conquer, or cause to flee, the least officer in the army, who had the fewest men under him, and much less conquer, or cause to flee, the whole Assyrian army. Some think Rabshakeh means himself, but that does not seem likely, that Sennacherib should send an inferior officer, or a person of a low character, and in a low station, or that such an one should be the principal speaker; nor does it suit with the imperious and haughty disposition of Rabshakeh to speak in such a manner of himself:

*and put thy trust on Egypt for chariots, and for horsemen?* for to what purpose was it to seek and send to Egypt for chariots and horses, since he had not a sufficient number of men to put upon them, but must be obliged to have men, as well as horses and chariots; and which, as before observed, it was a vain thing to trust to, and was quite needless, when he might have enough from his master, the Assyrian king, would he agree with him.

**Ver. 10.** *And am I now come up without the Lord against this land to destroy it? &c.*] He would insinuate that he had a commission from the Lord God, and that it was by his will and order that he came up to destroy the land; which he said to intimidate Hezekiah and his subjects, as knowing that nothing was more likely to do it than that so far it was true, that he did not come up without the knowledge of the Lord, nor without his will to chastise, but not to destroy, as the event showed:

*the Lord said unto me:* by the impulse of his Spirit, or by one of his prophets, as he would suggest:

*go up against this land, and destroy it;* which was a lie of his own making; he knew that the Lord had said no such thing to him, nor had sent him on such an errand; unless he concluded it from his success in taking the fenced cities of Judah, and from Samaria, and the ten tribes, being delivered up in

time past into the hands of the king of Assyria, and so was confident this would be the fate of Judah and Jerusalem.

**Ver. 11.** *Then said Eliakim and Shebah and Joah unto Rabshakeh, &c.*] That is, one of them addressed him in the name of the rest; for the verb is singular; and what follows confirms it; perhaps Eliakim was the speaker:

*speak, I pray thee, unto thy servants in the Syriac language;* which was somewhat different from the Hebrew, in which he spoke, and which was not understood by the common people, and for that reason desired:

*for we understand it;* or hear it; could hear it, so as to understand it; it being common in all courts, as the French tongue now; the Assyrian empire being very large, and so had been learned by these courtiers, for the sake of negotiation or commerce, when the common people had no concern with it:

*and speak not to us in the Jews' language, in the ears of the people that are on the wall;* the wall of the city, where the commissioners were, who would not venture themselves out of the city, in the hands of so perfidious an enemy: and the men on the wall were such, who either were placed there to defend the city, and so were soldiers, or people that were gathered together to see the ambassadors of the king of Assyria, and to hear, as much as they could, what passed between them and the ministers of Hezekiah; and as this speech of Eliakim's showed great submissiveness in praying and entreating Rabshakeh to speak to them in another language, and a mean abject spirit, in saying they were his servants, so a great degree of timorousness in them, and diffidence of the people, lest they should be terrified, and be for giving up the city at once into the hands of the enemy; this looks like a piece of bad policy, and some think that Shebna was the contriver of it, and the adviser to it, in order to give Rabshakeh a hint of their fears, and of the disposition of the people, and put him in higher spirits, and on railing the more, and thereby still work the more on the people's fears; however, it had this effect on him, as follows.

**Ver. 12.** *But Rabshakeh said, hath my master sent me to thy master, and to thee, to speak these words? &c.*] That is, to them only, that he should use a language only understood by them:

*hath he not sent me to the men that sit upon the wall;* and therefore it is proper to speak in a language which they understand, and to let them know

that if they will not surrender up the city, but will attempt to hold out a siege, they must expect

*that they may eat their own dung, and drink their own piss with you?*

suggesting that they must expect a close siege, which would not be broke up until the city was taken; the consequence of which would be such a famine, that they would be reduced to such extremities. The Jews have substituted other words in the margin, instead of those in the text, as more cleanly, and less offensive; for “dung” they put “excrement”, and for “piss” they read “the waters of the feet”; and had we in our version put excrement and urine instead of these words, it would have been more decent.

**Ver. 13.** *Then Rabshakeh stood, and cried with a loud voice in the Jews’ language, &c.]* In which he spoke before; but now he raised up himself, and elevated his voice, and strained himself to the utmost, that all the people might hear, and that he might strike a terror into them, and stir them up to mutiny and rebellion, and oblige their governors to give up the city into the hands of the Assyrians; this use he made of the request of Hezekiah’s ministers, perceiving hereby their fears, and the disposition of the people:

*and said, hear ye the words of the great king, the king of Assyria;* (See Gill on “~~2304~~ Isaiah 36:4”).

**Ver. 14.** *Thus saith the king, &c.]* The king of Assyria, whom he personated, whose general and ambassador he was; so he spake to command the greater awe of the people, and the more to terrify them:

*let not Hezekiah deceive you;* with fair words, promising protection and safety, making preparations for the defence of the city, and to oblige the besiegers to break up the siege of it:

*for he shall not be able to deliver you;* but if he was not, his God, whom he served, and in whom he trusted, was able to deliver them, and did deliver them; though he endeavoured to dissuade them from trusting in him, or hearkening to Hezekiah’s persuasions thereunto, as in the following verse.

**Ver. 15.** *Neither let Hezekiah make you trust in the Lord, &c.]* Hezekiah trusted in the Lord himself, and he endeavoured, both by his own example, and by arguments, to persuade his people to do so likewise; of this Rabshakeh was sensible, and was more afraid of this than of any thing else,



and, therefore laboured this point more than any other; (see <sup><4316></sup>2 Chronicles 32:6-8);

*saying, the Lord will surely deliver us, this city shall not be delivered into the hand of the king of Assyria:* which he might say with the greatest confidence, since the Lord had promised to defend it, (<sup><2306></sup>Isaiah 31:5) and especially if his sickness, and recovery out of it, and promises then made to him, were before this, as some think; since it is expressly promised by the Lord, that he would deliver him and the city out of the hand of the king of Assyria, (<sup><2306></sup>Isaiah 38:6).

**Ver. 16.** *Hearken not to Hezekiah, &c.*] To his exhortations and persuasions to trust in the Lord; nor would he have them obey him in things civil, any more than hearken to him in things sacred, though their liege lord and sovereign; for his view and endeavour were to stir them up to mutiny and rebellion; and so the Targum,

“do not obey Hezekiah:”

or receive any orders from him, or pay any regard to them:

*for thus saith the king of Assyria, make an agreement with me by a present;* or, “make a blessing with me”<sup>f688</sup>; either send a large and liberal gift to secure his favour, and their happiness; a most insolent and unrighteous demand this, when he had already received three hundred talents of silver, and thirty talents of gold, to withdraw his army; or make a blessed peace with me; suggesting that it would turn more to their account to give up themselves to him, than to be in the condition they were; so the Targum, “make peace with me:”

this sense Ben Melech gives; and the Septuagint version is, “if ye would be blessed”<sup>f689</sup>, or happy,

*come out to me;* forsake your king, throw off your allegiance to him, surrender yourselves and city to me:

*and eat ye everyone of his vine, and everyone of his fig tree: and drink ye everyone the waters of his own cistern;* promising liberty and property, but does not tell them how long they should enjoy them; he signifies that they should enjoy everything that was necessary, convenient, and delightful; vines and fig trees are mentioned, because common in Judea, and all had cisterns near them for their use; unless this last clause is to be understood

of everyone having their own wives; (see <sup><2165></sup>Proverbs 5:15) as the other clauses may design the enjoyment of their estates and possessions, without any molestation or infringement of them; (see <sup><3304></sup>Micah 4:4).

**Ver. 17.** *Until I come and take you away to a land like your own land, &c.*] Some have thought, as Jerom observes, that the land of Media was meant, which bore some likeness to the land of Judea in situation and fruitfulness. Maimonides thinks that Africa is intended<sup>f690</sup>. Rabshakeh names no land, nor could he name any like, or equal to, the land of Canaan; he could not conceal his intention to remove them from their own land to another; this having been always done by the king of Assyria to people conquered by him, and as was usual for conquerors to do, that so the conquered might have no expectation or opportunity of recovering their own land:

*a land of corn and wine, a land of bread and vineyards*; corn for bread, and vineyards for wine, and both for food and drink; such a land was the land of Judea. The description agrees with (<sup><1888></sup>Deuteronomy 8:8).

Rabshakeh was well acquainted with the land of Judea; and this seems to confirm the conjecture of the Jews, that he was one of their people, since he could speak their language, and describe their land so well; all this he said to sooth and persuade them to a voluntary surrender.

**Ver. 18.** *Beware lest Hezekiah persuade you, &c.*] To trust in the Lord, stand up in your own defence and not listen to these proposals; or, lest he “deceive you”<sup>f691</sup>; with vain words; whom he would represent not only as not being their lawful king, and therefore never gives him that title, but also as a deceiver and impostor, of whom they should be cautious, and guard against:

*saying, the Lord will deliver us*; and therefore need not fear the boasts and threats, the force and fury, of the enemy:

*hath any of the gods of the nations delivered his land*; over whom he presided, and to whom the people of it were devotees:

*out of the hand of the king of Assyria?* this reasoning would have had some weight in it had the Lord God of Israel been like the gods of the nations, but he is not; he is the Former and Maker of all things, and sits in the heavens, and does whatsoever he pleases in heaven and in earth; and therefore, though they could not deliver their nations that worshipped

them, it did not follow that the God of Israel could not deliver Hezekiah and his people.

**Ver. 19.** *Where are the gods of Hamath and Arphad?* &c.] What is become of them? where are they to be found? where's their power to protect and defend the people they presided over? thus they might be justly derided, but not so the God at Israel; these places are mentioned in (<sup><2310></sup>Isaiah 10:9). Hamath was a city in Syria, thought by some to be the same afterwards called Antiochia and Epiphania, from Antiochus Epiphanes: Arphad is joined with it in (<sup><2423></sup>Jeremiah 49:23) as a city of Syria; perhaps originally founded and inhabited by the Arvadite, mentioned with the Hamathite, in (<sup><0108></sup>Genesis 10:18):

*where are the gods of Sepharvaim?* another place in Syria, the city Siphore; not the Siphara of Ptolemy<sup>f692</sup>, in Mesopotamia, or that, near Babylon, Abydenus<sup>f693</sup> makes mention of, but a city in Syro-Phoenicia, (<sup><1274></sup>2 Kings 17:24):

*and have they delivered Samaria out of my hand?* the gods of the above places, which were worshipped in Samaria, or the gods peculiar to that place; though Samaria was not taken by the present king of Assyria, Sennacherib, but by a predecessor of his, Shalmaneser, (<sup><1278></sup>2 Kings 17:3,6, which yet is here boasted of as a conquest of the present king.

**Ver. 20.** *Who are they amongst all the gods of these lands, that have delivered their land out of my hand?* &c.] Not one of them, it is suggested; wherefore then should it be thought practicable,

*that the Lord should deliver Jerusalem out of my hand?* thus blasphemously setting the Lord God of Israel upon a level with the fictitious gods of the Gentiles; though these could not, the Lord could, being the Lord God Almighty. If Rabshakeh was an apostate Jew, he must have known better; but the malice of such is usually the greatest.

**Ver. 21.** *But they held their peace, and answered him not a word,* &c.] The three ministers of Hezekiah; not as confounded, and unable to return an answer: they were capable of saying many things in proof that the Lord God was greater than the gods of the nations, and in favour of their king, Hezekiah, whom he had treated in a scurrilous manner; and could have objected to him the king of Assyria's breach of faith and honour, but these things they waved, and said nothing of; no doubt they said something to him, had some conference with him, or otherwise what were they sent as

commissioners about? but they made no answer to his blasphemies and menaces:

*for the king's commandment was, saying, answer him not:* with respect to the above things; when he sent them, he might be aware that he would behave in such a rude, insolent, and blaspheming manner, and therefore the king gave them instructions how to conduct themselves, should this be the case. Musculus thinks the king was on the wall, and heard all himself, and gave orders to his ministers to make no reply; but this does not seem likely; what is here said of the ministers is also said of the people, (<sup>12836</sup>2 Kings 18:36).

**Ver. 22.** *Then came Eliakim, that was over the household, &c.]* The first of the commissioners sent to Rabshakeh:

*and Shebna the Scribe, and Joah, the son of Asaph, the recorder, to Hezekiah:* by which it seems that he could not be with them on the wall, but was all the while in his own palace, whither they came to him, to report the issue of their conference with Rabshakeh:

*with their clothes rent;* which was done perhaps not in the presence and within the sight of Rabshakeh, but as they came along; and that partly on account of the blasphemies they had heard, (<sup>4186</sup>Matthew 26:65), and partly through the grief of heart, for the distress and calamity they might fear were coming on themselves, their king, their city, and country, (<sup>3123</sup>Joel 2:13):

*and told him the words of Rabshakeh;* what he had said against him, and against the God of Israel, his menaces and his blasphemies; they made a faithful report of the whole, as messengers ought to do. What effect this had upon the king, we have an account of in the following chapter.

# CHAPTER 37

## INTRODUCTION TO ISAIAH 37

In this chapter are contained Hezekiah's message to Isaiah, desiring his prayer for him and his people, in this time of sore distress, (<sup><2370></sup>Isaiah 37:1-5), the comforting and encouraging answer returned by the prophet to him, (<sup><2376></sup>Isaiah 37:6,7), the king of Assyria's letter to Hezekiah, to terrify him into a surrender of the city of Jerusalem to him, (<sup><2378></sup>Isaiah 37:8-13) which Hezekiah spread before the Lord, and prayed unto him for deliverance, (<sup><2374></sup>Isaiah 37:14-20), upon which he received a gracious answer by the hand of the prophet, promising safety and deliverance to him, and destruction to the king of Assyria, of which a sign was given, (<sup><2372></sup>Isaiah 37:21-35) and the chapter is closed with the slaughter of the Assyrian army by an angel, the flight of the king, and his death by the hands of his sons, (<sup><2376></sup>Isaiah 37:36-38).

**Ver. 1.** *And it came to pass, when King Hezekiah heard it, &c.]* The report that his ministers made to him of the blasphemies and threatenings of Rabshakeh, the general of the Assyrian army:

*that he rent his clothes, and covered himself with sackcloth;* the one because of the blasphemies he heard; the other cause of the destruction he and his people were threatened with:

*and went into the house of the Lord;* the temple, to pray to him there: he could have prayed in his own house, but he chose rather to go to the house of God, not so much on account of the holiness of the place, but because there the Lord promised, and was used to hear the prayers of his people, <sup><1029></sup>*1 Kings 8:29,30* as also because it was more public, and would be known to the people, and set them an example to follow him in. Trouble should not keep persons from, but bring them to, the house of God; here the Lord is to be inquired of, here he is to be found; and from hence he sends deliverance and salvation to his people. Nothing is more proper than prayer in times of affliction; it is no ways unbecoming nor lessening the greatest king on earth to lay aside his royal robes, to humble himself before God, in a time of distress, and pray unto him. Hezekiah does not sit down

to consider Rabshakeh's speech, to take it in pieces, and give an answer to it, but he applies unto God.

**Ver. 2.** *And he sent Eliakim, who was over the household, and Shebna the scribe, &c.]* Two of the commissioners sent to Rabshakeh, and who heard his insolence and blasphemy, and were capable of giving a full account of it, to Isaiah the prophet:

*and the elders of the priests;* as the chief of those that were concerned in civil affairs, so the chief of those that were employed in sacred things, were sent: this was a very honourable embassy; and it was showing great respect to the prophet, to send such personages to him:

*covered with sackcloth;* as the king himself was, following his example; and this is to be understood not of the elders of the priests only, but of Eliakim and Shebna also. These, so clad, were sent by the king

*unto Isaiah the prophet, the son of Amoz;* to give him an account of the present situation of affairs, of the distress he was in, and to desire his prayers: a very proper person to apply to, a prophet, one highly dear to God, and honoured by him, had near access unto him, and knew much of his mind.

**Ver. 3.** *And they said unto him, &c.]* The messengers to the prophet:

*thus saith Hezekiah;* this is the message he has sent us with; this is what he would have us lay before thee, and has given us in charge to say unto thee:

*this day is a day of trouble, and of rebuke, and of blasphemy;* it was a "day of trouble" to Hezekiah and his people, because it was a "day of rebuke", in which God rebuked them for their sins; or of "reproach and reviling", as the Targum and Septuagint, in which the Assyrians reviled and reproached both God and them; and especially because it was a "day of blasphemy" against God:

*for the children are come to the birth, and there is not strength to bring forth;* which is to be understood not of the reformation within themselves, happily begun and carried on, but now hindered from being brought to perfection, by the Assyrian army being so near them; nor of their attempt to cast off the Assyrian yoke, which was thought to be just upon finishing, but now despaired of, unless divine assistance be given; nor of their inability to punish the blasphemy that so much affected them; but of the

deplorable condition they were now in. Hezekiah compares himself and his people to a woman in travail, that has been some time in it, and the child is fallen down to the place of the breaking forth of children, as the word<sup>f694</sup> used signifies, but unable to make its way, and she having neither strength to bear it, nor to bring it forth, nature being quite exhausted, and strength gone, through the many pains and throes endured: and just so it was even with him and his people, they were in the utmost pain and distress; they could not help themselves, nor could he help them; and therefore must perish, unless they had immediate assistance and relief. Jarchi interprets the children of the children of Israel, the children of God.

**Ver. 4.** *It may be the Lord thy God will hear the words of Rabshakeh, &c.]*

He had heard them; but the sense is, that it might be that he would take notice of them, and resent them in a public manner, and punish for them; and this is said, not as doubting and questioning whether he would or not, but as hoping and encouraging himself that he would: and it may be observed, that Hezekiah does not call the Lord “my God”, or “our God”, because he and his people were under the chastening hand of God for their sins, and were undeserving of such a relation; but “thy God”, whose prophet he was, whom he served, and to whom he was dear, and with whom he had an interest; and therefore it might be hoped his prayer to him would be heard and accepted, and that through his interposition God would be prevailed upon to take notice of the railing speech of Rabshakeh:

*whom the king of Assyria his master hath sent to reproach the living God;* who has life in and of himself, and is the fountain, author, and giver of life to all others; him he reproached by setting him on a level with the lifeless idols of the Gentiles:

*and will reprove the words which the Lord thy God hath heard;* reprove him for his words, take vengeance upon him, or punish him for the blasphemous words spoken by him against the Lord and in his hearing: to this sense is the Targum; and so the Syriac and Arabic versions:

*wherefore lift up thy prayer for the remnant that is left;* lift up thy voice, thy hands, and thine heart, in prayer to God in heaven; pray earnestly and fervently for those that are left; the two tribes of Judah and Benjamin, the other ten having been carried captive some time ago; or the inhabitants of Jerusalem particularly, the defenced cities of Judah having been already taken by the Assyrian king. The fewness of the number that remained seems to be made use of as an argument for prayer in their favour. In times

of distress, men should not only pray for themselves, but get others to pray for them, and especially men of eminence in religion, who have nearness of access to God, and interest in him.

**Ver. 5.** *So the servants of King Hezekiah came to Isaiah.*] And delivered the above message to him from the king: these servants are mentioned (<sup>237D</sup>Isaiah 37:2). Musculus thinks that the third and fourth verses are the words of the king to the messengers, and not of the messengers to the prophet; and that the first clause of the “third” verse should be rendered, “that they might say unto him”, &c.; and having received their instructions, here is an account of their going to the prophet with them, which they delivered to him, and which it was not necessary to repeat. The Arabic version reads this verse in connection with the following, thus, “when the servants of King Hezekiah, came to Isaiah, Isaiah said to them”, &c.

**Ver. 6.** *And Isaiah said unto them, thus shall you say unto your master,* &c.] Or, “your lord”<sup>f695</sup>; King Hezekiah, whose ministers and messengers they were:

*thus saith the Lord, be not afraid of the words thou hast heard;* be not not terrified by them, they are but words, and no more, and will never become facts:

*wherewith the servants of the king of Assyria have blasphemed me;* by representing him as no better than the gods of the Gentiles, and as unable to deliver out of the hands of the king of Assyria the city of Jerusalem, when he had said he would. The word<sup>f696</sup> for “servants” signifies boys, lads, young men; so Rabshakeh and his two companions, Rabsaris and Tartan, are called, by way of contempt, they acting a weak and childish part as well as a wicked one.

**Ver. 7.** *Behold, I will send a blast upon him,* &c.] The king of Assyria; a pestilential one, as he afterwards did, which destroyed his army: or,

*I will put a spirit into him*<sup>f697</sup>; a spirit of fear and dread, which will oblige him to desist from his purposes, and flee; though some interpret it only of an inclination, a will<sup>f698</sup> in him, to return: it may be understood of an angel, a ministering spirit, and be rendered “I will send a spirit against him”; an angelic spirit, as he did, which cut off his army in one night:

*and he shall hear a rumour;* of the sudden and total destruction of his army; though some refer this to the rumour of the king of Ethiopia coming



out to make war against him, (<sup>2370B</sup>Isaiah 37:9), but upon this he did not return to his own land, nor was he slain with the sword, as follows:

*and return to his own land*; as he did, immediately upon the slaughter of his army by the angel:

*and I will cause him to fall by the sword in his own land*: as he did, being slain by his own sons, (<sup>2375B</sup>Isaiah 37:37,38).

**Ver. 8.** *So Rabshakeh returned*, &c.] To the king of Assyria his master, to give him an account how things went at Jerusalem, and that he could get no direct answer from the king of Judah, and to consult with him what was proper to be done in the present situation of things; leaving the army before Jerusalem, under the command of the other two generals. For that he should take the army with him does not seem reasonable, when Hezekiah and his people were in such a panic on account of it; besides, the king of Assyria's letters to Hezekiah clearly suppose the army to be still at Jerusalem, or his menacing letters would have signified nothing; and after this the destruction of the Assyrian army before Jerusalem is related:

*and found the king of Assyria warring against Libnah*; a city in the tribe of Judah, (<sup>460B</sup>Joshua 10:29 15:42), and lay nearer to Jerusalem than Lachish, where Rabshakeh left him; so that he seemed to be drawing his army towards that city, on which his heart was set. Josephus<sup>f699</sup> makes him to be at this time besieging Pelusium, a city in Egypt, but wrongly; which has led some into a mistake that Libnah and Pelusium are the same:

*for he had heard that he was departed from Lachish*; where he was, when he sent him to Jerusalem, (<sup>2380B</sup>Isaiah 36:2), having very probably taken it.

**Ver. 9.** *And he heard say concerning Tirhakah king of Ethiopia*, &c.] Not Rabshakeh, but the king of Assyria heard a rumour of this Ethiopian king coming out to war against him: his name, in Josephus<sup>f700</sup>, is Tharsices; in the Septuagint version it is Tharaca; and by Africanus<sup>f701</sup> he is called Taracus; and is the same, who, by Strabo<sup>f702</sup>, out of Megasthenes, is named Tearcon the Ethiopian: the Ethiopia of which he was king was either the upper Ethiopia or that beyond Egypt; to which agrees the Arabic version, which calls him Tharatha king of the Abyssines; but others take it for Cush, or rather Ethiopia in the land of Midian, or Arabia, as Bochart; which lay nearer to Judea than the other Ethiopia. Now the report that was brought to the king of Assyria of him was,

*he is come forth to make war with thee*; not by assisting the Egyptians, as Josephus, but rather the Jews; or by making an irruption into the king of Assyria's country in his absence: this some think to be the rumour predicted, (<sup>2317</sup>Isaiah 37:7)

*and when he heard it, he sent messengers to Hezekiah*; with terrifying letters, to frighten him into an immediate surrender of the city, that he might withdraw his army, and meet the king of Ethiopia with the greater force; and the rather he dispatched these messengers in all haste to Hezekiah, that his letters might reach him before he had knowledge of the king of Ethiopia, asking a diversion in his favour, which would encourage him to hold out the siege the longer: saying; as follows:

**Ver. 10.** *Thus shall ye speak to Hezekiah king of Judah, saying, &c.*] This was the direction, and these the instructions he gave to his messengers, in which he gives Hezekiah the title of king, and owns him to be king of Judah; which was more than Rabshakeh his servant would do:

*let not thy God, in whom thou trustest, deceive thee*; than which, nothing could be more devilish and satanical, to represent the God of truth, that cannot lie, as a liar and deceiver: in this the king of Assyria outdid Rabshakeh himself; he had represented Hezekiah as an impostor and a deceiver of the people, and warns them against him as such; and here Sennacherib represents God himself as a deceiver, and cautions Hezekiah against trusting in him: nothing is more opposite to Satan and his instruments, than faith in God, and therefore they labour with all their might and main to weaken it; however, this testimony Hezekiah had from his enemy, that he was one that trusted in the Lord; and a greater character a man cannot well have:

*saying, Jerusalem shall not be given into the hand of the king of Assyria*; and so the Lord had said it; (see <sup>2318</sup>Isaiah 38:6) and by some means or another Sennacherib had heard of it; and there was nothing he dreaded more than that Hezekiah should believe it, which would encourage him, he feared, to hold out the siege.

**Ver. 11.** *Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, &c.*] He boasts of the achievements of himself and his ancestors, and of more than was true; and which, if it had been true, was more to their disgrace than honour, namely, utterly to destroy kingdoms, and their inhabitants, to gratify their lusts; but though

many had been destroyed by them, yet not all; not Ethiopia, whose king was come out to make war with him, and of whom he seems to be afraid; nor Egypt, which was in confederacy with Ethiopia; nor Judea, he was now invading; but this he said in a taunting way, to terrify Hezekiah:

*and shalt thou be delivered?* canst thou expect it? surely thou canst not. Is it probable? yea, is it possible thou shouldst be delivered? it is not; as sure as other lands have been destroyed, so sure shall thine.

**Ver. 12.** *Have the gods of the nations delivered them which my fathers have destroyed, &c.]* They have not. But what then? is the God of Israel to be put upon a level with such dunghill gods? so Sennacherib reckoned him, as Rabshakeh before, in his name, (<sup>2368</sup>Isaiah 36:18-20):

*as Gozan, and Haran, and Rezep, and the children of Eden, which were in Telassar.* Gozan was the same, it may be, with the Gausanitis of Ptolemy<sup>f703</sup> which he makes mention of in his description of Mesopotamia; and the rather, since Haran or Chapman was a city of Mesopotamia, (<sup>4013</sup>Genesis 11:31 <sup>447D</sup>Acts 7:2,4) called by Ptolemy by the name of Carrae<sup>f704</sup>; and who also, in the same place, makes mention of Rezep, under the name of Rhescipha; though he likewise speaks of another place in Palmyrene in Syria, called Rhaesapha<sup>f705</sup>, which some think to be the place here intended. Eden was also in Mesopotamia, in the eastern part of which was the garden of Eden; and this Telassar, inhabited by the children of Eden, was a city in that country, which is by Ptolemy<sup>f706</sup> called Thelda; though Hillerus<sup>f707</sup> is of opinion that the city Thalatha is meant, which is placed<sup>f708</sup> near the river Tigris, a river of paradise. A very learned<sup>f709</sup> men is of opinion, that the Eden, Isaiah here speaks of, belongs either to Syria of Damascus, and to the Lebanon and Paneas from whence Jordan arose; or to Syro-Phoenicia, and the Mediterranean sea, which the name Thalassar shows, as if it was *ψαλασσα*, the Syrians being used to derive not a few of their words from the Greeks: and certain it is, that there is now a village called Eden on Mount Lebanon, which Thevenot<sup>f710</sup> mentions; and another, near Damascus, Mr. Maundrell<sup>f711</sup> speaks of; (see Amos 1:5) and Tyre in Phoenicia is called Eden, (<sup>2583</sup>Ezekiel 28:13).

**Ver. 13.** *Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, &c.]* The same, as some think, with the gods or idols of those places, (see Gill on "<sup>2369</sup>Isaiah 36:19"); though it may be the princes that ruled over those cities are meant, who were either slain, or become tributary to the king of Assyria. It is added,

*Henah and Ivah*: which some take to be the names of the gods or kings of Sepharvaim; but rather, since Sepharvaim is of the dual number, it was a double city, the river Euphrates passing between them; and these, as Musculus conjectures, were the names of them; or it may be, these were distinct cities from that, but what or where they were is not certain. Ptolemy makes mention of a place called Ingene, near Gausanitis or Gozan, supposed to be Henah; though others rather think it to be Ange, which he places in Arabia<sup>f712</sup>, which I think is not so probable. Ivah perhaps is the same with Avah, in (~~12724~~ 2 Kings 17:24). The Targum does not take them for names or places, but translates them,

“hath he not removed them, and carried them captive?”

and so Jarchi’s note is,

“the king of Assyria hath moved and overthrown them, and destroyed them, and removed them out of their place;”

referring to the other cities.

**Ver. 14.** *And Hezekiah received the letter from the hand of the messengers, and read it, &c.]* Or books<sup>f713</sup>, in which the above things were written; and everyone of these he read, as Kimchi interprets it; though the Targum is,

“he took the letters from the hand of the messengers, and read one of them;”

that is, as Kimchi’s father explains it, in which was the blasphemy against God; this he read over carefully to himself, observed the contents of it, and then did with it as follows:

*and Hezekiah went up unto the house of God*; the temple, the outward court of it, further than that he could not go:

*and spread it before the Lord*; not to read it, as he had done, or to acquaint him with the contents of it, which he fully knew; but, as it chiefly regarded him, and affected his honour and glory, he laid it before him, that he might take notice of it, and vindicate himself, and avenge his own cause; he brought it as a proof of what he had to say to him in prayer, and to support him in his allegations, and as a means to quicken himself in the discharge of that duty.

**Ver. 15.** *And Hezekiah prayed unto the Lord, saying.*] He did not return railing for railing, but committed himself and his cause to him that judgeth righteously; he did not write an answer to the letter himself, but lays it before the Lord, and prays him to answer it, who was most principally reflected on in it.

**Ver. 16.** *O Lord of hosts, God of Israel, that dwellest between the cherubim, &c.*] Or, “the inhabitant of the cherubim”<sup>714</sup>; which were over the mercy seat, the residence of the Shechinah, or Majesty of God, the symbol of the divine Presence in the holy of holies; a title which the God of Israel, the Lord of armies in heaven, and earth bears, and distinguishes him from all other gods, and which several titles carry in them arguments to strengthen faith in prayer; being “the Lord of hosts”, he was able to do whatsoever was desired, and more abundantly; being “the God of Israel”, their covenant God, it might be hoped and expected he would protect and defend them; and sitting “between the cherubim”, on the mercy seat, great encouragement might be had that he would be gracious and merciful, and hear and help:

*thou art the God, even thou alone, of all the kingdoms of the earth;* this is opposed to the conceit of Sennacherib, that he was only the God of the Jews, and had no concern with other kingdoms and nations; whereas all belong to him, and him only; they are all under his jurisdiction and dominion, and at his will and control:

*thou hast made heaven and earth;* and so has an indisputable right to the government of the whole world, and to the disposal of all things in it.

**Ver. 17.** *Incline thine ear, O Lord, and hear, &c.*] The prayer which Hezekiah was now presenting to him, as also the reproach of the enemy:

*open thine eyes, O Lord, and see;* the letter he spread before him, and take notice of the blasphemies in it; and punish for them. Both these clauses are to be understood after the manner of men, and in a way becoming the being and perfections of God, to whom ears and eyes are not properly to be ascribed, and so likewise the bowing of the one, and the opening of the other; but both denote the gracious condescension of God, to take notice of things on earth, and vindicate the cause of his people, which is his own:

*and hear all the words of Sennacherib, which he hath sent to reproach the living God;* the Septuagint, Vulgate Latin, and Arabic versions, understand it of the words which Sennacherib sent in the letter to reproach the Lord;

but in (<sup>-121916</sup>2 Kings 19:16), it is, “which hath sent him”; the messenger, Rabshakeh, or whoever was the person that brought the letter to Hezekiah. The Targum paraphrases the latter part thus,

“to reproach the people of the living God;”

both God and his people were reproached, and both carry in them arguments with the Lord to hear and avenge himself and them; and the king prays that he would “hear”, take notice of and observe all the words and give a proper answer, by inflicting just punishment.

**Ver. 18.** *Of a truth Lord, &c.*] This is a truth and will be readily owned what the king of Assyria has said that his ancestors have destroyed all lands, or at least have endeavoured to do it, and have had it in their hearts to do it:

*the kings of Assyria have laid waste all the nations, and their countries:* or “all the lands and their land”<sup>f715</sup>; the Targum is,

“all provinces and their lands;”

the countries and town and villages in them, or the chief cities and villages round about them.

**Ver. 19.** *And, have cast their gods into the fire. &c.*] And burnt them; and it may well be asked, where are they? (<sup>-2339</sup>Isaiah 36:19):

*for they were no gods, but the works of men’s hands, wood and stone;* they were made of wood or of stone, and therefore could not be called gods; nor could they save the nations that worshipped them, nor themselves, from the fire:

*therefore they have destroyed them;* the Assyrian kings were able to do it, and did do it, because they were idols of wood or stone; but it did not therefore follow, that they were a match for the God of Israel, the true, and living God.

**Ver. 20.** *Now therefore, O Lord our God, save us from his hand, &c.*] The hand of the king of Assyria. The Lord had promised that he would and Hezekiah believed he would; but he knew that for this he would be inquired of by him, and he pleads covenant interest, in him, and entreats for salvation upon that account, as well as for the reason following:

*that all the kingdoms of the earth may know that thou art the Lord, even thou only*; by doing that which other gods could not do; they could not save the nations that worshipped them from the hand of the Assyrians; if therefore the God of Israel saved his people from them, this would be a proof to all the world that he is God and there is none besides him.

**Ver. 21.** *Then Isaiah the son of Amoz sent unto Hezekiah, saying, &c.*] Isaiah, by a spirit of prophecy, was made acquainted by the Lord both with the prayer of Hezekiah, and the Lord's answer to it; and therefore immediately sent to the king, who was either at the temple praying, or was returned to the palace, to let him know, the mind of the Lord in this matter. The Septuagint and Syriac versions render it, "and Isaiah the son of Amoz was sent to Hezekiah"; but this does not agree with the Hebrew text; Isaiah sent messengers to the king, and by them informed him what the Lord had said in answer to his prayer. Why he went not himself cannot be said:

*thus saith the Lord God of Israel*; Hezekiah had been praying to him under that title and character, (<sup>23716</sup> Isaiah 37:16):

*whereas thou hast prayed to me against Sennacherib king of Assyria*: or, "what thou hast prayed", &c.<sup>f716</sup>; the Septuagint, Syriac, and Arabic versions, supply, "I have heard". It is bad for any to have the prayers of good men against them.

**Ver. 22.** *This is the word which the Lord hath spoken concerning him, &c.*] The sentence he has pronounced upon him, the punishment he has determined to inflict on him, in answer to Hezekiah's prayer against him:

*the virgin, the daughter of Zion; hath despised thee; and laughed thee to scorn*; that, is the inhabitants of Zion, particularly of the fort of Zion, called a "virgin", because it had never been forced, or taken and to show that it was a vain thing in Sennacherib to attempt it, as well as it would have been an injurious one, could he have accomplished it; since God, the Father of this virgin, would carefully keep her from such a rape; and he who was her husband to whom she was espoused as a chaste virgin, would defend and protect her; and the whole is designed to show the impotent malice of the king of Assyria; otherwise, at the time when these words were spoken, the daughter of Zion was in a fearful and trembling condition, and not in a laughing frame; but this declares what she might do now, and would do hereafter, for anything that he could do against her. The Targum paraphrases it,

“the kingdom of the congregation of Zion;”

the whole nation. Some restrain this to the inhabitants of the upper part of the city of Jerusalem, as what follows to those of the lower part:

*the daughter of Jerusalem hath shaken her head at thee*; or “after thee<sup>f717</sup>”; by way of scorn and derision; that is when he fled; which shows, that though these things are spoken as if they were past, after the manner of the prophets, yet were to come, and would be when Sennacherib fled, upon the destruction of his army. Of this phrase, as expressive of scorn, (see ~~1927~~ Psalm 22:7 109:25 ~~2825~~ Lamentations 2:15). The Targum is, “the people that dwell in Jerusalem”, &c.

**Ver. 23.** *Whom hast thou reproached and blasphemed?* &c.] A creature like thyself? no, but a God, and not one like the gods of the nations, the idols of wood and stone, but the living God:

*and against whom hast thou exalted thy voice?* alluding to Rabshakeh’s crying with a loud voice, (~~2363~~ Isaiah 36:13):

*and lifted up thine eyes on high?* as proud and haughty persons do, disdain to look upon those they treat with contempt:

*even against the Holy One of Israel*; that is, Israel’s God, and will protect him; “a Holy One”, and of purer eyes than to behold with pleasure such a proud blaspheming creature, and cannot look upon him but with indignation; for against such he sets himself; these he resists, pulls down, and destroys.

**Ver. 24.** *By thy servants hast thou reproached the Lord,* &c.] Particularly by Rabshakeh, and the other two that were with him, who, no doubt, assented to what he said; not content to reproach him himself, he set his servants to do it likewise; he made use of them as instruments, and even set them, as well as himself, above the Lord:

*and hast said, by the multitude of my chariots am I come up to the height of the mountains*; not only with his foot soldiers, but with his chariots, and a great number of them, he had travelled over hills and mountains, as Hannibal over the Alps, and was now upon the high mountains which were round about Jerusalem, and very near the mountain of the Lord’s house; of which Jarchi interprets the words:



*to the sides of Lebanon*; meaning either the mountain of Lebanon, which was on the borders of the land of Israel, famous for cedars and fir trees, later mentioned; or, the temple made of the wood of Lebanon, near which his army now lay; so the Targum and Jarchi understand it:

*and I will cut down the tall cedars thereof, and the choice fir trees thereof*; to make way for his army, and to support himself with materials for the siege; to make tents with for his soldiers to lie in, or wooden fortresses from whence to annoy the city. The cedars of Lebanon were very large and tall. Mr. Maundrell<sup>f718</sup> says he measured one of the largest, and

“found it six and thirty feet and six inches thick; its branches spread a hundred and eleven feet; its trunk from the ground was about fifteen or sixteen feet, and then divided into five branches, each of which would make a large tree.”

Monsieur Thevenot<sup>f719</sup> says, now there are no more nor less that, twenty three cedars on Mount Lebanon, great and small: or it may be, these metaphorically intend the princes, and nobles, and chief men of the Jewish nation, he threatens to destroy; so the Targum,

“and I will kill the most beautiful of their mighty ones, and the choicest of their princes:”

*and I will enter into the height of his border*; some think the tower of Lebanon, which stood on the east part of it towards Syria, is meant; but it seems rather to design Jerusalem, the metropolis of the nation, which he thought himself sure of entering into, and taking possession of; and this was what his heart was set upon; so the Targum,

*and I will subdue the city of their strength*; their strong city Jerusalem, in which they placed their strength:

*and the forest of his Carmel*: or “the forest and his fruitful field”<sup>f720</sup>; the same city, which, for the number of its houses and inhabitants, was like a forest, and was Hezekiah’s fruitful field, where all his riches and treasure were. The Targum interprets it of his army,

“and I will consume the multitude of their army.”

**Ver. 25.** *I have digged, and drunk water*, &c.] In places where he came, and found no water for his army, he set his soldiers to work, to dig cisterns, as the Targum, or wells, so that they had water sufficient to drink;

in (<sup>12924</sup>2 Kings 19:24), it is “strange waters”, which were never known before:

*and with the sole of my feet have I dried up all the rivers of the besieged places*; or, as the Targum,

“with the soles of the feet of the people that are with me;”

the Syriac version, “with the hoofs of my horses”: with which he trampled down banks of rivers, and pools, and cisterns of water; signifying the vast numbers of his soldiers, who could drink up a river, or carry it away with them, or could turn the streams of rivers that ran by the sides, or round about, cities besieged, and so hindered the carrying on of a siege, and the taking of the place; but he had ways and means very easily to drain them, and ford them; or to cut off all communication of the water from the besieged. Some render it, “I have dried up all the rivers of Egypt”<sup>f721</sup>, as Kimchi, on (<sup>12924</sup>2 Kings 19:24), observes, and to be understood hyperbolically; (see <sup>23916</sup>Isaiah 19:6), so Ben Melech observes.

**Ver. 26.** *Hast thou not heard long ago?* &c.] By report, by reading the history of ancient times, or by means of the prophets; these are the words of the Lord to Sennacherib. The Targum adds,

“what I did to Pharaoh king of Egypt;”

it follows:

*how I have done it; and of ancient times that I have formed it?* meaning either the decree in his own breast from all eternity, and which he had published by his prophets, of raising up him, this wicked prince, to be the scourge of nations; or by the “it” are meant the people of the Jews, God’s Israel, whom he had made, formed into a body politic, and into a church state, and had done great things for, in bringing them out of Egypt, leading them through the Red sea, providing for them, and protecting them in the wilderness, subduing nations under them, and settling them in the land of Canaan;

*now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps*<sup>f722</sup>; which some render interrogatively,

*now should I bring, it to be laid waste, and fenced cities to be ruinous heaps?* that is, the people of the Jews, the city of Jerusalem, and other fenced cities? no, I will not: or the meaning is, that that decree, which he

had framed and formed in his own mind from all eternity, he was now bringing to pass; which was, that this king of Babylon should be a waster and destroyer of fortified cities, which he should reduce to heaps of ruin; wherefore he had no reason to vaunt as he had done, for he was only an instrument of executing the purposes and designs of God, though it was not in his heart, nor did he so mean.

**Ver. 27.** *Therefore their inhabitants were of small power, &c.*] Or, “short of hand”<sup>1723</sup>; it was not in the power of their hands to help themselves, because the Lord took away their strength, having determined that they should be destroyed for their sins; otherwise it would not have been in the power of Sennacherib to have subdued them; this takes off greatly from the king of Assyria’s triumph, that they were a weak people, whom he had conquered, and were given up into his hands by the Lord, according to his purposes, or he had never been lord over them:

*they were dismayed and confounded*; not so much at the sight of Sennacherib’s army, but because the Lord had dispirited them, and took away their natural courage from them, so that they became an easy prey to him:

*they were as the grass of the field*: which has no strength to stand before the mower:

*and as the green herb*; which is easily cropped with the hand of man, or eaten by the beasts of the field:

*as the grass on the housetops*: which has no matter of root, and is dried up with the heat of the sun:

*and as corn blasted before it be grown up*; before it rises up into anything of a stalk, and much less into ears; so the Targum,

“which is blasted before it comes to be ears;”

all which represent the feeble condition of the people overcome by him; so that he had not so much to glory of, as having done mighty things.

**Ver. 28.** *But I know thy abode, and thy going out, and thy coming in, &c.*] Where he dwelt, what he did at home, his secret councils, cabals, contrivances, schemes and plans for the compassing of his ends, the subduing of kingdoms, and setting up an universal monarchy; and his going out of Babylon, his marches, and counter marches, and his entrance into

the land of Judea; there was not a motion made, or a step taken in the cabinet or camp, but what were known to the Lord; so the Targum,

“thy sitting in council, and thy going out abroad to make war, and thy coming into the land of Israel, are manifest before me:”

*and thy rage against me*; against his people, against the city that was called by his name, against the temple where he was worshipped, particularly against his servant Hezekiah, because he would not immediately deliver up the city to him. The Targum and Syriac versions render it, “before me”; and then the meaning is, “thy rage”, wrath and fury, “is before me”: or manifest to me; and which he could restrain at pleasure, as he promises to do in the next verse.

**Ver. 29.** *Because thy rage against me, and thy tumult is come up into mine ears, &c.*] The rage which Sennacherib expressed both by Rabshakeh, and in his letter against Hezekiah and his people, is taken by the Lord as against himself; so great was his care of them, and concern for them; and indeed there was a great deal of blasphemy belched out against himself; and so the Syriac version renders the next word, translated “tumult”, “thy blasphemy”; though that may rather intend the blustering noise that Rabshakeh made, or the noise of the Assyrian army, the chariots and horsemen, and the multitude of the soldiers, which was not only heard by the Jews, and was terrible to them, but was taken notice of by the Lord, who had it in derision; hence he adds:

*therefore will I put my hook in thy nose, and my bridle in thy lips*; comparing Sennacherib to leviathan, or the great whale, or to some very large and unruly fish, not easily caught and managed; (see <sup><B></sup>Job 41:1 <sup><E></sup>Ezekiel 29:3,4), or to a bear, or buffalo, in whose noses men put iron rings, and lead them about at pleasure; and also to a horse or mule, which are managed by the bit and bridle; signifying hereby the strength, fierceness, and fury of the Assyrian monarch, and the power of God to restrain him, which he could easily do:

*and I will turn thee back by the way by which thou camest*; from Jerusalem, the same way he came to it, to his own land again, and so he did, (<sup><B></sup>Isaiah 37:37).

**Ver. 30.** *And this shall be a sign unto thee, &c.*] Not to Sennacherib, but to Hezekiah; for here the Lord turns himself from the former, and directs his speech to the latter, in order to comfort him under the dreadful

apprehensions he had of the Assyrian monarch, and his army; assuring him of deliverance; giving him a sign or token of it, and which was a wonder, as the word sometimes signifies, and was no less marvellous than the deliverance itself:

*ye shall eat this year such as groweth of itself: and the second year that which springeth of the same: and in the third year sow ye, and reap and plant vineyards, and eat the fruit thereof:* all which was very wonderful; for whereas, either through the invasion of the land, and the siege of the city, they could not till their land as they had used to do, or what was upon it was destroyed or eaten up by the Assyrian army; and yet, through the wonderful providence of God, the earth of its own accord yielded that very year a sufficiency for them; and though the second year was, as it is thought, a sabbatical year, when the land had rest, and by the law was not to be tilled, yet it also produced of itself what was sufficient for their support; and then the third year being entirely free from the enemy, and all fears of his return, they go about their business as formerly, to sowing and reaping corn, and planting vineyards, and enjoying the fruit of their labours; all which falling out according to this prediction, must greatly confirm the mind of Hezekiah, and make him easy as to any future attempt upon him he might fear. The Vulgate Latin version renders the second clause, “ye shall eat apples the second year”; and so Symmachus, but without foundation.

**Ver. 31.** *And the remnant that is escaped of the house of Judah, &c.]* The few that escaped out of the cities of Judah, upon Sennacherib’s invasion of the land, and besieging and taking the fenced cities thereof, who fled to Jerusalem for safety; these were a type of the remnant, according to the election of grace, the few that are chosen of God, the special people redeemed by Christ, the little flock of his, the small number that enter in at the strait gate, and are saved; and who escape, not the fall of Adam, nor the imputation of his sin, nor the corruption of nature, nor the pollutions of the world in a state of nature; but who escape the vengeance of divine justice, the curse of a righteous law, wrath to come, and the damnation of hell; which is owing to the love of God, the covenant of his grace, the suretyship engagements of Christ, and his performance of them; these are the household of faith, God’s confessing and professing people, who are Jews inwardly, of whom there are but a few; of these it is said, they

*shall again take root downward, and bear fruit upward.* The Targum is,

“as a tree which sends forth its roots below, and lifts up its branches above.”

The sense is, that those people that fled from their own habitations to Jerusalem should return thither again upon the breaking up of the siege, and be firmly settled, and live peaceably and prosperously, abounding with all good things, which may be applied, mystically, to true believers taking root again in the love of God, which is a hidden root, and is the source of salvation, and all the blessings of it, and is in itself immovable; and though the saints are secured in it, and by it, and nothing can root them out of it, yet they are sometimes shaken with doubts and fears about their interest in it; when there is again a fresh taking root in it, and that is, when they have a strong and lively persuasion of it, which produces fruitfulness in the exercise of faith, hope, and love, and in Gospel obedience; and also to their taking root in Christ, who is as a root unto them, hidden, and out of sight to the world, mean and abject, yet the source of all happiness to the saints, who have a being in him, are born by him, and receive sap and nourishment from him; and though their faith of interest in him may be sometimes shaken, yet there is a fresh taking root by new acts of faith upon him, which produce fruitfulness; the fruits brought forth by such are good works, which spring from the seed of grace, are owing to divine goodness, to the dews of grace, are pleasant and acceptable to God through Christ, and profitable unto men; these are called the fruits of the Spirit, and of righteousness, and are meet for repentance, and are brought forth openly and publicly, which may be signified by being bore upwards.

**Ver. 32.** *For out of Jerusalem shall go forth a remnant,* &c.] The Targum is,

“the rest of the righteous;”

the same as before; who, when the city should be free from the enemy, would go out of it, and return to their former settlements, in the several parts of Judea; a type of those who went out of Jerusalem with the Gospel of Christ, and spread it not only in Judea, but in the Gentile world:

*and they that escape out of Mount Zion;* the same persons, differently described; some of whom were in the city of Jerusalem, and others in the fort of Zion, but departed from hence when the siege was broke up. The Targum is,

“and the escaped of them that confirm the law out of Mount Zion;”

(see <sup>211B</sup>Isaiah 2:3):

*the zeal of the Lord of hosts shall do this*: his concern for his own honour and glory, and his great love to his people, shall engage him to perform all that is here promised and foretold. The Targum is,

“by the word of the Lord of hosts this shall be done.”

**Ver. 33.** *Therefore thus saith the Lord concerning the king of Assyria, &c.*] The issue of his expedition, and the fruitfulness of it; how vain his attempts would be, and how unsuccessful in this undertaking:

*he shall not come into this city*; shall not enter into it, and take possession of it, though so sure of it; or, “shall not come unto it<sup>f724</sup>”; for some think he never was any nearer it than Libnah, from whence he sent his letters to Hezekiah, (<sup>231B</sup>Isaiah 37:8, 9),

*nor shoot an arrow there*; neither he nor his archers, so as to annoy or kill anyone person in it:

*nor come before it with shields*; or, “with a shield”; that is, he himself with one; otherwise his army under Rabshakeh was before it with men armed with shields; or the sense is, he shall not prevent it, or seize upon it, with his shielded men:

*nor cast a bank against it*; raise a mount, in order to fix his batteries upon, and play his artillery from, and shoot his arrows in to greater advantage.

**Ver. 34.** *By the way that he came, by the same shall he return, &c.*] Without executing his designs on Jerusalem, or other places; he shall lose his labour, and make the best of his way to his own country, without turning to the right or left, in order to disturb other nations, and enlarge his kingdom, being quite dispirited and confounded by what he shall meet with:

*and shall not come into this city, saith the Lord*; or, unto this city, as before; which is repeated to confirm it, and to show the certainty of it.

**Ver. 35.** *For I will defend this city to save it, &c.*] Or, “shield it”; and if God will be the shield and protection of any place or people, they must needs be safe; who can hurt them?

*For my own sake, and for my servant David's sake*; not for the merits of the inhabitants of it, but for the sake of his own name and glory, who had

been blasphemed by the Assyrian monarch, and his general; and for the sake of his servant David, in whose seed he had promised the kingdom should be established; (see <sup><1072></sup>2 Samuel 7:12-16) and chiefly for the sake of the Messiah, David's son, and the Lord's servant, who was to spring from Hezekiah's race, and therefore must not be cut off.

**Ver. 36.** *Then the angel of the Lord went forth, &c.*] From heaven, at the command of the Lord, being one of his ministering spirits, sent forth by him, as for the protection of his people, so for the destruction of their enemies; this was the same night, either in which the Assyrian army sat down before Jerusalem, as say the Jews<sup>f725</sup>; or, however the same night in which the message was sent to Hezekiah; (see <sup><1295></sup>2 Kings 19:35):

*and smote in the camp of the Assyrians an hundred and fourscore and five thousand men:* a prodigious slaughter indeed! which shows the power and strength of an angel. Josephus<sup>f726</sup> says they were smitten with a pestilential disease; but other Jewish writers say it was by fire from heaven, which took away their lives, but did not consume their bodies, nor burn their clothes; but, be that as it will, destroyed they were:

*and when they arose early in the morning:* those of the army that survived; Sennacherib, and his servants about him; or Hezekiah, and the inhabitants of Jerusalem, that were besieged:

*behold, they were all dead corpses;* the whole army, excepting a few; this may well be expressed with a note of admiration, "behold!" for a very wonderful thing it was.

**Ver. 37.** *So Sennacherib king of Assyria departed, and went, and returned, &c.*] Being informed of the destruction of his army in this miraculous manner, he departed from the place where he was in all haste, fearing lest he himself should be destroyed in like manner; and having no forces to pursue his designs, or wherewith to make an attempt elsewhere, he made the best of his way at once into his own country, whither he returned with great shame and confusion:

*and dwelt at Nineveh;* the metropolis of his kingdom; (see <sup><0101></sup>Genesis 10:11,12).

**Ver. 38.** *And it came to pass, as he was worshipping in the house of Nisroch his god, &c.*] Josephus says<sup>f727</sup>, in his temple, called Arasce; but Nisroch was the name of his deity he worshipped; though who he was is



not certain. Jarchi says, in one of their expositions it is said to be רסנ, “neser”, a plank of the ark of Noah; in Tobit 1:24 it is called his idol Dagon; according to Hillerus, the word signifies a prince; and with Vitringa, a king lifted up, or glorious, and whom he takes to be the Assyrian Belus, worshipped in the form and habit of Mars:

*that Adrammelech and Sharezer his sons smote him with the sword*; the former of these had his name from an idol so called, (<sup><173></sup>2 Kings 17:31), which signifies a glorious king; and the other may signify a prince of treasure. Josephus says they were his eldest sons; what should move them to be guilty of this parricide is not known. Jarchi says that he prayed to his god, and vowed, if he would deliver him, that he might not be slain, he would offer up his two sons to him, who standing by, and hearing him, therefore slew him; the reason given for it in the Apocrypha:

“And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father’s accounts, and over all his affairs, Achiacharus my brother Anael’s son.” (Tobit 1:21)

According to Munster’s edition, is, that Sennacherib asked his counsellors and senators why the holy blessed God was so zealous for Israel and Jerusalem, that an angel destroyed the host of Pharaoh, and all the firstborn of Egypt, but the young men the Lord gave them, salvation was continually by their hands; and his wise men and counsellors answered him, that Abraham the father of Israel led forth his son to slay him, that the Lord his God might be propitious to him, and hence it is he is so zealous for his children, and has executed vengeance on thy servants; then, said the king, I will slay my sons; by this means, perhaps, he may be propitious to me, and help me; which word, when it came to Adrammelech and Sharezer, they laid in wait for him, and killed him with the sword at the time he went to pray before Dagon his god:

*and they escaped into the land of Armenia*; or “Ararat;” on the mountains of which the ark rested, (<sup><173></sup>Genesis 8:4). Both the Septuagint version and Josephus say it was Armenia into which he escaped; and Jerom observes, that Ararat is a champaign country in Armenia, through which the river Araxes flows, at the foot of Mount Taurus, whither it is extended. The Targum calls it the land of Kardu; and the Syriac version the land of the

Keredeans, which also belonged to Armenia; in these mountainous places they might think themselves most safe:

*and Esarhaddon his son reigned in his stead*; whom Josephus calls Assarachoddas; and in Ptolemy's Caron he is named Assaradinus; the same, as some think, whom the Greeks call Sardanapalus; in the Apocrypha:

“And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.” (Tobit 1:22)

he is called Sarchedon, which some take to be the same with Sargon, (~~2301~~ Isaiah 20:1).

# CHAPTER 38

## INTRODUCTION TO ISAIAH 38

This chapter gives an account of Hezekiah's sickness, recovery, and thanksgiving on that account. His sickness, and the nature of it, and his preparation for it, as directed to by the prophet, (<sup>2380</sup>Isaiah 38:1), his prayer to God upon it, (<sup>2380</sup>Isaiah 38:2,3) the answer returned unto it, by which he is assured of living fifteen years more, and of the deliverance and protection of the city of Jerusalem from the Assyrians, (<sup>2380</sup>Isaiah 38:4-6), the token of his recovery, the sun going back ten degrees on the dial of Ahaz, (<sup>2380</sup>Isaiah 38:7,8), a writing of Hezekiah's upon his recovery, in commemoration of it, (<sup>2380</sup>Isaiah 38:9), in which he represents the deplorable condition he had been in, the terrible apprehensions he had of things, especially of the wrath and fury of the Almighty, and his sorrowful and mournful complaints, (<sup>2380</sup>Isaiah 38:10-14), he observes his deliverance according to the word of God; expresses his faith in it; promises to retain a cheerful sense of it; owning that it was by the promises of God that he had lived as other saints did; and ascribes his preservation from the grave to the love of God to him, of which the forgiveness of his sins was an evidence, (<sup>2385</sup>Isaiah 38:15-17), the end of which salvation was, that he might praise the Lord, which he determined to do, on stringed instruments, (<sup>2385</sup>Isaiah 38:18-20), and the chapter is closed with observing the means of curing him of his boil; and that it was at his request that the sign of his recovery was given him, (<sup>2380</sup>Isaiah 38:21,22).

**Ver. 1.** *In those days was Hezekiah sick unto death,* &c.] This was about the time that Sennacherib invaded Judea, threatened Jerusalem with a siege, and his army was destroyed by an angel from heaven; but, whether it was before or after the destruction of his army, interpreters are not agreed. Some of the Jewish writers, as Jarchi upon the place, and others<sup>f728</sup>, say, it was three days before the ruin of Sennacherib's army; and that it was on the third day that Hezekiah recovered, and went up to the temple, that the destruction was; and that it was the first day of the passover; and that this was before the city of Jerusalem was delivered from him; and the fears of him seem clear from (<sup>2386</sup>Isaiah 38:6) and some are of opinion that his

sickness was occasioned by the consternation and terror he was thrown into, by reason of the Assyrian army, which threatened ruin to him and his kingdom. Though Josephus<sup>f729</sup> says, that it was after his deliverance from it, and when he had given thanks to God for it; however, it is certain it was in the same year, since it was in the fourteenth year of Hezekiah's reign that Sennacherib invaded Judea, and from this his sickness and recovery fifteen years were added to his days, and he reigned no more than twenty nine years, (~~2~~ Kings 8:2,13 20:6) what this sickness was cannot be said with certainty; some have conjectured it to be the plague, since he had a malignant ulcer, of which he was cured by a plaster of figs; but, be it what it will, it was a deadly one in its own nature, it was a sickness unto death, a mortal one; though it was not eventually so, through the interposition of divine power, which prevented it. The reason of this sickness, which Jarchi gives, that it was because he did not take to himself a wife, is without foundation; more likely the reason of it was, to keep him humble, and that he might not be lifted up with the deliverance, or be more thankful for it:

*and Isaiah the prophet, the son of Amoz, came unto him:* not of his own accord to visit him, but was sent by the Lord with a message to him:

*and said unto him, thus saith the Lord, set thine house in order;* or, “give orders to thine house”<sup>f730</sup>: to the men of thine house, as the Targum; his domestics, his counsellors and courtiers, what they should do after his death; how his personal estate should be disposed of; how the throne should be filled up; who should succeed him, since he had no son: the family and secular affairs of men should be put in order, and direction given for the management of them, and their substance and estates should be disposed of by will before their death; and much more a concern should be shown for the setting in order their spiritual affairs, or that they may be habitually ready for death and eternity;

*for thou shall die, and not live:* or not recover of thy sickness, as the Targum adds: “for thou art a dead man”, as it may be rendered, in all human appearance; the disease being deadly, and of which he could not recover by the help of any medicine; nothing but almighty power could save him; and this is said, to observe to him his danger, to give him the sentence of death in himself, and to set him a praying, as it did.

**Ver. 2.** *Then Hezekiah turned his face to the wall, &c.*] Not figuratively to the wall of his heart, as Jerom; but literally, either to the wall of his bedchamber where he lay sick, that his tears might not be seen, and his

prayers interrupted, and that he might deliver them with more privacy, freedom, and fervency; or else to the wall of the temple, as the Targum, towards which good men used to look when they prayed, (<sup><1088></sup>1 Kings 8:38 <sup><110></sup>Daniel 6:10), which was a type of Christ, to whom we should have respect in all our petitions, as being the only Mediator between God and man: and prayed unto the Lord; as follows:

**Ver. 3.** *And said, remember now, O Lord, I beseech thee, &c.*] He puts the Lord in mind of his good walk and works, which are never forgotten by him, though they may seem to be: and this he the rather did, because it might be thought that he had been guilty of some very enormous crime, which he was not conscious to himself he had; it being unusual to cut men off in the prime of their days, but in such a case:

*how I have walked before thee in truth, and with a perfect heart;* or rather, “that I have walked before thee”, as Noldius, since the manner of walking is declared in express terms; so the Targum, Syriac, and Arabic versions, and others; that the course of his life in the sight of God, having the fear of him upon his heart, and before his eyes, was according to the truth of his word, institutions, and appointments; that he walked in all the commandments and ordinances of the Lord, and in the sincerity, integrity, and uprightness of his soul; and however imperfect his services were, as no man so walks as to be free from sin, yet he was sincere and without dissimulation in the performance of them; his intentions were upright, his views were purely to the glory of God:

*and have done that which is good in thy sight;* agreeably both to the moral and ceremonial law, in his own private and personal capacity as a man, in the administration of justice in his government as a king; and particularly in reforming the nation; in destroying idols, and idol worship; in breaking in pieces the brazen serpent, when used to idolatrous purposes; and in setting up the pure worship of God, and his ordinances; and which he does not plead as meritorious, but mentions as well pleasing to God, which he graciously accepts of, and encourages with promises of reward:

*and Hezekiah wept sore;* not only because of his death, the news of which might be shocking to nature; but because of the distressed condition the nation would be in, having now the Assyrian army in it, or at least not wholly free from fears, by reason of that monarch; and besides, had no son to succeed him in the throne, and so difficulties and troubles might arise within themselves about a successor; and it may be, what troubled him

most of all was, that dying without issue, the Messiah could not spring from his seed.

**Ver. 4.** *Then came the word of the Lord to Isaiah, &c.*] Before he had got out into the middle court, (<sup>1210</sup>2 Kings 20:4):

*saying*, as follows:

**Ver. 5.** *Go and say to Hezekiah, &c.*] Turn again, and tell him, (<sup>1215</sup>2 Kings 20:5):

*thus saith the Lord the God of David thy father*; this is said, to show that he remembered the covenant he made with David his father, concerning the kingdom, and the succession of his children in it; and that he had a regard to him, as walking in his steps:

*I have heard thy prayer*; and therefore was not surely a foolish one, as Luther somewhere calls it, since it was heard and answered so quickly:

*I have seen thy tears*; which he shed in prayer, and so studiously concealed from others, when he turned his face to the wall:

*behold, I will add unto thy days fifteen years*; that is, to the days he had lived already, and beyond which it was not probable, according to the nature of his disease, he could live; and besides, he had the sentence of death pronounced on him, and had it within himself, nor did he pray for his life; so that these fifteen years were over and above what he could or did expect to live; and because it was unusual in such a case, and after such a declaration made, that a man should live, and especially so long a time after, it is ushered in with a “behold”, as a note of admiration; it being a thing unheard of, and unprecedented, and entirely the Lord’s doing, and which, no doubt, was marvellous in the eyes of the king.

**Ver. 6.** *And I will deliver thee and this city out of the hand of the king of Assyria, &c.*] So that it seems that Hezekiah’s sickness was while the king of Assyria was near the city of Jerusalem, and about to besiege it, and before the destruction of the Assyrian army; unless this is said to secure Hezekiah and the inhabitants of Jerusalem from all fears of a return of that king, to give them fresh trouble:

*and I will defend this city*; from the present siege laid to it, ruin threatened it, or from any attack upon it, by the Assyrian monarch.

**Ver. 7.** *And this shall be a sign unto thee from the Lord, &c.*] And which it seems Hezekiah asked, and it was put to him which he would choose, whether the shadow on the sundial should go forward or backward ten degrees, and he chose the latter, (<sup><1208></sup>2 Kings 20:8-11), which was a token confirming and assuring

*that the Lord will do this thing that he hath spoken*; recover Hezekiah from his sickness, so that on the third day he should go up to the temple; have fifteen years added to his days; and the city of Jerusalem protected from the attempts of the Assyrian monarch.

**Ver. 8.** *Behold, I will bring again the shadow of the degrees, &c.*] Or lines made on a dial plate, to show the progress of the sun, and what time of day it was. Some think only the shadow was brought back by the power of God, the sun keeping its course as usual; but in the next clause the sun is expressly said to return ten degrees: besides, it is not easy to conceive how the shadow of the sun should go back, unless the sun itself did; if it had been only the shadow of it on Ahaz's dial, it would not have fallen under the notice of other nations, or have been the subject of their inquiry, as it was of the Babylonians, (<sup><4431></sup>2 Chronicles 32:31):

*which is gone down on the sundial of Ahaz*, the first sundial we read of; and though there might be others at this time, yet the lines or degrees might be more plain in this; and besides, this might be near the king's bedchamber, and to which he could look out at, and see the wonder himself, the shadow to return ten degrees backward; what those degrees, lines, or marks on the dial showed, is not certain. The Targum makes them to be hours, paraphrasing the words thus;

“behold, I will bring again the shadow of the stone of hours, by which the sun is gone down on the dial of Ahaz, backwards ten degrees; and the sun returned ten hours on the figure of the stone of hours, in which it went down;”

but others think they pointed out half hours; and others but quarters of hours; but, be it which it will, it matters not, the miracle was the same:

*so the sun returned ten degrees, by which degrees it was gone down*; and so this day was longer by these degrees than a common day, be they what they will, and according as we suppose the sun went back, suddenly, or as it usually moved, though in a retrograde way, and made the same progress again through these degrees. The Jews have a fable, that the day King

Ahaz died was shortened ten hours, and now lengthened the same at this season, which brought time right again. According to Gussetius, these were not degrees or marks on a sundial, to know the time of day, for this was a later invention, ascribed to Anaximene's, a disciple of Anaximander<sup>f731</sup>, two hundred years after this; but were steps or stairs built by Ahaz, to go up from the ground to the roof of the house, on the outside of it, and which might consist of twenty steps or more; and on which the sun cast a shadow all hours of the day, "and this declined ten of these steps", which might be at the window of Hezekiah's bedchamber.<sup>f732</sup>

**Ver. 9.** *The writing of Hezekiah king of Judah, &c.*] The Septuagint and Arabic versions call it a "prayer": but the Targum, much better,

"a writing of confession;"

in which the king owns his murmurings and complaints under his affliction, and acknowledges the goodness of God in delivering him out of it: this he put into writing, as a memorial of it, for his own benefit, and for the good of posterity; very probably he carried this with him to the temple, whither he went on the third day of his illness, and hung it up in some proper place, that it might be read by all, and be sung by the priests and the Levites; and the Prophet Isaiah has thought fit to give it a place among his prophecies, that it might be transmitted to future ages:

*when he had been sick, and was recovered of his sickness*; or, "on his being sick<sup>f733</sup>"; on his sickness and recovery, which were the subject matter of his writing, as the following show; though it is true also of the time of writing it, which was after he had been ill, and was well again.

**Ver. 10.** *I said, in the cutting off of my days, &c.*] When he was told that he should die, and he believed he should; this he calls a "cutting off" in allusion to the weaver's web, (<sup><2382></sup>Isaiah 38:12) and a cutting off "his days", he being now in the prime of his age, about thirty nine or forty years of age, and not arrived to the common period of life, and to which, according to his constitution, and the course of nature, he might have attained. The Jews call such a death a cutting off, that is, by the hand of God, which is before a man is fifty years of age. The Vulgate Latin version is, "in the midst of my days"; as it was, according to the common term of life, being threescore and ten, and at most eighty, (<sup><4900></sup>Psalms 90:10):



*I shall go to the gates of the grave*; and enter there into the house appointed for all living, which he saw were open for him, and ready to receive him:

*I am deprived of the residue of my days*; the other thirty or forty years which he might expect to have lived, according to the course of nature; of these he was bereaved, according to the sentence of death he now had in him; what if the words were rendered, “I am visited with more of my years<sup>f734</sup>?” and so the sense be, when I was apprehensive that I was just going to be cut off, and to be deprived of the days and years I might have lived, and hoped I should, to the glory of God, and the good of my subjects; just when I saw it was all over with me, I had a gracious visit or message from the Lord, assuring me that fifteen years should be added to my life: and so this is mentioned as a singular instance of divine goodness, in the midst of his distress; and to this sense the Targum agrees,

“because he remembered me for good, an addition was made to my years.”

**Ver. 11.** *I said, I shall not see the Lord, even the Lord in the land of the living*, &c.] Not any more, in this world, though in the other, and that more clearly, even face to face: his meaning is, that he should no more see him in the glass of the word; no more praise him in his house; worship him in his temple; enjoy him in his ordinances; and see his beauty, power, and glory, in the sanctuary; and confess unto him, and praise his name<sup>f735</sup>. The Targum is,

“I shall no more appear before the face of the Lord in the land of the house of his Shechinah, in which is length of life; and I shall no more serve him in the house of the sanctuary.”

In the Hebrew text it is, “I shall not see Jah, Jah”; a word, the same with Jehovah; and is repeated, to show the vehemency of his affection for the Lord, and his ardent desire of communion with him: unless it should be rendered, “I shall not see the Lord’s Lord in the land of the living<sup>f736</sup>”; or the Lord’s Christ in the flesh:

*I shall behold man no more with the inhabitants of the world*; or “time”<sup>f737</sup>; of this fading transitory world, which will quickly cease, as the word for it signifies: next to God, his concern was, that he should no more enjoy the company of men, of his subjects, of his courtiers, of his relations,

companions, and acquaintance; particularly of the saints, the excellent in the earth.

**Ver. 12.** *Mine age is departed, and is removed from me as a shepherd's tent, &c.]* Or, my habitation<sup>f738</sup>; meaning the earthly house of his tabernacle, his body; this was just going, in his apprehension, to be unpinned, and removed like a shepherd's tent, that is easily taken down, and removed from place to place. Some understand it of the men of his age or generation; so the Targum,

“from the children of my generation my days are taken away; they are cut off, and removed from me; they are rolled up as a shepherd's tent;”

which being made of skins, as tents frequently were, such as the Arabian shepherds used, were soon taken down, and easily rolled and folded up and carried elsewhere:

*I have cut off like a weaver my life;* who, when he has finished his web, or a part of it, as he pleases, cuts it off from the loom, and disposes of it: this Hezekiah ascribes to himself, either that by reason of his sins and transgressions he was the cause of his being taken away by death so soon; or this was the thought he had within himself, that his life would now be cut off, as the weaver's web from the loom; for otherwise he knew that it was the Lord that would do it, whenever it was, as in the next clause:

*he will cut me off with pining sickness;* which was now upon him, wasting and consuming him apace: or, “will cut me off from the thrum”<sup>f739</sup>; keeping on the metaphor of the weaver cutting off his web from the thrum, fastened to the beam of his loom:

*from day even tonight wilt thou make an end of me;* he means the Lord by “he” in the preceding clause, and in this he addresses him; signifying that the affliction was so sharp and heavy upon him, which was the first day of it, that he did not expect to live till night, but that God would put a period to his days, fill them up, and finish his life, and dispatch him out of this world.

**Ver. 13.** *I reckoned till morning, &c.]* Or, “I set my time till the morning”<sup>f740</sup>; he fixed and settled it in his mind that he could live no longer than to the morning, if he lived so long; he thought he should have died before the night came on, and, now it was come, the utmost he could

propose to himself was to live till morning; that was the longest time he could reckon of. According to the accents, it should be rendered, “I reckoned till morning as a lion”; or “I am like until the morning as a lion”; or, “I likened until the morning (God) as a lion”; I compared him to one; which agrees with what follows. The Targum is,

“I roared until morning, as a lion roars;”

through the force of the disease, and the pain he was in: or rather,

“I laid my bones together until the morning as a lion; “so indeed as a lion God” hath broken all my bones<sup>f741</sup>.”

*so will he break all my bones*; or, “it will break”; that is, the sickness, as Kimchi and Jarchi; it lay in his bones, and so violent was the pain, that he thought all his bones were breaking in pieces; such is the case in burning fevers, as Jerom observes; so Kimchi interprets it of a burning fever, which is like a fire in the bones. Some understand this of God himself, to which our version directs, who may be said to do this by the disease: compare with this (~~1816~~ Job 16:14) and to this sense the following clause inclines:

*from day even tonight wilt thou make an end of me*; he lived till morning, which was more than he expected, and was the longest time he could set himself; and now be reckoned that before night it would be all over with him as to this world. This was the second day of his illness; and the third day he recovered, and went to the temple with his song of praise.

**Ver. 14.** *Like a crane, or a swallow, so did I chatter*, &c.] Rather, “like a crane and a swallow”, like both; sometimes loud and clamorous, like a crane<sup>f742</sup>, when the pain was very acute and grievous; and sometimes very low, through weakness of body, like the twittering of a swallow; or the moan he made under his affliction was like the mournful voices of these birds at certain times. Some think he refers to his prayers, which were quick and short, and expressed not with articulate words, but in groans and cries; at least were not regular and orderly, but interrupted, and scarce intelligible, like the chattering of the birds mentioned:

*I did mourn as a dove*; silently and patiently, within himself, for his sins and transgressions; and because of his afflictions, the fruit of them:

*mine eyes fail with looking upwards*; or, “on high”; or, as the Septuagint and Arabic versions express it, “to the height of heaven”; to the Lord there,

whose Shechinah, as the Targum, is in the highest heavens: in his distress he looked up to heaven for help, but none came; he looked and waited till his eyes were weak with looking, and he could look no longer; both his eyes and his heart failed him, and he despaired of relief; and the prayer he put up was as follows:

*O Lord, I am oppressed; undertake for me*; or, “it oppresseth me<sup>f743</sup>”; that is, the disease; it lay so heavy upon him, it bore him down with the weight of it, he could not stand up under it; it had seized him, and crushed him; it held him fast, and he could not get clear of it; and therefore entreats the Lord to “undertake” for him, to be his surety for good, as in (<sup>43912</sup>Psalm 119:122), he represents his disease as a bailiff that had arrested him, and was carrying him to the prison of the grave; and therefore prays that the Lord would bail him, or rescue him out of his hands, that he might not go down to the gates of the grave. So souls oppressed with the guilt of sin, and having fearful apprehensions of divine justice, should apply to Christ their surety, and take refuge in his undertakings, where only peace and safety are to be enjoyed. So Gussetius renders the words, “I have unrighteousness, be surety for me”<sup>f744</sup>; and takes them to be a confession of Hezekiah, acknowledging himself guilty of unrighteousness, praying and looking to Christ the Son of God, and to his suretyship engagements, who, though not yet come to fulfil them, certainly would.

**Ver. 15.** *What shall I say?* &c.] In a way of praise and thankfulness, for the mercies promised and received; I know not what to say; I want words to express the gratitude of my heart for the kindness bestowed. What shall I render to God for all his benefits? So the Targum,

“what praise shall I utter, and I will say it before him?”

for here begins the account of his recovery, and his thanksgiving for it:

*he hath both spoken unto me, and himself hath done it*; the Lord had sent him a message by the prophet, and assured him that he should recover, and on the third day go up to the temple; and now he had performed what he had promised, he was restored, and was come to the house of God with his thank offering; whatever the Lord says, he does; what he promises, he brings to pass:

*I shall go softly all my years in the bitterness of my soul*; before he did not reckon of a day to live, now he speaks of his years, having fifteen added to his days, during which time he should “go softly”, in a thoughtful

“meditating” frame of mind<sup>f745</sup>; frequently calling to remembrance, and revolving in his mind, his bitter affliction, and recovery out of it, acknowledging the goodness and kindness of God unto him: or leisurely,

*step by step*, without fear of any enemies, dangers, or death, having a promise of such a length of time to live: or go pleasantly and

*cheerfully, after the bitterness of my soul*<sup>f746</sup>, as it may be rendered; that is, after it is over, or because of deliverance from it. So the Targum,

“with what shall I serve him, and render to him for all the years he hath added to my life, and hath delivered me from the bitterness of my soul?”

**Ver. 16.** *O Lord, by these things men live*, &c.] Not by bread only, but by the word of God: by the promise of God, and by his power performing it; and by his favour and goodness continually bestowed; it is in him, and by his power and providence, that they live and move, and have their being, and the continuance of it; and it is his lovingkindness manifested to them that makes them live comfortably and go on cheerfully:

*and in all these things is the life of my spirit*; what kept his soul in life were the same things, the promise, power, and providence of God; what revived his spirit, and made him comfortable and cheerful, was the wonderful love and great goodness of God unto him, in appearing to him, and for him, and delivering him out of his sore troubles. Ben Melech renders and gives the sense of the words thus; “to all will I declare and say, that in these”, in the years of addition (the fifteen years added to his days) “are the life of my spirit”; so Kimchi. The Targum interprets it of the resurrection of the dead,

“O Lord, concerning all the dead, thou hast said, that thou wilt quicken them; and before them all thou hast quickened my spirit:”

*so wilt thou recover me, and make me to live*; or rather, “and” or “for thou hast recovered<sup>f747</sup> me, and made me to live”; for the Lord had not only promised it, but he had done it, (<sup>2885</sup>Isaiah 38:15), and so the Targum,

“and hast quickened me, and sustained me.”

**Ver. 17.** *Behold, for peace I had great bitterness*, &c.] Meaning not that instead of peace and prosperity, which he expected would ensue upon the destruction of Sennacherib’s army, came a bitter affliction upon him; for he

is not now dwelling on that melancholy subject; but rather the sense is, that he now enjoyed great peace and happiness, though he had been in great bitterness; for the words may be rendered, “behold, I am in peace, I had great bitterness”; or thus, “behold my great bitterness is unto peace”: or, “he has turned it into peace”<sup>f748</sup>; it has issued in it, and this is my present comfortable situation: “but”, or rather,

*and thou hast in love to my soul delivered it from the pit of corruption*: the grave, where bodies rot and corrupt, and are quite abolished, as the word signifies; (see <sup><1081B></sup>Psalm 30:3) or “thou hast embraced my soul from the pit of corruption”<sup>f749</sup>; it seems to be an allusion to a tender parent, seeing his child sinking in a pit, runs with open arms to him, and embraces him, and takes him out. This may be applied to a state of nature, out of which the Lord in love delivers his people; which is signified by a pit, or dark dungeon, a lonely place, a filthy one, very uncomfortable, where they are starving and famishing; a pit, wherein is no water, (<sup><3011></sup>Zechariah 9:11) and may fitly be called a pit of corruption, because of their corrupt nature, estate, and actions; out of this the Lord brings his people at conversion, and that because of his great love to their souls, and his delight in them; or it may be applied to their deliverance from the bottomless pit of destruction, which is owing to the Lord’s being gracious to them, and having found a ransom for them, his own Son, (<sup><10324></sup>Job 33:24), and to this sense the Septuagint, Vulgate Latin, and Arabic versions seem to incline; “for thou hast delivered my soul that it might not perish”: in love to their souls, and that they may not perish, he binds them up in the bundle of life, with the Lord their God; he redeems their souls from sin, Satan, and the law; he regenerates, renews, and converts them, and preserves them safe to his everlasting kingdom and glory; in order to which, and to prevent their going down to the pit, they are put into the hands of Christ, redeemed by his precious blood, and are turned out of the broad road that leads to destruction:

*for thou hast cast all my sins behind thy back*; as loathsome and abominable, and so as not to be seen by him; for though God sees all the sins of his people with his eye of omniscience, and in his providence takes notice of them, and chastises for them, yet not with his eye of avenging justice; because Christ has took them on himself, and made satisfaction for them, and an end of them; they are removed from them as far as the east is from the west, and no more to be seen upon them; nor will they be any more set before his face, or in the light of his countenance; but as they are

out of sight they will be out of mind, never more remembered, but forgotten; as what is cast behind the back is seen and remembered no more. The phrase is expressive of the full forgiveness of sins, even of all sins; (see ~~185D~~ Psalm 85:2 103:3,4), the object of God's love is the souls of his people; the instance of it is the delivery of them from the pit of corruption; the evidence of it is the pardon of their sins.

**Ver. 18.** *For the grave cannot praise thee, death can not celebrate thee, &c.]* That is, they that are in the grave, and under the power of death, they cannot celebrate the praises of God with their bodily organs; their souls may praise him in heaven, but they in their bodies cannot till the resurrection morn, or as long as they are under the dominion of the grave; so the Targum,

“they that are in the grave cannot confess before thee, and the dead cannot praise thee;”

in like manner the Septuagint and Arabic versions: this shows the design of God in restoring him from his sickness, and the view he himself had in desiring life, which was to praise the Lord; and which end could not have been answered had he died, and been laid in the grave:

*they that go down to the pit cannot hope for thy truth:* for the performance of promises, in which the truth and faithfulness of God appear; or for the Messiah, the truth of all the types of the former dispensation; those that go down to the pit of the grave, or are carried and laid there, can have no exercise of faith and hope concerning these things.

**Ver. 19.** *The living, the living, he shall praise thee, as I do this day, &c.]* Every one of the living, or such who are both corporeally and spiritually alive; and therefore the word is repeated; none but such who are alive in a corporeal sense can praise the Lord in this world; and none but such who are spiritually alive can praise him aright, and such do under a true sense of the greatness of his mercies, and of their own unworthiness; and such a one was Hezekiah; for the words may be rendered, “as I am this day<sup>f750</sup>”; that is, alive in both the above senses; and so did he praise God, in such a spiritual manner, even on the day he committed this to writing, and was now in the temple offering up this thanksgiving:

*the father to the children shall make known thy truth:* not meaning himself, for at this time he had no children; though, no doubt, when he had any, as he afterwards had, particularly Manasseh, he took care to acquaint him

with the truth and faithfulness of God in the fulfilling of his promises to him; and which every religious parent would do, and so transmit the memory thereof to future ages.

**Ver. 20.** *The Lord was ready to save me*, &c.] Or, “the Lord to save me<sup>f751</sup>”; he was at hand to save him; he was both able and willing to save him; he was a present help in time of need; he arose for his help, and that right early; he very quickly delivered him out of his distress; he, who one day expected death every moment, was the next day in the temple praising God:

*therefore will we sing my songs*; which were made by him, or concerning him, or which he ordered to be sung, as he did the Psalms of David, (<sup>4EB</sup>2 Chronicles 29:30):

*to the stringed instruments*: which were touched with the fingers, or struck with a quill or bow; which distinguishes them from wind instruments, which were blown with the mouth; each of these were used in the temple service:

*all the days of our life*; he had before said “we will sing”, meaning his family and his friends with him, his courtiers, princes, and nobles, or he and the singers of Israel; and this he determined to do as long as he and they lived; signifying, that the mercy granted would never be forgotten by him, as well as there would be new mercies every day, which would call for praise and thankfulness: and this he proposed to do

*in the house of the Lord*; in the temple; not only privately, but publicly; not in his closet and family only, but in the congregation of the people; that the goodness of God to him might be more known, and the praise and glory given him be the greater.

**Ver. 21.** *For Isaiah had said*, &c.] Before the above writing was made, which ends in the preceding verse; for this and the following are added by Isaiah, or some other person, taken out of (<sup>4210</sup>2 Kings 20:7,8). The Septuagint version adds, “to Hezekiah”; but the speech seems rather directed to some of his servants, or those that were about him:

*let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover*; which was done, and he did accordingly recover. Aben Ezra, Jarchi, and. Kimchi, all of them say, that this was a miracle within a miracle, since figs are hurtful to ulcers; and so say others; though it is



observed by some, that they are useful for the ripening and breaking of ulcers; however, it was not from the natural force of these figs, but by the power of God, that this cure was effected; for, without that, it was impossible so malignant an ulcer and so deadly a sickness as Hezekiah's were could have been cured, and especially so suddenly; nor were these figs used as a medicine, but as a sign of recovery, according to the Lord's promise, and as a means of assisting Hezekiah's faith in it.

**Ver. 22.** *Hezekiah also had said*, &c.] Unto Isaiah, as in (~~1218~~2 Kings 20:8):

*what is the sign that I shall go up to the house of the Lord?* both of his health, and of his going up to the temple with thanksgiving for it; though the former is not here mentioned, as it is elsewhere; partly because it is supposed in the latter, for without that he could not have gone up to the temple; and partly because he was more solicitous for the worship and honour of God in his house, than for his health. The Syriac version transposes these verses, "Hezekiah had said, what is the sign? &c. and Isaiah had answered, let them take a lump of figs", &c. as if this latter was the sign; whereas it was that of the sun's going down ten degrees on the dial of Ahaz, (~~2380~~Isaiah 38:7,8).

# CHAPTER 39

## INTRODUCTION TO ISAIAH 39

This chapter gives an account of Hezekiah's fall into sin after his recovery, and the correction he had for it. The king of Babylon sent messengers to him to congratulate him upon his recovery, (<sup><2301></sup>Isaiah 39:1). Hezekiah received them with great joy, and in the pride of his heart showed them all his treasures, (<sup><2302></sup>Isaiah 39:2). Isaiah the prophet examined him about it, which he readily owned, (<sup><2303></sup>Isaiah 39:3,4) upon which the Babylonish captivity is foretold, when all his riches and his children too should be carried into that land, (<sup><2305></sup>Isaiah 39:5-7), to which sentence he quietly and patiently submitted, (<sup><2308></sup>Isaiah 39:8).

**Ver. 1.** *At that time Merodachbaladan, the son of Baladan, king of Babylon, &c.]* The same is called Berodach, (<sup><1212></sup>2 Kings 20:12) which, according to Hillerus<sup>f752</sup>, is the same with Barmerodach, the son of Merodach; though it is generally took to be a slip of the scribe's there, or a change of letter, as is common in names; he was either afterwards made a god of, or he had his name from an idol of the Babylonians so called, (<sup><2301></sup>Jeremiah 50:1), which signifies "a pure lord." Jerom observes it, as the opinion of the Jews, that he was the father of Nebuchadnezzar, which is not probable. Kimchi takes him to be the same with Esarhaddon, the son of Sennacherib; but he was king of Assyria, not of Babylon; it is most likely that he is the Assyrian king, whom Ptolemy in his canon calls Mardocempad; his other name Baladan, which is compounded of two words, "bal" and "adan", and both of them signify lord, he took from his father, for he is called the son of Baladan; by Josephus<sup>f753</sup> he is called Baladas, who says that Berosus the Chaldean makes mention of a king of Babylon by this name. Bishop Usher<sup>f754</sup> thinks he is the same that is called by profane writers Belesis, and Belessus, and Nabonasarus; his name consists of the names of three idols, Merodach, an idol of the Babylonians, as before observed, and Bal, the contraction of Baal, and Adon, the same with Adonis:

*he sent letters and a present to Hezekiah;* by his ambassadors, which was always usual in embassies and visits, and still is in the eastern countries; the

purport of which embassy was to congratulate him upon his recovery, and to inquire concerning the miracle that was wrought in his land; either the destruction of the Assyrian army in one night by an angel, or rather the sun's going back ten degrees, (~~4423~~ 2 Chronicles 32:31) and, as Josephus<sup>f755</sup> says, to enter into an alliance with him; and this seems to be the true reason of sending these ambassadors; or the king of Babylon had lately fallen off from the Assyrian monarch, and therefore was desirous of entering into a league with Hezekiah the king of Assyria's enemy, in order to strengthen himself against him, and secure his liberty he had just gained:

*for he had heard that he had been sick, and was recovered*; which both gives a reason of the embassy, and points at the time when it was; very probably the same year of his sickness and recovery.

**Ver. 2.** *And Hezekiah was glad of them, &c.*] Not of the presents, for he was very rich, and stood in no need of them, nor does it appear that he was covetous; but of the ambassadors, and of the honour that was done him in having such sent to him from such a prince; his sin was vain glory; and because he might hope that such a powerful ally would be a security to him against any after attempt of the king of Assyria, in which he was guilty of another sin, vain confidence, or trusting in an arm of flesh; and being lifted up with pride that his name was become so famous abroad, and that he had got so good an ally: and in order to ingratiate himself the more into his esteem and favour, he "showed" these his ambassadors

*the house of his precious things*; where his jewels and precious stones lay, and where were

*the silver and the gold*; large quantities of not only which he and his predecessors had laid up, which had been very lately greatly exhausted by the demand of three hundred talents of silver, and thirty talents of gold, by the king of Assyria; to answer which Hezekiah had given all the silver in the temple, and in the treasures of the king's house, and was so drove by necessity, that he cut off the gold from the doors and pillars of the temple, (~~4284~~ 2 Kings 18:14-16), so that it might be reasonable to ask, how came he so soon by all this treasure? it is possible that some part of the royal treasure might be unalienable, and he might have since received presents from his own nobles, and from foreign princes; but this was chiefly from the spoils found in the Assyrian camp, after the angel had made such a slaughter of them, (~~4295~~ 2 Kings 19:35), as a learned<sup>f756</sup> man observes:

*and the spices, and precious ointment*; which, as Jarchi notes, some say were oil of olives; others the balsam which grew in Jericho; great quantities of this, with other spices, were laid up in store for use, as occasion should require:

*and all the house of his armour*; where were all his military stores, shields, swords, spears, arrows, &c.:

*and all that was found in his treasures*; in other places:

*there was nothing in his house*; in his royal palace:

*nor in all his dominion*; that was rare, curious, and valuable:

*that Hezekiah showed them not*; even the book of the law, as Jarchi says.

**Ver. 3.** *Then came Isaiah the prophet unto King Hezekiah, &c.*] Quickly after the ambassadors had been with the king, and he had shown them all his treasures; the prophet did not come of himself, but was sent by the Lord, though he was not sent for by the king; in the time of his distress and illness he could send for him, but now being well, and in prosperity, he forgot the prophet, to send for him, and have his advice, how he should behave towards these men, as not to offend the Lord:

*and said unto him, what said these men?* what was their errand to thee, and their business to thee? what did they communicate to thee, or request of thee?

*and from whence came they unto thee?* from what country? these questions the prophet put to the king, not as ignorant of the men, and their business, and country, but in order to have everything from the king himself, and to lead on to further conversation with him on these things:

*and Hezekiah said, they are come from a far country unto me, even from Babylon*; he makes no answer to the first question, but at once replies to the second, as being what his heart was lifted up with; that ambassadors should come to him from a very distant country, and from so famous and renowned a place as Babylon; which showed that his name was great in foreign parts, and was in high esteem in distant countries, and even so great a prince as the king of Babylon courted his friendship.

**Ver. 4.** *Then said he, what have they seen in thine house? &c.*] Coming nearer to the point he had in view, and which was the thing that was

displeasing to the Lord; not that he had received the ambassadors, and used them in such a manner as persons in such a quality ought to be used; but that he had shown them what he ought not to have done, and especially from such a principle of pride and vanity as he did:

*and Hezekiah answered* without any reserve, very openly, not suspecting that the prophet was come with a reproof to him, or to blame him, or would blame him for what he had done:

*all that is in my house have they seen*; the several royal apartments, and the furniture of them:

*there is nothing among my treasures that I have not showed them*: which were more secret, laid up in cabinets, under lock and key; his gold, silver, jewels, and precious stones, spices, and ointments. Jerom thinks he showed them the furniture and vessels of the temple, though he does not mention them.

**Ver. 5.** *Then said Isaiah to Hezekiah, &c.*] Now he begins to let him know that he came not of himself, and that he did not ask these questions to gratify his own curiosity, but that he came from the Lord, and with a word of rebuke from him:

*hear the word of the Lord of hosts*; a greater King than thou art, who art so elated with thy riches, and grandeur, and fame; or than the king of Babylon, whose ambassadors these are; even the King of kings, and Lord of armies above and below, and who is able to make good every word that is spoken by him, and therefore should be solemnly attended to.

**Ver. 6.** *Behold, the days come, &c.*] Or, “are coming<sup>1757</sup>”; and which quickly came; after a few reigns more, even in Jehoiakim’s time:

*that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon*; as it was, when Jehoiakim king of Judah, his mother, servants, princes, and officers, were taken by the king of Babylon, and carried captive, and along with them the treasures of the king’s house, and also all the treasures of the house of the Lord, (<sup>12412</sup>2 Kings 24:12,13):

*nothing shall be left, saith the Lord*; this was, as Jarchi says, measure for measure; as there was nothing that was not shown to the ambassadors, so nothing should be left untaken away by the Babylonians.

**Ver. 7.** *And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, &c.*] Manasseh his immediate son was taken and carried to Babylon, though afterwards released; nor does it appear that he was made a eunuch or an officer there; this had its fulfilment in Jeconiah and his children, and in others that were of the seed royal, as Daniel, Hananiah, Mishael, and Azariah, to whom the Jewish commentators apply this; this is expressed in different words, signifying much the same, to affect the mind of Hezekiah the more:

*and they shall be eunuchs in the palace of the king of Babylon;* or “chamberlains”; and who very often were castrated for that purpose, though it does not necessarily signify such, being used of officers in general. The Targum renders it “princes”<sup>f758</sup>; and such an one was Daniel in the court of the king of Babylon; and his three companions were also promoted, (~~208~~ Daniel 2:48,49 3:30).

**Ver. 8.** *Then said Hezekiah to Isaiah, good is the word of the Lord which thou hast spoken, &c.*] Hezekiah was at once convinced of his sin, acknowledged it and repented of it, and owned that the sentence pronounced was but just and right; and that there was a mixture of mercy and goodness in it, in that time was given, and it was not immediately executed:

*he said moreover, for there shall be peace and truth in my days;* or a confirmed peace, lasting prosperity, peace in the state, and truth in the church, plenty of temporal mercies, and the truth of doctrine and worship, which he understood by the prophet would continue in his days, and for which he was thankful; not that he was unconcerned about posterity, but inasmuch as it must be, what was foretold, and which he could not object to as unjust, he looked upon it as a mercy to him that there was a delay of it to future times; or it may be considered as a wish, “O that there were peace”<sup>f759</sup>, &c.

# CHAPTER 40

## INTRODUCTION TO ISAIAH 40

This chapter treats of the comforts of God's people; of the forerunner and coming of the Messiah; of his work, and the dignity of his person; of the folly of making idols, and of the groundless complaints of the church of God. The consolations of God's people, by whom to be administered, and the matter, ground, and reason of them, (<sup>230B</sup>Isaiah 40:1,2). John the Baptist, the harbinger of Christ, is described by his work and office, and the effects of it; it issuing in the humiliation of some, and the exaltation of others, and in the revelation of the glory of Christ, (<sup>230B</sup>Isaiah 40:3-5), then follows an order to every minister of the Gospel what he should preach and publish; the weakness and insufficiency of men to anything that is spiritually good; their fading and withering goodliness, which is to be ascribed to the blowing of the Spirit of God upon it; and the firmness and constancy of the word of God is declared, (<sup>230B</sup>Isaiah 40:6-8), next the apostles of Christ in Jerusalem are particularly exhorted to publish fervently and openly the good tidings of the Gospel; to proclaim the coming of Christ, the manner of it, and the work he came about; and to signify his faithful discharge of his office as a shepherd, (<sup>230B</sup>Isaiah 40:9-11), the dignity of whose person is set forth by his almighty power, by his infinite wisdom, and by the greatness of his majesty, in comparison of which all nations and things are as nothing, (<sup>230B</sup>Isaiah 40:12-17) and then the vanity of framing any likeness to God, and of forming idols for worship, is observed, (<sup>230B</sup>Isaiah 40:18-25), and from the consideration of the divine power in creation and upholding all things, the church of God is encouraged to expect renewed strength and persevering grace, and is blamed for giving way to a distrustful and murmuring spirit, (<sup>230B</sup>Isaiah 40:26-31).

**Ver. 1.** *Comfort ye, comfort ye my people, saith your God.*] The Babylonish captivity being predicted in the preceding chapter, for the comfort of God's people a deliverance is promised, expressed in such terms, as in the clearest and strongest manner to set forth the redemption and salvation by Jesus Christ, of which it was typical. Here begins the more

evangelical and spiritual part of this prophecy, which reaches to and includes the whole Gospel dispensation, from the coming of John the Baptist to the second coming of Christ. It begins with comforts, and holds on and ends with them; which consolations, Kimchi observes, are what should be in the times of the Messiah; and the word “comfort” is repeated, he says, to confirm the thing. It is God that here speaks, who is the God of all comfort; the persons whom he would have comforted are his “people”, whom he has chosen, with whom he has made a covenant in Christ, whom he has given to him, and he has redeemed by his blood, and whom he effectually calls by his grace; these are sometimes disconsolate, by reason of the corruptions of their nature, the temptations of Satan, the hidings of God’s face, and the various afflictions they meet with; and it is the will of God they should be comforted, as appears by sending his Son to be the comforter of them, by giving his Spirit as another comforter, by appointing ordinances as breasts of consolation to them, by the promises he has made to them, and the confirmation of them by an oath, for their strong consolation; and particularly by the word of the Gospel, and the ministers of it, who are Barnabases, sons of consolation, who are sent with a comfortable message, and are encouraged in their work from the consideration of God being their God, who will be with them, assist them, and make their ministrations successful; and to these are these words addressed; which are repeated, not to suggest any backwardness in Gospel ministers, who are ready to go on such an errand, however reluctant they may be to carry bad tidings; but rather to signify the people’s refusal to be comforted, and therefore must be spoken to again and again; and also to show the vehement and hearty desire of the Lord to have them comforted. The Targum is,

“O ye prophets, prophesy comforts concerning my people.”

And the Septuagint and Arabic versions insert, “O ye priests”, as if the words were directed to them. The preachers of the Gospel are meant, and are called unto; what the Lord would have said for the comfort of his people by them is expressed in the following verse.

**Ver. 2.** *Speak ye comfortably to Jerusalem, and cry unto her, &c.*] Or, “speak to or according to the heart of Jerusalem<sup>f760</sup>”; to her very heart, what will be a cordial to her, very acceptable, grateful, and comfortable; and let it be proclaimed aloud, that she may hear and understand it. By



“Jerusalem” is meant the Gospel church, and the true members of it. Aben Ezra interprets it of the congregation of Israel; (see <sup><8122></sup>Hebrews 12:22):

*that her warfare is accomplished*; this life is a warfare; saints have many enemies to engage with, sin, Satan, and the world; many battles to fight, a great fight of afflictions, and the good fight of faith: this is “accomplished”, or “filled up”<sup>f761</sup>”; not that it is at an end before this life is, while that lasts there will be a continual conflict; yet all enemies are now conquered by Christ, and in a short time will be under the feet of his people; the Captain of their salvation, who has got the victory, is gone before them; the crown is laid up for them, and is sure unto them. Some interpret it, as Aben Ezra, Kimchi, and Ben Melech, “her set or appointed time”<sup>f762</sup>”; and compare it with (<sup><8108></sup>Job 7:1), and may be understood either of the time of deliverance from captivity: so the Targum,

“that her captivity by the people is filled up:”

or of the time of the Messiah’s coming, the fulness of time, when he should appear, afterwards prophesied of; or of the servitude and bondage of the law being at an end, and of all the fatigue, labour, and trouble of that dispensation; and of the Gospel dispensation taking place: it follows,

*that her iniquity is pardoned*; which is God’s act, flows from his free grace, is obtained by the blood of Christ, is full and complete, and yields great relief and comfort to guilty minds: or “is accepted”<sup>f763</sup>”; that is, the punishment of it as bore by her surety; (see <sup><8369></sup>Leviticus 26:43). The allusion is to the sacrifices being accepted for the atonement of sin, (<sup><8108></sup>Leviticus 1:4), and may have respect here to the acceptation of Christ’s sacrifice, for the expiation of the sins of his people. Jarchi interprets the word “appeased”; and so it may be applied to the reconciliation for sin made by the blood of Christ. The Targum understands it of forgiveness, as we do:

*for she hath received of the Lord’s hand double for all her sins*; which may be understood either of a sufficiency of chastisements for sin; though they are not more, but less, than are deserved, yet are as much as their heavenly Father, in his great tenderness and compassion, thinks are enough; and though they are in measure, and do not exceed, yet are in large measure often, at least in their own apprehension: or else of the large and copious blessings of grace and goodness received, instead of punishment for sins, that might be expected: or rather at the complete

satisfaction made by Christ for her sins, and of her receiving at the Lord's hands, in her surety, full punishment for them; not that more was required than was due, but that ample satisfaction was made, and, being infinite, fully answers the demerit of sin; and this being in the room and stead of God's people, clears them, and yields comfort to them.

**Ver. 3.** *The voice of him that crieth in the wilderness, &c.*] Not the voice of the Holy Ghost, as Jarchi; but of John the Baptist, as is attested by all the evangelists, (~~408B~~ Matthew 3:3 ~~408C~~ Mark 1:3 ~~408E~~ Luke 3:1,5,6) and by John himself, (~~402B~~ John 1:23), who was a "voice" not like the man's nightingale, "vox et praeterea nihil" a voice and nothing else; he had not only a sonorous, but an instructive teaching voice; he had the voice of a prophet, for he was a prophet: we read of the voices of the prophets, their doctrines and prophecies, (~~4137~~ Acts 13:27), his voice was the voice of one that crieth, that published and proclaimed aloud, openly and publicly, with great eagerness and fervency, with much freedom and liberty, what he had to say; and this was done "in the wilderness", in the wilderness of Judea, literally taken, (~~408E~~ Matthew 3:1), and when Judea was become a Roman province, and the Jews were brought into the wilderness of the people, (~~398B~~ Ezekiel 20:35) and when they were, as to their religious affairs, in a very forlorn and wilderness condition<sup>f764</sup>: what John was to say, when he came as a harbinger of Christ, and did, follows:

*prepare ye the way of the Lord, make straight in the desert a highway for our God:* by whom is meant the Messiah to whose proper deity a noble testimony is here bore, being called "Jehovah" and "our God": whose way John prepared himself, by preaching the doctrine of repentance, administering the ordinance of baptism, pointing at the Messiah, and exhorting the people to believe in him; and he called upon them likewise to prepare the way, and make a plain path to meet him in, by repenting of their sins, amending their ways, and cordially embracing him when come, laying aside all those sentiments which were contrary to him, his Gospel, and kingdom. The sense of this text is sadly perverted by the Targum, and seems to be, done on purpose, thus,

"prepare the way before the people of the Lord, cast up ways before the congregation of our God;"

whereas it is before the Lord himself. The allusion is to pioneers, sent before some great personage to remove all obstructions out of his way, to

cut down trees, level the way, and clear all before him, as in the following verse.

**Ver. 4.** *Every valley shall be exalted, and every mountain and hill shall be made low,* &c.] Which is not to be understood literally, but, as Kimchi says, parabolically and mystically: the meaning is, that in consequence of John's ministry, and our Lord's coming, such who were depressed and bowed down with the guilt of sin, and were low and humble in their own eyes, should be raised up and comforted; and that such who were elated with themselves, and their own righteousness, should be humbled; their pride and haughtiness should be brought down, and they treated with neglect and contempt, while great notice was taken of lowly minded ones; (see ~~Q44~~Luke 14:11) and (~~Q184~~Luke 18:14):

*and the crooked shall be straight and the rough places plain;* what before was dark and intricate in prophecy should now become clear; and such doctrines as were not so well understood should now become plain and easy.

**Ver. 5.** *And the glory of the Lord shall be revealed.* &c.] Christ himself, who is the brightness of his Father's glory, and his own glory, as the glory of the of the only begotten of the Father; the glorious perfections of his nature, seen in the miracles wrought, and in the doctrines taught by him; the glory of the divine Father, in the face or person of Christ; and the glory of his attributes, in the work of salvation by him; all which is most clearly discerned in the glass of the Gospel, or in the ministry of the word, by John, Christ himself, and his apostles:

*and all flesh shall see it together;* not the Jews only, but Gentiles also; not with their bodily eyes, but with the eyes of their understanding; even the salvation of the Lord, and his glory, as displayed in it, being set forth in the everlasting Gospel to the view of all; (see ~~Q187~~Luke 3:7),

*for the mouth of the Lord hath spoken it:* that his glory should be revealed, and be visible to all, and therefore sure and certain; for what he has said he does, and what he has spoken he makes good. The Targum is,

“for by the word of the Lord it is so decreed;”

and therefore shall be fulfilled.

**Ver. 6.** *The voice said, cry, &c.*] Not the same voice as in (<sup><230B></sup>Isaiah 40:3), nor the voice of an angel, as Aben Ezra; but a voice from the Lord, as Jarchi; the voice of prophecy, says Kimchi; it is the Lord's voice to the prophet, or rather to any and every Gospel minister, giving them an order to prophesy and preach, without which they cannot preach regularly and lawfully; it is the same as, "go, teach all nations", &c. preach the Gospel to every creature, &c. (<sup><4B89></sup>Matthew 28:19 <sup><4165></sup>Mark 16:15):

*and he said, what shall I cry?* publish, proclaim, or preach? for a minister of the Gospel is to preach not out of his own heart, or of his own head, or what is of his own devising and framing, but what is agreeable to the mind of Christ, as revealed in his word; he is to speak according to the oracles of God, the proportion and analogy of faith; he is to inquire there, and of Christ, what he shall say. The Targum is,

"the voice of him that saith, prophesy; and he answered and said, what shall I prophesy?"

The reply is,

*all flesh is grass*; declare the frailty and mortality of men; which some think is mentioned, to increase the wonder of Christ's incarnation, after prophesied of, as the forerunner of it is before; that Christ should condescend to take upon him such frail mortal flesh; that he should become flesh, and be manifested in it: or rather this is to be said, to put men in mind and to prepare them to think of another world, and how they shall appear before the judgment seat; seeing, if they have not a better righteousness than their own, and except they are born again, they shall neither see nor enter into the kingdom of heaven; which is one of the first things to be published in the Gospel ministry; as also how weak, impotent, and insufficient, men are, to that which is good, which may be meant by this phrase; being as weak as a spire of grass, not able to do any good actions, much less to fulfil the law, or to regenerate themselves, renew their hearts, or cleanse their natures: and this must be said, to abate the pride of men; to show the necessity of divine power in regeneration; to instruct men to seek for the grace of God, as to convert them, so to help and assist them in all they do; and to direct them to ascribe all they have, and are, to the grace of God; to this purpose the Apostle Peter quotes this passage, (<sup><6023></sup>1 Peter 1:23-25). It may be applied to the ordinances of the legal dispensation, and all the privileges of it, which are said to be carnal; and trusting in them was trusting in the flesh, (<sup><50B4></sup>Philippians 3:4,5) (<sup><50D0></sup>Hebrews 9:10), these were

weak and insufficient to justify, sanctify, and save, and were not to continue:

*and all the goodliness thereof is as the flower of the field;* all the goodliness and glory of man; all that is excellent and valuable in him, or belonging to him, Or that is thought to be so, his riches, honours, strength, beauty, wisdom, and knowledge; yea, all his seeming holiness and righteousness; which are all fading and perishing, like a gay flower, which appears lovely for a while, and on a sudden falls off, or is cropped, or trampled upon; to which a flower of the field is more liable than that of the garden. This may be applied to the splendour of the legal dispensation, which is done away by a more excellent glory taking place, (~~400~~2 Corinthians 3:10,11).

**Ver. 7.** *The grass withereth, the flower fadeth, &c.]* And so does man, and all his glory and goodliness:

*because the Spirit of the Lord bloweth upon it:* alluding to some impetuous and blasting wind blowing upon herbs and flowers, to the withering and fading of them; (see ~~493~~Psalm 103:15,16), legal ordinances ceased upon the pouring forth of the Spirit. The external excellencies of men, or their outward advantages, perish at the breath of God, at the blast of his nostrils, when taken away by death; and at conversion the Spirit of the Lord blows a blast upon all the goodliness of man; the operations of the Spirit are compared to wind, (~~400~~John 3:8), which, like that, are free, and, as he pleases, are invisible and imperceptible, land powerful and efficacious, and these cause a withering in men's goodness; the Spirit of God shows that their holiness is not true holiness; that their righteousness has only the appearance of one before men; and their religion and godliness a mere form; and their good works, "splendida peccata", shining sins; that those are insufficient to justify and save, and bring to heaven; upon which they fade away and die in their esteem, who now reckon them but loss and dung, (~~400~~Philippians 3:6-8): "surely the people is grass"; the people of the Jews, with all their external advantages; yea, all people, with all the excellencies of human nature, or considered in their best estate, possessed of all that is reckoned good and great, being but mere natural men. The Targum restrains this to the ungodly, as it does the former verse, rendering it,

"as grass the wicked among the people are esteemed;"

as it does the former, thus,

“the wicked are as grass, and their strength as the stubble of the field.”

So Kimchi interprets them of the nations that come with Gog and Magog; and Jarchi of the princes of the kingdoms; but very wrongly, since it is true of all flesh, or of all mankind.

**Ver. 8.** *The grass withereth, the flower fadeth, &c.*] Which is repeated, to raise attention to it, as being a matter of importance, and for the confirmation of it:

*but the word of our God shall stand for ever;* the Apostle Peter adds, by way of explanation,

*and this is the word, which by the Gospel is preached unto you;* who seems to distinguish the word from the Gospel, by which it is preached, and to intend Christ the essential Word; who stands or abides for ever as a divine Person; in his office as Mediator, being Prophet, Priest, and King for ever; in the efficacy of his blood, righteousness, and sacrifice; and in the fulness of his grace: it is true of the written word or Gospel, which remains, is everlasting, and will stand and continue, notwithstanding the persecutions of tyrants, the craft of false teachers, the reproach of ungodly men, and the death of the best of men, even of ministers; though all flesh is grass, fading and withering, the word of God is fresh and lively, firm and durable; and so it is as transcribed into the hearts of men, where it becomes the ingrafted word, and issues in everlasting life. It may be applied to God's word of promise, which is for ever settled in heaven, and is always fulfilled.

**Ver. 9.** *O Zion, that bringest good tidings, &c.*] Or, “O thou that bringest good tidings to Zion<sup>f765</sup>”; which rendering of the words is more agreeable to the latter part of the verse,

*say unto the cities of Judah, &c.* and to some parallel places, (<sup>23417</sup>Isaiah 41:27 52:7) and to the type, the deliverance of the Jews from Babylon; the tidings of which came from Babylon to Zion, or Jerusalem; and to the Targum which paraphrases the words thus,

“O ye prophets, that bring good tidings to Zion;”

and so may be applied to Gospel ministers, who bring the good tidings of the good will, grace, and favour of God, to men, through Christ; of the grace of Christ, in his suretyship engagements and performances; in his incarnation, sufferings, and death, and in his advocacy and intercession; and of the good things that come by him, as peace, pardon, righteousness, salvation, and eternal life:

*get thee up into the high mountain*; to declare these good tidings, in the most open and public manner, that all might hear and receive them, and rejoice at them; it may also point at the place, the church of God, comparable to a high mountain for its visibility and immovableness, where the Gospel is to be published:

*O Jerusalem, that bringest good tidings*: the church of God so called, to whom the faith of the Gospel is delivered, which is the pillar and ground of truth; which receives, retains, and maintains it, and sends forth ministers to proclaim it; particularly the first church at Jerusalem, where it was first preached, and from whence it went forth into other parts of Judea, and into all the world; here the apostles of Christ were, and from hence they set out, and published the Gospel all the world over, and who seem to be chiefly meant; for the words may be rendered, as the other clause, “O thou that bringest good tidings to Jerusalem<sup>f766</sup>”; so the Targum: “lift up thy voice with strength”; or preach the Gospel with a strong voice, speak it out; do not mutter it over, or whisper it in a corner; proclaim it on the housetops, cry aloud that all may hear; lift up thy voice like a trumpet; blow the trumpet of the Gospel with all the strength thou hast; cause the joyful sound to be heard far and near:

*lift it up, and be not afraid*; of the reproaches and revilings of men on account of it, or of their persecutions for it; or lest it should not be welcome, or be received as truth:

*say unto the cities of Judah*; the inhabitants of them literally understood, and to the several churches and congregations of the saints everywhere:

*behold your God!* that divine Person is come, that was promised, prophesied of, and expected; even Immanuel, God with us, God in our nature, God manifest in the flesh, God your Saviour, and who being God, truly God, is able to save to the uttermost; look to him with an eye of faith, and be saved; behold the Son of God, the Lamb of God, that has bore your sins, and took them away; behold him now, as your King and your God, on

the throne, made and declared, Lord and Christ, crowned with glory and honour, on the same throne with his divine Father, having all power in heaven and earth; and let the echo of your faith be,

*my Lord and my God.* The Targum is,

“the kingdom of your God is revealed; (see <sup><418D></sup>Matthew 3:2).”

**Ver. 10.** *Behold, the Lord God will come with a strong hand,* &c.] Some understand this of the second coming of Christ, which coming is certain, such assurances being given of it by promise and prophecy; and will be attended with power, which will be requisite to raise the dead, summon all nations before him, and pass and execute the proper sentence on them; when his arm shall openly bear rule, he will take to himself his great power, and reign; when his reward will be with him, to give to every man according to their works; and his own work will be before him, to judge the world in righteousness: (see <sup><6212></sup>Revelation 22:12), but it is more agreeable to the context, which foretells the coming of John the Baptist, points out the ministers of the Gospel, and describes Christ in his office, as a shepherd feeding his flock, to understand it of his first coming; for not God the Father, but the Son of God, is meant by the Lord God, who is truly God, and so able to save, and which was the end of his coming. He is said to come “with a strong hand”, or with great power, which his work required; which was to fulfil the law, satisfy divine justice, atone for sin, grapple and conflict with innumerable enemies, undergo the death of the cross, bear the curse of the law, and the wrath of God, and all in order to obtain eternal redemption for his people; for this he came from heaven to earth, not by change of place, but by assumption of nature. Some render it, “against a strong one”<sup>f767</sup>; the strong man armed, the devil, whose head he came to break, whose works he came to destroy, with whom he fought, and whom he conquered and destroyed. Jarchi’s note is,

“against the wicked, to take vengeance on them;”

but Aben Ezra and Kimchi supply the word hand, as we do:

*and his arm shall rule for him;* or he shall have sufficient power of himself to do the work he comes about; his own arm or power wrought salvation for him and for his people; (see <sup><2365></sup>Isaiah 63:5). Some render it, “over him”<sup>f768</sup>; that is, over the strong and mighty one, against whom he came, whom he conquered, subdued, and ruled over:



*behold, his reward is with him*; to give to those that trust in him, as Kimchi; or to those that do his word, as the Targum; that believe in him, embrace his Gospel, and act according to it: or this may respect his own reward, which should follow his work; which he was as sure of as if it was in his hands; namely, his exaltation in his human nature, his glory with his Father, and the enjoyment of his spiritual seed to all eternity:

*and his work before him*; the work of redemption and salvation, which he was called unto, sent to do, and which, being given him, he agreed to do, was very toilsome and laborious, yet he took great delight in it, and has finished it; this is said to be “before him”, being proposed in council, and cut out in covenant for him, was well known unto him, and in his power to effect, and what he could easily do, and did. The Targum understands this of the works of men being before him, for whom he has a reward.

**Ver. 11.** *He shall feed his flock like a shepherd*, &c.] Christ has a flock, a flock of men, a distinct and peculiar people, and it is but one, and that a little one, and yet a beautiful one, though often a flock of slaughter; which is his by his Father’s gift, and his own purchase, and appears manifest in the effectual calling, when he calls them by name; to these he stands in the relation of a shepherd, being so by his Father’s designation and appointment, and his own consent; and a good shepherd he is, as is manifest by his laying down his life for the sheep; and a great one, being Jehovah’s fellow, and the chief shepherd, under whom all others are; yea, he is the one, and only one; and a very careful, compassionate, and faithful one he is; who performs his whole office as a shepherd, not only by providing food for his flock, by leading them into green and good pastures, his church and ordinances; by appointing under shepherds to feed them with the doctrines of the Gospel, the wholesome words of the Lord Jesus; and by feeding them himself, with himself, the bread of life, and hidden manna, whose flesh is meat indeed, and whose blood is drink indeed; but also by protecting them from all their enemies, the roaring and devouring lion, Satan, and wolves in sheep’s clothing, false teachers; and by taking such notice and account of them, as that none of them shall be lost; and by doing all that is expressed (<sup>23416</sup>Ezekiel 34:16), seeking that which was lost; bringing back that which was driven away; binding up that which was broken; and strengthening and healing the sick, as well as watching over them night and day, lest any hurt them:

*he shall gather the lambs with his arm*; the weaklings of the flock; the same with babes and sucklings, newly born souls, weak believers, mean and low in their own eyes, the smoking flax, and bruised reed, the day of small things, the poor of the flock; these he gathers with his arm of power, and by the ministry of the Gospel, both to himself, his person, righteousness, grace and fulness, and to his church, to partake of the word and ordinances of it, and to nearer communion with him in them; he gathers them up into his arms in a way of protection, when liable to fall into the hands of powerful enemies, and to be hurt by them, and in order to carry them, they not being able to go of themselves, as it follows:

*and carry them in his bosom*; which is expressive of very great affection to them, such being greatly loved as are put into the bosom, as Obed by Naomi, the poor man's ewe lamb, and a wife of youth; as also of great nearness to him, being in his bosom must lie near his heart, and are indeed upon it; likewise it denotes the most intimate communion with him, and a being privy to his secrets, as Christ in the bosom of his Father is to his; as well as it implies an enjoyment of rest in him, and safety by him; for what can disturb or hurt such as are in the bosom of Christ?

*and shall gently lead those that are with young*; who have the seed of grace in them, have spiritual principles wrought in their souls, Christ formed in their hearts, are full of desires for him and spiritual things, and carry a burden, that of their sins, under which they groan; these he leads out, and off of themselves to himself, his blood, righteousness, and sacrifice, into green pastures, into his Father's presence, and at last to glory; and he leads them on "gently", gradually, step by step, to see their own vileness and sinfulness, to look, go to, lay hold on him, and retain him; he leads them into the truths of the Gospel, and the deep waters of the sanctuary, and proportionably to their strength as they are able to bear, either the doctrines of the Gospel, or the duties of religion, or afflictions and sufferings; (see <sup>0334</sup>Genesis 33:14).

**Ver. 12.** *Who hath measured the waters in the hollow of his hand?* &c.]. The following account of the power, wisdom, and all sufficiency of God, and which is to be understood of Christ, is to show that he is equal to the work of redemption and salvation he has engaged in, and was about to come and perform, and that he is able to do it, as well as to execute his office as a shepherd; and also to observe, that though his rich grace and goodness he had condescended to take upon him the work of a saviour,

and the office of a shepherd, yet this was not to be interpreted as if he had lost his dignity and glory as a divine Person, or as if that was in the least diminished; for he was no other than that infinite Being, “who has measured the waters in the hollow of his hand”; the waters of the seas, for which he has provided a receptacle, where he has collected and put them together; the dimensions of which are exactly known to him, and the vast confluence of water is no more in his hands than so much water as a man can hold in the hollow of his hand, in his fist, or hand contracted:

*and meted out heaven with the span*; which he has stretched out as a curtain, (<sup>234D</sup>Isaiah 40:22), and the measure of which is but one hand’s breadth with him; and is no more to him than stretching out a carpet or canopy; and as easily measured by him as a piece of cloth is by a man with the span of his hand, or any measuring rule or yard:

*and comprehended the dust of the earth in a measure*; the word<sup>f769</sup> used signifies the third part of some larger measure, as of a sextarius, as some; or of an ephah, or bath as others; or of some other measure not known; (See Gill on “<sup>4981B</sup>Psalm 80:5”). The Vulgate Latin version renders it, “with three fingers”; and the sense may be, that the dust of the earth, or the earth itself, which is but dust, is no more with the Lord than so much earth or dust as a man can hold between his thumb and two fingers; and in like manner is the whole earth comprehended by the Lord:

*and weighed the mountains in scales, and the hills in a balance*; as easily as a man can throw in his goods into a pair of scales, and take the true weight of them, with equal ease did the Lord raise the mountains and the hills in a proper proportion, and has so exactly poised them, as if he had weighed them in a pair of scales; this seems to hint at the use of mountains and hills to be a sort of ballast to the earth, and shows the original formation of them from the beginning. The answer to the above question is, that it was the same divine Person of whom it is said, “behold your God, [and who should] come with a strong hand, [and] feed his flock.”

**Ver. 13.** *Who hath directed the Spirit of the Lord, &c.*] In the creation of all things, in garnishing the heavens, and moving upon the face of the waters? not anyone, angel or man; there were none with him, nor did he need any to guide and direct him what to do<sup>f770</sup>:

*or being his counsellor, hath taught him?* or, “the man of his counsel<sup>f771</sup>”; there was no other than the Wonderful Counsellor, the Angel of the great council, the essential Word of God, whose spirit is here spoken of.

**Ver. 14.** *With whom took he counsel, and who instructed him, &c.*] This is the same as before, only repeated in other words, the more strongly to deny that any mere creature counselled, taught, and instructed the Spirit of Christ, in the ordering and managing the works of creation:

*and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?* or gave him that judgment, knowledge, and understanding in framing the world, and all things in it, in that beautiful and regular manner that it is; which shows it to be a work of wisdom, more than human or angelical, and to be purely divine; no one, angel or man, could have struck out such a path of judgment, such a way of understanding, or showed such exquisite skill and knowledge, as appear in the works of creation; (see ~~Psalm~~ Psalm 104:24).

**Ver. 15.** *Behold, the nations are as a drop of a bucket, &c.*] Not only the Chaldeans and Babylonians, and other nations most known, and most troublesome to the Jews, but all the nations of the world; these, in comparison of God, of his infinite and immense Being, are but as a drop of water that hangs upon the bucket, or falls from it, when water is drawn by it, or is left in it, when poured out of it; which is nothing in comparison of the well out of which the water is drawn, or even of the water in the bucket drawn out of it:

*and are accounted as the small dust of the balance;* that is, they are accounted nothing of with God, comparatively speaking, any more than the small dust which hangs upon the balance, and gives it no weight, nor turn one way or another, and so is of no consideration. The Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, “as the turn of the scale”; and so the Targum; but the other version more strongly expresses the sense:

*behold, he taketh up the isles as a very little thing;* by which are meant not merely islands, properly so called, which are encompassed by the sea, but all such countries which the Jews used to go to by sea, for all such they called isles; these the Lord can take up, or cast away<sup>f772</sup>, as some render the word; toss them about, overturn and destroy, as a man may take up the most minute thing and cast it from him. The Targum renders it,

“as chaff which flies away;”

or, as others translate it,

“as the ashes of a coal which fly away.”

The word may signify any light thing, as chaff, straw, stubble, feathers, down of thistles, which are easily carried away with the least force; and so Vitranga renders the words, “behold, the isles are as some little thing which flies away”.

**Ver. 16.** *And Lebanon is not sufficient to burn,* &c.] The trees of it, as the Targum; these are not sufficient to burn a sacrifice with, suitable to the dignity and majesty of God, and as his justice can require for offences committed:

*nor the beasts thereof sufficient for a burnt offering,* though it was a mountain and forest which abounded with trees, and especially cedars, and there was a great quantity of cattle in it, yet neither were sufficient to furnish out a proper burnt offering to the Lord; he only himself could provide a Lamb sufficient for a burnt offering, and he has done it, the only begotten Son of God; he has offered himself an offering and a sacrifice to God, of a sweet smelling savour, by which he has put away sin, and made full atonement for it, Jarchi thinks this is said to aggravate the sins of men, of the wicked, which were so great, that Lebanon with all its wood and cattle could not furnish out a sacrifice sufficient to expiate them.

**Ver. 17.** *All nations before him are as nothing,* &c.] As if they were nonentities, and were not real beings in comparison of him, who is the Being of beings, the author of all beings which exist in all nations; who are all in his sight, and are not only as grasshoppers, as is after mentioned, but even as nothing:

*and they are counted to him as less than nothing, and vanity;* if there is or could be such a thing less than nothing, that they are; and so they are accounted of by him; they are like the chaos out of which the earth was formed, when it was “tohu” and “bohu”, the first of which words is used here; this serves to humble the pride of men, and to lessen the glory of the nations, and the inhabitants of them.

**Ver. 18.** *To whom then will ye liken God?* &c.] There is nothing in the whole creation that can bear any resemblance to him, or he to them; since all nations are as a drop of the bucket, as the small dust of the balance, as nothing, yea, less than nothing, and vanity: “or what likeness will ye

compare unto him”,<sup>f773</sup> order, ordain, and appoint for him? in what rank can he be placed? to what class of beings can he be likened? what similitude can be given of him? what is there that is fit to be named with him, or compared to him? this, with what follows, is mentioned as an antidote to prevent the Jews falling into idolatry in Babylon, where they would be exposed unto it; or rather to prevent Christians in Gospel times from going into the idolatry of the Papists; (see ~~<417>~~Acts 17:28,29 ~~<682>~~Revelation 19:20,21).

**Ver. 19.** *The workman melteth a graven image*, &c.] Or, “the founder”; he melts some sort of metal, as iron, brass, copper, or lead, which he casts into a mould for an image, and afterwards graves, or gets it graved:

*and the goldsmith spreadeth it over with gold*; or, “the finer”; he stretches out plates of gold, and covers it with them, so that it looks as if it was made of solid gold, and deceives the eyes of men; such stupidity and vanity are there in mortals to believe that there can be deity in such a piece of workmanship!

*and casteth silver chains to put about the graven image*, either for ornament, or rather to fasten it to some wall or pillar, that it may stand upright, and may not be taken down and stole away, or blown down with the wind, or fall of itself and be broken; thus ridiculing the weakness of these idols, and the folly of the makers and worshippers of them. The Targum is,

“the silversmith joins silver chains to it.”

**Ver. 20.** *He that is so impoverished that he hath no oblation*, &c.] Who is so poor that he cannot bring an offering to his God, yet he will have one; and though he cannot purchase a golden or silver one, or one that is gilt, and adorned with either; yet he will have a wooden one, as follows. Some render it, “he that is set over the oblation”, which Aben Ezra mentions; that was over the treasury, where the oblations were; the Heathen priest, whose business it was from thence to procure idols to worship. Jerom takes the word <sup>^</sup>k<sub>sm</sub> to be the name of a tree that will not rot; and so the Targum renders it,

“he cuts down an ash:”

but the word is descriptive of an idol worshipper; and, according to Gussetius<sup>f774</sup>, signifies one that by custom and repeated acts has got skill in such things; and so Jarchi: hence

*he chooseth a tree that will not rot*: he goes to the forest, and chooses the best tree for his purpose he can find, even one that will not rot, as the cypress; and though he cannot get an idol made of metal, but is forced to have one of wood, yet he will get the best he can, that will last longest, an incorruptible deity, as he fancies:

*he seeketh unto him a cunning workman, to prepare a graven image that shall not be moved*: having decided upon his tree, and what sort of wood to make his god of, he looks out for an ingenious carpenter and carver, a good workman, to make it in the form of an image, and grave, or rather carve it, in the best manner he can, and then fasten it in a proper place, that it may not fall; a poor helpless deity, that cannot secure itself, and much less be of any service to its worshippers.

**Ver. 21.** *Have ye not known?*] This is the speech of the prophet, directed to the idolaters, appealing to their own natural knowledge, who, from the light of nature, might know that idols were nothing, had no divinity in them: that it is God that made the earth and governs the world, and who only ought to be worshipped:

*have ye not heard?* by tradition from the ancients, from your forefathers, who received it from theirs, and have delivered it to you:

*hath it not been told you from the beginning?* from the beginning of your states and kingdoms, and even from the beginning of the world, by the wisest and best of men that have been in it, that those things are true before related, and what follow:

*have ye not understood from the foundations of the earth?* the being of God, the invisible things of him, his eternal power and Godhead, from the things that are made, even from his founding of the earth; as well as such knowledge and understanding has been as early as that, and might be continued from it: or,

*have ye not understood the foundations of the earth*<sup>f775</sup>? what the earth is founded upon, and who laid the foundations of it; no other than that divine Being described in the next words.

**Ver. 22.** *It is he that sitteth upon the circle of the earth, &c.*] Or, “the globe<sup>f776</sup>” of it; for the earth is spherical or globular: not a flat plain, but round, hung as a ball in the air; here Jehovah sits as the Lord and Sovereign; being the Maker of it, he is above it, orders and directs its motion, and governs all things in it: Kimchi rightly observes, that the heavens are the circle of the earth, which is the centre of them, and around which they are; and so it signifies, that the Lord sits or dwells in the heavens, from whence he beholds the children of men:

*and the inhabitants thereof are as grasshoppers;* or “locusts<sup>f777</sup>”; as one upon a very great eminence looking down beholds creatures as exceeding small and little; and if the Israelites were to the “anakim” or giants as grasshoppers, (<sup>4133</sup>Numbers 13:33), much more must puny mortals be such in the sight of God, and in comparison of him; and this may denote, not only the minuteness of men, but what weak, impotent, useless, worthless, and short lived creatures men are:

*that stretcheth out the heavens as a curtain;* alluding to the firmament or expanse made at the creation, and still continued; which is as a curtain to himself, which he draws around himself, he dwelling in the highest heavens, and in light inaccessible to mortals; and which he stretches out as a canopy around this earth, for the use of the inhabitants of it: or, “as a little thing”; or, as a little skin<sup>f778</sup>; and which he stretches out as easily as a man can stretch out that:

*and spreadeth them out as a tent to dwell in it;* for himself to dwell in, and so stretches out the heavens like curtains about him; tents being made of such, and often of skins.

**Ver. 23.** *That bringeth princes to nothing, &c.*] The great men of the earth, kings, rulers, and nobles, these he brings to the dust; and all their counsels, schemes, and purposes, come to nothing; and their monarchies and kingdoms too in time. Where are now the Babylonish, Persian, and Grecian monarchies, and those great princes that formerly reigned in them?

*he maketh the judges of the earth as vanity;* their decrees and decisions to stand for nothing, as “tohu” and “bohu”, the first of which words is used here; so that they are no more regarded and attended to.

**Ver. 24.** *Yea, they shall not be planted, &c.*] As trees are, like the cedars in Lebanon, though they may seem to be such; but be like the grass of the field, and herbs of the earth: or, “even they shall be”, as if they were “not



planted<sup>f779</sup>”, they shall not grow and flourish; or they shall be plucked up, and be no more; this is said of the princes and judges of the earth; nay,

*they shall not be sown*; as seed is, which springing up, brings forth fruit, but so it shall not be with them; or they shall be as if they had not been sown, no fruit being brought forth by them:

*yea, their stock shall not take root in the earth*; so as to continue and abide, but they shall soon vanish and disappear, as the most powerful princes and wisest judges do. The Targum is,

“although they multiply, although they increase, although their children become great in the earth:”

“and” or “yea”,

*he shall also blow upon them, and they shall wither*; as grass withers, when a severe wind blows upon it:

*and the whirlwind shall take them away as stubble*; which is not able to stand before the force of it; and as unable are the greatest potentates on earth to stand before the tempest of divine wrath and vengeance; if God blows but upon them in anger, all their glory and grandeur, pomp and power, wither away like the flower of the field; and especially if he comes forth in all the fury of his wrath in a tempestuous way against them, they are no more able to stand before him that stubble before a violent storm: (see <sup>4665</sup>Revelation 6:15-17). The Targum is,

“yet, even he will send his fury upon them; and his word shall take them away, as a whirlwind stubble.”

**Ver. 25.** *To whom then will ye liken me, or shall I be equal, saith the Holy One?*] Or be upon a level with? since the greatest of men on earth are brought to nothing by him, and are no more: this is repeated from (<sup>2408</sup>Isaiah 40:18) and supported with fresh strength of argument, to show that there is nothing whatever, that is a fit likeness and similitude, by which to represent the Lord.

**Ver. 26.** *Lift up your eyes on high, &c.*] From the earth, and the inhabitants of it, even those of the greatest power and influence in it, to the heavens above, those that are visible to the eye:

*and behold who hath created these things*; that are seen in the heavens, the sun, moon, and stars; consider the Creator of them, what a glorious Being he must be; what power he must be possessed of; what dazzling light he must dwell in; what glory and majesty he must be clothed with; and how infinitely transcending all mortal creatures he must be:

*that bringeth out their host by number*; not only into being, at the first creation of them, but at every proper season; causing the sun to rise every morning, the stars to appear at night, and the moon in its revolution; as a general brings forth his army, marshals it in order, musters it, and takes the number of his soldiers:

*he calleth them all by names*; suitable to their position and influence; he knows the proper names of them all, which no astrologer can pretend unto; and this is such knowledge as no general of an army has; for though the stars are innumerable to men, the names of most unknown, they are all known to him that made them, (<sup>4570</sup>Psalm 147:4):

*by the greatness of his might, for that he is strong in power not one faileth*; through the omnipotence of God, not only the sun and moon, the great luminaries, are continued in being, and constantly observe their order; but even every star keeps its place, or performs its course, and retains its influence, and in every instance obeys the commands of its Creator; never fails of appearing at his order, and of doing what he appoints it should. Kimchi gives the sense thus, that according to the virtue and efficacy that there is in every star, so is its name; and because of the strength and power that is in everyone of them, they remain unchangeably and unalterably the same as when they were first created; which not only holds true of the sun and moon, but of the stars lesser and greater. The Targum is,

“because of the multitude of strength, and the power of might, not one is hindered from its order;”

wherefore, as there is no likeness on earth, so none in heaven, with which the Lord is to be likened, or to which he can be equalled. This may respect not the might and power of the Lord, in supporting and maintaining these creatures in their being and usefulness; but the strength and power of the mightiest creatures, to hinder their influence and service: for the words may be rendered, “through the multitude of strength”, or anyone being “strong in power, not one indeed fails<sup>4780</sup>”; or is wanting, that is, through the strength or power of the mightiest creatures, angels or men, the hosts

of heaven cannot be stopped in their course, or hindered in their work appointed to do, or be deprived of their being.

**Ver. 27.** *Why sayest thou, O Jacob, and speakest, O Israel, &c.*] The Jews, supposed to be in captivity, are here meant, according to Jarchi and Kimchi; whom the prophet reproves, for murmuring at the calamities and afflictions there endured by them; but it may be the church and people of God, in Gospel times, are here intended, being under suffering circumstances, either under Rome Pagan, or Rome Papal; not only inwardly repining, but openly complaining and uttering, as follows:

*my way is hid from the Lord*; meaning not their course of life, or their religious actions, their profession of the Gospel, their attendance on public worship, their prayers and other duties of religion; but their sufferings for his name's sake, the tribulations they endured, the afflicted way they walked in, which they imagined God took no notice of, since no way was opened in Providence for their deliverance out of them:

*and my judgment is passed over from my God*; my cause and case are neglected by him; he does not undertake my cause, nor plead it against my enemies, or right my wrongs, and avenge the injuries done me, or deliver me out of the hands of those that contend with me. The answer to which complaint follows, and which clearly shows there was no just foundation for it.

**Ver. 28.** *Hast thou not known? hast thou not heard?* &c.] From the history of the church in all ages; from the experience of all good men; from their own knowledge and observation; from the Scriptures, and the prophets, the interpreters of them; both that what is before suggested is wrong, and that what follows is true,

*that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?* or, “the God of the world”; that has made it, and upholds it, and governs it, and judges righteously in it; who is from everlasting to everlasting, unchangeably the same; whose name alone is Jehovah, the self-existent and all comprehending Being, the Maker and Former of all things; who has not only created the earth, and the foundations of it, as the Targum, or the continent, and the habitable part of the world, that is most known and dwelt in, but even the extremities of the earth; and therefore knows and will take care of his own people, let them be where they will: and though the work of creation, and of upholding

creatures in their beings, and of governing the world, and providing for all in it, and of taking care of his church and people in particular, requires so much power, as well as wisdom, yet he never sinks under it, nor is weary of it; wherefore they have no reason to give way to such unbelief and despondency, as above expressed:

*there is no searching of his understanding*; it is infinite, it reaches to all persons and things, and therefore he cannot be at a loss to provide for his people, or plead their cause; nor can their case be unknown to him, or he want either power or skill to help them.

**Ver. 29.** *He giveth power to the faint*, &c.] Who are ready to faint under afflictions, because they have not immediate deliverance, or their prayers are not answered at once, or promises not fulfilled as they expected; to such he gives fresh supplies of spiritual strength; he strengthens their faith, and enlarges their views, to behold the goodness of the Lord in the land of the living, and confirms his blessings and promises of grace unto them, (<sup>49713</sup>Psalm 27:13). The Targum is,

“who giveth wisdom to the righteous that breathe after the words of the law:”

*and to them that have no might he increaseth strength*; not that they have no might at all, strictly speaking; for then it could not be properly said their strength was increased by him; but that their might and power were very small, and that in their own apprehensions they had none, and then it is that fresh strength is given them; as the apostle says, “when I am weak, then am I strong”; (<sup>47120</sup>2 Corinthians 12:10), though this may be understood, not of the strength of their graces, but of their sins and corruptions: a word from the same root as this here used signifies “iniquity”; and the sense may be, that the Lord increases the spiritual strength of such on whom the lust’s, corruptions, and virtuosity of nature have not the power and dominion<sup>f781</sup>.

**Ver. 30.** *Even the youths shall faint and be weary*, &c.] Such as are in the prime of their strength, and glory in it, yet through the hand of God upon them, by one disease or another, their strength is weakened in the way; or they meet with that which they are not equal to, and sink under, and are discouraged, and obliged to desist. Some think the Babylonians and Chaldeans are here meant, the enemies of Israel, and by whom they were carried captive. The Targum interprets this clause, as well as the following, of wicked and ungodly men; and so do Jarchi and Kimchi: it may be

applied to the Heathen emperors, who persecuted the church of God, and were smitten by him, and found it too hard a work to extirpate Christianity out of the world, which they thought to have done; and also to all the antichristian states, who have given their power and strength to the beast:

*and the young men shall utterly fail*; or, “falling shall fall”<sup>f782</sup>; stumble and fall, die and perish; or, however, not be able to perform their enterprise.

**Ver. 31.** *But they that wait upon the Lord, &c.*] As children on their parents, to do them honour, to obey their commands, and receive food and blessings from them; as servants on their masters, to know their pleasure, do their work, and have their wages; as clients on their patrons, to have advice of them, put their cause into their hands, and know how it goes; and as beggars at the door, who knock and wait, tell their case and wait, meet with repulses, yet keep their place, and continue waiting: such an act supposes a knowledge and reverence of God, confidence in him, attendance on him, not with the body only, in public and private, but with the soul also, and with some degree of constancy, and with patience and quietness: the Lord is to be waited upon for the manifestations of himself, who sometimes hides himself, but is to be waited for, since he has his set time to show himself again, and his presence is worth waiting for; also for the performance of his promises, which may be expected from his perfections, the nature of the promises, and their being in Christ; likewise for answers of prayer, and for the fresh discoveries of pardoning grace and mercy; and as Old Testament saints waited for the first coming of Christ, so New Testament saints for his second coming, and for eternal glory and happiness: and such “shall renew their strength”; which is to be understood of spiritual! strength in the heart, and of the graces of the Spirit there: it supposes strength received already, which natural men have not, but converted men have; and yet they want more, and more they shall have; to assist them in the performance of duty, to enable them to resist Satan and his temptations, and the corruptions of nature, and to cause them to endure afflictions and persecutions patiently, and to persevere unto the end:

*they shall mount up with wings as eagles*; swiftly and strongly; it is expressive of the motion of the affections heavenwards towards God and Christ, and things above; of the entrance of faith and hope within the veil, and of the exercise of these graces on Christ, who is now at the right hand of God; of the expectation of glory and happiness in heaven hereafter, and of present support under afflictions, the Lord bearing them as on eagles’

wings; (see <sup><19A375></sup>Psalm 103:5 <sup><21877></sup>Song of Solomon 3:7 <sup><23316></sup>Isaiah 33:16  
<sup><12914></sup>Exodus 19:4) (<sup><16321></sup>Deuteronomy 32:11,12) <sup>f783</sup>:

*they shall run, and not be weary*; in the way of God's commandments; which shows great affection for them, haste to obey them, delight and pleasure, cheerfulness and alacrity, therein, so as to be without weariness:

*and they shall, walk, and not faint*: in the ways of God, in the name of the Lord, or in Christ, as they have received him; leaning on him, trusting in him, continuing to do so, till they receive the end of their faith, the salvation of their souls; and so shall not sink under their burdens, nor give out till they enjoy it; different persons, though all of them believers, may be here intended; particularly Christians under the Gospel dispensation, tried and exercised by many enemies; some shall soar aloft, and dwell on high; others, though they cannot rise and "fly" so swiftly and strongly, yet shall "run" without weariness; and others, though they can neither fly nor run, yet shall "walk" without fainting.

# CHAPTER 41

## INTRODUCTION TO ISAIAH 41

This chapter contains a summons to the enemies of Christ to come and try the cause between God and them before him; words of comfort to true believers, promising them help, protection, and provision; full conviction of idolaters, and their practices; and is closed with a promise of some great person, and what he will do unto them, and for the people of God. The summons is in (<sup><2340></sup>Isaiah 41:1), expressed according to the forms used in courts of judicature. The issue of the controversy is put upon this foot, the raising up a certain person from the east, who it was that did it, which appearing to be the work of the Lord, proves the point contended about, (<sup><2341></sup>Isaiah 41:2-4), the obstinate persistence of idolaters in their idolatry, notwithstanding this is observed, (<sup><2342></sup>Isaiah 41:5-7), the people of God, under the names of Jacob and Israel, the objects of God's choice and affection, (<sup><2343></sup>Isaiah 41:8,9) are encouraged against the fear of men, with promises of help and strength from the Lord, (<sup><2344></sup>Isaiah 41:10,13,14) of confusion to their enemies, and victory over them, (<sup><2345></sup>Isaiah 41:11,12,15,16), and of spiritual provisions, and great prosperity in their wilderness state, in which they should manifestly see the hand of the Lord, (<sup><2346></sup>Isaiah 41:17-20) when the idolatrous nations are challenged to produce their strong reasons for their idolatry, and are put upon proving that their idols can foretell things to come, or do good or evil to men, or own they are nothing but an abomination, (<sup><2347></sup>Isaiah 41:21-24,26) and then one is spoken of that should come as a mighty warrior, and tread down the Pagan princes, and a set of Gospel ministers should be sent, bringing good tidings to Zion, to the silencing of idolaters, and the cessation of idolatrous worship, (<sup><2348></sup>Isaiah 41:25,27,28).

**Ver. 1.** *Keep silence before me, O islands, &c.*] The great controversy in the world after the coming of Christ, which is expressly spoken of in the preceding chapter, was, as Cocceius observes, whether he was a divine Person; this was first objected to by the Jews, and afterwards by many that bore the Christian name; some, in the times of the apostles, especially the Apostle John; and others in later ages; some affirmed that he was a mere

man, as Ebion and Cerinthus; others that he was a created God, as Arius; and others a God by office, as Socinus and his followers; now these are called upon, wherever they were, whether on the continent, or in the isles of the sea; and especially all such places which were separated from Judea by the sea, or which they went to by sea, were called islands, perhaps the European nations and isles are more particularly intended; and now, as when the judge is on the bench, and the court is set, and a cause just going to be tried, silence is proclaimed; so here, Jehovah himself being on the throne, and a cause depending between him and men being about to be tried, they are commanded silence; (see <sup><3213></sup>Zechariah 2:13):

*and let the people renew their strength;* muster up all their force, collect the most powerful arguments they had, and produce their strong reasons in favour of their sentiments:

*let them come near, then let them speak;* let them come into open court, and at the bar plead their cause, and speak out freely and fully all they have to say; and let them not pretend that they were deterred from speaking, and not suffered to make their defence, or were condemned without hearing:

*let us come near together in judgment:* and fairly try the cause; the issue of which is put upon this single point that follows.

**Ver. 2.** *Who raised up the righteous man from the east,* &c.] The Targum interprets this of Abraham; and so the Talmud<sup>f784</sup>; and this way go most Jewish and Christian commentators, and to him the characters agree; he was a righteous man, believed in Christ for righteousness, had the righteousness of faith when circumcised, did justice, and wrought righteousness himself, and required his children and servants to do the same, (<sup><0156></sup>Genesis 15:6 18:19 <sup><4011></sup>Romans 4:11), he was raised up out of an idolatrous family, from Ur of the Chaldees, on the other side the river Euphrates, which lay east of Judea; he was called by the Lord to his foot, as it follows, and was obedient to him; he went forth at his command, not knowing whither he went, (<sup><38108></sup>Hebrews 11:8). God gave him by promise the land of Canaan, possessed by several “nations”, and which his seed afterwards inherited; yea, he made him, in a spiritual sense, “the father of many nations”, even of all believers, in all nations of the world, (<sup><0158></sup>Genesis 15:18-21 17:4-6 <sup><4011></sup>Romans 4:11,12,16), he made him a conqueror “over” the “kings” that had vanquished the kings of Sodom and Gomorrah, and plundered their cities; who were no more able to stand before him, though he had no more than three hundred and eighteen servants of his household,



than “dust and stubble” can resist the force of a mighty wind; he “pursued them” in an unknown tract, got an entire victory over them, without being hurt or losing a man; which was so extraordinary an affair, that Melchizedek, priest of the most high God, and a type of Christ, went forth to meet him, and blessed him, (<sup><0144></sup>Genesis 14:14,15,18-20), and who but the mighty God could or did raise up this man, and make him what he was, and do the things he did? some, as Aben Ezra, and several Christian writers also, think that Cyrus is meant, spoken of as raised up already, though to come, in the manner of prophetic language, called the ravenous bird from the east, (<sup><241></sup>Isaiah 46:11), who came from Persia, which lay east of Judea;

*whom God called to his foot*, and who performed his pleasure, and executed his counsel, and so said to be a “righteous man” in that respect; and is expressly said to be “raised up in righteousness”; before whom the Lord subdued “nations”, and loosed the loins of “kings”; (see <sup><248></sup>Isaiah 44:28 45:1,13 46:10,11), some understand it of him as a type of Christ, who is the righteous One, or “righteousness” itself, as the word properly signifies, the Lord our righteousness; whose name is “Oriens”, or the east, the rising sun in the east, (<sup><388></sup>Zechariah 3:8), the angel ascending from the east, (<sup><600></sup>Revelation 7:2), born in the eastern part of the world; called to be the servant of the Lord, and was; to whom he has given the Heathen for his inheritance, and made him his firstborn, higher than the kings of the earth, and whom he will overcome and slay with his twoedged sword: but since rather Christ is the person speaking, and concerning whom the controversy is, therefore some person distinct from him must be meant; and I am inclined to think, with Coecejus, that the Apostle Paul is intended, that wonderful man; though this sense is rejected by Vitranga: he was a “righteous” one, made so by the righteousness of Christ; he believed in it, and was a preacher of it, and lived a holy and righteous life and conversation; whom the Lord raised up for uncommon service and usefulness, and to whom he appeared personally to make him a minister, and send him out to do his work; he was raised up in the eastern part of the world, in Judea, being a Hebrew of the Hebrews, and from thence sent forth into various parts; (see <sup><406></sup>Acts 26:16-18):

*called him to his foot*; and though he was like a furious lion, raging against his saints, breathing out slaughter and threatenings against them, and in the height of his rage and fury; yet was at once, at the call of Christ, made as tame as a lamb, and said, “Lord, what wilt thou have me to do?” he was willing to do anything and everything he pleased, (<sup><400></sup>Acts 9:1,6) and when

he signified it as his will that he should preach his Gospel, he was not disobedient, he did not confer with flesh and blood, but at once set about it with the greatest zeal and readiness:

*gave the nations before him*; made him an apostle of the Gentiles, or of the nations, and made those Gentiles or nations obedient by word and deed; he triumphed in Christ everywhere, and diffused the savour of his knowledge in every place, (<sup><5113></sup>Romans 11:13 15:18 <sup><4724></sup>2 Corinthians 2:14):

*and made him rule over kings?* governors, princes, potentates, and kings of the earth; he had power over their spirits, being an instrument either of converting them, as Sergius Paulus the Roman deputy, from whence some think he had his name; or to make them to tremble at his discourses, as Felix the Roman governor; and of bringing them at least to own there was something in the Christian religion, as Agrippa, a crowned head, who was obliged to confess he had almost persuaded him to be a Christian, (<sup><4137></sup>Acts 13:7,12 24:25 26:28), and of bringing their kingdoms, and the inhabitants of them, into subjection to Christ:

*he gave them as dust to his sword, and as driven stubble to his bow*; whose weapons were not carnal, but spiritual, and mighty through God; his sword was the sword of the Spirit, which is the word of God; his bow and arrows were the Gospel, and the truths of it, in whose ministry Christ went forth conquering, and to conquer: and this being attended with the power of God, men could no more stand against them than dust and stubble before the wind.

**Ver. 3.** *He pursued them, and passed safely.* &c.] Went on in his work, pursued his great design in subduing the souls of men, and bringing them to the obedience of Christ; and though he had so many enemies, he “passed on safely”; God did not suffer them to set upon him, to do him any harm, even though he was exposed to perils by sea and land, by thieves and robbers, by his own countrymen and Heathens, in city and country, and even by false brethren; (see <sup><4180></sup>Acts 18:10 <sup><4713></sup>2 Corinthians 11:26), it is in the future tense, “he shall pursue them, he shall pass safely”<sup>f785</sup>; or in peace:

*even by the way that he had not gone with his feet*; travelling in foreign parts, in distant countries, in tracks of land unknown unto him; where he had never been before, even from Jerusalem round about to Illyricum, fully preaching the Gospel of Christ, (<sup><519></sup>Romans 15:19).

**Ver. 4.** *Who hath wrought and done it*, &c.] Contrived and effected it, formed the scheme, and brought it to pass; namely, raising up the righteous man from the east, and succeeding him in the manner described:

*calling the generations from the beginning?* or rather here begins the answer to the above question, which may be rendered,

*he that calleth the generations from the beginning*<sup>1786</sup>; he has wrought and done this; and to this agree the Syriac and Arabic versions; even he that knew them from all eternity, before they were, and all the men that would be in them, and could call them by their names; and who calls things that are not, as though they were; and who calls them into being at the appointed time, and continues a succession of them, one after another; who calls by his grace all that are called in successive generations, and rules over them by his power, providence, and grace:

*I the Lord, the first, and with the last; I am he*; the immutable Jehovah, the everlasting I AM, the Alpha and the Omega, the beginning and the ending, the first and the last; all which is said of Christ, and is the person here speaking, (~~1786~~ Revelation 1:8,17 22:13), phrases expressive of his eternity and deity; he is the first and the last in God's thoughts, purposes, and decrees; in the covenant of grace; in the creation of all things; in the salvation, justification, sanctification, adoption, and glorification of his people; and in the church, above and below:

*and with the last*, may be understood either of the last generations God is with, and calls as well as the first, as Deuteronomy Dieu; or of all believers, with whom he shall be and they with him to all eternity, so Gussetius<sup>1787</sup>. Now the conversion of the Apostle Paul, his commission to preach the Gospel, the extraordinary qualifications he was endowed with, the wonderful things done by him, in the conversion of sinners, and planting of churches in the Gentile world, and towards the abolition of Paganism in it, are incontestable proofs of the deity of Christ; no mere creature could ever have raised up, such a man, and accomplished him in such a manner, or wrought such things by him.

**Ver. 5.** *The isles saw it, and feared*, &c.] Not the victory which Abraham got over the kings; nor Cyrus's expedition against Babylon, and other nations, and his deliverance of the Jews; but the progress of the Gospel, through the ministry of the Apostle Paul: the idolatrous inhabitants of the Gentile nations saw great multitudes embracing and professing the Gospel;

they saw their idols neglected, and their temples abandoned; they feared what would be the consequence of all this, that their old religion their fathers retained, and they were brought up in, would be abolished; and especially a panic seized the priests on this account, whose livelihood depended upon it:

*the ends of the earth were afraid*; for the sound of the Gospel by him, and other apostles, went into all the earth, and their words to the end of the world, (<sup><50></sup>Romans 10:18) meaning the inhabitants that dwelt in the furthest parts of the earth, where ignorance and idolatry wholly reigned: they drew near, and came: not to God, nor to Abraham, or Cyrus; rather to their gods, to exert themselves in the defence of their religion; or, which is best, they got together to consult what was proper to be done on such an emergency.

**Ver. 6.** *They helped everyone his neighbour*, &c.] By advice and counsel, by the best arguments they could make use of, to withstand the new religion, and defend the old one; to prevent the embracing the one, and relinquishing the other:

*and everyone said to his brother, be of good courage*: or, “be strong”<sup>f788</sup>; they strengthened one another’s hands in their idolatrous worship, encouraged each other to oppose the prevailing doctrine; urging, that the craft of some was in danger, and the religion of them all at stake, and their gods like to fall into contempt. An instance of this may be seen in Demetrius the craftsman at Ephesus, when the Gospel mightily prevailed there, who stirred up the workmen of the same craft with himself and the like, suggesting the loss of their business, and the dishonour reflected on their goddess Diana, should the apostle go on as he did; by which we may judge how it was, more or less, in other parts of the world; (see <sup><41></sup>Acts 19:20,23-28).

**Ver. 7.** *So the carpenter encouraged the goldsmith*, &c.] The carpenter, when he had made a wooden image, encouraged and hastened the goldsmith, or the “finer”, as some render it, to do his part, in covering it with plates of gold or silver:

*and he that smootheth with the hammer him that smote the anvil*; he that beat out thin plates of gold and silver with the hammer, in order to decorate the wooden god, encouraged the smith at the forge, that smote on

the anvil, there making nails for the fastening it to a pillar or wall, to hasten his work:

*saying, it is ready for the sodering;* for the several joints to be put together, by sodering them:

*and he fastened it with nails, that it should not be moved;* either the goldsmith and finer fastened the plates of gold and silver with nails, that they might be kept fast and close to it; or the smith that smote on the anvil, and made the nails, he fastened the image with them at some proper place, that so it might not fall, or be taken away. All which, as it represents the hurry and solicitude idolaters were in to keep up their craft and religion, so it exposes them to ridicule and contempt.

**Ver. 8.** *But thou, Israel, art my servant,* &c.] As the great spread and success of the Gospel could not fail of drawing the resentment of the idolatrous Heathens on those who embraced and professed it, and by whom they were grievously persecuted under the Roman emperors; wherefore, to support them under these trials, the Lord speaks these and the following comfortable words unto them; for not carnal, but spiritual Israel are here meant; such who by the power of divine grace were turned from idols to serve the living God, who were made willing to become his servants, and whose honour it was to be so called and accounted; and being so, they might be assured their Lord and Master would protect and defend them, bless and reward them:

*Jacob whom I have chosen;* Israelites indeed, Jacob like, plain hearted men, wrestling and prevailing ones in prayer with God, whom he chose to be his people, and peculiar treasure; who, though disallowed of men, were like their Lord and Saviour, chosen of God, and precious:

*the seed of Abraham my friend:* the spiritual seed of Abraham, being believers in Christ, and friends of his, as Abraham was; and whom he uses and shows to be such, by disclosing his secrets to them, (~~615~~ John 15:15).

**Ver. 9.** *Thou whom I have taken from the ends of the earth,* &c.] Meaning not Abraham, nor his natural seed; but such who believed in Christ, who dwelt in the furthest parts of the earth, to whom the Gospel came, and by which they were laid hold upon, and apprehended by Christ as his own:

*and called thee from the chief men thereof;* from among the great men of the earth, out of their families, courts, and palaces: or rather called them by

grace, when such personages were passed by and left; not many noble, not many mighty, being called in those times, (<sup>4015</sup>1 Corinthians 1:26):

*and said unto thee, thou art my servant;* and not only called them by the name, but made them such in reality: adding,

*I have chosen thee, and not cast thee away;* nor does the Lord cast away any whom he has chosen and foreknown; and therefore being thus dear to God, as all the above titles and acts of grace show, and being secured by him from perishing or being eternally lost, this should encourage them to suffer persecution patiently for his name's sake, and not be afraid of any of their enemies, as follows.

**Ver. 10.** *Fear thou not, for I am with thee,* &c.] Not merely by his essence or power, who is every where; or by his providence supporting, preserving, observing, ordering, and overruling all things; but in a way of special grace, to guard and protect his people, support and supply them, comfort and strengthen their hearts; wherefore they need not fear any of their enemies, nor whatsoever they may be called to suffer for his name's sake, even though they pass through fire and water, and the valley of the shadow of death:

*be not dismayed, I am thy God;* through Christ, in a covenant way, as appeared by the effectual calling of them; and therefore might depend on his love, be sure of his power, expect all needful supplies, and to be comfortably carried through every service and trial they were called unto; and need fear no enemies, or be dismayed at anything that should befall them; or become weak as water, and their hearts melt like wax within them, as the Jewish commentators generally interpret the word<sup>f789</sup>. The Targum is,

“be not broken;”

in spirit. The word signifies to look about, as persons in distress, and amazed:

*I will strengthen thee;* with strength in their souls, to perform duties, exercise grace, withstand corruptions, resist temptations, bear afflictions, suffer persecutions, and do their generation work, according to the will of God; and if God is the strength of his people, they need not be afraid of any persons or things, (<sup>4270</sup>Psalms 27:1-3):

*yea, I will help thee*; help them out of all their afflictions and temptations, and out of the hands of all their enemies; help them in the discharge of duty, in the exercise of grace, in bearing the cross, in fighting the Lord's battles, and in their journey to another world; help them to every mercy, temporal and spiritual, to all needful supplies of grace, and at last to glory; whose help is suitable and seasonable, and may be expected, since he is able to help, either with or without means; has promised to help his people, as here, and he is faithful that has promised; he has laid help on one that is mighty, and set up a throne of grace to come to for help in time of need; and seeing he is their helper, they need not fear what men or devils can do unto them, (<sup>3815</sup>Hebrews 13:5,6)

*I will uphold thee with the right hand of my righteousness*; either by his almighty power, or by his Son, the man of his right hand, made strong for himself, and the author of righteousness to his people: this is expressive of his sustentation of them, not merely in a providential way, but in a way of special grace; and of his powerful protection and preservation of them, so as that they shall stand in the grace of God, go on in his ways, and not fall finally and totally, but persevere to the end, though their trials and temptations may be great and many.

**Ver. 11.** *Behold, all they that were incensed against thee*, &c.] For rejecting their idols, and idol worship; for receiving the Gospel, and professing it:

*shall be ashamed and confounded*; their idols not being able to help them, nor they to defend the worship of them: the same is said with respect to Christ, (<sup>2353</sup>Isaiah 45:24):

*they shall be as nothing, and they that strive with thee shall perish*; or, "the men of thy strife"<sup>790</sup>; all shall come to nothing, and utterly perish, as to their persons, substance, power, and dignity; as did the Roman emperors, the persecutors of God's people.

**Ver. 12** *Thou shalt seek them, and shalt not find them*, &c.] They not existing, or being fled into holes and corners, to rocks and mountains, to hide themselves from the wrath of the Lamb, (<sup>4185</sup>Revelation 6:15-17):

*even them that contended with thee*; or, "the men of thy contention"<sup>791</sup>; who contended with them, not by words and arguments, but by severe persecutions, striving thereby to hinder the progress of the Gospel, and to root Christianity out of the world:

*they that war against thee shall be as nothing, and as a thing of nought:* or, “the men of thy war”<sup>f792</sup>; that proclaimed and carried on war against the Christians, in order to destroy them utterly; yet they, and all their efforts, came to nothing, the Gospel prevailed, and Paganism was utterly abolished; which came to pass in Constantine’s time, at the opening of the sixth seal, (<sup>f612</sup>Revelation 6:12-14) which is a proper comment on this text.

**Ver. 13.** *For I the Lord thy God will hold thy right hand,* &c.] Take hold of it, join in league and alliance with his people as it were, go hand in hand with them; and having such an one with them, and on their side, they need fear no enemy: or it is expressive of great freedom, familiarity, and friendship, which may assure believers of the strong affection of God towards them; and they may conclude themselves safe, being held by him as a child in the hand of its parents, which is then not afraid of anything. The Lord holds the right hand of his people, teaching them to walk by faith, leading them into his presence, and to communion with himself, and keeps them from falling: or, he “will strengthen their right hand”<sup>f793</sup>; to do his work and service, and oppose their enemies; or he will relieve their wants, and fill their hands with his good things, which is sometimes the sense of the phrase, (<sup>3165</sup>Ezekiel 16:45):

*saying unto thee, fear not, I will help thee;* as one friend takes another by the hand in distress, and bids him be of good cheer, promising him all needful assistance and supply. (See Gill on “<sup>23110</sup>Isaiah 41:10”).

**Ver. 14.** *Fear not, thou worm Jacob,* &c.] Being like a worm, exposed to danger, and liable to be trampled upon and crushed, mean and despicable in their own eyes, and in the esteem of others; and it may be Jacob, or the true Israelites, are so called, because of their impurity in themselves, of which they are sensible; and chiefly because of their weakness and impotence to defend themselves, and resist their enemies. It is an observation of Jarchi, Kimchi, and Ben Melech, that the strength of a worm lies in its mouth, which, though tender, can strike the strongest cedar, and penetrate into it; and the latter observes, that the strength of Israel lies in their prayers, as Jacob’s did, when, wrestling with the angel, and making supplication, he had power with God, and prevailed. Now, though the saints are such poor, weak, and contemptible things, yet the Lord bids them not fear any of their enemies, he would take their part, and protect them:



*and ye men of Israel*; the Vulgate Latin version renders it, “ye dead men of Israel”<sup>f794</sup>; such as were accounted as dead men, and had no more respect shown them than the dead, that are remembered no more; or were exposed to death daily, for the sake of Christ and his Gospel; or that reckoned themselves dead to sin, and did die daily to it, and lived unto righteousness: or, “ye few men of Israel”, as others<sup>f795</sup> render it; Christ’s flock is a little flock, his church is a little city, and few men in it, in comparison of the men of the world:

*I will help thee, saith, the Lord, and thy Redeemer, the Holy One of Israel*; which is repeated for the confirmation of it, and is the more strongly assured by these characters of a Redeemer of his people out of the hands of all their enemies, and the holy and just God, and sanctifier of them, which he here takes to himself, and makes himself known by.

**Ver. 15.** *Behold, I will make thee a new sharp threshing instrument, having teeth, &c.*] The Vulgate Latin version renders it, “as a new threshing cart, having teeth like saws”; and the Septuagint and Arabic versions, “as the new threshing wheels of a cart, in the manner of saws”; for corn with the Jews was threshed out by drawing a cart with wheels over it, which wheels were stuck with teeth or spikes of iron; (see <sup><3307></sup>Isaiah 28:27,28), or by a cart or sledge filled with stones to press it down, and at the bottom with iron teeth, which being drawn to and fro by oxen over the sheaves, separated the grain from the husk. Beckius has given a figure of this instrument<sup>f796</sup>, and some such like instrument is still made use of in the eastern countries, as Monsieur Thevenot<sup>f797</sup> relates;

“at Damascus (he says), and almost all Turkey over, they thresh not the corn, but after it is cut down they put it up in heaps, and round the heaps they spread some of it four or five feet broad, and two feet thick; this being done, they have a kind of sled, made of four pieces of timber in square, two of which serve for an axle tree to two great rollers, whose ends enter into these two pieces of timber, so as that they easily turn in them: round each of these rollers, there are three iron pinions, about half a foot thick, and a foot in diameter, whose pinions are full of teeth, like so many saws: there is a seat placed upon the two chief pieces of the timber, where a man sits, and drives the horses, that draw the machine, round about the lay of corn that is two foot thick; and that cutting the straw very small, makes the corn come out of the ears without breaking

it, for it slides betwixt the teeth of the iron: when the straw is well cut, they put in more, and then separate the corn from that bashed straw, by tossing all up together in the air with a wooden shovel; for the wind blows the straw a little aside, and the corn alone falls straight down--in some places that machine is different, as I have seen (adds he), in Mesopotamia; where, instead of those pinions round the rollers, they have many pegs of iron, about six inches long, and three broad, almost in the shape of wedges, but somewhat broader below than above, fastened without any order into the rollers, some straight, and others crossways; and this engine is covered with boards over the irons, whereon he that drives the horse sits--they take the same course in Persia."

Some apply this to the apostles of Christ, compared to oxen that tread out the corn; and who not only ploughed and sowed, but threshed in hope, and were instruments of bringing down every "high thing", comparable to mountains and hills, "that exalted itself against the knowledge of God", and of reducing it "to the obedience of Christ"; (see ~~410~~ 1 Corinthians 9:9,10 ~~4704~~ 2 Corinthians 10:4,5), but it seems rather to refer to Constantine, a Christian emperor, brought forth and brought up in the church; the same with the man child the woman brought forth, caught up into heaven, raised to the Roman empire, and who ruled the nations, the Pagan ones, with a rod of iron, (~~6626~~ Revelation 12:5) and then the church, who before was but as a worm, weak and contemptible, now became powerful and formidable; and therefore compared to a new threshing instrument, heavy, sharp, and cutting:

*thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff*; which metaphorically design kingdoms and states; so the Targum,

"thou shalt slay the people, and consume kingdoms"; so Jarchi and Kimchi interpret it of kings and princes; and Aben Ezra particularly of the Babylonians; but these were not destroyed by the people of God, but by the Persians: it is better therefore to understand it of the Roman emperors, and of the Roman empire conquered by Constantine, and destroyed as Pagan, and when every mountain and island were moved out of their places, (~~6626~~ Revelation 12:7,8 6:14,15), and the prophecy may have a further accomplishment in the destruction of Rome Papal, and all the antichristian states, when the kingdom and interest of Christ, signified by a

stone cut out without hands, shall break in pieces, and consume all other kingdoms: which shall become like the chaff of summer threshing floors, and the wind shall carry them away, and no place be found for them, as follows; (see <sup><2723></sup>Daniel 2:34,35,44), this threshing of the nations is ascribed to the church, though only as an instrument, the work is the Lord's, as in (<sup><2341></sup>Isaiah 41:20 <sup><3043></sup>Micah 4:13 <sup><3512></sup>Habakkuk 3:12).

**Ver. 16.** *Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them,* &c.] In illusion to the custom of the Jews, who had their threshingfloors on the tops of hills and mountains, where they took the opportunity and advantage of the wind in winnowing their corn, which fanned it, and carried away the chaff, and scattered it abroad; in like manner, it is suggested, the enemies of the church and people of God should be dealt with, which are like the chaff the wind driveth away, and is found no more, (<sup><1905></sup>Psalm 1:5), and so Rome Pagan was no more as such when subdued by Constantine, nor will the Papal antichristian states, (<sup><2725></sup>Daniel 2:35). Compare with this what is said of literal Babylon, which will have its accomplishment in mystical Babylon, (<sup><2513></sup>Jeremiah 51:33):

*and thou shalt rejoice in the Lord:* the Targum is,

“in the word of the Lord;”

and so it paraphrases the preceding clause,

“his word shall scatter them as the whirlwind chaff;”

and therefore in him the saints shall rejoice, because it is he that destroys their enemies; so when Rome Pagan was abolished, and the devil and his angels, or the Heathen emperors, were drove out of it and destroyed, there was great joy among the people of God, saying, “now is come salvation and strength, and the kingdom of our God, and the power of his Christ”, (<sup><6820></sup>Revelation 12:10 19:1,2) there will be great rejoicing in the Lord likewise when Rome Papal falls, and the saints have got the victory over the beast, (<sup><6812></sup>Revelation 15:2,3 18:20 19:1,2)

*and shalt glory in the Holy One of Israel;* whose arm alone has done the above things, and to whom the glory is to be given: it is the true character of believers to rejoice in Christ, in his person, offices, and grace, and to glory in his being made unto them wisdom, righteousness, sanctification, and redemption. (<sup><5013></sup>Philippians 3:3 <sup><4013></sup>1 Corinthians 1:30,31).

**Ver. 17.** *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, &c.]* This is to be understood not literally, but spiritually; not of their outward circumstances, though the people of God are for the most part the poor of the world, and in need of the good things of it, hungry and thirsty, and naked; but of their spiritual estate: as in Christ they need nothing; but in themselves, and at different times, and in different frames, want many things; as larger discoveries of the love of God, fresh supplies of grace from Christ, more spiritual light and liveliness, fresh strength and comfort, fresh views of pardon and righteousness, fresh food for faith, and more grace of every sort to help them in their time of need; and which they seek for at the throne of grace, and in public ordinances, and sometimes they can find none, or it is a long time ere they obtain any: they thirst after doctrine, as the Targum, after the word and ordinances, and sometimes their circumstances are such, they cannot come at them; after communion with God, and spiritual comfort, and cannot enjoy it, being in a place where is no water; and after the blessings of grace, and can have no application of them; (see <sup><900></sup>Psalm 42:1,2) (<sup><950></sup>Psalm 53:1,2 84:2), this may represent in a great measure the state of the church under the ten persecutions of the Heathen emperors, or when obliged to fly into the wilderness from the wrath of the dragon, (<sup><616></sup>Revelation 12:6,14):

*I the Lord will hear them;* their cries and prayers, and answer them, and supply their wants, who is the Lord God Almighty, and can help them, the Lord that changes not, and therefore they shall not be consumed:

*I the God of Israel will not forsake them;* neither their persons, nor his work of grace upon them, but will support them, and provide for them, and carry on his work in them; of which they may be assured, because he is the God of Israel, their covenant God and Father.

**Ver. 18.** *I will open rivers in high places, &c.]* Which is not usual; but God will change the course of nature, and work miracles, rather than his people shall want what is necessary for them; thus he opens to them his everlasting and unchangeable love, and makes it manifest, and shows it to them, and their interest in it, which is a broad river, that cannot be passed over; this is in high places, it flows from the throne of God, and of the Lamb; and of this river of pleasure he makes his people to drink, the streams whereof make glad the city of our God; likewise the fulness of grace in his Son, whose grace is as rivers of water in a dry land, exceeding abundant, and very refreshing; also the graces of his Spirit, which he gives

in great abundance, and are those rivers of water he causes to flow forth from them that believe in Christ, in the comfortable exercise of them; (see <sup><490></sup>Psalm 36:8 46:4 <sup><621></sup>Revelation 22:1 <sup><231></sup>Isaiah 32:2 <sup><473></sup>John 7:37,38),

*and fountains in the midst of the valleys*; God himself is the fountain of life, and of living waters; Christ is the fountain of gardens, and in him are wells of salvation; the grace of the Spirit is a well of living water, springing up unto eternal life; and of these, humble souls, comparable to the lowly valleys, are partakers, (<sup><490></sup>Psalm 36:9 <sup><204></sup>Song of Solomon 4:15 <sup><211></sup>Isaiah 12:3 <sup><306></sup>James 4:6):

*I will make the wilderness a pool of water, and the dry land springs of water*; respecting either the Gentile world, which was like a wilderness and dry land before the Gospel came into it, but by that was watered and made fruitful; or the state and case of the people of God being in a wilderness condition, when the Lord takes notice of them, and supplies them with everything necessary, so that they are like a watered garden, whose springs fail not, (<sup><624></sup>Revelation 12:14). This passage is applied by the Jews to the times of the Messiah <sup>f798</sup>.

**Ver. 19.** *I will plant in the wilderness the cedar, the shittah tree, &c.]*

Where such trees had not used to grow, but in Lebanon, and such like places. The “shittah tree” is thought to be a kind of cedar; it is the same of which is the “shittim wood” mentioned in (<sup><125></sup>Exodus 25:5 35:7,24) and is so called by the Targum here:

*and the myrtle, and the oil tree*; about the former there is no difficulty, and one would think there should be none about the latter, and that the olive tree is meant; but Kimchi thinks that is not certain, and supposes the pine tree is meant; and observes that the olive tree is distinguished from this oil tree in (<sup><485></sup>Nehemiah 8:15), as indeed it is; and is by our translators there rendered the pine tree, which they take to be meant by another word in the next clause:

*I will set in the desert the fir tree, and the pine, and the box tree together*; what we here render the “pine” the Targum interprets it of the “elm”, and so the Vulgate Latin version: now by all these are figuratively meant converted persons in the Gentile world, in whom as great a change was wrought, as if, instead of briars and thorns, came up such trees as these; and who, by the grace of God, were made as goodly and beautiful as some of these trees were; as odorous and of as sweet a scent in their graces and

duties as others; and as profitable and fruitful in grace and good works like others of them; and comparable to them, as being some of them evergreen, durable, and incorruptible; because of their perseverance in grace and holiness.

**Ver. 20.** *That they may see, and know, and consider, and understand together,* &c.] Not the nations of the world, as Kimchi; but rather, as Aben Ezra, the poor and needy; who in all this, by subduing kingdoms and states, their enemies, supplying their wants when in the greatest distress, and in a marvellous manner, and converting sinners, might easily perceive, and so frankly own and acknowledge, as well as lay it to heart, and lay it up in their minds, and get understanding from it:

*that the hand of the Lord hath done this, and the Holy One of Israel hath created it;* for the things before said to be done carry in them plain marks of the hand of the Lord, and are as clear proofs of his almighty power, as what was done in the creation of all things; such as a worm to be made a threshing instrument, to beat down mountains and hills, kingdoms and states, and make them as chaff; rivers to be opened in high places, and all manner of excellent trees to be planted in a wilderness; and indeed the work of conversion is a creation work; men are by it made new creatures, and are manifestly the workmanship of the hand of God.

**Ver. 21.** *Produce your cause, saith the Lord,* &c.] The Lord having comforted his people under their afflictions and persecutions from their enemies in the first times of Christianity, returns to the controversy between him and the idolatrous Heathens, and challenges them to bring their cause into open court, and let it be publicly tried, that it may be seen on what side truth lies:

*bring forth your strong reasons, saith the King of Jacob;* or King of saints, the true Israel of God, who acknowledge the Lord as their King and their God, and whom he rules over, protects and defends; and this title is assumed for the comfort of them, that though he is King over all the nations of the world, yet in an eminent and peculiar sense their King; and he does not style himself the God of Jacob, though he was, because this was the thing in controversy, and the cause to be decided, whether he was the true God, or the gods of the Gentiles; and therefore their votaries are challenged to bring forth the strongest reasons and arguments they could muster together, in proof of the divinity of their idols; their “bony”

arguments, as the word<sup>f799</sup> signifies; for what bones are to the body, that strong arguments are to a cause, the support and stability of it.

**Ver. 22.** *Let them bring them forth*, &c.] Not their reasons, as before, but their gods; let them cause them to come nigh, let them appear in court, and speak for themselves, when their worshippers have said all they can in defence of their deity:

*and show us what shall happen*: what shall come to pass hereafter; and by that prove their divinity; for none but God can foretell things to come with certainty; for everything else but what comes from God, by his prophets, is all conjecture, ambiguous, uncertain, mere juggle, trick, and deception, as were the oracles of the Heathens; but what is clearly and plainly foretold, and agreeably to the prediction comes to pass, is a proof of deity, and as such is here challenged. The “us” here, and the “we” in the following clauses, either design God, and the Christians, the true worshippers of him; or rather the three divine Persons in the Godhead, Father, Son, and Spirit, the one true God, in opposition to the gods of the Heathens. The Targum renders it,

“what shall happen to us:”

*let them show the former things what they be*: either what were before the creation of the world, as Jarchi; what were purposed, decreed, and determined so early to be done; or let them write, or inspire their prophets to write, a history of the creation, and of the transactions of former times, as Moses did, under the inspiration of God; or let them show what things before predicted by them have come to pass, agreeably to their predictions; or rather “the first things, which may be, show”<sup>f800</sup>; what will first or presently come to pass, that show unto us if you can:

*that we may consider them, and know the latter end of them*; or, “and we will set our hearts upon them”<sup>f801</sup>; weigh them well in our minds, and diligently and attentively consider them, how and in what manner it is foretold they shall come to pass, and take notice and observe the issue of them, and whether the event answers to the prediction: or “declare us things for to come”; which are at a great distance; tell us not only what shall be done in the present age, but onward to the end of the world.

**Ver. 23.** *Show the things that are to come hereafter*, &c.] From henceforward to the consummation of all things: so the Targum,

“show what shall come to the end;”

or at the end, the end of all things; or show wonderful things, which shall be hereafter; so Jarchi interprets the word; a word like this having the signification of signs and wonders:

*that we may know that ye are gods*; as ye are said to be; that we may own and acknowledge you to be such, there being this clear proof of it, if it can be made out, foretelling things to come, both near and far off. The Targum is,

“that we may know whether ye worship idols, in whom there is any profit;”

as if the words were spoken not to the idols, but to the worshippers of them: “yea, do good, or do evil”; not in a moral, but in a civil sense; do good to your friends, to your worshippers; bestow favours upon them, as I do on mine; or inflict punishment on your enemies, such as despise your deity, and will not worship you, as I do on those that despise me, and will not regard my service and worship:

*that we may be dismayed, and behold it together*: that when we see your deity, and are convinced of it by the above proofs, we may be amazed and astonished, as not expecting such proof, and be confounded, and have no more to object unto it. The Targum is,

“that we may consider and reason together;”

and bring the matter in controversy to an issue, as it is in the next verse.

**Ver. 24.** *Behold, ye are of nothing*, &c.] Not as to the matter of them, for they were made of gold, silver, brass, &c. but as to the divinity of them: there was none in them, they were of no worth and value; they could do nothing, either good or evil, either help their friends, or hurt their enemies; yea, they were less than nothing; for the words may be rendered by way of comparison, “behold, ye are less than nothing”;<sup>f802</sup>. (See Gill on “~~23017~~ Isaiah 40:17”);

*and your work of nought*; the workmanship bestowed on them, in casting or carving them, was all to no purpose, and answered no end; or the work they did, or pretended to do, their feigned oracles, and false predictions: or, “worse than nothing”: some render it, “worse than a viper”;<sup>f803</sup>; a word



like this is used for one, (<sup>2305</sup>Isaiah 49:5) and so denotes the poisonous and pernicious effects of idolatry:

*an abomination is he that chooseth you*; as the object of his worship; he is not only abominable, but an abomination itself to God, and to all men of sense and religion; for the choice he makes of an idol to be his god shows him to be a man void of common sense and reason, and destitute of all true religion and godliness, and must be a stupid sottish creature. The Targum is,

“an abomination is that which ye have chosen for yourselves, or in which ye delight;”

meaning their idols. This is the final issue of the controversy, and the judgment passed both upon the idols and their worshippers.

**Ver. 25.** *I have raised up one from the north*, &c.] Either one people, or one person; a mighty king, as the Targum; meaning either Cyrus, who might be said to come from the north, and from the rising of the sun, or the east, as in the next clause; since he was by birth a Medo-Persian, hence called a mule; by his mother a Mede, and the country of Media lay rather to the north of Babylon; and by his father a Persian, and Persia lay to the east of it; and the forces he brought with him against it were partly Medes, and partly Persians; though some, as Jarchi observes, think two persons are meant in this and the next clause; in this Nebuchadnezzar, who came from Babylon, which lay north of Judea, to invade it; and in the other Cyrus, who came from the east, and proclaimed the name of the Lord, and liberty to the captive Jews. Kimchi and his father both interpret it of the King Messiah, as do also more ancient Jewish writers<sup>f804</sup>, of whom Cyrus was a type; but to me it seems best of all, as most agreeable to the scope and tenure of the prophecy, to understand it of Constantine, who, as reported, was born in Britain, in the northern part of the world; but, when called to the empire, was in the eastern parts of it; and so with great propriety it is expressed here, and in the following clause:

*and from the rising of the sun he shall call upon my name*; which those that apply the prophecy to Cyrus explain by (<sup>45005</sup>Ezra 1:1-3), but is much more applicable to Constantine, who was a worshipper of the true God, which invocation of his name is expressive of; and who openly professed the name of Christ, and encouraged those that did, and spread his name and fame, his Gospel and his glory, throughout the empire, east and west:

*and he shall come upon princes as upon mortar, and as the potter treadeth clay;* that is, he shall come upon them with his army, and conquer them, and tread them down, and trample upon them, as mortar is trodden upon, or mire in the streets; or as the clay is trodden by the potter, who does with it as he pleases; which those who interpret it of Cyrus understand of Astyages, Croesus, Belshazzar, and others; (see <sup><2340></sup>Isaiah 14:1), and is as true of Constantine, who subdued the emperors of Rome, trod them under his feet, as Maximius, Maxentius, Licinius, &c.; moreover, the word “saganin”, here used, is a word used by Jewish writers for priests, for such who were the deputies of the high priest; and it may design here the Pagan priests, and the destruction of them, and of Paganism in the Roman empire by Constantine.

**Ver. 26.** *Who hath declared from the beginning, that we may know?* &c.] Who of the idols, or of their priests, that have declared things future before they came to pass, or ever predicted such an event as this before mentioned; which, if understood of Cyrus, was an hundred and fifty years before it came to pass; and if of Constantine, near a thousand years:

*and before time, that we may say, he is righteous?* that is, who hath declared things before the time of the accomplishment of them, and they have come to pass, as they have been declared? by which it may be known that they are gods, or the priests of such that are so, by their having prescience of future events, or the spirit of prophecy; and so it may be said of them, that they are just in their pretensions, and have a rightful claim to deity, or are true prophets; so the Targum,

“that we may say it is true”

*yea, there is none that showeth, yea, there is none that declareth;* that shows and declares things to come, or such as the true God shows and declares:

*yea, there is none that heareth your words;* none of your worshippers that ever heard you speak a word, who, when they have prayed to you, could never have an answer; and therefore you have no just claim to deity; or ever heard any of your prophets say such a thing should come to pass, and it did.

**Ver. 27.** *The first shall say to Zion, behold, behold them,* &c.] Or, “I the first say to Zion”; I who am the first and the last, (<sup><2340></sup>Isaiah 41:4) which some ancient Jewish writers<sup>f805</sup> observe is the name of the Messiah, and

apply the passage to him; or, I am the “first” that say these things to Zion<sup>1806</sup>,

*behold, behold them*; behold such and such things shall come to pass, and accordingly they have come to pass; or, “behold”, the promised Messiah, whom I have long spoken of, behold, he is come; (see <sup>2341</sup>Isaiah 42:1), and behold them, his apostles and ministers, publishing the good tidings of salvation, as follows. The Targum is,

“the words of consolation which the prophets prophesied from the beginning concerning Sion, behold they come;”

they come to pass; which is such a proof of deity the idols and their worshippers cannot give:

*and I will give to Jerusalem one that bringeth good tidings*; which some interpret of Isaiah; others of Cyrus; others of Christ; and others of John the Baptist. I suppose the singular put for the plural, “one that bringeth good tidings”, or, “an evangelist for evangelists”; and may be understood of Gospel teachers, whom the Lord gave to his church and people, and by means of whom he spread his Gospel, not only in Judea, but in the Gentile world, to the overthrow of Paganism.

**Ver. 28.** *For I beheld, and there was no man*, &c.] Among all the Pagan priests and prophets, that could foretell things to come; or could prove that their idols did or could say anything in favour of them:

*even amongst them, and there was no counsellor*: none that could be advocates for these idols, and plead their cause; or could give any good advice and counsel to persons that needed it, and who applied to them or their idols for it:

*that, when I asked of them, could answer a word*; when asked what they had to say on behalf of their gods they worshipped, were dumb and speechless; moreover, all this may be said of the idols themselves, that there was none among them that could foretell a future event, or give any wholesome counsel to their worshippers, or could say anything in their own defence; and therefore, to close the controversy, the following sentence is pronounced.

**Ver. 29.** *Behold, they are all vanity*, &c.] Both the idols and the worshippers of them; in vain they claim the title of deity, to which they

have no right; and in vain do men worship them, since they receive no benefit by them:

*their works are nothing*; they can do nothing, neither good nor evil; nothing is to be hoped or feared from them, and the worship given them is of no avail; nothing is got by it; it is all useless and insignificant, yea, pernicious and harmful:

*their molten images are wind and confusion*: though they are made of cast metal, yet setting aside the costly matter of which they are made, they are of no more solidity, efficacy, and use, than the wind; and are like the chaos of the first earth, mere “tohu” and “bohu”, one of which words is here used, without form and void, having no form of deity on them; and therefore men are directed to turn themselves from them, and behold a most glorious Person, worthy of worship and praise, described in the beginning of the next chapter, “behold my servant”, &c.

# CHAPTER 42

## INTRODUCTION TO ISAIAH 42

This chapter begins with a prophecy concerning the Messiah, under the character of the servant of the Lord, and his elect, whom he supported, and was well pleased with; whose work is pointed at, and for which he was well qualified with the Spirit without measure, (<sup>2301</sup>Isaiah 42:1) and is described by his humility and meekness, (<sup>2302</sup>Isaiah 42:2), by his tenderness to weak and ignorant persons, (<sup>2303</sup>Isaiah 42:3) and by his courage and resolution, (<sup>2304</sup>Isaiah 42:4) then follow his call to his work, and the several parts of it, introduced with setting forth the greatness of God that called him, as the Creator of the heavens and of the earth, and of men upon it, (<sup>2305</sup>Isaiah 42:5-7), whose name is Jehovah, and whose glory is incommunicable to a creature, and whose knowledge reaches to future things, which are predicted by him, (<sup>2308</sup>Isaiah 42:8,9), and then Gentiles are called upon to praise the Lord, and give glory to him, partly for the above promises concerning the Messiah, (<sup>2310</sup>Isaiah 42:10-12), and partly for the destruction of his enemies, (<sup>2313</sup>Isaiah 42:13-15), and also for his gracious regard to such who had been blind and ignorant, (<sup>2316</sup>Isaiah 42:16), the confusion of idolaters is prophesied of, and an exhortation is given them to make use of the means of light and knowledge, (<sup>2317</sup>Isaiah 42:17,18), and the blindness, ignorance, and stupidity of the Jews, are exposed, though there was a remnant among them with whom the Lord was well pleased, for the sake of the righteousness of his Son, (<sup>2319</sup>Isaiah 42:19-21), but as for the body of the people, they were to be given up to the spoilers and robbers for their sins and disobedience, and be the butt of the divine wrath and vengeance, (<sup>2322</sup>Isaiah 42:22-24).

**Ver. 1.** *Behold my servant, whom I uphold*, &c.] The Targum is,

“behold my servant the Messiah;”

and Kimchi on the place says, this is the King Messiah; and so Abarbinel<sup>f807</sup> interprets it of him, and other Jewish writers, and which is right; for the prophet speaks not of himself, as Aben Ezra thinks; nor of Cyrus, as Saadiah Gaon; nor of the people of Israel, as Jarchi; but of Christ, as it is

applied, (<sup>4027</sup>Matthew 12:17,18) who is spoken of under the character of a “servant”, as he is; not as a divine Person, for as such he is the Son of God; but as man, and in his office as Mediator; a servant of the Lord, not of angels, or men, but of his divine Father; who chose him, called and sent him, and assigned him his work; which was principally the redemption of his people, and which he diligently, faithfully, and fully performed; in which he was “upheld” as man and Mediator by his Father, not only in his being as man, but was strengthened and helped in his mediatorial service so that he did not sink under the mighty weight of the sins of his people, or of the wrath of God: or, “whom I lean upon”<sup>f808</sup>; as a master on his servant, so Kimchi; he relied on him to do the work he undertook; he trusted him with his own glory, and the salvation of his people. This prophecy is ushered in with a “behold”; exciting attention to what is said concerning Christ, as of the greatest importance; directing the eye of faith to him for righteousness and salvation; and as expressive of admiration at him, that he who was the Son of God should become a servant, and undertake the salvation of men:

*mine elect, in whom my soul delighteth*: this character of “elect” may respect the choice of the human nature to the grace of union with the Son of God; which was chosen out from among the people, and separated from them for that purpose; and was preordained to be the Lamb slain for the redemption of man, and appointed to glory; and likewise the choice of Christ to office, to be the Mediator between God and man; to be the Saviour and Redeemer of the Lord’s people; to be the Head of the church, and to be the foundation and the corner stone of that spiritual building; and to be the Judge of quick and dead: and with him, as such, was the Lord “well pleased, or delighted”; with his person; as the Son of God; and with all his chosen, as considered in him; with what he did as his servant; with the righteousness he wrought out; with the sacrifice he offered up; and with his sufferings and death, through which peace and reconciliation were made with God for sinners:

*I have put my Spirit upon him*; my Holy Spirit, as the Targum; not on him as a divine Person, as such he needed him not; but as man, with which he was filled without measure at his incarnation, and which rested upon him, and qualified him for his work and office, as Prophet, Priest, and King:

*he shall bring forth judgment to the Gentiles*; the Gospel, the produce of divine wisdom; the Gospel of God, whose judgment is according to truth; the rule of human judgment in things spiritual and saving, and by which

Christ judges and rules in the hearts of his people; this he brought forth out of his Father's bosom, out of his own heart, and published it in person to the Jews, and by his apostles to the converted by it, became subject to his rule and government. Gentiles, who being converted by it, became subject to his rule and government.

**Ver. 2.** *He shall not cry, &c.*] According to Aben Ezra and Kimchi, as a judge in court is obliged to extend his voice that he may be heard: the Evangelist Matthew renders it, "he shall not strive"; or contend in a disputatious way, about mere words and things to no profit, or litigate a point in law; he shall bring no complaints, or enter an action against any, but rather suffer wrong, as he advises his followers, (<sup><1054></sup>Matthew 5:40), for this does not respect the lowness of his voice in his ministry; in this sense he often cried, as Wisdom is said to do, (<sup><1011></sup>Proverbs 1:20,21 8:1-3 <sup><1075></sup>John 7:37): "nor lift up"; that is, his voice, as Jarchi, Kimchi, and Ben Melech supply it; or, as others, he shall not lift up faces, or accept persons; and so the Vulgate Latin version renders it,

*neither shall he accept any person;* or the person of any man, which is true of Christ; but the former sense seems best, which agrees with what goes before and follows after:

*nor cause his voice to be heard in the street;* his voice was heard in the street in a ministerial way; he sometimes preached in the street, as in many other public places, (<sup><1035></sup>Luke 13:26), but not in a clamorous contentious way; not in an opprobrious and menacing manner; nor in a way of ostentation, boasting of himself, his doctrines, and miracles, but behaved with great humility and meekness; his kingdom was without pomp and noise, which worldly princes are attended with; but this was not to be, nor was it his case; (See Gill on "<sup><1029></sup>Matthew 12:19").

**Ver. 3.** *A bruised reed shall not break, &c.*] The tenderness of Christ to weak and ignorant persons is here and in the next clause expressed; by whom young converts or weak believers seem to be designed; who are compared to a "reed", because worthless with respect to God, whom they cannot profit; and in the view of men, who reckon them as nothing; and in themselves, and in their own view, who judge themselves unworthy of the least of mercies; and because they are weak, not only as all men are, of which weakness they are sensible; but they are weak in grace, especially in faith, and have but little hope, their love is the strongest; and because they are wavering like the reed, tossed to and fro with every wind of doctrine,

and shaken with the temptations of Satan, and disturbed with many doubts and fears; and are like a “bruised” reed that is squeezed, and almost broke to pieces, and so of no use; these are broken in heart, under a sense of sin and unworthiness; whose spirits are bruised and wounded with it, and whose hearts are contrite on account of it. On these Christ does not lay his iron rod, but holds out the golden sceptre of his grace to them; he does not call them to service and sufferings beyond their strength; but strengthens, supports, and upholds them with the right hand of his righteousness; he binds up their broken hearts, having poured in the balm of Gilead, his own blood, and the wine and oil of his love; he encourages them in their application to him for salvation, and manifests his pardoning grace, and restores comforts to them, and revives their souls:

*and the smoking flax shall he not quench*; or, “the wick of a candle;<sup>f809</sup>” which just going out, has some heat, a little light, smokes, and is offensive; so the persons intended by it are fired or lighted by the divine word; have some heat of affection in them to spiritual things, but have but little light; into the corruption of nature into the glories of Christ’s person; into the doctrines of the Gospel; into the everlasting love of God, and the covenant of grace; and but little light of joy and comfort, and this almost gone, and seemingly ready to go out; and yet Christ will not extinguish it, or suffer it to be extinct; he does not discourage small beginnings of grace, or despise the day of small things; he blows up their light into a flame; he increases their spiritual light and knowledge; supplies them with the oil of grace; trims, snuffs, and causes their lamps to burn brighter. The Targum is,

“the meek, who are like to a bruised reed, shall not be broken; and the poor, who are as obscure as flax (or a lamp ready to go out), shall not be extinct:”

*he shall bring forth judgment unto truth*; which some understand of Christ’s severity to wicked men, in opposition to his tenderness to his own people; (see <sup><3104></sup>Isaiah 11:4), others of the Gospel, as preached by him in truth, as in (<sup><2301></sup>Isaiah 42:1), but rather it designs the power of his Spirit and grace accompanying the word, to the carrying on of his own work in the hearts of his people; which, though attended with many difficulties and discouragements, shall go on, and be performed; grace will break through all obstructions, and prove victorious at last; (see <sup><4021></sup>Matthew 12:20).

**Ver. 4.** *He shall not fail*, &c.] For want of strength to go through the work of redemption: or, “grow dim”<sup>f810</sup> and dark, as a lamp for want of oil, or as



the wick of a candle ready to go out. Hence the Septuagint version, “he shall shine<sup>f811</sup>”; in the glory of his person, as the Son of God; in the fulness of his grace, as Mediator, which shall never fail; and in the hearts of his people by his Spirit; and in his Gospel published to the world:

*nor be discouraged*; at the number, power, and menaces of his enemies, he had to grapple with, sin, Satan, the world, and death: or,

*nor be broken*<sup>f812</sup>; with the weight of all the sins of his people upon him; and with a sense of divine wrath; and with the whole punishment due unto them, inflicted on him, enough to have broke the backs and spirits of men and angels; but he stood up under the mighty load, and did not sink beneath it, but endured all with an invincible courage and resolution of mind:

*till he have set judgment in the earth*; fully satisfied the justice of God for the sins of his people, and performed the work of their redemption in righteousness; and then he sent and settled his Gospel in the world, proclaiming the same; and fixed a set of Gospel ordinances to continue the remembrance of it, till his second coming. Maimonides<sup>f813</sup> produces this passage to prove that the Messiah shall die, because it is said, “he shall not fail--till”, &c.; but this does not signify that he should fail afterwards, but that he should continue always:

*and the isles shall wait for his law*; his doctrine or Gospel, the law or doctrine of faith, particularly that of justification by his righteousness, with every other; this the inhabitants of the islands, or distant countries, the Gentiles, should be desirous of hearing, readily embrace and receive, and trust in Christ, made known to them in it. The Septuagint version is, “and in his name shall the Gentiles trust”; and so in (~~4021~~ Matthew 12:20 ~~4038~~ Acts 28:28 13:42,48).

**Ver. 5.** *Thus saith God the Lord*, &c.] The God of the world, as the Targum. This, with what follows, is a preface to the call of Christ, to the great work of redemption; setting forth the greatness of God as a Creator, that calls him to it, and thereby encouraging him as man and Mediator in it, as well as the faith of his people to regard him as their Saviour and Redeemer, and believe that this work he was called unto should be performed by him; for what is it that God, the Creator of all things, cannot do?

*he that created the heavens, and stretched them out*: he first made them out of nothing, and stretched out the firmament of them as a curtain and canopy over the earth, and them as a tent for himself to dwell in, (<sup><234D></sup>Isaiah 40:22):

*he that spread forth the earth*; into the length and breadth it has, for man and beast to dwell on it:

*and that which cometh out of it*; grass, herbs, and trees, which he has spread all over it:

*he that giveth breath unto the people upon it*; as he did to man at first, he breathed into him the breath of life, and as he gives to all since, (<sup><0017></sup>Genesis 2:7 <sup><4175></sup>Acts 17:25):

*and spirit to them that walk therein*; not only breath in common with the beasts of the field, and other creatures, but a rational spirit, or a reasonable soul, an intellectual faculty, a capacity of understanding things, as brutes have not. Jarchi interprets this of the Holy Spirit, which God gives to them that walk before him.

**Ver. 6.** *I the Lord have called thee in righteousness*, &c.] Not the Prophet Isaiah, as Jarchi and Aben Ezra interpret it; nor the people of Israel, as Kimchi; but the Messiah, whom Jehovah called to the office of Mediator, in a righteous way and manner, consistent with his own perfections; and not against the will of Christ, but with his full consent: or, “unto righteousness”, as some<sup>f814</sup>; so the Arabic version; to fulfil his righteous purposes, concerning the welfare and salvation of his people; to perform his righteous promises of his coming, and of good things by him; to show his strict vindictive justice against sin, in the punishment of it; and to bring in an everlasting righteousness for his people: or it may be rendered, “I have called thee with righteousness<sup>f815</sup>”; Christ came a righteous Person, holy in his nature, harmless in his life, and truly deserved the character of Jesus Christ the righteous:

*and will hold thine hand*: denoting his presence with him, and nearness unto him; his favour and affection for him; his counsel and direction of him; the support and assistance he gave him; and the strength he received from him as man, to go through his work:

*and will keep thee*; as the apple of his eye, being dear unto him; from being hurt by his enemies till the time came to be delivered into their hands; and

from miscarrying in his work; and from the power of the grave, so as to be long detained in it:

*and give thee for a covenant of the people*; Christ is a covenantee, a party concerned in the covenant of grace; the representative of his people in it; the surety, Mediator, messenger, and ratifier of it; the great blessing in it; the sum and substance of it; all the blessings and promises of it are in him, and as such he is “given”; it is of God’s free grace that he was appointed and intrusted with all this in eternity, and was sent in time to confirm and secure it for “the people”; given him of his Father, redeemed by him and to whom the Spirit applies the blessings and promises of the covenant; even the elect of God, both among Jews and Gentiles, especially the latter, as follows:

*for a light of the Gentiles*; who were in the dark as to the true knowledge of God and Jesus Christ, and the way of righteousness and salvation by him, and of all divine and spiritual things; now Christ, through the ministry of the word by his Spirit, was a light unto them; by which they were enlightened into their own state and condition by nature, and into the knowledge of himself, and the mysteries of grace.

**Ver. 7.** *To open the blind eyes*, &c.] Of the idolatrous Gentiles, who were spiritually blind, and knew not the wretchedness of their case; the exceeding sinfulness of sin; their need of a Saviour, and who he was; as they did, when their eyes were opened by means of the Gospel sent among them, through the energy of the divine Spirit; for this is a work of almighty power and efficacious grace:

*to bring out the prisoners from the prison*; who were concluded in sin, shut up in unbelief, and under the law, the captives of Satan, and held fast prisoners by him and their own lusts, under the dominion of which they were:

*and them that sit in darkness out of the prison house*: of sin, Satan, and the law; being under which, they were in a state of darkness and ignorance as to things divine and spiritual. The allusion is to prisons, which are commonly dark places. Vitringa, by the “prisoners”, understands the Jews shut up under the law; and by those in “darkness” the Gentiles, destitute of all divine knowledge.

**Ver. 8.** *I am the Lord, that is my name*, &c.] Jehovah, a name expressive of his self-existence, eternity, and immutability; a name by which he made

himself known to Israel of old, and which is peculiar to him, and does not belong to another, and so distinguishes him from all false gods; (see ~~<1184>~~ Exodus 3:14 6:3 ~~<6818>~~ Psalm 83:18) or, “Hu [is] my name”<sup>f816</sup>; to which **αυτος**, “he himself the same”, answers; (see ~~<1927>~~ Psalm 102:27), compared with (~~<3138>~~ Hebrews 13:8) and this is one of the names of God with the Jews<sup>f817</sup>; as Hou is with the Turks to this day; which, in Arabic, signifies “him”: that is, God, as Monsieur Thevenot<sup>f818</sup> observes; (see ~~<2482>~~ Isaiah 48:12):

*and my glory will I not give to another*; that is, to another god, to a strange god, to an idol; as that has not the nature, it ought not to have the name of deity, nor divine worship given to it: this the Lord will not admit of, but will punish those, be they Heathens, or are called Christians, that give the glory to idols that is due unto his name. This is not to be understood to the exclusion of the Son and Spirit, who are with the Father the one Jehovah, and share in the same glory; the Son is the brightness of his Father’s glory, and the Spirit is the Spirit of glory, (~~<3003>~~ Hebrews 1:3 ~~<6044>~~ 1 Peter 4:14) nor will he suffer the glory of the justification, salvation, and conversion of men, to be given to their works, will, and power, which is entirely due to his own grace, to the blood and righteousness of his Son, and to the energy of the divine Spirit:

*neither my praise to graven images*; which serves to explain the former clause, what is meant by his “glory”, and who by “another”, to whom he will not give it. Papists should observe this, for it respects not merely or only the graven images of the Heathens, but chiefly those among them that bear the Christian name; for this relates to New Testament times. The Targum is,

“and my glory, in which I am revealed to you, I will not give to another people; nor my praise to worshippers of images.”

**Ver. 9.** *Behold, the former things are come to pass*, &c.] Which the Lord had foretold in former times, as to Abraham, concerning the affliction of his posterity in Egypt, the bringing them out from thence, and settling them in the land of Canaan; and other things by Moses and Joshua, and other prophets; and by Isaiah; and particularly the captivity of the ten tribes, which was now come to pass in the times of Hezekiah:

*and new things do I declare*; as the captivity of Judah and Benjamin, and their restoration by Cyrus; and more especially the mission and incarnation

of Christ, his sufferings and death, and redemption and salvation by him; which were not only things to come, but new things, famous and excellent ones:

*before they spring up I tell you of them* or “before they bud forth”,<sup>f819</sup>; while the seeds of them were under ground, sown in the purposes and decrees of God, he spoke of them in prophecy; and now former prophecies being fulfilled, and new ones delivered out, concerning things of which there was no appearance, and yet there was the greatest reason to believe their accomplishment, from the fulfilment of the former; this must be a strong proof and confirmation of the Lord being the true God, and the only one.

**Ver. 10.** *Sing unto the Lord a new song*, &c.] On account of the new things before prophesied of, and now done; on account of redemption and salvation by Christ, and the conversion of the Gentiles through the light of the Gospel brought among them; the song of redeeming love, and for the Gospel, and regenerating grace; and not the Jews only, but the Gentiles also, are called upon to sing this song, as having a special share in the blessings, the subject of it: hence it follows,

*and his praise from the end of the earth*; thither the Gospel being sent, and there made effectual to the conversion of many, these are exhorted to sing and show forth the praises of him who had called them out of Heathenish blindness and darkness into the marvellous light of the Gospel and grace of God:

*ye that go down into the sea*; in ships, that trade by sea; such as the Phoenicians, Tyrians, and Sidonians, to whom the Gospel came, and where it was preached with success, to the conversion of many of them, and therefore had reason to join in this new song; (see <sup><4119></sup>Acts 11:19 21:3,4) or such that went by sea to distant parts, on purpose to publish the Gospel, as Paul, Barnabas, Silas, and Timothy; and who, succeeding in their work, had reason to rejoice; (see <sup><4130></sup>Acts 13:4 16:11 20:13 21:1):

*and all that is therein*: or “the fulness of it”,<sup>f820</sup>; meaning not the fishes in it, but the islands of it, as next explained:

*the isles, and the inhabitants thereof*; as Cyprus, Crete, and other isles, which heard the joyful sound of the Gospel, and embraced it, (<sup><4130></sup>Acts 13:4 <sup><5005></sup>Titus 1:5), and, as the sea often denotes the western part of the world from Judea, this may design the European parts of it, and the islands in it,

particularly ours of Great Britain and Ireland, whither the Gospel came very early.

**Ver. 11.** *Let the wilderness and the cities thereof lift up their voice, &c.]* The eastern part of the world, Arabia Deserta, and the inhabitants of the cities which were in it:

*the villages that Kedar doth inhabit*; or the “courts”<sup>f821</sup>, or tents, the Kedarenes inhabited, who were Arabians, and dwelt in tents, which they pitched here and there, for the convenience of their flocks; and so the Targum,

“the Arabians that inhabit the wilderness shall praise:”

*let the inhabitants of the rock sing*: or of Petra, which Jerom says was a city of Palestine. It was the metropolis of Arabia Petraea, which whole country may be here meant, and the inhabitants of it, who had reason to sing for joy, when the Gospel was preached unto them; as it was by the Apostle Paul in Arabia, (<sup>Galatians 1:17</sup>):

*let them shout from the top of the mountains*; the wild, savage, and barbarous people that dwell there, but now become civilized, as well as evangelized, by the Gospel; or the messengers and ministers of the word, whose feet on those mountains were beautiful, bringing the good tidings of peace and salvation by Christ. The Targum interprets this of the resurrection of the dead,

“the dead, when they shall go out of the house of their world, from the tops of the mountains shall lift up their voice<sup>f822</sup>.”

**Ver. 12.** *Let them give glory unto the Lord, &c.]* For all the great and good things he has done for them, in sending his Gospel to them, calling them by his grace, enlightening their minds, and revealing his Son in them, and making them partakers of the blessings of his grace, and entitling them to eternal glory and happiness:

*and declare his praise in the islands*; as on the western continent, and the isles of it; so on the eastern continent, and the islands of it, the islands of Greece, the islands in the Aegean sea.

**Ver. 13.** *The Lord shall go forth as a mighty man, &c.]* In the ministry of the word,

*conquering and to conquer*; girding his “sword” on his thigh; causing his “arrows” to be sharp in the hearts of his enemies; clothing the word with power;

*making the weapons of warfare*, put into the hands of his ministering servants,

*mighty*, to pull down the “strong holds” of sin and Satan, to cast: down the proud “imagination” of men’s hearts, and to

*bring into captivity every thought to the obedience of* himself; or in the army of Constantine, whom he used as his instrument for the destruction of the Pagan empire, and of Paganism in it, and for the establishment of Christianity:

*he shall stir up jealousy like a man of war*; or “a man of wars”<sup>f823</sup>; that has been used to fight battles; Christ is represented as a warrior, (~~691~~ Revelation 19:11), his church is in a warfare state; his subjects are soldiers; his ministers are his generals under him, and with them he goes forth, and stirs up his own jealousy, his wrath and fury against his enemies, and takes vengeance on them, and the jealousy of his ministers and people, for his own glory:

*he shall cry, yea, roar*; not only shout aloud, as soldiers do, when they make an onset, but make a hideous noise, as the old Romans did, to frighten and dispirit their enemies. Christ, in the ministry of the word, not only cries, and calls, and invites souls, sensible of themselves and their condition, to come unto him, and partake of his grace; but he roars as the Lion of the tribe of Judah, and threatens impenitent and unbelieving sinners with his wrath and vengeance:

*he shall prevail against his enemies*: he shall conquer and subdue them by his Spirit and grace, and make them his willing people in the day of his power; and such who will not have him to reign over them, he will rule them with a rod of iron, and break them in pieces as a potter’s vessel.

**Ver. 14.** *I have long time holden my peace*, &c.] For many hundred years the Lord suffered the Gentile world to walk in their own ways, to worship their idols, and took no notice of them; he winked at and overlooked their times of ignorance, and did not bring down his vengeance upon them, nor stir up all his wrath; nor indeed did he send any among them, to reprove

and convince them of their errors, and threaten them with “ruin”, in case of their continuance in them:

*I have been still, and refrained myself*; had been silent, and said nothing against them in a providential way, but curbed and kept in his wrath and displeasure at their idolatry, as a woman in travail “holds in”<sup>f824</sup> her breath as long as she can; to which the allusion is, as appears by what follows:

*now will I cry like a travailing woman*; when sharp pains are upon her, and just going to be delivered; and that so loud as to be heard all over the house. This may be taken in a good sense; the ministers of the Gospel travail in birth, and Christ in them, until he is formed in the hearts of men by regenerating and converting grace, (~~ⲀⲔⲔⲓⲛ~~ Galatians 4:19 ~~ⲀⲔⲔⲓⲛ~~ Romans 8:19,20) and in an ill sense; for swift and sudden destruction, which should come on his enemies, as travail on a woman with child. So the Targum,

“as pains on a woman with child, my judgment shall be revealed (or exposed) upon them.”

*I will destroy and devour at once*; all enemies that should oppose him in the spread of the Gospel, in the destruction of Paganism, and establishment of Christianity in the Roman empire, who are described in the next verse.

**Ver. 15.** *I will make waste mountains and hills*, &c.] Kingdoms, greater and lesser; kings and governors, as Jarchi interprets it; and so Kimchi understands it of the kings of the nations; by them are meant the emperors of Rome, and their governors under them, that set themselves against Christ and his Gospel, but were overcome by him; these mountains and hills became a plain before him: “every mountain and island were moved out of their places, and the kings of the earth, and the great men, &c. hid themselves in the dens, and in the rocks of the mountains, and called upon them to fall on them, and hide them from the wrath of the Lamb”, (~~ⲀⲔⲔⲓⲛ~~ Revelation 6:14-16):

*and dry up all their herbs*; the common people, and common soldiers that were with them, and on their side; comparable, for smallness, weakness, and number, to the grass of the mountains and hills:

*and I will make the rivers islands, and dry up the pools*; extirpate all the remains of idolatry, rivers and fountains being sacred with the Heathens, as mountains and hills were places where sacrifices were offered to idols. Unless by it rather should be meant, that the Lord would remove all



impediments out of the way of his people, or which were obstacles of their conversion; just as he dried up the waters of the Red sea and Jordan, to make way for the people of Israel; to which the allusion may be, and which agrees with the following words.

**Ver. 16.** *And I will bring the blind by a way that they knew not,* &c.] The Targum interprets this of the people of Israel, thus,

“I will lead the house of Israel, which are like to the blind, in a way which they knew not.”

But it is better to understand it of the Gentiles, who, before the light of the Gospel came among them, were blind as to the true knowledge of God, and especially as in Christ; and of Christ, and the way of peace, life, and salvation by him; and of themselves, and their miserable estate and condition; and of the Spirit of God, and his operations; and of the Scriptures, the Gospel, and the doctrines of it; and which is the case of all men in a state of nature: but the Lord, by his Spirit, opens the eyes of their understandings, and shows them those things they were blind in, and ignorant of, and brings them by a way they knew not before; which way is Christ, the only way to the Father; the way of peace, righteousness, and life; the way to heaven, and eternal happiness: this they knew not before, but thought they must make their own way to God, and their peace with him; must be justified by their own works, and work out their own salvation; but, in conversion, this way to Christ is made known and plain unto them; and in this way the Lord brings all his people to eternal glory:

*I will lead them in paths that they have not known;* in the paths of duty and truth; in the paths of faith, righteousness, and holiness, and in the ordinances of the Gospel; which they were aliens and strangers to before:

*I will make darkness light before them;* by going before them himself, as before the children of Israel in a pillar of fire by night; by giving his word to enlighten them; by granting his good Spirit, as a spirit of illumination to them; and by lifting up the light of his countenance on them:

*and crooked things straight;* remove all obstructions, bear them up under all discouragements, and carry them through all difficulties:

*these things will I do unto them, and not forsake them;* which may be depended upon, being promised by him that is able to perform, is true, and faithful, and changes not; and, when done, shall not be the last done for

them; he will never leave them, nor forsake them, till he has brought them safe to glory.

**Ver. 17.** *They shall be turned back*, &c.] Either from their former course, from their idolatry and their idols, and be converted, and turn to the living God; or it may be understood of such Gentiles as were not converted, when others were, who should be put to flight, and should fly to the rocks and mountains to hide and cover them from the wrath of God; for this phrase is used of the overthrow of enemies, of their being obliged to turn their backs and flee:

*they shall be greatly ashamed that trust in graven images*; as converted persons when they come to be convinced of the folly of their idolatrous practices are; and if not converted, yet are confounded when they find their idols cannot help and assist them, nor deliver them out of their trouble:

*that say to the molten images, ye are our gods*; as the Israelites did to the molten calf made by Aaron; and the stupidity of the one and the other is much alike; this of the Gentiles, and that of the Israelites.

**Ver. 18.** *Hear, ye deaf; and look, ye blind, that ye may see.*] Jarchi and Kimchi think these words are spoken to Israel, who, as Aben Ezra says, were deaf and blind in heart; but they are rather an exhortation to the Gentiles that remained impenitent and unbelieving, and who were deaf to the voice of the Gospel, and blind as to the knowledge of it; and the purport of the exhortation is, that they would make use of their external hearing and sight, which they had, that they might attain to a spiritual hearing and understanding of divine things; “for faith comes by hearing, and hearing the word of God”, (<sup>6107</sup>Romans 10:17) to hear the Gospel preached, and to look into the Scriptures, and read the word of God, are the means of attaining light and knowledge in spiritual things; and these are within the compass of natural men, who are internally deaf and blind.

**Ver. 19.** *Who is blind, but my servant?* &c.] Kimchi, taking the former words to be spoken to the Jews, thinks this is their reply; who will say in answer to it, why do ye call us blind and deaf? who so blind and deaf as Isaiah the prophet, the servant of the Lord, his messenger, and a perfect one as he is called? but as the preceding words are spoken to the Gentiles, here the Lord does as it were correct himself, as if he should say, why do I call the Gentiles blind and deaf, when the people of the Jews, who call themselves my servants, and pretend to serve and worship me, yet there are

none so blind as they in spiritual things? though they have so many opportunities and advantages of light and knowledge, yet shut their eyes wilfully against the light; hence the people and their guides, the Scribes and Pharisees, are often called “blind” by our Lord, to whose times this passage refers, (~~4054~~ Matthew 15:14 23:16-19,24); “or deaf, as my messenger that I sent?” not the Prophet Isaiah, but some other, who did not attend to what he was charged with, and did not perform his office aright; it may design in general the priests and Levites, who were the messengers of the Lord of hosts to instruct the people; and yet these were deaf to the messages that God gave them, and they were to deliver to the people: or it may be rendered, “or deaf, but, or as, to whom I send my messenger”<sup>825</sup>; or messengers, as the Vulgate Latin version; and so the Targum,

“and sinners to whom I send my prophets;”

and so it may respect the body of the people as before, who were deaf to John the Baptist, the messenger sent before the Lord; to Christ himself, and his ministry, and to his apostles, who were first sent to them:

*who is blind, as he that is perfect?* who pretended to be so, as the young man who thought he had kept all the commandments, and as Saul before conversion, and all the Pharisees, those self-righteous persons who needed no repentance, and yet who so blind as they? and indeed, had they not been blind to themselves, they could never have thought themselves perfect; and yet when they were told they were so, could not bear it, (~~4020~~ Matthew 19:20 ~~4016~~ Philippians 3:6 ~~4157~~ Luke 15:7 ~~4041~~ John 9:41): and blind, as the Lord’s servant? which is repeated for the further confirmation of it, and more clearly to show whose servant is meant.

**Ver. 20.** *Seeing many things, but thou observest not, &c.*] The Scribes and Pharisees, saw Christ in the flesh; they saw the miracles he did; they saw the blind receive their sight, the lame walk, the lepers cleansed, the deaf hear, and the dead raised; yet they did not give note to these things, and keep them in their minds, and regard them as clear proofs of his being the Messiah:

*opening the ears, but he heareth not;* they heard John Baptist preach, the forerunner of Christ, and the testimony he bore of him; they heard Christ himself and his apostles; they sometimes opened their ears, and seemed to listen and hear with attention, and wonder at what they heard; and some would own, that never man spake like Jesus; and yet understood not his

speech, and hardened their hearts against him; they saw many things with their bodily eyes, but perceived them not with the eyes of their understandings; they heard with their ears, but understood not in their hearts; for their eyes were shut and their ears heavy, (<sup><2310></sup>Isaiah 6:9 <sup><0134></sup>Matthew 13:14,15).

**Ver. 21.** *The Lord is well pleased for his righteousness sake*, &c.] This may be either understood of what the Lord had done for these people in time past, and which is mentioned as an aggravation of their stupidity, disobedience, and ingratitude; he had delighted in them, and chose them above all people upon the earth, and distinguished them with his favours, which he did for the sake of his own righteousness or faithfulness to his promises made to their fathers:

*he magnified them with the law, and made them honourable*<sup>f826</sup>; gave them a law which made them great and honourable in the esteem of others; (see <sup><6105></sup>Deuteronomy 10:15 7:6,7 4:6-8) or it may be interpreted of what the Lord would do hereafter, either in a way of grace and favour; that though they were now so ignorant and disobedient, yet in the times of salvation, in the days of the Messiah, these blind shall see, and deaf shall hear, not for their sakes, but for his righteousness sake; when he will magnify his law and make it honourable, and the earth shall be filled with the knowledge of him; this way go the Jewish commentators: or rather in a way of judgment, that the Lord would be well pleased in glorifying his justice or righteousness, in the rejection of such a blind and stupid people, who refused to receive the Messiah, against so much light and evidence; and would “magnify the law”, and support the authority of it, and “make it honourable”, by punishing the transgressors of it; but I am inclined to think that this has respect to a remnant among these people, according to the election of grace; or to the Lord’s people in common, whether Jews or Gentiles, with whom he “is well pleased”, or in whom he delights. The Lord is well pleased with his Son, and with him as his servant, as Mediator, for his righteousness sake, as in (<sup><2341></sup>Isaiah 42:1) to which there may be some respect; and he is well pleased with all his people as considered in him; the love he bears to them, is a love of complacency and delight: the choice he has made of them; the things he has laid up for them; the care of their persons in Christ, and salvation by him; the marrying of them to him, and the taking them into his family, show how well pleased he is with them: he delights in them, as they are regenerated and sanctified by his Spirit; the exercise of their graces, and the performance of their duties and services,

are acceptable to him through Christ; his presence with them, the fellowship with himself he grants unto them, the account he makes of them as his jewels, fully demonstrate his well pleasedness in them: but this is not on their own account; for they are polluted and loathsome creatures in themselves, guilty of sin, deserving of wrath; and not for any righteousness of their own, which is imperfect, filthy, and not answerable to the law; which, instead of being made honourable, is dishonoured by it; there is no justification by it, and no acceptance with God through it; but for the sake of the righteousness of Christ, which is perfect, pure, and spotless; which justifies from all sin, and makes comely and beautiful, and glorifies the justice of God, as well as his righteous law, as follows:

*he will magnify the law, and make it honourable:* that is he for whose righteousness sake God is well pleased: the law of God is great and honourable in itself, from the author, matter, and usefulness of it; and it becomes more so by Christ the Son of God being made under it; by his perfect obedience to it, and by his bearing the penalty of it, in the room and stead of his people; and by holding it forth in his hands, as a rule of walk and conversation to them; by all which it receives more honour and glory than by all the obedience of creatures to it, angels or men, though ever so perfect.

**Ver. 22.** *But this is a people robbed and spoiled,* &c.] The Jewish people, who shut their eyes against the clear light of the Gospel, and turned a deaf ear to Christ, and to his ministers, rejected him, and persecuted them; these were robbed and plundered by the Roman soldiers of all their riches and treasures, when the city of Jerusalem was taken:

*they are all of them snared in holes;* such of them as escaped and hid themselves in holes, and caverns, and dens of the earth, were laid in wait for and taken, and dragged out, as beasts are taken in a pit, and with a snare. Josephus<sup>f827</sup> says, some the Romans killed, some they carried captive, some they searched out lurking in holes underground, and, breaking up the ground, took them out and slew them:

*and they are hid in prison houses;* being taken by their enemies out of their holes, they were put in prisons, some of them, and there lay confined, out of which they could not deliver themselves:

*and they are for a prey, and none delivereth*; when they were taken by the Chaldeans, and became a prey to them, in a few years they had a deliverer, Cyrus, but now they have none:

*for a spoil, and none saith, restore*; there is none to be an advocate for them; no one that asks for their restoration; for almost seventeen hundred years<sup>f828</sup> they have been in this condition, and yet none of the kings and princes of the earth have issued a proclamation for their return to their own land, as Cyrus did; and no one moves for it, either from among themselves or others.

**Ver. 23.** *Who among you will give ear to this?* &c.] To this prophecy of your destruction, and to what follows concerning it:

*who will hearken and hear for the time to come?* and receive instruction from hence, and repent and reform? none at all; so blind, and deaf, and stupid, were they both before, and at their destruction, and even ever since; they take no notice of the hand of God upon them, nor hearken to the rod, any more than to the word of God; which seems to be what is meant by “the time to come”, or “hereafter”; and this will be their case till the veil is taken away, and then they shall see and hear, and turn to the Lord.

**Ver. 24.** *Who gave Jacob for a spoil, and Israel to the robbers?* &c.] To the Roman soldiers, to be spoiled and robbed by them? this was not owing to chance and fortune, or to the superior skill and power of the Roman army:

*did not the Lord, he against whom we have sinned?* he did, but not without cause; he was justly provoked to it by the sins of the Jews, which were the meritorious and procuring causes of it; yet the Roman army could not have taken their city and plundered it had it not been the will of God, who for their sins, delivered it up to them; even Titus, the Heathen emperor, himself saw the hand of God in it, and acknowledged it;

“God favouring us (says he<sup>f829</sup>) we have made war; it is God that drew the Jews out of those fortresses; for what could human hands and machines do against such towers?”

*for they would not walk in his ways*; in Christ, the way, the truth, and the life; nor in the ways of his commandments; or in the ordinances of the Gospel; all which they rejected:

*neither were they obedient unto his law*; or “doctrine”<sup>f830</sup>; the doctrine of the Gospel, particularly the doctrine of justification by faith in the righteousness of Christ; they went about to establish their own righteousness, and did not submit to his; and also every other doctrine respecting the person, office, and grace of Christ, whom they disbelieved, and refused to receive.

**Ver. 25.** *Therefore he hath poured upon him the fury of his anger*, &c.] The Lord was angry with these people for their rejection of the Messiah, and contempt of his Gospel; and therefore his wrath came upon them to the uttermost, not in some small drops, but in great abundance, to the utter ruin of their nation, city, and temple. Josephus says<sup>f831</sup>,

“the Romans came to subdue Palestine, but their coming was the pouring out of the heat of the wrath of the Lord:”

*and the strength of battle*; or “war”; all the miseries and calamities that are the effects of war. The Targum is,

“he hath brought upon them the strength of his warriors;”

the Roman soldiers:

*and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart*; the Roman army set fire first to the lower part of the city of Jerusalem, and then the higher<sup>f832</sup>, and wholly consumed it; and yet this has not to this day brought this people to lay it to heart, to consider and observe the true reason of it, their rejection of the Messiah.

# CHAPTER 43

## INTRODUCTION TO ISAIAH 43

Is this chapter the Lord comforts his own people, under their afflictions, with many precious promises; asserts his deity against the idols of the nations; promises deliverance from Babylon, and a greater redemption than that; one branch of which is forgiveness of sin; and closes the chapter with a prediction of the destruction of the Jews by the Romans, for their iniquities. The Lord claims his interest in his people, not only on the foot of creation, but of redemption and calling, and promises them his presence in the midst of afflictions, (<sup>2381B</sup>Isaiah 43:1,2), puts them in mind of what he had done for them; and assures them of future layouts, as the effect of his unchangeable love to them, (<sup>2383B</sup>Isaiah 43:3,4) and promises the conversion of their seed and offspring in the several parts of the world, (<sup>2385B</sup>Isaiah 43:5-7) then challenges the Heathen nations to give such proofs of the deity of their idols as he was capable of giving of his, as his people were witnesses, taken from his eternity and immutability, as the alone Jehovah, and from his omniscience and omnipotence, (<sup>2387B</sup>Isaiah 43:8-13), after which the destruction of Babylon is prophesied of, and the redemption of his people out of it; which they are encouraged to believe from his being Jehovah, their Sanctifier, Creator, and King; and from what he had done formerly for them, when he brought them out of Egypt, (<sup>2384B</sup>Isaiah 43:14-17), and which yet was not to be mentioned or remembered, in comparison of what he would do in the world, a new thing, redemption by the Messiah, and the conversion of the Gentiles to the glory of his grace, (<sup>2388B</sup>Isaiah 43:18-21), the sins of omission and commission the people of God had been guilty of are mentioned, which are freely pardoned for Christ's sake, (<sup>2382B</sup>Isaiah 43:22-25) when the body and bulk of the Jewish nation were given up to destruction, because of their sins, (<sup>2386B</sup>Isaiah 43:26-28).

**Ver. 1.** *But now thus saith the Lord that created thee, O Jacob, &c.]* This prophecy is not concerning Cyrus, and the redemption of the Jews by him, as some have thought; nor of Sennacherib and his army, and of their deliverance from him, as Kimchi and his father interpret it; but of the Christian church, and the state of it, when Jerusalem should be destroyed,



as predicted in the preceding chapter; which goes by the name of Jacob and Israel, for the first churches chiefly consisted of Jews, and both Jews and Gentiles converted are the spiritual Israel of God:

*and he that formed thee, O Israel;* this creation and formation are not so much to be understood of their being the creatures of God, and the work of his hands, in a natural sense; but of their new creation and regeneration; of their being the spiritual workmanship of God, created in Christ, and formed for his glory:

*fear not: for I have redeemed thee:* though Jerusalem shall be destroyed, and Judea wasted, and though subject to the persecutions of wicked men in all places; yet since redeemed by Christ from sin, Satan, and the law, hell, and death, nothing is to be feared from either of them; redemption by Christ is an antidote against the fear of any enemy whatsoever:

*I have called thee by thy name;* with an effectual calling, which is of particular persons, and those by name, even the same that are redeemed by Christ; for whom he has redeemed by his precious blood, they are called by the grace of God to special blessings of grace, with a high, holy, and heavenly calling; and have no reason to fear anything, since they are the chosen of God; have a right to all spiritual blessings; all things work together for their good; they shall persevere to the end, and at last be brought to glory, to which they are called:

*thou art mine;* such as are redeemed by Christ, and called by his grace, they are his Father's gift, and his own purchase; they voluntarily give up themselves to him, under the influence of his Spirit and grace; they are his by profession and possession; they are his portion, people, sheep, and spouse; and his interest in them, and theirs in him, serve to prevent fear; such need not fear wanting anything, nor any enemy, nor perishing, or miscarrying of heaven and happiness, to which fears they are subject.

**Ver. 2.** *When thou passest through the waters; I will be with thee, &c.]* The Targum and Jarchi apply this to the Israelites' passage through the waters of the Red sea, as a thing past; and Kimchi to Sennacherib's army, compared to the waters of a river strong and many, (<sup>2XIV</sup>Isaiah 8:7,8). Jerom says, that the Jewish writers by "waters" would have the Egyptians understood; by the "rivers", the Babylonians; by "fire", the Macedonians; and by the "flame", the Romans; which is not amiss; but rather the

afflictions of God's people in general are meant by waters, as by rivers also, in the next clause:

*and through the rivers, they shall not overflow thee*; because of the variety and multitude of them, as persecutions from men, those proud waves that go over them; the temptations of Satan, that enemy who comes in like a flood, and various others; and because of the rapidity and force of them, and their overflowing and overwhelming nature: now there are paths through which the people of God pass: their way lies through them to eternal glory; and though they are of some continuance, yet have an end, as paths have; and having a good guide, and sufficient strength given them, they wade through them safely; for they do not and shall not "overflow" them, so as to cause their faith utterly to fail, or to separate them from the love of God, or so as to destroy them; for though they come nigh them, and upon them, and may greatly affect and distress them, yet shall not hurt them, but turn to their advantage; for their God is with them, to sympathize with them, to comfort and revive them, to teach and instruct them by their afflictions, and to sanctify them to them, as well as to support and bear them up under them, and to deliver out of them:

*when thou walkest through the fire, thou shalt not be burnt: neither shall the flame kindle upon thee*; afflictions are compared to fire and flames, because very grievous and troublesome to the flesh; and because of the apprehensions of God's wrath in them sometimes; and because of their trying nature; grace is tried by them as gold and silver in the fire; but yet the saints are not consumed by them, they lose nothing but their dross; their principles and profession are tried, and they are supported through all; which has been abundantly verified in the martyrs of Jesus; (see <sup>19612</sup>Psalm 66:12 <sup>813</sup>Zechariah 13:9).

**Ver. 3.** *For I am the Lord thy God, the Holy One of Israel, thy Saviour,* &c.] The Lord is the covenant God of his people, holy in himself, and the sanctifier of them, and their Saviour in time of trouble; and therefore need no doubt of his presence and support amidst all their afflictions; and besides they should call to mind past experiences of his goodness, to encourage their faith in him, as to present help and assistance:

*I gave Egypt for thy ransom*; he sacrificed the Egyptians instead of the Israelites; he destroyed the firstborn of Egypt, and saved Israel his firstborn; he drowned the Egyptians in the Red sea, when the Israelites passed safely through it; and the destruction of the former was to make

way for the salvation of the latter, and so said to be a ransom for them; (see <sup><1118></sup>Proverbs 11:8 21:18):

*Ethiopia and Seba for thee*; this refers either to the rumour brought to Sennacherib of Tirhakah king of Ethiopia coming against him to war, which diverted him from the siege of Jerusalem for a time, and caused him to turn his forces upon the Ethiopians and Sabeans, whereby the Jews had a respite, (<sup><1260></sup>2 Kings 19:9) or rather to the overthrow of the Ethiopians in the time of Asa, (<sup><1449></sup>2 Chronicles 14:9-13) or to the king of Assyria, perhaps Shalmaneser's being diverted from Palestine and Judea, and turning his forces upon Egypt and Ethiopia, as in (<sup><2301></sup>Isaiah 20:1) and the Lord, by putting his people in mind of these instances, suggests hereby that he will sacrifice all their enemies, rather than they shall be destroyed, and therefore they need not fear.

**Ver. 4.** *Since thou wast precious in my sight, &c.*] As the saints are; not that they are valuable in themselves; they have no intrinsic worth in them; they are in no wise better than others; they are of the same mass and lump with others; they are of the fallen race of Adam, and are earthly and simple as he was; nor are they precious in their own sight, and much less in the eyes of the world; they are mean and despicable: but they are precious in the sight of God and Christ; in the sight of God the Father, who has chosen them, and taken them into his family, and blessed them with all spiritual blessings; and in the sight of Christ, who desired them, and betrothed them to himself, and undertook for them in eternity, and died for them in time; hence they are compared to things of value, to gold, to jewels, and precious stones, to a pearl of great price, to rich treasure; and are reckoned by Christ as his portion, and are as dear to him as the apple of his eye:

*thou hast been honourable*; ever since precious, and that was from all eternity; for though they became dishonourable in themselves, through the fall of Adam, and their own transgressions, and are dishonourable in the esteem of men, yet honourable in the esteem of God and Christ; they appear to be so, by their birth, by regeneration, being born of God; by their marriage to the Son of God, the Lord of the whole earth; by their characters of kings and priests unto God; and by their clothing, the robe of righteousness, and garments of salvation clothing of wrought gold; and by their being favoured with the presence of God and Christ, and their nearness to them:

*and I have loved thee*; which is the source and spring of all; hence they became precious and honourable; this is a past act, an act in eternity; it is an act of complacency and delight; a continued one, God rests in his love; and it is an act of undeserved grace and layout, and unchangeably the same; it never alters:

*therefore will I give men for thee, and people for thy life*: as, of old, the Egyptians, Ethiopians, and Sabeans, were given for the people of Israel, as in the preceding verse; so, in New Testament times, the enemies of God's people should be given for them; that is, their enemies should be destroyed, and they should be spared and saved; so that all Jews that rejected Christ, and persecuted his people, were given up to destruction. The Pagan empire was demolished, and so will Rome Papal too be destroyed, and the church of God will be preserved, and his interest revive, and all the kingdoms of the world become his; of which the conversions among the Gentiles in the first ages of Christianity were a pledge, prophesied of in the next words. The Talmudists<sup>f833</sup>, by "Adam", rendered "man", understand "Edom", by which Rome is often meant in Jewish writings.

**Ver. 5.** *Fear not, for I am with thee*, &c.] With thy ministers that preach the everlasting Gospel, to make it effectual to the conversion of many everywhere, as well as to bear thee up under all trials, and to cause thee to stand against all opposition:

*I will bring thy seed from the east, and gather thee from the west*; which is to be understood not literally of the return of the Jews from the Babylonish captivity; for these several quarters, east, west, north, and south, will hardly agree with that, though it may be supposed they were scattered in several countries; but spiritually of the gathering in of God's elect, whether Jews or Gentiles, which were scattered abroad throughout the world, called the "seed" of the church, because born to her, and brought up in her, and of which she consists; and therefore she herself is said to be gathered, converts being brought in from all quarters; from the "east", even from India, where the Apostle Thomas is said to preach the Gospel, and from other "eastern" countries; and from the "west", from the European nations, good part of which lay west of Judea. Our Lord seems to have respect to this passage in (<sup>4182</sup>Matthew 8:12).

**Ver. 6.** *I will say to the north, give up: and to the south, keep not back*, &c.] That is, give up, and not retain, those that belong to the Lord; here the winds are spoken to by a personification; or the inhabitants of the

northern and southern climates are called upon to deliver up the Lord's people to him, for whose sake the Gospel was sent into these parts, to find them out, and bring them home; by the "north" may be meant the Goths, Swedes, Muscovites, and those northern isles of ours, with others; and by the "south" the Egyptians, Africans, and Ethiopians. Manasseh ben Israel<sup>f834</sup> thinks the passage is thus expressed, which he supposes refers to the universal gathering of the Jews in the latter day to the holy land; because Media, Persia, and China, lie to the east of it; Tartary and Scythia to the north; the kingdom of the Abyssines to the south; and Europe to the west:

*bring my sons from far, and my daughters from the ends of the earth;* such whom the Lord had predestinated to the adoption of children, and had taken into his family, and whom he regenerated by his Spirit and grace, of either sex; to whom he beareth the strongest love and affection, as a parent to his children; and of whom he takes the utmost care, so that not one shall be lost; let them be in ever so distant a part of the world, he will send his Gospel to them, his ministers after them, and his Spirit shall accompany them, to bring them to himself, his Son, and his churches. Manasseh, before mentioned, understands this of America, and of the Jews there; but may be much better applied to converted Gentiles there; for God has many sons and daughters in those parts.

**Ver. 7.** *Even everyone that is called by my name,* &c.] That is called by the name of God, a son or daughter of his; or by the name of Christ, a Christian; whoever belongs to the Lord, whom he calls by his name; and who, being called by his grace, call upon his name, make a profession of his name, and serve and worship him:

*for I have created him for my glory, I have formed him, yea, I have made him;* all which is expressive of the power and grace of God, in the regeneration and conversion of his people; which is a creation, a formation, a making them for himself, for the glory of his grace, and to show forth his praise; and therefore he will gather them in, and bring them into a body together, into a church state, that this end may be answered.

**Ver. 8.** *Bring forth the blind people that have eyes, and the deaf that have ears,* &c.] The Targum applies this to the bringing of the people of Israel out of Egypt; and others understand it of their deliverance from the Babylonish captivity; and some of the exclusion of them from the kingdom of heaven, and casting them into outward darkness, according to

(~~AND~~ Matthew 8:12), but it is rather to be understood of the conviction of them; though better of the Gentiles, and of the enlightening of them, who before were blind; and causing them to hear, who before were deaf to spiritual things, agreeably to what goes before. It seems best to consider the words as a summons to the Heathens uncalled, to the Roman Pagan empire, to come forth and appear, who were as blind and deaf as the idols they worshipped, and plead their cause, agreeably to what follows.

**Ver. 9.** *Let all the nations be gathered together, and let the people be assembled, &c.*] In one place, if it could be, in an open court of judicature; that their whole strength might be united together, and the most cogent arguments any of them are able to produce might be brought out; and that all might have an opportunity of hearing the cause fairly argued, and the point decided, and judge for themselves on which side truth lies:

*who among them can declare this, and show us former things?* what god or prophet of theirs can declare any future event, such as this, the redemption of the Jews by Cyrus, foretold from the mouth of the Lord by Isaiah, so long before the accomplishment of it, or anything whatever before it comes to pass? for this does not regard things past, which might be shown and declared; but the things they are challenged with are things future, to declare them first, before they come into being, which would be a proof of deity; for none but God, who is omniscient, can foretell future events with certainty:

*let them bring forth their witnesses, that they may be justified;* let them produce witnesses that their gods spoke of things before they came to pass, and that they came to pass just as they foretold they would; that their cause may appear a just one, and that they, their worshippers, are right in serving them:

*let them hear, and say, it is truth;* or let them hearken to the evidence against them, and acknowledge that what I say is true, and that I am the true God, and there is no other.

**Ver. 10.** *Ye are my witnesses, saith the Lord, &c.*] The people of Israel, who could testify that the Lord had foretold their affliction in Egypt, their coming from thence, and settling in the land of Canaan, many hundreds of years before they came to pass, and which were exactly fulfilled; and so the apostles of Christ, and ministers of the word, and all Christian people in all nations, are witnesses of the prophecies concerning Christ, his birth,

miracles, obedience, sufferings, death, resurrection, ascension to heaven, and session at the right hand of God, all which are exactly accomplished, (~~408~~ Acts 1:8):

*and my servant whom I have chosen*; meaning either the Prophet Isaiah, or the prophets in general; or rather the Messiah. So the Targum,

“and my servant the Messiah, in whom I am well pleased;”

and who is called the faithful witness, (~~405~~ Revelation 1:5 3:14), and to whom the characters of a servant, and the Lord’s chosen, well agree, (~~240~~ Isaiah 42:1):

*that ye may know and believe me, and understand that I am he*; by which testimonies and evident proofs of deity, from the prediction of future events, and the accomplishment of them, you may have a competent knowledge, a firm persuasion, and a clear perception of this important truth, that the God of Israel, and of all true Christians, is the one only Lord God:

*before me there was no God formed, neither shall there be after me*; intimating that idols were formed by the hands of men, and yet none of these were formed before him, and therefore could make no pretensions to deity, or to an equality with him; nor should any be formed afterwards, that could be put in competition with him. In short, the sense is, there is no other god beside him; as the Targum, Septuagint, and Arabic versions render it.

**Ver. 11.** *I, even I, am the Lord*, &c.] Jehovah, the self-existing, eternal, and immutable Being; this is doubled for the confirmation of it, and to exclude all others:

*and besides me there is no Saviour*; either in a temporal or spiritual sense; the gods of the Heathens could not save them out of their present troubles, and much less save them with an everlasting salvation; none but God can do this, and this is a proof that Christ is God, since none but God can be a Saviour.

**Ver. 12.** *I have declared, and I have saved, and I have showed*, &c.] The Targum is,

“I have showed to Abraham your father what should come to pass; I redeemed you out of Egypt, as I swore to him between the pieces; and I caused you to hear the doctrine of the law at Sinai.”

But the sense is, that God had declared by his prophets, long before the Messiah came, that he would send him; that he should come and save his people by his obedience, sufferings, and death; accordingly he was come, and was the author of salvation; the Lord had wrought out salvation by him, as he had declared he would; and this he had shown, published, and made known by the everlasting Gospel, preached among all nations:

*when there was no strange god among you*; that assisted in this salvation; the arm of Christ alone wrought it out: or, “and this is not strange among you”<sup>f835</sup>; this work of salvation wrought out is not strange among you; it is well known unto you, being published in the Gospel.

**Ver. 13.** *Yea, before the day was I am he*, &c.] Before there was a day, before the first day of the creation; that is, before time was, or from all eternity, I am he that resolved upon and contrived this method of saving men; “and ever since that day was”<sup>f836</sup>, as it may be rendered, I am he that have spoken of it by all the prophets, from the beginning of the world, and now it is accomplished:

*and there is none can deliver out of my hand*: either such whom the Lord determines to punish, or such whom he resolves to save; none can snatch them out of his hands, there they are safe:

*I will work, and who shall let it?* as when he wrought the work of creation, there was no opposition to it, or hinderance of him; and in providence all things are done as he pleases; so all his purposes and decrees, which are his works within him, are exactly accomplished according to his pleasure, and none can resist his will. The work of redemption is finished just according to the draught of it in his eternal mind; and when he works upon the heart of a sinner at conversion, whatever obstructions and difficulties are in the way, these are removed, and the work is begun, and carried on, and performed, until the day of Christ. The work of the Lord in his churches, and the setting up of his kingdom in the world, in a more visible and glorious manner, shall be done, and none will be able to hinder it:

*who can turn it back?* either his work, or his hand in working; his purposes cannot be disannulled; his power cannot be controlled; his work cannot be



made void, or of no effect; he always succeeds, for he has no superior that can obstruct him.

**Ver. 14.** *Thus saith the Lord, your Redeemer, &c.*] That redeemed Israel out of Egypt, and would redeem the Jews from Babylon in a short time, and be the author of a greater redemption to his people than either of these, even a spiritual and eternal one:

*the Holy One of Israel*; (see <sup>380B</sup>Isaiah 43:3), holy in himself, holiness to Israel, and faithful to his promises:

*for your sake I have sent to Babylon*: Cyrus and his army to take it, in order to deliver the Jews from their captivity in it. The Targum wrongly paraphrases it to the sense quite contrary,

“for your sins have I carried you captive unto Babylon:”

*and have brought down all their nobles*; from their seats of honour and glory, stripped them of all their grandeur and dignity, and reduced them to a low and mean estate. This is to be understood of the princes and nobles of Babylon, who fell with the city, as their king did: or, “their bars”<sup>f837</sup>; for what bars are to houses and cities, that princes should be to the people, the defence and protection of them. Though some think this refers to the gates of Babylon, and the strong bars of them now broken; (see <sup>380D</sup>Isaiah 45:2). The Septuagint, Syriac, and Arabic versions render it “fugitives”; and which some understand of the Jews, who were as such in Babylon, but now should be brought out of it; which sense is countenanced by the above versions, which render it, I will raise up, bring, or bring back, “all the fugitives”<sup>f838</sup>; others of the Chaldeans, who should be forced to fly upon the taking of their city; but the first sense seems best, which distinguishes them from the common people in the next clause:

*and the Chaldeans, whose cry is in their ships*; who used to glory in their shipping they had in the river Euphrates, as the Vulgate Latin and Syriac versions render it; and so the Targum calls their ships, “ships of their praise”; where, and of which, they used to make their ovations and triumphs; and the word<sup>f839</sup> used has the signification of shouting for joy: or rather, “whose cry is to the ships”<sup>f840</sup>; as it might be, when they found Cyrus and his army had got into the city, then their cry was, to the ships, to the ships, that lay in the river hard by, in order to make their escape; or their cry was, when they were “in” the ships, even in a way of lamentation and distress, because they could not get them off, Cyrus having drained the

river; or it refers to their cry, when put aboard the ships that belonged to the Medes and Persians, in order to the transporting them into other countries. Such a howling there will be when mystical Babylon is destroyed, (<sup>f6817</sup>Revelation 18:17-19).

**Ver. 15.** *I am the Lord, your Holy One, &c.*] And therefore need not doubt of the performance of those promises:

*the Creator of Israel, your King;* and therefore both able and willing to protect them.

**Ver. 16.** *Thus saith the Lord, which maketh a way in the sea, &c.*] Who did make a way in the Red sea, when he led Israel through it as on dry land; this, with what follows, is observed to encourage the faith of the Lord's people in the performance of what he had promised, to bring them out of Babylon; for he that had done this, and the rest that are mentioned, could easily remove all difficulties that lay in the way of their deliverance:

*and a path in the mighty waters;* either of the Red sea, or it may be of Jordan; through which the Israelites passed into the land of Canaan.

**Ver. 17.** *Which bringeth forth the chariot and the horse, the army and the power, &c.*] Who brought forth the chariots and horses, and the mighty army of Pharaoh, out of Egypt, to pursue the Israelites into the Red sea, where they were drowned. The present tense is put for the future, as in the preceding verse; the future is put for the past tense in the next clause:

*they shall lie down together, they shall not rise;* they lay down in the Red sea, where they sunk to the bottom, and perished, and never rose more, at least to life, nor never will, till the general resurrection:

*they are extinct, they are quenched as tow;* or flax, or as the wick of a candle<sup>f841</sup>, when put into water, is quenched at once; so the Egyptian, became extinct in the Red sea. Some observe an allusion to the commodity of flax, for which Egypt was famous. Kimchi interprets the whole of the army of Sennacherib, which was brought out of their own land to Jerusalem, and was destroyed in one night by an angel. Aben Ezra of the Chaldeans being brought out to fight with the Persians. But others rather of the army of the Medes and Persians being brought against them, by whom they became extinct as tow or flax.

**Ver. 18.** *Remember ye not the former things*, &c.] Just now referred to, the bringing of Israel out of Egypt, and through the Red sea, and the drowning of Pharaoh and his army in it; for though these things were worthy to be remembered with thankfulness and praise, and to the glory of God, and for the encouragement of faith, yet not in comparison of what was hereafter to be done; meaning, not the redemption from Babylon, unless as a type of spiritual and eternal redemption by Christ; for otherwise there were greater and more wonderful things done, when Israel were brought out of Egypt, than when they were brought out of Babylon; but the great salvation by the Messiah, which exceeds both the deliverances out of Egypt and Babylon, is meant:

*neither consider the things of old*; unless as figures of the new, but not to be put upon a foot with them, much less to the undervaluing of them, and indeed to be forgotten in comparison of them; (see <sup><2437></sup>Jeremiah 23:7,8). The Talmudists<sup>f842</sup>, by the “former” things, understand subjection to kingdoms; and, by the “things of old”, the going out of Egypt; as they do by the “new thing”, in the following verse, the war of Gog and Magog.

**Ver. 19.** *Behold, I will do a new thing*, &c.] A wonderful and unheard of thing, and therefore introduced with a “behold”, as a note of admiration; the same with the new thing created in the earth, (<sup><2492></sup>Jeremiah 31:22), the incarnation of the Son of God; who took flesh of a virgin, appeared in the likeness of sinful flesh, and was made sin and a curse for his people, in order to obtain eternal redemption for them; which blessing, though not newly thought of, resolved on, contrived, and agreed upon, that being from eternity; nor newly made known, or as to the virtue and efficacy of it, which had been from the beginning of the world, yet new as to the impetration of it by the blood and sacrifice of Christ; and may be also called “new”, because excellent, it being of a spiritual nature, complete and eternal, and having so many valuable blessings in it, as justification, pardon, and eternal life:

*now it shall spring forth*; or bud forth as a branch, in a very short time, suddenly, and at once; one of the Messiah’s names is that of the Branch; (see <sup><3088></sup>Zechariah 3:8 6:12):

*shall ye not know it?* the Redeemer, and the redemption by him. It was known to them that looked for it, and to whom the Gospel is sent, and the Spirit reveals and applies it; these know the nature of it, own it to be of God, and know their interest in it, and know the author of it, in whom they

have believed, by the characters given of him: and as this may have respect to the redemption of Christ, so to the conversion of the Gentiles, and to the grace of God dispensed through Christ to them; when old things passed away, and all things became new; a new covenant of grace was exhibited, a new church state set up, new ordinances appointed, and a new people called to partake of all this, on whom was a new face of things; and wonderful and excellent things were done for them, as follows:

*I will even make a way in the wilderness*; as there was a way made for the Israelites through the wilderness, which lay between Egypt and Canaan; and through another, which lay between Babylon and Judea; so the Lord would also make a way in the Gentile world, comparable to a wilderness for its barrenness and unfruitfulness, for the Gospel to enter into it, where it should run, and be glorified; where Christ, the way of salvation, should be made known; and where there should be a way for Christians to walk together, in the fellowship of the Gospel:

*and rivers in the desert*; the doctrines of the Gospel, and the ordinances of it, which should be preached and administered in the Gentile world, before like a desert; and the graces of the Spirit, which should be brought into the hearts of men by means of them; and the large communications of grace from Christ; and the discoveries of the love of God, with the blessings of it; compared to rivers for their abundance, and for the comforting, reviving, and fructifying nature of them.

**Ver. 20.** *The beast of the field shall honour me, the dragons, and the owls, &c.]* Which is not to be understood literally of these creatures, who as they had honoured the Lord, when Israel passed through the wilderness, so would again in their way praise the Lord, when they came through the deserts from Babylon, for giving them water to drink in such dry and thirsty places, to which there may be an allusion; but spiritually of the Gentiles, compared to those creatures for the savageness, fierceness, and stupidity of them, and who were reckoned by the Jews no other than as the beasts of the field; who should honour and glorify God for the Gospel brought unto them, and for his grace and mercy bestowed on them:

*because I give waters in the wilderness, and rivers in the desert*; as before; (see Gill on “<sup>2339</sup>Isaiah 43:19”); because of the plenty of divine grace, and the means of it:

*to give drink to my people, my chosen*; to refresh and comfort the hearts of his people, whom he had chosen out from among the Gentiles, and now would call them by his grace, and set them a thirsting after Christ, and salvation by him.

**Ver. 21.** *This people have I formed for myself*, &c.] The Gentiles, compared to a desert and wilderness, wild and uncultivated, distinguished from Jacob and Israel in the next verse, and the same with the chosen people before mentioned; who being chosen of God, and redeemed by Christ, are formed anew by the Spirit of Christ, made new creatures, regenerated, and transformed by the renewing of their minds, and conformed to the image of Christ, and having him formed in their souls, and principles of grace and holiness wrought in them; in consequence of which they reformed in their lives and conversation, and were also formed into a Gospel church state, and all this done by the Lord for himself, his service, and his glory. The Targum is,

“this people have I prepared for my worship:”

*they shall show forth my praise*; with their lips, by ascribing their formation to the power and grace of God, and even their whole salvation to it, and express their thankfulness for the same; and likewise by their actions, by a subjection to the ordinances of the Gospel, and by their lives and conversations being agreeably to it. Joseph Kimchi, as Abendana observes, interprets this people of the beasts of the field, spoken of in the preceding verse, that should honour the Lord, and here said to be formed for himself, and should show forth his praise; and which is taken notice of to aggravate the sins of the people of the Jews, who called not on the Lord, &c. as in the following verses; so the ants and conies are called a people not strong, and the locusts a people great and strong, (<sup>¶</sup>Proverbs 30:25,26 <sup>¶</sup>Joel 2:2).

**Ver. 22.** *But thou hast not called upon me, O Jacob*, &c.] The Jews, though they were the posterity of Jacob, a praying person, yet did not tread in his steps, but were more like the Heathens that called not on the name of the Lord; though there is no necessity of restraining this to prayer, it may regard the whole worship of God, which is sometimes included in the invocation of his name; and so the Targum,

“and ye come not to my worship, O ye of the house of Jacob.”

The Jews, in Christ's time, did not call upon his name, nor believe in him, nor receive his Gospel, nor submit to him and his ordinances; they rejected him and his service, therefore the Lord rejected them, and called the Gentiles, as before prophesied of:

*but thou hast been weary of me, O Israel:* of the word, worship, and ordinances of God; (see <sup><3013></sup>Malachi 1:13 <sup><3085></sup>Amos 8:5).

**Ver. 23.** *Thou hast not brought me the small cattle of thy burnt offerings,* &c.] The kids and the lambs, which, according to the law, should have been brought for burnt offerings daily, morning and evening; and much less did they bring the larger cattle of burnt offerings, as oxen and bullocks. The Targum and Vulgate Latin render it, "the rams of thy burnt offerings"; the Septuagint version, "the sheep"; and the Syriac and Arabic versions, "the lambs"; and these were not brought to him, but to their idols; or, however, were not brought in a right way and manner, and from right principles, and with right views. Kimchi thinks this refers to the times of Ahaz, when the service of God ceased in the temple, and idolatry was practised at Jerusalem but it seems to respect later times, nearer the times of Christ; (see <sup><3013></sup>Malachi 1:13,14 3:7,8):

*neither hast thou honoured me with thy sacrifices;* what sacrifices they did offer were not offered to God, but to their idols; or they were such as were not according to the law of God; or they were not offered up in the faith of the Messiah, nor with a true spirit of devotion, and with a sincere view to the glory of God, and in the exercise of repentance for sins; but rather as an atonement for them, and that they might go on in them with ease of mind; (see <sup><2011></sup>Isaiah 1:11-15):

*I have not caused thee to serve with an offering;* the "minchah", a meat offering or bread offering, which was a freewill offering, and they were not obliged to it; it was at their own option whether they would bring it or not, and which was not very chargeable to them:

*nor wearied thee with incense;* or frankincense, which was put upon the meat or bread offering; (see <sup><0011></sup>Leviticus 2:1). Some understand this of all offerings in general, that they were not so many that were commanded them, as to be a burden to them; nor so expensive but that they were able to bear the charge of them, considering the fruitfulness of the land of Canaan, and especially the numerous and costly sacrifices of Heathen idolaters: and others think it has reference to the time of Israel's coming

out of Egypt, and the covenant of God with them, when no mention was made of sacrifices, nor were they enjoined them, (<sup>2472b</sup>Jeremiah 7:21,22).

**Ver. 24.** *Thou hast bought me no sweet cane with money, &c.]* Or “calamus”<sup>f843</sup>, which was used in the anointing oil, and for the perfume or incense, (<sup>4210b</sup>Exodus 30:7,23), this they thought too expensive, and so left it out of the composition, or neglected the whole this being put a part for the whole. Jarchi gives it as the sense, that they had no need to buy it, since it grew in great plenty in the land of Israel, which he took to be cinnamon; though this is distinguished from calamus, or the sweet cane, (<sup>2714</sup>Song of Solomon 4:14), wherefore Kimchi much better observes, that it was not to be had in the land of Israel, but came from a land afar off; and therefore must be bought; (see <sup>3161</sup>Jeremiah 6:20), hence grudging to give the price for it, and to be at the expense of it, bought it not, and disused it:

*neither hast thou filled me with the fat of thy sacrifices;* they did not multiply their sacrifices, offered only just what the law required, if so many, and those of the leaner sort; and whereas the fat of the sacrifices was the Lord’s, there was little of it for him in these:

*but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities;* they were so many, and so aggravated, that he could not bear with them any longer, his patience was worn out; they were an uneasiness to him, as it were a burden upon him, and therefore would ease himself, as he sometimes does, by avenging himself, (<sup>2312a</sup>Isaiah 1:24), but here by pardoning them, as in the following verse. Some think that these are the words of Christ, the surety of his people, who took upon him the form of a servant for the sake of them, and had all their sins laid upon him, and which he bore, and made satisfaction for; and were to the human nature a burden, and a weariness to it; (see <sup>1912</sup>Psalms 40:12). This must be understood of the remnant according to the election of grace, among these people so sadly corrupted, for whose sins of omission and commission Christ made atonement; and upon the foot of his satisfaction, remission of sins proceeds, as in the next verse: this they thought too chargeable, and so left it out of the composition, or neglected the whole this being put a part for the whole. Jarchi gives it as the sense, that they had no need to buy it, since it grew in great plenty in the land of Israel, which he took to be cinnamon; though this is distinguished from calamus, or the sweet cane, (<sup>2714</sup>Song of Solomon 4:14), wherefore Kimchi much better observes, that it was not to be had in the land of Israel, but came from a land afar off; and

therefore must be bought; (see <sup>246D</sup>Jeremiah 6:20), hence grudging to give the price for it, and to be at the expense of it, bought it not, and disused it:

*neither hast thou filled me with the fat of thy sacrifices*; they did not multiply their sacrifices, offered only just what the law required, if so many, and those of the leaner sort; and whereas the fat of the sacrifices was the Lord's, there was little of it for him in these:

*but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities*; they were so many, and so aggravated, that he could not bear with them any longer, his patience was worn out; they were an uneasiness to him, as it were a burden upon him, and therefore would ease himself, as he sometimes does, by avenging himself, (<sup>2302A</sup>Isaiah 1:24), but here by pardoning them, as in the following verse. Some think that these are the words of Christ, the surety of his people, who took upon him the form of a servant for the sake of them, and had all their sins laid upon him, and which he bore, and made satisfaction for; and were to the human nature a burden, and a weariness to it; (see <sup>1940C</sup>Psalm 40:12). This must be understood of the remnant according to the election of grace, among these people so sadly corrupted, for whose sins of omission and commission Christ made atonement; and upon the foot of his satisfaction, remission of sins proceeds, as in the next verse.

**Ver. 25.** *I, even I am he, that blotteth out thy transgressions for mine own sake, &c.*] The same with "sins" in the next clause; original sin, and actual sins; which are transgressions of the law of God, of which the law accuses, for which it pronounces guilty, curses, and condemns; which are contrary to the nature of God, strike at his deity, and must be abominable to him; they are many, yea infinite, and yet all pardoned for Christ's sake; which is here expressed by a "blotting" them out, in allusion to the blotting of a debt book: sins are debts, and these are many, and which cannot be paid by the sinner; Christ has made full payment; as the surety of his people: upon this the debt book is crossed; these debts are remitted for his sake: or as a cloud is blotted out, dispelled by the wind, or scattered by the sun; (see <sup>2342D</sup>Isaiah 44:22), so as to be seen no more with the eye of avenging justice, or to be charged against the sinner to his condemnation. The author of this blessing of grace is the Lord, "I, even I am he"; who had been so ill used, and maltreated, as before declared; whose law had been broken in such a manner; and who is the Lawgiver that is able to save and to destroy; and who hates and abhors sin, and is strictly just; and yet, notwithstanding all



this, forgives it; and which he repeats for the confirmation of it, and seems to express it with the utmost pleasure, and as glorying in it, and as if it was an honour to him, and a jewel in his crown; and indeed it is his sole prerogative; none can forgive sins but him: and this he does for his own sake; it is not procured by anything of the creature; not by riches, nor by righteousness, nor by repentance, nor by faith, nor by obedience to any ordinance; it is not for the sake of these that the Lord forgives sin, but for his own sake, and his Son's sake, which is the same; it is an instance of unmerited and distinguishing grace; it flows from the free grace of God; it is a branch of the covenant of grace; it is through the blood of Christ, and yet according to the riches of grace; and it is for the glory of all the divine perfections, justice, truth, and faithfulness, as well as grace and mercy; and after such a list of sins of omission and commission, to hear such language as this is surprising grace indeed!

*and will not remember thy sins*; God forgives and forgets; God will not remember the sins of his people against them; having forgiven them, he will never punish them for them, which is meant by remembering them; (see ~~3440~~ Jeremiah 14:10 ~~6685~~ Revelation 18:5).

**Ver. 26.** *Put me in remembrance*, &c.] Of this gracious promise of free remission of sins, and of all others of the same kind; not that God ever forgets any of his promises, but he may sometimes seem to do so; wherefore he would have his people put him in mind of them, that he may by his good Spirit make a comfortable application of them to him: "let us plead together"; or come together in judgment, as God and the sinner may upon the foot of remission of sin, through the blood, sacrifice, and satisfaction of Christ; which may be pleaded, and will be allowed, in the court of justice: declare thou, that thou mayest be justified; declare the promise before made; declare the grace that is expressed in it; plead the blood and righteousness of my Son, that thou mayest be justified by it, on which account remission of sin is: or it may be rather, these words are directed to another set of men among the Jews, who rejected the doctrine of forgiveness of sin by the grace of God, through the blood of Christ; such as were the Scribes and Pharisees in Christ's time, those self-justiciaries, who sought to be justified by the works of the law; setting at nought the grace of God and righteousness of Christ: now these the Lord calls upon in a way of derision, to put him in mind of any of their good actions they had done, and he had forgotten, for the sake of which they expected pardon, and not for his name's sake; and to come into open court and plead their

own righteousness, and see whether they could carry their cause upon the foot of their own merits; and declare publicly what these merits and good works were, that they might be justified by them, if they were sufficient for such a purpose; but alas! these would not bear examination at the bar of strict justice, and would be far from justifying them in, the sight of God; and as their own works would be insufficient, it would be a vain thing to have recourse to the works and merits of their forefathers; for it follows,

**Ver. 27.** *Thy first father hath sinned*, &c.] Either Adam, as Kimchi, in whom all have sinned, and from whom all derive a sinful and corrupt nature; or Abraham, as Jarchi, the father of the Jewish nation, of whom they boasted, and in whom they trusted, as being of his seed, and through whose merits and worthiness they expected great things; yet he was but a sinful man, though a good man, and a great believer; of whose infirmity and frailty many instances are on record. Some have thought Terah the father of Abraham is designed, who was an idolater; others think some particular king is meant, the father of his people; Aben Ezra supposes Jeroboam to be intended, the first king of the ten tribes who made Israel to sin; but Kimchi observes, it is better to understand it of Saul, who was the first king over all Israel; others interpret it of Ahaz; and others of Manasseh; Vitringa of Uriah the priest, in the times of Ahaz; but it seems best to take the singular for the plural, as the Arabic version does, which renders it, “your first fathers have sinned”; all their forefathers had sinned, from their coming out of Egypt to that day; and, therefore it was in vain to have respect to them, or plead any worthiness of theirs in their favour; besides, they imitated them in their sins, and were filling up the measure of their iniquities:

*and thy teachers have transgressed against me*; or “interpreters”<sup>f844</sup>; of the law to the people, the Priests and Levites, Scribes and Pharisees; such who should have taught the people, and instructed them in the knowledge of divine things, and interceded with God for them; these were transgressors of the law themselves, as well as despisers of the Gospel; these rejected the counsel of God against themselves, disbelieved the Messiah, and dissuaded the people from receiving him; they were “orators”<sup>f845</sup>, as the word is by some rendered; and they used all the oratory they were masters of against Christ, and to persuade the people into an ill opinion of him, and at last to insist upon his crucifixion.

**Ver. 28.** *Therefore I have profaned the princes of the sanctuary, &c.*] Or will do it; the past tense for the future, common in prophetic writings; these are not Moses and Aaron, or the kings, but the priests of the temple, who had the care and government of things there, and therefore called “princes”; these, when this prophecy was fulfilled, were treated as common persons, and divested of their office, and laid aside; their priesthood and the honour of it were taken from them; sacrifices were abolished, and the law concerning them; this was more especially true when Jerusalem was destroyed, the temple burnt, and the daily sacrifice made to cease, by the Romans:

*and have given Jacob to the curse, and Israel to reproaches*; to be cursed and reproached, as the Jews are in all places to this day, wherever they be, and that very righteously, and in just retaliation for their behaviour to Christ, and their usage of his followers; for they both hung him upon the accursed tree, and imprecated his blood on them and their children, and anathematized, or delivered to an anathema<sup>f846</sup>, as the word here used signifies, and cast those who professed his name out of their synagogues, as well as reproached and blasphemed him, his person, offices, miracles, and doctrines; and therefore have been justly given up to the curse of God and man, and to be a taunt, proverb, and byword throughout the world, (~~2B1D~~ Jeremiah 24:9).

# CHAPTER 44

## INTRODUCTION TO ISAIAH 44

In this chapter the Lord comforts his people with the promise of the effusion of his Spirit, and the blessings of his grace upon them; the consequence of which would be fruitfulness in them, and the conversion of others, who should profess themselves the Lord's people, (<sup>2340</sup>Isaiah 44:1-5), he proves his deity in opposition to all false gods from his eternity, omniscience, and foretelling future events, (<sup>2340</sup>Isaiah 44:6-8), exposes the stupidity of idol makers and the worshippers of them, (<sup>2340</sup>Isaiah 44:9-20), makes gracious promises of the remembrance of his people, the remission of their sins, and their redemption by Christ, (<sup>2341</sup>Isaiah 44:21-23), of which redemption from Babylon was a type; and of that assurance is given, from the Lord's creating all things by his power; from his frustrating and infatuating diviners and wise men; from his fulfilling his predictions delivered by his prophets; and from his mentioning by name the instrument of their redemption, Cyrus, (<sup>2340</sup>Isaiah 44:24-28), which makes way for a particular prophecy concerning him in the next chapter.

**Ver. 1.** *Yet now hear, O Jacob my servant, &c.*] These words are directed to a remnant according to the election of grace among the Jews, about the time when their princes should be profaned, and the body of the people should be given to curse and reproaches; and who are distinguished from them by the title of the Lord's "servants": who, being called by grace, were made willing to serve him in righteousness and holiness, either by preaching his Gospel, and so had the title of the servants of the most high God, which show unto men the way of salvation; or by observing his commands and ordinances, and walking agreeably to his will, serving him acceptably with reverence and godly fear; as they are also, in the next clause, distinguished from the rest by their being "chosen" of God: and these, having ears to hear, are called upon to hearken to what the Lord had to say unto them; for, notwithstanding the sorrowful things delivered out in the latter part of the preceding chapter, threatening destruction to the nation of the Jews; yet he had some comfortable things to say to this

remnant, and therefore would now have them hear them, and attend unto them for their use and comfort:

*and Israel whom I have chosen*; an Israel out of Israel; a seed the Lord had reserved for himself, whom he had chosen in Christ before the world was; to be holy and happy, to grace here and glory hereafter, to believe in him, and profess his name, and to serve him in their day and generation, either in a more public, or in a more private way; chosen vessels they were to bear his name, and show forth his praise. What they were to hear and hearken to is as follows,

**Ver. 2.** *Thus saith the Lord that made thee, and formed thee from the womb, &c.]* Which is not to be understood of the forming of the people of Israel into a commonwealth or church state, for this is not said of the body of them; nor of the natural creation and formation of these individuals, but of their new creation, regeneration, and spiritual formation; which, as it was owing to the grace and power of God, by which the Lord describes himself, who is speaking to them, the consideration of it might serve to encourage their faith and confidence in the performance of the promises about to be made to them; (see <sup><890B></sup>Psalm 100:3 <sup><8015></sup>Galatians 1:15 4:19): which “will help thee”; in the exercise of grace, in the performance of duty, in suffering for his name’s sake in every time of trouble, and out of all trouble, and that right early, and when none else can:

*fear not, O Jacob, my servant, and thou Jesurun, whom I have chosen*; the titles are as before, only instead of “Israel” is “Jesurun”, which is a name of the people of Israel, (<sup><8915></sup>Deuteronomy 32:15 33:5) and here the Targum instead of it puts Israel; and so the Syriac and Arabic versions. The Septuagint version renders it, “beloved Israel”; the word signifies upright; and so the Vulgate Latin version translates it, “O thou most upright one”<sup>f847</sup>; and well agrees with this little remnant of Israelites indeed, in whom there was no guile. Some derive the word from one that signifies to “see”, “behold”, “contemplate”<sup>f848</sup>; and so it may be rendered, “the seeing ones whom I have chosen”, such whose eyes the Lord opened to see their own vileness and sinfulness, and the glory of Christ and salvation by him: these are bid not to fear: not any of their enemies, though they themselves were but worms; and though their number was small, and they weak and feeble, and their enemies numerous, strong, and mighty; and though their countrymen would reproach, revile, and persecute them for Christ’s sake, and they should be obliged to turn to the Gentiles, and carry the Gospel

among them, when those of their nation would reject it, which would issue in the ruin of it, as before predicted; (see <sup><2410></sup>Isaiah 41:10,13,14 43:1,2).

**Ver. 3.** *For I will pour water oh him that is thirsty, &c.*] Or rather upon the thirsty land, as the Targum; and so the Syriac version, “in a thirsty place”; as a dry land is a thirsty land; it thirsts for water, gapes and opens for it: (see <sup><1970></sup>Psalm 63:1) “and floods upon the dry ground”; large quantities of rain to moisten it, and make it fruitful; these figurative expressions are explained in the next clauses:

*I will pour my Spirit upon thy seed, and my blessing upon thine offspring;* by which “seed” and “offspring” are meant the spiritual seed of this remnant or little church of Christ among the Jews, in the first times of the Gospel: such as should be regenerated and converted in it, and who are signified by the “dry” and “thirsty” ground; for being made sensible of their desolate condition, their barrenness and unfruitfulness, they hungered and thirsted after righteousness; were desirous of Christ and his grace, and more knowledge of him, and eagerly sought after them; and to these are promised the Spirit, and his gifts and graces, compared to water, for its purifying, softening, fructifying, and refreshing nature, and for extinguishing thirst, and giving a real pleasure and delight; (see <sup><3625></sup>Ezekiel 36:25 <sup><3375></sup>John 3:5) and the abundance thereof is signified by “floods” of water; for in first conversion especially, there is an abounding, yea a superabounding of the grace of God; it is a well of living water; yea, out of the believer flow rivers of living water, (<sup><3044></sup>John 4:14 7:37,38 <sup><3610></sup>Romans 5:20 <sup><5014></sup>1 Timothy 1:14) and this grace of the Spirit is always a blessing: and indeed all the blessings of grace go along with it, as to the manifestation and application of them as justification, pardon of sin, adoption, &c.; here perhaps a more special regard is had to the extraordinary effusion of the Spirit, on the day of Pentecost, when the apostles of Christ being furnished with his gifts and graces, were fitted to go forth with the “fullness of the blessing” of the Gospel of Christ. The Targum of the whole is,

“for as waters are given upon the thirsty land, and they flow upon the dry land, so will I give my Holy Spirit on thy children, and my blessing upon thy children’s children;”

a succession of converts in the Christian church.

**Ver. 4.** *And they shall spring up as among the grass, &c.*] That is, such on whom the Spirit of the Lord shall be poured with his gifts and grace, and with the blessings of it: by the “grass” may be meant common believers, comparable to green grass, for their numbers, being many; for their weakness in themselves; for their flourishing condition; like grass for its greenness, and verdure, and its springing up by clear shining after rain; (see <sup>47/16</sup>Psalm 72:6,16) and by those that “spring up among them” are intended the apostles and ministers of the word, who exceed common Christians in their gifts, and grace, and usefulness; grow up higher and taller than they, like palm trees and cedars in Lebanon; and as such exceed private saints as tall trees exceed the grass they grow among:

*as willows by the water courses*; a sort of trees well known, and which delight in watery places, and grow best on banks of rivers, and shoot up apace in a very short time, and spread their branches; so the apostles, after the effusion of the Spirit on them, grew quickly in gifts, and grace, and evangelic knowledge; and their usefulness spread far and near. The Targum is,

“the righteous shall grow tender and delicate as the flowers of the grass, as a tree that sends forth its roots by flows of water.”

**Ver. 5.** *One shall say, I am the Lord's, &c.*] This expresses the success of the apostles' ministry, not only among the Jews, but more especially among the Gentiles, who were not called by the name of Jacob and Israel; but now should call themselves by those names, as the following clauses show, being called by grace and converted; when they should openly profess their faith in Christ, claim their interest in him, and acknowledge his property in them, and not be ashamed of the name of Christians; and this one, and another, even many should do. The Lord has a people who are his special and peculiar people, his beloved ones, the objects of his delight and pleasure, his chosen and covenant ones, his adopted ones, his treasure and his jewels; and hence he has taken such care of them; he has put them into the hands of Christ for their security; given him to be a Head, Redeemer, and Saviour of them; bestows every blessing of grace on them; will not suffer any to hurt them; and keeps them by his power: and having given them to Christ, they are his people, his portion, his spouse and bride, his children, and the sheep of his hand; hence he became incarnate on their account; laid down his life to save them; sends his Gospel, and along with it his Spirit effectually to call them; and hence all that he has is theirs, and

he will keep them, and not lose any of them: and being called by grace, they are the workmanship of the Spirit; his temples in which he dwells, and in whom he is as the earnest and pledge of their eternal glory: and this interest the Lord has in his people may be known by them, so as that they may be able to say, one and another, "I am the Lord's", as many of them have done; (see <sup>1891</sup>Psalm 119:94 <sup>2116</sup>Song of Solomon 2:16 <sup>4773</sup>Acts 27:23), they may know they are the Lord's beloved ones, by his drawing them with his love, by the communications of his grace to them, by the communion with himself he indulges them with, and by what he shows unto them, and by the shedding abroad of his love in them; and that they are his chosen ones, by the Gospel coming in power to them, by their effectual calling, by the sanctification of the Spirit, and their faith in Christ Jesus; and that they are his covenant ones, by the application of covenant grace and blessings to them; and that they are his adopted ones, by the Spirit of adoption sent down into their hearts, witnessing it unto them; they may know that they are the redeemed of the Lamb, by their having his Spirit, and by his being formed in their hearts: and they may know that they are the temples of the Holy Ghost, by his own work upon them, and his dwelling in them: and knowing this, they should and will declare, and say they are the Lord's and none other's; that they are not their own, nor Satan's, nor the servants of men, but the Lord's to whom they devote themselves, and whom they desire to serve; and therefore join themselves to his churches, and walk in his ordinances, publicly confessing their faith in him, which is telling all the world whose they are; and this they say with the utmost joy and pleasure, in an exulting, yea, even boasting way and manner. The Targum is,

"this shall say, I am of them that fear the Lord:"

*and another shall call himself by the name of Jacob*; reckon himself of the posterity of Jacob, in a spiritual sense; count it an honour to be called a wrestling Jacob, and a prevailing Israelite; so the Targum,

"this shall pray in the name of Jacob;"

either in the name of the God of Jacob, the Messiah, or as Jacob did: "and another shall subscribe with his hand to the Lord": shall give his hand and seal to serve the Lord; shall esteem it his high and great privilege to be written among the living in Jerusalem and to have his name registered among the saints, and in their church book. The Targum is,



“and this shall offer his oblation before the Lord;”

himself and his sacrifices of prayer and praise: “and surname himself by the name of Israel”: shall value himself upon this, that he is an Israelite indeed, and shall choose no other name to be called by than that of a Christian. The Targum is,

“in the name of Israel; he shall draw near;”

and worship with them; all these phrases are expressive of a sincere and hearty profession of faith in Christ, and of the Christian religion, in terms borrowed from the people of Israel; (see ~~44B4~~Acts 2:41,47 5:14 ~~40B5~~2 Corinthians 8:5).

**Ver. 6.** *Thus saith the Lord the King of Israel*, &c.] The King of the whole world, and Governor among the nations; and in a peculiar manner King of Israel, that nation being a theocracy; and especially King of spiritual Israel, or King of saints, be they of what nation they will:

*and his Redeemer, the Lord of hosts*; who redeemed Israel out of Egypt, from the house of bondage, and would again redeem them from the Babylonish captivity, and the whole Israel of God from sin, Satan, and the law; which he was able to do, being “the Lord of hosts”, of the armies above and below:

*I am the first, and I am the last*; the first cause and last end, of all things in nature, and providence, and grace; all things are of him, through him, and from him; all things were made by him in creation, and for his pleasure they are and were created; and all things are disposed of in his providence for his own glory; and he is the first in reconciliation, justification, and salvation, and all are to the glory of his grace: or this is a periphrasis of his eternity, who is from everlasting to everlasting, without beginning or end, the Alpha and Omega; the same is said of Christ, (~~40B~~Revelation 1:8,11,17), and all the other characters before mentioned agree with him:

*and besides me there is no God*: all others are only gods by name, not by nature, mere nominal fictitious deities, not real ones; and it is to the exclusion of these from the rank of deity, these words are said; but not to the exclusion of the Son of God, and the Holy Spirit, who, with the Father, are the one true God.

**Ver. 7.** *And who as I shall call*, &c.] Which of the idols of the Gentiles can do as the king of Israel, the Lord of hosts has done? call things that are not, as though they were? call all creatures into being? call men by their names before they were born, as Isaac; Josiah, and Cyrus, of whom mention is made in the latter end of this chapter, and call them to service and usefulness in their day and generation? and call whom he pleases by his grace to eternal glory?

*and shall declare it*; the end from the beginning, things future that are yet to come to pass; or the purposes and decrees of God, his counsel and covenant, his mind and will?

*and set it in order for me*; give an exact and orderly account of things that shall be throughout the successive ages of time; as Jehovah did with respect to the people of Israel, whose God and king he was; he foretold to Abraham their going into Egypt, and bondage there, their deliverance from thence, and settlement in the land of Canaan, and now their deliverance from Babylon, and by name who should be the instrument of it; none of the gods of the Gentiles could do this, or anything like it, or order and dispose all occurrences in providence for his own glory, and the good of men:

*since I appointed the ancient people?* meaning either the ancient patriarchs, Abraham, Isaac, and Jacob, and their posterity, the children of Israel, who were early formed into a body politic, and into a church state; (see <sup><4816></sup>Deuteronomy 32:6-8), or rather the first man, and the first race of men that inhabited the world before the flood, called the old world; and so the sense is, who ever did the things I have done, from the time I made man, and other creatures, and placed them on the earth, or from the creation of the world? so Aben Ezra, Jarchi, and Kimchi interpret it; though it is best of all to understand this of the people of God, the church of the firstborn, whose names are written in heaven, in the Lamb's book of life, from the foundation of the world; who are, as the words may be rendered, "the people of eternity"<sup><849></sup>; and may be so called, because they were in some sense a people that were "from eternity", as the Targum paraphrases it; not that they had an actual personal being so early, for they are but creatures of time, raised up in successive generations, and but of yesterday, and of a short continuance; yet they had from all eternity a representative being in Christ, as their federal head; they were chosen in him before the foundation of the world, and had grace given them in him before the world began, (<sup><4003></sup>Ephesians 1:3,4 <sup><5009></sup>2 Timothy 1:9) they were

the people of God taken into covenant by him from everlasting, for so early was the covenant of grace made with Christ, and them in him; they stood so early related to God as his children, and to Christ as his spouse and bride; so early were they on the thoughts of God, and on his heart, and in his affections, as they were also upon Christ's, and in his hands, and their names so early registered in his book of life; so that they may be said to be indeed an "ancient people", or "a people of eternity"; and they may be called so, because they will continue for ever, as the days of heaven, and as the sun and moon, before the Lord, (~~1982~~ Psalm 89:29,35), everlasting habitations are provided for them, and they shall be for ever with the Lord; so the Syriac version renders it, "a people for eternity": now these are appointed by the Lord to come into actual being at the time, and in the place he has fixed; they are appointed to many things in life; not unto wrath, either here or hereafter, but to afflictions, and to death itself: and they are appointed to many good things, to be called by grace, to be saved with an everlasting salvation, and to reign with Christ in the New Jerusalem state; (see ~~2323~~ Isaiah 24:23) where they are called "ancients", as here; and to be glorified with Christ for ever; it follows:

*and the things that are coming, and shall come? let them show unto them:*

let the idols show to their worshippers if they can, "the things that are coming"; just coming, that are near at hand, that will be tomorrow; and that "shall come", are at a greater distance, which will be in ages to come; or wonderful things, and things future, so Jarchi interprets it; a word<sup>f850</sup> like the first being used for signs and wonders. God foretells wonderful things that shall come to pass, and which accordingly do; but the idols of the Gentiles can do nothing of this kind.

**Ver. 8.** *Fear ye not, neither be afraid,* &c.] Of the accomplishment of prophecies and promises, and of professing the true God, and of adhering to Jesus Christ, the only Redeemer and Saviour; or of the gods of the Heathens, and of persecuting tyrants, and what they can do against you, and in favour of their idolatrous religion:

*have not I told thee from that time, and have declared it?* what should come to pass, before it did, even everything that has since the appointment of the ancient people; and particularly what troubles and persecutions the apostles, ministers of the word, the first Christians should meet with among the Heathens, for professing and propagating the Gospel, and what success they should meet with, which came to pass accordingly:

*ye are even my witnesses*; as especially the apostles were, who had it from Christ's own mouth, that they should be hated and persecuted for the sake of the Gospel, and should be successful wherever they came; as they also were his witnesses in Jerusalem, and Judea, and Samaria, and unto the uttermost parts of the earth, of his person, doctrine, miracles, death, resurrection, and ascension to heaven, (<sup><4008></sup>Acts 1:8):

*is there a God besides me?* that is a true God; for there were many fictitious and false deities, but none omniscient and omnipotent, that could foretell future events, and accomplish them as he did; there is no god but the one God, Father, Son, and Spirit; for this an appeal is made to the witnesses:

*yea, there is no God, I know not any*; or, there is "no rock"<sup>f851</sup>; or, is there any? a word used for God, (<sup><46304></sup>Deuteronomy 32:4,18,30,31), there is no rock to build upon for salvation, no rock for shelter and safety, but Christ the rock of ages, on which the church is built, and the gates of hell cannot prevail against it, (<sup><41638></sup>Matthew 16:18), and if God, who is omniscient, knows none else, there can be no other.

**Ver. 9.** *They that make a graven image are all of them vanity, &c.]* They show themselves to be vain men, by making such vain things as graven images are; both images, makers, and worshippers of them are all vain, yea vanity itself:

*and their delectable things shall not profit*; their idols made of gold and silver, or covered with them, and adorned with precious stones, and so delightful and desirable, are of no manner of profit and advantage, unless the matter they are made of, and the ornaments about them, were converted to other uses; yet not as gods, and worshipped as such, who can be of no service to their worshippers to help them in distress, or save them from ruin:

*and they are their own witnesses; they see not, nor know that they may be ashamed*; they that made them must be witnesses against themselves, and the idols they have made; they must be convicted in their own consciences that they cannot be gods; they must be sensible that they have no sight nor knowledge of persons and things; that they cannot see, nor know their worshippers, nor their wants, and cannot give them relief; and this they ought to acknowledge to their own shame that made them, and that their worshippers of them might be ashamed also.

**Ver. 10.** *Who hath formed a god, &c.*] Who ever made one? was such a thing ever known? or can that be a god which is made or formed? who so mad, foolish and sottish, as to imagine he has made a god? or is it possible for a creature to be the maker of a god? or any so stupid as to fancy he had made one? yet such there were, so void of understanding and reason, and even common sense: “or molten a graven image”: first melted it, and cast it into a mould, and then graved and polished it, and called it a god?

*that is profitable for nothing?* or seeing it “is profitable for nothing”, as a god; cannot see the persons, nor hear the prayers, nor relieve the distresses of those that worship it; and therefore it must be great folly indeed to make an image for such a purpose, which answers no end.

**Ver. 11.** *Behold, all his fellows shall be ashamed, &c.*] Either such who join with them in the worship of the molten graven image, or god formed, when they find it is profitable for nothing; so the Targum,

“behold all their worshippers shall be confounded;”

or their fellow workmen, who took their several parts in making the image, and so must be conscious of the vanity and unprofitableness of it, and ashamed when upbraided with it:

*and the workmen they are of men;* or, “of Adam”<sup>f852</sup>; they are the sons of Adam, fallen men, sinful, frail, mortal creatures; they are not so much as of the angels in heaven, but of men on earth, and so very unfit to be makers of a god:

*let them be gathered together;* workmen and worshippers, as Demetrius, and the craftsmen or shrine makers, with others at Ephesus:

*let them stand up;* and plead for their gods, and say all they can in the behalf of them:

*yet they shall fear, and they shall be ashamed together;* the light of the Gospel breaking forth in the ministry of the apostles and others, the minds of many were enlightened to see the folly of worshipping idols, which brought them, and the makers of them, into contempt; who not being able to withstand the evidence and force of arguments brought against them, were covered with shame, and filled with fear, lest, should the Gospel still get further ground, their trade of idol making would come to nothing; or

lest the vengeance of heaven should fall upon them for their idolatrous practices.

**Ver. 12.** *The smith with the tongs*, &c.] Or, “the worker of iron”<sup>f853</sup>; the blacksmith, who had a concern in making of idols, for some were made of iron, (<sup>270B</sup>Daniel 5:4), or in making plates to cover them, or nails to fasten them with, or instruments which the carpenter made use of in cutting down trees, and fitting the wood for an image; such as the axe or hatchet, or plane, and which some think is here meant, by the word translated “tongs”, but is rendered an “axe”, (<sup>240B</sup>Jeremiah 10:3) and is used for that, or an hatchet, or a plane, by the Misnic<sup>f854</sup> writers; so the Targum renders it,

“the smith out of iron makes an axe or hatchet:”

“both worketh in the coals”; he puts his iron in the coals, and blows upon them, and so makes it soft and malleable, and then takes it out:

*and fashioneth it with hammers*: beats it with hammers upon the anvil, and puts it into what form he pleases:

*and worketh it with the strength of his arms*; uses his utmost strength to bring it into a form he is desirous of:

*yea, he is hungry, and his strength faileth; he drinketh no water, and is faint*; he works at it with all his might and main, is earnest at it, and is eagerly desirous of finishing his work; he works till he is hungry and thirsty, and for want of food is ready to faint and sink; and yet will not give himself time to eat and drink, being so intent upon his work: or the sense is, though he is hungry and thirsty, and faints for want of provisions, yet the god he is making, or has made, cannot supply him with any: this is said to expose the folly of idol making, and of idol worship.

**Ver. 13.** *The carpenter stretcheth out his rule*, &c.] Or, the worker of trees<sup>f855</sup>; that works in wood, or makes images of wood; having cut down a tree, he stretches out his rule or line upon it, and takes the dimensions of it, and measures the length and the breadth of it, as much as is for his purpose to make a god of: and then

*he maketh it out with a line*; coloured with ochre, or chalk, which leaves a mark, by which he knows where to cut it, and fashion it to his mind:

*and he fitteth it with planes*; first with the rougher planes, which take off the knotty and more rugged parts; and then with a smoother plane, makes it even, and polishes it:

*and he marketh it out with a compass*; where its head and body, and legs and arms, and other parts must be:

*and maketh it after the figure of a man*; with all the parts and proportion of a man:

*according to the beauty of a man*; with the face and countenance of a man; with all the lineaments and just symmetry of a man; in the most comely and beautiful manner he is capable of, that it may be the more striking and pleasing to the worshippers of it. Jarchi's note is,

“this is a woman, who is the glory of her husband;”

and so the Targum,

“according to the praise of a woman;”

there being female deities, as Juno, Venus, Diana, and others:

*that it may remain in the house*<sup>f856</sup>; either in the temple built for it, whither its rotaries repair to the worship of it; or in the dwelling house, being one of the Lares or Penates, household gods: it may be, this is said by way of scorn and contempt; this god being made, is set up in the house, from whence it cannot stir nor move, to the help of any of its worshippers.

**Ver. 14.** *He heweth him down cedars, and taketh the cypress and the oak,* &c.] To make gods of, trees both pleasant and durable, but all unfruitful:

*which he strengtheneth for himself among the trees of the forest*; taking a great deal of pains in seeking out such trees as were most fit for his use, and a great deal of care in the growth of them, that they might answer his end, as well as exerting his strength in cutting of them down:

*he planteth an ash, and the rain doth nourish it*; a tree that soon grows up, and which he plants for the purpose to make a god of; and this being watered and nourished with rain, which God vouchsafes, though designed for an idolatrous use, grows, and is fit for what it was intended; and being so, he cuts it down, and, makes an image of it; which shows his folly and madness, that a tree of his own planting, which he has seen the growth of, and yet be so sottish as to imagine that a god may be made of it.

The word for “rain” signifies a body in the Syriac<sup>f857</sup> language, as Kimchi observes, and for which he produces (<sup><2043></sup>Daniel 4:33), and so Aben Ezra says it signifies in the Arabic language<sup>f858</sup>; and the sense is, “the body” of the tree “grew up”, and being grown up, was cut down, and used as follows.

**Ver. 15.** *Then shall it be for a man to burn, &c.*] And which indeed is the proper use of it, but not all that this man puts it to; only the boughs, and what he cuts off as useless to his purpose, and the chips he makes, which he commits to the fire:

*for he will take thereof, and warm himself;* with some part of it he makes a fire in his parlour, and warms himself when it is cold weather:

*yea, he kindleth it, and baketh bread;* he heats his oven with another part of it, and bakes the bread he has made for himself and family to live on, and which is putting it to a good use:

*yea, he maketh a god, and worshippeth it; he maketh a graven image, and falleth down thereto;* the other part of the tree, and which is the better part, he makes an image of, and carves it, and calls it a god; and not only so, but when he has done, falls down and worships it; than which there cannot be a greater instance of stupidity and folly.

**Ver. 16.** *He burneth part thereof in the fire, &c.*] To warm himself with, as before:

*with part thereof he eateth flesh;* that is, with part of it he dresses flesh, and makes it fit to eat; unless the meaning is, with part of it he makes tables and trenchers to eat meat off of; but the former sense seems most likely, and agrees with what follows:

*he roasteth roast, and is satisfied;* he roasts his meat with it, and eats it when roasted, and is highly pleased and delighted with it, and he eats of it to his satisfaction:

*yea, he warmeth him, and saith, Aha;* an expression of joy and delight, being before a good fire in winter time:

*I am warm, I have seen the fire;* have felt it, and enjoyed the comfort of it, which has given a sensible pleasure.



**Ver. 17.** *And the residue thereof he maketh a god, even his graven image, &c.]* What remains of the tree, that is not consumed by making a fire to warm with, by heating the oven to bake bread with, and by using it in the kitchen to roast meat with, this is made an image of, and being graven and carved, is called a god, and worshipped; though it is of the same matter, and of the same nature, with that which was used for warming, baking, and roasting:

*he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, deliver me, for thou art my god;* he bows unto it, falls down on his knees, and spreads out his hands, and lifts them up, and uses all the gestures of adoration; yea, makes a formal address in prayer and supplication, and particularly requests that he would deliver him from present danger and distresses, of whatsoever kind he was attended with; declaring at the same time he was his god, in whom he trusted, and from whom he expected relief and help. Monstrous stupidity!

**Ver. 18.** *They have not known nor understood, &c.]* Who the true God is, nor the worship that is due to him alone; they do not know nor understand divine and spiritual things; nay, they have not the knowledge and understanding of men; they want common sense that can do and say such things as before mentioned, both idol makers and idol worshippers:

*for he hath shut their eyes that they cannot see, and their heart that they cannot understand;* either the devil, as some think, the god of this world, that blinds their eyes from seeing the folly of such gross idolatry, which he, deceiving them, leads them into; or rather God himself, who, because they like not to retain him in their knowledge, gives them up to a reprobate and injudicious mind, to believe a lie, and worship a false god; this he permits, orders, and overrules to some good ends and purposes: this is to be understood of the eyes of the understanding, which, as the word<sup>f859</sup> signifies, are “daubed” and plastered over, that there is no opening of them, and seeing with them; which is the judicial blindness and hardness of heart, which God sometimes in righteous judgment gives up men unto; (see ~~4128~~ Romans 1:28).

**Ver. 19.** *And none considereth in his heart, &c.]* Or, “and he does not return it to his heart”<sup>f860</sup>; he does not come to himself again, or return to his right mind, but lives and dies under the infatuation; never once revolving it in his mind, pondering within himself what he has done, or is doing, whether right or wrong:

*neither is there knowledge nor understanding to say*; within himself, and reason the matter in his own mind, and thus express himself:

*I have burnt part of it in the fire*; to warm myself with:

*yea, also I have baked bread upon the coals thereof*; both heated the oven, and baked bread with it; and also upon the live coals have laid kneaded dough, and baked a cake on them:

*and I have roasted flesh, and eaten it*; made a fire with another part of it, and roasted meat at it, and ate it with great pleasure and satisfaction:

*and shall I make the residue thereof an abomination?* an idol, which is an abominable thing to God, and to all men of sense and goodness:

*shall I fall down to the stock of a tree?* or “the bud of a tree?”<sup>f861</sup> or that which is made out of a tree of my own planting, cutting down, and hewing, part of which has been used to the above purposes; and the remaining lifeless log, shall I worship it as a god? and yet, though such reasoning might be justly expected from a man that is a reasonable creature, sottish are idolaters, that they seem to be quite deprived of their rational powers, or at least these are disused by them.

**Ver. 20.** *He feedeth of ashes, &c.*] That is, the idolater delights in his idol, pleases himself with seeks comfort and satisfaction from it, fills and feeds himself with hopes and expectations of being helped and delivered by it; but this is all vain hope, a mere delusion; it is as if a man fed on ashes instead of food; it is feeding on that which has no savour nor substance, can yield no nourishment, but, on the contrary, is pernicious and hurtful; and it is like Ephraim’s feeding on wind, (~~3111~~ Hosea 12:1) or on chaff instead of wheat, (~~2138~~ Jeremiah 23:28) and so such who feed upon and delight themselves in sinful lusts, or false doctrines, may be said to feed on the same sort of food: and here it may be true of the idol in a literal sense; part of the wood of which it was made being reduced to ashes, to which some respect may be had, (~~23415~~ Isaiah 44:15,16), and that itself was capable of the same fate. The Targum is,

“behold his god, part of it is ashes;”

so the Vulgate Latin version: “a deceived heart hath turned him aside” from the true God, and the right worship of him, unto idolatry; the heart of man is deceitful, and desperately wicked; a man needs no other to entice

him, and draw him away into any sin, and from the living God, than his own evil heart; which, being deceived itself, deceives him, and leads him to the commission of such things as are contrary to reason and common sense: and he is so infatuated with them, and possessed with a strong belief of them,

*that he cannot deliver his soul:* divest himself of his erroneous and wicked principles, and leave his idolatrous practices, or be persuaded that he is in the wrong:

*nor say, is there not a lie in my right hand?* that the idol, which his right hand has made, is a lie, a mere vanity, not to be depended upon and trusted in: or which is in, or “at his right hand”<sup>f862</sup>; and worshipped by him, and is highly esteemed and loved as his right hand; this he cannot be persuaded to believe, and say that it is a falsehood and a work of errors; such is the force and fascination of idolatry, when once persons are ensnared and entangled with it.

**Ver. 21.** *Remember these, O Jacob, O Israel, &c.*] Remember these persons, these idolaters before spoken of; or these things, the gross idolatries they were guilty of, and loath and abhor them, shun and avoid them, and not imitate them, and do the same things: or remember that this was formerly your case, and admire the distinguishing grace of God, in turning you from idols to serve him: for by Jacob and Israel may be meant the spiritual Israel of God, or those from among the Gentiles called by the grace of God, and incorporated into Christian churches; (see <sup>244B</sup>Isaiah 44:5):

*for thou art my servant:* I have formed thee; thou art my servant: and therefore should serve the Lord, and him only, and not idols, for no man can serve two masters; moreover, these were formed by the Spirit and grace of God in regeneration for his service, and therefore ought cheerfully to engage therein, and abide in it, and never serve any other:

*O Israel, thou shalt not be forgotten of me;* such as remember the Lord, and remember to serve him, he will remember, and not forget them, his love to them, his covenant with them, and the promises he has made them; he will not forget their persons, nor their service, their work and labour of love, which they have showed to his name. The Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, “do not forget me”; and so the Targum paraphrases it,

“do not forget my fears;”

to fear, serve, and worship the Lord, and him only; but Aben Ezra and Kimchi observe, it should be rendered as it is by our translators.

**Ver. 22.** *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, &c.]* Sins and transgressions are compared to clouds, for the number of them, they being many as the fleeting clouds of the air; and for the nature and quality of them: as clouds are vapours rising out of the earth and sea, so these arise out of the earthly and corrupt heart of man, which is as a troubled sea; and, like the clouds, they reach up to the heavens, and the cry of them calls aloud for vengeance from thence; they cause darkness, even all that darkness, both in unregeneracy, and after conversion; they intercept the light of God’s countenance, and interpose between God and the souls of men, and cause him to hide his face from them; they come between them and the sun of righteousness, and cover him out of their sight; and by means of them the light and comfort of the Holy Spirit are withdrawn; and they hinder the free passage of prayer to God, at least as to the apprehension of God’s people; (see <sup>289D</sup>Isaiah 59:2 <sup>289H</sup>Lamentations 3:44), and they portend a storm, and threaten with a tempest of divine wrath and vengeance; but God graciously forgives them; which is meant by “blotting” them out. Clouds are blotted out either by the wind dissipating and scattering them; or by the sun breaking through them, conquering and dispersing them, which perhaps is alluded to here; and designs not the satisfaction of Christ for sin; by which he has finished and made an end of it; but rather God’s act of pardon upon it, and the application of it to his people; or the discoveries of it by Christ himself, the sun of righteousness, arising upon them with healing in his wings, that is, with pardon to their souls; saying to them, thy sins, though many, are forgiven thee; and they are so blotted out and removed as to be seen no more, and as if they had never been, as a cloud is; not only no more seen by the avenging eye of divine justice, but so removed from them as not to be seen by them, as to have no more conscience of them, or feel the load and burden of them; and though other clouds or sins may arise, yet these also are blotted out in the same way, and shall never appear against the saints to their condemnation. And as, when clouds are blotted out, there is a clear sky, a serene heaven, the sun shines in its brightness, and everything is pleasant and delightful; so when sin is pardoned, or it appears to be so, then God is beheld as the God of all grace, as all grace and love; the sinner can go with a holy boldness to him, through the blood of Christ, as being

pardoned, and has fellowship with him; the evidences of interest in Christ become clear, and the comforts of the Holy Ghost are enjoyed. And let it be observed, that as no man can reach the clouds, and blot any of them out; so none can forgive sins but God, this is his sole prerogative, (<sup>23425</sup>Isaiah 43:25). Here is mention made of a cloud, and a thick cloud; no clouds are so thick but God can blot them out, and these are no sins so great but he can forgive them; clouds, and thick clouds, are blotted out, lesser and greater sins are forgiven by him. Some read the words thus, “I have blotted out”, wiped or washed away, “as with a thick cloud, thy transgressions, and as with a cloud thy sins”<sup>f863</sup>; and give the sense thus, as clouds pouring down with rain wash the streets from the filth of them, so the Lord, as with a deluge of pardoning grace and mercy, washes away the sins of his people; grace superabounds abounding sin, and carries it all before it, and removes it clear away; now this blessing of grace is mentioned, to attach the people of God to his service, as it follows:

*return unto me, for I have redeemed thee*; this supposes them to have backslidden from the Lord in heart or in practice, in life and conversation, or in both, and yet the Lord had forgiven them; and which was a reason why they should return to him by repentance; as nothing is a greater motive to it, or more strongly influences it, than a discovery of pardoning grace; and then the people of God do return to God as their Father, who graciously receives them, and to Christ as their husband, to whom they are married, though backslidden, and to their duty to both. So the Targum,

“return to my worship or service;”

the reason or argument enforcing it is very strong, “for I have redeemed thee”; from sin, and all its sad effects; from the law, and the curses of it; and from death and hell, and wrath to come; and therefore need not fear any of these things, or fear coming to the Lord on account of them. Such, who are redeemed, need not doubt but they shall be kindly received, though they have backslidden, and that no good thing will be withheld from them; for if God has given his Son to redeem them, he will give all things freely with him; besides, being redeemed, they are the Lord’s, and therefore ought to return to him, and glorify him with their bodies and spirits, which are his; and as they are redeemed from our vain conversation, they should return from it, and not indulge one, or otherwise the end of redemption is not answered: and this being joined with the forgiveness of sin in the preceding clause, shows that that proceeds upon the foot of

redemption, or upon the foot of satisfaction made by Christ; and both furnish out arguments engaging to the service of God.

**Ver. 23.** *Sing, O ye heavens, for the Lord hath done it, &c.*] Done what he promised, the forgiveness of the sins of his people, and the redemption of them. So the Targum,

“because the Lord hath wrought redemption for his people.”

The Vulgate Latin version adds, “mercy”<sup>f864</sup>; and so the Septuagint version, “because God hath had mercy on Israel”<sup>f865</sup>; and therefore the heavens are called upon to sing on this occasion, as the angels of heaven did when the Redeemer was born, and who rejoice at the salvation of God’s elect, (<sup>4023</sup>Luke 2:13,14 15:10):

*shout, ye lower parts of the earth*; the earth, which is low in comparison of the heavens; the inhabitants of it, especially the Gentiles, which dwelt in the lower parts of the world, in comparison of Judea, which lay high:

*break forth into singing, ye mountains*; kings and great men of the earth, like the strong and lofty mountains:

*O forest, and every tree therein*; the multitude of the common people; (see <sup>2308</sup>Isaiah 10:18,19) these are called upon to express their joy, for the following reason:

*for the Lord hath redeemed Jacob, and glorified himself in Israel*; which is to be understood not merely of their redemption from the Babylonish captivity, but of the redemption by Christ, which the former was a type of, and in which all God’s people in all nations are concerned, and therefore have reason to rejoice; and in which all the divine perfections are glorified, not only the wisdom, power, goodness, grace, and mercy of God, but his holiness and justice; and saints not only have reason to rejoice, because they are redeemed from sin and Satan, and the law, and death and hell, and all spiritual enemies, but because the glory of God is great in their salvation.

**Ver. 24.** *Thus saith the Lord, thy Redeemer, &c.*] These are the words of the Son of God, of Christ, the Redeemer of his people; and the following show him to be the mighty God, and so able to redeem them, and therefore was appointed to this work, and undertook it:

*and he that formed thee from the womb*; that formed thee in it, and brought thee out of it, separated thee from it, and called thee by his grace:

*I am the Lord that maketh all things*; that made all things out of nothing at first; for without Christ was not anything made that was made; all things in heaven, and earth, and sea, were made by him; and he continues all creatures in their being, and provides for them, and governs all by his power; he works hitherto, and continues working with his divine Father, (<FOOT>John 1:1-3 5:17):

*that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself*; not to the exclusion of the Father and the Holy Spirit, but of all creatures, angels and men; of himself, and by his own strength and power, and, without the help of these, he stretched out the vast space of the heavens as a curtain, and spread out the earth in its length and breadth, and the large surface of it, to that great circumference which it has; a full proof of his proper deity! A man cannot stretch out a curtain, or piece of tapestry, of any size, without the help of another; and much less can a creature stretch out the heavens and the earth.

**Ver. 25.** *That frustrateth the tokens of the liars, &c.*] Struck dumb the oracles of the Heathens, disappointed their lying priests, and made void all the signs and tokens they gave the people, that such and such things would come to pass, which did not, and which proved them to be liars:

*and maketh diviners mad*; soothsayers, astrologers, and such sort of persons, who pretended to foretell future events; but these not answering to their predictions, they became mad, because their credit was ruined, and they lost their reward:

*that turneth wise men backward, and maketh their knowledge foolishness*; the wise philosophers among the Gentiles, and their schemes of philosophy, which were confounded and destroyed, and proved foolish, through the ministration of the Gospel, (<FOOT>1 Corinthians 1:20,27 3:19).

**Ver. 26.** *That confirmeth the word of his servant, and performeth the counsel of his messengers, &c.*] Who, as he confirmed the word of Isaiah and other prophets, and fulfilled their predictions concerning the captivity of the Jews, and their deliverance from it; so he has confirmed and established the word preached by his servants, the Gospel, which is the counsel of God, delivered out by his messengers, the apostles, and first preachers of it; it being attended with the demonstration of the spirit, and

of power, to the conversion of sinners, and to the destruction of idolatry and Pagan worship. By the Lord's "servant" some understand Moses, as Jarchi; others Isaiah, as Kimchi and most interpreters; and why not Paul, as Cocceius? though the singular seems rather to be put for the plural, as the next clause explains it; and so the Arabic version renders it, "his servants"; to which the Targum agrees, paraphrasing it,

"confirming the words of his servants the righteous:"

*that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof;* all which suppose that Jerusalem, which, in the prophet's time, was full of inhabitants, should be emptied of them, by the sword, famine, pestilence, and captivity; yet, nevertheless, there should be a return of the Jews from captivity, and this city should be peopled and inhabited again; and also, that the cities of Judah, which were now in good circumstances, should be laid waste, and all the adjacent country be in a ruinous condition, all which should be rebuilt and restored to a flourishing state again. The Lord had said it, and it should be done; as accordingly it was. This may be understood, in a spiritual sense, of the building up of the church of God, and the setting up and establishing the interest of Christ, by the preaching of the Gospel.

**Ver. 27.** *That saith to the deep, be dry, &c.]* The Targum is,

"that saith to Babylon, be desolate;"

and most interpreters, Jewish and Christian, understand it of Babylon, which was situated in a watery place, by rivers of water, particularly the river Euphrates, and in a low valley:

*and I will dry up thy rivers;* some think the allusion is to the stratagem of Cyrus, made use of, under a divine direction, to drain the river Euphrates, and make it passable for his army; by which means he surprised the city of Babylon, and took it: though others think it refers to the drying up of the Red sea and the river Jordan, which are proofs of what God can do, and a periphrasis of his power.

**Ver. 28.** *That saith of Cyrus, he is my shepherd, &c.]* Or Coresh, as his name in the Hebrew language is; and in the Persian tongue signifies the "sun"; from whence he had his name, as Ctesias<sup>f866</sup> and Plutarch<sup>f867</sup> say; to which the Hebrew word "cheres", which signifies the "sun", has some



affinity; though Joseph Scaliger<sup>f868</sup> would have the name of Cyrus to signify “food” in the Persian language, and which answers to his character as a shepherd. The father of this illustrious person was Cambyses, king of Persia; his mother’s name was Mandane, daughter of Astyages, king of Media<sup>f869</sup>. This prophecy, concerning him, was nearly two hundred years before he was born. Josephus says<sup>f870</sup>, that Cyrus read this prophecy himself, which Isaiah had delivered out two hundred and ten years before; and which is a proof both of God’s prescience of future contingencies, and of the truth of divine revelation. The Lord honours him with the title and character of his “shepherd”, who was to lead his flock, the people of Israel, out of the Babylonish captivity, and guide them into their own land. It is very usual, both in sacred and profane writings, for kings to be called shepherds; and if Cyrus signifies “food”, as before observed, his name and office agree. Justin<sup>f871</sup> says, he had this name given him, while he was among the shepherds, by whom he was brought up, having been exposed in his infancy. Cyrus himself compares a king to a shepherd, and observes a likeness between them<sup>f872</sup>:

*and shall perform all my pleasure*; concerning the deliverance of the Jews from Babylon, and the encouragement of them to go up to their own land, and rebuild their city and temple; and many other things which he did, agreeably to the secret will of God, though he knew it not; and what he did he did not do in obedience to his will, but as overruled by the power and providence of God:

*even saying to Jerusalem, thou shalt be built*; these are not the words of the Lord, as before, but of Cyrus, giving orders that Jerusalem should be built:

*and to the temple, thy foundation shall be laid*; with great propriety this is said, since only the foundation was laid in his time; the Jews being discouraged and hindered by their enemies from going on with the building in his reign, until the times of Darius, king of Persia. (see <sup><1500></sup>Ezra 1:1-3 3:10 4:1-5).

# CHAPTER 45

## INTRODUCTION TO ISAIAH 45

This chapter contains prophecies concerning Cyrus, the deliverer of the Jews from captivity; and concerning the grace, righteousness, and salvation of Christ; and the conversion of the Gentiles. An account is given of Cyrus, and of the great things God would do for him, and by him, (<sup>23501</sup> Isaiah 45:1-3) and the ends for which he would do these things, for the sake of his people Israel; and that he might be known to be the only true God, who is the Maker of all things, (<sup>23504</sup> Isaiah 45:4-7) an intimation is given of the Messiah, as the author of righteousness and salvation; and of the contention and murmuring of the Jews about him, (<sup>23508</sup> Isaiah 45:8-10), encouragement is given to pray for and expect good things by him for the children of God, in consideration of the greatness of God as the Creator, who would raise him up in righteousness, the antitype of Cyrus, (<sup>23511</sup> Isaiah 45:11-13), the conversion of the Gentiles, the confusion of idolaters, and the salvation of the Israel of God, are prophesied of, (<sup>23514</sup> Isaiah 45:14-17), which are confirmed by his works and his word, what he had done and said, (<sup>23518</sup> Isaiah 45:18,19), the vanity of idols is exposed, and Christ the only Saviour asserted, to whom persons in all nations are directed to look for salvation, (<sup>23520</sup> Isaiah 45:20-22) when it is affirmed with an oath that all shall be subject to him; that his people shall come to him for righteousness and strength; that his enemies shall be ashamed, and the spiritual Israel of God shall be justified, and glory in him, (<sup>23523</sup> Isaiah 45:23-25).

**Ver. 1.** *Thus saith the Lord to his anointed, to Cyrus, &c.*] Cyrus is called the Lord's anointed, not because he was anointed with material oil, as the kings of Israel and Judah were; but because he was appointed by the Lord to be a king, and was qualified by him for that office; and was raised up by him to be an instrument of doing great things in the world, and particularly of delivering the Jews from their captivity, and restoring them to their own land:

*whose right hand I have holden;* whom he raised up, supported, strengthened, guided, and directed to do what he did:

*to subdue nations before him*; which was accordingly done. Xenophon<sup>f873</sup> relates, that he subdued the Syrians, Assyrians, Arabians, Cappadocians, both the countries of Phrygia, the Lydians, Carians, Phoenicians, and Babylonians; also the Bactrians, Indians, Cilicians, the Sacae, Paphlagonians, and Megadinians; likewise the Greeks that inhabit Asia, Cyprians and Egyptians. Herodotus<sup>f874</sup> says, that he ruled over all Asia: all which the Lord subdued under him; for it was he that did it rather than Cyrus; it was he that clothed him with strength and courage, gave him skill in military affairs, and success and victory:

*I will loose the loins of kings*; as Croesus king of Lydia, and Belshazzar king of Babylon, by divesting them of their dignity, power, and government; and particularly this was true of the latter, when, by the handwriting on the wall, he was thrown into a panic; “and the joints of his loins were loosed”, (<sup>2816</sup>Daniel 5:6), “to open before him the two leaved gates; and the gates shall not be shut”; the gates of cities and palaces wherever he came, which were opened to receive him as their conqueror and sovereign; this was very remarkably true of the gates of the palace of the king of Babylon, when the army of Cyrus by a stratagem had got into the city, and were come up to the king’s palace, they found the gates shut; but a clamour and noise being made, the king ordered to see what was the matter; the gates being opened for that purpose, the soldiers of Cyrus rushed in to the king, and slew him<sup>f875</sup>; but, what is more remarkable, the gates of brass, which shut up the descents from the keys to the river, were left open that night Babylon was taken, while the inhabitants were feasting and revelling; which, had they been shut<sup>f876</sup>, would have defeated the enterprise of Cyrus; but God in his providence ordered it to be so.

**Ver. 2.** *I will go before thee, and make the crooked places straight, &c.*] Or, “level the hilly places”<sup>f877</sup>; as pioneers do. The sense is, that he would remove all impediments and obstructions out of his way, and cause him to surmount all difficulties:

*I will break in pieces the gates of brass, and cut in sunder the bars of iron*; with which the brasen gates were barred: in the wall that surrounded Babylon there were a hundred gates, all made of solid brass, twenty five on each side of the square; which, no doubt, are here referred to; which could not hinder the entrance of Cyrus into the city, and the taking of it; though they were not then destroyed by him, but by Darius afterwards<sup>f878</sup> these

gates of brass are mentioned by Abydenus<sup>f879</sup>, as made by Nebuchadnezzar, and as continuing till the empire of the Macedonians.

**Ver. 3.** *And I will give thee treasures of darkness, and hidden riches of secret places, &c.*] What had been laid up in private places, and had not seen the light for many years. The Jewish Rabbins say<sup>f880</sup>, that Nebuchadnezzar having amassed together all the riches of the world, when he drew near his end, considered with himself to whom he should leave it; and being unwilling to leave it to Evilmerodach, he ordered ships of brass to be built, and filled them with it, and dug a place in Euphrates, and hid them in it, and turned the river upon them; and that day that Cyrus ordered the temple to be built, the Lord revealed them to him: the riches of Croesus king of Lydia, taken by Cyrus, are meant; especially what he found in Babylon, which abounded in riches, (<sup><2613></sup>Jeremiah 51:13). Pliny<sup>f881</sup> says, when he conquered Asia, he brought away thirty four thousand pounds of gold, besides golden vessels, and five hundred thousand talents of silver, and the cup of Semiramis, which weighed fifteen talents. Xenophon<sup>f882</sup> makes mention of great riches and treasures which Cyrus received from Armenius, Gobryas, and Croesus:

*that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel;* to call him by name two hundred years, or near it, before he was born, was a proof that he was God omniscient, and knew things before they were, and could call things that were not, as though they were; and this Cyrus was made acquainted with; for, as Josephus<sup>f883</sup> says, he read this prophecy in Isaiah concerning him; and all this being exactly fulfilled in him, obliged him to acknowledge him the Lord, to be the Lord God of heaven, and the Lord God of Israel, (<sup><2500></sup>Ezra 1:2,3).

**Ver. 4.** *For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, &c.*] Not so much for the sake of Cyrus, and to do honour to him, was it that he so long before he was born called him by his name; but to assure the people of the Jews, the Lord's chosen people, and who were his servants, of the certainty of their deliverance, their deliverer being mentioned by name; and it was for their sakes, and not his, that he called him, and raised him up to do such great things as he did, that he might deliver them from their captivity: and it is for the sake of God's elect, whom he has chosen to holiness and happiness, to serve him, and be with him for ever, that he has called Christ, of whom Cyrus was a type, and sent him into the world, to be the Saviour and Redeemer of them:

*I have surnamed thee*; not only called him by his name, Cyrus, but surnamed him his “shepherd”, and “his anointed”, (<sup>2348</sup>Isaiah 44:28 45:1):

*though thou hast not known me*; as yet not being born; and when he was, and was grown up, he was ignorant of the true God; and though, upon sight of the above prophecy, and under an immediate influence and impression, he acknowledged the God of Israel to be the God of heaven yet it does not appear that he left the Pagan idolatry; for Xenophon<sup>f884</sup> relates, that when he found his end was near, he took sacrifices, and offered them to Jupiter, and the sun, and the rest of the gods; and gave them thanks for the care they had taken of him; and prayed them to grant happiness to his wife, children, friends, and country.

**Ver. 5.** *I am the Lord, and there is none else*, &c.] Whom thou, O Cyrus, for the words are directed to him, ought to own, serve, and worship:

*there is no God besides me*; in heaven or earth, in any of the countries conquered by thee, and thou rulest over; for though there were gods and lords many, so called, these were only nominal fictitious deities; not gods by nature, as he was; of which the following, as well as what is before said, is a proof:

*I girded thee, though thou hast not known me*; the Lord girded him with a royal girdle, a symbol of kingly power; he made him king over many nations; he girded him with strength, courage, and valour for war; and made him so expeditious, successful, and victorious, as he was, though a Heathen prince, and ignorant of him, in order to answer some valuable ends of his own glory, and the good of his people, and particularly for what follows.

**Ver. 6.** *That they may know from the rising of the sun, and from the west*, &c.] That all the inhabitants of the world, from east to west, which takes in the habitable part of the world, that from north to south not being entirely so; that all within this compass, by hearing what great things God did by Cyrus, and for his people, might know, own, and acknowledge,

*that there is none besides me: I am the Lord, and there is none else*; or, “besides me there is nothing”<sup>f885</sup>; all creatures are nonentities in comparison of God; and he fills up all places, and everything lives, and moves, and has its being in him; and there is no God, the Lord, the eternal Jehovah, but the one true God, Father, Son, and Spirit.

**Ver. 7.** *I form the light, and create darkness, &c.*] Natural light, or that light which was produced at the first creation, and of which the sun is the fountain and source; or day which is light, and night which is darkness, the constant revolutions of which were formed, appointed, and are continued by the Lord, (<sup><000B></sup>Genesis 1:3-5 8:22), moral light, or the light of nature, the rational understanding in man; spiritual light, or the light of grace, by which things spiritual and supernatural are known; the light of joy and comfort from Christ, the sun of righteousness; and the light of eternal glory and happiness: this is all from God, of his producing and giving; and so darkness is his creature; that natural darkness which was upon the face of the earth at the beginning; what arises from the absence of the sun, or is occasioned by the eclipses of it, or very black clouds; or any extraordinary darkness, such as was in Egypt; or deprivation of sight, blindness in men; and, in a figurative sense, ignorance and darkness that follow upon sin; judicial blindness, God gives men up and leaves them to; temporal afflictions and distresses, and everlasting punishment, which is blackness of darkness:

*I make peace, and create evil;* peace between God and men is made by Christ, who is God over all; spiritual peace of conscience comes from God, through Christ, by the Spirit; eternal glory and happiness is of God, which saints enter into at death; peace among the saints themselves here, and with the men of the world; peace in churches, and in the world, God is the author of, even of all prosperity of every kind, which this word includes: “evil” is also from him; not the evil of sin; this is not to be found among the creatures God made; this is of men, though suffered by the Lord, and overruled by him for good: but the evil of punishment for sin, God’s sore judgments, famine, pestilence, evil beasts, and the sword, or war, which latter may more especially be intended, as it is opposed to peace; this usually is the effect of sin; may be sometimes lawfully engaged in; whether on a good or bad foundation is permitted by God; moreover, all afflictions, adversities, and calamities, come under this name, and are of God; (see <sup><R20></sup>Job 2:10 <sup><1186></sup>Amos 3:6):

*I the Lord do all these things;* and therefore must be the true God, and the one and only one. Kimchi, from Saadiah Gaon, observes, that this is said against those that assert two gods, the one good, and the other evil; whereas the Lord is the Maker of good and evil, and therefore must be above all; and it is worthy of observation, that the Persian Magi, before Zoroastres<sup>f886</sup>, held two first causes, the one light, or the good god, the

author of all good; and the other darkness, or the evil god, the author of all evil; the one they called Oromazes, the other Arimanius; and, as Dr. Prideaux<sup>f887</sup> observes,

“these words are directed to Cyrus king of Persia, and must be understood as spoken in reference to the Persian sect of the Magians; who then held light and darkness, or good and evil, to be the supreme Beings, without acknowledging the great God as superior to both;”

and which these words show; for Zoroastres, who reformed them in this first principle of their religion, was after Isaiah’s time.

**Ver. 8.** *Drop down, ye heavens, from above, and let the skies pour down righteousness, &c.*] Or, “the righteous One”, as the Vulgate Latin version; the Lord our righteousness, Christ the author of righteousness, who was to bring in an everlasting one; and whose coming was to be, and was, as the rain, as the former and latter rain to the earth, (<sup>2068</sup>Hosea 6:3), and who came from heaven to earth to fulfil all righteousness; and with him came an abundance of blessings of rich grace, even all spiritual blessings, peace, pardon, righteousness, salvation, and eternal life, which were poured down from above upon the sons of men; thus the Holy Ghost, the spirit of prophecy, proceeds at once from Cyrus to Christ, from the type to the antitype, from the temporal redemption of the Jews to the spiritual redemption of the Lord’s people; and these words are to be considered, not as a petition of the prophet, or of the church, for the coming of Christ, and salvation by him; but a promise and prophecy of it. Aben Ezra and Kimchi take them to be an address to the angels of heaven to assist in the affair of the salvation of Israel; these did drop down or descend, even a great multitude of them, at the incarnation of Christ, and published the good tidings of good things that came by him:

*let the earth open, and let them bring forth salvation*; or the “Saviour”, as the Vulgate Latin version; Christ the author of salvation, who was appointed to be the salvation or Saviour of his people, who came to effect it, and has obtained it; heaven and earth were both concerned in bringing forth this “fruit” of righteousness and salvation, as the word<sup>f888</sup> rendered “bring forth” signifies; (see <sup>2040</sup>Isaiah 4:2). Christ was the Lord from heaven, and yet made of a woman in the lowest parts of the earth: Christ, who is the “truth”, sprung “out of the earth”; and he, who is the author of “righteousness”, looked down from heaven, (<sup>1951</sup>Psalms 85:11) and it

follows: “let righteousness spring up together”; or “bud forth”<sup>f889</sup> as a branch; one of the names of the Messiah, frequent in prophecy:

*I the Lord have created it*; or that, both righteousness and salvation; or Christ as man, the author of both, whom God appointed, and raised up, and sent to be the Redeemer and Saviour of his people. The Targum interprets this of the resurrection of the dead, paraphrasing the whole thus;

“let the heavens from above minister, and the clouds flow with good; let the earth open, and the dead revive; and let righteousness be revealed together; I the Lord have created them.”

**Ver. 9.** *Woe unto him that striveth with his Maker*, &c.] That contends with him, enters into a controversy, and disputes with him, or litigates a point with him; quarrels with his purposes and decrees; murmurs and repines at his providences, and finds fault with his dispensations: this seems to have respect to the murmurs, quarrels, and contests of the Jews about Christ, the author of righteousness and salvation, when he should appear:

*let the potsherd strive with the potsherd of the earth*; let men strive with men, who are as earthen vessels made of the same mass and lump, and so are upon an equal foot, and a match for each other; but let them not have the insolence and vanity to strive with their Maker, who, as he has made them, can dash them in pieces as a potter’s vessel:

*shall the clay say to him that fashioneth it, what makest thou?* yet this might be said with as much propriety and justice as that the Jews should quarrel with God for not sending the Messiah as a temporal prince to rescue them from the Roman yoke; but in a mean and humble manner, in the form of a servant, as a man of sorrows, and acquainted with griefs; and, at last, became obedient to the death of the cross, the way in which he was to be the Saviour of men: or

*thy work, he hath no hands?* or thus, or “thy work say unto thee, he, the potter, hath no hands”; no power nor skill to make me; I can make myself: as weakly, as wickedly, and as foolishly did the Jews, seeing no need of the Saviour sent them, nor of his righteousness and salvation, argue for justification by their own works, and in favour of their self-sufficiency to work out their own salvation. The Targum takes the words to be spoken to idolaters, and paraphrases the former part thus;



“woe to him who thinks to contend in judgment against the words of his Creator, and trusts that earthen images shall profit him, which are made out of the dust of the earth, &c.”

and there are many interpreters who think they are spoken against the idolatrous Babylonians, particularly against Belshazzar, as Kimchi; and others, against Astyages, a king of Persia, who was angry with the father and mother of Cyrus, and sought to have slain him as soon as born<sup>f890</sup>.

**Ver. 10.** *Woe unto him that saith unto his father, what begettest thou?* &c.] That quarrels with him, and complains of him, because he was not of the other sex, or not so wise, or so rich, or so handsome, as others:

*or to the woman*; disdaining to call her mother:

*what hast thou brought forth?* equally as absurd and impious it was in the Jews to quarrel with Christ for his conversation with sinners, and the reception of them; or for the regeneration of such persons; or to find fault with God for the conversion of the Gentiles, and resent it, and be angry at it, as they were; (see <sup><5109></sup>Romans 10:19,20 <sup><5216></sup>1 Thessalonians 2:16).

**Ver. 11.** *Thus saith the Lord, the Holy One of Israel, and his Maker, &c.]* He whose name alone is Jehovah, who is glorious in holiness, the Sanctifier of his people, and the Maker of them, both as creatures, and new creatures:

*ask me of things to come concerning my sons, and concerning the work of my hands command ye me*; these words are not spoken to idolaters, or the idolatrous Jews, or those of them that were inclined to idolatry; directing them to ask of the Lord, and not of their idols, things to come, which they were not able to show, and to seek to him for, and insist upon the performance of his promises to them, his children, and creatures; but to the spiritual Israel of God, as the preface shows, directing them to inquire after things future, concerning his children and people, especially among the Gentiles, whom the carnal Jews despised; and to expect, and believe, and even as it were demand the performance of them, being promised and prophesied of: there are some who are the “sons” of God, not by creation only, or by natural birth, or by desert, or merely by profession, but by adopting grace; which is a very great and excellent privilege, preferable to civil or national adoption, or to the highest rank of sonship among men; a blessing which continues forever, and entitles to eternal life: and these become the work of the Lord’s hands in regeneration; they are made new creatures; they are his workmanship, created in Christ Jesus; whatever is

wrought in them is of his operation, faith, hope, love, and every grace, which make up that good work which shall be performed until the day of Christ: first, men are the sons of God by adoption, and then they are his workmanship in regeneration; and the latter because of the former, and of which the latter is an evidence: now there were and are “things to come”, concerning these persons; there were some things to come, and which were to come to pass, and did, in the first times of the Gospel, as the incarnation of Christ, and redemption by him; his sufferings and death, and the glory that should follow; the effusion of Spirit, and the conversion of the Gentiles; all which were for the sake of these “sons” of God, and respected them: and there are other things yet to come concerning them, and will be accomplished in the latter day; some things sad and sorrowful, as the giving the outward court to the Gentiles, the Protestant churches to the Papists, and the slaying of the witnesses; and others desirable and joyful, as the numerous conversions of the Jews and Gentiles; their extensive knowledge of spiritual things, and their abundant peace and prosperity; the increase of brotherly love, their purity, spirituality, holiness, and righteousness; their power, authority, and dominion, both in the spiritual and personal reign of Christ, and their ultimate glory. And now the Lord allows his people, and encourages them to “ask” of him these things; to inquire of him by prayer, and by searching the Scriptures, what these things are that are to come; what of them have been accomplished, and what of them remain to be accomplished, “and how long it will be to the end of these wonders”, (<sup>27116</sup>Daniel 12:6), and so Jarchi interprets the word, rendered “things to come in the text”, signs and wonders: and they may and should pray for the accomplishment of them; yea, insist upon and demand them. The Lord not only allows his people to put him in remembrance of his promises and prophecies, but to plead for, and, as it were, require the performance of them; and so the words are an encouragement to the importunate prayer of faith. Faith in prayer has great power with God, a kind of command over him; it holds him to his word; it will not let him go without the blessing; nor let him alone till he has made good his promise; nor give him any rest, day nor night, till he has fulfilled the things to come concerning his sons. Some<sup>f891</sup> read the words by way of interrogation, “do ye ask or question me concerning things to come?” what I intend to do hereafter? am I obliged to give you an account of my secret purposes and designs? or make you acquainted with future events? “do ye, or should ye, command me concerning, my sons and the works of my hands?” will you prescribe to me what I shall do in my family? am I a father, and must I be directed what

to do with my sons? am I the Maker of all men, and must I be told what to do with the work of my hands? what arrogance and insolence is this! but the former reading and sense are best.

**Ver. 12.** *I have made the earth*, &c.] The Targum adds, “by my Word”; the essential Word, the Lord Jesus Christ; (see <sup><810B></sup>Hebrews 11:3); this, with what follows, is said to show that the Lord was able to bring to pass things to come, concerning his children, and the works of his hands, which he allowed his people to inquire of him concerning, and to insist upon the performance of them; since he was the Creator of all things, and had made the earth out of nothing, in the beginning of time, by the word of his power:

*and created man upon it*; the last and chief of the creation, for the sake of whom the earth was made; and man was made to dwell upon it, manure, and cultivate it:

*I, even my hands, have stretched out the heavens*; as a canopy over the earth, as a curtain and tent to dwell in; a phrase often used to express the greatness and majesty of God; (see <sup><342></sup>Isaiah 40:22 42:6):

*and all their host have I commanded*; into being, and to perform their offices regularly and constantly, the sun, moon, and stars, as well as the heavenly host of angels; (see <sup><89B></sup>Psalm 33:9 148:5), what is it that such a God cannot do? he is able to do more than his people can ask of him, or think to receive from him, (<sup><48D></sup>Ephesians 3:20).

**Ver. 13.** *I have raised him up in righteousness*, &c.] Though this may be said with some respect to Cyrus, yet chiefly to Christ, of whom Cyrus was a type; him the Lord appointed and determined to be the Saviour and Redeemer of his people; him he sent forth in time for that purpose, in righteousness or faithfulness to concerning him: or, “unto righteousness”<sup>f892</sup>, as the Vulgate Latin version; to bring in an everlasting righteousness for the justification of his people: or, “with righteousness”, as the Septuagint version is <sup>f893</sup>:

*I have raised him up a King with righteousness*; a righteous King, a King that reigns in righteousness, as Christ does, and better agrees with him than Cyrus; (see <sup><24B></sup>Jeremiah 23:5,6):

*and I will direct all his ways*; or “make them plain”<sup>f894</sup>; remove all difficulties and obstructions out of his way; he shall succeed and prosper,

as the “pleasure of the Lord did prosper” in the hands of Christ; God being at his right hand as man and Mediator, to direct, counsel, and assist him, and to make him successful:

*he shall build my city*; not Cyrus, for he did not build the city of Jerusalem, whatever orders he might give for it, (<sup><234B></sup>Isaiah 44:28) though his proclamation only mentions the temple, (<sup><150D></sup>Ezra 1:2-5), but Christ, the builder of the church, often compared to a city, and called the city of God, of which the saints are fellow citizens; and which is built by Christ, upon himself the Rock, against which the gates of hell cannot prevail, (<sup><416B></sup>Matthew 16:18):

*and he shall let go my captives, not for price, nor reward, saith the Lord of hosts*; the Lord’s people are captives to sin, Satan, and the law; Christ has not only redeemed these captives, but has proclaimed liberty to them, and delivered them from their bondage by his Spirit and grace; and all this freely, not through any merits of theirs, but of his own rich grace and mercy; and though they are redeemed with a price; yet not with corruptible things, as silver and gold, but with the precious blood of Christ; and whatever their redemption and freedom cost him, it costs them nothing, it is to them without money and without price, (<sup><251B></sup>Isaiah 52:3).

**Ver. 14.** *Thus saith the Lord*, &c.] The following words are said not to Cyrus, nor to Christ, but to the church, as the feminine pronouns show; and Kimchi observes, they are directed to Jerusalem:

*the labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee*; a prophecy of the conversion of many in these nations, who should join themselves to the churches of Christ, formed among them, and make use of their riches, got by merchandise, labour, and industry, for the support of the interest of religion; and had its accomplishment in part, in the first times of the Gospel, which was brought into Egypt, as it is said, by the Evangelist Mark; and by which, no doubt, many were converted and formed into a church state, and others joined them. The Ethiopian eunuch, baptized by Philip, carried it into his country, where it also met with success, was embraced and professed; as it will be more so in the latter day, when the kings of Seba and Sheba shall offer gifts to Christ, and bring their riches into the church, the same with the Sabeans here; (see <sup><197D></sup>Psalm 72:10,15), who are said to be “men of stature”; that is, of a large and tall stature, as the men of Seba are said to be by other<sup>f895</sup> authors; or, “men of

measure”<sup>f896</sup>. The Targum renders it, “men of merchandise”; who used measures in trade and business: “and they shall be thine”: give up themselves to the church, become members of it, and submit to its rule and discipline:

*they shall come after thee*; follow the church and its pastors, as they have them, for examples. The Targum is,

“they shall walk after thy word;”

be directed, guided, and governed by the church:

*in chains they shall come over*; being subdued and conquered by the grace of God, shall come in the chains of efficacious grace, drawn with the cords of love, and bands of a man; and yet shall come willingly, being made willing in the day of the power of divine grace upon their souls:

*and they shall fall down unto thee, they shall make supplication unto thee*; this is not to be understood of religious worship and invocation, such as is made to God, who only is the object of adoration and prayer in that sense; but is only expressive of their profound veneration and respect for the church of God, beseeching that it would receive them into, though unworthy of, its communion; (see <sup><3423></sup>Isaiah 49:23 <sup><4119></sup>Revelation 3:9):

*saying, surely God is in thee, and there is none else, there is no god*; induced thus to come to the church, and show all this respect unto her, from this consideration, that God is in the midst of her, of a truth, her name being “Jehovah Shammah”, the Lord is there; here he grants his presence, here his word is preached, and ordinances administered; and hither converts flock, in hope of enjoying the same blessing also, being fully satisfied there is no other God but in Zion, (<sup><3823></sup>Zechariah 8:23) (<sup><2685></sup>Ezekiel 48:35). This passage of Scripture is thus explained in the Jewish Chronicles<sup>f897</sup>: “the labour of Egypt”, that is, Pharaoh king of Egypt: “and the merchandise of Ethiopia”, that is, Tirhakah, king of Ethiopia: “and the Sabians, men of stature”, these are their armies:

*they shall come over to thee*, this is Jerusalem:

*they shall be thine*, peace being now made with thee:

*they shall come after thee*, that is, Hezekiah:

*in chains they shall come over*, in chains and bracelets:

*they shall bow down to thee, and make supplication to thee*, they shall give praise to God in the midst of thee, and say,

*surely God is in thee.*

**Ver. 15.** *Verily thou art a God that hideth thyself*, &c.] Who hid himself from the Gentile world for some hundreds of years, who had no knowledge of the true God, lived without him in the world, and whose times of ignorance God overlooked, and suffered them to walk in their own ways; though now he would make himself known by his Gospel sent among them, and blessed for the conversion of them. He is also a God that hides himself from his own people at times, withdraws his gracious presence, and withholds the communication of his love and grace. These seem to be the words of the prophet, speaking his own experience, and that of other saints: or rather of the church, upon the access of the Gentiles to her, declaring what the Lord had been to them in former times; but now had showed himself to them in a way of grace and mercy. Some render it “thou art the hidden God”<sup>f898</sup>; invisible in his nature; incomprehensible in his essence; not to be found out to perfection, nor to be traced in his providential dispensations; his judgments are unsearchable, and his ways past finding out. It may be applied to Christ in his state of humiliation; for though he was God manifest in the flesh, yet the glory of his deity was seen but by a few, being hid in the coarse veil of humanity; he appearing in the form of a servant, who was in the form of God, and equal to him; and to him the following words agree:

*O God of Israel, the Saviour*; for he is God over all, and the God of his spiritual Israel in an especial manner; and the Saviour of them from sin, wrath, condemnation, and death, by his obedience, sufferings, and death; or if it is to be understood of God the Father, who is the God of Israel, he is the Saviour of them by his Son.

**Ver. 16.** *They shall be ashamed, and also confounded, all of them*, &c.] This refers not to any persons spoken of before; not to Israel or the church, or converts among the Gentiles that came to her; but to those that follow, of whom the same is said in other words:

*they shall go to confusion together, that are makers of idols*; the Targum is,

“worshippers of images;”

both may be designed: this refers to the first times of the Gospel, and its coming into the Gentile world, and its success there; when the oracles of the Heathens were struck dumb; idols and idol temples were forsaken; and Paganism was abolished in the Roman empire; and when the gods they served could not help them, but they fled to the rocks to hide them from the wrath of God and the Lamb, (~~cf~~ Revelation 6:15-17).

**Ver. 17.** *But Israel shall be saved in the Lord*, &c.] Not the carnal seed of Israel, or the natural posterity of Jacob, for only a remnant of them were saved; indeed, in the latter day, when there will be a general conversion of them, there will be a general salvation of them,

*all Israel shall be saved*; but here the spiritual Israel of God are meant, such as God has appointed unto salvation; who are taken into the covenant of his grace, in which their salvation is secured; who are his spiritual people, whom Christ saves from their sins; who are redeemed by the blood of Christ, and are called by his grace; who believe in him, and hope in the Lord: these “shall be saved”: there is a certainty of their salvation, and not a mere probability and possibility of it only. It is not they “may be”, but they “shall be” saved; it is the will of God they should, whose will cannot be resisted; they are the purchase of Christ, which he will never lose, and the Spirit is the earnest and pledge of salvation to them: and it is “in” and “by the Lord” they are saved, not in of themselves; their destruction is of themselves, but their salvation is of the Lord; and they are saved as they are in him, and owing to their being in him; they are chosen in him, and hence spring all the blessings of grace and salvation to them; they are representatively in him, as their federal Head; they are openly in him, in effectual calling; and they are justified in him, and by his righteousness, and so saved; and being in him, there is no condemnation to them, nor can they ever come into it. They are saved “by” the Lord; by the Word of the Lord, as the Targum; by Jesus Christ, the incarnate Word; by his obedience, sufferings, and death; by his blood, righteousness, and sacrifice; and by his interceding life, and that “with an everlasting salvation”; which is distinguished, by this epithet, from a temporal one, and is opposed to eternal damnation, the desert of sin; it is the salvation of the immortal soul, and includes in it grace and glory, which are perpetual and everlasting; and the duration of it is owing to the perpetuity of Christ’s person, office, and grace: or, “with a salvation of ages”, or “worlds”<sup>f899</sup>:

*ye shall not be ashamed, nor confounded, world without end*; or, “unto the ages of eternity”<sup>f900</sup>; that is, such who believe in Christ, and are saved by him, they shall not be ashamed, though the makers and worshippers of idols will; they shall not be confounded, neither in this world, nor in the other; they shall not be ashamed of Christ, his word, and ordinances, nor of their faith and hope in him, or of their sufferings for him; they shall not be ashamed in the resurrection morn, their vile bodies being fashioned like to the glorious body of Christ, when others shall rise to shame and everlasting contempt; nor shall they be ashamed at the coming of Christ, and when they stand before him, being clothed with white robes, and having on the wedding garment; when they shall be introduced into his own and his Father’s kingdom and glory, into the world of happiness, which will know no end.

**Ver. 18.** *For thus saith the Lord, that created the heavens, &c.*] These words, and what follow, are the words of the Son of God, of the Lord the Saviour, in whom Israel is saved with an everlasting salvation; and this is said to assure them of it, as well as to distinguish himself from the gods of the Gentiles, who made not the heavens and the earth, as he had done; for by the Word of the Lord, the essential Word of God, were the heavens made in the beginning; (see <sup><B76></sup>Psalm 33:6 <sup><S10></sup>Hebrews 1:10):

*God himself, that formed the earth, and made it, he hath established it*; the Saviour is God himself, truly and properly God, who has all the perfections of deity in him; and this appears as from his creation of the heavens, so from his forming, making and establishing the earth; he made the chaos of the earth out of nothing; he formed that chaos he made into a beautiful order, and prepared, as the last word<sup>f901</sup> signifies, fitted, and furnished it with everything convenient for man and beast:

*he created it not in vain*, he formed it to be inhabited; the earth indeed was “tohu” when it was first created, (<sup><C102></sup>Genesis 1:2), which word is used of the chaos of the earth first made, here rendered “in vain”; but then it was not created to continue so, nor did it continue so; for though it was first without form, it was soon formed in a beautiful manner, and fitted for the habitation of men and beasts, and especially the former; and more especially for the habitation of the saints, those sons of men, with whom the delights of Christ were from eternity, and whom he foresaw would dwell in the habitable parts of the earth, which was a pleasure to him; and for the sake of them was it made to be inhabited, and not by them with the



wicked promiscuously only as now, but when purified, and refined by fire, to be the habitation of the righteous, with Christ at the head of them; as will be the case in the thousand years' reign:

*I am the Lord, there is none else*; the one Jehovah with the Father and the Spirit, and there is no other that is the Creator of the heavens and the earth.

**Ver. 19.** *I have not spoken in secret, in a dark place of the earth, &c.*] In a private whisper, in a muttering manner, and out of the belly, as the Heathen priests did; and from out of cells, dens, and caverns of the earth, from whence the oracles of Heathen deities were delivered; but in a free, open, clear, and public manner, before multitudes, in the face of all men, or where there was a great concourse of people: so Christ delivered the law on Mount Sinai, in an audible manner, attended with a multitude of angels, and before all the people; and when here on earth he said nothing in secret, but openly to the world, in the synagogues and temple of the Jews, where they resorted in great numbers, (<sup><481D></sup>John 18:20) and ordered his disciples also to publish on the housetops what they heard with their ears, (<sup><401D></sup>Matthew 10:27):

*I said not unto the seed of Jacob, seek ye me in vain*; that is, he never suffered the seed of Jacob, Israelites indeed, praying Jacobs and prevailing Israels, the true worshippers of him, to seek him in vain; to pray unto and worship him to no purpose, or without fruit to themselves; for all such who seek him early and earnestly, heartily and diligently, and where he may be found, always find him; he receives them, and not rejects them; and they receive that from him which is worth seeking after, and amply rewards all their trouble. The Targum is,

“nor have I said to the seed of the house of Jacob in vain, seek my fear:”

*I the Lord speak righteousness*; the word of righteousness, the doctrine of justification by his own righteousness; that which he wrought out by his obedience, sufferings, and death, he declared and brought near in the ministry of the word; (see <sup><246B></sup>Isaiah 46:13). The Targum renders it, “truth”; grace and truth came by Christ, (<sup><401D></sup>John 1:17):

*I declare things that are right*; according to right reason, agreeably to the word of God, both law and Gospel, fit for men to receive, and what made for his own and his Father's glory; (see <sup><2086></sup>Proverbs 8:6,18).

**Ver. 20.** *Assemble yourselves, and come; draw near together, ye that are escaped of the nations, &c.]* Not that escaped the sword of Cyrus's army, the Chaldeans; nor the Jews that escaped out of Babylon and other countries, by his means; but the remnant, according to the election of grace among the Gentiles; such who were called out of Heathenish darkness into the marvellous light of the Gospel, and escaped the idolatries that others continued in; these are called and summoned together, as to observe the grace of God to themselves, so to labour to convince others of their gross ignorance and stupidity in worshipping idols, and to judge and pass sentence on the obstinate among them:

*they have no knowledge that set up the wood of their graven image;* or that "lift up" or "carry the wood of their graven image"<sup>f902</sup>; the inside of whose graven image is wood, though covered with some metal which is graved; and for a man to carry such an image on his shoulders, either in procession or in order to fix it in some proper place for adoration, argues great ignorance and stupidity; such persons can have no knowledge of deity, that can believe that a log of wood, covered with gold or silver, graved by art and man's device, and which they are obliged to carry upon their shoulders, can be a god, or a fit object of worship:

*and pray to a god that cannot save;* itself, nor them; cannot hear their prayers, nor return an answer to them; cannot help and assist them in distress, nor deliver them out of their troubles; and therefore it must be the height of madness and folly to pray unto it.

**Ver. 21.** *Tell ye, and bring them near, and let them take counsel together, &c.]* Tell them what I say of their ignorance and stupidity; and gather them all together, their gods, their makers, and their worshippers, and let them lay their heads together, and consult what proof they are able to give of their divinities, particularly by foretelling things to come:

*who hath declared this from ancient time? who hath told it from that time?* that is, who of all their gods or priests have ever declared this or anyone thing at any distance of time before it came to pass? either this everlasting salvation of my people, or the redemption by Cyrus, which was a type of it, and was spoken of beforehand? have ever any of them foretold anything like this, and it came to pass as predicted? not one of them.

*Have not I the Lord?* he had. Christ, by his Spirit in the prophets, signified before hand his sufferings and his death, and the glory that should follow,

(~~1~~1 Peter 1:11) and when he was here on earth, he foretold his being betrayed to the chief priests; his being delivered to the Gentiles; his scourging and crucifixion, and resurrection from the dead; all which came to pass exactly as he had predicted, (~~1~~Matthew 20:18,19):

*and there is no God else beside me; a just God and a Saviour:* there is “none beside me”, Christ is the one God with the Father and Spirit, and there is no other; nor any Saviour of lost sinners, but him; there is salvation in him, and in no other; and he is “just” in things pertaining to God, in satisfying his justice, and fulfilling his law; he was set forth as Mediator to declare his righteousness, and which is displayed in the work of redemption by him; so that God is just, while he is the justifier of him that believes in him, (~~1~~Romans 3:25,26).

**Ver. 22.** *Look unto me*, &c.] And not to idols, nor to any creature, nor to the works of your hands; to your own righteousness and doings; to your wounds; to your tears and humiliations; to your own hearts and frames; to your graces and the exercise of them; all must be looked off of, and Christ only looked unto by a direct act of faith, for righteousness, for pardon, for all supplies of grace, and for glory and eternal happiness. He is to be looked unto as the Son of God, whose glory is the glory of the only begotten of the Father, full of grace and truth; as the Lamb of God that takes away the sin of the world; as the only Mediator between God and man; as the Saviour and Redeemer of lost sinners; and considered in all his offices and relations: under all circumstances he is to be looked to; when in the dark, look to him for light; when dead and lifeless, look to him for life; when weak, look to him for strength; when sick, look to him for healing; when hungry, look to him for food; and when disconsolate, look to him for comfort; for none ever look to him and are ashamed or disappointed, they have what they look for; and as it is profitable, so pleasant to look to Jesus, and he himself is well pleased with it; and therefore here encourages to it, adding,

*and be ye saved;* or, “ye shall be saved”<sup>f903</sup>: Christ is set up in the Gospel, and the ministration of it to be looked at, that men may be saved by him; and it is the will of God, not only that men should look to him, but that whosoever sees him, and believes in him, should not perish, but have everlasting life: the ministers of the Gospel are appointed to show men the way of salvation by Christ, and to assure them that he that believes in him shall be saved; and saints in all ages have looked unto him, and have been

saved by him; and therefore this may be taken for a sure and certain thing, that such that look to Christ, as the Israelites did to the brasen serpent, the type of him, shall be saved, (<sup>scrib</sup>John 3:14,15):

*all the ends of the earth*; all that live at the furthest part of the earth; Christ has a people there, the Father has given him for his possession, and which are the purchase of his blood, and for whose sins he became the propitiation; and to these he sends his Gospel and his ministers, to find them out, and publish salvation to them, and to assure them, that however distant they are, both as to place and state, yet through looking to him by faith they shall be saved, even though they are the worst and vilest of sinners:

*for I am God, and there is none else*; and so mighty to save, able to save to the uttermost, all that come to him, and to God by him, be they where they will; since he is truly God, there is virtue enough in his blood to pardon sin, and cleanse from it; and in his righteousness to justify from all sin; and in his sacrifice to expiate it; and therefore sensible sinners may safely look to him, and venture their souls on him. The Targum is,

“look unto my Word, and be ye saved, &c.”

**Ver. 23.** *I have sworn by myself*, &c.] Christ being the true God, he could swear by no greater, (<sup>scrib</sup>Hebrews 6:13), this shows that what follows, and is here sworn unto, is of great importance, and strictly true, and would certainly be accomplished:

*the word is gone out of my mouth in righteousness*; both what goes before, that such that look unto him shall be saved; and also what follows, concerning the subjection of every creature to him; this was what he had resolved in his mind, and declared in his word, by promise and prophecy, should be; and as it was agreeably to truth and justice, it should certainly, and in faithfulness, be performed, and shall not return void and without effect, but be exactly and punctually accomplished:

*that unto me every knee shall bow, every tongue shall swear*; that is, everyone, or at least the generality of mankind, shall be subject to Christ, embrace his Gospel, submit to his ordinances, profess his name, and serve and worship him; this will be when the fulness of the Gentiles is brought in, and the Jews are converted: the apostle quotes this passage, and applies it to the judgment day, when all, whether they will or not, shall confess that

Christ is God, which he so often asserts in this context; (see <sup>f910</sup>Romans 14:10,11 <sup>f910</sup>Philippians 2:10,11).

**Ver. 24.** *Surely, shall one say, in the Lord have I righteousness and strength, &c.*] That is, one and everyone of these that shall be brought to submit to Christ, and to confess him, shall declare it as their faith, that in Christ alone is their “righteousness or righteousnesses”<sup>f904</sup>; that they have a full and complete righteousness in him, and which serves for many; consisting of the holiness of his nature, the obedience of his life, and his sufferings of death; by which the law is honoured, justice satisfied, God is well pleased, and they are acquainted and discharged; and which is pure, perfect, and everlasting, is given them of grace, and entitles them to eternal life; and this they have in Christ as their covenant head and representative, and which they come to have by being in him: it is not inherent in them, but is in Christ, by whom it is wrought out, and becomes theirs by the imputation of it to them, and which they receive by faith; and this is an act of faith concerning it here expressed, and which declares the certainty of it, and of interest in it, and excludes all other: for it may be rendered, “only in the Lord”, &c.<sup>f905</sup>; and seems to be spoken with great joy, in an exulting way, and what may be said at all times; for this righteousness is always in Christ, and “strength” likewise to enable them to exercise every grace; to do the will and work of God; to bear afflictions; to withstand Satan’s temptations, and oppose their own corruptions; and to which they have not sufficient strength in themselves, but there is enough in Christ. Some take these to be the words of the prophet, and differently interpret them. Some thus, as Abendana observes,

“saith the prophet, these future things I know not in a way of wisdom, but by the Lord, who saith unto me, my God of righteousness and strength.”

Aben Ezra thus,

“surely in the Lord that speaketh with me alone are righteousness and strength.”

Joseph Kimchi takes it to be in the form of an oath,

“the prophet said, I swear by the name of the Lord, that unto me he saith, righteousness and strength unto him shall come; as if he had said, the author or doer of righteousness and strength shall draw near to him, and all that are incensed against him shall be ashamed.”

*Even to him shall men come:* or everyone of the above persons; they shall come to Christ, not merely to his word and ordinances, but to himself by faith; for righteousness and strength; for peace and pardon; for spiritual rest, joy, and comfort; for food and clothing; for all supplies of grace, and for eternal life; or if not in a way of grace now, they shall come to him, and appear before him at the last judgment, whether they will or not.

*And all that are incensed against him shall be ashamed;* that are incensed against his person, his deity, personality, and divine sonship; against his blood, righteousness, sacrifice, and satisfaction; against his offices, kingdom, and glory; these shall be ashamed, either when they are convinced of the truth of these things now, or however when they shall appear in his glory at the last day. Kimchi connects this verse with the preceding, thus,

“he saith, every tongue shall swear verily by the Lord alone, and not by another god; and so saith God, I have righteousness and strength to give to them that serve me; and all the people who are incensed against me, and reject my service unto that day, then shall they come unto him, and confess before him, and shall be ashamed for what they have done.”

The Targum is,

“in his word they shall confess, and all the people shall be confounded with their idols, who rush upon his people.”

**Ver. 25.** *In the Lord shall all the seed of Israel be justified,* &c.] All the spiritual Israel of God, whether Jews or Gentiles; all the spiritual seed and offspring of Christ, to whom he stands in the relation of the, everlasting Father and federal Head; these being given to him, and being in him, are justified in him from all things; and these, all and everyone, shall be brought to see their need of his righteousness, and look to him for it, and receive it from him by faith; and be manifestatively justified in their own consciences, as they will be openly at the bar of God, before angels and men, hereafter. The Targum is,

““in” or by the Word of the Lord all the seed of Israel shall be justified:”

*and shall glory;* in Christ, as the Lord their righteousness; not in themselves, in their own righteousness, holiness, wisdom, and strength, but

in this, that Christ is made to them wisdom, righteousness, sanctification, and redemption, (~~ROM~~ 1 Corinthians 1:30,31).

# CHAPTER 46

## INTRODUCTION TO ISAIAH 46

This chapter contains a prophecy of the taking of Babylon by Cyrus, and of the deliverance of the Jews; who are encouraged to expect the divine protection, and a continuance of it; are dehorted from idolatry, and directed to look to the Lord alone for righteousness and salvation. The taking of Babylon is signified by the demolition of its idols, which become the plunder of the enemy, and by the carrying of the inhabitants of it captive, (<sup>2341E</sup> Isaiah 46:1,2). Then follows a promise of grace and mercy to the remnant of Israel that should now be delivered; that the Lord, who had cared for them from the infancy of their state, would not leave them in their declining times, (<sup>2341B</sup> Isaiah 46:3,4), when they are dehorted from the worship of idols, from the consideration of the matter of which they were made, as silver and gold; from their being the works of men's hands; and from their inability to move themselves, or help others; and from the Lord being the true God, as appears by his omnipotence and omniscience, (<sup>2341F</sup> Isaiah 46:5-10). A description is given of Cyrus, who should be the instrument of the Jews' deliverance from Babylon, (<sup>2341I</sup> Isaiah 46:11). And the chapter is concluded with an address to the stout hearted and unrighteous Jews, to observe the righteousness and salvation which were brought near and set before them, (<sup>2341D</sup> Isaiah 46:12,13).

**Ver. 1** *Bel boweth down, Nebo stoopeth, &c.*] These are names of the idols of Babylon. Bel is by some thought to be the contraction of Baal, the god of the Phoenicians, called by them Beel; so "Beelsamin"<sup>f906</sup>, in the Phoenician language, is Lord of heaven: but rather this is the Belus of the Babylonians, who was a renowned king of them, and after his death deified; whom Nebuchadnezzar, according to Megasthenes<sup>f907</sup>, calls Belus his progenitor, and by whom Babylon was walled about. This idol is, no doubt, the same with Jupiter Belus, who had a temple in Babylon with gates of brass, and which was in being in the times of Herodotus<sup>f908</sup>, as he reports. This name is sometimes taken into the names of their kings, as Belshazzar or Beltesbazaar. Nebo was another of their idols, an oracular one, from whom, by its priests, prophesies of things future were pretended



to be given out; for it may have its name from **abn**, “to prophesy”, and answers to the Apollo or Mercury of other nations. The Alexandrian copy of the Septuagint has very wrongly, instead of it, Dagon the god of the Philistines; and so the Arabic version “Dagon”. This name Nebo was also taken into the names of the kings of Babylon, as Nabonassar, Nabopalassar, Nebuchadnezzar, and others. As Bel is the same with Belus, so Nebo is the same with Beltis, the queen Megasthenes or Abydenus speaks of in the same place; and Bel may design the sun, and Nebo the moon, which may have its name from **bwn**, “to bud forth”, or “make fruitful”, as the moon does; (see <sup>4334</sup>Deuteronomy 33:14). It is said of both these deities, that they “stooped” or “bowed down”; being taken down from the high places where they were set upright, and looked grand and majestic, and where they might be seen and worshipped by the people. Jarchi gives the words another sense, that it represents in a sarcastic way these idols, as through fear, in a like condition that men are in, in a fit of the colic, who not being able to get to the solid stool, are obliged to bend their knees, and ease themselves as they can<sup>909</sup>. Aben Ezra seems to refer to the same signification of the word, when he says the sense was well known, but it was not fit to write it. The prophet goes on in the derision of these idols:

*their idols were upon the beasts, and upon the cattle*; that is, being taken down, and broke to pieces for the sake of the silver, and gold, and brass that were about them, or they were made of, they were put into sacks by the Persians, and laid upon camels, and mules, and horses, and transported into Media and Persia. Jarchi interprets it, their idols are like to beasts, which defile themselves with their dung as they do; and so the Targum renders it,

“their images are “in” the likeness of serpents and beasts.”

These were the forms of them:

*your carriages were heavy laden, they are a burden to the weary beast*; this seems to be spoken to the Persians, who loaded their carriages, and their beasts, with this lumber, that their wagons were ready to break down, and their cattle groaned under the weight of it; a sarcastic jeer at the idols which were become the plunder and prey of the soldiers. It was usual at the taking of cities to demolish the idols of them; and this was typical of the demolition of Heathen idols, and the cessation of Heathen oracles in the

Gentile world, through the spread of the Gospel in it, in the first times of Christianity.

**Ver. 2.** *They stoop, they bow together, &c.*] Either the beasts under their burdens, or other idols besides those mentioned; or rather the Babylonians themselves, who were obliged to submit to the conquerors:

*they could not deliver the burdens*; the idols could not save themselves from being laid as burdens upon the beasts, any more than they could save their worshippers: so the Targum understands this and the preceding clause of them;

“they are cut off, and cut to pieces together, they could not deliver those that carried them;”

or else the Babylonians are designed, who could not save their gods from being used in this shameful manner:

*but themselves are gone into captivity*, or “their souls”<sup>f910</sup>; what were as dear to them as their own souls, their idols; to whom also souls may be ascribed by way of derision, being inanimate as well as irrational; and it is not unusual for idols to be said to be carried captive; hence those words of Tertullian, “manent et simulachra captiva”: or rather the Babylonians, who went into captivity themselves, and so could not save their idols: thus they who had led captive the Jews are led captive themselves; and thus it will be with mystical Babylon, (<sup>f930</sup>Revelation 13:10).

**Ver. 3.** *Hearken unto me, O house of Jacob, &c.*] The Jews, the descendants of Jacob:

*and all the remnant of the house of Israel*; those that remained of the ten tribes that had been carried captive long ago. These may, in a spiritual sense, design those who are Israelites indeed; the household of the God of Jacob; the chosen of God, and called; the remnant according to the election of grace:

*which are borne by me from the belly, which are carried from the womb*: here the Lord distinguishes himself from the idols of the Babylonians; they were laid as burdens upon beasts, and bore and carried by them; but the Lord is born and carried by none, but bears and carries his people. The allusion is to tender parents that have compassion on their children as soon as born, and take care of them, and bear them in their bosoms, and carry

them in their arms; and may have respect, in the literal sense, to the infant state of the Jews, both as a church and commonwealth, when the Lord took pity on them, and care of them, and bore them as a father bears his son; and bore with their manners too, and carried them all the days of old through the wilderness to Canaan's land; (see <sup><04112></sup>Numbers 11:12 <sup><0103></sup>Deuteronomy 1:31 <sup><4138></sup>Acts 13:18 <sup><2359></sup>Isaiah 63:9). It may be applied to the care of God in the preservation of men by his providence, especially his own people, whose God he is from their mother's belly; who takes them under his protection as soon as born, and carries them through every state of infancy, youth, manhood, and old age, and never leaves nor forsakes them; (see <sup><1220></sup>Psalms 22:10 71:5,6,17,18 48:14), and with great propriety may be applied to regenerate persons, who, as soon as born again, are regarded by the Lord in a very visible, tender, and compassionate manner; he "bears" them in his bosom, and on his heart; he bears them in his arms; he puts his everlasting arms underneath them; he bears with them, with all their weakness and infirmities, their peevishness and frowardness; he bears them up under all their afflictions, and sustains all their burdens; he bears them through and out of all their troubles and difficulties: he "carries" them, in like manner, in his bosom, and in his arms; he "carries" them into his house, the church, which is the nursery for them, where they are nursed and fed, and have the breasts of consolation drawn out to them; he carries on the good work of grace in them; he carries them through all their trials and exercises safe to heaven and eternal happiness; for they are poor, weak, helpless creatures, like newly born babes, cannot go alone, but must be bore up and carried.

**Ver. 4.** *And even to your old age I am he*, &c.] The same he ever was, the eternal and unchangeable Jehovah; the same in his love and affections; in his sympathy and care; in his power and protection; in his promises, truth, and faithfulness to his people, in their last days, as at the first moment of their conversion; and therefore they are safe; (see <sup><3927></sup>Psalms 102:27 <sup><3906></sup>Malachi 3:6):

*and even to hoar hairs will I carry you*<sup>f911</sup>; which is doing more than the most tender parent does, or can, or need to do! God will not leave his people in the decline of life, when pressing infirmities are upon them, and they stand in as much need as ever of being bore up, supported, and carried: wherefore it follows,

*I have made*; these persons, not merely as creatures, but as new creatures; they are formed for myself; they are my sons and daughters, the works of my hands: I have an interest in them,

*therefore I will bear, even I will carry*: from the first of their regeneration, to their entrance into glory; (See Gill on “<sup>234B</sup>Isaiah 46:3”);

*And will deliver you*; out of all affliction; out of all temptations; out of the hand of every enemy; from a final and total falling away; from a body of sin and death; from death eternal, and wrath to come; and even at last from the grave and all corruption.

**Ver. 5.** *To whom will ye liken me?* &c.] Was it lawful that any likeness might be made, which yet is forbidden, (<sup>220B</sup>Exodus 20:4) what likeness could be thought of? is there any creature in heaven or earth, among all the angels or sons of men, to whom God can be likened, who has done such works of power, and acts of grace, as to care and provide not only for the house of Israel, from the beginning of their state to the close of it, but for all his creatures from the beginning of life to the end thereof, yea, from the beginning of the world to the end of it, and has shown such special grace and goodness to his chosen people, in such a kind and tender manner?

*And make me equal*; or any equal to him in power and goodness, since all are but worms, dust, and ashes, as the small dust of the balance, yea, as nothing in comparison of him.

*And compare me, that we may be like?* which is impossible to be done; for what comparison or likeness can there be between the Creator and a creature, between an infinite, immense, and eternal Being, possessed of all perfections, and a finite, frail, imperfect one? (see <sup>230B</sup>Isaiah 40:18). To pretend to frame a likeness of such a Being, is to act the absurd and stupid part the Heathens do, described in the following verses.

**Ver. 6.** *They lavish gold out of the bag,* &c.] As if it was of no value and account; that is, the Heathen idolaters, some of them, who are excessively devoted to idolatry; these, being rich, take out their bags of gold, and give it in a very profuse manner to a workman to make a golden image for them, not caring what it cost them; such an one was that which Nebuchadnezzar made, sixty cubits high, and six broad, (<sup>270B</sup>Daniel 3:1) see an instance of profuseness this way in the Israelites themselves, (<sup>220B</sup>Exodus 32:2-4).

*And weigh silver in the balance*; or “with a reed”<sup>f912</sup>. Others, though idolaters, yet less devoted to idolatry, and more tenacious of their money, make silver do for a god, and weigh it out to the workman, that it be made of such a weight, and no more, and that they might not be cheated of their silver; or they weighed it to pay the workman for his workmanship. Money formerly was not coined and stamped, so not numbered by pieces, but weighed.

*And hire a goldsmith, and he maketh it a god*; a “finer” or “founder”, with whom they agree for such a sum of money, and he, of the gold or silver that is put into his hands, makes a god: he casts and moulds it into such a form or shape that is agreed upon, and this is called a god; though nothing but a piece of gold or silver fashioned by art and man’s device, and the work of his hands:

*they fall down, yea, they worship*; the god they made; both the artificer, and he that employed him, fall down upon their knees, or their faces, and pay divine worship add adoration to the idol; though the one knew it was made of his own gold or silver, and the other knew it to be the workmanship of his hands. Worshipping is more than falling down, as Ben Melech observes, and therefore it is said, yea, they worship.

**Ver. 7.** *They bear him upon the shoulder, they carry him, &c.*] That is, the idol; men carry him upon their shoulders in procession, and expose him to the view and veneration of the people, just as the host is carried in procession by the Papists; or the idol being made, the workman or his men lift it up, for it cannot lift up itself, and take it upon their shoulders, and carry it home to the proprietor:

*and set him in his place*; in his house, if an household god: or in the temple, church, or place of public worship, if designed for that:

*or cause him to rest under him*<sup>f913</sup>, or “in his place”; under the roof of his house or temple; a jeer upon him, as if he was weary of his long journey, though carried. Here again the idols are distinguished from the true God, and he from them; they are on men’s shoulders, and set in a certain place, but he carries all his people, and is not limited to, or included in any place:

*and he standeth, and from his place he shall not remove*; the idol being set in his place stands fast, being nailed; he stands upright as a palm tree, and can never stir from the place where he is, to help any of his worshippers, in whatsoever distress they may be; nor can he get out of the way of any

danger to which he may be exposed; if the temple or house, in which he is, is on fire, or overflowed with water, or broke into by thieves, he cannot move out of his place, and escape the danger; a fine deity to be worshipped indeed! (see <sup><3413></sup>Isaiah 44:13 <sup><3401></sup>Jeremiah 10:4,5).

*Yea, one shall cry unto him, yet can he not answer*; as Baal's priests and worshippers cried to him, but no voice was heard, nor answer returned, (<sup><1185></sup>1 Kings 18:26,29) for though they have ears, they hear not, and mouths, yet they speak not, (<sup><4875></sup>Psalms 115:5,6)

*nor save him out of his trouble*; that is, the idol cannot save the idolatrous worshipper out of his distress, which has caused him to cry unto him; (see <sup><3510></sup>Isaiah 45:20).

**Ver. 8.** *Remember this*, &c.] Or "these things", as the Syriac version, concerning the matter of which, and the manner in which idols are made; their impotency to move themselves, and their inability to help their votaries, and the difference between them and the true God:

*and show yourselves men*; and not brutes, as the makers and worshippers of images are, or show themselves as if they were; who unmanly themselves, and act contrary to the natural reason of mankind: or "be ye strong"<sup>f914</sup>; so the Targum and Jarchi; fortify yourselves against all temptations to idolatry, and against all the arguments and persuasions of idolaters; or "burn ye"<sup>f915</sup> or "be ye inflamed", so Rabenu Hal and Joseph Kimchi; that is, blush and be ashamed at such sottishness and stupidity, as men when they are ashamed look as if their faces were inflamed; so the Vulgate Latin version renders it, "be ye confounded"<sup>f916</sup>; or the sense is, be fervent in spirit, be fired<sup>f917</sup> with zeal for God and his glory, and with indignation against such gross idolatry:

*bring it again to mind, O ye transgressors*; of the law of God, in this instance of idolatry; meaning either the Babylonians, or rather the Jews, who had been drawn in by them to idolatrous practices; calling upon them to return to their senses; to use and exercise their reason; to recollect and reconsider things, and observe and repent of the folly and wickedness they had been guilty of.

**Ver. 9.** *Remember the former things of old*, &c.] The things that were from the beginning, or the ancient things done by the Lord, whether as the effects of power, wisdom, and goodness, or in wrath, or in mercy; such as the creation of the heavens, and the earth, and all things in them; the

destruction of the old world, and of Sodom and Gomorrah; the bringing of Israel out of Egypt through the Red sea and wilderness, to Canaan's land, and all the wondrous things then done for them; which are so many proofs of the true deity of the God of Israel, in opposition to the idols of the Gentiles:

*for I am God, and there is none else*; as he must needs be what did the above things:

*I am God, and there is none like me*; for greatness or goodness, or that has done the like things; not one of the gods of the Gentiles.

**Ver. 10.** *Declaring the end from the beginning*, &c.] The end of the Jewish state, both as a church, and a commonwealth, from the first settlement of it in the times of Moses, and by him, (<sup><46329></sup>Deuteronomy 32:29). The end of the world, and all things in it, as early as the times of Enoch, the seventh from Adam, (<sup><46114></sup>Jude 1:14,15). The end and issue of every event, at least of many very remarkable and momentous ones, before they came to pass; and particularly things relating to Christ, the beginning and end; the fulfilling end of the moral law for righteousness; the scope and design of the ceremonial law, to which that tended, and in which it issued; as well as the end of the whole Scripture, of the prophecies and promises of it: and this end was declared very early, and spoken of by all the prophets that were from the beginning of the world; and which is a full proof of the omniscience of God, and so of his true deity, (<sup><46170></sup>Luke 1:70 <sup><46085></sup>Genesis 3:15).

*And from the ancient times the things that are not yet done*; that were not at this time done, though they are since: such as the captivity of the Jews, and their return from it; also the incarnation of Christ, his obedience and sufferings, and the glory that should follow; his resurrection, ascension, and session at the right hand of God; the work of redemption by him; the effusion of the Spirit; the spread of the Gospel among the Gentiles, and their conversion; and others which are now not yet done; as the conversion of the Jews in the latter day, and the bringing in the fulness of the Gentiles; the glory of the church in those times as to knowledge, peace, purity, power, and authority; the destruction of antichrist; and the second coming of the Messiah; all which have been declared from ancient times; and as the former have been accomplished, there is reason to believe the latter will:

*saying, my counsel shall stand*; the purposes and decrees of God, which are within himself, wisely formed by him, eternal and not frustrable; and which shall stand, or be accomplished, being the counsels of him who is all wise, all knowing, all powerful, unchangeable, true, and faithful; whether they respect the providence of God in relation to the world in general, and the government of it, or to particular persons, and their affairs, from the time of their birth to their death; or whether they respect his grace and goodness in the salvation of men; such as his purpose according to election, the covenant of his grace, redemption by Christ, the effectual calling, and eternal glorification; all which, as they are according to the will and counsel of God; stand firm and sure, and shall have their full accomplishment; (see <sup><1931B></sup> Psalm 33:11 <sup><2092I></sup> Proverbs 19:21).

*And I will do all my pleasure*; as he has done in creation, and does in providence, so he has done, can do, and does in grace, in predestination and redemption, and in the effectual calling. And particularly this may refer to the deliverance of the Jews by Cyrus, a type of Christ, and deliverance by him, as follows:

**Ver. 11.** *Calling a ravenous bird from the east, &c.*] Or “a flying fowl”, or “swift winged bird”<sup>f918</sup>; for the word used does not so much denote rapaciousness as swiftness; which well agrees with Cyrus, who is here meant, and not Abraham, as Jarchi, nor Nebuchadnezzar, as others; and who was always swift in all his expeditions, and always recommended celerity and dispatch of business to his soldiers and others, as Xenophon<sup>f919</sup> often observes; and very remarkable is that speech of Tigranes to him, in which he tells him<sup>f920</sup>, that he so far exceeded the king of Armenia in swiftness, that he came upon him with a great army, from a far country, before he could get his army together, which was just by him. And very observable are the words of Cyrus himself, who was desirous of being a thorough horseman, that he might seem to be *αυψρωπος πτηνος*, “a winged” or “flying man”<sup>f921</sup>. So the Targum here renders it, a swift bird. Aben Ezra, who interprets it of Cyrus, says he is so called, as if he flew to do the will of God; and Kimchi observes of Cyrus, that he has this name because he came swiftly, and in haste, as a bird that flies: and it is no unusual thing for a mighty monarch, or a general, marching with his army, to be compared to a flying bird, particularly an eagle, (<sup><248D></sup> Jeremiah 48:40 <sup><247B></sup> Ezekiel 17:3,7 <sup><200B></sup> Hosea 8:1) and may be the bird intended here, which well suits with Cyrus, who had, as Plutarch<sup>f922</sup> reports, an aquiline nose; hence men that have such noses, among the Persians, are highly



esteemed: and Xenophon<sup>f923</sup> says, that the standard of Cyrus was a golden eagle upon the top of a high spear, and which is retained by the kings of Persia. Cyrus is said to be called from the east, because, as Kimchi observes, his country lay to the east of Babylon:

*the man that executeth my counsel from afar country*; as Persia was from Babylon, Assyria and other provinces lying between; but though he lived in a far country, and knew nothing of the affairs of the people of God in Babylon, or what work he was to do, yet God called him, and brought him to do his will, which he was ignorant of: so God sometimes puts into the hearts of men to fulfil his will, which they are strangers to, (<sup><6677></sup>Revelation 17:17). It is in the Hebrew text, “the man of my counsel”<sup>f924</sup>; not with whom the Lord consulted, for none are of his counsel in this sense; but whom in his counsels, decrees, and purposes, he appointed to such service, and whom he made use of as an instrument to do his pleasure; (see <sup><3418></sup>Isaiah 44:8)

*yea, I have spoken it, I will also bring it to pass: I have purposed, I will also do it*; the counsel of the Lord, concerning the deliverance of his people from Babylon, by the hand of Cyrus; this he had purposed in his own breast, had spoken of in prophecy, and would certainly perform. R. Joseph Kimchi interprets this verse of the Messiah, and so does Jerom, of whom, no doubt, Cyrus was a type; and what is here said agrees with him: he may be compared to a flying bird for his swiftness in coming at the appointed time; he came from the east, as the rising sun of righteousness; he was the man of God’s counsel in the highest sense, and came, being called, to execute it; the work of redemption was according to the eternal purpose of God, and spoke of by all the holy prophets, and now accomplished; and his righteousness and salvation are made mention of in the following verses.

**Ver. 12.** *Hearken unto me, ye stout hearted,* &c.] This is not an address to the Chaldeans, as Kimchi and others think, who were merciless and cruel to the Jews, and far from doing that which was right unto them, but oppressed them, and would not let them go; but to the Jews themselves, at least to the wicked and profligate among them, who were always a stouthearted, stiffnecked, and a rebellious people; and even those who made more presences to religion were only self-righteous, and were far from true righteousness. The whole may be applied to all persons destitute of the grace of God, professors or profane, who are stout or stubborn

hearted; have hard and impenitent hearts; proud and haughty in their hearts; proud of their wisdom, power, and strength; stout in their hearts against God, as appears by their words and actions; oppose themselves to the people of God, his word and ordinances; and some so daring as to make a mock at sin, at religion, and a future state, and outbrave death itself; though when God calls them to an account, as he sometimes does by his judgments here, and will at the last judgment hereafter; or by the workings of his Spirit upon them, convincing them of sin, righteousness, and judgment; their hearts fail, and they cannot be strong and endure; when his word comes with power, and they hear it, and feel the energy of it, they are cut to the heart, and their stout and proud spirits are brought down, and made to submit: even such

*that are far from righteousness*; as all men are in a state of nature, none are righteous, no, not one, but are full of all unrighteousness; even those that are the most righteous and religious, externally, are without a righteousness; they do not attain to one by the law of works; they go about to establish their own, and do not submit to the righteousness of God, and so are far from it: and indeed all God's elect, in a state of unregeneracy, are far from any knowledge of the righteousness of Christ, they not being yet convinced of the need of it, and it having not yet been revealed and applied unto them, and received by faith; now these are called upon to hear the word externally, which coming with power, causes them to hear spiritually what follows:

**Ver. 13.** *I bring near my righteousness, it shall not be far off, &c.]*

Meaning either the faithfulness of God, in fulfilling his promises; or the justice of God displayed, in redemption by Christ; or Christ himself, God's righteous One, and the Lord our righteousness; or rather the righteousness of Christ itself, which Jehovah the Father may call his, because he sent his Son to work it out, approved of it, accepted it, and imputes it to his people, and justifies them by it; and which was near to be wrought out by Christ, and revealed in the Gospel; and which is brought near and applied by the Spirit of God to a sensible sinner, to a sinner convinced of the insufficiency of his own righteousness, and of the suitableness and excellency of Christ's, and of his need of it; and which is near in Christ, and in the Gospel, for faith to come at, at any time; nor is it ever far off from the believer, to whom it is imputed, and on whom it is put:

*and my salvation shall not tarry*; either Christ, who is God's salvation, provided and appointed by him, who was to come as a Saviour, and should not tarry; nor did he tarry beyond the appointed time, (<sup>311B</sup>Habakkuk 2:3) or the salvation itself wrought out by him; this work is done by Christ, and is published in the Gospel, and is brought nigh and applied by the Spirit of God in conversion, in due and proper time, and shortly will be fully enjoyed in heaven:

*and I will place salvation in Zion for Israel my glory*: the Saviour himself was to come to Zion; near to Zion was salvation wrought out; here the Gospel of salvation was first published, and out of it the word of it was sent into all the world; and in Zion, the church of God, Christ the Saviour is to be met with; and his salvation is the safety of it, it is placed about it instead of walls and bulwarks; and all this is for the Israel of God, the spiritual Israel, chosen, redeemed, and called, and who shall be saved with an everlasting salvation; and who are the glory of God, have the glory of God, the grace of God in them, and the righteousness of God upon them, by which they are glorious; who enjoy the presence of the glorious God, and who is glorified in them, and by them; whose glory, even the glory of all his perfections, wisdom, grace, mercy, justice, holiness, truth, and faithfulness, is great in their salvation. So Kimchi gives the sense of the words,

“the salvation I will give to them shall be glory to me,”

Or Israel may be called his glory, because he gives glory to them; not only grace here, but glory hereafter, when their salvation wilt be complete, that is, completely enjoyed.

# CHAPTER 47

## INTRODUCTION TO ISAIAH 47

This chapter is a prophecy of the destruction of Babylon, and of the Chaldeans, and declares the causes of it. The mean, low, ignominious, and miserable condition Babylon and the Chaldeans should be brought into by the Lord, the Redeemer of his people, is described, (<sup>2340E</sup>Isaiah 47:1-5), the causes of it are their cruelty to the Jews, (<sup>2340E</sup>Isaiah 47:6), their pride, voluptuousness, and carnal security, (<sup>2340E</sup>Isaiah 47:7,8) their sorceries and enchantments, and trust in their own wisdom, (<sup>2340E</sup>Isaiah 47:9,10), wherefore their destruction should come suddenly upon them, and they should not be able to put it off, (<sup>2340E</sup>Isaiah 47:11), their magic art, and judiciary astrology, which they boasted of, by them they could neither foresee nor withstand their ruin, which would be of no avail unto them, (<sup>2340E</sup>Isaiah 47:12-14), nor their merchants either, (<sup>2340E</sup>Isaiah 47:15).

**Ver. 1.** *Come down, and sit in the dust, O virgin daughter of Babylon,* &c.] The kingdom of Babylon is meant, as the Targum paraphrases it; or the Babylonish monarchy, called a virgin, because it had never been subdued and conquered from the first setting of it up, until it was by Cyrus; so Herodotus<sup>1925</sup> says, this was the first time that Babylon was taken; and also because of the beauty and glory of it: but now it is called to come down from its height and excellency, and its dominion over other kingdoms, and sit in a mournful posture, and as in subjection to other princes and states, Jerom observes, that some interpret this of the city of Rome, which is mystical Babylon, and whose ruin may be hinted at under the type of literal Babylon. And though the church of Rome boasts of her purity and chastity, of her being espoused to Christ as a chaste virgin, she is no other than the great whore, the mother of harlots; and though she has reigned over the kings of the earth, the time is coming when she must come down from her throne and dignity, and sit and be rolled in the dust:

*there is no throne, O daughter of the Chaldeans:* that is, for her; there was a throne, but it was for Cyrus and Darius, kings of Persia, who should now possess it, when the king of Babylon should be obliged to come down from

it. So the seat and throne which the dragon gave to the beast shall be taken from it, and be no more, (<sup><6613></sup>Revelation 13:2):

*for thou shall no more be called tender and delicate*; or be treated in a tender and delicate manner; or live deliciously, and upon dainties, as royal personages do, (<sup><6618></sup>Revelation 18:7).

**Ver. 2.** *Take the millstones, and grind meal*, &c.] Foretelling that the Chaldeans should be taken captives, and used as such, and sent to prison houses, where they should turn the mill, and grind corn into meal; a very servile work, and which used to be done by captives and slaves, even by female ones, (<sup><2115></sup>Exodus 11:5 12:29 <sup><0762></sup>Judges 16:21). The Targum is,

“go into servitude;”

of which this was a sign:

*uncover thy locks*: the attire and dress of the head, by which the locks were bound up and kept together; but being taken off, would hang loose, and be dishevelled, as in captives and mourners. The Targum is,

“uncover the glory of thy kingdom:”

*make bare the leg*; or the shoulder, as the Vulgate Latin version, to be scourged by the Persians:

*uncover the thigh, pass over the rivers*: they are bid to tuck up their clothes so high, that they might pass over the rivers which lay between them and Persia, whither they were carried captives. The Targum is,

“thy princes are broken, the people of their army are scattered, they pass away as the waters of the river.”

**Ver. 3.** *Thy nakedness shall be uncovered, yea, thy shame shall be seen*, &c.] Not only stripped of their garments, and have nothing to cover their naked bodies, being spoiled of all by the soldiers; but should have nothing to cover those parts which women are most ashamed should be exposed to view, and which is often the case of such who fall into the hands of the conquerors. It is said of the whore of Rome, of mystical Babylon, that the kings of the earth should hate her, and make her desolate and naked, (<sup><6616></sup>Revelation 17:16):

*I will take vengeance*; for though the Medes and Persians were the instruments, the destruction was of the Lord, who took vengeance of the

Chaldeans, for their ill usage of his people; as he will on mystical Babylon, (~~688~~ Revelation 18:20 19:2):

*and I will not meet thee as a man*; in a humane way, with lenity, tenderness, and compassion, but with inflexible wrath and fury; not with human strength, which is but weakness, but with the strength of the mighty God; as is said of mystical Babylon,

*strong is the Lord God that judgeth her*, (~~688~~ Revelation 18:8) or it may be rendered, “I will not meet a man”<sup>f926</sup>; or a man shall not meet me, to stop or hinder me, by strength or might, or by prayers and entreaties. So some give the sense, “I will not receive the “intercession of any man for thee”; which is observed by Kimchi. The Targum is, “I will change “thy judgment from the children of men”; which agrees with the first sense.

**Ver. 4.** *As for our Redeemer*, &c.] Or, “saith our Redeemer”, as it may be supplied<sup>f927</sup>: or, “our Redeemer” will do this; inflict this punishment on Babylon, even he who has undertook our cause, and will deliver us from the Babylonish yoke, and return us to our land: these are the words of the Lord’s people, expressing their faith in the things foretold of Babylon, and in their own deliverance:

*the Lord of hosts is his name*; and therefore able to redeem his people, and destroy his enemies, being the Lord of armies above and below, and having all at his command:

*the Holy One of Israel*; the sanctifier of them, their covenant God, and therefore will save them, and destroy their enemies, being hateful to him, because unholy and impure.

**Ver. 5.** *Sit thou silent*, &c.] Here the speech is directed again to Babylon, which used to be a place of noise and hurry, as well as famous and much talked of all the world over; but now there should be a deep silence in it, no voice to be heard, the inhabitants being gone, and no discourse concerning it; no more talked of and celebrated for its magnificence and authority, trade and riches, but buried in oblivion. It is represented as sitting in silence, either as a mourner, or as one that is free among the dead, remembered no more:

*and get thee into darkness, O daughter of the Chaldeans*; meaning either captivity or imprisonment, prison houses being dark; or into the state of the dead, which is a state of darkness:

*for thou shall no more be called the lady of kingdoms*; the mistress or governess of them, as she had been, having subdued many kingdoms and nations, and added them to her monarchy, which now would be at an end. Thus mystical Babylon, or Rome, has reigned over the kings of the earth, and has been mistress over many nations; but the time is coming when she will sit in silence, and no voice will be heard in her; and when the kingdom of the beast will be full of darkness, (<sup><66715></sup>Revelation 17:15,18 18:22,23 16:10).

**Ver. 6.** *I was wroth with my people, &c.*] The people of Israel, for their sins and transgressions, particularly their idolatries. Here begin the reasons and causes of the destruction of Babylon, and the first mentioned is their cruelty to the people of God; for though he was angry with them himself, yet he resented their being ill used by them:

*I have polluted mine inheritance*; the Jews, who, as they were his people, were his portion and inheritance, as he was theirs: these he is said to pollute, by suffering the Heathen to enter into the land, and defile their city and sanctuary, and carry them captive into an unclean and idolatrous country:

*and given them into thine hand*; to correct and chastise, but in measure, not to kill and destroy:

*whereas thou didst show them no mercy*; used them very cruelly, and exceeded the commission given:

*upon the ancient hast thou very heavily laid thy yoke*; whose age should have commanded reverence and respect, and whose weakness and infirmities called for compassion; but nothing of this kind was shown; they were not spared because of age, but had insupportable burdens laid upon them; and if not they, then much less young men; (see <sup><2512></sup>Lamentations 5:12).

**Ver. 7.** *And thou saidst, I shall be a lady for ever, &c.*] That her monarchy would continue in a succession of kings, that should rule over all nations to the end of the world. So mystical Babylon, when near her ruin, will say, “I sit a queen----and shall see no sorrow”, (<sup><66807></sup>Revelation 18:7):

*so that thou didst not lay these things to thy heart*; neither the sins she had been guilty of, particularly in acting the cruel part towards the people of God; nor the evils foretold should come upon her; these she did not

consider of and think upon, so as to repent of the one, and prevent the other:

*neither didst remember the latter end of it*; or, “thy latter end”<sup>f928</sup>; either her own latter end, the end of her wickedness which she had committed, as Jarchi; the end of her pride, that she should be humbled, as Aben Ezra and Kimchi; or her ruin and destruction, the end she should come to at last; this she never thought of, but put this evil day far from her: or she remembered not the latter end of Jerusalem, who, though a lady too, fell by her own hand; which sense Kimchi takes notice of: or she did not consider what would befall the Jews in the latter day; that God would put an end to their calamities, and deliver them out of Babylon, as he had foretold.

**Ver. 8.** *Therefore hear now this, thou that art given to pleasures, &c.*] To carnal lusts and pleasures; gratifying her sensual appetite; indulging herself in everything that was agreeable to the senses; abounding in delicacies, and living deliciously; as is said of mystical Babylon, (~~66814~~ Revelation 18:4,7), particularly given to venereal pleasures. Curtius says<sup>f929</sup>,

“no city was more corrupt in its manners, or furnished to irritate or allure to immoderate pleasures. Parents and husbands suffered their children and wives to prostitute themselves to strangers, so that they had but a price.”

Yea, every woman was obliged by a law to do this once in life, and that in a public manner, in the temple of Venus; the impurities of which are at large described by Herodotus<sup>f930</sup> and Strabo<sup>f931</sup>:

*that dwelleth carelessly*; in great confidence and security, being fearless of danger, and insensible of any:

*that sayest in thine heart, I am, and none else besides me*: sole monarch of the world, empress of the whole universe; no competitor with me, none that can rival me. These words are sometimes used by the eternal and unchangeable Jehovah of himself, and indeed they suit with none but him; and it is the height of insolence and blasphemy in a creature to use them of itself; they fitly express that sovereignty, supremacy, infallibility, and even deity, which mystical Babylon assumes and ascribes to her head:

*I shall not sit as a widow, neither shall I know the loss of children*; not be without a head, king, or monarch, which is as a husband to the state; nor



without numerous subjects, which are as children. The like mystical Babylon says, “I sit a queen, and am no widow”, (~~6680~~ Revelation 18:7).

**Ver. 9.** *But these two things shall come to thee in a moment on one day,* &c.] Suddenly, at once, at one and the same time. The destruction of Babylon was very sudden; the city was taken by surprise, before the inhabitants were aware of it, while the king and his nobles were regaling themselves at a feast; that very night Belshazzar was slain, and Darius the Mede took the kingdom, (~~2781~~ Daniel 5:30,31) and so those two things she boasted of would never be her lot came upon her together and at once: “the loss of children, and widowhood”; bereaved of her king, and the whole royal family, and of her people in great numbers, who were either slain, or carried captive; or, however, the kingdom was transferred from them to another people. When Babylon was taken by Cyrus, according to Xenophon<sup>f932</sup>, not only the king was slain, but those that were about him; and orders were presently given to the inhabitants to keep within doors, and to slay all that were found without. Though Dr. Prideaux<sup>f933</sup> thinks this prophecy had its accomplishment when Babylon was besieged by Darius, who, to save provisions, slew all their own women, wives, sisters, daughters, and all their children, reserving only one wife and maidservant to a man; and when it was taken, Darius ordered three thousand of the principal inhabitants to be crucified. And in much such language is the destruction of mystical Babylon expressed, when God shall “kill her children with death; her plagues shall come in one day, death, and mourning, and famine”, (~~6623~~ Revelation 2:23 18:8):

*they shall come upon thee in their perfection;* those evils and calamities shall be fully accomplished, not in part only, but in whole; she should have no king to govern, nor anything like one; should have no share of government; and her children or subjects should be entirely destroyed:

*for the multitude of thy sorceries, and for the great abundance of thine enchantments;* which the Chaldeans were very famous for; this is another reason given for their destruction; (see ~~2710~~ Daniel 2:2), or, “in the multitude of thy sorceries”<sup>f934</sup>, &c.; notwithstanding these, her destruction should come upon her, which her sorcerers and enchanters could neither foresee nor prevent. Sorceries are ascribed to mystical Babylon, and as the cause of her ruin, (~~6621~~ Revelation 9:21 18:23).

**Ver. 10.** *For thou hast trusted in thy wickedness,* &c.] In wealth and power wickedly obtained; in political schemes wickedly contrived; in her

ambition and pride, tyranny and cruelty; and especially in her wicked arts of astrology, divination, and magic:

*thou hast said, none seeth me*; lay her schemes of policy, which she thought so deeply laid, as not to be discovered; perform her magic arts, which were secretly done, and other her wicked actions done in the dark; but nothing can be hid from the omniscient God:

*thy wisdom and thy knowledge, it hath perverted thee*: her high opinion of her own wisdom and knowledge in political affairs, or in magic arts, deceived her, and turned her from right to wrong ways, which issued in her ruin. This rightly describes the Jesuits, and other emissaries of the church of Rome, who trust in their wickedness, their craft and cunning, which none can penetrate into; but there is an all seeing eye upon them, which discovers their intrigues, blasts their designs, and brings them into confusion:

*and thou hast said in thine heart, I am, and none else besides me*; none so wise and knowing as myself. This is what the oracle said of the Chaldeans<sup>f935</sup>,

“the Chaldeans and the Hebrews are the only wise.”

This is repeated, to observe the haughty and insolent boasts of themselves.

**Ver. 11.** *Therefore shall evil come upon thee*, &c.] The evil of punishment, a great calamity; so Nebuchadnezzar foretold, as Abydenus relates<sup>f936</sup>, that **συμφορη**, a calamity, should come upon the Babylonians; a day of evil, because of the above sins Babylon was guilty of:

*thou shall not know from whence it riseth*; from what quarter it will come, little dreaming of Cyrus, with whom the Chaldeans had had no quarrel. So mystical Babylon will not know from whence her ruin will come; little thinking that the kings of the earth, who have committed fornication with her, and have given their kingdoms to her, will hate her, and burn her flesh with fire: or, “thou shall not know the morning of it”<sup>f937</sup>: that is, on what day, or at what time, it will be. Babylon was taken when it was not thought of, as appears from the book of Daniel, and profane history. Aristotle<sup>f938</sup> reports, that it was said, that the third day after Babylon was taken, one part of the city did not know that it was taken. Or the sense is, this day of evil and calamity should be such a dark and gloomy day, there should be no light in it, it should be as the night, and therefore its morning or light

should not be known, so Aben Ezra: “and mischief shall fall upon thee”; contrived for others; the pit dug for others she should fall into herself: though the phrase seems to denote the mischief coming from above, by the hand of heaven, and suddenly and irresistibly; which should fall with weight and vengeance upon her, to the crushing and utter destruction of her:

*thou shalt not be able to put it off*; or, “to expiate it”<sup>1939</sup>; and atone for it, either by prayers and entreaties, which God will not regard, (<sup>2347B</sup>Isaiah 47:3) or by gifts, or by ransom price, by gold and silver, which the Medes and Persians were no lovers of, (<sup>2337</sup>Isaiah 13:17):

*and desolation shall come upon thee suddenly, which thou shalt not know*; that is, before hand; neither the persons from whom nor the time when it shall come; notwithstanding their astrologers, diviners, and monthly prognosticators, pretended to tell what would come to pass every day; but not being able by their art to give the least hint of Babylon’s destruction, as to either time or means, the Chaldeans were in great security, quite ignorant of their ruin at hand, and which therefore came suddenly and unawares upon them; as will the destruction of mystical Babylon.

**Ver. 12.** *Stand now with thine enchantments, and with the multitude of thy sorceries, &c.*] An ironic expression, deriding those evil arts, bidding defiance to them, calling upon the masters of them to do their utmost by them:

*wherein thou hast laboured from thy youth*; from the infancy of their state; as soon as their monarchy was founded, or they became a people, they were given to these practices, and were famous for them; and in which, no doubt, many among them were brought up from their youth; and to gain the knowledge of which they were at great labour and expense; and yet it was all in vain, and to no purpose:

*if so be thou shall be able to profit, if so be thou mayest prevail*; if skill in these things can be of any advantage to keep off the impending calamity, and fortify against the powerful enemy that will quickly surprise thee; try if by thine art thou canst foresee the danger, and prevent it.

**Ver. 13.** *Thou art wearied in the multitude of thy counsels, &c.*] Taken of astrologers, diviners, and soothsayers; who were never able to give any satisfactory answers to questions put to them, or to give good advice in cases of emergency; as appears from Nebuchadnezzar’s consultation with them about his dream; and Belshazzar’s about the handwriting upon the

wall, which was the very night that the city was taken, (<sup>200</sup>Daniel 2:2,10 5:7,8,30):

*let now the astrologers*; or, “viewers of the heavens”<sup>f940</sup>; not that look upon them, and consider them as the work of God’s hands, in order to glorify him; but that examine the face of the skies, and the position of the heavenly bodies, their conjunctions with, and aspects on each other, in order to foretell what shall be below: or, “the dividers of the heavens”<sup>f941</sup>, as it may be rendered, from the use of the word in the Arabic language; who divide the heavens into so many parts, or houses; who, as Kimchi<sup>f942</sup>, from the same use of the word, fix and determine things according to the stars; and who next are called “the stargazers”; that look at them, and, according to their position, conjunction, aspect, and influence, judge what will come to pass among men. So Cicero observes<sup>f943</sup>, that the Chaldeans, by long observation of the stars, were thought to have formed a science, whereby they could foretell what should happen to everyone, and what fate he was born to:

*the monthly prognosticators*; or “that make known months”, or “for the months”<sup>f944</sup>; what shall be in every month; what weather it will be, and what things shall happen; such as our almanac makers. Let these now all meet together,

*and stand up and save thee from those things that shall come upon thee*; which they were never able to do; for if they could not foretell these things by their art, it could not be thought they could give any directions how to escape them, or put upon any methods that would secure from them.

**Ver. 14.** *Behold, they shall be as stubble, the fire shall burn them, &c.*] That is, these astrologers and diviners shall be like stubble; weak as that, as the Targum; they shall be no more able to stand before the fire of divine wrath, or before the judgments of God, by the hands of the Medes and Persians, than stubble can stand before a consuming fire:

*they shall not deliver themselves from the power of the flame*; from those dreadful calamities that shall come upon them like flames of fire; and if they cannot deliver themselves by their art and skill, how should they deliver others?

*there shall not be a coal to warm, nor fire to sit before it*; stubble, when burnt, leaves no coals to warm a man with; and though it gives a blaze for a short time, while burning, it is quickly out, and gives no light nor heat for

a man to sit by, so that there is little or no profit by it; which signifies that there were no hope, or help, or comfort, to be expected from those sorts of persons.

**Ver. 15.** *Thus shall they be unto thee with whom thou hast laboured, &c.*] In training them up in those arts, and in consulting with them in cases of difficulty; in which they were of no service, and now in time of danger as useless as stubble, or a blaze of straw:

*even thy merchants from thy youth*; either the above astrologers and diviners, who had been with them from the beginning of their state; and who had made merchandise of them, and were become rich as merchants by telling fortunes, and predicting things to come by the stars; which sense our version leads to by supplying the word “even”; or rather merchants in a literal sense, which Babylon abounded with from the first building of it; it being the metropolis of the empire, and the mart of nations: these, upon the destruction of the city,

*shall wander everyone to his quarter*, or “passage”,<sup>f945</sup>; to the country from whence they came, and to the passage in that part of the city which led unto it; or to the passage over the river Euphrates, which ran through the city; or to the next port, from whence they might have a passage by shipping to their own land: it denotes the fright and fugitive state in which merchants, from other countries, should be in, when this calamity should come upon Babylon; that they should leave their effects, flee for their lives, and wander about till they got a passage over to their native place, and be of no service to the Chaldeans, as follows:

*none shall save thee*: neither astrologers nor merchants; so the merchants of mystical Babylon will get without the city, and stand afar off, and lament her sad case, but will not be able to help her, (~~6815~~ Revelation 18:15).

# CHAPTER 48

## INTRODUCTION TO ISAIAH 48

The prophecy of this chapter is concerning the deliverance and salvation of the Jews, and is addressed unto them; who are described by their natural descent and lineage, and by their hypocrisy in religious things, (<sup>2380</sup>Isaiah 48:1,2). By their obstinacy and impudence, and by their proneness to idolatry, and to ascribe that to idols which belonged to God; which were the reasons why the Lord foretold all former things to them, before they came to pass, (<sup>2383</sup>Isaiah 48:3-5). And for the same reasons also he declared unto them what should be hereafter, particularly the destruction of Babylon, and their deliverance by Cyrus, (<sup>2386</sup>Isaiah 48:6-8). From which account of them it would clearly appear, that it was not for any merits of theirs, but for his own name's sake, for his own glory, that he chose them, purified, and saved them as gold tried in the fire, (<sup>2389</sup>Isaiah 48:9-11). He observes his own perfections, his eternity and immutability, and power displayed in creation, to engage their faith in the promise of deliverance, (<sup>2392</sup>Isaiah 48:12,13) and points out the deliverer Cyrus, a type of Christ, whom he loved, called, sent, and made him prosperous, (<sup>2394</sup>Isaiah 48:14-16). Then he directs them to walk in his ways, with promises of peace and prosperity, (<sup>2397</sup>Isaiah 48:17-19). And the chapter is concluded with an exhortation to go out of Babylon with joy, publishing wherever they came their redemption, and who would be supplied with all necessaries in their return to their own land; only it should be observed, that there was no peace or happiness for the wicked, (<sup>2399</sup>Isaiah 48:20-22).

**Ver. 1.** *Hear ye this, O house of Jacob, &c.*] Who were of the house and family of Jacob, his descendants and posterity; and who were of the house of the God of Jacob, had a name and a place there, at least in profession:

*which are called by the name of Israel;* a name given to Jacob, because of his prevalence with God in prayer; but these had only the name, not the thing, however not as yet; they were neither praying Jacobs, nor prevailing Israels; they were not Israelites indeed:

*and are come forth out of the waters of Judah*; that is, were of the seed of Judah, as the Targum, Aben Ezra, and Kimchi interpret it; these were waters out of his buckets, as Jarchi observes from (<sup><0417></sup>Numbers 24:7), so we read of the fountain of Jacob, (<sup><0533></sup>Deuteronomy 33:28). These were streams from thence; they were of the tribe of Judah, to whom the kingdom belonged; from whence was the chief ruler, the Shiloh, the King Messiah; they were of these waters, though not born again of water and of the Spirit:

*which swear by the name of the Lord God*; own him for their God, acknowledge him their Lord and King, and solemnly promise to serve him, and yield obedience to him:

*and make mention of the God of Israel*; or “remember” him<sup>f946</sup> in their religious exercises; invoke his name, sing his praises, ask of him the ordinances of righteousness, honour him with their lips, speak honourably of him, and profess to remember his works of old at their solemn feasts:

*but not in truth, nor in righteousness*; not according to the will of God, nor truth of things; nor in the integrity of their hearts, but in an hypocritical way, and not in sincerity and uprightness; in word and tongue only, not in deed and in truth; worshippers of God they were externally, but not in spirit and truth.

**Ver. 2.** *For they call themselves of the holy city*, &c.] The city Jerusalem, so called because the temple, the place of divine worship, was in it, the residence of the Holy One of Israel: they valued themselves, not only upon their being of the family of Jacob, and of the tribe of Judah, but that they were inhabitants of Jerusalem, the holy city; as many now call themselves fellow citizens with the saints, and of the household of God, when they are strangers both to God and his people in the experimental knowledge of things:

*and stay themselves upon the God of Israel*; professed to trust in the Lord, and lean upon him, and rely upon his power and providence, his mercy and goodness, and expect all needful things from him, renouncing all confidence in the creature; and yet at the same time acted an hypocritical part, their faith was feigned: (see <sup><0311></sup>Micah 3:11).

*The Lord of hosts is his name*; whom they professed to be their God and Father, their Lord and Husband, their Saviour and Redeemer; who has all power in heaven and in earth, and does according to his will in both

worlds, having the hosts of angels and armies of men at his command, and therefore so called.

**Ver. 3.** *I have declared the former things from the beginning*, &c.] From the time of their first ancestors, from the time of Abraham their father, to whom was declared what should befall his posterity; that they should sojourn in Egypt, be afflicted there, and come out from thence with great substance; that they be brought into the land of Canaan, and the inhabitants of it being driven out before them, (<sup><0153></sup>Genesis 15:13-18).

*And they went forth out of my mouth, and I showed them*; they were told to Abraham by word of mouth; they were shown to him in prophecy:

*I did them suddenly, and they came to pass*; for very quickly these things began to take place, even in Abraham's time; for his seed being a stranger in a land not theirs, and afflicted near four hundred years, must be reckoned from the birth of Isaac; and all which exactly came to pass as was foretold; not one thing which the Lord had spoken of failed; all was punctually fulfilled, (<sup><0245></sup>Joshua 21:45).

**Ver. 4.** *Because I knew that thou art obstinate*, &c.] Or "hard"<sup>f947</sup>, hard hearted, an obdurate and rebellious people, contradicting and gainsaying:

*and thy neck is as an iron sinew*; stiffnecked, inflexible, not compliant with the will of God, and his commands; unwilling to admit his yoke, and bear it:

*and thy brow brass*; impudent, not ashamed of sin, nor blushing at it, refusing to receive correction for it, having a whore's forehead. This the Lord knew and foreknew, and therefore declared before hand what would come to pass unto them; who otherwise would have had the assurance to have ascribed them to themselves, or their idols, and not to him.

**Ver. 5.** *I have even from the beginning declared it to thee*, &c.] From the beginning of their being a people, even before they were formed into a body politic; yea, from the original of them, from the time of Abraham their ancestor, as before observed:

*before it came to pass I showed it thee*; some hundreds of years before; first to Abraham, then to Isaac, then to Jacob, then to Joseph, and then to Moses, and by him to the children of Israel:



*lest thou shouldest say, mine idol hath done them, and my graven image, and my molten image, hath commanded them;* or my libation or fusion of wine, oil, or blood, by which, as by other things, they made conjectures of what was to come to pass; so Gussetius<sup>f948</sup> interprets the last word; lest they should ascribe their deliverance out of Egypt to the idols they made and worshipped, being a people prone to idolatry; as they did when they made a golden calf, and danced about it, (<sup>2304</sup>Exodus 32:4). This the Lord knew before hand, and therefore to prevent this stupidity, or convince them of it, he foretold what should come to pass, which their idols were never able to do.

**Ver. 6.** *Thou hast heard, see all this: and will ye not declare it?* &c.] You have heard of all these things, how they were foretold before they were; how they came to pass exactly as they were predicted; now look over these prophecies, and compare them with the events; see the exact completion of them; and when you have so done, can you be so stouthearted and impudent as to deny them, or not own and confess them?

*I have showed thee new things from this time, even hidden things, and thou didst not know them;* meaning the destruction of the Babylonish empire, and the deliverance of the Jews by Cyrus, prophesied just now in the preceding chapters; things not yet come to pass, newly revealed, which were hidden in the breast of God, and unknown to them until prophesied of; and which were typical of redemption by the incarnate Son of God, whose incarnation, and salvation by him, were new, unheard of, and wonderful things; and of the new state of things under the Gospel dispensation, when all things shall become new; the doctrines and ordinances of which are new; the whole Gospel is a hidden mystery, and unknown to men till revealed and made known by the Spirit of God.

**Ver. 7.** *They are created now, and not from the beginning,* &c.] Not that they were now done or brought into being, for as yet Cyrus was not born; though the raising of him up, and holding his right hand, and his executing the counsel of God, are spoken of as if they were already done, because of the certainty of them, (<sup>2301</sup>Isaiah 45:1,12 46:11). Aben Ezra interprets “created” by “decreed”; though these were not now decreed by God; for no new decrees are made by him; but those which were made by him of old were now revealed and made manifest by prophecy, which is the sense of the phrase; so Kimchi observes,

“the time when they went out of the mouth of God is the time of their creation.”

Thus in like manner the incarnation of Christ, his sufferings and death, and salvation by him, things decreed from eternity, are spoken of in this prophecy as if actually done, because of the clear manifestation and certainty of them:

*even before the day when thou heardest them not*; they were in the breast of God, kept and reserved in his mind, and therefore are before called hidden things, before the Israelites heard anything of them; as were the things respecting Christ, and salvation by him; which were not only in God, who created all things by Christ, but were revealed before the Israelites had any knowledge of them, even to Adam and Eve, immediately after their fall; and were spoken of by all the holy prophets from the beginning of the world:

*lest thou shouldest say, behold, I knew them*; lest they should ascribe their present knowledge of them to their own sagacity and penetration; as if they were not obliged to a divine revelation, but of themselves had got the secret, and became acquainted with these things.

**Ver. 8.** *Yea, thou heardest not; yea, thou knewest not yea, from that time that thine ear was not opened, &c.*] This, as Kimchi rightly observes, is said by way of reproof; showing that they were so far from knowing these things before the prophecy of them was given out, that when it was, they did not hearken or listen to them; they did not understand them, nor receive and embrace them, but turned a deaf ear to them; their hearts being hardened, and they given up blindness of mind; which was the case of the Jews, even when the Messiah, the antitype of Cyrus, came, and there was a more clear revelation of Gospel truths, as was foretold, (<sup>2369</sup>Isaiah 6:9,10 <sup>8129</sup>John 12:39,40). To this sense is the Targum,

“yea, thou has not heard the words of the prophets; yea, thou hast not received the doctrine of the law; yea, thou hast not inclined thine ear to the words of the blessings and curses of the covenant I made with thee at Horeb:”

*for I knew that thou wouldest deal very treacherously*: with God, and with one another, as they did; and were, as Jeremiah calls them, an assembly of treacherous men; and especially so they were in Christ’s time, and to him; one of his own disciples treacherously betrayed him into the hands of the

Jews, and they delivered him into the hands of the Gentiles to be crucified and slain; all which he knew before hand, (~~John~~ John 6:64 ~~Matthew~~ Matthew 20:18,19). And so the Lord knows all the wickedness and unfaithfulness of men, and of his own people, who are by nature children of wrath, as, others; yet this hindered not the designs of his grace, and the discoveries of his love to them, after expressed:

*and wast called a transgressor from the womb*; from the time of their civil birth, as a people and state, God was their Father that settled and established them; in this sense they were his children, whom he begot, brought up, and nourished; though they rebelled against him, and as soon almost as born, soon after they came out of Egypt, which were the days of their youth, of their infancy as a church and people; witness their murmurings and unbelief, their idolatry in making a golden calf, and worshipping it: and this is applicable to every particular person, and his natural birth, even to everyone of God's elect; who are all conceived in sin, and shapen in iniquity; go astray from God from the womb; and the imagination of whose heart is evil from their youth, and are continually transgressing the righteous law of God, and therefore justly deserve this name.

**Ver. 9.** *For my name's sake will I defer mine anger, &c.*] From age to age, for those sins which had been committed, and continued in ever since they were a people. The above account of them shows that it was not for any merits of theirs, or any works of righteousness done by them, that he showed favour to them, as afterwards expressed; but for his own name's sake, and because of his glory; because these people were called by his name, and said to be his people, lest therefore his name should be reproached among the Heathen, or he should suffer any diminution of his glory, therefore he did not at once stir up all his wrath, as their sins deserved, but prolonged it from time to time:

*and for my praise will I refrain from thee, that I cut thee not off*: that is, refrain mine anger from thee; or "seal" or "stop my nostrils"<sup>1949</sup>, that the smoke of his wrath and anger might not go out from thence to destroy them. The Targum is,

"I will confirm (or establish) thee, that I may not consume thee;"

and this he would do, because of his praise, of the praise of his mercy, grace, and goodness; and that he might have a people to praise him, which he would not, should they be cut off.

**Ver. 10.** *Behold, I have refined thee, but not with silver,* &c.] But it is not usual to refine with silver; not silver with silver, nor any other metal with it; that itself is what is refined; this therefore cannot be the sense of the words; wherefore they are, by others, differently rendered; by some, “not in silver”<sup>f950</sup>; not in a furnace of silver, as Aben Ezra; “but in a furnace of poverty”, as the Septuagint, Vulgate Latin, and Syriac versions render the next clause; and to the same sense the Targum; that is, I have tried, and purified, and refined thee, not by prosperity, but adversity; not with riches, which has its snares, temptations, trials, and exercises, but with poverty, which also has the same, or greater; and therefore Agur desired neither, (~~3008~~ Proverbs 30:8,9). By others, “but not into silver”<sup>f951</sup>, so as to make silver of them, whereby all the labour was lost; but this is contrary to the following clause: by others, “not for the sake of silver”<sup>f952</sup>; so the Septuagint version; or for the gain of it, as the Arabic; which sense suggests that God was no gainer by their afflictions; what he did was freely, without money or price, and all the use and profit were to themselves; (see ~~19412~~ Psalm 44:12). Others think, that instead of “beth”, “in”, it should be “caph”, “as”, a note of similitude, and be rendered, “but not as silver”<sup>f953</sup>; but that the text is corrupted, and ought to be thus altered, there is no authority for it, and besides is contrary to several express passages of Scripture, (~~19660~~ Psalm 66:10 ~~2809~~ Zechariah 13:9 ~~3408~~ Malachi 3:3). Rather therefore it should be rendered, “but not among silver”<sup>f954</sup>; along with that, which requires a fierce fire, is kept in the furnace or melting pot until all the dross is consumed: but if God was to afflict his people to such a degree, they would not be able to bear it; and if they were to continue under his afflicting hand till all their dross, sin, and corruption were removed, they would be utterly consumed; was he to contend, or be wroth for ever, the spirit would fail before him, and the souls that he has made; wherefore he does not afflict in this fierce and furious manner, but gently and gradually, in measure, in mercy, and not in strict justice, (~~46018~~ 1 Corinthians 10:13 ~~23208~~ Isaiah 27:8,9 57:16 ~~24028~~ Jeremiah 10:23 30:11) and by such gentle means he refines and brightens the graces of his people, tries and proves their principles and profession, and reforms their manners: I have chosen thee in the furnace of affliction; such was the affliction of Israel in Egypt, called the iron furnace, (~~19040~~ Deuteronomy

4:20) and as God has his furnace to punish and consume his enemies, so he has his furnace to try, purge, and purify his people, (~~2310~~ Isaiah 31:9), and which is a fiery one, and very grievous and distressing, especially when the wrath of God is apprehended in it, though fury is not in him: when he afflicts, it is all in love, and therefore is said to choose his people at such a time; which is to be understood not of their election to grace and glory; for that is not done in time, but in eternity, and is of them, not as transgressor, or as in the corrupt mass, but as in the pure mass of creatureship: rather of calling, which is the fruit, and effect, and evidence of election, and is expressed by choosing, (~~41519~~ John 15:19 ~~40126~~ 1 Corinthians 1:26), and sometimes afflictions have been the means of it; or God has in them, or by them, brought them to himself, as he did Manasseh: but it seems best of all to understand it of the manifestation of election; God sometimes under afflictive providences appears to his people, and tells them that he has loved them with an everlasting love, and assures them that they are his chosen ones; he knows their souls, and owns them as his own in their adversities; besides, in afflicting them, he deals with them as his children and chosen ones; and because they are so, he takes the pains he does with them, which he does not with others, to purge and purify them, (~~43817~~ Psalm 31:7 ~~81217~~ Hebrews 12:7). Moreover, he makes them choice and excellent persons by afflictions; they come forth out of them as choice silver and pure gold; they gain thereby many choice experiences of the love and grace of God, and of the truths of the Gospel, and of the promises of it: afflicted saints are commonly the choicest believers; they become thriving and flourishing Christians, humble and Holy Ones; more fit for their master's use, more weaned from the world, and wrought up for heaven and happiness. Some, as Jarchi and Aben Ezra, render the words, "I have chosen for thee the furnace of affliction"<sup>f955</sup>, or "thee for the furnace of affliction"; afflictions are chosen and appointed for the people of God, and they are chosen for and appointed unto affliction, (~~42314~~ Job 23:14 ~~41113~~ 1 Thessalonians 3:3). Some, as Aben Ezra and Kimchi observe, by the change of a letter, read "bachantica", "have proved thee", or "tried thee", instead of "bachartica", "I have chosen thee"; but without any reason.

**Ver. 11.** *For mine own sake, even for mine own sake, will I do it, &c.]* Defer his anger, not cut off his people and destroy them, but redeem and save them: this, in the literal sense, respects the redemption and deliverance of the Jews by Cyrus from the Babylonish captivity; which the Lord did,

not for any deserts of theirs, but for the sake of his own honour and glory; or, as the Targum,

“for my name, and for my word;”

which is repeated here again and again for the confirmation of it, and that it might be more observed. In the mystical sense, it respects redemption and salvation by Christ, of which the former was typical:

*for how should my name be polluted?* blasphemed and evil spoken of among the nations of the world; who would be ready to say, that either the Lord did not love his people, and was not mercifully disposed towards them; or that he could not save them, and that their hands, or their gods, were mightier than he; (see <sup><4526></sup>Deuteronomy 32:26,27)

*and I will not give my glory to another;* to another people, as the Targum, or to another god; (See Gill on “<sup><2308></sup>Isaiah 42:8”).

**Ver. 12.** *Hearken unto me, O Jacob and Israel, my called,* &c.] Called before out of Egypt, and now out of Babylon, and who had the name of God called upon them, and who called upon the name of the Lord; so such who are called with a holy calling, according to the purpose and grace of God, by the Spirit and grace of Christ, unto fellowship with him, to partake of his grace here, and glory hereafter, are styled “the called of Jesus Christ”, (<sup><4106></sup>Romans 1:6) and who seems to be the person here speaking, as appears from the following clause: and it may be observed, that Jacob and Israel are described here in a different manner from what they are in the beginning of the chapter, since the Lord had declared his designs of grace towards them, and that he had chosen them, and would save them for his name’s sake: which they had reason to believe he could and would do, from the account which he gives of himself: and they are called upon to hearken to him, as follows,

*I am he, I am the first, and I also am the last;* the everlasting I AM, the immutable Jehovah, the Alpha and Omega, the beginning and the ending, the first cause and last end of all things; phrases expressive of the self-existence, supremacy, eternity, and immutability of Christ, (<sup><4608></sup>Revelation 1:8,17), and what is it that such a sovereign, eternal and unchangeable Being cannot do?

**Ver. 13.** *Mine hand also hath laid the foundation of the earth,* &c.] Which is ascribed to the Wisdom, Word, and Son of God, (<sup><2189></sup>Proverbs 3:19

<sup><800></sup>Hebrews 1:10). This Aben Ezra and Kimchi interpret of the left hand<sup>f956</sup>, seeing the work of the heavens is ascribed to the right hand in the following clause; the earth being less honourable than the heavens:

*and my right hand hath spanned the heavens*; stretched them out as a curtain or canopy over the earth, and measured them out with a span, as easily as a man measures anything with his hand; (see <sup><2302></sup>Isaiah 40:12),

*when I call unto them, they stand up together*; or, “I called them, and they stood up together”, as the Targum; and so may refer to the first creation of them, when at the word of God, and by his almighty fiat, they rose into being at once, (<sup><680></sup>Psalm 33:9). Kimchi observes, that the houses of Hillel and Shaminai were divided about this matter, which were created first, the heavens or the earth; at which R. Simeon ben Jochai wondered, since, according to the text, they were both created together<sup>f957</sup>; though this may be understood of the consistence and permanency of the heavens and the earth, being upheld by the Lord, and by the word of his power, and of the ready obedience of the heavenly bodies to do his will, who, like servants, rise up at once at the word of his command; (see <sup><2346></sup>Isaiah 40:26).

**Ver. 14.** *All ye assemble yourselves, and hear*, &c.] That is, the people of the Jews, Jacob and Israel his called, before addressed; who are bid to gather together, and draw nigh, that they might hear what the Lord had to say to them:

*which among them hath declared these things?* that are future, that concern the redemption and salvation of Israel? which of all the idols among the nations, or of the priests and soothsayers among them, whom the Jews were prone to listen to, that could foretell things to come, such as these the Lord had said should be?

*the Lord hath loved him*; not Israel, as the Targum; but Cyrus, whom the Lord loved as a man, as he does all his creatures; and whom he distinguished from others, by bestowing excellent qualifications on him; and whom he raised to great dignity, and gave him great honour, by using him as an instrument in his hand for the deliverance of his people; and who was a type of Christ, the dear Son of God’s love, in whom he is always well pleased.

*He will do his pleasure on Babylon, and his arm shall be on the Chaldeans*; either he shall do as he pleases with Babylon, and with his army destroy the Chaldeans; or he shall do the pleasure of God on Babylon, and

destroy the inhabitants of it, and deliver his people from it. This is also true of Christ, who will do his pleasure on mystical Babylon, destroy antichrist, and all the antichristian states, with his mighty arm and power, with the breath of his mouth, and with the brightness of his coming.

**Ver. 15.** *I, even I, have spoken*, &c.] What I will do, and what shall certainly come to pass; for not one word of the Lord ever fails; what he has spoken he will make good; what he has said to his Son in his council, and in covenant, or has delivered out by promise or prophecy, (<sup><0239></sup>Numbers 23:19):

*yea, I have called him*; not Abraham, as the Targum; but Cyrus, whom he called by name, as well as called him to his work and office as a deliverer of his people, (<sup><2361></sup>Isaiah 45:4) and so he called Christ also to his work and office, which he did not take to himself, but was called of God, (<sup><3814></sup>Hebrews 5:4,5): I have brought him; from a far country, from Persia to Babylon; and who has also brought forth his servant, the branch, the Messiah, (<sup><3818></sup>Zechariah 3:8):

*and he shall make his way prosperous*; or “his way shall be prosperous”<sup>f958</sup>; being made so by the Lord, who directed his way, and removed all difficulties and obstructions in it, (<sup><2361></sup>Isaiah 45:1-3,5,13) and so the pleasure of the Lord has prospered in the hands of Christ, who has succeeded in the work of redemption and salvation he was called to, (<sup><2351></sup>Isaiah 53:11), these are the words of God the Father, confirming what the Messiah said in the preceding, and who is introduced speaking in the next verse.

**Ver. 16.** *Come ye near unto me, hear ye this*, &c.] An address to the Jews, to attend the ministry of Christ, and hear the doctrine he had delivered to them:

*I have not spoken in secret from the beginning*; from the beginning of his ministry; which he exercised not in private houses, but in the synagogues of the Jews, and in the temple, whither a large concourse of people resorted, (<sup><4820></sup>John 18:20):

*from the time that it was, there am I*; from the time that his ministry began there, he was in the same places, in Judea and Galilee, always publicly preaching the Gospel, and doing good: or rather, “before the time that it was, there was I”<sup>f959</sup>; Christ existed before his incarnation, before he appeared as the great Prophet in Israel; he existed as the Word and Son of



God from all eternity, and was with God his Father from everlasting; he was by him, and brought up with him, and lay in his bosom so early:

*and now the Lord God and his Spirit hath sent me*; in the fulness of time, in the likeness of sinful flesh, to preach the Gospel, fulfil the law, and to redeem and save the Lord's people. Here is a glorious testimony of a trinity of Persons in the Godhead; Christ the Son of God is sent in human nature, and as Mediator Jehovah the Father and the Spirit are the senders of him; and so is a proof of the mission, commission, and authority of Christ, who came not of himself, but was sent of God, (~~438~~John 8:42), it may be rendered, "and now the Lord God hath sent me and his Spirit"<sup>f960</sup>; both were sent of God, and in this order; first, Christ, to be the Redeemer and Saviour; and then the Spirit, to be the Convincer and Comforter; (see ~~445~~John 14:26 15:26 16:7,8)

**Ver. 17.** *Thus saith the Lord, thy Redeemer,* &c.] A character peculiar to Christ, who engaged in covenant to be the Redeemer of his people; was promised and prophesied of as such; and who came into this world for this purpose, and has obtained eternal redemption:

*the Holy One of Israel*; who came of Israel as man, and as such was holy, and without any spot or stain of sin and who, as God, is the most holy, in his nature and works; and, as Mediator, the Sanctifier of Israel, and is in the midst of them as such:

*I am the Lord thy God*; and so fit to be the Redeemer and Sanctifier of them; and happy are those who can say with Thomas, "my Lord and my God"; and who further describes himself, and declares his work and office:

*which teacheth thee to profit*; or "teacheth thee profitable things"<sup>f961</sup>; as the whole of the Gospel ministry is, whether it respects doctrines relating to the knowledge of the Persons in the Godhead; the knowledge of God in Christ; the person and offices of Christ; and the person and operations of the Spirit: or to the knowledge of man; his lost and depraved state; having sinned in Adam, the guilt of his sin is imputed to him, and a corrupt nature propagated; the bias of the mind being to evil, and man impotent to all that is good: or to the way of salvation by the grace of God, as the fruit and effect of the love of God; the doctrines of his eternal love, and of redemption by Christ; of justification by his righteousness; pardon by his blood; atonement by his sacrifice; regeneration by his Spirit and grace; and of the perseverance of the saints in faith and holiness. These are profitable

doctrines, which serve to display the riches of divine grace, make for the glory of the Redeemer, and the good of souls, their peace, joy, comfort, and salvation. These are the wholesome words of our Lord Jesus. Or whether these teachings respect ordinances which Christ has appointed, and in his word and by his Spirit teaches men to observe; and which are profitable to lead to him, are breasts of consolation from him, and the means of spiritual strength: or whether they regard the duties of religion, the performance of good works; which, though not profitable to God, and not meritorious of anything from him, yet are profitable to men; to others by way of example, and otherwise, and to the doers of them, who find pleasure, peace, and advantage, by them. Christ was a teacher of these things when on earth, and he still teaches them by his ministers, whom he commissions and qualifies, and by his Spirit accompanying their ministrations:

*which leadeth thee by the way that thou shouldest go*; Christ leads his people out of the wrong way, in which they naturally are, into the right way; to himself, as the way to the Father, and as the way of salvation, and unto eternal life; he takes them by the hand, and teaches them to go in the path of faith, and to walk in him by it; he leads them in the ways of truth and righteousness, in the highway of holiness, in the path of duty; and, though in a rough way of afflictions, yet in a right way to heaven and happiness.

**Ver. 18.** *O that thou hadst hearkened to my commandments*, &c.] Which the Jews did not, but slighted and despised them, and were not obedient to them. So, in the times of Christ, they disregarded his doctrines, though so profitable; and despised his ordinances and commands, which were not grievous; they neither hearkened to them themselves, nor would suffer others; wherefore our Lord expresses his great concern at it, and his desire, as man, after their welfare; (see <sup><4233></sup>Matthew 23:13,37):

*then had thy peace been as a river*: their prosperity, temporal and spiritual, had been abundant, and would have always continued, have been increasing and ever flowing, yea, overflowing, like the waters of a river. The Targum is, the river Euphrates, a river which ran through Babylon: but they had no regard to the things which related to their temporal, spiritual, and eternal peace, these were hid from their eyes, (<sup><2192></sup>Luke 19:42):

*and thy righteousness as the waves of the sea*: large, abundant, numerous as the waves of the sea; which may regard acts of justice and

righteousness, which are the support of a people and state, and blessings the fruit thereof; and which God of his goodness bestows on such a people, as all kind of prosperity, protection, safety, and continuance.

**Ver. 19.** *Thy seed had also been as the sand, &c.*] Upon the sea shore, as numerous as that, as was promised to Abraham, (<sup><60217></sup>Genesis 22:17):

*and the offspring of thy bowels as the gravel thereof;* that is, of the sand; the little stones that are in it, which lie in great numbers on the sea shore; the same thing expressed in different words, denoting the number of their posterity, as it would have been, had they received the Messiah, his doctrines and ordinances: it may be rendered, “and the offspring”, or “those that go out of thy bowels”, that spring from thee, are born of thee, “as the bowels thereof”<sup><f962></sup>, that is, of the sea; as what is within it, particularly the fishes of it, which are innumerable; and so Aben Ezra and Jarchi interpret it; and which sense is mentioned by Kimchi and Ben Melech:

*his name should not have been cut off nor destroyed from before me:* the name of Israel, as the Targum has it; the name of the people of the Jews is no more in the land where they dwelt; they are cut off as a nation; their city and temple are destroyed, where they appear no more before the Lord; which would not have been, had they hearkened to the Messiah, embraced his truths, and been obedient to his commands.

**Ver. 20.** *Go ye forth of Babylon, &c.*] Which the Jews had leave to do by the proclamation of Cyrus; and so the people of God will be called to come forth out of mystical Babylon before its destruction, to which these words are applied, (<sup><66804></sup>Revelation 18:4) perhaps this, in the figurative sense, may be a call to the Christians in Jerusalem, now become another Babylon for wickedness, to come out of it a little before its ruin; and may be applied to the call of persons, by the Gospel, from a state of confusion, sin, and darkness, in which they are:

*flee ye from the Chaldeans with the voice of singing;* not by stealth, or through fear, but openly and publicly, and with all the tokens and demonstrations of joy and gladness. So the Christians separated, from the unbelieving Jews; as will the followers of the Lamb from the antichristian states, (<sup><66901></sup>Revelation 19:1) and so all that are called by grace should flee from the company of wicked men:

*declare ye, tell this, utter it even to the end of the earth*; this shows that something more than deliverance from the Babylonish captivity is here intended; for what had all the ends of the earth to do with that? even redemption and salvation by Christ, typified by it; which the apostles and ministers of the word are here exhorted to declare, publish, and proclaim, to the ends of the earth; Christ having a people there to be called and saved by him; and accordingly such a declaration has been made, (<sup><5108></sup>Romans 10:18 14:22):

*say ye, the Lord hath deemed his servant Jacob*; as the people of the Jews from the Babylonish captivity, so the people of God, his spiritual Jacob and Israel, his sons and servants, from sin, Satan, and the world, the law, its curses, and condemnation, by the precious blood of Christ, which is the sum and substance of the Gospel declaration.

**Ver. 21.** *And they thirsted not when he led them through the deserts, &c.]*

As when he led the people of Israel through the wilderness to Canaan's land, though they sometimes thirsted for want of water, yet they were supplied with it, by which their thirst was extinguished, to which the reference here is. So when they came out of Babylon, and passed through the waste and desert places which lay between that and Judea, they were supplied with all necessaries. Thus the apostles of Christ, when they travelled through the Gentile world, comparable to a desert, publishing redemption and salvation by Christ, had every needful supply, both of temporal and spiritual things; they lacked not any thing. In like manner the people of God, while they pass through the wilderness of this world to the heavenly glory, are furnished and refreshed with living water out of the fountain and fulness of grace in Christ, of which if a man drink, he shall thirst no more, (<sup><6144></sup>John 4:14) (<sup><2410></sup>Isaiah 49:10): he caused the waters to flow out of the rock for thee; that is, for the Israelites in the wilderness, when they were come out of Egypt, and wanted water, (<sup><0706></sup>Exodus 17:6 <sup><0810></sup>Numbers 20:10,11):

*he clave the rock also, and the waters gushed out*; (<sup><0715></sup>Psalm 78:15,16) (<sup><1051></sup>Psalm 105:41), the rock was a type of Christ, from whom the living waters of grace flow, to the support, supply, comfort, and refreshment of the saints in this world, (<sup><6004></sup>1 Corinthians 10:4). Grace is often signified by waters, because purifying and cleansing, reviving and refreshing, softening and fructifying, and an extinguisher of thirst: their gushing out denotes the abundance of it, which is received from Christ, not only at first conversion,

in the regeneration and quickening of men; in the pardon of their sins, and the justification of their persons; but in the large communications of grace, after made, for the supply of their wants: and all which come from Christ the Rock, that is higher than they, from whence their bread is given them, and their waters are sure unto them; and who is the Rock of their refuge and salvation: and the cleaving of this Rock may signify his sufferings and death; his being smitten, bruised, and broken for his people, that they may partake of his grace, and the blessings of it.

**Ver. 22.** *There is no peace, saith the Lord, unto the wicked, &c.*] To Nebuchadnezzar and his seed, says Jarchi; to the Babylonians, say Aben Ezra and Kimchi; who enjoyed no more peace and prosperity, being conquered by Cyrus, and their monarchy dissolved, and put an end to: but rather this is to be understood of the wicked among the Jews; which sense Aben Ezra mentions, though he prefers the former; and either those are meant, who refused to go out of Babylon, and the land of Chaldea, when they might, but continued among an idolatrous people, and therefore are threatened with want of peace and prosperity; or rather the Jews in the times of Christ and his apostles, who disbelieved the Messiah, despised his Gospel, and rejected his ordinances; the consequence of which was, they had no peace, no outward prosperity, but all the reverse; their nation, city, and temple, were destroyed, and they carried captive, and scattered up and down in the world; nor any inward spiritual peace, nor eternal happiness; for blaspheming and contradicting the word of the Gospel, and putting it away from them, they judged themselves unworthy of everlasting life; and the apostles were bid to turn from them to the Gentiles, and preach the Gospel to them; hence the next chapter begins,

*listen, O isles, unto me, &c.;* (see ~~2904~~ Luke 19:4 ~~4135~~ Acts 13:45-47).

# CHAPTER 49

## INTRODUCTION TO ISAIAH 49

This is a prophecy concerning Christ, and redemption by him; and of the enlargement of the church in the latter day, by the conversion of Jews and Gentiles; which the isles, and people afar off, are exhorted to listen and hearken to, delivered out by the prophet, in the person of Christ; who gives an account of his call to his office, and the time of it; of what the Lord did for him, and said unto him, (<sup>2340E</sup>Isaiah 49:1-3), then follows a complaint of his labouring in vain, and a correction of it, (<sup>2340F</sup>Isaiah 49:4) and a further declaration of his call and appointment to office, and of each of the parts of the work assigned him, with encouragement to it, (<sup>2340G</sup>Isaiah 49:5,6). Christ is again represented under discouraging circumstances, as despised of men, abhorred by the nation, and a servant of rulers; who is encouraged by divine promises that kings should rise up before him, and worship him; that God would be faithful to his promise to him, and yet choose him, hear and help him, at a proper time; preserve him, and give him for a covenant to the people, to the establishment of the earth, and making it habitable, (<sup>2340H</sup>Isaiah 49:7,8) for the release of prisoners, and feeding, leading, and guiding them, and removing all difficulties out of the way, (<sup>2340I</sup>Isaiah 49:9-11) when the calling of the Gentiles is foretold, which would occasion great joy in the world, (<sup>2340J</sup>Isaiah 49:12,13) yet the church is introduced as complaining that she was forsaken of God, (<sup>2340K</sup>Isaiah 49:14) which is denied, and the contrary affirmed; being dear to the Lord as a sucking child to its mother, and more so; never forgotten by him, and always under his care, (<sup>2340L</sup>Isaiah 49:16), and, for her comfort, she is assured that those who had destroyed and made her waste should be removed; and that she should have converts that would be an ornament to her, and these numerous, insomuch that the place of their habitation would be too strait and narrow, and which would be matter of astonishment to her, (<sup>2340M</sup>Isaiah 49:17-21) and, besides those that would be converted in the land of Judea, there would be great numbers in the Gentile world converted by the power of God accompanying his Gospel, set up as a standard there, kings and queens countenancing and encouraging the interest of Christ, (<sup>2340N</sup>Isaiah 49:22,23) and yet still it is questioned whether the church should be

delivered from her oppressors, (<sup>2342b</sup>Isaiah 49:24) to which it is answered, that she should be delivered, and her persecutors destroyed; by which it would be known that the Lord is the Redeemer and Saviour of his people, (<sup>2342c</sup>Isaiah 49:25,26).

**Ver. 1.** *Listen, O isles, unto me, &c.*] These are not the words of Cyrus, as Lyra mentions; nor of the Prophet Isaiah, as Aben Ezra, Kimchi, and other Jewish writers think; but of Christ, calling upon the inhabitants of the isles to hearken to him; by whom are meant the inhabitants of islands properly so called, as ours of Great Britain, and may be chiefly designed, being a place where the Gospel of Christ came early, and has been long; or all such that dwell in countries beyond the sea, it being usual with the Jews to call all such countries isles that were beyond sea to them; Christ is the great Prophet of his church, and is alone to be hearkened unto, and in all things, (<sup>417b</sup>Matthew 17:5 <sup>580b</sup>Hebrews 3:7):

*and hearken, ye people, from far;* that were afar off from the land of Judea, as well as afar off from God and Christ, and the knowledge of him, and of righteousness and salvation by him; the Gentile nations are meant; (see <sup>417c</sup>Ephesians 2:12,13), for this is to be understood of kingdoms afar off, as the Targum paraphrases it; and not of distant and future things, to be accomplished hereafter, as Aben Ezra; taking this to be the subject they are required to hearken to, and not as descriptive of persons that are to hearken:

*the Lord hath called me from the womb;* to the office of a Mediator; to be Prophet, Priest, and King; to be the Saviour and Redeemer of men; he did not assume this to himself, but was called of God his Father, (<sup>580c</sup>Hebrews 5:4,5,10), and that not only from the womb of his mother Mary, or as soon as he was conceived and born of her; but from the womb of eternity, from the womb of eternal purposes and decrees; for he was set forth, or foreordained in the purposes of God, to be the propitiation for sin; and was predestinated to be the Redeemer before the foundation of the world, even before he had a being in this world as man. So the Targum,

“the Lord, before I was, appointed me;”

he prepared a body for him, and appointed him to be his salvation. The Syriac version join, the words “from far” to this clause, as do the Septuagint and Arabic versions, contrary to the accents, and renders them,

“of a long time the Lord hath called me, from the womb”; even from eternity:

*from the bowels of my mother hath he made mention of my name*; Jarchi interprets this of Isaiah, whose name was fixed and given him by the Lord, while he was in his mother’s bowels, signifying that he should prophesy of salvation and comfort; but it is much better to understand it of Christ, whose name Jesus, a Saviour, was made mention of by the Lord, while he was in his mother’s womb, and before he was born, (<sup><4012></sup>Matthew 1:20,21 <sup><4031></sup>Luke 1:31,35 2:10,11), for the words may be rendered, “before the womb, and before the bowels of my mother”<sup>f963</sup>; that is, before he was in them.

**Ver. 2.** *And he hath made my mouth like a sharp sword, &c.]* Or,

“he hath put his words in my mouth as a sharp sword,”

as the Targum; namely, the sword of the Spirit, which is the word of God, and is sharper than a twoedged sword, and is said to come out of the mouth of Christ, (<sup><4037></sup>Ephesians 6:17 <sup><3042></sup>Hebrews 4:12 <sup><4016></sup>Revelation 1:16), with which he pierces into and cuts the hearts of men, and lays open all their sin and unrighteousness, and cuts down the worst and best in men, and slays all his enemies; so his mouth was as a sharp sword in the days of his flesh, to inveigh against the sins and to refute the errors of the Scribes and Pharisees; as it will be, in the latter day, to smite the nations of the earth, (<sup><4015></sup>Revelation 19:15,21): “in the shadow of his hand hath he hid me”; in his counsels and purposes of old, and in his providence;

“in the shadow of his power hath he protected me,”

as the Targum; thus he hid, and protected him from Herod’s cruelty in his infancy; and from the rage and malice of the Scribes and Pharisees, who sought often to lay hands on him, and take away his life before his time. The Jews talk very much of the Messiah’s being hid under the throne of glory. Aben Ezra’s remark, that the phrase, “he hath hid me”, answers to the scabbard of a sword, before mentioned, is not amiss:

*and made me a polished shaft*; or, “choice arrow”<sup>f964</sup>; which being polished at the point, or well oiled, and shining, pierces the deeper, So the doctrines of Christ, the words of his mouth, are compared to bright and sharp arrows, which make cutting work, and give great pain where they come; as they sometimes do like arrows, swiftly, suddenly, and with great force and



power, (<sup>498</sup>Psalm 45:5). Kimchi observes, that he speaks of a sharp sword with respect to the Jews that were near, where a sword could reach them; and of a polished shaft or arrow with respect to the Gentiles afar off, which must be cast after them:

*in his quiver hath he hid me*, meaning his secret purposes, and his powerful protection, as before; which he compares to a quiver, a case in which arrows are put, because mention had been made of a polished shaft or arrow before.

**Ver. 3.** *And said unto me*, &c.] Both in the everlasting council, and when he made a covenant with him in eternity; when he found him and anointed him, and laid help on him; and also when he brought him, his first begotten, into the world, at his incarnation:

*thou art my servant*; of his choosing, appointing, calling, sending, bringing forth, and supporting; so he was as Mediator, especially in his estate of humiliation, when he appeared in the form of a servant, and came not to be ministered unto, but to minister, and give his life a ransom for many; thereby to obtain redemption, which was the great work and service he was appointed to; which he readily undertook, and willingly and cheerfully engaged in, and diligently and faithfully performed; to whom justly belong the characters of an obedient, diligent, prudent, and faithful servant; in answering which he showed his regard to his Father's will, his love to his people, and his great humility and condescension:

*O Israel*; a name of Christ, and which properly belongs to him, being the antitype of Jacob or Israel; the Head and representative of the whole Israel of God; who was of Israel according to the flesh, and an Israelite indeed in a spiritual sense, and was only sent to the lost sheep of the house of Israel. Israel is a name of the church, often given to it in this prophecy; Christ and his church, by virtue of the union between them, have the same names; as she is sometimes called by his names, Christ, and the Lord our righteousness, so he is here called by her name Israel, (<sup>462</sup>1 Corinthians 12:12 <sup>421</sup>Jeremiah 23:6 33:16):

*in whom I will be glorified*; this is Jehovah's end in all he does in nature or grace; and is what Christ had in view in working out our salvation; and all the divine perfections are glorified in it by him, the wisdom, power, faithfulness, holiness, justice, love, grace, and mercy of God. Some render the words actively, "in thee" or "in whom I will glory"<sup>f965</sup>; as his own Son,

in whom he is well pleased, being the brightness of his glory, and the express image of his person; and in whom also all the seed of Israel glory, as well as are justified. Or, as others, Israel is he, of “whom by thee I will glory”, or “glorify”<sup>f966</sup>; meaning, that it was the spiritual and mystical Israel, the church, whom he would save by his Son and servant, the Messiah, and bring to glory.

**Ver. 4.** *Then I said*, &c.] The Messiah said, by way of objection, in a view of what treatment he should meet with, or when entered on his work, and which he found by experience, what follows:

*I have laboured in vain*; this is not to be understood of the travail of his soul, or of his sufferings and death, which were not in vain, but issued in the redemption and salvation of his people; but of his ministry and miracles, and fatiguing journeys among the Jews; which, with respect to them, were in vain, as to their conversion and reformation; they rejecting the Messiah, slighting his doctrines and miracles, refusing to be gathered by him, being a faithless and perverse generation:

*I have spent my strength for naught, and in vain*; by frequent preaching and working of miracles, and travelling from place to place: the same thing is designed as before, repeated in other words, to express the certainty of it, to chew the ingratitude and wickedness of the people, and to utter the complaints of his mind:

*yet surely my judgment is with the Lord*; or is manifest before the Lord, as the Targum; the Lord knew that he had called him to his office; how prudently, diligently, and faithfully he had executed it; and what was his right and due, and which would be given him; and with this he corrects his former complaint, and makes himself easy, and quiets and satisfies his mind:

*and my work with my God*; or the reward of my works is before my God, as the Targum; and before himself also, (<sup>2300</sup>Isaiah 40:10) as his work was assigned him by the Lord, so his reward was promised him, and which he knew he should have; and having done his work, he asked for his reward, and had it, (<sup>6170</sup>John 17:4,5 <sup>1810</sup>Philippians 2:9,10).

**Ver. 5.** *And now, saith the Lord*, &c.] Jehovah the Father, in confirmation of the call, office, and work of Christ, which he hath declared, (<sup>2301</sup>Isaiah 49:1,3):

*that formed me from the womb to be his servant*; who preordained him to this service before the world began, and prepared him for it from the womb of his mother Mary, by filling him with grace and wisdom and with the Spirit without measure; anointing him with the oil of gladness above his fellows, and so fitting him as man and Mediator for the preaching of the Gospel, and every other service he called him:

*to bring Jacob again, to him*; the lost sheep of the house of Israel, God's elect among the Jews, which were as straying sheep; or all his chosen people, whether Jews or Gentiles, which were scattered abroad, and were afar off from God, whom Christ was to bring back again, and bring nigh unto God, and did:

*though Israel be not gathered*: in general, only a remnant, according to the election of grace, the greater part refusing to be gathered ministerially by him; and the rulers not suffering the common people to attend on his ministry. (<sup>4237</sup>Matthew 23:37). It may be observed that there is a marginal reading of the Hebrew, different from the written text; instead of **al** , “not” it is **wl** , “to him”; and may be rendered thus, “and Israel shall be gathered unto him”; and then the sense entirely agrees with the preceding clause, with which the words are connected, and not with the following, as the accent “athnach” shows, thus; the Lord appointed and formed me to be his servant to bring back Jacob, and that Israel might be gathered to him; as all the Israel of God, all the elect of God were by the sufferings and death of Christ; (see <sup>4110</sup>Ephesians 1:10). The marginal reading, and the writing, may be both retained, as in some other places, thus, “and shall not Israel be gathered to him?” since he has formed me to bring back Jacob to him? verily he shall. The marginal reading is followed by the Targum, and the passage paraphrased thus,

“to return the house of Jacob to his service, and Israel shall be brought nigh, to his fear.”

And so it is by Jarchi, Aben Ezra, and Kimchi, and by the Septuagint, Syriac, and Arabic versions, and by Aquila: “yet shall I be glorious” in the eyes of the Lord; or “I shall be glorious”, &c.; as he was at his baptism and transfiguration on the mount; by the wonderful things done in heaven and on earth at the time of his death, at his resurrection from the dead, his ascension to heaven, and exaltation at the right hand of God, far above all principalities and powers, angels, authorities, and powers, being subject to

him; and by the ministration of the Gospel in the Gentile world, and particularly when he shall reign gloriously in the latter day, and in the New Jerusalem church state:

*and my God shall be my strength*; to keep up his spirits under all discouragements; to protect him from his enemies; to support him in his work as man; to carry him through it, and enable him completely to perform it, as he promised he would, and as he did, (<sup><2308></sup>Isaiah 49:8 <sup><3821></sup>Psalms 89:21) (<sup><3807></sup>Psalms 80:17).

**Ver. 6.** *And he said*, &c.] Or “even he said”; namely, the Lord his God, that called, appointed, and strengthened him for his service:

*it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; the tribes of Jacob and the preserved of Israel* are the elect of God among the Jews; though the characters agree with all the chosen of God of other nations, who, are distinguished from the rest of the world, and are “preserved in Christ”, (<sup><6108></sup>Jude 1:1), where they are preserved before they are redeemed and called; not from falling in Adam with the rest of mankind, nor from the general corruption of nature, nor from actual sins and transgressions; yet from the condemnation of the law, the damning power of sin, and the second death; the ground of which is, their being in the love of God, in the covenant of grace, and in the hands of Christ: and yet, notwithstanding this, they are in a most miserable condition as the descendants of Adam, and, in a state of nature; they are “fallen” creatures, which is supposed by the “raising them up” by Christ, whose work it is; they fell in Adam, and are fallen from a state of honour, friendship, and communion with God; from the glorious image stamped on man in his creation; from righteousness and holiness into sin and misery, poverty and beggary; into a very low estate indeed, and are not able to raise up themselves, being feeble and without strength, yea, dead in trespasses and sins; they are gone back from God, and out of the good way, and are gone astray like lost sheep, which is supposed by the “restoring” of them: now it is Christ’s work to “raise up”, “restore”, or “return” these; he raises them to a state of justification and acceptance with God, to a better righteousness than they fell from, and to greater riches, honour, and glory; in consequence of redemption by Christ they are raised to a state of grace here, and to glory hereafter; they are brought nigh to God, from whom they were departed, sons to have access unto him and fellowship with him now, and to be with

him for evermore. Now to do all this is said to be a “light thing”; it was not so in itself, it was a “great thing”, famous and excellent, to be a servant of the Lord, and to be employed in such work as this; and so the Septuagint and Arabic versions render it; but this is to be understood either by way of interrogation, as by the Targum, Kimchi, Ben Melech, and so the Syriac version, “is it a matter of small moment that thou shouldst be my servant?” &c.; surely it is not; or, if it is, I will find thee other work to do: or else it is to be understood comparatively, the elect of God among the Jews being few, in comparison of those among the Gentiles; wherefore it was not work enough, nor honour enough, only to be employed in the redemption of them: and therefore it follows,

*I will also give thee for a light to the Gentiles;* which supposes the Gentiles to be in a state of darkness, as they were before the coming of Christ, and the ministration of the Gospel to them; they were in the dark about the divine Being, the unity of God, and the persons in the Godhead; about the worship of God; about a future state, and about their own state and condition; and about revelation, the truths, doctrines, and ordinances of it: and this expresses, that Christ should be a “light” to them, as he has been, not only in a way of nature, as he is to every man, but in a way of special grace through the ministry of the word; not in his own person, for he only preached in Judea, but by his apostles, by whom he went and preached peace to them afar off; and particularly he was so to them by his Spirit, as a spirit of illumination; and so they came to have light in divine things, and which is a “gift” of the free grace of God. Simeon has respect to this passage, (<sup><117></sup>Luke 2:32) and the Apostle Paul cites it, and applies it to Gospel times, (<sup><117></sup>Acts 13:47), it follows,

*that thou mayest be my salvation unto the end of the earth;* Christ was given, that he might be the author of that salvation, which God had chosen and appointed his people to, and provided for them in covenant; and that being the salvation of his own people, he calls it his own salvation; and which should reach to them all everywhere, in the several parts of the world, and the corners and ends of it, east, west, north, and south, wherever they were. Kimchi refers this to the saving of the Gentiles, after the war of Gog and Magog, yet to come; and with it compares (<sup><211></sup>Isaiah 60:3 66:23).

**Ver. 7.** *Thus saith the Lord, the Redeemer of Israel, and his Holy One,* &c.] These are all the titles of the Father of Christ, who is the Jehovah, the

self-existent Being, and from whom all have their Being; “the redeemer of Israel”, being concerned with his Son in the redemption, of his people, in the contriving and settling the method of it, and bringing it about; “and his Holy One”, or the Holy One of Israel, the sanctifier of them, together with the blessed Spirit; who speaks the following words, not to the Prophet Isaiah, as Aben Ezra, nor to the people of the Jews, as the Targum, Jarchi, and Kimchi, but to Christ:

*to him whom man despiseth*; whom the Jews despised, because of the meanness of his descent, parentage, and education; because of his doctrines, disciples, and followers; and because his kingdom was not of this world, and came not with observation: or “whom a soul despiseth”, or “despised in soul”<sup>f967</sup>; heartily despised, as Christ was; or “who despiseth his soul”<sup>f968</sup>, or life, as Christ did his, for the sake of his people, for whom he freely laid his life down, and made his soul an offering for sin:

*to him whom the nation abhorreth*; the nation of the Jews abhorred Christ, his person, doctrine, and miracles; they hated him, and would not have him to rule over them: they persecuted him, and sought to slay him, and at last delivered him up to the Romans to be crucified:

*to a servant of rulers*; of Jewish rulers in subjection to them, being made under the law; and of Gentile rulers, paying tribute to Caesar, and when scourged by Pilate, and crucified by his order, which was the usual death of servants or slaves. But though he was so ill used, despised, and abhorred, he is encouraged by his divine Father, and great glory and honour are promised him:

*kings shall see and arise, princes also shall worship*; they shall see the glory and majesty of Christ, and rise up in reverence of him, and fall down before him and worship him; which has had its accomplishment in part in Constantine, Theodosius, Valentinian, and other Christian princes, and will have a further fulfilment in the latter day; (see <sup>2423</sup>Isaiah 49:23 45:3 <sup>1970</sup>Psalms 72:10,11). This passage is interpreted by the Jews of the Messiah<sup>f969</sup>:

*because of the Lord that is faithful*; to his promises to him in raising him from the dead, and giving him glory; in exalting him at his own right hand; in giving him gifts for men, which he bestowed on them; in spreading and succeeding his Gospel in the Gentile world; and in the enlargement of his

kingdom and interest in it; all which obliged, and will oblige, the kings and princes of the earth to own him, and pay homage to him:

*and the Holy One of Israel, and he shall choose thee*; or make it appear that he has chosen thee to be the Saviour and Redeemer of his people, the Head of the church, and the Judge of the whole world.

**Ver. 8.** *Thus saith the Lord*, &c.] These are the words of God the Father to his Son continued; the Jews themselves interpret them of the Messiah<sup>f970</sup>:

*in an acceptable time have I heard thee*: this was the time when Christ was here on earth, when he became incarnate, and suffered and died for his people: this was an acceptable time to God the Father; his very sufferings were acceptable; his sacrifice was of a sweet smelling savour; his righteousness was well pleasing to him; for by all this his perfections were glorified, his purposes were answered, his covenant and promises fulfilled, and his people saved: it was acceptable to men, the things that were now done and procured; as pardon of sin, peace and reconciliation, a justifying righteousness, and complete salvation; which is worthy the acceptance of all that are lost and undone, and see themselves so, and that nothing they can do will save them: or “in a time of good will”<sup>f971</sup>; such was the time of Christ’s first coming; it was good will to men, (~~424~~ Luke 2:14). God showed his good will to men by the Person whom he sent to save them, his own, only, and beloved Son; and by sending him to save sinners, the chief of sinners, even enemies; and this time was fixed and settled by the good will and pleasure of God; and during this time the Lord heard Christ; he always heard him interceding for himself, and for his people; he heard him in the garden, and on the cross, and at all other times; (see ~~387~~ Hebrews 5:7)

*and in a day of salvation have I helped thee*; at the time when he wrought out the salvation of his people, then he helped him in it, and through it, as he promised him, and as Christ believed he would, (~~230~~ Isaiah 42:1 50:7,9). This is to be understood of him as man and Mediator, and to show the greatness of the work of salvation, and the concern of God in it; otherwise, as Christ is the mighty God, he needed no help, and his own arm brought salvation to him:

*and I will preserve thee*; as he did from his enemies in life, in his infancy, and when grown up, that his life might not be taken away before his time;

from being overcome by his enemies in the garden, and on the cross; from the power of death and the grave, by raising him up from thence; he preserved him to his kingdom and glory, and now retains him in heaven until the time of the restitution of all things; and will preserve his seed, and his throne, his cause, and interest, to the end of time:

*and give thee for a covenant of the people;* Jews and Gentiles, all that are given to him, and whom he redeems by his blood, whom the Spirit sanctifies, and applies the blessings and promises of the covenant to; which is to be understood of the covenant of grace: Christ is said to be given for it unto them, he being a covenantee in it; the representative of these people in it; the surety of it for them; the Mediator and messenger of it to them; and the ratifier and confirmer of it; and as he is the great blessing of it, the sum and substance of it; and as all the blessings and promises of it are in him; and this may respect the constitution of the covenant from everlasting, and the manifestation of it in time; and this is a gift of God honourable to Christ, of free grace to his people, very comprehensive and unspeakable. Kimchi says this refers to the times of the Messiah: and the end of all this is

*to establish the earth;* not the land of Judea, but the whole earth; which, were it not for Christ, and his covenant and suretyship engagements for his people, and for the sake of them, and their salvation, would long ago have been dissolved and broke to pieces; but he bears up the pillars of it; and, when he has gathered in all his people, will destroy it: or the end in his being given for a covenant was to “raise up” the fallen inhabitants of the earth, for so the word<sup>1972</sup> may be rendered; or to raise up the elect of God unto life, who were obnoxious to death; or to establish, settle, and confirm the church of God on earth; (see <sup>4886</sup>Psalm 89:36,37). The Targum is, “to raise up the righteous that lie in the dust”, referring it to the resurrection of the dead:

*to cause to inherit the desolate heritages;* the desolate cities of Judah, or the Gentile world, which was like a desolate wilderness: it seems to denote the desolate condition of the church, which should become comfortable and flourishing through the numerous conversions of Jews and Gentiles, as the fruit and effect of the covenant of grace made with Christ; in which the Heathen were given for his inheritance, and the uttermost parts of the earth for his possession, (<sup>4918</sup>Psalm 2:8,9 <sup>349</sup>Isaiah 49:19 54:3).

**Ver. 9.** *That thou mayest say to the prisoners, go forth,* &c.] God’s covenant people, while unconverted, are prisoners; they are in the prison of



sin, under the power and dominion of it, and under the guilt of it, and obligation to punishment for it; and they are in the prison of the law, they are transgressors of it, and are accused and convicted by it, and are condemned, and put in prison, and held there; and they are also Satan's prisoners, and are held and led captive by him at his will; and by virtue of the covenant, and the blood of it, these prisoners are set free; and Christ in the Gospel speaks unto them, and proclaims liberty to them; and by the knowledge of the truth they are made free, and are brought into the liberty of the children of God; and are bid to go forth, and they are brought forth from their prison houses; and bid to go to the house of God, and walk at liberty, enjoying all the privileges and ordinances of the Gospel:

*to them that are in darkness*; in a state of nature and unregeneracy, which is a state of infidelity and ignorance; when men are in the dark, and know not themselves, nor their lost state and condition; nor the exceeding sinfulness of sin; nor Christ, and the way of salvation by him; nor the Spirit, and the operations of his grace; nor the Scriptures, and the doctrines of them:

*show yourselves*; among the people of God, in his house and ordinances, when called, converted, and enlightened by Christ; or "be revealed"<sup>f973</sup> or manifested, when they are known to be, what they were not known before, the people and children of God. The Targum is,

"be revealed to the light;"

such are called to partake of the light of grace, and to enjoy the light of comfort and communion:

*they shall feed in the ways*; not in the broad road and highways of sin, but in the ways of God, in the word and ordinances: this denotes the publicness and pleasantness of them, and the plenty of provisions in them; and yet where it might not be expected, and where exposed to enemies: the allusion is to cattle, that are drove from place to place, and as they pass along feed in the ways upon such pasture as they there find; and suggests, that the saints are travellers, and as such have food provided them by the way:

*and their pastures shall be in all high places*; on hills and mountains, which are often barren and unfruitful. The Targum is,

"in or by rivers of water shall be the place of their habitation."

**Ver. 10.** *They shall not hunger nor thirst, &c.*] Being fed in the ways and high places of Gospel ordinances with the love of God, with covenant mercies and precious promises, with Christ, the bread of life, and his grace the water of life, and with the doctrines of the Gospel; they do not desire carnal things, as formerly, but spiritual ones, which they have and are satisfied with, and desire no other food: it signifies that there shall be no famine of the word, nor want of spiritual provisions; it is applied to the New Jerusalem state, (<sup>¶</sup>Revelation 7:16) and so the following clause,

*neither shall the heat nor sun smite them;* not the sun of persecution, nor the heat of fiery trials and afflictions, particularly in the latter day; nor the heat of a fiery law and divine wrath, or of Satan's fiery darts; not however in the above mentioned state, or in the ultimate glory:

*for he that hath mercy on them shall lead them;* Christ, the great and good Shepherd of the sheep, who had mercy on them in eternity, and therefore undertook to feed them; and in time, and therefore laid down his life for them; and now in heaven, and sympathizes with him; and at the last day they shall find mercy with him: these he leads out of a state of nature, from the wilderness, where he finds them; out of their sinful ways, and from the pastures of their own righteousness; and he leads them in paths they had not known, in which they should go, in the way of truth, faith, and holiness; in right, though sometimes rough ways; he leads them to himself, his blood, righteousness, and fulness; into his Father's presence, and to his house and ordinances; into Gospel truths, and from one degree of grace to another, and at last to eternal glory; all which he does gradually, softly, gently, in proportion to their strength, and as they are able to bear:

*even by the springs of water shall he guide them;* or "fountains of water"<sup>¶974</sup>; even of living water; which are no other than God himself, and the plenty of his grace and mercy; Christ, and the fulness of grace that is in him; the covenant of grace, and the blessings of it; the Gospel, and its ordinances; (see <sup>¶</sup>Revelation 7:17).

**Ver. 11.** *And I will make all my mountains a way, &c.*] Or "for", or "into a way"<sup>¶975</sup>; signifying that they should be dug through or levelled, and a way made through them, over them, or upon them, for his people to pass: very probably the allusion is to the mountains that lay between Babylon and Judea; and which the Lord calls his, because of his making and settling, and was therefore able to make them a way, or passable: though the words are not to be literally understood, but denote the removing of all impediments,

obstructions, and difficulties, in the people's return from captivity; which was typical of redemption by Christ, which had its difficulties, which he only could get over; he came leaping over these hills and mountains, and they became a plain before him, the great Zerubbabel; such as the assumption of a sinless nature, to make atonement in for sin, which only could be produced in an uncommon and extraordinary way; the fulfilling of a broken law, satisfying divine justice, engaging with many enemies who were to be conquered, sin, Satan, the world, and death; bearing the wrath of God, and submitting to an accursed death: and so in the conversion of the Gentiles, which may here be referred to, and of any sinner, there are many mountains of difficulties in the way of it, which the Lord only can remove; great opposition is made by the men of the world to the preaching of the Gospel, the means of it to the work itself, by Satan, who is loathe to lose a subject of his kingdom; and by men themselves, whose carnal minds are enmity to God, and all that is good difficulties arise from the state of deadness, darkness, and hardness of heart men are in before conversion from the corruptions of their nature, and strong habits of sin; from the general depravity of all the powers and faculties of the soul; from the bad company they have got into; or from their own self-righteousness, they are loathe to part with: and when men are called, and a work of God is begun, there are many mountains appear in their way of coming to Christ; as their numerous and aggravated sins, and doubts about the willingness Christ to receive such sinners; but, when God works, nothing can let. Many are the obstructions the saints meet with in their passage, through this world, by reason of a body of sin, Satan's temptations, the world's persecutions, afflictions of various kinds, strait circumstances of life, losses, crosses, and disappointments; unbelief of itself is a mountain, and raises many others; but the Lord makes a way for his people through all; it may be some respect may be had to the spread of the Gospel in the world, and the introduction of latter day glory, and the difficulties in the way thereof, which the Lord has been removing, and will remove. Rome Pagan is one mountain which God has removed; and Rome Papal is another he will, move, with all the antichristian powers; and the Turkish empire is another:

*and my highways shall be exalted*; Christ is the great highway of all, and next his word and ordinances, which are ways of holiness and righteousness; these may be said to be "exalted", being conspicuous and visible; and, like causeways, or, highways cast up, that are above, and carry over the mire and dirt; so these carry over the mire and dirt of sin and

corruption; and may be said to be so when made use of, approved, and valued: or the words may be rendered, “they shall be”, or “let them be exalted on my highways”<sup>f976</sup>; that is, his people, being in the exercise of faith, and in the discharge of their duty; (see <sup><1983></sup>Psalm 18:33 <sup><3017></sup>Habakkuk 3:17-19) with these words compare (<sup><2418></sup>Isaiah 40:3,4) perhaps this passage may be best explained by (<sup><6162></sup>Revelation 16:12), where mention is made of the drying up of the river Euphrates, or of the destruction of the Ottoman empire, to make way for the conversion of the eastern nations, prophesied of, among others, in the following verse.

**Ver. 12.** *Behold, these shall come from far*, &c.] This is a prophecy of the conversion of the Jews, or of the Gentiles, or of both, in the latter day, in the several parts of the world; who shall come to Christ, and to his churches, and join in fellowship with them: the allusion is to the return of the Jews from their captivity in Babylon, and from all other parts at that time; some are said to come “from far”, from the east, as it is generally interpreted, from the several eastern nations, as Persia, Judea lying west from them, on the western or Mediterranean sea:

*and, lo, these from the north*; from Media, as some; or rather from Babylon, which lay north of Judea:

*and from the west*; or “from the sea”; the Mediterranean sea, and the countries beyond it, which lie west of Judea:

*and these from the land of Sinim*. The Targum and Vulgate Latin version render it, from the land of the south, with which Jarchi and Kimchi agree, where dwelt the Sinites, which were of the children of Canaan, (<sup><0107></sup>Genesis 10:17), as the latter observes; and where were the wilderness of Sin, and mountain of Sinai, according to the observation of Jerom. Aben Ezra thinks Egypt is meant, which lay south of Judea, and conjectures that Sinai, a place in it, is designed; perhaps Sin, as others are of opinion, called “the strength of Egypt”, (<sup><2015></sup>Ezekiel 30:15), the same city the Greeks called Pelusium; and R. Saadiah, in Kimchi, supposes it is here intended, which is most likely; the Pelusiotae are meant. Manasseh ben Israel<sup>f977</sup> will have it that the Chinese are intended: China is indeed called, by Ptolemy<sup>f978</sup>, the country of the Sinites; and if this is designed, which is not probable, it cannot be so called from the family of Cina, as Martinius<sup>f979</sup> thinks, since that family was not in being till two or three hundred years after this prophecy; and, if it concerns them, it will have its accomplishment, when the kingdoms of this world shall become Christ’s, (<sup><6115></sup>Revelation 11:15)

compare with this (<sup><4182></sup>Matthew 8:12) yea, they are said to have received the Gospel, in the first times of it, by the means of the apostles, Thomas, or Bartholomew<sup>f980</sup>. The Septuagint version renders it, “from the land of the Persians”; and the Arabic version, “from the land of Persia”; and the Syriac version, “from the sea of Senjam”.

**Ver. 13.** *Sing, O heavens, and be joyful, O earth,* &c.] Which may be understood of the heavens, and the earth by a personification, a figure usual in Scripture, to express the greatness of the benefit received, and to raise thankfulness and admiration in the hearts of God’s people; (see <sup><4901></sup>Psalm 90:11,12 <sup><2352></sup>Isaiah 55:12) or by the heavens may be meant the angels in heaven, who, as they rejoice at the conversion of a single sinner, will much more rejoice at such numerous conversions among Jews and Gentiles, here prophesied of, (<sup><4250></sup>Luke 15:10) and, by the “earth”, the saints on earth, the excellent in it, who have a more immediate concern in, and must be affected with, the case here represented:

*and break forth into singing, O mountains;* such as are in high office either in the state, as Christian kings and princes, (<sup><23423></sup>Isaiah 49:23) or in the church, as prophets and apostles, (<sup><6180></sup>Revelation 18:20). The reason of all this is,

*for the Lord hath comforted his people;* with the discoveries of his love and grace; by his gracious presence among them; by the coming of Christ unto them in a spiritual way; by sending his Spirit, and renewing the face of things, and reviving his work in the midst of them; by the pure and powerful preaching of the Gospel, and comfortable administration of Gospel ordinances; and by large additions of converts made unto them:

*and will have mercy upon his afflicted,* or “poor”, or “meek” and “humble” ones, as the words<sup>f981</sup> may be rendered: the Lord’s people is a poor and afflicted people, poor in a temporal and spiritual sense; the church and interest of Christ is in a poor and low condition: the Lord’s people are afflicted outwardly and inwardly, and so become meek, and are kept humble; these the Lord, in the latter day, will raise from a low and distressed condition to a more exalted and comfortable one; which will be an instance of his mercy and compassion, and be matter of joy unto them.

**Ver. 14.** *But Zion said,* &c.] By way of objection, as some think, to the above prophecies of glorious and comfortable times; she being now in a very disconsolate condition, and could not tell how to take it in, how it

should thus be, when the case was with her as it was; though I rather think the words should be rendered, “for Zion had said”; and which is mentioned to show the uncomfortable condition she had been in, and to observe the method the Lord took to comfort her, as he before promises. Reference may be had to the Jews in the times of the Babylonish captivity, mentioned under the name of Zion; because, as Kimchi says, that was the chief city of the kingdom of Israel; who, because of the length of their captivity, might think themselves forsaken and forgotten by the Lord: yet, by Zion is meant the church under the Gospel dispensation, the saints that meet at Mount Zion, the hundred and forty and four thousand, with the Lamb there, (<sup><3822></sup>Hebrews 12:22 <sup><640></sup>Revelation 14:1):

*the Lord hath forsaken me, and my Lord hath forgotten me:* so the church might be tempted to conclude, during the persecutions under Rome Pagan, and the long reign of antichrist not yet at an end, and because of his oppressions and cruelties; and because of the low and declining state of the interest of Christ, as it now is; few being converted by the ministry of the word; great opposition made to the truths of the Gospel with success; the ordinances of it perverted or neglected; the presence of God in them very little enjoyed; great indifference and lukewarmness among professors of religion, and discord and dissensions in churches. And so it is with particular believers, when they do not enjoy the presence of God as formerly, either in private or in public ordinances; have not had a promise for a long time; nor are favoured with the discoveries of the love of God, or with any visit from him; then they are apt to say they are forsaken by the Lord, though they cannot give up their interest in him, and therefore call him “my Lord”.

**Ver. 15.** *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* &c.] This is the Lord’s answer to the church’s complaint, instancing in the care and affection of a mother to her child, thereby illustrating his love to his people; he instances in a “woman”, the tender sex; in a “child” of her’s, an infant, not one grown up, from which her affections might be alienated by disobedience; her suckling child, she had in her arms, and on her knees, and whom her breasts would put her in mind of; and since one that is not an own child may be suckled, it is called “the son of her womb”; and is it possible for such an one to be forgotten?

*yea, they may forget*; through inadvertency, want of affection, a cruel disposition, hurry of business, sickness, public calamities, &c.

(<sup>204B</sup>Lamentations 4:3,4,10 <sup>205B</sup>Deuteronomy 28:57), such monsters in nature there may be, though rare:

*yet will I not forget thee*; he cannot forget, because of his nature, on which forgetfulness cannot properly fall; he will not, because of his promise, which never fails; he may seem to his people to have forgotten them, and he may be thought to have done so by others; he forgets their sins, but not their persons; he cannot forget his love, nor his covenant with them, nor his promises made to them; nor does he forget their love to him, nor their works, words, and thoughts; the righteous are had by him in everlasting remembrance. All this suggests that the Lord stands in the relation of a parent to his people, and they stand in the relation of children to him; they are born of him, and are as it were pieces of himself, and little images of him, and dear to him as the apple of his eye; they are like sucking children, that suck in the milk of his word, and suck at the breasts of his ordinances; and they are used by him in the most tender manner, as infants are; they are kissed by him, and dandled on the knee; they are led by him, and taught to go; he delights in them when they begin to speak in prayer or praise, though in a lisping and stammering manner; all their little actions are engaging, their works done by them, though imperfect, and a great deal of childishness in them; when anything ails them, he sympathizes with them, he takes care of them, and provides for them; and it is a concern to him whenever he is obliged to chastise them, and can he therefore forget them?

**Ver. 16.** *Behold, I have graven thee upon the palms of my hands, &c.]*

Not upon his thick clouds, the clouds of heaven under him, always in view, as R. Saadiah Gaon, mentioned by Jarchi, Aben Ezra, and Kimchi: much better the Targum,

“lo, as upon the hands thou art engraven before me;”

signifying that his people were always in his sight, his eyes were ever upon them, and never withdrawn from them; as anything held in the hand, or tied to or wore upon it, as a signet or ring that has the name of a person on it, to which the allusion may be; which shows how near and dear they are to him, what affection he has for them, and care of them; (see <sup>206B</sup>Song of Solomon 8:6). Some think respect is had to the wounds in the hands of Christ, which, being on their account, are looked upon and remembered by

him; or, however, to their being in his hands, out of which none can pluck them, (<sup>4918</sup>John 10:28,29):

*thy walls are continually before me*; not the walls of Jerusalem to rebuild, though there may be an allusion to them; but either the walls of their houses where they dwell; his delights being in the habitable parts of his earth, where his saints are; or rather the walls of the church of God, for the erecting and establishing of which he is concerned. The metaphor seems to be taken from an architect that has the plan of a building, a house, or a city and its walls, in his hand, or lying before him. The phrase denotes the constant care and concern of Jehovah for the protection and safety of his church and people; who places angels about them, salvation for walls and bulwarks to them, yea, he himself is a wall of fire about them, (<sup>2301</sup>Isaiah 26:1 <sup>3015</sup>Zechariah 2:5 <sup>6214</sup>Revelation 21:14).

**Ver. 17.** *Thy children shall make haste*, &c.] Regenerate persons, young converts, such as are born again of incorruptible seed by the word; these shall flock to the church,

*as doves to the windows*; join themselves to her, and submit to Gospel ordinances, and

*make haste, and delay not, to keep the Lord's commandments*; which is no small pleasure, joy, and comfort to the church of God. Some render it, "thy builders"<sup>f982</sup> "shall make haste"; Gospel ministers, who are wise masterbuilders under Christ; these shall come with all readiness and cheerfulness, and build in the temple, the church of God, and rebuild her walls, and repair her breaches:

*thy destroyers and they that made thee waste, shall go forth of thee*; tyrants and persecutors of the church shall cease, and be no more; and false teachers, that corrupt the minds of men, subvert their faith, and destroy their souls, as antichrist and his ministers, shall be drove out of the church, and destroyed by Christ, the Head of it; (see <sup>6618</sup>Revelation 11:18 <sup>419</sup>1 John 2:19).

**Ver. 18.** *Lift up thine eyes round about, and behold*, &c.] Look east, west, north, and south, and behold the flocking converts from all parts; see on (<sup>2492</sup>Isaiah 49:12). The words are spoken to the church, and for her comfort; and so the Targum,



“lift up thine eyes round about, O Jerusalem, and see all the children of the people of thy captivity:”

*all these gather themselves together, and come to thee*; though of different nations, and come from different quarters, yet coalesce together, make one body, and join themselves with the church, in which they centre, and are incorporated:

*as I live, saith the Lord*; this is the form of an oath, sometimes used by the Lord, to denote the importance and certainty of a thing, and to assure his people of it:

*thou shalt surely clothe thee with them all as with an ornament; as children’s children are the crown of old men*, (<sup>2076</sup>Proverbs 17:6), so young converts are the crown, glory, and ornament of the church; even such who are beautified with the graces of the Spirit, and whose conversations are as become the Gospel of Christ:

*and bind them on thee as a bride doeth*; her clothes, the attire of her head, and her jewels. So in the latter day, when the Jews are converted, and the fulness of the Gentiles brought in, the marriage of the Lamb will be come, and the church made ready, as a bride, for her husband, and be very beautiful and comely in his sight, as well as very comfortable and glorious in herself; and which will be matter of joy to all the saints, (<sup>6807</sup>Revelation 19:7,8). The Targum is,

“all these shall be unto thee as a garment of glory, and their works in the midst of thee as the ornament of a bride.”

**Ver. 19.** *For thy waste and thy desolate places, and the land of thy destruction, &c.]* Or “thy land of destruction, or thy destroyed land”<sup>f983</sup>; laid waste and desolate by the enemy, without inhabitants; such countries in which there were few professors of the true religion:

*shall even now be too narrow, by reason of the inhabitants*; because of the multitude of them; a hyperbolical expression, setting forth the great numbers of Christian converts everywhere: this straitness will not be on account of strangers or enemies having taken possession; but on account of those who are true and proper possessors: for it follows,

*and they that swallowed thee up shall be far away*; from the church; the Heathen, the Gentiles, or Papists,

*shall now perish out of his*, Jehovah's, "land"; "sinners shall be consumed out of the earth, and the wicked be no more", (<sup><39016></sup>Psalm 10:16 104:35). Antichrist and his abettors, which "swallowed" up the people, their riches, and substance, like beasts of prey, to which he is compared, shall go into perdition, and never disturb the church any more, (<sup><66101></sup>Revelation 13:1,11 17:3,8 19:20).

**Ver. 20.** *The children which thou shalt have, after thou hast lost the other,* &c.] Which "other lost" are not the Jews, the broken branches, rejected and cut off for unbelief; and the "children after" them not the Gentiles converted, which took their place; but "the other" are such who have been destroyed by the Heathen persecutions, and especially by the antichristian cruelties; and the "children after", the great numbers of converts upon the fall of antichrist. The words may be rendered, "the children of thine orbity"<sup>f984</sup>, or "childless state"; such as were born unto her in an uncommon, extraordinary, and unexpected way, when the church seemed to be in a widowhood estate, or like a woman that is past bearing children:

*shall say again in thine ears*; or, "shall yet say"<sup>f985</sup>; that is, hereafter, in time to come: for this is a prophecy of what should be said in the church's hearing, and such as had never been said before; and therefore improperly rendered "again"; for there never has been as yet such a time as this, or such a large number of converts, as to say,

*the place is too strait for me to dwell in*; there is not room enough for us, as in (<sup><12011></sup>2 Kings 6:1):

*give place to me that I may dwell*; one and another of the children or converts should say, make room for me, that I may have a name and a place among you, and dwell with you, and abide in the house of the Lord, and partake of the privileges and ordinances of it: but the word used signifies drawing nigh, and not giving way or removing; and should rather be rendered, "draw nigh to me that I may dwell"; or "and I shall dwell"<sup>f986</sup>, or "sit"; come close to one another, and we shall all sit and dwell comfortably together; just as when a house is well filled with agreeable company, and there is an unwillingness to part with or lose any, they are desired to sit close together, that there may be room for all: and this is, and will be, the case with the church and her members; they will be desirous to sit regularly, and close together, in Gospel order, that everyone may be comfortable, and partake of the benefit of communion, and none be obliged to depart: and to this sense Gussetius<sup>f987</sup> interprets the phrase.

**Ver. 21.** *Then shalt thou say in thine heart, &c.]* In, a way of admiration, secretly within herself, astonished at the numerous crowds flocking in;

*who hath begotten me these?* not their natural parents, nor they themselves;

*for they are not born of blood, nor of the will of man, nor of the will of the flesh;* nor ministers of the Gospel, though they are instruments, yet not the cause; but God only, Father, Son, and Spirit, to whom regeneration is only ascribed: regeneration is a wonderful work of God; it is unaccountable to the natural man; it is amazing to the saints themselves; and it is matter of astonishment to the church of God; especially when on a sudden, and without means, and in great numbers, men are born again; and particularly when these come from among the Gentiles, which seems to be the case here:

*seeing I have lost my children;* by captivity and the sword, by the tyranny and cruelty of the man of sin:

*and am desolate;* or alone, as if without a husband, or any to take care of her: this represents the church in the wilderness, during the reign of antichrist, (<sup><6624></sup>Revelation 12:14), while she seems to be forsaken of the Lord her husband, though she is not:

*and a captive;* to the Romish antichrist; (see <sup><6630></sup>Revelation 13:10):

*and removing to and fro;* being forced to flee from place to place, by reason of persecution: there is, no doubt, an allusion in all this to the case of the Jews in the Babylonish captivity:

*and who hath brought up these?* the same that begot them, even the Lord himself; who nourishes and brings up his children with the milk of the Gospel, and the breasts of Gospel ordinances; so that they are brought up from children to young men, from young men to fathers, till they become perfect men; even the church in the wilderness, with her children, are nourished by him, for a time, and times, and half a time, (<sup><6624></sup>Revelation 12:14) which is wonderful:

*behold, I was left alone;* seemingly without husband or children, in a desolate and wilderness state:

*these, where had they been?* in the ruins of Adam's fall; in a state of darkness; in the graves of sin; in a pit wherein is no water; in the hands of

Satan, and among wicked men; even in Babylon itself, but now called out; (see <sup><684></sup>Revelation 18:4).

**Ver. 22.** *Thus saith the Lord God, &c.*] In answer to the questions, where had these children been? and from whence did they come? who begot them, and brought them up? and by what means was all this done, or would be done?

*I will lift up mine hand to the Gentiles;* beckoning them to come unto him, directing and ordering them what to do; or rather exerting the power of his grace in the conversion of them. The Targum is,

“I will reveal my power among the Gentiles;”

his efficacious grace attending the ministry of the word, whereby it becomes “the power of God unto salvation”; for when that hand is lifted up or exerted, the “word” comes “not in word only”, “but in power, and in the Holy Ghost”, and is effectual to saving purposes:

*and set up my standard to the people;* meaning Christ, “the ensign of the people”; who, in the ministration of the Gospel, is set up as a standard, to gather persons to him, as an ensign or standard is set up by a general of an army to collect soldiers to him, to come and enlist, and fight under his banners; (see <sup><2110></sup>Isaiah 11:10,12):

*and they shall bring thy sons in their arms;* or, “bosom”<sup><988></sup>; such as are regenerated by the Spirit and grace of God, under the word, are to be tenderly dealt with by the ministers of the Gospel, as they are by Christ, (<sup><2401></sup>Isaiah 40:11) and to be encouraged to come and join themselves to the church, and be directed and assisted by them in that service:

*and thy daughters shall be carried on their shoulders;* meaning the same as before, only perhaps weaker converts, dealing with them according to their infirmities; carrying them with as much ease, care, and tenderness, as young children are carried on the shoulders of their parents or others. It may be these expressions are designed to show how assisting and encouraging the Christian Gentiles will be to the Jews, when converted in their several countries, both to admit them into Gospel churches, and bring them into their own land; (see <sup><260></sup>Isaiah 66:19,20).

**Ver. 23.** *And kings shall be thy nursing fathers, and their queens thy nursing mothers, &c.*] Who shall show favour and respect to the church

and people of God, grant them liberty, and protect and defend them in their religious privileges: for this is to be understood not figuratively of apostles and apostolical men, as Jerom, who are kings and priests unto God, and who feed the church with the milk of the word, and the breasts of ordinances; but literally of the kings and queens of the earth; and is thought to have had its fulfilment, at least in part, in Cyrus, Ahasuerus, Esther, and others; but more so in Christian kings and queens, as Constantine and Helena, Theodosius and Placilla, and others; and will have a far greater accomplishment in the latter day glory; (see <sup><311B></sup>Isaiah 60:3,11,16):

*they shall bow down toward thee with their faces toward the earth;* which expresses the great veneration and respect these great personages shall have for the church of God, and their entire submission and subjection to the Gospel of Christ, and the ordinances of it, and to the laws and discipline of his house; for they shall now become members of the Christian church, and be entirely under the government of it, as to religious things; (see <sup><411B></sup>Revelation 3:9 21:24)

*and lick up the dust of thy feet;* the allusion is to the eastern nations, especially the Persians, who, in the adoration of their kings, used to kiss the ground they stood on, and seemed to lick, if they did not, the dust that was about them; and it expresses the very low submission of kings and princes to the church, and their high veneration of it; their willingness to do the meanest office for the good of it, and their great regard and affection for the meanest of its members, the dust of Zion; (see <sup><471B></sup>Psalms 72:9 102:14):

*and thou shalt know that I am the Lord;* the King of kings, and Lord of lords, who has the hearts of all men, even of kings, in his hands, and can turn them, and bring them to a thorough submission to his will; and who is able to accomplish all his promises, and is true and faithful to them; this will be known and owned by the church, when the above things have their accomplishment:

*for they shall not be ashamed that wait for me;* or for my salvation, as the Targum; for favours from him; for the light of his countenance; for the discoveries and application of pardoning grace; for the performance of promises; for answers of prayer; for his spiritual coming, and for eternal glory and happiness; these shall not be ashamed of him for whom they wait, nor of their hope and expectation of him, nor at his coming.

**Ver. 24.** *Shall the prey be taken from the mighty, &c.*] This is an objection to the accomplishment of what is predicted and promised above, taken from the power of the enemy, and his right to detain the people; and are either the words of the nations among whom the Jews were, according to Kimchi, boasting of, and presuming upon, and opposing to what is said, both their might and right, to keep the people in their own hands, bidding as it were defiance to any to attempt to take them from them; or the words of the prophet, in the name of the people, as Aben Ezra, objecting to their deliverance, doubting the effecting of it, or admiring at it: it may be applied to the taking of the Lord's people out of the hands of Satan, who may be said to be "mighty" or "strong", as he appears to be from his nature, a spirit; from his names, the strong man armed, a roaring lion, the great red dragon, leviathan, the piercing serpent, &c.; and from his power and dominion over the evil angels, and over men, both their bodies and souls; and to whom the Lord's own people are a "prey", while they are in a state of nature, as all mankind, and every unconverted man, be; a difficult thing it is to take any out of his hands, and a wonder of grace it is when it is done:

*or the lawful captive delivered?* justly and lawfully taken captive in war, as the Jews were by the Babylonians: or, "the captivity of the righteous be delivered"<sup>f989</sup>; that is, either the righteous who were taken captives; or those that took them, who were so in their opinion, at least with respect to the taking of them, doing, as they judged, what was lawful and just. The people of God are in their state of nature led by Satan at his will, and are lawful captives in the judgment of him, and his principalities; and are in reality taken in war by him, and not only led captive by him at his will, but with their own will, and are justly given up unto him. Perhaps all this may be better referred to the people of God being a prey to the Romish antichrist, and detained as a lawful captive by him, and to the difficult and wonderful deliverance of them from him in the latter day; (see ~~Revelation~~ Revelation 13:4,7,10 18:4). The Targum interprets this and the following verse of the captives of Esau and Ishmael, by whom seem to be meant the Pope and Turk.

**Ver. 25.** *But thus saith the Lord, &c.*] In answer to the above objection, being mightier than the mighty, and stronger than he by whom his people are detained, being the Almighty:

*even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered;* or, “the prey of the violent ones”<sup>990</sup>; which is an answer both as to might and right; as to might, though they are the captives of the mighty, yet they shall be taken away from them by him that is mightier than they, even the mighty God; and as to right, they are the prey of persons that have by force and violence usurped a power over them, and therefore shall be delivered; as the Lord’s people are out of the hands of Satan; both in redemption by Christ out of the hands of him that is stronger than they; and in conversion by him who is stronger than the strong man armed; and enters into their hearts, the palace of the devil, spoils his goods, takes his armour from him, overcomes and binds him, and delivers them from his power; so that he shall not have dominion over them, and much less destroy them, though he may sometimes be terrible to them by his temptations, (<sup>991</sup>Jeremiah 31:11 <sup>992</sup>Luke 11:21,22). This will have a further accomplishment, in the deliverance of the Lord’s people from the mighty and terrible beast of Rome:

*for I will contend with them that contend with thee;* the Babylonians literally; Satan and his principalities figuratively; and also antichrist, and the antichristian kings and states, that quarrel with, fight against, and oppress the Lord’s people:

*and I will save thy children;* regenerate persons, the members of the church, be they where they will; these the Lord will save with a temporal, spiritual, and eternal salvation, Deliverance from the Romish yoke and oppression seems to be here chiefly designed, when Jezebel’s children will be killed with death, as follows; (see <sup>993</sup>Revelation 2:23).

**Ver. 26.** *And I will feed them that oppress thee with their own flesh, &c.]* Not that they should feed upon their own flesh, because of famine, for this was not the case of Babylon when taken; but that they should destroy one another, as the Midianites did; and which was true of some of the Babylonians, who assisted Cyrus in taking the city, and destroying the inhabitants of it; and will be verified in the Popish party killing one another:

*and they shall be drunken with their own blood as with sweet wine;* which denotes the abundance of blood that shall be shed, and the pleasure in shedding of it. It will be a righteous thing with God to give the whore of Rome her own blood to drink, even so as to be made drunk with it as with wine, who has been drunk already with the blood of the saints, (<sup>994</sup>Revelation 16:6 17:6). The Targum is,

“I will give the flesh of them that oppress thee for food to every fowl of the heavens; and as they are drunken with wine, so the beasts of the field shall be drunken with their blood;”

(see ~~6697~~ Revelation 19:17,18):

*and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob*; it shall be notorious to all the world, that Jehovah, the “Lord” of lords, the Lord of the whole earth, is the “Saviour and Redeemer” of his church and people out of all their afflictions, oppressions, and persecutions, by the Romish antichrist; this will be apparently seen, and publicly owned and acknowledged, when antichrist shall be destroyed, and the church saved; by which it will be manifest, it being the Lord’s work, and wondrous in the eyes of men, that he is “the mighty One of Jacob”, able to help and save them.



# CHAPTER 50

## INTRODUCTION TO ISAIAH 50

This chapter is a prophecy of the rejection of the Jews, for their neglect and contempt of the Messiah; and of his discharge of his office as Mediator, and fitness for it. The rejection of the Jews is signified by the divorce of a woman from her husband, and by persons selling their children to their creditors; which is not to be charged upon the Lord, but was owing to their own iniquities, (<sup><2810></sup>Isaiah 50:1), particularly their disregard of the Messiah, and inattention to him, as if he was an insufficient Saviour; whereas his power to redeem is evident, from his drying up the sea and rivers below, and clothing the heavens above with black clouds, and eclipsing the luminaries thereof, (<sup><2810></sup>Isaiah 50:2,3), his fitness for his prophetic office is expressed in (<sup><2810></sup>Isaiah 50:4). His obedience to his Father, and his patience in sufferings, while performing his priestly office, (<sup><2810></sup>Isaiah 50:5,6), and his faith and confidence in the Lord, as man and Mediator, that he should be helped, carried through his work, and acquitted; and not be confounded, overcome, and condemned, (<sup><2810></sup>Isaiah 50:7-9), and the chapter is closed with an exhortation to the saints to trust in the Lord in the darkest times; and a threatening to such who trust in themselves, and in their own doings, (<sup><2810></sup>Isaiah 50:10,11).

**Ver. 1.** *Thus saith the Lord, &c.*] Here begins a new discourse or prophecy, and therefore thus prefaced, and is continued in the following chapter:

*where is the bill of your mother's divorcement, whom I have put away?* these words are directed to the Jews, who stood in the same relation to the Jewish church, or synagogue, as children to a mother; and so the Targum interprets "your mother" by "your congregation", or synagogue; who were rejected from being a church and people; had a "loammi" written upon them, which became very manifest when their city and temple were destroyed by the Romans; and this is signified by a divorce, alluding to the law of divorce among the Jews, (<sup><6240></sup>Deuteronomy 24:1-4), when a man put away his wife, he gave her a bill of divorce, assigning the causes of his putting her away. Now, the Lord, either as denying that he had put away

their mother, the Jewish church, she having departed from him herself, and therefore challenges them to produce any such bill; a bill of divorce being always put into the woman's hands, and so capable of being produced by her; or if there was such an one, (see <sup><2488></sup>Jeremiah 3:8), he requires it might be looked into, and seen whether the fault was his, or the cause in themselves, which latter would appear:

*or which of my creditors is it to whom I have sold you?* referring to a practice used, that when men were in debt, and could not pay their debts, they sold their children for the payment of them; (see <sup><1210></sup>Exodus 21:7 <sup><1100></sup>2 Kings 4:1 <sup><4601></sup>Nehemiah 5:1-5), but this could not be the case here; the Lord has no creditors, not any to whom he is indebted, nor could any advantage possibly accrue to him by the sale of them; it is true they were sold to the Romans, or delivered into their hands, which, though a loss to them, was no gain to him; nor was it he that sold them, but they themselves; he was not the cause of it, but their own sins, as follows:

*behold, for your iniquities have ye sold yourselves;* or, "are sold"<sup>f991</sup>; they were sold for them, or delivered up into the hands of their enemies on account of them; they had sold themselves to work wickedness, and therefore it was but just that they should be sold, and become slaves:

*and for your transgressions is your mother put away;* and they her children along with her, out of their own land, and from being the church and people of God.

**Ver. 2.** *Wherefore, when I came, was there no man?* &c.] The Targum is, "why have I sent my prophets, and they are not converted?"

And so Aben Ezra and Kimchi interpret it of the prophets that prophesied unto them, to bring them to repentance: the Lord might be said to come by his prophets, his messengers; but they did not receive them, nor their messages, but despised and rejected them, and therefore were carried captive, (<sup><4435></sup>2 Chronicles 36:15,16), but it is best to understand it of the coming of Christ in the flesh; when there were none that would receive, nor even come to him, but hid their faces from him, nor suffer others to be gathered unto him, or attend his ministry; they would neither go in themselves into the kingdom of the Messiah, nor let others go in that were entering, (<sup><4011></sup>John 1:11 5:40 <sup><4233></sup>Matthew 23:13, 37),

*when I called, was there none to answer?* he called them to the marriage feast, to his word and ordinances, but they made light of it, and went about their worldly business; many were called externally in his ministry, but few were chosen, and effectually wrought upon; he called, but there was no answer given; for there was no internal principle in them, no grace to answer to the call; he stretched out his hands to a rebellious and gainsaying people, (<sup><412></sup>Matthew 22:2-5,16 <sup><231></sup>Isaiah 65:2 <sup><102></sup>Proverbs 1:24),

*is my hand shortened at all, that it cannot redeem? or have I no power to deliver?* they did not know him to be the mighty God; they took him to be a mere man; and being descended from such mean parents, and making such a mean appearance, they could not think he was able to be their Redeemer and Saviour; but that he had sufficient ability appears by what follows:

*behold, at my rebuke I dry up the sea;* he was able to do it, and did do it for the children of Israel, and made a passage through the Red sea for them, as on dry land; which was done by a strong east wind he caused to blow, here called his “rebuke”, (<sup><124></sup>Exodus 14:20,21 <sup><949></sup>Psalms 106:9), of Christ’s rebuking the sea, (see <sup><183></sup>Matthew 8:26).

*I make the rivers a wilderness;* as dry as the wilderness, and parched ground; in which persons may pass as on dry ground, and as travellers pass through a wilderness; so Jordan was made for the Israelites, (<sup><187></sup>Joshua 3:17), and may be here particularly meant; called “rivers” because of the excellency of it, and the abundance of water in it, which sometimes overflowed its banks; and because other rivers fall into it, as Kimchi observes:

*their flesh stinketh because there is no water, and dieth for thirst;* as they did when the rivers of Egypt were turned into blood, (<sup><107></sup>Exodus 7:21).

**Ver. 3.** *I clothe the heavens with blackness,* &c.] With gross and thick darkness; perhaps referring to the three days’ darkness the Egyptians were in, (<sup><112></sup>Exodus 10:12-23), or with thick and black clouds, as in tempestuous weather frequently; or by eclipses of the sun; there was an extraordinary instance of great darkness at the time of Christ’s crucifixion, (<sup><175></sup>Matthew 27:45)

*and I make sackcloth their covering;* that being black, and used in times of mourning; the allusion may be to the tents of Kedar, which were covered with sackcloth, or such like black stuff. The fall of the Pagan empire,

through the power of Christ and his Gospel, is signified by the sun becoming black as sackcloth of hair, (<sup>662</sup>Revelation 6:12). Jarchi interprets this parabolically of the princes of the nations, when the Lord shall come to take vengeance upon them; as Kimchi does the sea, and the rivers, in the preceding verse, of the good things of the nations of the world, which they had in great abundance, and should be destroyed.

**Ver. 4.** *The Lord God hath given me the tongue of the learned, &c.*] These are not the words of the prophet, as Aben Ezra, Kimchi, and others think; though what is here said is applicable to ministers of the word, who have to do with weary souls, and it is their work to comfort and refresh them; and which work requires knowledge and experience of their case, a good degree of elocution to speak aptly and with propriety, even to have the tongue of the learned, especially in a spiritual sense; as such have who have learned of the Father, and have been taught by the Spirit of God, and are well versed in the Scriptures, and can speak in the taught words of the Holy Ghost, comparing spiritual things with spiritual; and they have need of great prudence to time things right, to speak fitly and opportunely, and give to each their portion in due season, to whom they minister; and also great diligence and assiduity in prayer, reading, and meditation; and such as are teachers of others must be the Lord's hearers, and should be very diligent and attentive ones; all which are gifts from the Lord, and to be ascribed to him. But the words are to be understood of Christ, the same person that is speaking in the preceding verses; who being anointed by the Spirit of the Lord God, as man, whose gifts and graces he received without measure, he was abundantly qualified for the discharge of his prophetic office; and was capable of speaking as never man did, and with such power and authority as the Scribes and Pharisees did not, and with so much wisdom and eloquence as were surprising to all that heard him; he had the Spirit of wisdom on him, and the treasures of wisdom and knowledge hid in him:

*that I should know how to speak a word in season to him that is weary;* not only saints, weary with sin, their own and others, and with troubles from the world, from Satan, and by afflictive providences; but sinners under first awakenings, distressed and uneasy in their minds at a sight of sin, in its exceeding sinfulness; pressed with the guilt of it, filled with a sense of divine wrath on account of it, and terrified with the thoughts of death, and a future judgment; and are weary with labouring for bread which satisfies not, for righteousness and life, and in seeking for resting places, being in

want of spiritual rest, peace, and comfort; and who are hungry and thirsting after righteousness, after pardoning grace and mercy, after Christ and salvation by him, after his word and ordinances, after communion with him, and conformity to him; who are weak and without strength, and ready to faint for want of refreshment. The word for “weary” signifies “thirsty”, according to Jarchi, Kimchi, and Ben Melech; who explain it of persons that thirst after hearing the word of the Lord: the Targum is,

“to know how to teach the righteous that weary themselves at the words of the law;”

or, as some render it, that pant after the words of the law: but not the law, but the Gospel, is “the word in season”, to be spoken to weary souls; which proclaims pardon, preaches peace, is the word of righteousness and salvation; which directs hungry and thirsty souls to Christ, as the bread and water of life, and invites weary ones to him for rest. That word of his, (<sup><41128></sup>Matthew 11:28,29) is a word in season to such persons: such a word Christ spoke when he was here on earth in his own person, and now speaks by his ministers in the preaching of the Gospel, and by his Spirit applying it to his people.

*He wakeneth morning by morning*; one after another continually, meaning himself; the allusion is to masters calling their scholars early to their studies; the morning being the fittest season for instruction and learning.

*He wakeneth mine ear to hear as the learned*; who hear attentively, and with great pleasure and profit. This and the preceding clause seem to denote both the earliness in which Christ entered on his prophetic office, and his attentiveness in hearkening to all that was said in the eternal council and covenant by his divine Father; which he, as the Prophet of his church, makes known unto his people, (<sup><41515></sup>John 15:15).

**Ver. 5.** *The Lord God hath opened mine ear, &c.*] To hear most freely, and receive most fully, what is said by him, and to observe and do it: the allusion seems to be to the servant that had his ears bored, being willing to serve his master for ever, (<sup><42215></sup>Exodus 21:5,6) which phrase of boring or opening the ear is used of Christ, (<sup><49416></sup>Psalm 40:6). It is expressive of his voluntary obedience, as Mediator, to his divine Father, engaging in, and performing with the greatest readiness and cheerfulness, the great work of man’s redemption and salvation.

*And I was not rebellious*; not to his earthly parents, to whom he was subject; nor to civil magistrates, to whom he paid tribute; nor to God, he always did the things that pleased him: he was obedient to the precepts of the moral law, and to the penalty of it, death itself, and readily submitted to the will of God in suffering for his people; which obedience of his was entirely free and voluntary, full, complete, and perfect, done in the room and stead of his people; is the measure of their righteousness, and by which they become righteous; is well pleasing to God, and infinitely preferable to the obedience of men and angels:

*neither turned away back*; he did not decline the work proposed to him, but readily engaged in it; he never stopped in it, or desisted from it, until he had finished it; he did not hesitate about it, as Moses and Jeremy; or flee from it, as Jonah.

**Ver. 6.** *I gave my back to the smiters*, &c.] To Pontius Pilate, and those he ordered to scourge him, (<sup><4776></sup>Matthew 27:26)

*and my cheeks to them that plucked off the hair*; of the beard; which, is painful, so a great indignity and affront. The Septuagint renders it, “and my cheeks to blows”; *εις ραπισματα*, a word used by the evangelists when they speak of Christ being smitten and stricken with the palms of men’s hands, and seem to refer to this passage, (<sup><4146></sup>Mark 14:65 <sup><4822></sup>John 18:22 <sup><3311></sup>Micah 5:1):

*I hid not my face from shame and spitting*; or from shameful spitting; they spit in his face, and exposed him to shame, and which was a shameful usage of him, and yet he took it patiently, (<sup><4867></sup>Matthew 26:67), these are all instances of great shame and reproach; as what is more reproachful among us, or more exposes a man, than to be stripped of his clothes, receive lashes on his bare back, and that in public? in which ignominious manner Christ was used: or what reckoned more scandalous, than for a man to have his beard plucked by a mob? which used to be done by rude and wanton boys, to such as were accounted idiots, and little better than brutes<sup>1992</sup>; and nothing is more affronting than to spit in a man’s face. So Job was used, which he mentions as a great indignity done to him, (<sup><4800></sup>Job 30:10). With some people, and in some countries, particular places, that were mean and despicable, were appointed for that use particularly to spit in. Hence Aristippus the philosopher, being shown a fine room in a house, beautifully and richly paved, spat in the face of the owner of it; at which he

being angry, and resenting it, the philosopher replied, that he had not a fitter place to spit in<sup>f993</sup>.

**Ver. 7.** *For the Lord God will help me, &c.*] As he promised he would, and did, (<sup>4321</sup>Psalm 89:21 <sup>2308</sup>Isaiah 49:8), which is no contradiction to the deity of Christ, nor any suggestion of weakness in him; for he is the true God, and has all divine perfections in him; is equal to his Father in power, as well as in glory, and therefore equal to the work of redemption, as his other works show him to be; but this is to be understood of him as man, and expresses his strong faith and confidence in God, and in his promises as such; and in his human nature he was weak, and was crucified through weakness, and in it he was made strong by the Lord, and was held and upheld by him: and this shows the greatness of the work of man's redemption, that it was such that no mere creature could effect; even Christ as man needed help and assistance in it; and also the concern that all the divine Persons had in it:

*therefore shall I not be confounded*; or "made ashamed"<sup>f994</sup>; though shamefully used, yet not confounded; so as to have nothing to say for himself, or so as to be ashamed of his work; which is perfect in itself, and well pleasing to God:

*therefore have I set my face like a flint*: or like "steel"<sup>f995</sup>; or as an adamant stone, as some<sup>f996</sup> render it; hardened against all opposition; resolute and undaunted; constant and unmoved by the words and blows of men; not to be browbeaten, or put out of countenance, by anything they can say or do. He was not dismayed at his enemies who came to apprehend him, though they came to him as a thief, with swords and staves; nor in the high priest's palace, nor in Pilate's hall, in both which places he was roughly used; nor at Satan, and his principalities and powers; nor at death itself, with all its terrors.

*And I know that I shall not be ashamed*, neither of his ministry, which was with power and authority; nor of his miracles, which were proofs of his deity and Messiahship; nor of his obedience, which was pure, and perfect, and pleasing to God; nor of his sufferings, which were for the sake of his people; nor of the work of redemption and salvation, in which he was not frustrated nor disappointed of his end.

**Ver. 8.** *He is near that justifieth me, &c.*] His Father was "near" him in his whole state of humiliation; he left him not alone; he was at his right hand,

and therefore he was not moved; and “justified” him from all the calumnies of his enemies, or the false charges they brought against him, and from all the sins of his people that were upon him; these he took upon him, and bore them, and made satisfaction for them, upon which he was acquitted; and which is evident by his resurrection from the dead, by his ascension to heaven, and session at the right hand of God; and by the gifts of the Spirit, extraordinary and ordinary, he received for men, and gave unto them; (see <sup><4816></sup>1 Timothy 3:16).

*Who will contend with me?* being thus acquitted; will the law and justice of God litigate the point with him? they are both satisfied; will Satan dispute the matter with him? he is foiled, conquered, and destroyed; or will the wicked Jews enter the argument with him? wrath is come upon them to the uttermost.

*Let us stand together;* face to face, if they dare; let them face me, if they can:

*who is mine adversary?* let him appear, that he may be known:

*let him come near to me:* and engage with me, if he has courage or skill. This is bidding defiance to all his enemies, and triumphing over them.

**Ver. 9.** *Behold, the Lord God will help me,* &c.] This is repeated from <sup><2817></sup>Isaiah 50:7, (See Gill on “<sup><2817></sup>Isaiah 50:7”); to show the certainty of it, the strength of his faith in it, and to discourage his enemies:

*who is he that shall condemn me?* make me out a wicked person<sup>f997</sup>, prove me guilty, and pass sentence upon me, when thus acquitted and justified by the Lord God? The Apostle Paul seems to have some reference to this passage in (<sup><4833></sup>Romans 8:33,34),

*lo, they all shall waste old as doth a garment;* his enemies, those that accused him, the Scribes, Pharisees, and chief priests; and those that condemned him, the Jewish sanhedrim, and the Roman governor:

*the moth shall eat them up;* they shall be like a worn out or motheaten garment, that can never be used more. The phrases denote how secret, insensible, and irrecoverable, their ruin should be, both in their civil and church state, all being abolished and done away.

**Ver. 10.** *Who is among you that feareth the Lord?* &c.] Not with a slavish fear of the awful majesty of God, or of his tremendous judgments, or of



wrath to come, but with a filial fear, a fear of the Lord, and his goodness, which is an internal principle in the heart, a reverential affection for God, a godly fear of him; is attended with faith in him, and joy of him; which makes holy, and keeps humble, and takes in the whole worship of God: of men of this character there are but few, and especially there were but few among the Jews at this time which the prophecy refers to; the greatest part were rejecters of Christ, before spoken of, and to; and from whom the Lord turns himself, and addresses these few. There are none that naturally fear the Lord, only such who have the grace bestowed on them; their number is but small, but there are always some in the worst of times, and these are taken notice of by the Lord, (<sup>3986</sup>Malachi 3:16,17 4:2),

*that obeyeth the voice of his servant*: not the prophet, as the Targum adds, and as it is commonly interpreted by the Jewish writers, and others; though some of them say<sup>f998</sup> this is “Metatron”, a name of the Messiah with them; and indeed he is meant, before spoken of as the Lord’s servant, and represented as an obedient one, and afterwards as righteous; (see <sup>2308</sup>Isaiah 49:3 50:5,6 53:11) and by his “voice” is meant either his Gospel, which is a soul quickening and comforting voice, a charming and alluring one; and which is obeyed, heard, and hearkened to, by his people, externally and internally, when they receive it by faith, and in the love of it; or else his commands, precepts, and ordinances, which love constrains his people to an obedience unto; and where there is the fear of God, there will be hearing of his word, and submission to his ordinances:

*that walketh in darkness*: not the Lord’s servant, but the man that fears the Lord, and obeys his servant’s voice, such an one may be in darkness, and walk in it; or “in darkneses”<sup>f999</sup>, as in the original; not only in affliction and misery, often expressed by darkness in Scripture, but in desertion, under the hidings of God’s face; and which may continue for a while:

*and hath no light*? or “shining”<sup>f1000</sup>: not without the light of nature, nor without the light of grace, but without the light of God’s countenance shining upon him; without the light of spiritual joy and comfort shining in his heart; and this must be a very distressing case indeed.

*Let him trust in the name of the Lord*; not in himself, nor in any creature, but in the Lord himself; in the perfections of his nature, his mercy, grace, and goodness; in the name of the Lord, which is a strong tower, and in whom is salvation; in Christ, in whom the name of the Lord is, and whose

name is the Lord our Righteousness; and to trust in him, when in the dark, is a glorious act of faith; this is believing in hope against hope.

*And stay upon his God*; covenant interest continues in the darkest dispensation; God is the believer's God still; and faith is a staying or leaning upon him, as such; a dependence upon his power to protect, on his wisdom to guide, and on his grace, goodness, and all sufficiency, to supply.

**Ver. 11.** *Behold, all ye that kindle a fire*, &c.] To enlighten and warm yourselves; who, rejecting Christ the Light of the world, and despising the glorious light of his Gospel, and loving darkness rather than light, set up the light of nature and reason as the rule of faith and practice; or the traditions and doctrines of men to be guided by; or their own righteousness for their justification before God, and acceptance with him:

*that compass yourselves about with sparks*, that fly out of the fire kindled, or are struck out of a flint, which have little light and no heat, and are soon out; which may denote the short lived pleasures and comforts which are had from the creature, or from anything of a man's own:

*walk in the light of your fire, and in the sparks that ye have kindled*; an ironical expression, bidding them take all the comfort and satisfaction they could in their own works and doings, and get all the light and heat they could from thence:

*this shall ye have of mine hand*; which you may depend upon receiving from me, for rejecting me and my righteousness, and trusting in your own:

*ye shall lie down in sorrow*; instead of being justified hereby, and having peace with God, and entering into heaven, ye shall be pressed down with sore distress, die in your sins, and enter into an everlasting state of condemnation and death; (see Mark 16:16). This was the case and state of the Jews, (~~see~~ Romans 9:31,32 10:3 ~~see~~ John 8:24 3:19,20). This is one of the passages the Jews<sup>f1001</sup> say is repeated by the company of angels, which meet a wicked man at death.

# CHAPTER 51

## INTRODUCTION TO ISAIAH 51

This chapter gives the church and people of God reason to expect comfortable times and certain salvation, though they had many enemies. They are directed to look to Abraham and Sarah, signified by the rock and hole of the pit, and observe how he was called alone, blessed and increased; which should be improved as an argument to strengthen their faith, that God could and would bless and increase his church, though in a low estate, and bring it into a flourishing one, (<sup>2510</sup>Isaiah 51:1-3). They are assured of the publication of the Gospel, expressed by the law, doctrine, and judgment of the Lord; by which means the righteousness and salvation of Christ should be brought nigh to them, as the object of their trust and confidence, (<sup>2510</sup>Isaiah 51:4,5), and also of the perpetuity of his righteousness and salvation, when the heavens, and the earth, and the inhabitants of it, should decay, even their revilers and persecutors, and therefore they need not fear their reproaches and revilings, (<sup>2516</sup>Isaiah 51:6-8), upon which follows a prayer of faith, that the Lord would exert his power as in former times, when he destroyed the Egyptians, and dried up the Red sea for Israel to pass through, the ransomed of the Lord; from whence it might be concluded, that the redeemed of the Lord would be brought into a very comfortable condition again, (<sup>2519</sup>Isaiah 51:9-11) wherefore they had no reason to be afraid of men, since the Lord, the Maker of heaven and earth, would deliver, comfort, and establish them, of which he assured them by his prophet, (<sup>2512</sup>Isaiah 51:12-16), and though Jerusalem and her sons were, or would be, in a very distressed condition, through the sword and famine, which is described, (<sup>2517</sup>Isaiah 51:17-20), yet they should be delivered out of it, and their persecutors should be brought into the same, (<sup>2521</sup>Isaiah 51:21-23).

**Ver. 1.** *Hearken unto me, ye that follow after righteousness,* &c.] After having declared the doom of the wicked, and those that trust to their own righteousness, the Lord returns to them that fear him, whom he describes as such that “follow after righteousness”; not the righteousness of the law, it is the character of carnal Israel to follow after that; nor is that attainable

in the way it is pursued by such; nor is there any justification by it; nor is following that consistent with seeking the Lord, in the next clause: but the righteousness of Christ is meant; not his essential righteousness as God; nor the righteousness of his office as Mediator; but that which consists of his active and passive obedience; of which he is the author and giver, and is in him as its subject: this is what is commonly called imputed righteousness, an evangelical one, the righteousness of faith, and is justifying: “following after” this supposes a want of one; a sense of that want; a view of this as out of themselves, and in another; a love and liking of it, and a vehement desire for it; and what determines to an eager pursuit of it are its perfection, suitableness, and use: now such persons are called to hearken to the Lord; to the Word of the Lord, as the Targum; to Christ, to his Gospel, and to his ordinances, particularly to what is after said:

*ye that seek the Lord*: the Lord Christ, for life and salvation; for righteousness and strength; for more grace from him; a greater knowledge of him, and of doctrine from him, as the Targum; and more communion with him; that seek his honour and glory in the world, and to be for ever with him; who seek first the kingdom of God, and his righteousness; that seek him where he may be found, affectionately and sincerely, carefully, diligently, constantly, and for everything they want:

*look unto the rock whence ye are hewn*; which is in the next verse interpreted of Abraham; so called, not so much for the strength of his faith, as for his old age; when he looked like a hard dry rock, from whom no issue could be expected; and yet from hence a large number of stones were hewn, or a race of men sprung:

*and to the hole of the pit whence ye are digged*; that is, to Sarah, who was for a long time barren, whose womb was shut up, but afterwards opened; and from whom, as from a cistern, (to which a wife is sometimes compared, (<sup>2165</sup>Proverbs 5:15,18)) flowed the waters of Judah, (<sup>2381</sup>Isaiah 48:1) or the Jewish nation. Jerom thinks Christ is meant by both, the Rock of ages, in whom is everlasting strength; to whom men are to look for salvation, righteousness, and strength; and out of whose pierced side flowed blood and water: and in this sense he is followed by Cocceius, who interprets the rock of Christ, the Rock of salvation; out of whose side flowed the church, as out of the hole of a pit or cistern.

**Ver. 2.** *Look unto Abraham your father*, &c.] Not only the father of the Jewish nation, but of all them that believe: this explains what is meant by

the rock, in the former verse, who is to be looked unto for imitation in the exercise of faith, and performance of duty, and for encouragement in distressed times and circumstances:

*and unto Sarah that bare you*; signified by the pit or cistern; who was not only the mother of the Jewish nation; but such also are her daughters who do well, and tread in her steps: now the very unpromising circumstances these two persons were in, are proposed to be considered by the church in her present ones, for the encouragement of her faith; that as a numerous issue proceeded from them, so also should she become fruitful and multiply:

*for I called him alone, and blessed him, and increased him*; he was without issue when he was “called” out of Chaldea into another country, and also the only one of the family; and the Lord “blessed” him not only with flocks and herds, and gold and silver, but with a son in his old age; and so “increased” him, that there sprung from him as many as the stars of the sky in multitude, and as the sand by the sea shore innumerable, (<sup><8112></sup>Hebrews 11:12). The Septuagint and Arabic versions, between “blessed” and “increased”, insert these words, “and I loved him”, which are not in the Hebrew text. The Targum is,

“and one was Abraham, alone in the world, and I brought him to my service, and I blessed him, and multiplied him.”

**Ver. 3.** *For the Lord shall comfort Zion, &c.*] The church, by his Spirit, in the ministration of the word, and administration of ordinances; by the donation of the blessings of grace, and by the application of Gospel promises; by the discoveries of his love; by granting his gracious presence; by blessing his word; and by calling many souls, and adding them to his people: and in order to engage the church and people of God to believe God will do this, and that he can and will bless and increase them when in a low estate, the above instances of calling Abraham alone, and the blessing and increasing him, are produced:

*he will comfort all her waste places*; by rebuilding them, and restoring them to their former lustre and glory: the church may be said to be “waste” and desolate, and like “a wilderness” and “desert”, as in the next clauses, when the doctrines of the Gospel are departed from, the ordinances of public worship are not attended to, and the discipline of it is not kept up; when there are great declensions among the Lord’s people, in their faith,

love, patience, forbearance, self-denial, spirituality, and heavenly mindedness; when divisions and animosities prevail among them; when there is a negligence in their lives and conversations; and there are but few instances of conversion, and a general unconcernedness about those things; but so it will not always be:

*and he will make her wilderness like Eden, and her desert like the garden of the Lord*; the church is a “garden”, a small spot, in comparison of the world, distinguished and separated by the grace of God from others; in which are many precious souls, comparable to trees, herbs, and plants; and these do not grow up of themselves, but are planted there by the Lord; and much pains are taken by him, the husbandman, to cultivate this garden: for it is his, the garden of the Lord; it is of his planting; it is his property, and enclosed for his rise; it is an Eden, pleasantly situated on a fruitful hill, Christ Jesus, by the river of divine love; is full of pleasant plants, pleasant to the owner of the garden, and to the saints themselves; it becomes fruitful through the dews of divine grace, the rising of Christ, the sun of righteousness, and the blowing of the south wind, the blessed Spirit; and may be said to be in a very comfortable condition, when the word and ordinances are duly ministered; when the graces of the Spirit are in exercise, and many souls are converted: the consequence of which is,

*joy and gladness shall be found therein, thanksgiving, and the voice of melody*; for the pure preaching of the Gospel; the feast of fat things made in the holy mountain; the presence of God enjoyed; a lively exercise of grace in the saints; and many souls born again. The Targum is,

“joy and rejoicing shall be found in her; they that offer thanksgiving, and the voice of them that praise;”

all hearts filled with joy and gladness.

**Ver. 4.** *Hearken unto me, my people*, &c.] His special people, whether Jews or Gentiles, chosen by him, taken into covenant with him; given to Christ, redeemed by him as a peculiar people, and called by his grace; these are exhorted to hearken to him; to his word, as the Targum; (see <sup>2500</sup> Isaiah 51:1):

*and give ear unto me, O my nation*; not the nation of the Jews only, but the Gentiles; a nation taken out of a nation, even out of all nations; a chosen and a holy nation. The Septuagint and Arabic versions render it “kings”; such are made kings and priests unto God: (see <sup>4000</sup> 1 Peter 2:9,10),

*for a law shall proceed from me*; not the Sinai law, but the Gospel; that doctrine that is said to go out of Zion, (<sup><211B></sup>Isaiah 2:3), as Kimchi rightly observes, who adds,

“for the King Messiah shall teach the people to walk in the ways of the Lord; and this shall be after the war of Gog and Magog:”

and this law or doctrine of God comes from Christ, and is dictated, directed, and made effectual by his Spirit:

*and I will make my judgment to rest for a light of the people*; this is the same with the law, or doctrine of the Gospel, called “judgment”, because it comes from the God of judgment, flows from his wisdom and counsel, and is a declaration of his will; it expands his method of justifying sinners, and is the means of awakening, convincing, and judging the consciences of men, and of informing and establishing the judgments of the saints, and by which the world will be judged at the last day. Now this is

*for a light of the people*; to enlighten unconverted ones, such who sit in darkness, to turn them from it, and call them out of it into marvellous light; and to illuminate the saints yet more and more, both with respect to doctrine and duty. And this is said to be made to “rest”; which denotes both the continuance of it in the world, until all the ends of it are answered; and the spiritual rest it gives to weary souls now, as well as points out to them that which remains for them hereafter. Though the words may be rendered, “I will cause my judgment to break forth”<sup>f1002</sup>; like the morning, suddenly, and in a “moment”<sup>f1003</sup>; to which agrees what follows.

**Ver. 5.** *My righteousness is near*, &c.] These are either the words of God the Father, and to be understood not of his essential righteousness, nor of his vindictive justice; but of the righteousness of his Son, which he calls his own, because he approves and accepts of it, imputes and reckons it to his people, and with it justifies them. The words may be rendered, “my righteous One”, as in the Vulgate Latin version; not Cyrus, as Grotius; but Christ, God’s righteous servant, who was near to come in the flesh, in order to work righteousness. Or these are the words of Christ, speaking of his own righteousness, which was near being wrought out by him, as it was when he became the end of the law for it, by obeying its precept, and bearing its penalty; and near being revealed in the Gospel, where it is revealed from faith to faith; and near being applied by the blessed Spirit, as it is to all that believe; and is near to be come at, and laid hold on, by faith:

*my salvation is gone forth*: the “salvation” appointed by the Lord; provided in covenant; wrought out by Christ; applied by the Spirit; and fully enjoyed in heaven: this is “gone forth” in the purpose and decree of God, in prophecy and promise, and in the declaration of the Gospel: or, “my Saviour”, as the Vulgate Latin version; the Saviour of God’s appointing, providing, and sending. Or these are the words of the Saviour himself, who has wrought it out, in whom it is, and of whom it is to be had; it is done, and ready for sinners to look unto and embrace; it is ready to be revealed, and to be fully enjoyed:

*and mine arms shall judge the people*; to whom the arm of the Lord is revealed, and the Gospel is the power of God unto salvation; both the arms of Christ are ready to receive them, and these protect and defend them, and judge, condemn, and destroy those that despise it:

*the isles shall wait upon me*; upon Christ, for his coming; for his salvation and righteousness; for his Gospel, the truths, promises, and blessings of it; and in his house and ordinances, for his presence. This is a prophecy of the conversion of the Gentiles, even in the isles of the sea, those afar off, as ours of Great Britain and Ireland, in which there have been and are many waiting upon him:

*and on mine arm shall they trust*; as on Christ, the arm of the Lord, for salvation; so on the power of Christ for protection and preservation; and on his promises in the Gospel, for their support; which is the arm of the Lord revealed unto them, and yields much support and comfort, and makes known that which is a proper object of trust.

**Ver. 6.** *Lift up your eyes to the heavens*, &c.] And observe their beauty and order, the constant and regular motion of the heavenly bodies, the firmness and solidity of them:

*and look upon the earth beneath*; how stable and well founded it is:

*for the heavens shall vanish away like smoke*; though they are so firm, and have lasted so long, and have kept their constant situation and course, yet they shall melt away like salt, as the word<sup>f1004</sup> signifies, and disappear in an instant like smoke. Reference seems to be had to the general conflagration, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, (<sup>GRI2</sup>2 Peter 3:12):



*and the earth shall wax old like a garment*; and be folded up, and laid aside, as useless; (see <sup><49A25></sup>Psalm 102:26). This seems to design not a substantial destruction of the earth, but of its qualities, when waxing old it shall be renewed and changed. Jarchi interprets these clauses of the princes of the hosts of people in heaven, and the governors of the earth; but the inhabitants thereof are mentioned next:

*and they that dwell therein shall die in like manner*; as the heavens and the earth; be dissolved as they, and in like manner; vanish as smoke, and be seen no more; wax old as a garment, and become useless and unprofitable. Deuteronomy Dieu renders it, “as a louse”<sup>f1005</sup>, and so this word sometimes signifies; and this sense is approved of by many learned men<sup>f1006</sup>, and seems best to agree with the text; since neither the heavens and the earth are said to die, nor smoke, or a garment: and it may denote how loathsome and nauseous wicked men are in life, like vermin; and how mean and contemptible in death, their bodies are vile and despicable, and how easily they are destroyed:

*but my salvation shall be for ever*; that salvation which Christ has wrought out for his people is an everlasting salvation, (<sup><2347></sup>Isaiah 14:17) (<sup><3819></sup>Hebrews 5:9) and they that are interested in it will be always safe and happy; and though they shall die as other men, they shall rise again, and enjoy glory, immortality, and eternal life:

*and my righteousness shall not be abolished*: the righteousness which Christ has brought in for his people, and by which they are justified, is also everlasting, (<sup><2702></sup>Daniel 9:24) or, “shall not be broken”<sup>f1007</sup>; it answers all the demands of law and justice, and stands firm against all the accusations and charges of men and devils: or, “shall not fail”<sup>f1008</sup>, as the Septuagint; its virtue to justify will always continue; it will answer for the saints in a time to come, even at the last judgment. The Targum is, it

“shall not tarry;”

being near to be wrought out and revealed, (<sup><2516></sup>Isaiah 51:5).

**Ver. 7.** *Hearken unto me, ye that know righteousness*, &c.] The righteousness of God, and of his law; the purity of his nature, what righteousness is agreeable to him, and required by him; the imperfection and insufficiency of a man’s own righteousness, and the glory and fulness of Christ’s righteousness, revealed in the Gospel; and so know that, as to

approve of it, follow after it, lay hold upon it, believe in it, and rejoice in it, as their justifying righteousness:

*the people in whose heart is my law*; not in their heads only, but in their hearts; having an understanding of it, an affection for it, and the bias of their minds toward it; being written there by the finger of the divine Spirit, according to the covenant of grace, (<sup>2613</sup>Jeremiah 31:33), and not in tables of stone, as the law of Moses, and of which this is not to be understood; but of the law or doctrine of Christ, even the everlasting Gospel; which coming with power, and the Holy Ghost, into the hearts of the Lord's people, is received by them with great approbation and affection, in faith and love; they obey it from their hearts, and are cast into the mould of it:

*fear ye not the reproach of men, neither be ye afraid of their revilings*; either of the Jews, the Scribes and Pharisees, for renouncing a pharisaical righteousness, and embracing the righteousness of Christ; for rejecting the traditions of the elders, the rituals of the ceremonial law, and the doctrine of justification by the works of the moral law; and for cordially receiving the pure Gospel of Christ: or of idolatrous Heathens, from whom they were called, and that for leaving the religion of their country, and the gods of their fathers, and professing the one only true God, and Jesus Christ, whom he has sent: or of the antichristian worshippers, and of the man of sin at the head of them, who belches out his blasphemies against God and Christ, his tabernacle and saints; but neither their shocking blasphemies, nor spiteful taunts and jeers, nor menacing words, nor even cruel persecutions, should deter the saints from the profession of Christ and his Gospel.

**Ver. 8.** *For the moth shall eat them up like a garment*, &c.] Either these reproaches, or the persons that reproach; as a garment is eaten by the moth, secretly, slowly, surely, and at last completely, so that it becomes utterly good for nothing; so secret, gradual, sure and certain, complete and perfect, will be the ruin and destruction of the enemies of Christ and his people:

*and the worm shall eat them like wool*; or as a woollen garment, which is most liable to be motheaten; for the moth and worm are much the same, as Kimchi and Ben Melech observe; who say, that in the Arabic tongue the moth is called by a name much of the same sound with this word in the text; and the sense is, that as a woollen garment is eaten and consumed by vermin, so wicked men will be destroyed by the vengeance of the Lord

upon them; for the moth and worm design both the judgments of God upon them in this world, and his wrath in the other, where the worm dieth not, and the fire is not quenched:

*but my righteousness shall be for ever*; to justify his people and secure them from wrath and ruin:

*and my salvation from generation to generation*; it will abide through the endless ages of eternity, and be the portion of the saints for ever, of which they are now heirs; is nearer than when they first believed, and is ready to be revealed, and will be everlastingly enjoyed by them, firm against all the accusations and charges of men and devils: or, “shall not fail”<sup>f1009</sup>, as the Septuagint; its virtue to justify will always continue; it will answer for the saints in a time to come, even at the last judgment. The Targum is, it

“shall not tarry;”

being near to be wrought out and revealed, (<sup>2516</sup>Isaiah 51:5).

**Ver. 9.** *Awake, awake, put on strength, O arm of the Lord, &c.*] The Septuagint and Arabic versions take the words to be an address to Jerusalem; and the Syriac version to Zion, as in (<sup>2517</sup>Isaiah 51:17 52:1), but wrongly: they are, as Jarchi says, a prayer of the prophet, or it may be rather of the church represented by him; and are addressed either to God the Father, who, when he does not immediately appear on the behalf of his people, is thought by them to be asleep, though he never slumbers nor sleeps, but always keeps a watchful eye over them; but this they not apprehending, call upon him to “awake”; which is repeated, to show their sense of danger, and of their need of him, and their vehement importunity; and that he would clothe himself with strength, and make it visible, exert his power, and make bare his arm on their behalf: or they are an address to Christ, who is the power of God, that he would appear in the greatness of strength, show himself strong in favour of his people, and take to himself his great power and reign:

*awake, as in the ancient days*, in the generations of old; which is mentioned not only as an argument to prevail with the Lord that he would do as he had formerly done; but as an argument to encourage the faith of the church, that as he had done, he could and would still do great things for them:

*art thou not it that hath cut Rahab*; that is, Egypt, so called either from the pride and haughtiness of its inhabitants; or from the large extent of the country; or from the form of it, being in the likeness of a pear, as some have thought; (see <sup><9804></sup>Psalm 87:4) and the sense is, art thou not that very arm, and still possessed of the same power, that cut or “hewed” to pieces, as the word <sup>f1010</sup> signifies, the Egyptians, by the ten plagues sent among them?

*and wounded the dragon*? that is, Pharaoh king of Egypt, so called from the river Nile in Egypt, where he reigned, and because of his fierceness and cruelty, (see <sup><3938></sup>Ezekiel 29:3). So the Targum interprets it of Pharaoh and his army, who were strong as a dragon. And that same mighty arm that destroyed Egypt, and its tyrannical king, can and will destroy that great city, spiritually called Sodom and Egypt, and the beast that has two horns like a lamb, but speaks like a dragon, and to whom the dragon has given his seat, power, and authority; and the rather this may be believed, since the great red dragon has been cast out, or Rome Pagan has been destroyed by him, (<sup><6108></sup>Revelation 11:8 13:2,11 12:3, 9).

**Ver. 10.** *Art thou not it which hath dried the sea, the waters of the great deep, &c.*] That is, the Red sea, and the deep waters of it; as it did, by causing a strong east wind to blow, which drove the sea back, and made it a dry land, in the midst of which the children of Israel walked as on dry land, (<sup><0142></sup>Exodus 14:21,29) and the same arm and mighty power can and will dry up the waters of the river Euphrates, to prepare the way of the kings of the east, (<sup><6162></sup>Revelation 16:12):

*that hath made the depths of the sea a way for the ransomed to pass over?* divided the waters of the sea, made a path through them for the Israelites that were redeemed out of Egyptian bondage and slavery, to pass over, and so to go to Canaan’s land.

**Ver. 11.** *Therefore the redeemed of the Lord shall return, &c.*] Or “and”, or “so”<sup>f1011</sup>. In like manner, and as sure as the Israelites had a way made for them through the sea to pass over, so sure shall all those that are redeemed by the blood of Christ from sin, Satan, the law, death, and hell, be gathered out of the nations of the world, and from the antichristian states, and shall be converted and turn to the Lord. Or these words are a continuation of the above prayer, as Jarchi, “let them return”; or rather are an answer to it, and a promise that they should:

*and come with singing unto Zion*; to the Gospel church, and join themselves to it, praising God for his grace in calling and converting them, adoring the riches of his distinguishing love, and singing the new song of redeeming grace; and hereafter they shall return from the grave, and come to Zion above, singing the song of Moses and of the Lamb:

*and everlasting joy shall be upon their head*; visible in the present state, more so hereafter, when there will be upon them an eternal weight of glory, a crown of life and righteousness:

*they shall obtain joy and gladness*; by having the presence of God, communion with him, views of interest in Christ, and the gracious influences of the blessed Spirit; all these they enjoy in the church now, but in full perfection hereafter:

*and sorrow and mourning shall flee away*: either for sin, having the discoveries and application of forgiving love; or on account of desertion, now enjoying the light of God's countenance; or by reason of persecution, which in the latter day glory will entirely cease. But all this will be most fully accomplished in the New Jerusalem church state, and ultimate glory, (~~6204~~ Revelation 21:4). (See Gill on "~~23510~~ Isaiah 35:10").

**Ver. 12.** *I, even I, am he that comforteth you*, &c.] This is an answer to the prayer of the prophet, or the church by him, in which the Lord promises not only assistance and help, but comfort; not only to exert his power and show his great strength by making bare his arm; but to open his heart, unbosom himself, and show his great love and strong affection for them; and so administer divine comforts unto them, giving more than was asked for: and he promises to do it himself, not by his prophets and ministers, word and ordinances, though these are the usual means; but he himself would do it by his Spirit and grace, and the immediate discoveries of his love; and which he repeats, to show the certainty of it, as well as to point out to their view the great Comforter himself; which is an instance of amazing condescension, and could not fail of exciting admiration and thankfulness in them; (see ~~6008~~ 2 Corinthians 1:3,4),

*who art thou, that thou shouldest be afraid of a man that shall die*; a poor faint hearted creature indeed, to be afraid of a frail mortal dying man; which is the case of every man, even of the greatest of men, of the kings and princes of the earth, who all die like other men; the most proud and haughty tyrants, the fierce and furious persecutors of the people of God.

Perhaps the Roman Pagan persecutors may be had in view, whose edicts were very terrible to the first Christians, whose persecutions were very violent and furious, and the tortures and deaths they put them to were very dreadful; and which put them in great fear though they had no reason to fear them that could destroy the body, and do no more; and the rather, since these were mortal men, and did die, and their persecutions came to an end. Or it may be, the man of sin, the son of perdition, antichrist, is here referred to, who in his time has made all to tremble at him, (<sup>463B</sup>Revelation 13:3,4) but must die, and his power too, and will be destroyed with the breath of Christ's mouth, and the brightness of his coming; and therefore his church and people have no reason to be afraid of him:

*and of the son of man, which shall be made as grass*; as weak as that, which cannot stand before the scythe, is cut down, and tossed about, and trampled upon, and made hay of, and becomes the food of beasts, (<sup>490B</sup>Psalms 90:5,6 103:15 <sup>230B</sup>Isaiah 40:6). Or the words may be rendered, "and of the son of man, to whom grass shall be given";<sup>f1012</sup> which if understood of Nebuchadnezzar king of Babylon, of whom the people of the Jews were afraid, and who was a type of antichrist, it was literally true of him, (<sup>204B</sup>Daniel 4:32,33).

**Ver. 13.** *And forgettest the Lord thy Maker*, &c.] That he is thy Maker, and therefore is able to protect and preserve thee; when the fear of man prevails God is forgotten, his power, his providence, his promises, and past instances of divine favour and goodness; were these more frequently recollected, considered, and thought of, they would prove an antidote against the fear of men; and especially when it is observed, that he that is our Maker is he

*that hath stretched forth the heavens, and laid the foundations of the earth*; these are amazing works of his hands; and what is it that he cannot do that has made these? these he upholds and maintains in being, and does all things in them as he pleases, and overrules all for his own glory and his people's good, and therefore they have nothing to fear from men; and yet they are afraid of them, such is their distrust and unbelief:

*and hast feared continually every day*; not only at some certain times, when the enemy has appeared very formidable, and threatened with destruction, or some terrible rumour has been spread, but every day, every hour, and every moment; and to be always in a panic must be very uncomfortable living, as well as very dishonourable:

*because of the fury of the oppressor*; either the king of Babylon, or antichrist:

*as if he were ready to destroy*: had drawn his sword, and just going to give the fatal blow:

*and where*, or “but where”, *is the fury of the oppressor*? where’s the fury of Pharaoh, that great oppressor of God’s Israel formerly? it is gone and vanished like smoke: where’s the fury of Sennacherib king of Assyria, and his army, that threatened Jerusalem with ruin? it was over in a short time, in one night the whole host, or the greater part of it, were destroyed by an angel: and where is, or will be, the fury of the king of Babylon? it will not last always; nor the fury of the antichristian oppressor.

**Ver. 14.** *The captive exile hasteneth that he may be loosed*, &c.] The time hastens on, or God will hasten the time, for the release either of the captive Jews in literal Babylon, or of his people in mystical Babylon; or they that are in exile and captivity, as soon as ever opportunity offers for their release, will take it, and make no delay: though some understand the words by way of complaint, as if the persons spoken of were impatient, and could not wait the proper time of their deliverance:

*and that he should not die in the pit*; in captivity, which was like a pit or grave:

*nor that his bread should fail*: while in the pit or prison, or on his way home. Musculus interprets all this of Pharaoh, whom he supposes to be the oppressor in the preceding verse, and renders the words,

*who hastened going to open, lest he should die in the destruction*; who, when he saw the firstborn slain, hastened to open and let Israel go, and was urgent upon them to be gone immediately, lest he and all his people should perish in that calamity:

*nor did his bread fail*; the bread of the people delivered out of Egypt, so he understands it, but were provided with bread from heaven, all the while they were in the wilderness; and yet this instance of divine power and goodness was greatly forgotten in later times. Jerome applies the whole to Christ, who should quickly come; going and treading down his enemies; opening the way of victory; saving those that are converted, and giving the bread of doctrine to them: but the words are a promise to exiles and prisoners for the sake of Christ and his Gospel, that they should be quickly

loosed and set free, and not die in prison, nor want bread, neither corporeal nor spiritual.

**Ver. 15.** *But I am the Lord thy God that divided the sea, whose waves roared,* &c.] Referring to the dividing of the Red sea by a violent wind, at which time the waves of it doubtless roared till they were made to stand quietly, as a wall on the right and left, for the Israelites to pass through, as in (<sup>2510</sup>Isaiah 51:10). Or this is to be understood of the power of God at any time in stilling and quieting the sea when it rages; which signification the word<sup>f1013</sup> here used has, as Aben Ezra observes; which power is expressed by a rebuke or reproof of it. And so the Targum,

“I am the Lord thy God, that rebuketh the sea:”

and in like manner the Syriac version; (see <sup>1940</sup>Psalm 106:9 <sup>2810</sup>Isaiah 50:2) with which compare (<sup>4080</sup>Matthew 8:26). Now he that can do, and oftentimes has done this, can rebuke, restrain, and still the fury of the oppressors, the rage of the persecutors, Rome Pagan or Papal, and deliver out of their hands, (<sup>1880</sup>Psalm 65:7):

*the Lord of hosts is his name:* the Lord of armies in heaven and earth, and therefore is able to do these things in a natural, civil, and religious sense.

**Ver. 16.** *And I have put my words in thy mouth,* &c.] His promises and his truths, either in the mouth of his church, and people for them, both to preserve and transmit to future generations, and to publish and declare to the comfort of each other, (<sup>2800</sup>Isaiah 59:21) or to the Prophet Isaiah, to make known to the people of Israel; or to Christ himself, the great Prophet in Israel, by whom grace and truth are come, and by whom God has spoken all his mind and will, and in whom all the promises are yea and amen. The doctrines of God, and not men, as appears by their truth, purity, harmony and efficacy; they are the words of faith and sound doctrine, of peace and reconciliation, of pardon and righteousness, of salvation and eternal life; and these were put into the mouth of Christ, to be published and declared by him as the great Prophet of the church; for which he was abundantly qualified as man and Mediator, by being anointed with the Holy Ghost, without measure, and by having the tongue of the learned given him: hence he declares, that the doctrine he preached was not his own as man, but his Father's, and that he spoke nothing of himself, but what he heard of him, and was taught by him, and had a commandment from him to say; and which words or doctrines he delivered to his apostles, and put into



their mouths to make known unto men; (see <sup><43716></sup>John 7:16 8:26,28 12:49,50 17:8).

*And have covered thee in the shadow of my hand*; protected and defended both the church and its members, Christ and his ministers, his interest and kingdom, his Gospel, and the truths of it, with its ordinances; and continued them from age to age, notwithstanding the virulence and violence of false teachers and persecutors, (see <sup><23402></sup>Isaiah 49:2),

*that I may plant the heavens, and lay the foundations of the earth*; form and establish Gospel churches in the world, in the Roman empire, and elsewhere, both by the words and doctrines of the Gospel; by the ministry of the apostles, and other preachers of the word; and by the hand of almighty power, the efficacious grace of God attending the same: so the Septuagint, Syriac, and Arabic versions connect this clause with the former,

*by which I have settled the heavens*, &c; these are called “heavens”, for their purity, brightness, and glory they have from the Lord; for the doctrines and ordinances of the Gospel, which are from heaven, and not of men; and for the true members of them, which are men born from above, and partakers of the heavenly calling; and for the ministers of the Gospel, those stars of light, which here hold forth the light of the divine word to men; and where the sun of righteousness arises with healing in his wings, and where the clouds drop down the rain of heavenly doctrine: these are said to be “planted”, as if they were gardens, as the churches of Christ are, planted with all kind of pleasant plants, with trees of righteousness, the planting of the Lord, that he may be glorified; and these, being watered with the dew of heaven, flourish and bring forth fruit: but planting rather denotes the stability and duration of the churches of Christ, which will continue as long as the days of heaven: or “that thou mayest plant”<sup>f1014</sup>; referring either to the ministers of the word, who are instruments in planting churches, (<sup><44021></sup>1 Corinthians 3:7,8), or to Christ, the chief master builder and founder of them; though this may principally respect the making of the new heaven, and the new earth, which will be of Christ’s forming and making, (<sup><6200></sup>Revelation 21:1,5) for it is not to be understood of the first making of the heavens and earth in a natural sense, or in a political sense of the settling and establishing of the Jewish nation:

*and say unto Zion, thou art my people*; the church of God, consisting whether of Jews or Gentiles, especially the latter, who once were not, but

now, being called through the ministry of the word, are the people of God: and more particularly this will be declared and made manifest in the New Jerusalem state, when all the elect of God will be gathered in, (~~6213~~ Revelation 21:3).

**Ver. 17.** *Awake, awake, stand up, O Jerusalem, &c.*] As persons out of a sleep, or out of a stupor, or even out of the sleep of death; for this respects a more glorious state of the church, the Jerusalem, the mother of us all, after great afflictions; and especially if it respects the more glorious state of all on earth, signified by the New Jerusalem, that will be preceded by the resurrection of the dead, called the first resurrection, when the saints will awake out of the dust of the earth, and stand upon their feet; (see ~~2712~~ Daniel 12:2 ~~5146~~ 1 Thessalonians 4:16 ~~6115~~ Revelation 20:5), though the last glorious state of the church, in the spiritual reign of Christ, is also expressed by the rising of the witnesses slain, by their standing on their feet, and by their ascension to heaven, (~~6111~~ Revelation 11:11,12), before which will be a time of great affliction to the church, as here:

*which hast drunk at the hand of the Lord the cup of his fury;* it is no unusual thing in Scripture for the judgments of God, upon a nation and people, or on particular persons, to be signified by a cup, and especially on wicked men, as the effect of divine wrath, (~~3916~~ Psalm 11:6 85:8 ~~2525~~ Jeremiah 25:15,16,17). Here it signifies that judgment that begins at the house and church of God, (~~6147~~ 1 Peter 4:17), which looks as if it arose from the wrath and fury of an incensed God: and though it may greatly intend the wrathful persecutions of men, yet since they are by the permission and will of God, and are bounded and limited by him, they are called “his cup”, and said to come from his hand; and the people of God take them, or consider them as coming by his appointment:

*thou hast drunk the dregs of the cup of trembling, and wrung them out;* alluding to excessive drinking, which brings a trembling of limbs, and sometimes paralytic disorders on men, and to the thick sediments in the bottom of the cup, which are fixed there, as the word <sup>f1015</sup> signifies, and are not easily got out, and yet every drop and every dreg are drunk up; signifying, that the whole portion of sufferings, allotted to the Lord’s people, shall come upon them, even what are most disagreeable to them, and shall fill them with trembling and astonishment.

**Ver. 18.** *There is none to guide her among all the sons whom she hath brought forth, &c.*] Still alluding to drunken persons staggering in the

streets, that can scarcely stand on their feet, and do not know their way, and yet have none to hold them up and guide them, not even of their friends and relations:

*neither is there any that taketh her by the hand of all the sons that she hath brought up*; to hold her up from falling, of which there is danger by reeling to and fro, through the intoxicating liquor; and this, either for want of sons, these being dead, or through want of filial affection in them. This was true of Jerusalem, literally understood, at the time of her last destruction by the Romans, when she had no king, priest, nor prophet, to counsel and direct, defend and protect her; and will be the case of the church of God at the slaying of the witnesses, when their own friends will be shy of them, and refuse or neglect to do any kind offices, or show any respect unto them, signified by not suffering their dead bodies to be put into graves, (<sup>(cf. 10)</sup> Revelation 11:9).

**Ver. 19.** *These two things are come unto thee*, &c.] Affliction from the hand of God, though by means of enemies, and no friends to help, support, and comfort, as before hinted: or else this respects what follows, after it is said,

*who shall be sorry for thee?* lament or bemoan thee? they of the earth will rejoice and be glad, and others will not dare to show any concern outwardly, whatever inward grief may be in their breasts, (<sup>(cf. 10)</sup> Revelation 11:10),

*desolation, and destruction, and the famine, and the sword*; which may be the two things before mentioned, for though there are four words, they are reducible to two things, desolation, which is the sword, and by it, and destruction, which is the famine, and comes by that, as Kimchi observes: or the words may be rendered thus, “desolation, and destruction, even the famine and the sword”; so that there is no need of making these things four, and of considering them as distinct from the other two, as the Targum makes them, which paraphrases the whole thus,

“two tribulations come upon thee, O Jerusalem, thou canst not arise; when four shall come upon thee, spoiling and breach, and the famine and the sword, there shall be none to comfort thee but I.”

All this was literally true of Jerusalem, both at the destruction of it by the Chaldeans and by the Romans, and will be mystically true of the church at the slaying of the witnesses by the sword of antichrist; when there will be a

famine, not of bread, nor of water, but of hearing the word of the Lord; and which will bring great devastation and desolation on the interest of Christ:

*by whom shall I comfort thee?* there being no ministry of the word, nor administration of the ordinances, the usual means of comfort, the witnesses being slain; (see <sup><500></sup>Lamentations 1:9,16,21 2:13).

**Ver. 20.** *Thy sons have fainted,* &c.] Through want of food, or at the desolation made, and have no spirit in them to appear in the interest of true religion:

*they lie at the head of all the streets;* emaciated by famine, and not able to walk, but drop down in the streets, and there lie panting and pining away; or slain by the enemy; or with the famine, and the sword, as Aben Ezra, and none to bury them; so the dead bodies of the witnesses shall lie in the street of the great city unburied, (<sup><6108></sup>Revelation 11:8,9)

*as a wild bull in a net;* that is slain, being taken; or, if alive, however it flings about and struggles, cannot extricate itself: so it may denote such that survive the calamity, yet held under the power of the enemy; and though inwardly fretting, and very impatient, cannot help themselves, no more than such a creature taken in a toil or net; which Aben Ezra takes to be a fowl, to which a net best agrees; and the Vulgate Latin version renders it, “as the oryx snared”; which Drusius says is the name of a bird; though it is used for a wild goat. So Aristotle<sup>f1016</sup> makes mention of it as of the goat kind, and says it has two hoofs, or is cloven footed, and has one horn; and Bochart<sup>f1017</sup> takes it to be the same with the unicorn of the Scriptures, or the “monoceros”; and, according to some writers<sup>f1018</sup>, it is a very fierce and bold creature, and not easily taken; and therefore it is no wonder, when it is in the net, that it strives, though in vain, and till it is weary, to get out of it, and yet is obliged to lie there. But Kimchi says the word here used signifies a wild ox or bull<sup>f1019</sup>, as we render it: in Hebrew it is called “tho” or “thoa”, and very probably is the same with the “thoos” mentioned by Aristotle<sup>f1020</sup> and Pliny<sup>f1021</sup>, and is rendered a wild ox in (<sup><6545></sup>Deuteronomy 14:5), where it is reckoned among sheep, goats, and deer. It is strange that the Septuagint should render it, “as beet half boiled”; or flaccid and withering, as the Syriac and Arabic versions, taking it for an herb: and as much out of the way is the Targum, which renders it, “as broken bottles:”

*they are full of the fury of the Lord, the rebuke of thy God;* that is, Jerusalem's sons, the members of the church of God, professors of religion, now full of calamities, which may seem to flow from the wrath of God, and be rebukes in fury, when they are only in love, (<sup>66189</sup>Revelation 3:19) and from whence they shall be delivered, and their enemies punished, as follows.

**Ver. 21.** *Therefore hear now this, thou afflicted, &c.*] By Babylon, by antichrist and his followers; hear, for thy comfort, the following prophecy:

*and drunken, but not with wine;* not with wine in a literal sense; nor with the wine of the fornication of the whore of Rome; nor with idolatry, as the kings of the earth are said to be, (<sup>66176</sup>Revelation 17:2 18:3) but, as the Targum expresses it, with tribulation; with afflictions at the hand of God, and persecutions from men.

**Ver. 22.** *Thus saith the Lord, the Lord and thy God, &c.*] He who is Lord of all, the eternal Jehovah, who can do all things, and who is the covenant God of his people, and will do all things he has purposed and promised, and which are for their good and his glory; of which they may be assured from the consideration of these names and titles of his, for which reason they seem to be used and mentioned:

*that pleadeth the cause of his people,* which is a righteous one, as he will make it appear to be, by delivering them out of their troubles, and by avenging their bodies.

*Behold, I have taken out of thy hand the cup of trembling;* which he himself had put there, (<sup>2517</sup>Isaiah 51:17), and which none but himself could take out; not she herself, nor any of her sons, nor indeed could they give her any relief; but when the Lord's time is come to favour his people, he himself will remove it:

*even the dregs of the cup of my fury;* it shall all be clean taken away, nothing of it shall remain:

*thou shalt no more drink it again;* or "any longer"<sup>f1022</sup>; after the slaying of the witnesses, and their rising again, there will be no more persecution of the church of God; (see <sup>2189</sup>Isaiah 2:9 11:9).

**Ver. 23.** *And I will put it into the hand of them that afflict me, &c.*] As the Lord did to literal Babylon, (<sup>2515</sup>Jeremiah 25:15,16), so will he do to

mystical Babylon; he will retaliate upon her all the evils she has done to others, and destroy them that destroyed the earth; (see <sup><66118></sup>Revelation 11:18 13:10 18:6),

*which have said to thy soul, bow down, that we may go over*; who not only afflicted the bodies, but tyrannized over the souls and consciences of men; obliging them to a compliance with their idolatrous practices, to bow down and worship the beast, and his image; and thereby acknowledge subjection to the see of Rome, and its authority over them: the allusion seems to be the custom of the eastern kings trampling upon the necks of their conquered enemies, (<sup><66102></sup>Joshua 10:24), and the pope of Rome has, in a literal sense, trampled upon the necks even of kings and emperors.

*And thou hast laid thy body as the ground, and as the street, to them that went over*; which expresses the low estate of the church of Christ, or holy city, while trodden under foot by the Gentiles during the reign of antichrist, (<sup><66112></sup>Revelation 11:2), and may also denote the sneaking outward compliance of some through the force of persecution, when they did not cordially embrace, nor with conscience, and from their heart, submit to the authority of the church of Rome; but though the people of God are represented in such a low and grovelling condition, yet they shall arise out of it, and come into a very flourishing one, as the next chapter shows.

# CHAPTER 52

## INTRODUCTION TO ISAIAH 52

This chapter is a prophecy of the glorious state of the church in the latter day, typified by the deliverance of the Jews from Babylon. The church, under the names of Zion and Jerusalem, is exhorted to awake and clothe herself with strength, and with beautiful garments, to shake off her dust, and loose her bands, since she should become a pure and separate people, (<sup>2811</sup>Isaiah 52:1,2) and whereas the Lord's people had been afflicted formerly by the Egyptians, and more lately by the Assyrians, a free redemption is promised them; and the rather they might expect it, since the Lord was no gainer by their affliction, but a loser in his name and honour, as well as they distressed, (<sup>2812</sup>Isaiah 52:3-5). And it is suggested, that the knowledge of the Lord should be spread, the good tidings of peace and salvation be delightfully published, and that the ministers of the Gospel should have clear light, and be harmonious and unanimous in the publishing of it, (<sup>2813</sup>Isaiah 52:6-8). Upon which the waste places of Jerusalem are called upon to rejoice, both because of the restoration of the Jews, and the conversion of the Gentiles, (<sup>2814</sup>Isaiah 2:9,10). And the people of God are called to go out of Babylon, the manner of their departure is directed, and something said for their encouragement, (<sup>2815</sup>Isaiah 52:11,12). And the chapter is concluded with some account of the Messiah, of his humiliation and exaltation, and of his work and office, (<sup>2816</sup>Isaiah 52:13-15), and which are enlarged upon in the next chapter, which ought properly to begin with these last verses.

**Ver. 1.** *Awake, awake, put on thy strength, O Zion, &c.*] Aben Ezra says, all interpreters agree that this prophecy is yet to be fulfilled, and so it is: by Zion is meant the church in Gospel times, in the latter day glory, which is called upon to awake out of sleep; and this repeated to show what a deep sleep had fallen on her, the danger she was in through it, and the vehemency of the speaker, or the great concern the Lord had for her; and this is the very state and case of the church of Christ now, and the prophecy respects our times, and what follow. There is a general carnal security, and spiritual drowsiness, which has seized the people of God; a

non-exercise of grace among them, at least it is not a lively one; a sluggishness to and in duty; a contentment in the external performance of it; an indifference about the cause of Christ, and power of religion; and an unconcernedness about the truths and ordinances of the Gospel, the discipline of Christ's house, and the honour of it; which the enemy takes the advantage of, and sows his tares of false doctrine and worship; wherefore it is high time to "awake" out of sleep, and to "put on strength", or "clothe"<sup>f1023</sup> with it, and do the Lord's will, and work and oppose the enemy. Saints are weak in themselves, but they have strength in Christ, and on him should they wait, to him should they look, and on him should they exercise faith for it; they should put on the whole armour of God, clothe themselves with it, resume courage, pluck up a good heart and spirit, and not fear any difficulties, dangers, and enemies.

*Put on thy beautiful garments, O Jerusalem, the holy city*; another name for the Gospel church, (see <sup><8022></sup>Hebrews 12:22), and which is called "the holy city"; referring to the times in the latter day, when holiness shall more appear and prevail in the churches; when saints shall be built up in their holy faith, and more closely attend to holy ordinances, and walk in an holy conversation and godliness; and especially the New Jerusalem church state will answer to this name, and so it is called, (<sup><6010></sup>Revelation 21:2,10), and when the saints will "put on" their "beautiful garments", as on holy days, and times of rejoicing; their mourning will be over, and all signs of it shall be laid aside; the witnesses will no more prophesy in sackcloth; the marriage of the Lamb will be come; the bride made ready, being clothed with fine linen, clean and white, the righteousness of the saints, the garments of Christ's salvation, and the robe of his righteousness; which are the beautiful garments here meant, which serve for many, and answer all the purposes of a garment; as to cover nakedness, preserve from the inclemency of the weather, keep warm and comfortable, beautify and adorn; and beautiful they are, being all of a piece, large and long, pure and spotless, rich and glorious, and which make those beautiful that wear them; and though, being once on, they are never off again; yet saints sometimes are remiss in their acts of faith in putting them on, to which they are here exhorted; (see <sup><6917></sup>Revelation 19:7,8),

*for henceforth there shall no more come into thee the uncircumcised and the unclean*; this shows that the prophecy cannot be understood of Jerusalem literally, nor of the times of the Babylonish captivity, and deliverance from it, since after this the uncircumcised and the unclean did



enter into it, Antiochus Epiphanes, Pompey, and the Romans; but of the mystical Jerusalem, the church of Christ, in the latter day, the spiritual reign of Christ; when the Gentiles, the Papists, meant by the uncircumcised and the unclean, shall no more “come against” them, as the words <sup>f1024</sup> may be rendered, and persecute them; and when there will be no more a mixture of Papists and Protestants, of heretics and orthodox, of hypocrites and saints; and when there will be few or none under a profession but will have the truth of grace in them; when every pot and vessel in Jerusalem will be holiness to the Lord, and the Heathen will be perished out of the land, (~~38142~~ Zechariah 14:21 ~~39106~~ Psalm 10:16), and especially this will be true in the personal reign of Christ, in the New Jerusalem church state, into which nothing shall enter that defiles, or makes an abomination, and a lie, (~~6217~~ Revelation 21:27).

**Ver. 2.** *Shake thyself from the dust*, &c.] Or “the dust from thee”<sup>f1025</sup>, in which she had sat, or rolled herself as a mourner; or where she had been trampled upon by her persecutors and oppressors; but now being delivered from them, as well as from all carnal professors and false teachers, she is called upon to shake herself from the dust of debasement and distress, of false doctrine, superstition, and will worship, in every form and shape, a great deal of which adheres to those churches called reformed.

*Arise, and sit down, O Jerusalem*; or “sit up”, as it may be rendered; arise from thy low estate, from the ground and dust where thou art cast;

“and sit upon the throne of thy glory,”

so the Targum: it denotes the exaltation of the church from a low to a high estate, signified by the ascension of the witnesses to heaven, (~~6112~~ Revelation 11:12). Some render it, “arise, O captivity”; or “captive”<sup>f1026</sup>; so the word is used in (~~23424~~ Isaiah 49:24,25) and agrees with what follows:

*loose thyself from the bands of thy neck, O captive daughter of Zion*; or loose thou “the bands off thy neck from thee”; which seems to denote the people of God in mystical Babylon, a little before its destruction, who will be called out of it, as they afterwards are in this chapter; and to throw off the Romish yoke, and release themselves from that captivity and bondage they have been brought into by the man of sin, who now himself shall be led captive, (~~6630~~ Revelation 13:10).

**Ver. 3.** *For thus saith the Lord, ye have sold yourselves for nought, &c.]* As Ahab did to work wickedness; as men do freely, and get nothing by it; for there is nothing got in the service of sin, Satan, and antichrist, or by being slaves and vassals to them; not profit, but loss; not pleasure, but pain; not honour, but shame; not liberty, but bondage; not riches and wealth, but poverty and want, which Popery always brings into those countries and people where it obtains.

*And ye shall be redeemed without money;* in like manner as our spiritual and eternal redemption from sin, Satan, and the law, the world, death, and hell, is obtained; not without the price of the precious blood of the Lamb, but without such corruptible things as silver and gold, (~~1~~ 1 Peter 1:18,19) and without any price paid to those by whom we are held captive, but to God, against whom we have sinned, whose law we have broken, and whose justice must be satisfied; and the blood of Christ is a sufficient price to answer all: hence redemption, though it cost Christ much, is entirely free to us; so will the redemption of the church, from the bondage and slavery of antichrist, be brought about by the power of God undeserved by them; not through their merits, and without any ransom price paid to those who held them captives.

**Ver. 4.** *For thus saith the Lord God, &c.]* The Lord confirms what he had before said of redeeming his people without money, who had been sold for nothing, by past instances of his deliverance of them:

*my people went down aforetime into Egypt to sojourn there;* Jacob and his family went down there of their own accord, where they were supplied with food in a time of famine, and settled in a very fruitful part of it; but when they were oppressed, and cried to the Lord, he appeared for them, and delivered them:

*and the Assyrian oppressed them without cause;* which some understand of Pharaoh, king of Egypt, who they say was an Assyrian, or so called, because of his power and cruelty; or it being usual to call any enemy of the Jews an Assyrian: or rather the words may be rendered, “but the Assyrian”, &c. Pharaoh had some pretence for what he did; the Israelites came into his country, he did not carry them captive; they received many benefits and favours there, and were settled in a part of his dominions, so that he might claim them as his subjects, and refuse to dismiss them; but the Assyrians had nothing to do with them; could not make any pretence why they should invade them, and oppress them; and therefore if the Lord had delivered

them from the one, he would also deliver them from the other. This may be understood of the several invasions and captivities by Pul, Tiglathpileser, Shalmaneser, Sennacherib, and even Nebuchadnezzar king of Babylon; Babylon having been the metropolis of Assyria, and a branch of the Assyrian empire, though now translated to the Chaldeans: or the sense is, and the Assyrians also oppressed Israel, as well as the Egyptians, without any just reason, and I delivered them out of their hands; and so I will redeem my church and people out of antichristian bondage and slavery.

**Ver. 5.** *Now therefore what have I here, saith the Lord, that my people is taken away for nought?* &c.] Or what do I get by it, that my people should be taken and held in captivity without cause? I am no gainer, but a loser by it, as it afterwards appears; and therefore why should I sit still, and delay the deliverance of my people any longer? but as I have delivered Israel out of Egypt, and the Jews from Babylon, so will I deliver my people out of mystical Babylon, spiritually called Sodom and Egypt.

*They that rule over them cause them to howl, saith the Lord;* they that hath carried them captive, and exercised a tyrannical power over them, cause them to howl under their bondage and slavery, as the Israelites formerly in Egypt; wherefore the Lord is moved with compassion to them, and since neither he nor they were gainers, but losers by their captivity, he determines to deliver them: or it may be rendered, “they cause its rulers to howl”<sup>f1027</sup>, or his rulers howl; not the common people only, but their governors, civil and ecclesiastical; so Aben Ezra interprets it not of Heathen rulers, but of the great men of Israel:

*and my name continually every day is blasphemed;* by ascribing their extent of power and authority, their dominions and conquests, not to the Lord, but to their idols, whom they worship, to such or such a saint; opening their mouths in blasphemy against God, his name and tabernacle, and his people, (<sup>6115</sup> Revelation 13:5,6). The Targum is,

“and always, all the day, because of the worship of my name, they provoke.”

The Septuagint is, “for you always my name is blasphemed among the Gentiles”; (see <sup>6124</sup> Romans 2:24).

**Ver. 6.** *Therefore my people shall know my name,* &c.] His nature and perfections; his faithfulness in fulfilling his promises to them; his power in

delivering them out of their bondage; and his justice in punishing their enemies.

*Therefore they shall know on that day that I am he that doth speak: behold, it is I;* they shall then see, when the people of God are delivered from the antichristian slavery and bondage, and when Babylon is fallen, that all the promises God has spoken are yea and amen; that Jesus Christ is the true and faithful witness; and that these are his true and faithful sayings, which he has spoken.

**Ver. 7.** *How beautiful upon the mountains are the feet of him that bringeth good tidings, &c.*] Not of the messenger that brought the news of Cyrus's proclamation of liberty to the Jews; rather of John the Baptist, the forerunner of our Lord; best of Christ himself, the messenger of the covenant, who was anointed to preach glad tidings to the meek, and by whom grace, peace, life, and salvation came; and also of the apostles of Christ, for to Gospel times are these words applied, and to more persons than one, (~~4015~~ Romans 10:15), who were not only seen "upon the mountains" of the land of Israel, as the Targum paraphrases it, where both Christ and his apostles preached, but upon the mountains of the Gentile world; and may denote the pains they took, the circuit they made, and the difficulties they had to encounter with; and the publicness of their ministrations, which lay in bringing "good tidings" of the incarnate Saviour, of God manifest in the flesh, for the word<sup>f1028</sup> here used has the signification of flesh in it; of good things in the heart of God for his people, in the covenant of grace, in the hands of Christ, and as come by him, and to be had from him; as pardon by his blood; justification by his righteousness; eternal life and happiness through him; and of all good things to be enjoyed now and hereafter. It may be applied to all other ministers of the Gospel in later ages, who are bringers of the same good tidings to the children of men, to whom their very feet are beautiful, and even at a distance, upon the high mountains; not to carnal men, but sensible sinners, to whom the good news of salvation by Christ is welcome. Feet are mentioned instead of their whole persons, because the instruments of motion, and so of bringing the tidings, and of running to and fro with them from place to place, and even though they are dirty and defiled with sin; for Gospel ministers are not free from it, and are men of like passions with others; yet are beautiful when their walk and ministry, conversation and doctrine, agree together; and their feet are particularly so, being shod with the preparation of the Gospel of peace. The words may with the greatest propriety, and in agreement

with the context, be understood of that angel, or set of Gospel ministers in the latter day, represented as flying in the midst of the heavens, having the everlasting Gospel to preach to all nations, which will precede the fall of Babylon, (<sup><6646></sup>Revelation 14:6,8):

*that publisheth peace*; peace by the blood of Jesus Christ, a principal article of the Gospel, and of its good news; hence it is called the Gospel of peace, and the word of reconciliation; peace of conscience, which flows from the same blood applied, and of which the Gospel is the means; and peace among the saints one with another, and among men, which shall at this time be enjoyed; there, will be no discord nor animosities among themselves, nor persecution from their enemies: happy times! halcyon days! welcome the publishers of such tidings!

*that bringeth good tidings of good*; or, “that bringeth good tidings”<sup>f1029</sup>; for the original does not require such a tautology; it means the same good tidings as before, and which follow after:

*that publisheth salvation*; by Jesus Christ, as wrought out by him for sinners, which is full, complete, and suitable for them, and to be had of him freely; and what better tidings than this? (see <sup><690></sup>Revelation 19:1):

*that sitteth unto Zion, thy God reigneth*; that saith to Zion, the church of Christ, that Christ, who is truly God, and their God, has taken to himself, in a more open and visible manner, his great power and reigns as the Lord God omnipotent; and this is good news and glad tidings; (see <sup><490></sup>Psalms 97:1 <sup><6916></sup>Revelation 19:6 11:15,17). The Targum is,

“the kingdom of thy God is revealed;”

(see <sup><482></sup>Matthew 3:2). This passage is interpreted of the Messiah and his times, by many Jewish<sup>f1030</sup> writers, ancient and modern; (See Gill on “<sup><5015></sup>Romans 10:15”).

**Ver. 8.** *The watchmen shall lift up the voice*, &c.] Not the Levites in the temple, nor the prophets of the Old Testament; rather the evangelists and apostles of Christ; best of all Gospel ministers in the latter day, so called in allusion to watch men on the walls of cities looking out, and giving notice of approaching danger; (see <sup><2316></sup>Isaiah 62:6,7). The words may be rendered, “the voice of the watchmen; they shall lift up the voice; together shall they sing”; that is, this is the voice of the watchmen, namely, the voice of peace and salvation, which the bringer of good tidings, the same with these

watchmen, publish. “Lifting up” their “voice” denotes the publicness of their ministrations, the vehemency of them, and their importance; “singing together”, their joy and cheerfulness, their harmony and unity.

*For they shall see eye to eye*; most clearly, Zion’s King reigning before his ancients gloriously; the great doctrines of peace and salvation published by them; and the great and wonderful things God will do for his church, in fulfilling prophecies relating thereunto. So the Targum,

“for with their eyes they shall see the great things which the Lord will do;”

and as their light and discerning will be most clear, like the light of seven days, so it will be alike in them; their sentiments and doctrines will exactly agree; there will be no difference nor dissension among them:

*when the Lord shall bring again Zion*: return his church and people to their former state, from whence they were declined; restore them as at the beginning; revive his work among them; cause his Gospel and ordinances to be professed and observed in their purity; call in his ancient people the Jews, and bring in the fulness of the Gentiles; pour out his spirit in a plentiful manner on them, and grant his gracious presence to them; so the Targum,

“when he shall return his Shechinah or divine Majesty to Zion.”

This text is by the Jews<sup>f1031</sup> applied to the times of the Messiah, and to the resurrection of the dead<sup>f1032</sup>.

**Ver. 9.** *Break forth into joy, sing together, ye waste places of Jerusalem, &c.*] This is what the watchmen shall say when they lift up their voice; this will be one part of their song, and the intent of it; to observe to the members of the churches, which shall be constituted in those parts which were formerly barren and desolate, what wonderful things the Lord has done in bringing again Zion; in building up the ruins of it; in the clear light of the Gospel he has caused to break forth, and in the good tidings of peace and salvation published; on account of all which they are called upon to express the greatest joy in a social manner, with the utmost unanimity, as having everyone a concern therein:

*for the Lord hath comforted his people*; with his divine presence, and the light of his countenance; with the discoveries of his love; with the joys of

his salvation by Christ; with the comforts of his Spirit; with the doctrines of the Gospel, and the exceeding great and precious promises of it; with the ordinances of his house, those breasts of consolation; and by enlarging his kingdom and interest with the conversion of Jews and Gentiles; and particularly by the donation and application of the various blessings of grace through Christ, and especially that which follows:

*he hath redeemed Jerusalem*; the same with his people, particularly the Jews, now converted; who will have the blessing of redemption, obtained by the Messiah, made known and applied unto them; which will be matter of comfort to them: as it is to all sensible sinners, who see themselves lost and undone; liable to the wrath of God, and curses of the law; under a sentence of condemnation; the captives of sin and Satan, and prisoners of law and justice; unable to redeem themselves, or any creature capable of giving a ransom for them.

**Ver. 10.** *The Lord hath made bare his holy arm in the eyes of all the nations*, &c.] Revealed his Gospel, which is a system of holy doctrines, and is the power of God unto salvation, openly, in the sight of all men, and given it a general spread all the world over; and with it has exerted his almighty power, in the marvellous conversion of multitudes of souls everywhere, in which his holiness, as well as his power, is displayed: or else Christ is here meant, who is the power of God; by whom he has made the world, and upholds it; by whom he has redeemed his people, and saved them; and by whom he keeps and preserves them; and by whom he will raise them from the dead at the last day; and who is holy in his nature, and in his works: this arm of his was made bare or revealed at his incarnation; is evidently seen in his word and ordinances; and will be more clearly revealed therein in the latter day, as he will be most fully manifested in person at the last day, even in the eyes of the whole world. The allusion is to military persons preparing for battle, especially in the eastern countries, where they wore loose and long garments, which they tucked up on their arms, that they might be more expeditious in it, and so in any other service. Scanderbeg used to fight the Turks with his arm bare, as the writer of his life observes.

*And all the ends of the earth shall see the salvation of our God*; the salvation which Christ, God manifest in the flesh, has wrought out: the people of God, in the several parts of the world, shall see their need of this salvation; the suitableness of it to them; the necessity of going to Christ for

it; their interest in it; and shall partake of the blessings of it: or Christ himself is meant, the Saviour of God's providing, sending, and giving; of whom multitudes, in the several parts of the world, shall have a spiritual sight, by faith, in the latter day; and all shall have a corporeal sight of him, when he comes in person, or appears a second time, without sin unto salvation.

**Ver. 11.** *Depart ye, depart ye,* &c.] Not from Jerusalem, as some, for that is now said to be redeemed, and its waste places made joyful; but Babylon, even mystical Babylon. The Targum is, "be ye separated, be ye separated": and so the apostle, (<sup><4067></sup>2 Corinthians 6:17). It denotes a separation from the idolatrous church of Rome; and the exhortation is repeated, to hasten the thing, to urge the necessity of it, and point at the danger of delaying it; and it may be it may respect a two fold separation, one that has been already at the time of the Reformation, and another that will be just before the destruction of Babylon, (<sup><6804></sup>Revelation 18:4):

*go ye out from thence:* not only protest against the false doctrines, idolatries, and superstitions of that apostate church, but entirely relinquish her communion:

*touch no unclean thing;* have no fellowship with her in any of her unclean and idolatrous actions, and bring none of her abominations along with you. It was the fault of the first reformers from Popery, that they brought so many of the impurities of the church of Rome along with them, which are retained to this day; in this last separation, care is to be taken, and will be taken, that those that come out keep clear of all her defilements; (see <sup><6404></sup>Revelation 14:4,5):

*go ye out of the midst of her;* which signifies much the same as before, and is repeated again and again, to show the importance of it:

*be ye clean that bear the vessels of the Lord;* not the vessels of the Lord's sanctuary, as the Targum, restored by Cyrus to the Jews, at their return from the Babylonish captivity, (<sup><5007></sup>Ezra 1:7,8), and so Jarchi interprets it of the priests and Levites that bore the vessels of the Lord in the wilderness; but Kimchi of the mercies and kindnesses of the Lord; Aben Ezra of the law: but it may much better be understood of the ministers of the Gospel, and of the treasure of the Gospel which they have in their earthen vessels; or the name of the Lord, which they are chosen vessels to bear and carry in the world; who ought to be pure from false doctrine, superstitious worship,



and an evil conversation: though it may be applied to every Christian, since all true believers are priests under the Gospel dispensation; and as they bear the whole armour of God, and it is their duty to attend all the ordinances of the Gospel, they ought to have their conversation as becomes it. In Zohar<sup>f1033</sup>, these vessels are interpreted of the righteous, brought as a gift to the King Messiah.

**Ver. 12.** *For ye shall not go out with haste, nor go by flight, &c.*] As persons afraid of their enemies, of being pursued, overtaken, and detained by them; privily or by stealth, like fugitives, as the Oriental versions render it; in like manner as the Israelites went out of Egypt: but it signifies, that they should go out openly, boldly, quietly, and safely, and without fear of their enemies; yea, their enemies rather being afraid of them. So the witnesses, when they shall rise, will ascend to heaven in the sight of their enemies; which will be followed with a great slaughter of some, and the terror of others, (<sup>f1112</sup>Revelation 11:12,13):

*for the Lord will go before you, and the God of Israel will be your rearward;* the Lord will be their Captain, and will lead the van, so that they shall follow in order, and without any tumult or fear; and though they shall make all necessary dispatch, yet no more haste than good speed; the Lord, going before, will check all tumultuous and disorderly motions; and he also will bring up the rear, so that they shall be in no fear of the enemy attacking them behind, and where generally the weaker and more feeble part are; but the Lord will be gathering them up, or closing them, as the word<sup>f1034</sup> signifies; so that they shall be in the utmost safety, and march out of Babylon with the greatest ease and freedom, without any molestation or disturbance. The allusion may be to the Lord's going before, and sometimes behind Israel, in a pillar of fire and cloud by night and day, as they passed through the wilderness.

**Ver. 13.** *Behold, my servant shall deal prudently, &c.*] Here properly a new chapter should begin, these three last verses treating of the same person and subject as the following chapter; even of Christ, his person, offices, humiliation, and exaltation, and the effects and fruits thereof; for of him undoubtedly the whole is to be understood. The Jews say it is a difficult prophecy; and so it is to them, being contrary to their notions and schemes, or otherwise it is plain and easy, respecting the Messiah; but rather than he should be thought to be meant, the modern ones have invented a variety of interpretations. Some apply this prophecy to

Abraham; others to Moses; others to Ezra; others to Zerubbabel; and others to any righteous person: the more principal and prevailing opinions among them are, that it is to be understood either of the whole body of the people of Israel in captivity, as Jarchi, Aben Ezra, and Kimchi; or of King Josiah, slain by Pharaohnecho, as Abarbinel; or of Jeremiah, as Saadiah Gaon; all which are weak and impertinent, and, as they disagree with each other, show the perplexity they are under<sup>f1035</sup>. The Targum interprets it of the Messiah; and so did the ancient Rabbins, as Aben Ezra and Alshech confess; and several parts of the prophecy are applied to him, both by ancient and modern ones, as will be seen in the exposition of it. Christ, as man and Mediator, is the servant of God, of his choosing and calling, sending, bringing forth, and supporting; (see <sup><2301></sup>Isaiah 42:1), from whom he had both his work and his wages: the principal part of his service lay in working out the redemption and salvation of his people, in which he willingly and cheerfully engaged, and which he diligently and faithfully performed; in which he showed a regard to his Father's will, love to his people, and great condescension, as well as wisdom; for, as it is here promised he would, so he did deal "prudently": as in his infancy, when he disputed with the doctors in the temple, so throughout the whole of his public life, in preaching the Gospel, in answering the questions of his enemies, and in his behaviour at his apprehension, arraignment, condemnation, and crucifixion: or "he shall cause to understand<sup>f1036</sup>"; make others wise and prudent; he caused them to understand his Father's mind and will, the Scriptures, and the Gospel in them; he made men wise unto salvation, and instructed in those things which belong to their peace; and he still does by his spirit, through the ministry of the word: or "he shall prosper"<sup>f1037</sup>; the pleasure of the Lord prospered in his hands; he rode forth prosperously, destroying his and our enemies was very successful in working out salvation, as he is in his advocacy and intercession for his people, and in the ministration of his Gospel; and is the author of all prosperity in his churches, and to particular believers. The Targum is,

"behold, my servant the Messiah shall prosper;"

and so another Jewish writer says<sup>f1038</sup>, that the section which begins with these words is concerning the Messiah:

*he shall be exalted and extolled, and be very high*; as he has been exalted by his Father, by raising him from the dead, and giving him glory; by placing him at his own right hand, and giving him all power in heaven and

in earth; by committing all judgment into his hands, that all men may honour him as they do the Father: and he is “extolled” by his people, in his person and offices, by giving him the glory of their salvation, in their hearts, thoughts, and affections, with their mouths and lips; and so he is in his house and ordinances, by his ministers and churches: and is made “very high”; higher than the kings of the earth; higher than the angels of heaven; higher than the heavens themselves. The Jews<sup>f1039</sup> say of the Messiah, in reference to these words, that he is exalted above Abraham, extolled above Moses, and made higher than the ministering angels; and in another ancient book<sup>f1040</sup> of theirs it is said, the kingdom of Israel shall be exalted in the days of the Messiah, as it is written,

*he shall be exalted and extolled, &c.*

**Ver. 14.** *As many were astonished at thee, &c.*] Not so much at the miracles he wrought, the doctrines he taught, and the work he did; or at his greatness and glory, at his exaltation and dignity, though very wonderful; as at his humiliation, the mean appearance he made, the low estate he was brought into; the sufferings and death which he underwent. These words are placed between the account of his exaltation and humiliation, and may be thought to have respect to both; and indeed it is astonishing that one so great as he was, and is, should become so low as he did; and also that one that was brought so low should be raised so high:

*his visage was so marred more than any man, and his form more than the sons of men;* though fairer than the children of men, as he was the immediate workmanship of the divine Spirit, and without sin; yet, what with his griefs and sorrows he bore, and troubles he met with; what with watchings and fastings, with laborious preaching, and constant travelling about to do good; what with sweat and blood, with buffetings and scourgings, never was any man’s face more marred, or his form more altered, than his was.

**Ver. 15.** *So shall he sprinkle many nations, &c.*] This is not to be understood of water baptism, for though this has been administered in many nations, yet not by Christ, nor done by sprinkling; rather of the grace of the Spirit, which is expressed by water, and its application by sprinkling, and is of a cleansing and sanctifying nature, and which Gentiles are made partakers of; but better of the blood of Christ, called the blood of sprinkling, by which the conscience is purged from dead works, and the heart from an evil conscience, and by which multitudes of many nations are

justified and sanctified; though it seems best of all to interpret it of the doctrine of Christ, which is compared to rain and dew, and is dropped, distilled, and sprinkled, and falls gently upon the souls of men, and has been published in many nations, with good effect and success. So Kimchi and Ben Melech say the phrase is expressive of speaking. This passage is applied to the Messiah by a Jewish writer<sup>f1041</sup>. The Targum is,

“he will scatter many people;”

and Aben Ezra interprets it of pouring out their blood and taking vengeance on them.

*The kings shall shut their mouths at him*; astonished at the glories and excellencies of his person and office, as outshining theirs; at his wonderful works of grace and salvation, and as having nothing to object to his doctrines; and if they do not profess them, yet dare not blaspheme them. It seems to denote a reverent attention to them, and a subjection to Christ and his ordinances; and must be understood of their subjects as well as of themselves.

*For that which had not been told them shall they see, and that which they had not heard shall they consider*; or “understand”<sup>f1042</sup>; this is applied to Christ and his Gospel, in the times of the apostles, (~~6150~~ Romans 15:20,21). The Gentiles had not the oracles of God committed to them; could not be told the things of the Gospel, and what relate to Christ, by their oracles, or by their philosophers; nor could they be come at by the light of nature, or by carnal reason; such as the doctrines of a trinity of Persons in the Godhead; of the deity, sonship, and incarnation of Christ; of salvation by him; of justification by his righteousness, pardon by his blood, and atonement by his sacrifice; of the resurrection of the dead, and eternal life: but now Christ and his Gospel are seen and understood by spiritual men; who, besides having a revelation given them, and the Gospel preached unto them, have their eyes opened, and indeed new eyes and understandings given them; so that they have a sight of Christ, of the glory, beauty, and fulness of his person by faith, through the glass of the word, so as to approve of him, appropriate him, and become like unto him; and of his Gospel, and the doctrines of it, so as to like and esteem them, believe them, distinguish them, and look upon them with wonder and pleasure.

# CHAPTER 53

## INTRODUCTION TO ISAIAH 53

This chapter treats of the mean appearance of Christ in human nature, his sufferings in it, and the glory that should follow. It begins with a complaint of the small number of those that believed the report concerning him, the power of God not being exerted, (<sup><2501></sup>Isaiah 53:1), the reason of this general disbelief was the meanness of his outward circumstances, and the want of comeliness in him; hence he was treated with general neglect and contempt, (<sup><2502></sup>Isaiah 52:2,3) was the more unkind and ungenerous, since it was the griefs and sorrows of others he bore, and their sins also, for which he was wounded and bruised, that they might have healing, (<sup><2504></sup>Isaiah 53:4-6), yet he took and bore all patiently, like a lamb at the slaughter, and the sheep under the shearer, (<sup><2507></sup>Isaiah 53:7), which was the more extraordinary, since he was used, both in life and at death, in so rigorous and barbarous a manner, and all for the sins of others, having been guilty of none himself, (<sup><2508></sup>Isaiah 53:8,9), and, what is most amazing, the Lord himself had a hand in grieving and bruising him, (<sup><2510></sup>Isaiah 53:10), though for his encouragement, and a reward to him, as man and Mediator, for all his sufferings, it is intimated that he should succeed and prosper, have a numerous issue, should justify many, and have a portion and spoil divided with the great and mighty, (<sup><2510></sup>Isaiah 53:10-12).

**Ver. 1.** *Who hath believed our report?* &c.] Or “hearing”<sup>f1043</sup>. Not what we hear, but others hear from us; the doctrine of the Gospel, which is a report of the love, grace, and mercy of God in Christ; of Christ himself, his person, offices, obedience, sufferings, and death, and of free and full salvation by him: it is a good report, a true and faithful one, and to be believed, and yet there are always but few that give credit to it; there were but few in the times of the Prophet Isaiah that believed what he had before reported, or was about to report, concerning the Messiah; and but few in the times of Christ and his apostles, whom the prophet here represented; for to those times are the words applied, (<sup><3123></sup>John 12:38 <sup><5106></sup>Romans 10:16), the Jews had the report first made unto them, and saw the facts that were done, and yet believed not; when Gentile kings, and their

subjects, listened with the most profound silence, and heard with the greatest attention and reverence, as in the latter part of the preceding chapter, to which some think this is opposed; wherefore some begin the text with the adversative particle “but”. According to the Septuagint and Arabic versions, the words are directed to God the Father, for they render them, “Lord, who hath believed”, &c.; and so they are quoted in the above places in the New Testament:

*and to whom is the arm of the Lord revealed?* meaning either the Gospel itself, the power of God unto salvation, hidden from the generality of men; for though externally, yet not internally revealed and made known; which to do is the Lord’s work, and is owing to his special grace: or Christ, who is the power of God, by whom all the works of creation, providence, grace, and salvation, are wrought; and by whom the blessings of grace are dispensed; and by whom the Lord upholds all things, and supports his people; and who was not revealed but to a very few, as the true Messiah, as God’s salvation, and in them the hope of glory: or else the powerful and efficacious grace of the Spirit, and the exertion and display of it, which is necessary to a true and spiritual believing the Gospel, and the report of it; which, unless it comes with the power and Spirit of God, is ineffectual.

**Ver. 2.** *For he shall grow up before him as a tender plant,* &c.] Which springs out of the earth without notice; low in its beginning, slow in its growth, liable to be crushed with the foot, or destroyed with the frost, and no great probability of its coming to any perfection; or rather as a little “sucker”, as the word<sup>f1044</sup> signifies, which grows out of the root of a tree, at some little distance from it, of which no notice or care is taken, nor anything hoped for from it; and the figure denotes the mean and unpromising appearance of Christ at his incarnation; which is the reason given why the Jews in general disbelieved, rejected, and despised him; for this phrase of “growing up” does not design his exaltation, or rising up from a low to a high estate; but his mean entrance into the world, like that of the springing up of a low and insignificant plant or shrub out of the earth: and the phrase “before him” is to be understood either of God the Father, by whom he was taken notice of, though not by men; and in whose sight he was precious, though despised by men; or his growing up, and the manner of it, or his mean appearance, were all before the Lord, and according to his will: or else it may be understood of Christ himself, and be rendered “before himself”, who was meek and lowly, and was mean and low in his own eyes; or rather it may be interpreted of the unbelieving Jew,

of any or everyone of them that did not believe the report concerning him: because before him, in the sight of everyone of them, he sprung up in the manner described; unless it can be thought that it would be better rendered “to his face”<sup>f1045</sup>; or “to his appearance”; that is, as to his outward appearance, in the external view of him, so he grew up:

*and as a root out of a dry ground*; or rather, “as a branch from a root out of a dry ground”; agreeably to (<sup><2310></sup>Isaiah 11:1), meaning not so much the land of Judea, where he was born; or the country of Galilee, where he was brought up; as the family of David, from whence he sprung, which was reduced to a very low condition when he was born of it; his supposed father being a carpenter, and his real mother a poor virgin in Nazareth, though both of the lineage and house of David; from this passage the ancient Jews<sup>f1046</sup> are said to conclude that the Messiah would be born without a father, or the seed of man:

*he hath no form nor comeliness*; like a poor plant or shrub just crept out of the ground, in a dry and barren soil, ready to wither away as soon as up; has no strength nor straightness, of body; without verdure, leaves, blossom, and fruit things which make plants comely and beautiful. This regards not the countenance of Christ, which probably was comely, as were his types Moses and David; since he is said to be “fairer than the children of men”; and since his human nature was the immediate produce of the Holy Ghost, and without sin: but his outward circumstances; there was no majesty in him, or signs of it; it did not look probable that he would be a tall cedar, or a prince in Israel, much less the Prince Messiah; he was born of mean parents; brought up in a contemptible part of the country; lived in a town out of which no good is said to come; dwelt in a mean cottage, and worked at a trade:

*and when we shall see him*: as he grows up, and comes into public life and service, declaring himself, or declared by others, to be the Messiah: here the prophet represents the Jews that would live in Christ’s time, who would see his person, hear his doctrines, and be witnesses of his miracles, and yet say,

*there is no beauty, that we should desire him*; or “sightliness”<sup>f1047</sup> in him; nothing that looks grand and majestic, or like a king; they not beholding with an eye of faith his glory, as the glory of the only begotten of the Father; only viewing him in his outward circumstances, and so made their estimate of him; they expected the Messiah as a temporal prince, appearing

in great pomp and state, to deliver them from the Roman yoke, and restore their nation to its former splendour and glory; and being disappointed herein was the true reason of their unbelief, before complained of, and why they did not desire him, who is the desire of all nations.

**Ver. 3.** *He is despised, and rejected of men,* &c.] Or, “ceaseth from men”<sup>f1048</sup>; was not admitted into the company and conversation of men, especially of figure; or ceased from the class of men, in the opinion of others; he was not reckoned among men, was accounted a worm, and no man; or, if a man, yet not in his senses, a madman, nay, one that had a devil: or “deficient of men”; he had none about him of any rank or figure in life, only some few fishermen, and some women, and publicans, and harlots. The Vulgate Latin version renders it, “the last of men”, the most abject and contemptible of mankind; despised, because of the meanness of his birth, and parentage, and education, and of his outward appearance in public life; because of his apostles and audience; because of his doctrines, not agreeably to carnal reason, and his works, some of them being done on the sabbath day, and, as they maliciously suggested, by the help of Satan; and especially because of his ignominious sufferings and death:

*a man of sorrows, and acquainted with grief:* or “known by grief”<sup>f1049</sup>; he was known by his troubles, notorious for them; these were his constant companions, his familiar acquaintance, with whom he was always conversant; his life was one continued series of sorrow, from the cradle to the cross; in his infancy his life was sought for by Herod, and he was obliged to be taken by his parents, and flee into Egypt; he ate his bread in sorrow, and with the sweat of his brow; he met with much sorrow from the hardness and unbelief of men’s hearts, and from the contradiction of sinners against himself, and even much from the frowardness of his own disciples; much from the temptations of Satan, and more from the wrath and justice of God, as the surety of his people; he was exceeding sorrowful in the garden, when his sweat was as it were great drops of blood; and when on the cross, under the hidings of his Father’s face, under a sense of divine displeasure for the sins of his people, and enduring the pains and agonies of a shameful and an accursed death; he was made up of sorrows, and grief was familiar to him. Some render it, “broken with infirmity”, or “grief”<sup>f1050</sup>:

*and we hid as it were our faces from him;* as one loathsome and abominable as having an aversion to him, and abhorrence of him, as



scorning to look at him, being unworthy of any notice. Some render it, “he hid as it were his face from us”<sup>f1051</sup>; as conscious of his deformity and loathsomeness, and of his being a disagreeable object, as they said; but the former is best:

*he was despised, and we esteemed him not*; which is repeated to show the great contempt cast upon him, and the disesteem he was had in by all sorts of persons; professors and profane, high and low, rich poor, rulers and common people, priests, Scribes, and Pharisees; no set or order of men had any value for him; and all this disgrace and dishonour he was to undergo, to repair the loss of honour the Lord sustained by the sin of man, whose surety Christ became.

**Ver. 4.** *Surely he hath borne our griefs, and carried our sorrows, &c.*] Or “nevertheless”, as Gussetius<sup>f1052</sup>; notwithstanding the above usage of him; though it is a certain and undoubted truth, that Christ not only assumed a true human nature, capable of sorrow and grief, but he took all the natural sinless infirmities of it; or his human nature was subject to such, as hunger, thirst, weariness, &c.; and to all the sorrow and pain arising from them; the same sorrows and griefs he was liable to as we are, and therefore called ours and hence he had a sympathy with men under affliction and trouble; and, to show his sympathizing spirit, he healed all sorts of bodily diseases; and also, to show his power, he healed the diseases of the soul, by bearing the sins of his people, and making satisfaction for them; since he that could do the one could do the other; wherefore the evangelist applies this passage to the healing of bodily diseases, (~~1087~~ Matthew 8:17), though the principal meaning of the words may be, that all the sorrows and griefs which Christ bore were not for any sins of his own, but for the sins of his people; wherefore these griefs and sorrows signify the punishment of sin, and are put for sins, the cause of them and so the apostle interprets them of Christ’s bearing our sins in his own body on the tree, (~~1023~~ 1 Peter 2:24), and the Septuagint and Arabic versions render the words here, “he bears our sins”; and the Targum is,

“wherefore he will entreat for our sins;”

these being laid upon him, as is afterwards said, were bore by him as the surety of his people; and satisfaction being made for them by his sufferings and death, they are carried and taken away, never to be seen any more:

*yet we did esteem him stricken, smitten of God, and afflicted*; so indeed he was by the sword of divine justice, which was awaked against him, and with which he was stricken and smitten, as standing in the room of his people; but then it was not for any sin of his own, as the Jews imagined, but for the sins of those for whom he was a substitute; they looked upon all his sorrows and troubles in life, and at death, as the just judgment of God upon him for some gross enormities he had been guilty of; but in this they were mistaken. The Vulgate Latin version is, “we esteemed him as a leprous person”; and so Aquila and Symmachus render the word; and from hence the Jews call the Messiah a leper<sup>f1053</sup>; they say,

“a leper of the house of Rabbi is his name”

as it is said, “surely he hath borne our griefs”, &c.; which shows that the ancient Jews understood this prophecy of the Messiah, though produced to prove a wrong character of him; and so it is applied unto him in other ancient writings of theirs; (see Gill on “~~4187~~ Matthew 8:17”). The words are by some rendered, “and we reckoned him the stricken, smitten of God”<sup>f1054</sup>, and “humbled”; which version of the words proved the conversion of several Jews in Africa, as Andradius and others relate<sup>f1055</sup>; by which they perceived the passage is to be understood not of a mere man, but of God made man, and of his humiliation and sufferings in human nature.

**Ver. 5.** *But he was wounded for our transgressions*, &c.] Not for any sins of his own, but for ours, for our rebellions against God, and transgressions of his law, in order to make atonement and satisfaction for them; these were the procuring and meritorious causes of his sufferings and death, as they were taken upon him by him to answer for them to divine justice, which are meant by his being wounded; for not merely the wounds he received in his hands, feet, and side, made by the nails and spear, are meant, but the whole of his sufferings, and especially his being wounded to death, and which was occasionally by bearing the sins of his people; and hereby he removed the guilt from them, and freed them from the punishment due unto them:

*he was bruised for our iniquities*; as bread corn is bruised by threshing it, or by its being ground in the mill, as the manna was; or as spice is bruised in a mortar, he being broken and crushed to pieces under the weight of sin, and the punishment of it. The ancient Jews understood this of the Messiah; in one place they say<sup>f1056</sup>,

“chastisements are divided into three parts, one to David and the fathers, one to our generation, and one to the King Messiah; as it is written, “he was wounded for our transgressions; and bruised for our iniquities”:]”

and in another place<sup>f1057</sup>,

“at that time they shall declare to the Messiah the troubles of Israel in captivity, and the wicked which are among them, that do not mind to know the Lord; he shall lift up his voice, and weep over the wicked among them; as it is said, “he was wounded for our transgressions”, &c.”

*the chastisement of our peace was upon him*; that is, the punishment of our sins was inflicted on him, whereby our peace and reconciliation with God was made by him; for chastisement here does not design the chastisement of a father, and in love, such as the Lord chastises his people with; but an act of vindictive justice, and in wrath, taking vengeance on our sins, of our surety, whereby divine wrath is appeased, justice is satisfied, and peace is made:

*and with his stripes we are healed*; or “by his stripe”<sup>f1058</sup>, or “bruise”: properly the black and blue mark of it, so called from the gathering and settling of the blood where the blow is given. Sin is a disease belonging to all men, a natural, hereditary, nauseous, and incurable one, but by the blood of Christ; forgiving sin is a healing of this disease; and this is to be had, and in no other way, than through the stripes and wounds, the blood and sacrifice, of the Son of God. Christ is a wonderful physician; he heals by taking the sicknesses of his people upon himself, by bearing their sins, and being wounded and bruised for them, and by his enduring blows, and suffering death itself for them. The Targum is,

“when we obey his words, our sins will be forgiven us;”

but forgiveness is not through our obedience, but the blood of Christ.

**Ver. 6.** *All we like sheep have gone astray*, &c.] Here the prophet represents all the elect of God, whether Jews or Gentiles; whom he compares to “sheep”, not for their good qualities, but for their foolishness and stupidity; and particularly for their being subject to go astray from the shepherd, and the fold, and from their good pastures, and who never return of themselves, until they are looked up, and brought back by the shepherd,

or owner of them; so the people of God, in a state of nature, are like the silly sheep, they go astray from God, are alienated from the life of him, deviate from the rule of his word, err from the right way, and go into crooked paths, which lead to destruction; and never return of themselves, of their own will, and by their own power, until they are returned, by powerful and efficacious grace, unto the great Shepherd and Bishop of souls; (see ~~1~~ 1 Peter 2:25) where the apostle has a manifest respect to this passage:

*we have turned everyone to his own way*; and that is an evil one, a dark and slippery one, a crooked one, the end of it is ruin; yet this is a way of a man's own choosing and approving, and in which he delights; and it may not only intend the way of wickedness in general, common to all men in a state of nature, but a particular way of sinning, peculiar to each; some are addicted to one sin, and some to another, and have their own way of committing the same sin; men turn their faces from God, and their backs upon him, and look to their own way, and set their faces towards it, and their hearts on it; and which seems right and pleasing to them, yet the end of it are the ways of death; and so bent are men on these ways, though so destructive, that nothing but omnipotent grace can turn them out of them, and to the Lord; and which is done in consequence of what follows:

*and the Lord hath laid on him the iniquity of us all*; that is, God the Father, against whom we have sinned, from whom we have turned, and whose justice must be satisfied; he has laid on Christ, his own Son, the sins of all his elect ones; which are as it were collected together, and made one bundle and burden of, and therefore expressed in the singular number, "iniquity", and laid on Christ, and were bore by him, even all the sins of all God's elect; a heavy burden this! which none but the mighty God could bear; this was typified by laying of hands, and laying of sins upon the sacrifice, and putting the iniquities of Israel upon the head of the scapegoat, by whom they were bore, and carried away. The words may be rendered, "he made to meet upon him the iniquity of us all"<sup>f1059</sup>; the elect of God, as they live in every part of the world, their sins are represented as coming from all quarters, east, west, north, and south; and as meeting in Christ, as they did, when he suffered as their representative on the cross: or "he made to rush, or fall upon him the iniquity of us all"<sup>f1060</sup>; our sins, like a large and mighty army, beset him around, and fell upon him in a hostile manner, and were the cause of his death; by which means the law and justice of God had full satisfaction, and our recovery from ruin and

destruction is procured, which otherwise must have been the consequence of turning to our own ways; so the ancient Jews understood this of the Messiah. R. Cahana<sup>f1061</sup> on these words, “binding his ass’s colt to the choice vine”, (~~0491E~~Genesis 49:11) says,

“as the ass bears burdens, and the garments of travellers, so the King Messiah will bear upon him the sins of the whole world; as it is said, “the Lord hath laid on him the iniquity of us all”,” (~~2536E~~Isaiah 53:6).

**Ver. 7.** *He was oppressed, and he was afflicted,* &c.] He was injuriously treated by the Jews; they used him very ill, and handled him very roughly; he was oppressed and afflicted, both in body and mind, with their blows, and with their reproaches; he was afflicted, indeed, both by God and men: or rather it may be rendered, “it was exacted”, required, and demanded, “and he answered”<sup>f1062</sup>, or “was afflicted”; justice finding the sins of men on him, laid on him by imputation, and voluntarily received by him, as in the preceding verse, demanded satisfaction of him; and he being the surety of his people, was responsible for them, and did answer, and gave the satisfaction demanded: the debt they owed was required, the payment of it was called for, and he accordingly answered, and paid the whole, every farthing, and cancelled the bond; the punishment of the sins of his people was exacted of him, and he submitted to bear it, and did bear it in his own body on the tree; this clearly expresses the doctrine of Christ’s satisfaction:

*yet he opened not his mouth;* against the oppressor that did him the injury, nor murmured at the affliction that was heavy upon him: or, “and he opened not his mouth”; against the justice of God, and the demand that was made upon him, as the surety of his people; he owned the obligation he had laid himself under; he paid the debt, and bore the punishment without any dispute or hesitation: “he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb”; or, “as a sheep to the slaughter, and as an ewe before her shearer”<sup>f1063</sup>; these figurative phrases are expressive, not only of the harmlessness and innocence of Christ, as considered in himself, but of his meekness and patience in suffering, and of his readiness and willingness to be sacrificed in the room and stead of his people; he went to the cross without any reluctance, which; when there was any in the sacrifice, it was reckoned a bad omen among the Heathens, yea, such were not admitted to be offered<sup>f1064</sup>; but Christ went as willingly to be sacrificed as a lamb goes to the slaughter house, and was as silent

under his sufferings as a sheep while under the hands of its shearers; he was willing to be stripped of all he had, as a shorn sheep, and to be slaughtered and sacrificed as a lamb, for the sins of his people:

*so he opened not his mouth*: not against his enemies, by way of threatening or complaint; nor even in his own defence; nor against the justice of God, as bearing hard upon him, not sparing him, but demanding and having full satisfaction; nor against his people and their sins, for whom he suffered; (see ~~4023~~ 1 Peter 2:23).

**Ver. 8.** *He was taken from prison, and from judgment, &c.*] After he had suffered and died, and made satisfaction to divine justice; or after he had been arrested by the justice of God, and was laid in prison, and under a sentence of condemnation, had judgment passed upon him, and that executed too; he was taken in a very little time from the prison of the grave where he lay, and from the state of condemnation into which he was brought, and was acquitted, justified, and declared righteous, and his people in him; a messenger was sent from heaven to roll away the stone, and set him free: though some render it,

*he was taken by distress and judgment*; that is, his life was taken away in a violent manner, under a pretence of justice; whereas the utmost injustice was done him; a wrong charge was brought against him, false witnesses were suborned, and his life was taken away with wicked hands; which sense seems to be favoured by the quotation in (~~4483~~ Acts 8:32) “in his humiliation his judgment was taken away”: he had not common justice done him:

*and who shall declare his generation?* which is not to be understood of his divine generation, as the Son of God, which is in a way ineffable and inconceivable; nor of his human generation, as the Son of Man, which is unaccountable, being born of a virgin; nor of the duration of his life after his resurrection, he dying no more, but living for ever, which is more probable; nor of the vast number of his spiritual offspring, the fruit of his sufferings, death, and resurrection; but of the age, and men of it, in which he lived, whose barbarity to him, and wickedness they were guilty of, were such as could not be declared by the mouth, or described by the pen of man. The Targum is,

“and the wonderful things which shall be done for us in his days, who can declare?”

*for he was cut off out of the land of the living*; was not suffered to live, was taken off by a violent death; he was cut off in a judiciary way, as if he had been a malefactor; though lest it should be thought it was for his own sins he was cut off, which is denied, (<sup>27025</sup>Daniel 9:26) it is added,

*for the transgression of my people was he stricken*; that is, either through the malice and wickedness of the people of the Jews, whom the prophet calls his people, he was stricken, not only with the scourges of the whip, but with death itself, as the efficient cause thereof; or rather because of the transgressions of God's elect, in order to make satisfaction for them, he was stricken by divine justice, and put to death, as the meritorious cause thereof; and so they are the words of God the Father; and this, with the preceding clause, give a reason, showing both why he was taken from the prison of the grave, acquitted, and exalted, and why the wickedness of his age could not be declared; he being stricken and cut off in such a manner, when he was an innocent person; and since it was only for the transgressions of others, even of God's covenant people, the people he chose, and gave to Christ, (<sup>4012</sup>Matthew 1:21 <sup>3027</sup>Hebrews 2:17).

**Ver. 9.** *And he made his grave with the wicked, and with the rich in his death,* &c.] These words are generally supposed to refer to a fact that was afterwards done; that Christ, who died with wicked men, as if he himself had been one, was buried in a rich man's grave. Could the words admit of the following transposition, they would exactly agree with it, "and he made his grave with the rich; and with the wicked in his death"; for he died between two thieves, and was buried in the sepulchre of Joseph of Arimathaea, a rich man. Or the meaning perhaps in general is, that, after his death, both rich men and wicked men were concerned in his sepulchre, and about his grave; two rich men, Nicodemus and Joseph, in taking down his body from the cross, in embalming it, and in laying it in the tomb of the latter; and wicked men, Roman soldiers, were employed in guarding the sepulchre, that his disciples might not take away the body. Or the sense is, "he" the people, the nation of the Jews, through whose enmity against him he suffered death, "gave", intended, and designed, that "his grave" should be with "the wicked"; and therefore accused him to the Roman governor, and got him condemned capitally, and condemned to a Roman death, crucifixion, that he might be buried where such sort of persons usually were; and then it may be supplied, "but he made it"; that is, God ordered and appointed, in his overruling providence, that it should be "with the rich in his death", as it was. Aben Ezra observes, that the word **wytmb**, which

we translate “in his death”, signifies a structure over a grave, “a sepulchral monument”; and then it may be rendered impersonally thus, “his grave was put or placed with the wicked, but his tomb”, or sepulchral monument, was “with the rich”; his grave was indeed put under the care and custody of the wicked soldiers; yet a famous tomb being erected over it, at the expense of a rich man, Joseph of Arimathaea, which was designed for himself, made the burial of Christ honourable: which honour was done him,

*because he had done no violence*: or injury to any man’s person or property; had not been guilty of rapine and oppression, theft and robbery; murder and cruelty; he had not been a stirrer up of sedition, an encourager of mobs, riots, and tumults, to the harm of the civil government:

*neither was any deceit in his mouth*: no false doctrine was delivered by him; he was no deceiver of the people, as he was charged; he did not attempt to seduce them from the true worship of God, or persuade them to believe anything contrary to the law of Moses, and the prophets; he was no enemy to church or state, nor indeed guilty of any manner of sin, nor given to any arts of trick and dissimulation; (see <sup><4122></sup>1 Peter 2:22). Some render the words, “though”<sup>f1065</sup> “he had done no violence”, &c. and connect them with the following.

**Ver. 10.** *Yet it pleased the Lord to bruise him*, &c.] The sufferings of Christ are signified by his being “bruised”; (see Gill on “<sup><2815></sup>Isaiah 53:5”), and as it was foretold he should have his heel bruised by the serpent, (<sup><0015></sup>Genesis 3:15), but here it is ascribed to the Lord: he was bruised in body, when buffeted and scourged, and nailed to the cross; and was bruised and broken in spirit, when the sins of his people were laid on him, and the wrath of God came upon him for them: the Lord had a hand in his sufferings; he not only permitted them, but they were according to the counsel of his will; they were predetermined by him, (<sup><4123></sup>Acts 2:23 4:27,28), yea, they were pleasing to him, he took a kind of delight and pleasure in them; not in them simply considered as sufferings, but as they were an accomplishment of his purposes, a fulfilment of his covenant and promises, and of the prophecies in his word; and, particularly, as hereby the salvation of his people was brought about; (see <sup><6107></sup>John 10:17):

*he hath put [him] to grief*; when he awoke the sword of justice against him; when he spared him not, but delivered him up into the hands of wicked men, and unto death: he was put to grief in the garden, when his soul was exceeding sorrowful; and on the cross, when he was nailed to it,



had the weight of his people's sins, and his Father's wrath, on him; and when he hid his face from him, which made him cry out, "my God, my God, why hast thou forsaken me?" or, "hath put [him] to pain": suffered him to be put to pain, both in body and mind:

*when thou shall make his soul an offering for sin*: not his soul only, but his body also, even his whole human nature, as in union with his divine Person; for it was he himself that was offered up in the room and stead of his people, to make atonement and satisfaction for their sins, (<sup><894></sup>Hebrews 9:14,26 10:10), or, "when thou shalt make his soul sin"<sup>f1066</sup>; so Christ was made by imputation, (<sup><402></sup>2 Corinthians 5:21), and when he was so made, or had the sins of his people imputed to him, then was he bruised, and put to pain and grief, in order to finish them, and make an end of them, and make reconciliation for them: or, "when his soul shall make an offering"<sup>f1067</sup> "for sin", or "sin" itself; make itself an offering; for Christ offered up himself freely and voluntarily; he gave himself an offering and a sacrifice to God, for a sweetsmelling savour, (<sup><402></sup>Ephesians 5:2), he was altar, sacrifice, and priest.

*He shall see his seed*; or, "a seed"; a spiritual seed and offspring; a large number of souls, that shall be born again, of incorruptible seed, as the fruit of his sufferings and death; (see <sup><6124></sup>John 12:24), this he presently began to see after his resurrection from the dead, and ascension to heaven; when great numbers were converted among the Jews, and after that multitudes in the Gentile world, and more or less in all ages; ever since has he had a seed to serve him; and so he will in the latter day, and to the end of time:

*he shall prolong his days*: live long, throughout all ages, to all eternity; though he was dead, he is alive, and lives for evermore; lives to see all the children that the Father gave him, and he has gathered together by his death, when scattered abroad, and see them all born again, and brought to glory. Some connect this with the preceding clause, "he shall see a seed that shall prolong its days"<sup>f1068</sup>; for Christ will never want issue, his church will never fail, his seed will endure for ever, (<sup><4829></sup>Psalms 89:29,36). So the Targum, paraphrasing the words of Christ and his seed,

"they shall see the kingdom of their Messiah; they shall multiply sons and daughters; they shall prolong their days:"

and so Aben Ezra says these words are spoken of the generation that shall return to God, and to the true religion, at the coming of the Messiah.

*And the pleasure of the Lord shall prosper in his hand;* the work of man's redemption, put into the hands of Christ, which he undertook to accomplish; which was with him and before him, when he came into this world, and was his meat and drink to do; this he never left till he had finished it; so that it succeeded and prospered with him: and this may well be called "the pleasure of the Lord"; it was the good pleasure of his will; it was what he purposed and resolved; what his heart was set upon, and was well pleasing to him, as effected by his Son. Likewise the setting up of the kingdom and interest of Christ in the world, and the continuance and increase of it; the ministry of the word, and the success of that as the means thereof, may be also meant; for the Gospel will be preached, and a Gospel church still continued, until all the elect of God are gathered in.

**Ver. 11.** *He shall see of the travail of his soul, and shall be satisfied,* &c.] "The travail of his soul" is the toil and labour he endured, in working out the salvation of his people; his obedience and death, his sorrows and sufferings; particularly those birth throes of his soul, under a sense of divine wrath, for the allusion is to women in travail; and all the agonies and pains of death which he went through. Now the fruit of all this he sees with inexpressible pleasure, and which gives him an infinite satisfaction; namely, the complete redemption of all the chosen ones, and the glory of the divine perfections displayed therein, as well as his own glory, which follows upon it; particularly this will be true of him as man and Mediator, when he shall have all his children with him in glory; (see ~~807D~~ Hebrews 12:2). The words are by some rendered, "seeing himself or his soul freed from trouble, he shall be satisfied"<sup>f1069</sup>; so he saw it, and found it, when he rose from the dead, and was justified in the Spirit; ascended to his God and Father, was set down at his right hand, and was made glad with his countenance, enjoying to the full eternal glory and happiness with him: and by others this, "after the travail"<sup>f1070</sup> of his soul, he shall see [a seed], and shall be satisfied"; as a woman, after her travail and sharp pains are over, having brought forth a son, looks upon it with joy and pleasure, and is satisfied, and forgets her former pain and anguish; so Christ, after all his sorrows and sufferings, sees a large number of souls regenerated, sanctified, justified, and brought to heaven, in consequence of them, which is a most pleasing and satisfactory sight unto him,

*By his knowledge shall my righteous servant justify many;* Christ is the servant of the Lord; (see Gill on "~~280B~~ Isaiah 53:1"), (see Gill on "~~234B~~ Isaiah 49:3"), (see Gill on "~~282B~~ Isaiah 52:13"). He is said to be "righteous",

because of the holiness of his nature, and the righteousness of his life as a man; and because of his faithful discharge of his work and office as Mediator; and because he is the author and bringer in of an everlasting righteousness, by which he justifies his people; that is, acquits and absolves them, pronounces them righteous, and frees them from condemnation and death; he is the procuring and meritorious cause of their justification; his righteousness is the matter of it; in him, as their Head, are they justified, and by him the sentence is pronounced: for this is to be understood not of making men holy and righteous inherently, that is sanctification; nor of a teaching men doctrinally the way and method of justifying men, which is no other than ministers do; but it is a forensic act, a pronouncing and declaring men righteous, as opposed to condemnation: and they are many who are so justified; the many who were ordained to eternal life; the many whose sins Christ bore, and gave his life a ransom for; the many sons that are brought by him to glory. This shows that they are not a few, which serves to magnify the grace of God, exalt the satisfaction and righteousness of Christ, and encourage distressed sinners to look to him for justification of life; and yet they are not all men, for all men have not faith, nor are they saved; though all Christ's spiritual seed and offspring shall be justified, and shall glory: and this is "by" or "through his knowledge"; the knowledge of him, of Christ, which is no other than faith in him, by which a man sees and knows him, and believes in him, as the Lord his righteousness; and this agrees with the New Testament doctrine of justification by faith; which is no other than the manifestation, knowledge, sense, and perception of it by faith.

*For he shall bear their iniquities*; this is the reason of Christ's justifying many, the ground and foundation of it; he undertook to satisfy for their sins; these, as before observed, were laid on him; being laid on him, he bore them, the whole of them, and all the punishment due to them; whereby he made satisfaction for them, and bore them away, so as they are to be seen no more; and upon this justification proceeds.

**Ver. 12.** *Therefore will I divide him a portion with the great, &c.*] The great ones of the earth, the kings and princes of the earth: these are the words of God the Father, promising Christ that he shall have as great a part or portion assigned him as any of the mighty monarchs of the world, nay, one much more large and ample; that he would make him higher than the kings of the earth, and give him a name above every name in this world, or that to come; and all this in consequence of his sufferings, and as a reward

of them; (see <sup><5238></sup>Philippians 2:8,9) and whereas the Lord's people are his portion, and with which Christ is well pleased, and greatly delighted, (<sup><6319></sup>Deuteronomy 32:9 <sup><5966></sup>Psalms 16:6), they may be intended here, at least as a part of the portion which Christ has assigned him. For the words may be rendered <sup>f1071</sup>, "therefore will I divide, assign, or give many to him": so the Vulgate Latin version; and which is favoured by the Targum,

"therefore will I divide to him the prey of many people;"

and by the Septuagint version, therefore he shall inherit many, or possess many as his inheritance; so the Arabic version. The elect of God were given to Christ, previous to his sufferings and death, in the everlasting council of peace and covenant of grace, to be redeemed and saved by him; and they are given to him, in consequence of them, to believe in him, to be subject to him, and serve him; and so it denotes a great multitude of persons, both among Jews and Gentiles, that should be converted to Christ, embrace him, profess his Gospel, and submit to his ordinances; and which has been true in fact, and took place quickly after his resurrection and ascension.

*And he shall divide the spoil with the strong*; or "the strong as a spoil"; that is, he shall spoil principalities and powers, destroy Satan and his angels, and make an entire conquest of all his mighty and powerful enemies. The Septuagint, Vulgate Latin, and Arabic versions, render the words, "he shall divide the spoil of the strong"; of Satan and his principalities; those they make a spoil of he shall take out of their hands, and possess them as his own. The best comment on this version is (<sup><4112></sup>Luke 11:22). Or rather the words may be rendered, "he shall have or possess for a spoil or prey very many"; <sup>f1072</sup>; for the word for "strong" has the signification of a multitude; and so the sense is the same as before, that a great multitude of souls should be taken by Christ, as a prey out of the hands of the mighty, and become his subjects; and so his kingdom would be very large, and he have great honour and glory, which is the thing promised as a reward of his sufferings. Some understand, by the "great" and "strong", the apostles of Christ, to whom he divided the gifts he received when he led captivity captive; to some apostles, some prophets, &c. (<sup><4040></sup>Ephesians 4:10,11), and others the soldiers, among whom his garments were parted; but they are senses foreign from the text.

*Because he hath poured out his soul unto death*; as water is poured out, (<sup><4224></sup>Psalms 22:14) or rather as the wine was poured out in the libations or drink offerings; for Christ's soul was made an offering for sin, as before;

and it may be said with respect to his blood, in which is the life, that was shed or poured out for the remission of sin; of which he was emptied,

*and made bare*, as the word <sup>f1073</sup> signifies, when his hands, feet, and side, were pierced. The phrase denotes the voluntariness of Christ's death, that he freely and willingly laid down his life for his people.

*And he was numbered with the transgressors*; he never was guilty of any one transgression of the law; he indeed appeared in the likeness of sinful flesh, and was calumniated and traduced as a sinner, and a friend of the worst of them; he was ranked among them, and charged as one of them, yet falsely; though, having all the sins of his people upon him, he was treated, even by the justice and law of God, as if he had been the transgressor, and suffered as if he had been one; of which his being crucified between two thieves was a symbolical representation, and whereby this Scripture was fulfilled, (~~4153~~ Mark 15:28).

*and he bore the sin on many*; everyone of their sins, even the sins of all those whose iniquity was laid on him, of the many chosen in him, and justified by him; (see Gill on "~~2511~~ Isaiah 53:11") where this is given as the reason for their justification; and here repeated as if done, to show the certainty of it; to raise the attention of it, as being a matter of great importance; (see ~~4123~~ 1 Peter 2:24).

*And made intercession for the transgressors*; as he did upon the cross, even for those that were the instruments of his death, (~~4234~~ Luke 23:34) and as he now does, in heaven, for all those sinners for whom he died; not merely in a petitionary way, but by presenting himself, blood, righteousness, and sacrifice; pleading the merits of these, and calling for, in a way of justice and legal demand, all those blessings which were stipulated in an everlasting covenant between him and his Father, to be given to his people, in consequence of his sufferings and death; (see ~~4133~~ Romans 8:33,34 ~~3075~~ Hebrews 7:25 9:24 ~~4111~~ 1 John 2:1,2).

# CHAPTER 54

## INTRODUCTION TO ISAIAH 54

As the former chapter is a prophecy of the humiliation and exaltation of Christ, of his sufferings and death, and the glory that should follow; this is a prophecy of that part of his glory which relates to the flourishing estate of his church, as the fruit of his death, and explains and enlarges upon the promise of his having a numerous seed. The prophecy reaches from the death and resurrection of Christ to his second coming; and describes the state of the church during that time, which had been like a barren woman, but now fruitful, which was matter of joy; and would increase, and have yet a more numerous issue, through the conversion and accession of the Gentiles; and therefore is bid not to fear, since she should not bear the shame and reproach of widowhood, (<sup>2540</sup>Isaiah 54:1-4), the reason confirming which is, because Christ was her husband, who was her Maker and Redeemer, the God of Israel, and of the whole earth, (<sup>2546</sup>Isaiah 54:5), and though she might for some time be under some dark providences, and seem to be forsaken of God, and lie under his displeasure; yet she is assured of the love of God towards her, that it is constant and perpetual; which is illustrated by the oath and covenant of God with Noah, and by its being more immovable than mountains and hills, (<sup>2546</sup>Isaiah 54:6-10), and though she would sometimes be in a very afflicted and uncomfortable condition, yet should be raised again to a state of great honour and splendour, of spiritual knowledge, peace, and safety, (<sup>2541</sup>Isaiah 54:11-14) and that all her enemies, that gathered together against her, should perish, and all their attempts be unsuccessful, since the Lord was on her side, and would defend her cause, and protect her, (<sup>2545</sup>Isaiah 54:15-17).

**Ver. 1.** *Sing, O barren, thou that didst not bear,* &c.] The Targum interprets this of Jerusalem, paraphrasing the words thus,

“sing praise, O Jerusalem, which was as a barren woman that bears not;”

and so the apostle applies the words of the text to the Jerusalem above, the mother of us all, the then present Gospel church, (<sup>406</sup>Galatians 4:26,27),

which, at the first setting of it up, in the times of Christ, during his life and at the time of his death, and before the day of Pentecost, was like a barren woman; the number of converts were very small; few believed the report of the Gospel, professed Christ, and submitted to his ordinances; the names of the disciples were but a hundred and twenty. Though some understand this of the Jewish church, under the Old Testament dispensation, whose members were not many, and whose proselytes from the Gentiles were but few; and others of the Gentile world, before the coming of Christ, and the preaching of the Gospel in it; but the former sense is to be preferred, having the suffrage of the apostle:

*break forth into singing, and cry aloud, thou that didst not travail with child*; among whom there were few instances of conversion, scarce any begotten and born again of incorruptible seed by the word of God, and no signs thereof; but now it being otherwise, and multitudes being converted both in Judea and in the Gentile world, the church and its members are called upon to express their joy aloud in songs of praise, setting forth the glory of efficacious grace, in the regeneration of men; for as this is matter of joy to the angels of heaven, so to the saints on earth:

*for more are the children of the desolate than the children of the married wife, saith the Lord*; more souls were born again, and added to the church after the death of Christ, when she was in a desolate condition, like a woman deprived of her husband, and in a widowhood state, then there were while Christ was here on earth, personally present with his people, and preaching the Gospel himself unto men; three thousand were converted under one sermon, and great numbers afterwards were added, so that the church at Jerusalem was in a much more flourishing condition after the death of Christ than before; more fruitful when it was become like a widow than when the bridegroom was with her; and the church of Christ still increased yet more and more afterwards, as the following verses predict. The Targum is,

“more shall be the children of Jerusalem than the children of the habitable city.”

The edition of it, in the king of Spain’s Bible, has it,

“than the children of Rome;”

and so it is quoted by R. Elias<sup>f1074</sup>, and by Buxtorf<sup>f1075</sup>. The Jews understand this prophecy of their deliverance from their present condition by the Messiah; and of the rebuilding of Jerusalem, and the prosperity of it.

**Ver. 2.** *Enlarge the place of thy tent, &c.*] To which the church is compared, because of its uncertain and movable condition, being sometimes in one place, and sometimes in another; and because of its outward meanness and weakness, as well as its small extent; but now it is signified that it should be enlarged, and room be made for an accession of inhabitants to it; or, in other words, that the Gospel church state should not be confined to Jerusalem, but should take place in other parts of Judea, and in Galilee, and in Samaria; hence we read of churches in those places, (~~408~~ Acts 9:31):

*and let them stretch forth the curtains of thine habitation;* alluding to the curtains of which tents or tabernacles were made, which used to be stretched out on poles or stakes, in order to make more room, and hold more people. This may respect the spreading of the Gospel by the apostles, who may be here meant, and the success of it, especially among the Gentiles; who may be said to stretch out the curtains of the tent, the church, when, according to their commission, they went and preached the Gospel to every creature. First they travelled as far as Phoenicia, Cyprus, and Antioch, preaching to the Jews only; but when they wholly rejected the Gospel, they turned to the Gentiles, and went everywhere preaching the word, (~~411~~ Acts 11:19 13:46), and their ministry was blessed to the conversion of multitudes, and Gospel churches were set up in all parts of the world. The Apostle Paul was an eminent instrument of stretching these curtains, who went from Jerusalem, round about to Illyricum, fully preaching the Gospel of Christ, (~~519~~ Romans 15:19):

*spare not:* any cost or pains, to spread the Gospel, enlarge the interest of Christ, and increase his church and people; as did not the apostles of Christ, who may be supposed to be the persons here addressed:

*lengthen thy cords, and strengthen thy stakes;* the curtains being stretched out, it was necessary the cords, to which they were fastened, should be lengthened, that they might reach further, and take in a greater compass; and the wider the tent is made by such means, the stronger should be the staves, and the more surely should they be drove and fixed in the earth, to hold the cords with the curtains bound unto them; all which express the



enlargement of the church in the Gentile world, by means of the Gospel ministry and discipline. The Targum is,

“multiply the people of thy camp, and strengthen the governors.”

**Ver. 3.** *For thou shall break forth on the right hand and on the left, &c.*] To the south, and to the north, as the Targum, like an inundation of water, that breaks through and overflows the banks of the river, and spreads itself in the adjacent countries; or like a warehouse overstocked with goods, bursts the walls in which they are pent up; or rather as infants break forth from the womb at the time of birth, as Pharez did, from whence he had his name, (<sup><OR32></sup>Genesis 38:29) (see <sup><2833></sup>Hosea 13:13), or as, when a country is become exceeding numerous, the inhabitants break out, and go forth beyond their borders, and seek new settlements, the place of their abode being too small for them; so it shall be in the latter day, through the vast number of converts that will be made; (see <sup><349></sup>Isaiah 49:19,20):

*and thy seed shall inherit the Gentiles*; where formerly only Heathens lived, there the Gospel of Christ shall be carried by his apostles and other ministers; and being succeeded to the conversion of many souls, through the power of divine grace accompanying it, a spiritual seed, the seed of the church, shall take place, and dwell there; this was true in the first ages of Christianity, more especially in Constantine’s time; and will be more fully accomplished in the latter day, when the fulness of the Gentiles shall be brought in:

*and make the desolate cities to be inhabited*: such cities as were destitute of the knowledge of Christ and his salvation, and of all divine and spiritual things, shall now be inhabited by spiritual men, such as believe in Christ, and profess his name; such cities as Rome, Corinth, Ephesus, Colosse, Philippi, Thessalonica, and many others.

**Ver. 4.** *Fear not, &c.*] The fulfilment of these things; however unlikely and unpromising they might seem, yet God was able to perform them; and therefore way should not be given to a fearful, distrustful, and unbelieving heart:

*for thou shall not be ashamed*; as men are, when disappointed of what they have been hoping for and expecting; but so it should not be with the church, she should not be ashamed of her hope, faith, and confidence; for there would be a performance of all that the Lord had spoken: nor should she be ashamed of her barrenness, which should cease; and of the fewness

of her children or converts, which would be many; and of the straitness of the place of her tent or habitation, which would now be enlarged:

*neither be thou confounded, for thou shalt not be put to shame*; other words made use of to express the same thing, and for the further confirmation of it, that she needed not, and that she should not be put to the blush, or to shame and confusion, on the above accounts:

*for thou shalt forget the shame of thy youth*; by which may be meant either the small number of converts at the first preaching of the Gospel; or more especially that there were so few of the wise and learned, the rich and noble, that embraced it, with which the first Christians were greatly upbraided; or those persecutions which attended them the three first centuries, which, being now at an end, shall be forgotten:

*and shalt not remember the reproach of thy widowhood any more*; which signifies much the same as before, the seeming desolate estate of the church upon the death of Christ; when she seemed to be deprived of her husband, and forsaken by him, and left as a widow, and without children, barren and unfruitful; which was reckoned reproachful with the Jews, (~~Q125~~ Luke 1:25).

**Ver. 5.** *For thy Maker [is] thine Husband, &c.*] That is, Christ, the Husband of the church, and of every true believer; who secretly betrothed them to himself in eternity, having asked him of his father; and, being given to him, openly espouses them in conversion, one by one, as a chaste virgin; which he will do more publicly in a body at the last day, when the marriage of the Lamb will be come, when he will appear as the bridegroom of his people; and to which character he acts up, by loving them with a love of complacency and delight, most affectionately and constantly; by sympathizing with them in all their troubles; by nourishing and cherishing them as his own flesh, and interesting them in all he is and has. It is, in the Hebrew text<sup>f1076</sup> “thy Makers, thy Husbands”, Father, Son, and Spirit; though the relation of a husband is more peculiar to Christ; and the words are a reason of the church’s fruitfulness, and why she need not fear the performance of what was promised her; and which is wonderful and amazing; he who stands in such a near and endearing relation to his church and people, is the “Maker” of all things, yea, their Maker, both as creatures, and as new creatures:

*the Lord of hosts is his name*; of armies above and below, in heaven, and in earth; how great therefore must this their Husband be! to what honour and dignity are they advanced! how safe must they be under his protection! nor need they fear any enemy:

*thy Redeemer, the Holy One of Israel*; he who is the church's Husband is her Redeemer; and who so fit as he to redeem her from sin, Satan, and the law, and every enemy; who is of the same nature with her, so dearly loves her, and so able to save her? for which he is also abundantly qualified, being holy in both his natures, in his person and offices, in his birth, life, and death; for this seems greatly to respect him as man, as he was a descendant of the Israelitish nation, and of the seed of Abraham:

*the God of the whole earth shall he be called*: not of Israel only, but of all the nations of the world, of the Gentiles as well as of the Jews; the earth was made by him; the world and all that are in it are his: he is the Governor among the nations; and in the latter day will appear to be the King over all the earth, and will be owned as such; so great and illustrious a Person is the church's Husband. These words are applied by the Jews to the times of the Messiah<sup>f1077</sup>.

**Ver. 6.** *For the Lord hath called thee as a woman forsaken and grieved in spirit*, &c.] That has lost her husband by death, is solitary upon it, is like one forsaken, and mourns for the loss of him; or is forsaken by a living husband, rejected by him, having a bill of divorce from him, and so she grieves at his unkindness to her, and the reproach cast upon her; as such an one was the church when it was first constituted, when the members of which it consisted were called out of the world by the grace of God, and formed into a church state; almost as soon as ever they were thus embodied together, Christ was taken from them by death, and they were left alone, and filled with grief and trouble: the apostles and first preachers of the Gospel were persecuted from place to place, and all of them lost their lives for the cause in which they were engaged; and the church endured grievous persecutions during the three first centuries, when she seemed to be forsaken of God, and was greatly oppressed and grieved in spirit. Some understand this of the Gentiles, and of their state and condition when called, as described in (~~400~~ Ephesians 2:10), but rather it may be interpreted of the Jews, now cut off and forsaken; and who, when they come to be sensible of their case, will be grieved and mourn, even

when they shall be called and converted in the latter day; but I think the first sense is best:

*and a wife of youth, when thou wast refused, saith thy God*; or, “and as a wife of youth<sup>f1078</sup>”; whom a man marries in his youth, and she a young woman herself, which makes it the more grievous to be despised, refused, and forsaken, or to seem to be so. The words may be rendered thus, “and”, or “but, a wife of youth thou art, though thou wast despised”<sup>f1079</sup>, or “refused, saith thy God”; that is, though thou hast been seemingly despised and cast off, my providential dispensations towards thee may be so interpreted by thyself and others; yet I am thy God, thy Maker, Redeemer, and Husband, and thou art as dear to me as the wife of a man’s youth, for whom he has the most passionate love; and which agrees with what follows.

**Ver. 7.** *For a small moment have I forsaken thee*, &c.] The people of God seem to be forsaken by him when he hides his face from them, as it is afterwards explained; when they are in distress, and he does not immediately appear for them; when they are afflicted in body and mind, though these afflictions are but for a moment; nor are they really forsaken, not as to things temporal or spiritual; God never forsakes the work of his own hands, nor his people, at least for ever, or so as that they shall perish. Some interpret this of the seventy years’ captivity of the Jews in Babylon, which was but a very short time; others of the times of ignorance in the Gentile world before the coming of Christ, which God winked at, when he overlooked them, and took no notice of them; but I choose to understand it of the time and state of the Christian church, during the ten persecutions of Rome Pagan, when it seemed to be forsaken of God, and to be triumphed over by her enemies:

*but with great mercies will I gather thee*; they had been scattered about by persecution, but now should be gathered together in bodies, and have their public assemblies, and worship God openly, none making them afraid; which was fulfilled in Constantine’s time, when Paganism was abolished, and Christianity established throughout the Roman empire; when public places for Christian worship were opened everywhere, the Gospel was freely preached, and multitudes were gathered by effectual calling, and brought into the Gospel church, which was now in a very flourishing condition; for this is not to be understood of the gathering of the captive Jews from Babylon, nor of the calling of the Gentiles by the ministry of the

apostles, nor of the restoration and conversion of the Jews in the latter day, though this is more eligible than the former, and much less of the gathering of the saints at the last day.

**Ver. 8.** *In a little wrath I hid my face from thee for a moment, &c.*] This signifies much the same as before, when God hides his face from his people, withdraws his gracious presence, and does not grant the discoveries of his love; or they are under the frowns of his providence, and have not the smiles of his face and the light of his countenance as formerly, then they think they are forsaken by him; though all this is but for a moment, a small period of time; and though it seems to be in “wrath”, it is but “little wrath”; and this wrath is no other than the displeasure of a loving and tender hearted father. The Syriac version renders it, “great wrath”; and so Schultens<sup>f1080</sup> thinks the word signifies “overflowing wrath”<sup>f1081</sup>, and the vehemency of it; to which agrees R. Menachem<sup>f1082</sup>, who interprets it, “the heat of wrath”; so the Lord’s suffering such a scene of bloody persecutions to attend his church in the first ages of Christianity might seem to be:

*but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer;* all the dealings of God with his people, however dark and dismal they be, whatever appearances there are in them of wrath and displeasure, they are all agreeable to, and do not contradict, his everlasting love; and sooner or later he will make it manifest, he has mercy in store for his people, which he does and will exercise towards them; this mercy flows from his love and kindness to them, which kindness is everlasting, and continues in and through all states and conditions into which they come; the consideration of which is very comfortable and encouraging, and of which they may be assured from the relation the Lord stands in to them as their Redeemer; for, having redeemed them at the expense of his blood, he will effectually gather them by grace in calling, and will never lose them, or suffer them to perish here or hereafter.

**Ver. 9.** *For this is as the waters of Noah unto me, &c.*] Some copies, as Kimchi and Ben Melech observe, read these two words, *ym yk*, as one, thus, *ymyk*, “as the days of Noah”; and this is followed by the Targum, Vulgate Latin, and Syriac versions; both readings may be kept, and joined in one, and the sense be, “for this is as the waters that were in the days of Noah unto me”; so Kimchi and Menachem join them. The meaning is, that God’s dispensation towards his people, at the time the prophecy refers to, is like that of his to Noah and his family; and the love he bears to them is

like that which he bore to him; and the covenant he has made with them is as that he made with him:

*for as I have sworn that the waters of Noah should no more go over the earth*; he gave his word for it, which is as firm as his oath; he made a covenant with Noah, and confirmed it by a rainbow, that the waters should no more go over the earth as they had, and that the world should be no more destroyed by a flood, (<sup><000></sup>Genesis 9:9-17):

*so have I sworn that I would not be wroth with thee, nor rebuke thee*; for though the Lord's people are by nature children of wrath, as others, he has not appointed them to it, nor will he suffer it to fall upon them, but saves them from it through the righteousness of Christ, who has borne it for them; and though he rebukes by his Spirit, by his word and ministers, and by his providences, yet not in wrath, but in love; and of this he has given the strongest assurances; he has not only said it, but swore to it in covenant, (<sup><000></sup>Psalm 89:3,33-35). The Jews<sup>f1083</sup> refer this prophecy to the times of the Messiah.

**Ver. 10.** *For the mountains shall depart, and the hills be removed, &c.*] As sometimes by earthquakes, and as they will at the last day, when the earth shall be dissolved, and all in it, things the most solid, firm, and durable: it may be understood comparatively; sooner shall these depart and be removed than the kindness and covenant of God: it may be interpreted figuratively of revolutions in kingdoms and states, and particularly of the abolition of Paganism in the times of Constantine; and which is expressed in much such language; "the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places", (<sup><004></sup>Revelation 6:14). Kimchi observes, that mountains and hills may be interpreted of the kings of the nations; with this compare (<sup><005></sup>Revelation 6:15-17):

*but my kindness shall not depart from thee*; the love of God to his people is an everlasting love; it always continues; it never did, nor never will depart, notwithstanding their fall in Adam, their depraved state by nature, their actual sins and transgressions, their many revoltings and backslidings; though the Lord may hide his face from them, and afflict them, still he loves them; whatever departs from them, his kindness shall not; though riches may flee away from them, friends stand aloof off from them, health may be taken away, and life itself, yet the love of God is always the same; and so, whatever providences may attend his church and interest in any

period of time, he has the same paternal care for it, and kindness for his people, as ever:

*neither shall the covenant of my peace be removed*; the covenant of grace made with Christ and his people in him from everlasting, so called, because peace is a considerable article of it; even that peace which was upon the heart and thought of God from everlasting; the scheme of which was drawn by him; all things relating to it were settled in this covenant, as that Christ should be the Maker of it, and that it should be made by his blood; besides, peace includes all the blessings of grace which that covenant is stored with; and the covenant is the spring and source of all peace, spiritual and eternal: moreover, as this refers to Gospel times, the new covenant is here meant, and the publication of it, in which the Gospel of peace, or peace by Jesus Christ, is preached unto men; to which may be added, that one part, at least, of the sense of the passage, may be, that notwithstanding all the troubles and exercises the church of Christ should meet with from Rome Pagan or Papal, yet the promise and covenant of God, that it should enjoy peace and prosperity in the latter day, should never be made void, but should have its sure and certain accomplishment:

*saith the Lord, that hath mercy on thee*; for all springs from the mercy of God, and not the merits of men; and therefore the fulfilment of the covenant and promises may be depended upon.

**Ver. 11.** *O thou afflicted, tossed with tempests, and not comforted*, &c.] Or, “O thou poor”<sup>f1084</sup> church; for the first Christian churches chiefly consisted of poor persons, not many mighty and noble being called; and which were greatly “afflicted” with false teachers, who broached errors and heresies, and made schisms among them; and “tossed with tempests” like a ship at sea; or “stormed”<sup>f1085</sup> with the rage and fury of violent persecutors, such as the Roman emperors were; and not “comforted”, having none to administer any external comfort or relief to them; none of the kings or princes of the earth, or any civil magistrate to protect and defend them; what comfort they had was internal and spiritual; what they had from Christ and his Spirit, and by the word and ordinances; or rather this may describe the state of the church under Papal tyranny and persecution, which brings it nearer to the times of peace and prosperity after promised:

*behold, I will lay thy stones with fair colours*; or, “with paint”<sup>f1086</sup>; such as women used to paint their faces or eyes with, (<sup>2000</sup>2 Kings 9:30 <sup>2001</sup>Jeremiah 4:30). The Targum is,

“behold, I will lay with paint the stones of thy pavement;”

and the words seem plainly to design the stones of a pavement, and perhaps by an hypallage or transposition may be rendered,

*I will lay thy pavement with glistening stones*; so the word is translated (~~1~~1 Chronicles 29:2) or, “with stones of paint”<sup>f1087</sup>; which are of the colour of the “stibium”, or paint before mentioned, and which was of a black colour; and Aben Ezra says the word here signifies a precious stone of a black colour; perhaps black marble is meant, a stone fit for pavements; but, be these stones what they will, they design in the spiritual sense the materials of a Gospel church, those “lively stones” which

*are built up a spiritual house*, and which are beautified with the gifts and graces of the Spirit of God; and may also denote that the lowest and meanest of the Lord’s people, pointed out by stones of the pavement, should be thus adorned:

*and lay thy foundations with sapphires*; a precious stone of a white colour, according to R. Saadiah Gaon; but, according to Aben Ezra, of a red colour; though the sapphire is usually said to be of a sky colour, shining with specks of gold. The Targum renders it, “with precious stones”; and so the foundation of the wall of the New Jerusalem is said to be garnished with all manner of precious stones, (~~6219~~Revelation 21:19,20), this may respect Christ, the sure foundation God has laid in Zion, the foundation of the apostles and prophets; the one and only foundation of the church of Christ, and all true believers, who is more precious than sapphires, or all the most precious stones; he always has been the foundation of his church in all ages; but the meaning is, that he shall now appear most clearly and manifestly to be the foundation, and to be a firm, rich, and glorious one; (see ~~1240~~Exodus 24:10).

**Ver. 12.** *And I will make thy windows of agates*, &c.] Some sort of which stones, Pliny<sup>f1088</sup> says, were valued for their clearness like glass; but the stone which bears this name with us is not clear and lucid enough to make windows of. The Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, “of jasper”, a stone more fit for that purpose; and it is interpreted of the jasper in the Talmud<sup>f1089</sup>; so “the light” of the New Jerusalem is said to be like unto the “jasper stone”, (~~6211~~Revelation 21:11). Some take the crystal to be meant, which suits well with windows; the word<sup>f1090</sup> for which has its name from the sun, because by means of them the rays and light of



the sun are let into a house, and illuminate it; these in a figurative sense may design the ministers of the Gospel, who are the lights of the world, especially of the church; and the word and ordinances administered by them, by means of which the light of spiritual knowledge, joy, and comfort, is let into the churches, and into the souls of men, from Christ, the sun of righteousness. The phrase signifies, that in the latter day their ministrations should be very clear and bright, and be greatly owned, and be very successful: “and thy gates of carbuncles”; precious stones so called from their fiery flaming colour. The gates of the New Jerusalem are said to be so many pearls, (<sup><ref>Revelation 21:21</ref></sup> Revelation 21:21) which there, as here, signify the entrance into the church of God, which is through Christ, who is the door into it, and through faith in him, which works by love; these gates will be open in the latter day to receive many, who will come in great numbers, and are called “praise”, (<sup><ref>Isaiah 60:11,18</ref></sup> Isaiah 60:11,18), which will be expressed in very warm and lively strains of love and affection, of which the carbuncle may be a symbol:

*and all thy borders of pleasant stones*; true believers, called “lively stones”, and who are pleasant in the sight of God and Christ, and are taken pleasure in by one another; (see <sup><ref>Psalm 102:14</ref></sup> Psalm 102:14). The Septuagint and Arabic versions render it, “thy wall”, which agree with (<sup><ref>Revelation 21:18</ref></sup> Revelation 21:18), where the wall of the New Jerusalem is said to be of jasper.

**Ver. 13.** *And all thy children shall be taught of the Lord, &c.*] The children of the church, who are born in her, and nursed up at her side, and who are the children of God by adoption, which is made manifest by regeneration; these the Lord will take care of that they be “taught”, even “all” of them, from the least to the greatest, (<sup><ref>Jeremiah 31:34</ref></sup> Jeremiah 31:34), they shall be taught of the Lord himself, by his ministers, word, and ordinances, as means, and by his Spirit, as the efficient; by whom they are taught to know themselves, their vileness and sinfulness, their folly and weakness, their want of right counsels, and the insufficiency of their own to know Christ, and the way of salvation by him; him as the only Saviour, able and willing so to know him as to believe in him, receive him, and walk on in him; this had an accomplishment in the first times of the Gospel; (see <sup><ref>John 6:45</ref></sup> John 6:45) and will have a further one in the latter day, when there will be a greater effusion of the Spirit, when the doctrines of the Gospel will be taught and understood more clearly, fully, and largely:

*and great shall be the peace of thy children*; the inward peace of their minds in and from Christ, arising from a view of their justification by his righteousness, from the sprinklings of his blood upon their consciences, and from the discoveries of his love to their souls, enjoyed in a way of believing, and by means of the word and ordinances; also peace among themselves, harmony and concord, and no more strifes, contentions, and animosities; likewise outward peace from enemies, no more persecution or war. This word includes all kind of prosperity, external and internal, temporal and spiritual. This, with the following verses, explain the figurative phrases used in the foregoing. These words are applied by the Jews<sup>f1091</sup> to the times of the Messiah, when all Israel shall learn the law from the Lord; so the Targum,

“all thy children shall know the law of the Lord;”

but it is much better understood of all the children of the church, the true Israel of God, whether Jews or Gentiles, learning the Gospel of Christ.

**Ver. 14.** *In righteousness shalt thou be established, &c.*] In the righteousness of Christ, from whence flows the peace before spoken of, and which is the stability of the church of Christ, and the security of it and its members from condemnation. The doctrine of justification by Christ’s righteousness is, as Luther calls it, “*articulus stantis vel cadentis ecclesiae*”, the article of the church, by which, as it is held fast or neglected, it stands or falls: or be established in exercising righteousness, doing justice and judgment, which, as it is the support and establishment of a kingdom and state, so of the church; for if purity of manners, holiness and righteousness, are neglected, a church soon comes to decay and ruin; but such will be the holiness of the professors of religion in the latter day, that every pot and vessel in it shall be holiness to the Lord, (<sup>384D</sup>Zechariah 14:20):

*thou shalt be far from oppression, for thou shalt not fear*; so far from it, that thou shalt not be in the least afraid of it, neither from within nor from without; not from false teachers that oppress the mind with legal doctrine; nor from persecutors that oppress and injure in person and property: the church will be now free from the oppression and tyranny of Rome, or mystical Babylon, which will now fall, and from the persecution of the antichristian states, on whom the vials of God’s wrath will be poured, and so the church will be no more in fear of them; the words may be rendered, “therefore thou shalt not fear”<sup>f1092</sup>; there will be no cause for it, no occasion of it:

*and from terror; it shall not come near thee*; the terror of the antichristian beast and powers, which shall be no more, after their last effort next mentioned.

**Ver. 15.** *Behold, they shall surely gather together, but not by me, &c.]* Not by the Lord, by his command or order to do his will, and execute his pleasure, which sometimes was the case, as in Sennacherib, Nebuchadnezzar, and others; but so it shall not be, when the enemies of Christ and his people gather together against them in the latter day; this will be by the means of three unclean spirits like frogs that will come out of the mouth of the dragon, beast, and false prophet; even spirits of devils, Popish priests, and Jesuits, who will instigate, stir up, and get together the antichristian kings of the earth to the battle of almighty God, (~~f1094~~ Revelation 16:14,16). Aben Ezra, Kimchi, and Ben Melech, interpret them of Gog and Magog:

*whosoever shall gather together against thee shall fall for thy sake*; because of the love that I bear to thee, they shall not succeed, or do thee any hurt, but shall perish; or, “shall fall to thee”<sup>f1093</sup>; so far from doing thee any hurt, they shall come over to thee, and be on thy side; be joined to thee, as the Vulgate Latin version; that is, the remnant that shall escape, and be converted, and give glory to God, (~~f1093~~ Revelation 11:13) or rather, “shall fall before thee”<sup>f1094</sup>, in thy sight; or, as the Targum, in the midst of thee; which remarkably paraphrases the words thus,

“at the end the kings of the nations, which are gathered together to afflict thee, O Jerusalem, shall fall in the midst of thee;”

for the kings of the earth that shall be gathered together against Christ and his church shall fall in battle before them, and their flesh shall become meat for the fowls of the heaven; the beast and false prophet, in company with them, will be taken and cast alive into the lake of fire, and the remnant be slain with the sword of Christ, (~~f1097~~ Revelation 19:17-21).

**Ver. 16.** *Behold, I have created the smith that bloweth the coals in the fire, &c.]* Into which he puts his iron to soften it, that he may beat it, and form it into what shape he pleases; which descriptive clause is added to show that it is a blacksmith that is intended, and to distinguish him from the carpenter and mason, of whom this word is also used, who deal, the one in wood, and the other in stone, and neither of which requires fire: now the Lord observes, to the comfort of his people, surrounded by enemies with

instruments of war in their hands, that he made the smith that made these, not only as a man, but as an artificer gave him all the skill he has in making military weapons; and therefore could take away his skill, or hinder him from making any, or destroy and defeat, and render useless those that are made; and therefore they had nothing to fear from warlike preparations. Some understand this of the devil, that great incendiary of mankind; and others of a council of war, that forms the design, blows up the coals of contention, and brings forth the plan of operation in war, it follows, as a further description of the smith,

*and that bringeth forth an instrument for his work*: who takes the iron out of the fire which he blows, as an instrument to work upon, and which he forms into a military weapon, as an arrow, a sword, a spear, or shield; or, “for their work”<sup>f1095</sup>; for the use of the enemies of Christ and his church:

*and I have created the waster to destroy*; military men, soldiers that use the above weapons of destruction for that purpose; these are God’s creatures, and he can destroy or disappoint them, so that their hands cannot perform their enterprise. Some understand this also of the devil, who is by way of eminence the waster of mankind; others of tyrannical princes; I should choose to interpret it of the Romish antichrist, that waster and destroyer of the souls of men, and of the antichristian states that destroy the earth, and shall be destroyed themselves; or of the Turk, the locust, whose king is called Apollyon and Abaddon, which signifies a waster and a destroyer, (<sup>6118</sup>Revelation 11:18 9:11). These are said to be “created” by the Lord, not only because they are his creatures, the work of his hands, but because they are raised up by his providence, according to his secret purpose, as Pharaoh was, to show his power in them; and are permitted by him to continue for awhile to fulfil his will, being entirely dependent upon him, and subject to his influence, direction, and overruling providence; and therefore his people had no reason to be afraid of them.

**Ver. 17.** *No weapon that is formed against thee shall prosper, &c.*] All weapons of war, as the Targum, which are made with a design to hurt and destroy the people of God, shall be rendered useless; not one of them shall prosper to the advantage of their enemies, or so as to answer their design; nor to the hurt and prejudice, ruin and destruction, of the saints:

*and every tongue that shall rise against thee in judgment*; that shall raise any calumny upon thee, or bring any charge against thee, or enter into a lawsuit with thee, litigate a point with thee in any court of judicature, or

claim, in right and law, a power, authority, and dominion over thee, as the pope of Rome does over the consciences of men:

*thou shalt condemn*; disprove and roll off the calumny, refute the charge and accusation, put to silence the clamours and pretences of wicked men, carry the cause against them, and shake off the yoke of bondage they would bring them under; and, instead of being condemned by them, condemn them. By “weapon” may be meant all the attempts made by force to ruin the interest and church of Christ in the world, such as the bloody persecutions of the Roman emperors, who, though they made sad havoc of the professors of Christianity, and designed hereby to have rooted it out of the world, and thought they should have accomplished it, yet could not do it; so far from it, that the Christians yet more and more increased, insomuch that it became a common saying, that the blood of the martyrs was the seed of the church; also the wars of the Papists with the Albigenes and Waldenses, and all the cruel methods they have taken by fire and faggot, and the bloody inquisition, to hinder the growth of what they call heresy; yet all have been in vain, a reformation has taken place, and many nations have embraced the truth, and shook off the yoke of Popery; together with all their efforts since to crush the Protestant interest; and though the kings of the earth will be stirred up, and gather together to the battle of the Lord God Almighty, they will not succeed, but be overcome and slain, and the beast and false prophet at the head of them will be taken and cast alive into the lake of fire: and by the “tongue” may be designed the edicts of the Pagan emperors, forbidding the exercise of the Christian religion, and threatening the preachers and professors of it with imprisonment, confiscation of goods, and death itself; and the anathemas, bulls, and interdicts of the popes of Rome, as well as the reproaches, scandals, and calumnies uttered by the emissaries of that church against all that depart from it; together with the errors and heresies of false teachers of all sorts in all ages of the world, which, though levelled against the faith and doctrine of the church of Christ, have not been able to subvert it, nor ever will:

*this is the heritage of the servants of the Lord*; this, with all that is said in this chapter, is the part, portion, and privilege, that such shall enjoy who serve the Lord Christ, and not antichrist; they shall be treated rather as sons than as servants, and have an inheritance assigned them; not only protection from all enemies, and absolution from all charges, but they shall

receive the reward of the inheritance in heaven, that which is incorruptible and undefiled, and reserved there, since they serve the Lord Christ:

*and their righteousness is of me, saith the Lord*; the vindication of their righteousness, of their cause, and of their character; or the reward of their righteous works in a way of grace; even all that righteousness and true holiness that is in them, and that righteousness which is imputed to them, and by which they are justified, are from the Lord; by which they are secured from all the charges of law and justice, and, from all the accusations of men and devils, and which will answer for them in a time to come, and acquit them at the bar of God before men and angels; (see ~~8:33~~ Romans 8:33,34).

# CHAPTER 55

## INTRODUCTION TO ISAIAH 55

As the two preceding chapters are prophecies of Christ and his church, this treats of his word and ordinances, and of the nature, use, and efficacy of them. It begins with an invitation of thirsty souls to them, (<sup>2850</sup>Isaiah 55:1), an expostulation with them for taking wrong methods, and a dissuasive from them, (<sup>2850</sup>Isaiah 55:2), which is followed with an exhortation to hear the word of Christ, attend on his ordinances; to which they are encouraged with promises of life and covenant blessings, (<sup>2850</sup>Isaiah 55:2,3). Christ is prophesied of in his offices; and the conversion of the Gentiles to him is foretold, (<sup>2850</sup>Isaiah 55:4,5), men are called upon to seek the Lord, where and while he might be found; and both wicked and unrighteous persons, forsaking their ways and thoughts, are encouraged to turn to the Lord, in hopes of pardon, and in consideration of his ways and thoughts not being like theirs, (<sup>2850</sup>Isaiah 55:6-9), the nature and efficacy of the word of God are expressed and illustrated by the similes of rain and snow, (<sup>2850</sup>Isaiah 55:10,11), and the conversion of the Lord's people, in consequence of the word being made effectual, is predicted, the issue of which is the glory of God, (<sup>2850</sup>Isaiah 55:12,13).

**Ver. 1.** *Ho, everyone that thirsteth, come ye to the waters, &c.*] These are the words not of the prophet, but of the Lord, as what follows throughout the chapter shows; and are directed to the Gentiles, as Aben Ezra thinks: and indeed their conversion is manifestly spoken of in it; and who, Kimchi says, after the war of Gog and Magog, shall know that the Lord reigns, and shall come and be desirous of learning his judgments and laws. The word "ho" is expressive of calling, as the Jewish commentators rightly observe; and carries in it an invitation, in which there seems to be a commiseration of the case of the persons called and it is delivered in indefinite terms, and very openly and publicly; and has in it the nature of a Gospel call or invitation, to persons described as "thirsty"; not in natural, much less in a sinful sense, but in a spiritual one; thirsting after forgiveness of sin by the blood of Christ; after justification by his righteousness; after salvation by him; after more knowledge of him, more communion with him, and more

conformity to him; and after the milk of the word, and breasts of ordinances; being sensible of sin and danger, and having a spiritual appetite, and a desire after spiritual things. Such as these are persons made alive; are in distress, and sensible of it; and have desires formed in them after divine things: and these are invited and encouraged to “come to the waters”; by which are meant not Christ, though he is as “rivers of water”; and sensible sinners are directed to come to him, and that as in a starving and famishing condition, and having nothing to help themselves with; and such things are to be had of him, which like water are refreshing and reviving, as his grace, and the blessings of it; and which serve to extinguish thirst, and free from it; yet not he, nor the grace of the spirit, are intended, which is often signified by water in Scripture; but rather the ordinances of the Gospel, which are the means of conveying grace, and of refreshing and comforting distressed minds; in order to which, such may come and hear the word, come and partake of all ordinances. The allusion seems to be to such places by the waterside, where ships, laden with provisions, come and unlade; and where persons, by a public crier, are informed of it, and are called to come and buy. So water means the water side, (~~צדוק~~Judges 7:4). Aben Ezra, Jarchi, and Kimchi, interpret them of the law, and the doctrines of it; and so the Targum,

“ho, everyone that would learn, let him come and learn;”

but the Gospel, and the doctrines and ordinances of that, seem rather designed:

*and he that hath no money*; not in a natural, but in a spiritual sense: unconverted persons have nothing to support themselves or pay off their debts with, though they fancy they have, and that they are rich, and stand in need of nothing; but sensible souls know they have none, and that they are poor and needy; yet these are invited to come where provisions are to be had, since they are to be had at free cost:

*come ye, buy and eat*; come to the ordinances, partake of them freely, and feed upon the provisions therein made:

*come, buy wine and milk, without money, and without price*; by wine and milk are meant the Gospel and its doctrines, compared to good old generous wine, for the antiquity of them, and for their being of a reviving and refreshing nature; and to “milk”, for its purity and sweetness, and for its cooling and nourishing nature, and because easy of digestion; these are



to be bought, and not to be sold. (~~1223~~ Proverbs 23:23), but not in a proper sense; no valuable consideration can be given for them, for they are of more worth than thousands of gold and silver; nor have we anything to give to God for them, and the blessings of grace conveyed by them, which is not his own, or can be profitable to him; but in an improper sense, when something thought valuable is parted with for them, as sinful and righteous self, and even everything in life, when called for, and that itself; these are bought without any money or price on our part; they are freely given and received; and on this basis may men expect them, and have them. The Targum is,

“he that hath no silver, come, hear and learn; come, hear and learn, without price and money, doctrine better than wine and milk.”

**Ver. 2.** *Wherefore do ye spend money for that which is not bread?* &c.] Lavish away time, opportunities, and strength, in reading and hearing false doctrine, which is not bread, but chaff; is not wholesome, does not nourish, but is harmful and destructive; eats as does a canker, instead of feeding and refreshing; such as the vain philosophy of the Gentiles, the traditions of the Jews, and the errors and heresies of false teachers:

*and your labour for that which satisfieth not?* labouring to seek for happiness in worldly things, which is not to be had; or to obtain righteousness by the works of the law, which is not to be attained to in that way; all such labour is in vain, no satisfaction is enjoyed, nor peace and comfort had, nor any solid food; these are husks which swine eat:

*hearken diligently unto me;* not the prophet, but the Lord himself. The Targum renders it,

“my Word;”

the essential Word, Christ Jesus, hearken to his doctrine, which is bread, and of a satisfying nature:

*and eat ye that which is good;* not the law, as the Jewish commentators; but the good word of God, the Gospel, which being found and eaten by faith, or mixed with faith by them that hear it, and so digested, is the joy and rejoicing of the heart:

*and let your soul delight itself in fatness;* in the goodness and fatness of the Lord’s house, attending on the word and ordinances with spiritual

pleasure and delight; and which is the way to become fat and flourishing in spiritual things; (see <sup><BR></sup>Psalm 36:8 65:4).

**Ver. 3.** *Incline your ear, and come unto me,* &c.] The exhortations are repeated, to show the importance of them, how welcome these persons were to the Lord, and to his house, and his earnest and tender care and concern for them:

*hear, and your soul shall live;* or, “that your soul may live<sup>f1096</sup>”; spiritually and eternally. There must be life before hearing; men must be made alive before they can come to Christ spiritually, or hear his word so as to have a spiritual understanding of it, or savingly believe it; but the meaning is, that by coming and hearing the word of the Lord, they should have something to live upon, good, solid, substantial food; and that they should live comfortably and plentifully, and that for ever. It was reckoned a great absurdity in Sunlungus, a Chinese philosopher, who asserted<sup>f1097</sup> that a man had three ears, one different from the two that are seen; it is true in a spiritual sense.

*And I will make an everlasting covenant with you;* which is to be understood not of the covenant of works, nor of the covenant of circumcision, nor of the Sinai covenant; but of the covenant of grace, which is an “everlasting one”; it is from everlasting, being founded in the everlasting love of God, is according to his eternal purposes; Christ is the Mediator of it, who as such was set up from everlasting, and the promises and blessings of it were so early put into his hands; and it will continue to everlasting, sure, firm, unalterable, and immovable. This, properly speaking, was made with Christ from all eternity, and his people in him; it is made manifest to them at conversion, when they are shown it, and their interest in it; when God makes himself known to them as their covenant God, and Christ as the Mediator of it is revealed to them; when the Lord puts his Spirit into them, and makes them partakers of the grace of it; shows them their interest in the blessings of it, and opens and applies the promises of it unto them; and these are made manifest in the ministration of the Gospel, and in the administration of ordinances: even “the sure mercies of David”; that is, the Messiah, the son of David, and his antitype, whence he is often called by his name, (<sup><BR></sup>Ezekiel 34:23,24 37:24,25 <sup><BR></sup>Hosea 3:5), and so Aben Ezra, Kimchi, and others<sup>f1098</sup>, interpret it. The blessings of the covenant are called “mercies”, because they spring from the mercy of God, as redemption, pardon of sin, regeneration, salvation, and eternal

life; and they are the mercies of David, or of Christ, for the promises of them were made to him, and the things themselves put into his hands, and are ratified and confirmed by his blood, and through him come to his people: and these are “sure”, firm, and steadfast, through the faithfulness and holiness of God, who has given them to Christ; through being in a covenant ordered in all things and sure; and also being in the hands of Christ, in whom the promises are yea and amen, and the blessings sure to all the seed; (see ~~4433~~ Acts 13:34).

**Ver. 4.** *Behold, I have given him for a witness to the people,* &c.] That is, the Messiah, as Aben Ezra, Kimchi, and Ben Melech rightly interpret it. This respects an act past in eternity, in God’s eternal purposes and decrees, when he appointed Christ to the office of a Mediator; and this was an act of his grace, a free gift of his, flowing from his love to his people, both Jews and Gentiles, even all his elect, to whom Christ is a “witness”, both of his father and of himself: of his father, of his good will to men, in forming the scheme of their salvation; of his love to sinners, in the mission of him; of his justice and holiness, which appear in his being the propitiation for sin; of his truth in his promises; of his whole mind and will, with respect to doctrine and worship: he is a witness of himself; of his deity and perfections; of his divine and eternal sonship; of his existence before his incarnation; of his Messiahship; of the end of his coming into the world; of his sufferings, death, and resurrection; of his second coming; and of the several characters he bears: he is a witness of the covenant itself, as well as the surety, Mediator, and messenger of it, and of truth in general; to which he has bore witness by his word and doctrines; by his works and miracles; by his sufferings and death; by the Scriptures of truth; by his Gospel, and the ministers of it; and by his spirit, and a faithful witness he is:

*a leader and commander to the people;* he is a “leader”, as he is a teacher of his people, who teaches them to profit, and leads them in the way they should go; as a king that guides his subjects with the skilfulness of his hands, as David the type of him did; as a general leads out and on his armies to battle; as a shepherd leads his flock to good pastures; as a guide to those that know not the way; and as one that goes before others by way of example: Christ leads his people out of their own ways into his ways; and he leads them in a right way to the city of their habitation, to heaven at last; and he leads them on gradually and gently, as they are able to bear. He is a “commander” in a military way, a wise, powerful, valiant, and courageous one, and always victorious; and in a political sense, as a King

commands his subjects, whose commands are to be obeyed; and indeed they are written on the hearts of his people; they are not grievous, though they cannot be performed in their own strength; nor is it designed that life and salvation should be obtained by the observance of them, but are done to testify subjection to Christ, and gratitude to him. The Targum is,

“behold, I have appointed him a Prince to the people, a King, and a ruler over all kingdoms.”

**Ver. 5.** *Behold, thou shalt call a nation that thou knowest not,* &c.] And even nations, as in the next clause; not all the individuals of them, though the Gospel is sent to all nations; and in the latter day the kingdoms of this world shall be the Lord’s, and all nations shall serve him. It denotes a great concourse of people to Christ, even such as were not known by him: he knows all mankind as he is the omniscient God, and especially them that are his, these he has a special and peculiar knowledge of; he knows them as his beloved, chosen, and redeemed ones, even before conversion; and yet, in a sense, they are unknown to him before calling; they are not taken notice of by him in an open way; they are not owned and acknowledged to be his; there is no intimacy between them; they are not admitted to fellowship and communion with him. The phrase denotes them to be a foreign people, and so properly describes the Gentiles, who were without Christ, and aliens from the commonwealth of Israel. These, Jehovah the Father says, for these are his words to his Son, he shall “call”; not merely with an external call, by the ministry of the word, though this is Christ’s call, and is the means of bringing souls to him; but sometimes this is a call of persons who are not chosen and saved, and is of no effect; but with the internal call, by his Spirit and grace, which is according to the purpose of God, and is peculiar to his elect; is the fruit of love, and by special grace, and to special blessings; is by the power of God, and is irresistible, unfrustrable, and irreversible: hence the following effect,

*and nations that knew not thee shall run unto thee;* knew not even God himself, as the Gentiles did not, much less the Messiah; they knew neither his person nor his offices, nor the way of peace, life, and salvation by him; were in a state of gross darkness; and to whom the Gospel was not known, which is a revelation of Christ, and of good things by him. Now the promise is, that, upon the above call, such persons should “run” unto Christ; light goes along with that call, directing to the object, where all grace and salvation be; life is infused, by which they are quickened, and

move; and strength is given, by which they stand upon their feet, walk and run; efficacious grace, then exerted, draws them; and under a sense of danger, and in a view of safety in Christ, they run with all readiness and cheerfulness to him, and lay hold on him the hope set before them. The Targum adds,

“to bring tribute unto thee.”

*Because of the Lord thy God*; because of the love of God, with which they are drawn; and because of his power, which is put forth upon them; because of his grace, and the proclamations of it in Christ, and the declaration of his will, that whoever believes in him shall have everlasting life; and because he has appointed Christ, and him only, to be their Saviour and Redeemer; and because there is no coming to God but by him:

*for the Holy One of Israel*; or, “and” or “even to the Holy One of Israel”<sup>f1099</sup>; that is, Christ, who is holy in his natures and offices, and the sanctifier of his people; to him shall they run, for the cleansing of their filthy souls in the fountain of his blood; and for the expiation of their sin and guilt, by his atoning sacrifice; and for righteousness and strength; for grace, and all the supplies of it; for peace, pardon, and eternal life:

*for he hath glorified thee*; that is, God the Father has glorified his Son, through the miracles wrought by him in his state of humiliation; by supporting him, as man, in his work, and under all his sufferings; and by raising him from the dead, and at his ascension to heaven; and by bestowing on him the gifts of the Spirit without measure, to give to others; which, with the reasons before suggested, induce, engage, and encourage sons to run to Christ, when called by his grace. Some understand all this of the first Christian church, consisting of believing Jews, who should call the Gentiles by her ministers unto Christ, by the conversion and accession of which she would be glorified. These nations are those the apostles were sent and preached unto, after the resurrection of Christ, all the nations of the world, even most distant and remote; and particularly those the Apostle Paul preached unto from Jerusalem, round about to Illyricum; and which the ministers of the word preached unto, in the first ages of the Gospel; such as those mentioned by Tertullian<sup>f1100</sup> in his time, as the Parthians, Medea, Elamites; the inhabitants of Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia, and Pamphylia; the Egyptians, Africans, Romans, Getulians, Moors, Spaniards, Gauls, Britons, Sarmatians, Dacians, Germans, and Sythians; besides many other nations, provinces,

and isles unknown, too many to enumerate, who professed the name of Christ; and yet more, when the whole Roman empire became Christian, in the times of Constantine; to which may be added the various kingdoms in Europe, which cast off the Romish yoke at the Reformation; together with many of the American nations, or new found world, who now embrace and profess the Christian religion.

**Ver. 6.** *Seek ye the Lord while he may be found*, &c.] The Lord is to be sought unto at all times, whenever the people of God meet together, especially on sabbath days, and while the external ministry of the word lasts, and life itself; so the Targum,

“seek the fear of the Lord, while ye are alive.”

Kimchi compares it with (~~2000~~ Ecclesiastes 9:10). The Jewish writers, as Aben Ezra and others, generally interpret it before the sealing of the decree, or before the decree is gone forth. It may be understood of place, as well as time, and be rendered, “seek the Lord in the place where he may be found”<sup>f1101</sup>; God is to be found, as Aben Ezra observes, in all places, and at all times; under the Old Testament there was a particular place appointed for the worship of God, the tabernacle and temple, where he was to be sought unto, and might be found; under the New Testament, all places are alike, and wherever the church and people of God meet together, there he is to be sought, and there he may be found, even in his house and ordinances:

*call ye upon him while he is near*; the same thing designed by different words: seeking and calling design not only prayer, but the whole of public worship, and the time and place when and where the Lord is to be found, and is near. Aben Ezra thinks it refers to the Shechinah in the sanctuary. Perhaps it may have some respect to the time of Christ’s incarnation, and his being in the land of Judea; and to the destruction of the temple by the Romans, when the Lord could be no more sought unto, and found in that place; or when the Christians were obliged to move from Jerusalem, because of the siege of it; and when the Jews had no more an opportunity of hearing the Gospel there.

“seek the Lord, where he is found, in the synagogues, and in the schools; call upon him, where he is near, in the synagogues, and in the schools.” And so another Jewish writer, mentioned by him, interprets the words, “whilst the Shechinah is found in the

sanctuary; before he hides his face, and causes his Shechinah to remove from you.”

**Ver. 7.** *Let the wicked forsake his way, &c.*] His evil way, as the Targum paraphrases it, his wicked course of life; and which is his own way, of his own choosing, and in which he delights, and a very dangerous one it is; and yet he is bent upon it, and nothing can turn him from it but efficacious grace; nor will he ever forsake it till he sees the evil, danger, and loathsomeness of it; and when he does forsake it, it is so as not to make sin the course of his life, though he does not and cannot live without sin. The word for “wicked” signifies restless, troublesome, and ungodly, and is expressive of the pollution and guilt of sin all are under. Some are notoriously wicked, and all men are wicked in the account of God, though they may think otherwise themselves; and they become so their own apprehensions, when they are thoroughly awakened and convinced of sin, and of the evil of their ways, and are enabled to forsake them: though this may also be understood of “his own way” of saving himself, which is by works of righteousness he has done, in opposition to God’s way of saving men by Jesus Christ; which way of his own must be relinquished, and Christ alone must be applied unto, and laid hold on, for salvation:

*and the unrighteous man his thoughts:* not his natural thoughts, but his sinful ones, his wrong thoughts of religion, righteousness, and salvation; particularly his thoughts of being justified by his own righteousness; which thoughts are to be forsaken, as being contrary to God’s way of justifying sinners; and as all men are unrighteous, are destitute of righteousness, and full of unrighteousness, so is the self-righteous person; and he must be divested of all thoughts of his own righteousness, and acknowledge himself an unrighteous man, ere he receives mercy, forgiveness, righteousness and salvation, at the hands of the Lord:

*and let him return unto the Lord;* from whom he has departed, against whom he has sinned, and who only can save him; and this he does when he comes and acknowledges his sin before the Lord, implores his grace and mercy, and attends his word and worship; all which is the fruit and effect of powerful and efficacious grace, in turning and drawing. The Targum is,

“and let him turn to the worship of the Lord:”

*and he will have mercy upon him;* which shows that the returning of the sinner to God is not meritorious, it is mercy still to receive him; and which

is here mentioned as the motive to return; there is an abundance of it with the Lord, and he has resolved and promised to show it, and he takes delight in it, and many are the instances of it:

*and to our God, for he will abundantly pardon;* God is to be applied unto, not as an absolute God, or out of Christ; but as our God in Christ, in whom he has proclaimed his name, a God gracious and merciful, and so he does abundantly pardon. The promise of pardon is absolute and unconditional, and is here observed as the motive to forsake sin, and not that as the condition of pardon; the design is to comfort those that are distressed with sin; God does and will pardon, and none but he can, and he has declared that he will; forgiveness is with him, and it is published in the Gospel, and there have been many instances of it.

*The Lord does abundantly pardon,* or “multiply to pardon”<sup>f1102</sup>; he pardons all sorts of sinners, and all sorts of sins; original sin, actual sins and transgressions; all backslidings and revoltings; all but the sin against the Holy Ghost.

**Ver. 8.** *For my thoughts are not your thoughts,* &c.] In some things there may be a likeness between the thoughts of God and the thoughts of men, as to the nature of them: thoughts are natural and essential to them both; they are within them, are internal acts, and unknown to others, till made known; but then the thoughts of men are finite and limited, whereas the thoughts of the Lord are infinite and boundless; men’s thoughts have a beginning, but the Lord’s have none; though not so much the nature as the quality of them is here intended: the thoughts of men are evil, even the imagination of their thoughts, yea, every imagination is, and that always and only so; but the thoughts of God are holy, as appears from his purposes and covenant, and all his acts of grace, in redemption, calling, and preparing his people for glory: the thoughts of men, as to the object of them, are vain, and nothing worth; their thoughts and sentiments of things are very different from the Lord’s, as about sin, concerning Christ, the truths of the Gospel, the people of God, religion, holiness, and a future state, and in reference to the business of salvation; they think they can save themselves; that their own works of righteousness are sufficient to justify them; their privileges and profession such, that they shall be saved; their wisdom, riches, and honour, a security to them from damnation: however, that their sincere obedience, with repentance for what is amiss, will entitle them to happiness: but the thoughts of God are the reverse of all this; particularly with respect to



pardoning mercy their thoughts are different; carnal men think of mercy, but not of justice, and of having pardoning mercy in an absolute way, and not through Christ, and without conversion and repentance; and so this is a reason why men's thoughts are to be forsaken, because so very unlike to the Lord's. Or else these words are to be considered as an argument, proving that God does abundantly pardon all returning sinners; since he is not like men, backward to forgive, especially great and aggravated crimes, but is ready, free, and willing to forgive, even those of the most aggravated circumstances.

*Neither are your ways my ways, saith the Lord;* the ways which God prescribes and directs men to walk in are different from theirs; his are holy, theirs unholy; his are plain, theirs crooked; his are ways of light, theirs ways of darkness; his are pleasant, theirs not so, at least in the issue; his lead to life, theirs to death; and therefore there is good reason why they should leave their evil ways, and walk in his. Moreover, the ways which he takes in the salvation of men are different from those which they, naturally pursue, and especially in the pardon of sin; he pardons freely, fully, without any reserve, or private grudge, forgetting as well as forgiving.

**Ver. 9.** *For as the heavens, are higher than the earth, &c.]* Than which there cannot be conceived a greater distance:

*so are my ways higher than your ways, and my thoughts than your thoughts;* which may denote the heavenliness of the ways and thoughts of God, the eternity and unsearchableness of them, and their excellency and preciousness; as well as the very great distance between his ways and thoughts and men's which this is designed to illustrate.

**Ver. 10.** *For as the rain cometh down, and the snow from heaven, and returneth not thither, &c.]* Rain and snow come down from the clouds in the heavens, and do not return again until they have done what they are sent to do, or have produced the following effects; otherwise they may be exhaled into vapours, as they often are, and drawn up again by the sun:

*but watereth the earth, and maketh it bring forth and bud;* or, "inebriateth the earth"<sup>f1103</sup>; soaks into it, and reaches the seed that is sown in it, and causes that to spring up, and rise into stalk and ear:

*that it may give seed to the sower and bread to the eater;* produce a sufficiency for food both for man and beast, and enough for seed to sow the ground with the following year.

**Ver. 11.** *So shall my word be that goeth forth out of my mouth, &c.]* My good word, as the Targum; this may either be understood of Christ, the eternal Word, who is called the Word of God, and may be said to go forth out of his mouth, being spoken of by all his holy prophets, since the world began, whose coming was like the rain or snow, (<sup>308B</sup>Hosea 6:3), he came from heaven, from his Father there, and as a free gift of his, and in consequence of a decree, as the rain does; the manner of his coming, like that, was suddenly, gratefully, and with great efficacy, watering his people with his grace, through the ministry of the word, and making them fruitful; and though he returned to heaven again, yet not empty, without fruit and effect; he produced a large harvest of souls, and procured all blessings of grace for them, and accomplished the whole will and pleasure of God, in effecting the salvation of his people; and the pleasure of the Lord prospered in his hand: or else it may be interpreted of God's word of promise; the promises are made in heaven, and come from thence as the rain and snow do; are the gifts of God's grace; are very refreshing and reviving, as rain to the earth; and are always effectual, being yea and amen in Christ Jesus; and being made good, fulfil purposes, or the good will and pleasure of God; particularly promises concerning Christ, pardon and peace through him; such as are given forth in this chapter: or rather it may be meant of the word of the Gospel, which is of God; comes from heaven; is a blessing grace; falls according to divine direction here and there; tarries not for the expectations, desires, or deserts of men; falls in great plenty; and is a blessing wherever it comes: it is the means of softening the hard hearts of men; of cooling the conscience set on fire by the law, and allaying the heat of divine wrath there; and of refreshing and reviving drooping, disconsolate, and weary souls: it is the means of the first buddings of grace in the Lord's people, and of the larger exercises and flourishings of it, and of all fruitfulness in good works: it is productive of seed to Christ the sower, and fruit to his ministers who labour under him, and of bread to the eater, the believer, whom it furnishes with the bread of life to feed upon by faith:

*it shall not return to me void;* it is accompanied with a divine energy; it is the power of God to salvation:

*but it shall accomplish that which I please;* in the conversion of sinners, and comfort of saints:

*and it shall prosper in the thing whereto I sent it:* whether it be the savour of life unto life, or the savour of death unto death; whether for the quickening of sinners, and reviving of saints; or whether for the hardening of men, and leaving them without excuse to perish in their sins, both in the Jewish and Gentile world.

**Ver. 12.** *For ye shall go out with joy, and be led forth with peace, &c.]* Though these words may literally respect the Jews' return from captivity to their own land, attended with joy and peace; as the preceding verse may respect the word of promise concerning it; as it is interpreted by the Targum,

“for with joy shall ye go out from among the people, and with peace shall ye be brought to your own land;”

yet they may be spiritually applied to the conversion of men, in consequence of the word being made effectual, of which the deliverance from the Babylonish thralldom was a type; when men “go out” of a state of bondage to sin, Satan, and the law; out of a state of darkness and ignorance; out of the pit of nature's misery and distress; out of themselves and their own righteousness; out of their own sinful ways, and from among the men of the world: and though here is a divine power exerted in all this, yet they go out freely, being led by the Spirit of God; who takes them by the hand as it were, and leads them in ways before unknown to them; he leads them to Christ, his person, fulness, blood, and righteousness; to the house of God, and to the ordinances of it; and from one degree of grace to another, till he brings them to glory: all which is attended with “joy and peace” to themselves; finding themselves released from bondage, in a state of light and comfort, out of the horrible pit, and on a rock; brought to Christ, and clothed with his righteousness; to the angels in heaven, who rejoice over every sinner that repenteth; to the ministers of the Gospel, who are the instruments of their conversion; and to all the saints into whose fellowship they are brought; which joy is further illustrated by the following strong figures:

*the mountains and the hills shall break forth before you into singing;* or the people that dwell upon them: and all the trees of the field shall clap their hands; or clap with their branches; as the Targum, the tops of them, being moved with gentle breezes of wind, bow themselves, and the branches intertwining and clasping each other like hands and arms. Kimchi observes, that “mountains and hills” may signify the kings of the nations;

and “the trees of the field” the people rejoicing at the deliverance of the Jews, as they pass along: it may be as well applied to the ministers of the word, and common believers rejoicing at the conversion of sinners, in whom as wonderful a change is wrought, as in the following cases. Vitringa interprets this of the apostles and ministers of the word going forth into the Gentile world, attended with joy in themselves, and among the converts there.

**Ver. 13.** *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, &c.*] The meaning of which either is, that instead of wicked men, comparable to briars and thorns for their being fruitless and useless, harmful and pernicious, under a curse, and their end to be burned, there good men, comparable to fruitful and beautiful trees, shall be; which was eminently true when the Gospel was preached in the Gentile world; (see <sup><3801></sup>Isaiah 35:1-10 41:19,20) so the Targum,

“instead of the ungodly shall rise up righteous persons, and instead of sinners shall rise up such as are afraid to sin;”

or else the sense is, that such who are like briars and thorns in their nature state, being no better than others, but children of wrath, even as others, shall by the grace of God be made like fir and myrtle trees; as great a change shall be wrought in them as if briars and thorns were changed into fir and myrtle trees; to which the saints are sometimes compared, particularly to myrtle trees, (<sup><3010></sup>Zechariah 1:10), because goodly to look at, of a sweet smell, ever green, flourish in watery places, and bring forth fruit:

*and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off;* that is, these persons, who are become and made like to fir and myrtle trees, shall be called by the name of the Lord, shall bear his name, support his Gospel and interest, and be for his praise, and to the glory of his grace, who has done such great and wonderful things for them;

*and shall be for an everlasting sign* and monument of the love, grace, power, and faithfulness of God, and for a sure token that the church and people of God shall not be cut off, but that God will have a people to serve him as long as the sun and moon endure.

# CHAPTER 56

## INTRODUCTION TO ISAIAH 56

This chapter contains a prophecy of the conversion of the Gentiles, and their accession to the church, and of the corrupt state of the church afterwards, especially of its rulers, which brought in men comparable to wild beasts to devour. It begins with an exhortation to the duties of judgment and justice, enforced by the nearness of Christ's salvation, and the clear relation of his righteousness in the Gospel, and by the blessedness of the man that does those duties, and lays hold on those blessings, and observes the whole of religion, instituted and moral, (~~2561~~ Isaiah 56:1,2), when encouragement is given to eunuchs, and strangers or Gentiles, sensible and religious persons, to hope for acceptance with God, and that they shall be welcome to his house, with an answer to their objections, and promises of special favours, (~~2563~~ Isaiah 56:3-7) to which is subjoined a promise or prophecy of future additions, both of Jews and Gentiles, to the church of God in the latter day, (~~2568~~ Isaiah 56:8) and then follows a call upon some savage people, comparable to wild beasts, to come and devour, which will be previous to the above prophecy, (~~2569~~ Isaiah 56:9), the reason of which is the sad corruption of the rulers of the church, their ignorance, negligence, avarice, and drunkenness, (~~2560~~ Isaiah 56:10-12).

**Ver. 1.** *Thus saith the Lord, keep ye judgment, and do justice, &c.]*

Observe the word of the Lord, which comes from the God of judgment, is the best informer of the judgment, and the only rule of faith and practice; and which should be kept in the heart, mind, and memory, be held fast, and abode by; and so likewise all the ordinances of the Lord, which are his statutes and judgments; these should be all of them kept as they were delivered, in faith, from love, and with a view to the glory of God and Christ; all matters of judgment and justice between man and man, whether public or private, should be observed and done; all that you would have men to do to you, do to them; all works of righteousness required by the Lord, though not to be depended upon for justification in his sight, but regarded as fruits and evidences of faith and repentance; for works of

righteousness cannot be done but by regenerated persons. The reasons enforcing a regard to these things follow:

*for my salvation is near to come*; which are either the words of God the Father concerning Christ and his salvation, whom he appointed, called, and sent to effect it; who, when this prophecy was given out, was to come, and was to come as a Saviour, and was near at hand; and whose salvation, as to the efficacy of it, was come, all the Old Testament saints being saved by it; and, as to the impetration of it, was near at hand, he being ready to come, and in a short time, comparatively speaking, did come, and work out this salvation God had resolved upon, chosen his people to, and in which his glory was greatly concerned; and therefore calls it his own: or they are the words of Christ, who is the sole author of spiritual and eternal salvation, and in whom alone it is, and from him alone to be had; and which was near, being performed by himself, published in his Gospel, applied by his Spirit, and enjoyed by his people here and to all eternity:

*and my righteousness to be revealed*; and which also are either the words of God the Father concerning his faithfulness in the performance of his promise of Christ, and good things by him; concerning his justice, which was glorified in the work of redemption by Christ; or concerning the righteousness of Christ, called his, because he sent him to bring it in, he approves of it, imputes it to his people, and justifies them by it; or they are the words of Christ concerning his own righteousness, which he has wrought out, and brought in, in the room and stead of his people, and for their sakes; and which is revealed, not by the light of nature, nor by the law of Moses, but by the Gospel of Christ, and that from faith to faith, or only to believers. Now these being used as arguments to engage to the keeping and doing judgment and justice, show that the doctrines of salvation by Christ, and justification by his righteousness, are no licentious doctrines.

**Ver. 2.** *Blessed is the man that doth this*, &c.] That does justice, and keeps judgment; he hereby exercises a good conscience both towards God and men; he enjoys communion with God in his ways, worship, and ordinances, he attends unto, and has an evidence of his right to eternal happiness:

*and the son of man that layeth hold on it*; on the salvation of Christ, and his righteousness; which supposes a sense of the insufficiency of a man's own righteousness, a view of the excellency and suitableness of Christ's righteousness; and is expressive of a strong act of faith upon it, embracing and retaining it as a man's own:

*that keepeth the sabbath from polluting it;* by doing any servile work on it, and attending to all religious duties, private or public. This is put for the whole of instituted worship under the Gospel dispensation, and for any day or time in which the church of Christ meet together for religious worship:

*and keepeth his hand from doing any evil;* committing any sin against God, or doing injury to the persons or properties of men, including the whole of moral duty.

**Ver. 3.** *Neither let the son of the stranger, &c.]* A Gentile, that is so by birth, the son of one that is an alien from the commonwealth of Israel, a stranger from the covenants of promise, and so had no right to come into the congregation of the Lord under the former dispensation; but now the middle wall of partition being broken down, in the times to which this prophecy belongs, such are encouraged to expect admission:

*that hath joined himself to the Lord;* who, having a spiritual knowledge of him in Christ, loves him, believes in him, gives up himself to him, to walk in his ways and ordinances, and cleaves unto him with full purpose of heart; (see <sup><2416></sup>Isaiah 44:5 <sup><2416></sup>Jeremiah 1:5) such an one should not speak,

*saying, the Lord hath utterly separated me from his people;* by a law of his, (<sup><6218></sup>Deuteronomy 23:3), for now the wall of separation, the ceremonial law, is destroyed, and God declares himself to be the God of the Gentiles, as well as of the Jews; and of all that fear God, and believe in Christ, of every nation, who are accepted with him; and that they are all one in Christ, and all partakers of the same promises and blessings; so strangers, and the sons of strangers, were to have an inheritance among the children of Israel in Gospel times; (see <sup><3472></sup>Ezekiel 47:22,23) and therefore should have no reason to speak after this manner:

*neither let the eunuch say, behold, I am a dry tree;* having no children, nor could have any; and to be written childless was reckoned a reproach and a curse; nor might an eunuch enter the congregation of the Lord, (<sup><6218></sup>Deuteronomy 23:1), and yet such a man, having the grace of God, and acting agreeably to it, as in the following verse, should not distress himself on the above accounts.

**Ver. 4.** *For thus saith the Lord unto the eunuchs that keep my sabbaths, &c.]* That fear and serve the Lord; religiously observe all times of divine worship, and walk in all the commandments and ordinances of the Lord;

show regard to all the institutions of the Gospel, and perform all religious exercises, private and public, on Lord's days, and at other times:

*and choose the things that please me*; who do that which is wellpleasing unto God, which he has declared in his word to be acceptable to him; and do that from right principles, with right views, and of choice; not forced to it by those who have authority over them, or led to it merely by example and custom:

*and take hold of my covenant*; not the covenant of circumcision, as Kimchi; for what had eunuchs to do with that? but the covenant of grace, the everlasting covenant, the covenant of peace before spoken of (<sup>23140</sup>Isaiah 14:10 55:3), made between the Father and the Son, on account of the elect; which may be said to be taken hold of when a person by faith claims his interest in God as his covenant God; comes to Christ as the Mediator of the covenant; and deals with his blood, righteousness, and sacrifice, for pardon, justification, and atonement; regards all the promises and blessings of the covenant as belonging to him and lives by faith on them, as such; so David by faith laid hold on this covenant, (<sup>4215</sup>2 Samuel 23:5).

**Ver. 5.** *Even to them will I give in mine house and within my walls, &c.]* The Targum is,

“in the house of my sanctuary, and in the land of the house of my Shechinah;”

meaning the temple at Jerusalem, in the land of Judea; but a Gospel church state is here meant, which is the house of God; the materials of which are true believers; the foundation Christ; the pillars and beams of it are the ministers of the word; the windows the ordinances, the door into it faith in Christ, and a profession of it; the provisions of it the word and ordinances; the stewards of it the preachers of the Gospel; where are saints of various sorts, fathers, young men, and children; where Christ is as a son over his own house, and acts as Prophet, Priest, and King, there. This is the Lord's house, it is of his building, where he dwells, which he keeps, repairs, beautifies, and adorns; here he promises to give the persons before described

*a place and a name better than of sons and of daughters*; a “place” of entrance and admission into his house, for continuance to dwell in; a place of honour, profit, and pleasure; a place of comfort, rest, ease, and



quietness; a place of fulness at the table of the Lord; a fixed, abiding, settled place; or “a hand”<sup>f1 104</sup>, which may signify a part, portion, lot, or inheritance, (<sup>1093</sup>2 Samuel 19:43) or a statue or pillar, (<sup>1088</sup>2 Samuel 18:18 <sup>3572</sup>Ezekiel 47:22,23 <sup>6812</sup>Revelation 3:12), and a “name”, not of office, for all in it are not officers; nor a mere name in a church book, which to have only is of no avail; nor the mere name of a professor, which men may have, and be dead; but a good name, as a church member: and such an one is he who keeps his place in the church; seeks to maintain peace and brotherly love in it; lays himself out for the welfare of it; is ready to contribute according to his ability for the support of it; and whose life and conversation is becoming the Gospel of Christ; moreover, by this name may be meant the name of the people of God, he being their covenant God; or of the priests of God, as all the saints are under the Gospel dispensation; or of Christians, as they are now called; or rather of the sons of God, which is the new name that is given them, and is a more excellent name

*than of sons and daughters*; that is, than to have sons and daughters, the want of which the eunuch complained of; or than to be the sons and daughters of the greatest potentate on earth:

*I will give them an everlasting name, that shall never be cut off*; such is their good name in the church, and is spoken well of in later ages, is had in everlasting remembrance, and will be confessed by Christ at the last day; and such is their name as the children of God, for, once sons, no more servants, the name and relation will always continue; and both this name and place are the gift of God; it is he that brings them to his house, and gives them a place there, and enables them to behave well in it, so as to have a good name; and it is he that gives them the name, privilege, power, and relation of children, which shall never be cut off by any act of their own, or his, or by men, or devils; such a name had the eunuch, converted and baptized by Philip, (<sup>4127</sup>Acts 8:27-39).

**Ver. 6.** *Also the sons of the stranger that join themselves to the Lord, &c.]* Having answered the objection and removed the discouragement of the eunuch, he now returns to the sons of the stranger, who also join themselves to the Lord, as the eunuch had done; (see <sup>2504</sup>Isaiah 56:4) and who do this,

*to serve him, and to love the name of the Lord, to be his servants*; who give up themselves to him, not only to be saved by him, but to serve him in righteousness and holiness, with reverence and godly fear, and from a

principle of love to him; being heartily desirous, and accounting it an honour, to be his servants:

*everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant;* (See Gill on “<sup>2804</sup>Isaiah 56:4”).

**Ver. 7.** *Even them will I bring to my holy mountain, &c.]* The church, called a “mountain” for its height, visibility, and immovableness; (see <sup>2802</sup>Isaiah 2:2), especially for the latter; the true members of it being such who are interested in the unchangeable love of God, in the immovable grace of election, in the unalterable covenant of grace, are on the Rock Christ Jesus, and are secured by the favour and power of God; and it is called a “Holy One”, because in it holy men are, holy doctrines are preached, holy services performed, and the holy God, Father, Son, and Spirit, grant their presence: and hither the Lord “brings” his people; he shows them the way thither; he inclines their minds, and moves their wills, to come hither; he removes the objections that are in their way; he constrains them by his love; and he does it in a very distinguishing way, takes one of a city, and two of a family, and brings them hither; and he who says this is able to do it; and, when he has brought them there, will do for them as follows:

*and make them joyful in my house of prayer;* or “in the house of my prayer”<sup>f1105</sup>; not made by him, as say the Jews<sup>f1106</sup>; but where prayer is made unto him, and is acceptable with him; every man’s closet should be a place of private prayer; and every good man’s house a place of family prayer; but a church of God is a house where saints meet together, and jointly pray to the Lord: and here he makes them joyful; by hearing and answering their prayers; by granting his gracious presence; by discovering his love, and shedding it abroad in their hearts; by feeding them with his word and ordinances; by giving them views of Christ, his love and loveliness, fulness, grace, and righteousness: by favouring them with the consolations of his Spirit, and his gracious influences; and by showing them their interest in the blessings of grace and glory:

*their burnt offerings and their sacrifices shall be accepted upon mine altar:* which is Christ, who is not only the priest that offers up all the sacrifices of his people, but is also the altar on which they are offered up, (<sup>2830</sup>Hebrews 13:10), and is the only One, and the most Holy One, which is greater than the gift, and sanctifies every gift that is upon it, and makes both the persons and the offerings of the Lord’s people acceptable unto

God; for by these offerings and sacrifices are not meant legal but spiritual ones; good deeds, acts of beneficence, rightly performed, with which sacrifices God is well pleased; sacrifices of prayer and praise; and even the persons of saints themselves, their bodies and their souls, when presented, a holy, living, and acceptable sacrifice unto God, (<sup><835></sup>Hebrews 13:15,16 <sup><511></sup>Romans 12:1), the prophet here speaks in figures, agreeably to his own time, as Calvin observes, when speaking of Gospel times; so he makes mention of the sabbath before, instead of the Lord's day, or any time of worship under the Gospel dispensation:

*for mine house shall be called a house of prayer for all people*; Gentiles as well as Jews; the sons of the strangers, as others, are all welcome to the church of God, to come and worship, and pray to the Lord there, and that is in any place where the saints meet together; for holy hands may be lifted up everywhere, without wrath or doubting, (<sup><518></sup>1 Timothy 2:8). The Jews apply this verse to the time when the son of David, the Messiah, shall come<sup>f1107</sup>.

**Ver. 8.** *The Lord God, which gathereth the outcasts of Israel, saith, &c.]* Not the outcasts of literal Israel, the captives in Babylon, and elsewhere; but of spiritual Israel, and who are cast out, not by the Lord, but by the men of the world; who cast out their names as evil, who call them outcasts, and account them the offscouring of all things, (<sup><307></sup>Jeremiah 30:17) or rather this character of them may represent what they appear to be in a state of nature, when they seem to be neglected, and not taken notice of by the Lord, as if they were not his people, or beloved by him; and are like the infant cast out into the open field to the loathing of its person; and yet such as these the Lord looks upon, takes notice of, and gathers in by an effectual calling. The Targum renders it, "the scattered of Israel"; and so the Septuagint, Vulgate Latin, Syriac, and Arabic versions; who, while unregenerate, are in a state of distance and alienation from God; are without God and Christ, and destitute of the Spirit; aliens from the people of God; wandering out of the way of God; are like lost sheep, scattered abroad by the fall of Adam, and their own actual transgressions: now the Lord God is the gatherer of these; which agrees with Christ, as the surety that engaged to look them up, and bring them in; and as he is a shepherd that gathers the lambs in his arms; and as he is the Saviour that came to seek and save that which was lost; and who, in consequence of having redeemed his people, gathers them by his Spirit and grace, through the ministry of the word; (see <sup><606></sup>John 10:16 <sup><341></sup>Isaiah 40:11 <sup><290></sup>Luke 19:10

<3108>Zechariah 10:8), it may be here meant of God the Father, whose purpose, plan, and contrivance, it was to gather together all his elect in one, even in Christ; and whose promise it is, that to him should the gathering of the people be; and who set him up as an ensign for that purpose, (<4010>Ephesians 1:10 <0490>Genesis 49:10 <2310>Isaiah 11:10,12) he now says:

*yet will I gather others to him besides those that are gathered unto him;* that is, to Israel; either to Christ, to whom these outcasts and scattered ones belong, who is sometimes called Israel, (<2340B>Isaiah 49:3), or to the church of God, whither they are brought when gathered, as in (<2806>Isaiah 56:5,7), this is done in the effectual calling, when God's elect are called and gathered out of the world, among whom they have been, and are brought to Christ as their Saviour; as the Lord their righteousness; as the Mediator of the new covenant; and to his blood for pardon, justification, and salvation; and as the ark where they only can find rest for their souls; and as their King, to whom they become subject; and so they are gathered into the church as to a fold and good pasture. Now great numbers of these, both among the Jews and Gentiles, were gathered in at the first preaching of the Gospel, in the first times of the Gospel dispensation; and it is here promised that others besides them should be gathered in, even all that remain of the election of grace uncalled; the rest of those that the Father has given to Christ; the residue of those he has redeemed by his blood; such of the children of God as are yet scattered abroad, even all the remainder of the Lord's people, whether Jews or Gentiles; which will be fulfilled in the latter day, when the forces and fulness of the Gentiles shall be brought in, and the nation of the Jews converted at once. The words may be rendered, "yet will I gather unto him his that are to be gathered"<sup>f1108</sup>; the other sheep uncalled; as many as are ordained unto eternal life; not one shall be lost or left behind. Kimchi mentions it as an exposition of his father's,

“after I have gathered the outcasts of Israel; yet will I gather, against them that are gathered, others against his gathered ones, and they are Gog and Magog;”

to which sense, he says, the following verse inclines: but much better is the sense of Aben Ezra, “yet, will I gather proselytes to the gathered of Israel;”

for his “gathered ones”, he says, refers to Israel. But it is best of all to interpret it of the nations gathered and added to the Christian churches in the times of Constantine, who before had been treated as outcasts, and persecuted for their profession of Christ; and of the conversion of various other people, as the Goths, Vandals, &c. in later ages. So Vitringa.

**Ver. 9.** *All ye beasts of the field, come to devour*, &c.] Which may be understood either literally of savage beasts being called to devour the slain, signifying a great slaughter that should be made, like that in (<sup><68917></sup>Revelation 19:17,18) to which the fowls of the heaven are invited, as to a supper; and so Kimchi interprets it of such creatures being called to feed upon the carcasses in the camp of Gog and Magog, agreeably to (<sup><26917></sup>Ezekiel 39:17,18), but it seems better to understand it figuratively of people and nations, comparable to the beasts of the field for their strength, cruelty, and voraciousness. The Targum of the whole is,

“all the kings of the people that shall be gathered to oppress thee, O Jerusalem, shall be cast in the midst of thee; they shall be for food to the beast of the field, the beast of the forest shall be satisfied with them.”

Though it seems most correct to interpret these beasts of the kings of the people themselves; by whom some understand the Chaldeans, Babylonians, and other nations along with them, and under them, who spoiled the people of the Jews, and carried them captive; but rather the Romans are intended. And so the prophet, after he had foretold the gathering in of the remnant, according to the election of grace, among the Jews, and the addition to them from among the Gentiles, proceeds to give an account what should become of the rest of the Jewish nation that rejected the Messiah and his Gospel; that the Romans should be brought in upon them, who should devour them; which destruction would be owing to the following sins abounding among their principal men. But I am inclined to the opinion of Cocceius and Vitringa, that the barbarous nations of the Goths and Vandals, and others, coming into the Roman empire, become Christian, though greatly corrupted, are here meant<sup>f1109</sup>; since this seems to be a prophecy of what should happen between the first gathering of the Jews and Gentiles to Christ in the first times of the Gospel, and the later gathering of them in the latter day; and the following words aptly describe the ignorance, stupidity, avarice, and intemperance of the priests of the apostate church of Rome; and the following chapter, which is a

continuance of this prophecy, better agrees with the idolatry of the church of Rome than with the Jews, who, especially at the time of their destruction by the Romans, were not given to idolatry. Yea,

*all the beasts in the forest*: a herd of them, which, like an inundation, ran over the Roman empire, and tore it to pieces, and spread ignorance and corruption every where, next described; for now the beast of Rome arose with his ten heads. Some think that a new chapter should begin here.

**Ver. 10.** *His watchmen are blind*, &c.] A sad character of watchmen; who, of all men, ought to have good sight, to see who is coming, to discover an enemy, to discern approaching danger, and so be capable of giving notice thereof. This some apply to the Scribes and Pharisees, who are often called blind guides, and blind leaders of the blind, (~~4054~~ Matthew 15:14 23:16,17,19,24,26) and well suits the character of the Popish clergy, bishops, and priests, those ecclesiastical watchmen, whose business should be to look after the souls of men, and feed them with knowledge and understanding; but very ill qualified for it, being blind and ignorant as to the knowledge of things divine and spiritual. The first letter in this clause is larger than usual, perhaps designed to strike the eye, and raise the attention to what follows, as being something remarkable and extraordinary, as indeed the character given of these men is, and directing to beware of them. The first word, which is the word for “watchmen”, has the letter “jod” wanting; which, being a note of multitude, shows, it is observed<sup>f1110</sup>, that all the watchmen were universally deficient in the light of their minds, and not one of them did their duty, as it follows:

*they are all ignorant*; or “know not”<sup>f1111</sup>, or “nothing”, not the Scriptures, and the meaning of them; the Gospel, and the doctrines of it; Christ, and the way of salvation by him; the Spirit of God, and his operations on the souls of men; and so very unfit to be spiritual watchmen, or to have the care of immortal souls. A Popish bishop in Scotland declared he did not know neither the Old nor the New Testament; and Bishop Albert, reading the Bible, could not tell what book it was, only he found it was contrary to their religion.

*They are all dumb dogs, they cannot bark*; and so useless; as a house dog, or one that is set to keep the sheep, if it barks not at the noise of a thief, or the approach of a wolf, to give notice to the family, or the shepherd, it is of no service. It may design such who call themselves ministers of the word, and yet either cannot or will not preach, such as are non-preaching bishops;

or in their ministry do not reprove the errors and vices of men, and warn them of their danger:

*sleeping, lying down, loving to slumber*; as dogs do; slothful, indolent, do not care to be concerned in business, but take their ease and pleasure, and are very improper persons for watchmen. The first word<sup>f1112</sup> used is observed to signify speaking vain things in dreams, things delirious; and agrees well with the dreaming doctrines and delirious notions of the Romish clergy.

**Ver. 11.** *Yea, they [are] greedy dogs, &c.*] Or “strong of soul”<sup>f1113</sup>; of great appetites, and are never satisfied: or “strong of body”; the soul is sometimes put for the body; large bodied, fat bellied men, such as the priests, monks, and friars, that live upon the fat of the land; gluttons, epicures, men of a canine appetite, like dogs,

*which can never have enough; know not fulness*<sup>f1114</sup>, or what it is to be filled to satisfaction, always craving more. Though some think this denotes their insatiable avarice, their greedy desire of money, not being satisfied with what they have, in order to support their voluptuous way of living.

*And they are shepherds that cannot understand*; or, “and they are”, or “are they shepherds?” these blind and ignorant watchmen; these dumb and greedy dogs; these pretend to be the shepherds of the flock, and to feed them?

*yet they know not to understand*<sup>f1115</sup>, or “know not understanding”; have no knowledge and understanding of divine things, and therefore unfit and incapable of feeding the people therewith:

*they all look to their own way*: to do that which is most pleasing to them, agreeable to their carnal lusts; they seek that which is most for their worldly profit and advantage, having no regard to the glory of God, the interest of Christ, and the welfare of the flock:

*everyone for his gain from his quarter*; from the province, city, or town he is in; from his archbishopric, bishopric, or parish; making the most of his benefice, of his tithes and revenues; increasing his salary as much as he can; getting as much as possible from all sorts of persons, rich and poor, high and low, that are under his jurisdiction; and this is the case of everyone, from the greatest to the least. The Targum is,

“everyone to spoil the substance of Israel;”

as the Pharisees devoured widows’ houses, (~~4134~~ Matthew 23:14).

**Ver. 12.** *Come ye, say they, &c.*] Either to their fellow bishops and priests, when got together, jovially carousing; or to the common people, encouraging them in luxury and intemperance:

*I will fetch wine*; out of his cellar, having good store of it, and that of the best, hence called “priests’ wine”; and so, at Paris and Louvain, the Popish priests called their wine “vinum theologicum”:

*and we will fill ourselves with strong drink*; fill their bellies and skins full of it till drunken with it; the drunkenness of priests in Popish counties is notorious, which seems here to be taxed and prophesied of:

*for tomorrow shall be as this day, and much more abundant*; the morrow shall be as good, and merry, and jovial a day as this, and better; and we shall have as much wine and strong drink to drink, or more; this they say to encourage their companions to drink, and not spare, and to put away the evil day far from them. The Targum is,

“saying, come, let us take wine, and be inebriated with old wine; and our dinner tomorrow shall be better than today, large, very large.”



# CHAPTER 57

## INTRODUCTION TO ISAIAH 57

This chapter contains complaints of the stupidity and idolatry of the people, described in the latter part of the preceding chapter; and some promises of grace to the people of God. The stupidity of the former is observed, (<sup><2570></sup>Isaiah 57:1) they not taking notice of the death of good men, nor of impending calamities they were taken from, whose happiness is described, (<sup><2570></sup>Isaiah 57:2), then these idolatrous people are summoned before the Lord, (<sup><2570></sup>Isaiah 57:3) and are charged with deriding the saints with idolatry and murder, (<sup><2570></sup>Isaiah 57:4-6) and their idolatry is represented under the notion of adultery, attended with very aggravating circumstances, (<sup><2570></sup>Isaiah 57:7-9) and yet these people still entertained presumptuous hopes of happiness, and boasted of, and trusted in, their righteousness and good works, which would be exposed, and be of no advantage to them, (<sup><2570></sup>Isaiah 57:10-12), next follow promises of grace to the saints, that such that trusted in Christ should inherit the holy mountain, (<sup><2570></sup>Isaiah 57:13) that the stumblingblock of his people should be removed, (<sup><2570></sup>Isaiah 57:14), that he should dwell with the humble and contrite, (<sup><2570></sup>Isaiah 57:15), and not be always wroth and contend with them, for a reason given, (<sup><2570></sup>Isaiah 57:16) and that though he had smote them, and hid his face from them because of their sins, yet would heal them, lead them, and comfort them, and speak peace unto them, (<sup><2570></sup>Isaiah 57:17-19) and the chapter is concluded with the character of the wicked, and an assurance that there is no peace for them, (<sup><2570></sup>Isaiah 57:20,21).

**Ver. 1.** *The righteous perisheth*, &c.] Not eternally; he may fear he shall, by reason of sin and temptation; he may say his strength and hope are perished; and his peace and comfort may perish for a time; but he cannot perish everlastingly, because he is one that believes in Christ, and is justified by his righteousness, from whence he is denominated righteous; and such shall never perish, but have everlasting life: but the meaning is, that he perisheth as to his outward man, or dies corporeally, which is called perishing, (<sup><21075></sup>Ecclesiastes 7:15) and so the Targum renders it,

“the righteous die.”

Or it may be rendered, “the righteous man is lost”<sup>f1116</sup>; not to himself, his death is a gain to him; but to the church, and to the world, which yet is not considered:

*and no man layeth it to heart*; takes any notice of it, thinks at all about it, far from being concerned or grieved; instead of that, rather rejoice, and are pleased that they are rid of such persons; which will be the case when the witnesses are slain, (<sup>6110</sup>Revelation 11:10). The Targum is,

“and no man lays my fear to heart;”

or on his heart; whereas such providences should lead men to fear the Lord, and seek to him, and serve him, as it did David, (<sup>910</sup>Psalms 12:1):

*and merciful men are taken away*; or “gathered”<sup>f1117</sup>; out of the world, to their own people, to heaven; these are such who obtain mercy of the Lord, and show mercy to others, holy good men: the former character may respect the righteousness of Christ imputed to them, this his grace implanted in them, discovered by acts of mercy and goodness; for one and the same persons are intended:

*none considering that the righteous is taken away from the evil to come*; that there are evil times coming, great calamities, and sore judgments upon men; and therefore these righteous ones are gathered out of the world, and are gathered home, and safely housed in heaven, that they may escape the evil coming upon a wicked generation; and who yet have no thought about it, nor are they led to observe it as they might, from the removal of good men out of the world; (see <sup>4221</sup>2 Kings 22:20). All this may be applied to the martyrs of Jesus in times of Popish persecution; or to the removal of good men by an ordinary death before those times came.

**Ver. 2.** *He shall enter into peace*, &c.] Or “shall go in peace”<sup>f1118</sup>; the righteous man goes in peace now; he has peace from his justifying righteousness; he has peace through believing in Christ; he has peace in, though not from, his obedience and holiness of life; and he has peace in the midst of the many trials he is exercised with; and he goes out of the world in peace, with great serenity and tranquillity of mind, as Simeon desired he might, having views of an interest in Christ, and in the glories of another world; and as soon as he is departed from hence he enters into peace, into a state where there is everything that makes for peace; there is the God of peace; there is Christ, the Prince of peace; there is the Spirit, whose fruit is peace; and there are the angels of peace, and good men, the sons of peace:

and there is nothing there to disturb their peace, no sin within, nor Satan's temptations without, nor any wicked men to annoy and molest them; and there is everything that can come under the notion of peace and prosperity; for the happiness of this state is signified by riches, by glory and honour, by a kingdom, and by a paradise; and into this state the righteous may be said to enter immediately upon death, which is no other than stepping out of one world into another; and this they enter into as into a house, as it really is, a house not made with hands, eternal in the heavens; and, entering into it, they take possession of it, and for ever enjoy it:

*they shall rest in their beds*, their souls in the bosom of Abraham, in the arms of Jesus; their bodies in the grave, which is a bed unto them, where they lie down and sleep, till they are awaked at the resurrection; and where they rest from all toil and labour, from all diseases and distempers, pains and tortures, and from all persecuting enemies; (see <sup><f1413></sup>Revelation 14:13):

*each one walking in his uprightness*; in the righteousness of Christ, and in the shining robes of immortality and glory, and in perfect purity and holiness: or, "before him"<sup>f1119</sup>; before God, in the sight or presence of him, and by sight, and not by faith, as now. Though this is by some considered as the character of the righteous man in life, so Aben Ezra; and then the sense is, that he that walks in his uprightness, in the uprightness or righteousness of Christ, and by faith on him; that walks uprightly in his life and conversation before God, and "before himself"; following the rule before him, and walking according to the rule of the Gospel, and in the ordinances of it blameless, when he comes to die, he enters into peace and rest. And to this sense is the Targum, which paraphrases it,

"that are doers of his law;"

(see <sup><f1213></sup>Romans 2:13). In the Talmud<sup>f1120</sup> it is interpreted of that peace and happiness righteous men enter into when they die.

**Ver. 3.** *But draw near hither*, &c.] The death of the righteous, and their happiness after it, being observed: the wicked, who thought themselves safe from danger, and the happier that they were rid of the righteous, those witnesses and prophets which had tormented them, and therefore rejoiced on that account, are here summoned to the divine tribunal, to hear their character, and receive their doom, as follows:

*ye sons of the sorceress*; the children of Jezebel, the witch, and the prophetess that taught the servants of the Lord to commit fornication, and

bewitched with her witchcrafts the sons of the apostate church of Rome; by whose sorceries all nations have been deceived, and of which she repents not, (<sup><6120></sup>Revelation 2:20 9:21 18:23):

*the seed of the adulterer and of the whore*; of the great whore of Babylon, with whom the kings of the earth have committed fornication; and whose subjects and children are the seed of this whore, and the sons of this idolatrous church: or, “that committeth whoredom”<sup>f1121</sup>; which aggravates the character, that they were not only the children of adulterous persons, but committed whoredom themselves.

**Ver. 4.** *Against whom do ye sport yourselves?* &c.] Is it against the ministers of the Gospel, the prophets of the Lord, the true and faithful witnesses, over whose dead bodies you triumph? know that it is not so much against them, as against the Lord himself, whose ministers, prophets, and witnesses they are; (see <sup><5148></sup>1 Thessalonians 4:8): “against whom make ye a wide mouth, and draw out the tongue?” gestures used by way of scorn and derision; (see <sup><49217></sup>Psalms 22:7,13). So the Papists open their mouths, and draw out their tongues, in gibes and jeers, reproaches and calumnies, against the true Christians, calling and despising them as heretics and schismatics; which abuse and ill usage of them will be resented another day. The Targum is,

“before whom do ye open your mouth, and multiply to speak things?”

as antichrist is said to have a mouth open, speaking great things and blasphemy against God, his name, his tabernacle, and them that dwell in heaven, (<sup><6135></sup>Revelation 13:5,6):

*are ye not children of transgression*; given up to all manner of sin and wickedness; or children of the wicked one, as the Targum, either of Satan, or of the man of sin; or, as the Septuagint and Arabic versions render it, “children of perdition”; of the same character, complexion, and religion, as the son of perdition is: “a seed of falsehood”; or a lie, given to lying; to believe a lie, and to speak lies in hypocrisy; professing a false religion; embracing false doctrines; a spurious breed, and not the sons of the true church of Christ.

**Ver. 5.** *Inflaming yourselves with idols under every green tree*, &c.] Or, “inflamed with or among oaks”<sup>f1122</sup>; with images made of oaken wood, such as the Papists worship, (<sup><6120></sup>Revelation 9:20) expressing a burning zeal

for their idols, and being as hot upon them, as impure persons burn in lust one towards another: or “with mighty ones”<sup>f1123</sup>; the kings and potentates of the earth, with whom the whore of Rome commits her fornication, even in every flourishing kingdom and state in Europe, compared to a green tree; alluding to the custom of the Heathens, who used to set up their idols under green trees and groves, and there worship them, which were pleasing to the flesh; and I wish, says Musculus on the text, there were no instances of this kind in the Papacy.

*Slaying the children in the valleys, under the cliffs of the rocks?* this may refer to the cruelty of these idolatrous worshippers; for, as they burn with zeal to their idols, so with rage against those that oppose their idolatrous practices, not sparing men, women, and children; and such butcheries have been committed in many places, and especially in the “valleys” of Piedmont; nor could the cragged rocks secure them from their falling a sacrifice unto them. Or it may intend the ruining and destroying the souls of such, who, before they fell into their hands, were innocent as children, by their superstitious worship and idolatry, committed in low and dark places, under cragged rocks, and in caves and dens; such as the above mentioned commentator speaks of, a very dark one, under a prominent rock, in which the ignorant and unhappy people, some time ago, worshipped and invoked a certain blessed saint, he knew not who, which could scarce be looked into without horror; and such was the cave in which they worshipped the angel Michael.

**Ver. 6.** *Among the smooth stones of the stream is thy portion, &c.]* Or thy god; but the portion of Jacob is not like them, stocks and stones, (<sup><24006></sup>Jeremiah 10:16 2:27). Whenever they could pick up smooth stones, and such as were fit for their purpose, whether in the stream of a brook, or in a valley, as the word also signifies, they polished and formed them into an image, and made gods of them; and these were their portion and inheritance, and which they left to their children. There is an elegant play on words<sup>f1124</sup> in the Hebrew tongue, between the word for “smooth stones”, and that for a “portion”<sup>f1125</sup>, which cannot be expressed in our language: or, “in the smooth or slippery places of the valley shall be thy portions”; (see <sup><49816></sup>Psalm 35:6 73:18).

*They, they are thy lot;* even those stones. Jarchi’s note is, to stone thee with, the punishment of idolaters with the Jews; suggesting that those idols would be their ruin; as they will be the ruin of the idolatrous members of

the church of Rome, who repent not of worshipping their idols of stone among others, (<sup>666</sup>Revelation 9:20,21):

*even to them hast thou poured a drink offering, thou hast offered a meat offering;* or a “bread offering”, as well as a libation of wine, respecting the sacrifice of the mass, which consists of bread and wine, which is offered up in honour of their idols, angels and saints; hence “Michael mass” and “Martin mass”, &c.

*Should I receive comfort in these?* be pleased with such idolatrous sacrifices? no. The Septuagint, Vulgate Latin, and Arabic versions render it, “should I not be angry for these?” I will; I have just reason for it. Or it may be rendered, “shall I repent of these<sup>f1126</sup>?” of the evil I have threatened to bring, and am about to bring upon these idolaters? I will not.

**Ver. 7.** *Upon a lofty and high mountain hast thou set thy bed, &c.]*

Temples and altars, which are usually built on high places, where they commit spiritual adultery; that is, idolatry, in imitation of the Heathens, who had their temples and altars on high places; and the idolatry of the church of Rome, in this context, is all along expressed in language agreeable to the Heathen idolatry, and in allusion to it. Some think this phrase denotes impudence in their idolatrous worship; for not content to worship under trees, in valleys, and under cliffs of rocks, and such dark places; now, as not blushing at, or being ashamed of their actions, erect their altars in the most public places. Perhaps some reference may be had to the city of Rome itself, built on seven mountains, the seat of antichrist, and where the principal bed for idolatry is set up. The Targum is,

“on a high and lofty mountain thou hast the place of the house of thy dwelling:”

which agrees very well with the great city, the seat of the beast.

*Even thither wentest thou up to offer sacrifice;* the sacrifice of the mass, to do which the idolaters go to their high places, their temples, and to their high altars, and especially in the great city.

**Ver. 8.** *Behind the doors also and the posts hast thou set up thy*

*remembrance, &c.]* The memorial of thine idols, as the Targum. As the Heathens had their “lares” and “penates”, their household gods, so the Papists have their tutelar images, which they place in their houses, and in

their bedchambers; their images of saints, their crucifixes and superstitious pictures, which they call “memories”, and “laymen’s books”:

*for thou hast discovered thyself to another than me*; or, “from me”<sup>f1127</sup>; departing from me, and leaving my bed; rejecting Christ as King of saints, deserting his worship and ordinances; thou hast uncovered thyself to another, prostituted thyself to another, been guilty of spiritual adultery or idolatry; receiving and acknowledging another for head of the church, according to whose will all things in worship are directed:

*and art gone up*; to the bed set up in the high place; to idolatrous temples and altars, there to offer sacrifice:

*thou hast enlarged thy bed*; to take in many adulterers, and idolatrous worshippers; and so, as Musculus observes, many small chapels, at first erected for this and the other saint, through the vast concourse of people to them, and the gifts they have brought, have, in process of time, become large and magnificent temples:

*and made a covenant with them*; with idols, and idol worshippers; agreeing to receive the mark and name of the beast, and to worship his image, (<sup>6135</sup>Revelation 13:15-17), or, “thou hast cut for thyself more than they”<sup>f1128</sup>; more trees to make idols of, or to make more room for the placing of idols in groves than the Heathens: or, “thou hast hewed it for thyself”;

*a bed larger*<sup>f1129</sup> *than theirs*; that is, thy bed thou hast made larger than theirs: or, “thou hast cut for thyself from them”<sup>f1130</sup>; taken away from emperors and kings part of, their dominions, and joined them to thy patrimony, and appropriated them to thine own use:

*thou lovedst their bed where thou sawest it*; took delight and pleasure in places of idolatrous worship, and in their idolatry, wherever they were: or, “thou lovedst their bed, a hand thou hast seen”<sup>f1131</sup>; stretched out to help thee, or give thee power, or to invite, encourage, and receive thee into the idolatrous bed; or rather any pillar, monument<sup>f1132</sup>, or statue, erected for idolatry, which seen, they fell down to and worshipped.

**Ver. 9.** *And thou wentest to the king with ointment*, &c.] To the kings of the earth, the singular for the plural, with whom the whore of Rome has committed fornication or idolatry, in allusion to harlots, who, in order to render themselves the more agreeable to their lovers, anointed themselves

with ointment: this may respect the grace of the Spirit of God, which the church of Rome pretends to give by administration of the sacraments, which it is said confer grace “ex opere operato”; and the extreme unction given as a meetness for heaven, in the last moments of life:

*and didst increase thy perfumes*; after the manner of harlots, who, to ingratiate themselves with men, use much perfumes: this may signify the many ways the whore of Rome takes to make herself regarded by the kings and nations of the earth; pretending to antiquity, infallibility, power of working miracles, works of supererogation, primacy and superiority over all other churches; using great pomp and splendour in places of worship, and in all religious services:

*and didst send thy messengers far off*; not only into neighbouring kingdoms and states, into all the nations of Europe; but even into the most distant parts of the world, into both the Indies, in order to make proselytes, spread the religion of the see of Rome, and increase its power. The pope’s “nuncios” and “legates a latere”, may be here pointed at, as well as the Jesuits his emissaries, sent into all parts to promote his interest. Jarchi’s note is,

“to exact tribute of the kings of the nations;”

which has been the business of the pope’s legates:

*and didst debase thyself even unto hell*; or lay thyself low; prostitute thyself as harlots do to every lover; or didst feign thyself very lowly and humble, as the pope does when he calls himself “servus servorum”; or rather, “thou didst depress”, or “bring low, even unto hell”<sup>f1133</sup>; that is, multitudes of men and women, who are brought down to hell by the false doctrine and worship of the church of Rome; and the followers of the man of sin say, that if he brings down thousands into hell, none ought to say, what dost thou? Cocceius thinks it may have respect to his pretended power over hell, to send as many there as do not please him; arrogating to himself the keys of heaven and hell; or over purgatory, a figment of his brain, where he pretends the souls of men are for a time, and from whence, for a sum of money, he delivers them. The Targum is,

“thou hast depressed the strength of the people; or, as some copies, the strong of the people unto hell.”



**Ver. 10.** *Thou art wearied in the greatness of thy way, &c.*] Or, “in the multiplicity of thy ways”<sup>f1134</sup>: which were so many, as were enough to make her weary; the steps which were taken to obtain so much power over kings and kingdoms, which was gradually got with great pains and artifice, and to amass such vast treasures, and to enlarge her interest, and spread her religion in the world; the multitude of stratagems devised, and vast number of men employed, and embassies made to carry her point everywhere. Jarchi’s note is,

“to fulfil thy desires, and to enlarge thy substance:”

*yet saidst thou not, there is no hope*; as men in a good cause are apt to do, upon every difficulty that arises; but here, in this case, though the cause was very bad, yet when schemes did not take, or not so soon as wished for and expected, new difficulties arose, and opposition made; yet no cost nor pains were spared to gain the point in view, and establish a kingdom and hierarchy; which at last succeeded: this expresses the resolution, constancy, and pertinency of the bishops of Rome in their ambitious views and claims of power, who would not give out, nor despair of arriving at what they aimed at; and which, through great fatigue and labour, they attained unto:

*thou hast found the life of thine hand*; that which was sought for and laboured after; sovereignty over all bishops and churches; power over kings and kingdoms; and an universal empire over consciences, as well as over churches and nations; and also immense treasure and riches to support the pope, cardinals, priests, &c.; and perhaps giving life to the image of the beast that it should speak, and cause those that would not worship it to be killed, may be included, (~~6635~~ Revelation 13:15). The Targum is,

“thou hast multiplied (or as other copies) thou hast found great riches.”

Jarchi’s note is,

“the necessity of thine hands, thou hast found prosperity in thy works:”

*therefore thou wast not grieved*; at the toil and labour used, pains taken, and weariness contracted; the issue was an over recompence for all the trouble and difficulty that attended it: or, “therefore thou wast not sick”<sup>f1135</sup>; of the undertaking; did not despond in mind, or languish without hope of succeeding, finding ground was gained; and at last things went

according to wishes; and then it caused no grief to reflect upon the fatigue and trouble that had been endured; and also grieved not at the idolatry introduced, nor repented of it; (see <sup>(610)</sup> Revelation 9:20,21), So the Targum interprets it of impenitence.

**Ver. 11.** *And of whom hast thou been afraid or feared, that thou hast lied, &c.*] By assuming the name of Christian, when it did not belong to her; as it does not to the church of Rome which is antichristian: this lie is told, not out of any fear of God, or reverence of Christ; for she has no fear or reverence of either; but to serve a purpose, to blind the eyes of men under the Christian name, and, with a pretence to serve the cause of Christianity, to get all Christendom under her power:

*and hast not remembered me*; or, “for thou hast not remembered me, nor laid it to thy heart?” or, “put me upon thy heart”<sup>f1136</sup>; had no regard to Christ, nor had true faith in him, nor love to him; but all the reverse; degraded him in his offices, corrupted his doctrines, ordinances, and worship. The Targum is,

“and hast not remembered my worship, nor put my fear upon thy heart:”

*and have not held my peace even of old, and thou fearest me not* or, “therefore thou fearest me not”<sup>f1137</sup>; because as yet the vials of God’s wrath are not poured out, or his judgment inflicted on antichrist; but, ever since he began to reign, he has enjoyed great prosperity; therefore he fears not God, nor regards man; but says, “I sit a queen, and am no widow, and shall see no sorrow”, (<sup>(687)</sup> Revelation 18:7).

**Ver. 12.** *I will declare thy righteousness, and thy works, &c.*] For, notwithstanding all the idolatry, superstition, irreligion, and cruelty of the church of Rome, she makes large pretences to righteousness, by which she expects to be justified, and to merit eternal life, and even pretends to works of supererogation; but God will in due time make it clearly appear, both by the ministry of his faithful servants, which he has done in part already; and by his judgments that he will execute, that she has no righteousness; that what she calls so is no righteousness, but wickedness; and that her works she calls good works are bad ones, superstitious, idolatrous, and tyrannical:

*for they shall not profit thee*; secure from judgment here, or from wrath to come; nor justify before God, nor procure salvation and eternal life; but, on the contrary, shall bring deserved ruin and destruction, here and hereafter.

**Ver. 13.** *When thou criest, let thy companies deliver thee, &c.*] From distress and impending ruin, if they can; meaning not the allies and auxiliaries of the Jews, the Egyptians and Assyrians, they sent to for help, as Kimchi, and others; rather, as Jarchi, their idols and graven images they worshipped, angels and saints departed, the Papists pray unto; let them now, in the time of Rome's ruin, renew their addresses to them for help and deliverance, if they can give it: or, "thy gathered ones"<sup>f1138</sup>; the kings of the earth the whore of Rome has gathered unto her to commit fornication with her: and who, by her emissaries, will be gathered together to the battle of the Lord God Almighty, and to make war with the Lamb, but will be overcome; as also her many religious societies and convents of Jesuits, friars, priests, &c.; these will stand afar off, and lament her in her distress; even the kings and merchants of the earth, ship masters, and all company in ships, but will not be able to relieve her, (~~f683~~ Revelation 18:9-19):

*but the wind shall carry them all away; vanity shall take them;* so far will they be from helping her in the time of her calamity, that the wind of God's power and wrath shall carry them away as chaff; a puff of his "breath", or the least breath of air<sup>f1139</sup>, shall dissipate them, and bring them to nothing; they will be no more able to stand before him than the lightest thing that can be thought of can stand before a blustering wind or tempest. The phrase denotes an utter and easy destruction of the whole jurisdiction and hierarchy of the church of Rome:

*but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;* such of God's people as will be in Babylon a little before its fall, and will be called out of it, who shall betake themselves to the Lord as their only refuge, and put their trust and confidence in him, rejecting all idolatry and superstitious worship, shall enjoy the communion of the true church of Christ, and partake of all the ordinances of it: it may be this may have also a particular respect unto the Jews, who will be called about this time; who, upon their believing in Christ, will return to their own land, and dwell in Jerusalem, God's holy mountain, as it used to be called. Hence it follows:

**Ver. 14.** *And shall say, cast ye up, cast ye up, &c.*] A causeway, a highway, for the people of the Jews to return to their own land: this is either said by the Lord, as some supply it; or by the prophet, as Jarchi; or by him that putteth his trust in the Lord, as Kimchi; or rather by one, that

is, the first of the living creatures, a set of Gospel ministers, that shall give to the angels, the Protestant princes and potentates, the seven last vials to pour out on the antichristian states, both Papal and Mahometan, and shall stir them up to do it; or the voice out of the temple, that shall order them to do their work; by which means way will be made for the return of the said people, (~~66:17~~ Revelation 15:7 16:1):

*prepare the way*; of the true doctrine and worship of God: the way of truth and holiness, of faith and practice:

*take up the stumblingblock out of the way of my people*; the superstition, idolatry, and impiety of the church of Rome, are the great stumblingblock in the way of the conversion of the Jews, and the means of hardening that people in their disbelief of Christ and the Christian religion; wherefore the fall of antichrist, and a reformation everywhere from all corruption in doctrine and worship, in principle and practice, which also may be intended by these expressions, will prepare the way for their embracing the Christian religion, and so for their return to their own land. The Targum is,

“and he shall say, teach and admonish, prepare (or direct) the heart of the people to the right way, remove the stumblingblock of the wicked out of the way of my people.”

**Ver. 15.** *For thus saith the high and lofty One*, &c.] Who is high above the earth, and the nations of it; higher than the kings in it; the King of kings, and Lord of lords; and so able to save his people, and destroy his and their enemies; who is higher than the heavens, and the angels there; who is exalted above the praises of his people; the knowledge of whose being and perfections is too wonderful for them; whose thoughts are higher than theirs; and whose love has a height in it not to be reached by them; all which may serve to command a proper awe and reverence of him, and close attention to what he says; and perhaps these characters and titles are assumed in opposition to antichrist, who exalts himself above all that is called God, as well as what follows; who boasts of antiquity, and insolently takes to himself the title of Holiness: wherefore the Lord goes on to describe himself as

*he that inhabiteth eternity*: is from everlasting to everlasting, without beginning or end, the first and the last, who only hath immortality in and of himself; angels and the souls of men, though they die not, yet have a beginning; God only is from eternity to eternity; or rather inhabits one

undivided, uninterrupted, eternity, to which time is but a mere point or moment:

*whose name is Holy*: his nature being so; he is originally and essentially holy, and the source of holiness to his creatures, angels and men; though none are holy in comparison of him; his holiness is displayed in all his works; he is glorious in it; and therefore with great propriety holy and reverend is his name:

*I dwell in the high and holy place*; he dwelt in the most holy place in the tabernacle and temple, which were figures of the true sanctuary, heaven, where Jehovah dwells, and seems to be here meant; though the word “place” is not in the text; and it may be rendered, “I dwell with the high and holy”<sup>f1140</sup>; and Aben Ezra, Kimchi, and Ben Melech, interpret it of the holy angels; and if we apply it to the holy and divine Persons in the Trinity, the Son and Spirit, it may not be amiss, and will stand well connected with what follows

*with him also that is of a contrite and humble spirit*; not only with the other divine Persons, and with those high ones, but with such who are broken under a sense of sin; not merely in a legal, but in an evangelical way; not only with the weight of divine wrath, but with a view of pardoning grace and mercy; and such souls are humble as well as contrite; have the worst thoughts of themselves, and the best of others; they are humble under a sense of sin and unworthiness, and submit to the righteousness of Christ for their acceptance and justification before God; and ascribe the whole of their salvation to his free grace alone; and become cheerful followers of the meek and lowly Jesus; with such the Lord dwells, not merely by his omnipresence and omnipotence, but by his spirit and grace; or in a gracious way and manner, by shedding abroad his love in their hearts, and communicating his grace to them; and which he usually does under the ministry of the word and ordinances, and which may be expected: and his end in so doing is,

*to revive the spirit of the humble, and to revive the heart of the contrite ones*; who are sometimes in a very lifeless and uncomfortable condition; grace is weak; sin is prevalent; they are under a sense of divine displeasure; under the hidings of God’s face, and attended with various afflictions and adverse dispensations of Providence: now the Lord dwells with them, to revive and quicken them; which he does by his gracious presence; by the discoveries of his pardoning love and grace; by the application of precious

promises; and by granting large measures of his grace, so that they become comfortable in their souls, and are quickened to the fresh exercise of grace, and discharge of duty. All this seems to be spoken for the consolation of the Lord's people in their low estate, during the reign of antichrist, and towards the close of it, when greatly oppressed by him. Vitringa interprets this of the Waldenses and Bohemian brethren; but it seems to respect later times.

**Ver. 16.** *For I will not contend for ever, &c.*] By afflictive providences; with the humble and contrite, the end being in a great measure answered by their humiliation and contrition; when God afflicts his people, it shows that he has a controversy with them, for their good, and his own glory; and when these ends are obtained, he will carry it on no longer:

*neither will I be always wroth*; as he seems to be in the apprehensions of his people, when he either hides his face from them, or chastises them with a rod of affliction:

*for the spirit should fail before me*; the spirit of the afflicted, which not being able to bear up any longer under the affliction, would sink and faint, or be "overwhelmed", as the word <sup>f1141</sup> signifies:

*and the souls which I have made*; which are of God's immediate creation, and which are also renewed by his grace, and made new creatures. The proselytes Abraham made are called the souls he made in Haran, (<sup><0125></sup>Genesis 12:5), much more may this be said of the Father of spirits, the author both of the old and new creation. The Lord knowing the weakness of the human frame, therefore restrains his hand, or moderates or removes the affliction; see a like reason in (<sup><0938></sup>Psalm 78:38 103:9,13,14), the last days of trouble to God's people, which will be the time of the slaying of the witnesses, will be such that if they are not shortened, no flesh can be saved, but for the elect's sake they will be shortened, (<sup><0122></sup>Matthew 24:22).

**Ver. 17.** *For the iniquity of his covetousness was I wroth, and smote him, &c.*] Not the greedy watchmen of the church of Rome, (<sup><2560></sup>Isaiah 56:10,11), but teachers and preachers in the reformed churches, who mind their own things, and not the things of Christ; seek after good benefices and livings, temporalities and pluralities, and to be lord bishops; taking the oversight of the flock for filthy lucre sake; which may easily be observed to be the predominant sin of the preachers and professors of the reformed churches; for which God has a controversy with them, and, resenting it, has

smote and rebuked them in a providential way; and has threatened them, as he did the church at Sardis, the emblem of the reformed churches, that he will come upon them as a thief, (~~Rev~~ Revelation 3:4).

*I hid me, and was wroth*: showed his displeasure by departing from them; and how much God has withdrawn his presence, and caused his spirit to depart from the churches of the Reformation, is too notorious:

*and he went on frowardly in the way of his heart*; took no notice of the reproofs and corrections of God; was unconcerned at his absence; not at all affected with his departure, and the withdrawings of his Spirit; these had no effect to cause a reformation, as is now too visibly the case; the same evil is pursued with equal eagerness; this is a way the heart of man is set upon, and they do not care to be turned out of it; and are like froward peevish children under the rod, receive no correction by it.

**Ver. 18.** *I have seen his ways, and will heal him*, &c.] Either the ways of such who trust in the Lord, the ways of the humble and contrite, who are brought by repentance and reformation, by the dealings of God with them; these he sees, knows, and approves of, and heals their former backslidings; for though not all, yet some may be reformed hereby; or rather the ways of the froward, their evil ways, which are their own ways in opposition to God's ways, peculiar to themselves, of their own devising and choosing; these the Lord sees, resents, and corrects for, and yet graciously pardons them, which is meant by healing:

*I will lead him also*; out of those evil ways of his into the good and right way in which he should go; into the way of truth and paths of righteousness; for it is for want of evangelical light and knowledge that so many err from the truths of the Gospel, and from the simplicity of Gospel worship; but in the latter day the Spirit of truth shall be poured down from on high, and shall lead professors of real religion into all truth, and they shall speak a pure language, and worship the Lord with one consent:

*and restore comforts to him, and to his mourners*; that mourn over their own sins, and the sins of others; that mourn in Zion, and for Zion; for the corruptions in doctrine and worship crept into the reformed churches; for the want of church discipline and Gospel conversation; for the declensions of professors of religion, and the divisions among them; and for that worldly, earthly, and carnal spirit that prevails; for these, as bad as our times are, there are some that mourn publicly and privately; and to these,

and to the church for their sakes, comfort shall be restored, by sending forth Gospel light, truth, and knowledge, which shall cover the earth as the waters the sea; by reviving primitive doctrines and ordinances; by blessing the word to the conversion of a multitude of sinners, and to the edification of saints; by causing brotherly love, peace, and spirituality, to abound among professors, and by blessing all the means of grace to the consolation of their souls; and by making particular applications of the blood, righteousness, and sacrifice of Christ, for pardon, justification, and atonement, the solid foundation of all true comfort.

**Ver. 19.** *I create the fruit of the lips, &c.]* Which is praise and thanksgiving, (<sup>8136</sup>Hebrews 13:16) that is, give occasion of it, afford matter for it, by restoring comforts to the church and its mourners, as in the preceding verse; and by giving peace, as in all the following words. The Targum renders it,

“the speech of the lips in the mouth of all men;”


as if it respected that blessing of nature, speech, common to all mankind: whereas this is a blessing of grace, peculiar to some that share in the above blessings; and it may be restrained to Gospel ministers, the fruit of whose lips is the Gospel of peace; or the word preaching peace by Christ; the word of reconciliation committed to them; the subject of their ministry, as follows:

*peace, peace to him that is far off, and to him that is near, saith the Lord;* peace with God, made by Christ, is the fruit of Jehovah the Father’s lips, who promised it in covenant, on condition of Christ’s shedding his blood to make it; whence the covenant is called the covenant of peace; and spoke of it in prophecy, as what should be obtained by Christ the peacemaker; and peace of conscience flowing from it is the fruit of Christ’s lips, who promised to give it to, and leave it with, his disciples; and that they should have it in him, when they had tribulation in the world; and who also by his apostles went and

*preached peace to them that were afar off, and to them that were nigh;* having first made it by the blood of his cross, (<sup>8127</sup>Ephesians 2:17) in which place there seems a manifest reference to this passage, when the Gospel was preached to the Jews that were near; to them in Judea first, from whence it first came; and then to the Gentiles that were afar off, as well as the dispersed Jews in distant countries; and in the latter day, to which this



prophecy refers, it will be preached far and near, even all the world over; when the earth will be filled with the knowledge of the Gospel of peace, through the ministry of a set of men raised up by the Lord, created for that purpose, and eminently furnished for such service; the effect of which will be great spiritual peace in the hearts of God's people, and much concord, unity, and love among them, as well as there will be an abundance of external peace and prosperity; and when nations shall learn war no more. This Kimchi and Ben Melech take to be yet future, and what will be after the war of Gog and Magog: "and I will heal them"; of all their soul sicknesses and maladies; of all their divisions and declensions; of their carnality and earthly mindedness, before complained of; and even of all their sins and backslidings; and restore them to perfect health in their souls, and in their church state.

**Ver. 20.** *But the wicked are like the troubled sea, when it cannot rest, &c.*] Disturbed by winds, storms, and hurricanes, when its waves rise, rage, and tumble about, and beat against the shore and sand, threatening to pass the bounds fixed for it. In such like agitations will the minds of wicked men be, through the terrors of conscience for their sins; or through the malice and envy in them at the happiness and prosperity of the righteous, now enjoyed, upon the downfall of antichrist; and through the judgments of God upon them, gnawing their tongues for pain, and blaspheming the God of heaven, because of their plagues and pains, ( Revelation 16:9,10,11):

*whose waters cast up mire and dirt;* from the bottom of the sea upon the shore; so the hearts of wicked men, having nothing but the mire and dirt of sin in them, cast out nothing else but the froth and foam of their own shame, blasphemy against God, and malice against his people.

**Ver. 21.** *There is no peace, saith my God, to the wicked.*] They have no share in the peace made by the blood of Christ; they have no true, solid, inward peace of conscience; nor will they have any part in the happiness and prosperity of the church and people of God in the latter day, which will but add to their uneasiness; and will have no lot and portion in the eternal peace which saints enjoy in the world to come; and of this there is the strongest assurance, since God, the covenant God of his people, has said it.

# CHAPTER 58

## INTRODUCTION TO ISAIAH 58

From the wicked and antichristian party the prophet is bid to turn to the professors of the true religion, and openly, boldly, and sharply, reprove them for their sins, particularly their hypocrisy and formality in worship, (<sup>2801</sup>Isaiah 58:1,2), who yet were angry, and complained that the Lord took no notice of their religious services, particularly their fasting, which is put for the whole; the reason of which was, because they did not fast aright; it was attended with much cruelty, strife, and wickedness, and only lay in external appearances, (<sup>2803</sup>Isaiah 58:3-5), when they are directed how to keep a fast, and are shown what a true fast is, and what works and services are acceptable to God, (<sup>2806</sup>Isaiah 58:6,7) on doing of which, light, health, prosperity, and hearing of their prayers, are promised, provided the yoke of oppression is taken away, and compassion shown to the poor, (<sup>2808</sup>Isaiah 58:8-10), yea, a very fruitful and flourishing estate of the soul is promised, and a rebuilding of waste places, delight in the Lord, and great honour and dignity; so be it that the sabbath of the Lord, or public worship, is attended to in a proper manner, (<sup>2811</sup>Isaiah 58:11-14).

**Ver. 1.** *Cry aloud, spare not, lift up thy voice like a trumpet, &c.*] These words are directed to the prophet; and so the Targum expresses it,

“O prophet, cry with thy throat;”

and so it is in the original, “cry with the throat”<sup>f1142</sup>, which is an instrument of speech; and it denotes a loud, strong, vehement cry, when a man exerts his voice, and as it were rends his throat, that he may be heard; as well as it shows the intenseness of his spirit, and the vehemence of his affections, and the importance of what he delivers; and this the prophet is encouraged to do, and “spare not”, the voice, throat, or his lungs, nor the people neither he was sent unto; or, “cease not”, as the Targum, refrain not from speaking, “cease not crying”; so Ben Melech: “lift up thy voice like a trumpet”; like the voice or sound of a trumpet, which is heard afar, and gives an alarm; and to which the Gospel ministry is sometimes compared, (<sup>2273</sup>Isaiah 27:13) all which shows the manner in which the ministers of the

word should deliver it, publicly, boldly, with ardour and affection; and also the deafness and stupidity of the people which require it:

*and show my people their transgression, and the house of Jacob their sins;* by whom are meant the professing people of God, the present reformed churches, as distinguished from the antichristian ones, spoken of in the preceding chapter; who yet are guilty of many sins and transgressions, which must be showed them, and they must be sharply reprov'd for; and particularly their coldness and deadness, formality and hypocrisy in religious worship; their “works not being perfect” before God, or sincere and upright, as is said of the Sardian church, which designs the same persons, (~~¶~~ Revelation 3:1,2). In the Talmud<sup>f1143</sup> the words are thus paraphrased, “shew my people their transgression”; these are the disciples of the wise men, whose sins of error or ignorance become to them presumptuous ones; “and the house of Jacob their sins”; these are the people of the earth, or the common people, whose presumptuous sins become to them as sins of ignorance.

**Ver. 2.** *Yet they seek me daily,* &c.] Which may be considered as an acknowledgment of their external piety; or as a caution to the prophet not to be imposed upon by outward appearances; or as a reason why they should be rebuked sharply: they sought the Lord, either by prayer, or in the ministry of the word; they sought doctrine, as the Targum; they sought him, and that every day, or, however, every Lord’s day; and yet they did not seek him with that diligence and intenseness of spirit, with their whole hearts, cordially and sincerely, as they ought to have done; they sought themselves, and the honour of men, rather than the Lord and his glory:

*and delight to know my ways;* not only his ways of creation and providence, but of grace; and also the ways which he prescribes and directs his people to walk in; not that they had a real delight in them, or in the knowledge of them, or such a delight as truly gracious souls have when they have the presence of God in them; are assisted by his Spirit; have their hearts enlarged with his love; find food for their souls, and have fellowship with the saints; but this delight was only seeming, and at most only in the knowledge and theory of these ways, but not in the practice of them; (see ~~¶~~ Ezekiel 33:31,32):

*as a nation that did righteousness:* in general appeared to be outwardly righteous; had a form of godliness, and name to live, and yet dead, and so

destitute of any works of true righteousness, at best only going about to establish a righteousness of their own:

*and forsook not the ordinance of their God*; the ordinance of assembling together in general; any of the ordinances of God in particular; hearing, reading, singing, praying, especially the ordinance of the supper, constantly attended to by them; (see ~~Q136~~ Luke 13:26):

*they ask of me the ordinances of justice*; not of justice between man and man, but of righteousness and religion with respect to God; they ask what are the ordinances of the Gospel, and the rules of worship and discipline, and whether there are any they are ignorant of; suggesting they were desirous of being instructed in them, and of complying with them:

*they take delight in approaching to God*; there is no right approaching God but through Christ, and gracious souls take a real delight in this way; but the approaching here is only in an external manner, by the performance of outward duties; and the delight is not in God, and communion with him; but in the service, performed as a work of their own, in which they trust, and in what they expect as the reward of it.

**Ver. 3.** *Wherefore have we fasted, say they, and thou seest not?* &c.] Our fasting; takest no notice of it; expresses no approbation of it, and pleasure in it: this is put for all religious services, being what was frequently performed under the Old Testament, not only at certain times appointed by the Lord, but on other occasions, and of their own fixing; in which they put their confidence, and often boasted of, (~~Q182~~ Luke 18:12): “wherefore have we afflicted our soul”, by fasting, “and thou takest no knowledge?” of that, nor of us, and dost not save us from our enemies, and deliver us from our troubles, and bestow favours on us: they had a high opinion of their own performances, and thought that God must have likewise; and were displeased that he showed no more regard unto them:

*behold, in the day of your fast you find pleasure*; this, and what follows in the two next verses, are an answer to their questions, and give reasons why the Lord took no more notice of their fasting, or of their services; because they were not done aright, they found their own pleasure in them; not that they indulged to bodily recreations and carnal delights, but they gratified the inward desires of the flesh, malice, envy, and the like; and they pleased themselves with their own duties, and fancied they procured the favour of God by them:

*and exact all your labours*; of their servants, or their money of their debtors; they grieved and afflicted their debtors, by demanding their debts of them, as Jarchi interprets it; and that in a very rigorous manner, requiring whole and immediate payment; or, as it is usual with establishments, they require an exact conformity to their manner of service, worship, and discipline.

**Ver. 4.** *Behold, ye fast for strife and debate*, &c.] Brawling with their servants for not doing work enough; or quarrelling with their debtors for not paying their debts; or the main of their religion lay in contentions and strifes about words, vain hot disputations about rites and ceremonies in worship, as is well known to have been the case of the reformed churches:

*and to smite with the fist of wickedness*; their servants or their debtors; or rather it may design the persecution of such whose consciences would not suffer them to receive the doctrines professed; or submit to ordinances as administered; or comply with rites and ceremonies enjoined by the said churches; for which they have smitten their brethren that dissented from them with the fist, or have persecuted them in a violent manner by imprisonment, confiscation of goods, &c.; all which is no other than a fist of wickedness, and highly displeasing to God, and renders all their services unacceptable in his sight; (see ~~1B4~~ Matthew 24:49):

*ye shall not fast as ye do this day*; or, “as this day”; after this manner; this is not right:

*to make your voice to be heard on high*; referring either to their noisy threatening of their servants for not doing their work; or their clamorous demands upon their debtors; or to their loud prayers, joined with their fasting, which they expected to be heard in the highest heaven, but would be mistaken; for such services, attended with the above evils, are not wellpleasing to God.

**Ver. 5.** *Is it such a fast that I have chosen?* &c.] That is, can this be thought to be a fast approved of by me, and acceptable to me, before described, and is as follows:

*a day for a man to afflict his soul?* only to appoint a certain day, and keep that, by abstaining from bodily food, and so for a short time afflict himself; or only after this manner to afflict himself, and not humble himself for his sins, and abstain from them, and do the duties of justice and charity incumbent on him:

*is it to bow down his head as a bulrush*; when it is moved with the wind, or bruised, or withered; as if he was greatly depressed and humbled, and very penitent and sorrowful. The Syriac version renders it, “as a hook”; like a fish hook, which is very much bent; so Jarchi interprets the word:

*and to spread sackcloth and ashes under him?* which were ceremonies used in times of mourning and fasting; sometimes sackcloth was put on their loins, and ashes on their heads; and sometimes these were strewed under them, and they laid down upon their sackcloth, which, being coarse, was uneasy to them, and rolled themselves in ashes, as expressive of their meanness and vileness:

*wilt thou call this a fast, and an acceptable day to the Lord?* does this deserve the name of a fast? or can it be imagined that such a day so spent, can be agreeable to God? that such persons and services will be accepted of by him? or that hereby sin is atoned for, and God is well pleased, and will show his favour and good will, and have respect to such worshippers of him? no, surely.

**Ver. 6.** *Is not this the fast that I have chosen?* &c.] Which God has appointed, he approves of, and is well pleasing in his sight; these are works and services more agreeable to him, which follow, without which the rest will be rejected:

*to loose the bands of wickedness*; which some understand of combinations in courts of judicature to oppress and distress the poor; others of bonds and contracts unjustly made, or rigorously demanded and insisted on, when they cannot be answered; rather of those things with which the consciences of men are bound in religious matters; impositions upon conscience; binding to the use of stinted forms, and to habits in divine worship, which the word of God has not made necessary:

*to undo the heavy burdens.* The Septuagint render it, “dissolve the obligations of violent contracts”; such as are obtained by violence; so the Arabic version; or by fraud, as the Syriac version, which translates it, bonds of fraud. The Targum is,

“loose the bonds of writings of a depraved judgment;”

all referring it to unjust bonds and contracts in a civil sense: but rather it regards the loosing or freeing men from all obligation to all human prescriptions and precepts; whatever is after the tradition of men, after the

rudiments of the world, and not after Christ; so the traditions of the Scribes and Pharisees are called “heavy burdens, grievous to be borne”, (<sup>423b</sup>Matthew 23:4) these should not be laid and bound on men’s shoulders, but should be done and taken off of them, as well as all penal laws with which they have been enforced:

*and to let the oppressed go free*; such as have been broken by oppression, not only in their spirits, but in their purses, by mulcts and fines, and confiscation of goods; and who have been cast into prisons, and detained a long time in filthy dungeons; and where many have perished for the sake of religion, even in Protestant countries:

*and that ye break every yoke*; of church power and tyranny; everything that is not enjoined and authorized by the word of God; every yoke but the yoke of Christ; all human precepts, and obedience to them; all but the commands of Christ, and obedience to them; no other yoke should be put upon the neck of his disciples but his own.

**Ver. 7.** *Is it not to deal thy bread to the hungry?* &c.] Or “to break”<sup>f1144</sup> it, divide it, and communicate it to them; that which is “bread”, food fit to eat, wholesome and nourishing; which is thine, and not another’s; which thou hast saved by fasting, and therefore should not be laid up, but given away; and that not to the rich, who need it not, but to the hungry and necessitous: and this may be understood of spiritual bread, of imparting the Gospel to such who are hungering and thirsting after righteousness, which to do is an acceptable service to God; and not to bind and oppress men’s consciences with burdensome rites and ceremonies of men’s own devising. These are husks, and not bread.

*And that thou bring the poor that are cast out to thy house*; poor ministers, cast out of the church, cast out of their livings, cast out of their houses, cast out of the land; and other Christian exiles for conscience sake; poor travellers and wanderers, as the Targum, obliged to flee from persecution into foreign countries, and wander about from place to place, having no certain dwelling place; these take into your house, and give them lodging: so some have entertained angels unawares, as Abraham and Lot, as indeed the faithful ministers of Christ are: or,

*the poor rebels*<sup>f1145</sup>; for the word has this signification; such who have been accused and attainted as rebels; who have been charged with being rebels to church and state, though the quiet in the land, and so have been forced

to flee and hide themselves; do not be afraid to receive them into your houses, though under such an imputation:

*when thou seest the naked, that thou cover him*; the naked Christian especially; not entirely so, but one that is thinly clothed, whose clothes are scarce anything but rags, not sufficient to keep him warm, or preserve him from the inclemencies of the weather; put a better garment upon him, to cover him with:

*and that thou hide not thyself from thine own flesh*; meaning not only those “near akin”<sup>f1146</sup>, though more especially them; but such as are in the same neighbourhood, of the same country; and indeed all men are of one blood, and so are the same flesh; and from persons in distress, and especially such as are of the household of faith, of the same religion, that support the same Protestant cause, though differing in some lesser matters, a man should not hide himself, or turn his eyes from, or refuse to relieve them, or treat them with disdain and contempt; (see ~~860~~ Galatians 6:10).

**Ver. 8.** *Then shall thy light break forth as the morning*, &c.] Through thick clouds, or the darkness of the night, suddenly, swiftly, irresistibly, and increase more and more, till it is perfect day. This is to be understood best of temporal and spiritual prosperity, especially the latter, which will attend the churches of the Reformation, when a spirit of persecution is laid aside, and a spirit of love commences, which will be in the Philadelphian church state; and it particularly respects the glorious light of the Gospel, which will break forth very clearly, and shine out in all the world; and the light of joy, peace, and comfort, which will attend it, in the hearts of the Lord’s people; (see ~~280~~ Isaiah 60:1):

*and thine health shall spring forth speedily*; as the herbs and grass out of the earth, by clear shining after rain; by which is meant the healthful and sound state of the church in the latter day, when all divisions shall be healed; contentions and animosities cease; sound doctrine preached; the ordinances administered according to their original institution; true discipline restored; and all the parts of worship performed, according to the rule of the divine word; and so the souls of men, under all these means, be in thriving and flourishing circumstances:

*and thy righteousness shall go before thee*; not the external righteousness of the saints, or works of righteousness done by them; these do not go before them, at least to prepare the way for them into a future state of



happiness, but follow after, (<sup>664B</sup>Revelation 14:13), rather the righteousness of Christ imputed to them, and so theirs; or Christ their righteousness, the sun of righteousness, that arises upon them with healing in his wings, and from whom they have the health before mentioned; he goes before his people by way of example, as a guide to direct them, and as the forerunner of them, and whose righteousness will introduce them into the heavenly glory. Though perhaps the meaning here is, that their righteousness, in the latter day glory, shall be very manifest, both their righteousness before God, and before men; which will, as it were, visibly walk before them, make way for them, and protect them; (see <sup>231D</sup>Isaiah 60:21),

*and the glory of the Lord shall be thy reward*, the glorious power and providence of God, preserving his people; or the glorious Lord himself, our Lord Jesus Christ, the brightness of his Father's glory, he, as the word may be rendered, "shall gather thee"<sup>f1147</sup>; he gathers his people to himself; he protects and defends them; he takes care of the weak and feeble, and that are straggling behind; and he brings them up, being the reward, and saves them. The phrase denotes a glorious state of the church in the latter day, when the glory of the Lord will be risen on his church, and abide upon it, and upon all that glory there shall be a defence; (see <sup>230D</sup>Isaiah 60:1 4:5).

**Ver. 9.** *Then shall thou call, and the Lord shall answer, &c.*] A spirit of grace and supplication will be poured out upon the people of God; they will then pray without a form, and call upon the Lord in sincerity and truth, with faith and fervency; and the Lord will hear and answer them, and plentifully bestow his favours on them, so that they will have no reason to complain, as in (<sup>258B</sup>Isaiah 58:3):

*thou shalt cry, and he shall say, here I am;* he will immediately appear to the help and relief of his people; they shall have his presence with them, to comfort and refresh them, to support and supply them, to protect and defend them:

*if thou take away from the midst of thee the yoke;* of human inventions, doctrines, rites and ceremonies, as in (<sup>258B</sup>Isaiah 58:6): "the putting forth of the finger"; pointing at those that could not comply with them, by way of scorn and derision, as puritans, schismatics, &c. and persecuting them for it; and so is the same with smiting with the fist of wickedness, (<sup>258D</sup>Isaiah 58:4); when this deriding and persecuting spirit is done away, then, and not till then, will the prayers of a people be heard, though under a profession of religion, and under the Protestant name: and speaking vanity; which also

must be taken away, or desisted from; even speaking false doctrines, as the Syriac version; or which profits not, as the Vulgate Latin version; profane and vain babblings, (<sup><3124></sup>2 Timothy 2:14,15), and threatening words, to such who will not receive them.

**Ver. 10.** *And if thou draw out thy soul to the hungry, &c.]* Not only deal out thy bread, but thy soul also, to him; that is, give him food cheerfully, with a good will, expressing a hearty love and affection for him; do it heartily, as to the Lord; let thy soul go along with it; and this is true of affectionate ministers of the Gospel, who not only impart that, but their own souls also, (<sup><3118></sup>1 Thessalonians 2:8):

*and satisfy the afflicted soul;* distressed for want of food; not only give it food, but to the full; not only just enough to support life, but to satisfaction; or so as to be filled with good things, or however a sufficiency of them:

*then shall thy light rise in obscurity, and thy darkness be as the noonday;* in the midst of darkness of affliction, or desertion, the light of prosperity and joy shall spring up, and a dark night of sorrow and distress become a clear day of peace and comfort; (see <sup><3120></sup>Psalms 112:4) (<sup><3216></sup>Isaiah 42:16), at evening time it shall be light, (<sup><3147></sup>Zechariah 14:7).

**Ver. 11.** *And the Lord shall guide thee continually, &c.]* With his counsel, by his word, and by his Spirit, and that night and day; as he guided the Israelites through the wilderness with the pillar of cloud by day, and the pillar of fire by night: or, “cause thee to rest”<sup>f1148</sup>; from adversity, from persecution; to have spiritual rest in Christ now, and eternal rest hereafter:

*and satisfy thy soul in drought;* or, “in drynesses”<sup>f1149</sup>; in an exceeding dry time; when in a dry and thirsty land; when thirsting after Christ and his grace, Christ and his righteousness; after more knowledge of him, communion with him, and conformity unto him; after the word and ordinances; after the presence of God in them; and after more spiritual light, knowledge, and experience:

*and make fat thy bones;* with the good report of the Gospel, (<sup><3150></sup>Proverbs 15:30) that is, quicken, comfort, refresh, and strengthen the soul, and make it fat and flourishing in spiritual things, by means of Gospel ordinances. The Targum is,

“and shall quicken thy body with life everlasting;”

or give rest to thy bones, as others<sup>f1150</sup>:

*and thou shalt be like a watered garden*; like a “garden”, the church of Christ is separated from others, by electing, redeeming, and efficacious grace; and like a “watered” one, watered by the Lord himself, and the dews of his grace, and by the ministry of the word; whereby the plants that are planted in it thrive and flourish, lift up their heads, shoot up and grow, and bring forth fruit:

*and like a spring of water, whose waters fail not*; as there is in every believer a well of living water springing up unto everlasting life, not of themselves, but from Christ, and which is very abundant, and never fails; so there is in the church a spring of the living waters of Gospel doctrines, and of Gospel ordinances; here runs the river of divine love, which makes glad the city of God; here Christ is the fountain of gardens; and here the Spirit and his graces are communicated; all which remain, and never fail; (see ~~1807~~ Psalm 87:7 ~~2321~~ Isaiah 59:21).

**Ver. 12.** *And they that shall be of thee shall build the old waste places, &c.]* As the cities in Israel and Judea, which had been long laid waste by the Assyrians and Chaldeans, were rebuilt by those of the Jewish nation, who returned from the captivity of Babylon, to which there is at least an allusion; and as the church of God, the tabernacle of David, which was fallen down, and had lain long in ruins, through corruptions in doctrine and worship, to the times of Christ, when the apostles, who were of the Jews, those wise masterbuilders, were instruments of raising it up again, and repairing its ruins: so, in the latter day, “the waste places of the world”<sup>f1151</sup>, as the words may be rendered, shall be built by a set of men, that shall be of the church of God, who shall be instruments in his hand of converting many souls, and so of peopling it with Christians; such places as before were desolate, where before there was no preaching of the word, no administration of ordinances, nor any Gospel churches:

*thou shalt raise up the foundations of many generations*; either such foundations as have been razed up, and lay so for ages past; or raise up such as shall continue for generations to come. It may allude to the raising the foundations of the city and temple of Jerusalem; but rather refers to the founding of churches in Gospel times, which, as it was done in the first times of it by the apostles in the Gentile world, so shall be again in the latter day, which will continue for many ages:

*and thou shalt be called the repairer of the breach, and the restorer of paths to dwell in;* that is, the church and her builders, that shall be of her, shall be so called; the Jews and Gentiles will be converted in great numbers, and coalesce in the same Gospel church state, and so the breach between them will be repaired. Christians of various denominations, who now break off and separate one from another, will be of the same sentiment and judgment in doctrine and discipline; they shall see eye to eye, and cement together, and all breaches will be made up, and there will be no schism in the body; and they shall dwell together in unity, and walk in the same paths of faith and duty, of truth and holiness; and such who will be the happy instruments of all this will have much honour, and be called by these names.

The Targum is,

“they shall call thee one that confirms the right way, and converts, the ungodly to the law.”

**Ver. 13.** *If thou turn away thy foot from the sabbath,* &c.] From walking and working on that day; or withdrawest thy mind and affections from all worldly things; the affections being that to the mind as the feet are to the body, which carry it here and there. The time of worship, under the Gospel dispensation, is here expressed in Old Testament language, as the service of it usually is in prophetic writings; though its proper name is the Lord’s day, (<sup>(6611)</sup>Revelation 1:10), and is here instanced in, and put for all religious institutions and services to be attended unto, and which will be with greater strictness in the times referred to:

*from doing thy pleasure on my holy day;* that is, if thou turnest away, or dost abstain from doing thine own servile work, the business of thy calling; which may be agreeable for the sake of the profit of it; or from recreations and amusements, which may be lawfully indulged on another day:

*and call the sabbath a delight, the holy of God, and honourable;* take delight and pleasure in the service of it; in all the duties of religion, private and public, to be observed on that day; in reading and hearing the word, and meditation on it; in prayer, and in attendance on all ordinances; and reckon it as separated for holy use and employment, and on that account honourable; and so have it in high esteem, and desire the return of it, and not think the service of it long and tedious, when enjoyed, and wish it was over: or, “for the Holy One of God, and honourable”; that is, for the sake

of Christ, the Holy One of God, in both his natures, and honourable in his person and office; accounting the sabbath a delight, in remembrance of the great work of redemption and salvation wrought out by him:

*and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;* honour the Lord on that day, by not attending to any secular business, or walking abroad in the fields, to the neglect of private duties or public worship; by not seeking the gratification of the fleshly and sensual part, or indulging to those things which are agreeable to it; and by not speaking such words, or talking of such things, as relate to worldly affairs, or the things of civil life, but walking in the ways of the Lord, doing those things which are well pleasing in his sight, and conversing about spiritual and heavenly things; by such means God is honoured on his own day; and the reverse of this is a dishonouring him. The Jews<sup>f1152</sup> make this honour to lie chiefly in wearing other clothes on this day than on a weekday, and not walking as on other days, or talking as on them; yet they allow of thoughts, though not of words, about worldly things.

**Ver. 14.** *Then shalt thou delight thyself in the Lord, &c.]* In his perfections; in his omnipotence, omniscience, omnipresence, eternity, immutability, holiness, justice, truth, and faithfulness; in his wisdom, love, grace, and mercy, especially as displayed in Christ, and salvation by him; in the relations he stands in to his people, as their covenant God and Father, and in what he is to them, their shield and exceeding great reward, their portion and inheritance; in his works of creation, providence, and grace; in his word, the Gospel, the truths, doctrines, and promises of it; in his ways and worship: in his ordinances and commandments; in communion with him, and with his people; in all which, abundance of delight, pleasure, and satisfaction, is found by those who know him in Christ, have tasted that he is gracious; who have some likeness to him, love him, and are the objects of his love and delight:

*and I will cause thee to ride upon the high places of the earth;* to live above the world, and to have their conversation in heaven; to be in the utmost safety, and enjoy the greatest plenty, especially of spiritual things: or to be superior to the men of the world, even the highest of them; to have power and authority in the earth, as the saints will have in the latter day; particularly this will be true when the mountain of the Lord's house is established upon the top of the mountains, (<sup><2011></sup>Isaiah 2:2 <sup><2012></sup>Daniel 7:27):

*and feed thee with the heritage of Jacob thy father*: the Jewish writers inquire why Jacob is mentioned, and not Abraham nor Isaac; and answer, as in the Talmud<sup>f1153</sup>, not Abraham, of whom it is written, “arise, walk through the land in the length of it”, &c. (<sup><0137></sup>Genesis 13:17), nor Isaac, of whom it is written, “for unto thee, and to thy seed, will I give all these countries”, &c. (<sup><0238></sup>Genesis 26:3), but Jacob, of whom it is written, “and thou shalt spread abroad to the west, and to the east, and to the north, and to the south”, &c. (<sup><0284></sup>Genesis 28:14) expressing the larger extent of the inheritance; so Jarchi and Samson account for it; but Kimchi gives a better reason, because the sons of Jacob, and not Ishmael the son of Abraham, nor Esau the son of Isaac, inherited the land of Canaan: but rather the reason is, because he is the father of all true Israelites, who are, as he was, wrestling and prevailing; these the Lord feeds with spiritual provisions here, and glory hereafter; which the good things of the land of Canaan, the inheritance of Jacob and his sons, were a type of: and perhaps this may have respect to the conversion of the Jews, when they shall return to their own land, and enjoy the good things of it, as well as all spiritual blessings:

*for the mouth of the Lord hath spoken it*; who is faithful to his covenant, true to his word; cannot lie, will never deceive; performs whatsoever he has promised, being able to do it; and therefore it may be depended upon that all this shall be as he has said.

# CHAPTER 59

## INTRODUCTION TO ISAIAH 59

As the former chapter declares the hypocrisy and formality of professors of religion; this expresses the errors and heresies, immorality and profaneness, which shall prevail before the spiritual reign of Christ, or the latter day glory begins; which is so fully described in the next chapter. Reasons are given of God's withdrawing his presence from a professing people, which were not want of power and readiness in him, but their own sins and transgressions, (<sup>2391</sup>Isaiah 59:1,2) which are enumerated, such as murder, rapine, lies, &c. (<sup>2393</sup>Isaiah 59:3-8) for which the judgments of God were upon them, darkness, distress, and misery, of which they were sensible, (<sup>2399</sup>Isaiah 59:9-11) and confess their sins and transgressions, (<sup>23912</sup>Isaiah 59:12,13) and lament their wretched state and condition, which was displeasing to God, (<sup>23914</sup>Isaiah 59:14,15) who is represented as appearing for their salvation; moved to it by their want of help, and the oppression of their enemies, in which he shows his power, justice, zeal, grace, and goodness, (<sup>23916</sup>Isaiah 59:16-18) the consequence of which shall be the conversion and salvation of many, owing to the efficacy of the divine Spirit, and to the spiritual coming of the Redeemer, (<sup>23919</sup>Isaiah 59:19,20), and the chapter is closed with a promise of the continuance of the Spirit of God, and the Gospel of Christ in his church, unto the end of the world, (<sup>23921</sup>Isaiah 59:21).

**Ver. 1.** *Behold, the Lord's hand is not shortened, that it cannot save, &c.*] It is not for want of power in the Lord, that he has not as yet destroyed the enemies of his people, antichrist, and the antichristian states, and saved them out of their hands, and made them to triumph over them; or brought on the glorious state of the church, and fulfilled the promises of good things, suggested in the latter part of the preceding chapter. His hand is as long as ever, and as able to reach his and their enemies in the greatest height of power, or at the greatest distance, and to do every good thing for them; his power is as great as ever, and not in the least abridged or curtailed.

*Neither his ear heavy, that it cannot hear:* the prayers of his people, their cries unto him on their fast days, of which he seemed to take no notice, complained of (<sup>288B</sup>Isaiah 58:3), this is not owing to any want of attention in him, or of readiness to hear prayer made unto him; for he is a God hearing and answering prayer, and is ready to help his people in every time of need, who apply to him in a proper and suitable manner; his eyes are upon them, and his ears are open to their cries. And this is introduced with a “behold”, as requiring attention, and deserving the notice and consideration of his people. The Targum is,

“behold, not through defect of hand (or power) from the Lord ye are not saved; nor because it is heavy to him to hear, that your prayer is not received.”

**Ver. 2** *But your iniquities have separated between you and your God,* &c.] Like a partition wall dividing between them, so that they enjoy no communion with him in his worship and ordinances; which is greatly the case of the reformed churches: they profess the true God, and the worship of him, and do attend the outward ordinances of it; but this is done in such a cold formal way, and such sins and wickedness are perpetrated and connived at, that the Lord does not grant his gracious presence to them, but stands at a distance from them:

*and your sins have hid his face from you,* that he will not hear; or have caused him to hide himself; withdraw his gracious presence; neglect the prayers put up to him; deny an answer to them; or, however, not appear as yet for the deliverance and salvation of them, and bringing them into a more comfortable, prosperous, and happy condition.

**Ver. 3.** *For your hands are defiled with blood, and your fingers with iniquity,* &c.] From a general charge, the prophet proceeds to a particular enumeration of sins they were guilty of; and idolatry not being mentioned, as Jerom observes, shows that the prophecy belongs to other times than Isaiah’s, when that sin greatly prevailed. He begins the account with the sin of shedding blood; the blood of innocents, as the Targum; designing either the sin of murder, now frequently committed in Christian nations; or wars between Christian princes, by means of which much blood is shed; or persecutions of Christian brethren, by casting them into prisons, which have issued in their death; and at least want of brotherly love, or, the hatred of brethren, which is called murder, (<sup>288B</sup>1 John 3:15) a prevailing sin in the present Sardinian state; and which will not be removed till the



spiritual reign or Philadelphian state takes place: and this sin is of a defiling nature; it “defiles” the “hands” or actions; and without love all works signify nothing, (<sup>4630</sup>1 Corinthians 13:1-3): yea, even their “fingers” are said to be defiled “with iniquity”; meaning either their lesser actions; or rather those more curiously and nicely performed, and seemingly more agreeable to the divine will; and yet defiled with some sin or other, as hypocrisy, vain glory, or the like: or it may be this may design the same as putting forth the fingers, and smiting with the fist, (<sup>2804</sup>Isaiah 58:4,9), as Kimchi and Ben Melech observe; and so may have respect to some sort of persecution of their brethren for conscience sake, as there.

*Your lips have spoken lies:* or “falsehood”<sup>f1154</sup>; that is, false doctrines, so called because contrary to the word of truth, and which deceive men:

*your tongue hath muttered perverseness:* that which is a perversion of the Gospel of Christ, and of the souls of men; what is contrary to the sacred Scriptures, the standard of faith and practice, and that premeditated, as the word<sup>f1155</sup> signifies; done with design, and on purpose: the abounding of errors and heresies in the present day, openly taught and divulged, to the ruin of souls, seems here to be pointed at. In the Talmud<sup>f1156</sup> these are explained of the several sorts of men in a court of judicature; the “hands” of the judges; the “fingers” of, the Scribes; the “lips” of advocates and solicitors; and the “tongue” of adversaries, or the contending parties.

**Ver. 4.** *None calleth for justice, &c.]* Or, “righteousness”; not for civil justice in courts of judicature, as if there were no advocates for it there; or that put those in mind of it, to whom the administration of it belongs; or that see to put the laws against sin in execution, and to relieve those that are oppressed; though of this there may be just cause of complaint in some places: but there are none or few that call for evangelical righteousness, either that preach it, proclaim and publish it to others; even the righteousness of Christ, the grand doctrine of the Gospel, which is therein revealed from faith to faith; so the Syriac version, “there is none that preacheth righteously”; or “in”, or “of righteousness”<sup>f1157</sup>; and the Septuagint version, “no one speaks righteous things”; the words and doctrines of righteousness and truth: or, “no one calls for righteousness”; desires to hear this doctrine, and have it preached to him; hungers and thirsts after it; but chooses the doctrine of justification by works. The Targum refers it to prayer, paraphrasing it thus,

“there is none that prays in truth;”

in sincerity and uprightness, in faith and with fervour; but in a cold, formal, and hypocritical way:

*nor any pleadeth for truth*: for the truth of the Gospel, particularly for the principal one, the justification of a sinner by the righteousness of Christ alone; few or none contend earnestly for the faith once delivered to the saints; they are not valiant for the truth, nor stand fast in it, but drop or conceal it, or deny it: or, “none is judged by”, or “according to truth”<sup>f1158</sup>; by the Scriptures of truth, but by carnal reason; or by forms and rules of man’s devising, and so are condemned; as Gospel ministers and professors of it are:

*they trust in vanity*; in nothing, as the Vulgate Latin; that is worth nothing; in their own strength, wisdom, riches, righteousness, especially the latter:

*and speak lies*; or “vanity”; vain things, false doctrines, as before:

*they conceive mischief, and bring forth iniquity*; they “conceive” and contrive “mischief” in their minds against those that differ in doctrine and practice from them: “and bring forth iniquity”: do that which is criminal and sinful, by words and actions, by calumnies and reproaches, by violence and persecution. The Targum is,

“they hasten and bring out of their hearts words of violence.”

**Ver. 5.** *They hatch cockatrice eggs, and weave the spider’s web, &c.]*

Invent false doctrines according to their own fancies, which may seem fair and plausible, but are poisonous and pernicious; as the “eggs [of the] cockatrice”, which may look like, and may be taken for, the eggs of creatures fit to eat; and spin out of their brains a fine scheme of things, but which are as thin, and as useless, and unprofitable, as “the spider’s web”; and serve only to ensnare and entangle the minds of men, and will not stand before the word of God which sweeps them away at once; particularly of this kind is the doctrine of justification by the works of men, which are like the spider’s web, spun out of its own bowels; so these are from themselves, as the doctrine of them is a device of man, and is not of God:

*he that eateth of their eggs dieth*: as a man that eats of cockatrice eggs dies immediately, being rank poison; so he that approves of false doctrines, receives them, and feeds upon them, dies spiritually and eternally; these are

damnable doctrines, which bring upon men swift destruction; they are poisonous, and eat as do a canker, and destroy the souls of men:

*and that which is crushed breaketh out into a viper*; or “cockatrice”; so Kimchi and Ben Melech take it to be the same creature as before, which goes by different names; and the words seem to require this sense; however, it cannot be the creature we call the viper, since that is not oviparous, but viviparous, lays not eggs, but brings forth its young; though both Aristotle<sup>f1159</sup> and Pliny<sup>f1160</sup>, at the same time they say it is viviparous, yet observe that it breeds eggs within itself, which are of one colour, and soft like fishes. The Targum renders it “flying serpents”: the sense is, that if a man is cautious, and does not eat of the cockatrice eggs, but sets his foot on them, and crushes them, out comes the venomous creature, and he is in danger of being hurt by it; so a man that does not embrace false doctrines, and escapes eternal death by them, but tramples upon them, opposes them, and endeavours to crush and destroy them, yet he is exposed to and brings upon himself calumnies, reproach, and persecution.

**Ver. 6.** *Their webs shall not become garments, neither shall they cover themselves with their works, &c.*] As spiders’ webs are not fit to make garments of, are too thin to cover naked bodies, or shelter from bad weather, or injuries from different causes; so neither the false doctrines of men will be of any use to themselves, or to others that receive them; particularly the doctrine of justification by works: these are not proper garments to cover the nakedness of a sinner from the sight of God, or screen him from avenging justice; but his hope which is placed on them will be cut off, and his trust in them will be a spider’s web, of no avail to him, (~~Job~~ Job 8:14):

*their works are works of iniquity*: both of preacher and hearer; even their best works are sinful; not only as being imperfect, and having a mixture of sin in them, and so filthy rags, and insufficient to justify them before God; but because done from wrong principles, and with wrong views, and tending to set aside the justifying righteousness of Christ, and God’s way of justifying sinners by it, which is abominable to him:

*and the act of violence is in their hands*; they persecuting such that preach and profess the contrary doctrine.

**Ver. 7.** *Their feet run to evil, &c.*] Make haste to commit all manner of sin, and particularly that which follows, with great eagerness and swiftness,

taking delight and pleasure therein, and continuing in it; it is their course of life. The words seem to be taken out of (<sup><3016></sup>Proverbs 1:16) and are quoted with the following by the Apostle Paul, (<sup><4815></sup>Romans 3:15-17) to prove the general corruption of mankind:

*and they make haste to shed innocent blood:* in wars abroad or at home, in quarrels and riots, or through the heat of persecution; which if it does not directly touch men's lives, yet issues in the death of many that fall under the power of it; and which persecutors are very eager and hasty in the prosecution of. The phrase fitly describes their temper and conduct:

*their thoughts are thoughts of iniquity:* their thoughts are continually devising things vain and sinful in themselves, unprofitable to them, and pernicious to others: their thoughts, words, and actions being evil; their tongue, lips, hands, and feet being employed in sin, show their general depravity:

*wasting and destruction are in their paths:* they waste and destroy all they meet with in their ways, their fellow creatures and their substance; and the ways they walk in lead to ruin and destruction, which will be their portion for evermore.

**Ver. 8.** *The way of peace they know not,* &c.] Neither the way of peace with God, supposing it is to be made by man, and not by Christ; and are ignorant of the steps and methods taken to procure it; nor do they know the way of peace of conscience, or how to attain to that which is true and solid; nor the way to eternal peace and happiness, which is alone by Christ, and the Gospel of peace reveals, to which they are strangers; nor the way of peace among men, which they are unconcerned about, and do not seek after, make use of no methods to promote, secure, and establish it; but all the reverse:

*and there is no judgment in their goings;* no justice in their actions, in their dealings with men; no judgment in their religious duties, which are done without any regard to the divine rule, or without being able to give a reason for them; they have no judgment in matters of doctrine or worship; they have no discerning of true and false doctrines, and between that which is spiritual and superstitious in worship; they have no knowledge of the word of God, which should be their guide both in faith and practice; but this they do not attend unto:

*they have made them crooked paths*: they have devised paths and modes of worship of their own, in which they walk, and which they observe, that are not according to the rule of the word; but deviate from it; and so may be said to be crooked, as not agreeable to that:

*whosoever goeth therein shall not know peace*; the way of peace with God, as before; or he shall not have any experience of true, solid, and substantial peace in his own conscience now, and shall not attain to eternal peace hereafter.

**Ver. 9.** *Therefore is judgment far from us*, &c.] These are the words of the few godly persons in those times, taking notice of prevailing sins, confessing and lamenting them, and observing that these were the source of their calamities under which they groaned; “therefore”, because of the above mentioned sins, and in just retaliation, no justice or judgment being among men; therefore, in great righteousness “judgment is far from us”; or God does not appear to right our wrongs, and avenge us of our enemies, but suffers them to afflict and distress us:

*neither doth justice overtake us*; the righteousness of God inflicting vengeance on our enemies, and saving and protecting us; this does not come up with us, nor do we enjoy the benefit of it, but walk on without it unprotected, and exposed to the insults of men:

*we wait for light, but behold obscurity; for brightness, but we walk in darkness*; or “for brightnesses”<sup>f1161</sup>; for much clear light; but

*we walk in mists*<sup>f1162</sup>; in thick fogs, and have scarce any light at all. The meaning is, they waited for deliverance and salvation; but instead of that had the darkness of affliction and distress; or they were expecting latter day light and glory, the clear and bright shining of Gospel truths; but, instead of that, were surrounded with the darkness of ignorance and infidelity, superstition and will worship, and walked in the mists and fogs of error and heresy of all sorts: this seems to respect the same time as in (<sup>3846</sup>Zechariah 14:6,7).

**Ver. 10.** *We grope for the wall like the blind*, &c.] Who either with their hands, or with a staff in them, feel for the wall to lean against, or to guide them in the way, or into the house, that they may know whereabouts they are, and how they should steer their course:

*and we grope as if we had no eyes*: which yet they had, the eyes of their reason and understanding; but which either were not opened, or they made no use of them in searching the Scriptures, to come at the light and knowledge of divine things; and therefore only at most groped after them by the dim light of nature, if thereby they might find them. This is to be understood not of them all, but of many, and of the greatest part:

*we stumble at noonday as in the night*; as many persons do now: for though it is noonday in some respects, and in some places, where the Gospel and the truths of it are clearly preached; yet men stumble and fall into the greatest errors, as in the night of the greatest darkness; as if it was either the night of Paganism or Popery with them:

*we are in desolate places as dead men*; or “in fatnesses”<sup>f1163</sup>; in fat places where the word and ordinances are administered, where is plenty of the means of grace, yet not quickened thereby; are as dead men, dead in trespasses and sin, and at most have only a name to live, but are dead. Some render it, “in the graves”<sup>f1164</sup>; and the Targum thus,

“it is shut before us, as the graves are shut before the dead;”

we have no more light, joy, and comfort, than those in the graves have.

**Ver. 11.** *We roar all like bears, and mourn sore like doves*, &c.] Some in a more noisy and clamorous, others in a stiller way, yet all in private: for the bear, when robbed of its whelps, goes to its den and roars; and the dove, when it has lost its mate, mourns in solitude: this expresses the secret groanings of the saints under a sense of sin, and the forlorn state of religion. The Targum paraphrases it thus,

“we roar because of our enemies, who are gathered against us as bears; all of us indeed mourn sore as doves:”

*we look for judgment, but there is none; for salvation, but it is far from us*; we expect that God will take vengeance on our enemies, and save us; look for judgment on antichrist, and the antichristian states, and for the salvation of the church of God; for the vials of divine wrath on the one, and for happy times to the other; but neither of them as yet come; the reason of which is as follows.

**Ver. 12.** *For our transgressions are multiplied before thee*, &c.] Not only an increase of immorality among the people in common, but among

professors of religion; and as their transgressions are committed against the Lord, so they are in his sight taken notice of and observed by him, are loathsome and abominable to him, and call aloud for his judgments on them:

*and our sins testify against us*; God is a witness against us, in whose sight our sins are done; and our consciences are witnesses against us, which are as a thousand witnesses; and there is no denying facts; our sins stare us in the face, and we must confess our guilt: or, “our sins answer against us”<sup>f1165</sup>; as witnesses called and examined answer to the questions put, so our sins, being brought as it were into open court, answer and bear testimony against us; or it must be owned, our punishment for our sins answers to them; it is the echo of our sins, what they call for, and righteously comes upon us:

*for our transgressions are with us*; or, “on us”<sup>f1166</sup>; in our minds, on our consciences, loading us with guilt; continually accusing and condemning us; are manifest to us, as the Targum; too manifest to be denied:

*and as for our iniquities, we know them*; the nature and number of them, and the aggravating circumstances that attend them; and cannot but own and acknowledge them, confess, lament, and bewail them; an enumeration of which follows.

**Ver. 13.** *In transgressing and lying against the Lord*, &c.] The word of the Lord, as the Targum; they transgress the doctrine of Christ, as well as the law of God, and deny him the only Lord God, even our Lord Jesus Christ, his proper deity, his righteousness, and satisfaction, which is notorious in our days; so the Syriac version renders it,

*we have denied the Lord*; the Lord that bought them: this is the case of many under a profession of Christ:

*and departing away from our God*: from following him, from walking in his ways, from attending his worship, word, and ordinances; so the Targum,

“from the worship of our God;”

from Immanuel, God with us, God in our nature; from him the living God, as every degree of unbelief is a departing from him; and especially he is departed from when his divine Person is denied; when neglected as the

Saviour; his Gospel corrupted; his ordinances perverted, and his worship, or the assembly of the saints, forsaken:

*speaking oppression and revolt*: such who are in public office, speakers in the church of God; these speak what is oppressive and burdensome to the minds and consciences of those who are truly gracious; make their hearts sad, whom God would not have made sad, by their false doctrines; and which have a tendency to cause men to revolt from the Lord, and turn their backs on him: or “speak calumny and defection”<sup>f1167</sup>, as some render it; calumniate, reproach, and revile the few faithful ones, and draw off many from the truths of the Gospel, and a profession of them. The Targum renders it, “falsehood and apostasy”; false doctrine, which leads to apostasy from Christ; with which the next clause agrees:

*conceiving and uttering from the heart words of falsehood*; false doctrines; such as agree not with, but are contrary to, the word of God; these are of their own conceiving and contriving; the produce of their own brains; the fruit of their own fancy and imaginations; and which, out of the abundance of their hearts, they utter, even premeditated falsehoods, studied lies, as in (~~280B~~ Isaiah 59:3), (See Gill on “~~280B~~ Isaiah 59:3”).

**Ver. 14.** *And judgment is turned away backward, and justice standeth afar off, &c.*] Jarchi interprets this of the vengeance of God, and his righteousness in his judgments, not immediately executed; but it is to be understood of the want of judgment and justice being done among men; and therefore are represented as persons turned back, and standing afar off, rejected, neglected, and discouraged. The Targum renders it,

“they that do judgment are turned back, and they that do justice stand afar off;”

having none to take their parts, but everyone opposing them: this may respect both the want of judgment and justice in courts of judicature; no regard being had to right and wrong; no true judgment being given, or justice done, in any cause; but both banished from the bench: and also in the churches of Christ, or, however, under a profession of his name, where there is no judgment in doctrines, or discerning between truth and error; and no justice inflicted on delinquents according to the rules of Christ; no order nor discipline observed in his house; these are dismissed and discarded:



*for truth is fallen in the street*; where it used to be preached, exalted, established, and confirmed; but now thrown down and trampled upon, and few or none to help it up, and stand by it; and though it may have some secret well wishers, yet very few, if any, public advocates for it:

*and equity cannot enter*; either into civil courts, or Christian congregations; the doing of that which is just and right between man and man in things civil; and between Christian and Christian in things religious; or that which is right according to the word of God; can find no place, or cannot be admitted into assemblies that are called by his name. The Targum is,

“they that do truth stumble in the street; and they that exercise faith cannot be made manifest;”

such as are on the side of truth, in the service of it, cannot stand their ground through the violence of their opposers; and those that are faithful, and abide by the doctrine of faith, are forced to hide themselves, and cannot appear in the vindication of it.

**Ver. 15.** *Yea, truth faileth, &c.*] Or, “is deprived”<sup>f1168</sup>; of its life and being; it not only falls in the street, and there lies, without any to show regard unto it; but it fails; it seems as if it had given up the ghost and expired; so very prevalent will error be, before light and truth spring up again and be victorious, as they will:

*and he that departeth from evil maketh himself a prey*; he that does not give in to the prevailing vices of the age in which he lives, now become fashionable, but abstains from them, and departs from doctrinal as well as practical evils; from all false doctrines, and from all superstitious modes of worship; becomes a prey to others; a reproach and a laughing stock to them; they scoff at him, and deride him for his preciseness in religion; for his enthusiastic and irrational notions in doctrine; and for his stiffness in matters of worship: or, “he makes himself reckoned a madman”<sup>f1169</sup>; as some render it; and this is a common notion with profane men, and loose professors, to reckon such as madmen that are upright in doctrine, worship, and conversation; (see ~~403~~ Acts 26:24):

*and the Lord saw it, and it displeased him that there was no judgment*; he took notice of all this, and resented it, though in a professing people, that there was no judgment or discretion in matters of doctrine and worship; no

order or discipline observed; no justice done in civil courts, or in the church of God; no reformation in church or state.

**Ver. 16.** *And he saw that there was no man*, &c.] Whose works are good, as the Targum adds; no good man, or faithful and righteous one, that had any regard to truth and justice; that was an advocate for truth, and opposed error, and set on foot a reformation; or was concerned for any of these things, and mourned over the general corruption; not that it must be thought there was not one individual person, but very few, comparatively none; since mention is made before of some that departed from evil, and made themselves a prey:

*and wondered that there was no intercessor*; to stand up, and pray for them, as the Targum; so it seems a spirit of prayer and supplication will be greatly wanting in the times of latter day darkness, and before latter day glory breaks out: or, “that there was no interposer”<sup>f1170</sup>; none to appear on the side of truth and justice, and on the behalf of those that become a prey to others. “Wonder” is here ascribed to God by an anthropopathy, after the manner of men, as being a marvellous and surprising thing, and almost incredible, that none could be found in so good a cause, and taking the part of injured truth and righteousness; and it expresses the general corruption and defect of religion in those times; and shows that it is not for the goodness of men, or their merits, that the Lord will do what is next said he did:

*therefore his arm brought salvation to him*; either to himself, and which redounded to his own honour and glory; or to his people, those that became a prey to their enemies; these he rescued out of their hands, and by his own arm of power saved them; or he himself alone wrought out salvation for them, and delivered them from the insults, reproach, and persecution of men, under whatsoever name; so when antichrist, and antichristianism in every form, shall be destroyed, salvation will be ascribed to God alone, (~~6601~~ Revelation 19:1):

*and his righteousness, it sustained him*; his righteousness, in taking vengeance on his and his people’s enemies; and his faithfulness, in the performance of his promises, will support him in, and carry him through, his work, though attended with difficulties that may seem insuperable to men: this may be understood of Christ, as well as what follows. The Jews<sup>f1171</sup> interpret this of the Messiah, who should come in an age in which are none but wicked men, as is here said.

**Ver. 17.** *For he put on righteousness as a breastplate, &c.*] Here the Lord is represented as a warrior clothed with armour, and as Christ is, and as he will appear in the latter day on the behalf of his people, and against their enemies, who is called faithful and true, and in righteousness will make war, (<sup>6691b</sup> Revelation 19:11-13), he will proceed according to justice and equity in righting the wrongs and avenging the injuries of his people; and both in saving them, and destroying their enemies, he will secure the honour of his faithfulness and justice, and the credit of his name and character; which will be preserved by his conduct, as the breast and inward parts are by the breastplate:

*and an helmet of salvation upon his head;* the salvation he will work out for his people will be very conspicuous; it will be seen by all, as the helmet on the head; and he will have the glory of it, on whose head are many crowns, (<sup>6692</sup> Revelation 19:12). The apostle has borrowed these phrases from hence, and applied them to the Christian armour, (<sup>6694</sup> Ephesians 6:14,17 <sup>6698b</sup> 1 Thessalonians 5:8):

*and he put on the garments of vengeance for clothing;* or, “he clothed himself with vengeance as a garment”<sup>f1172</sup>; he wrapped himself in it, and resolved to execute it on his and his people’s enemies; the time being come to avenge the blood of his servants, by shedding the blood of their adversaries, with which his garments will be stained; and therefore is represented as having on a vesture dipped in blood, (<sup>6693</sup> Revelation 19:13):

*and was clad with zeal as a cloak;* with zeal for his own glory, and the interest of his people, and against antichrist, and all antichristian worship and doctrine; and therefore his eyes are said to be as a flame of fire, (<sup>6692</sup> Revelation 19:12).

**Ver. 18.** *According to their deeds, accordingly he will repay, &c.*] As the enemies of his people have treated them, so will the Lord deal with them; as they have shed their blood, he will, according to the laws of retribution and retaliation, give them blood to drink, as they deserve. The whore of Rome shall be rewarded as the followers of Christ have been rewarded by her, and double shall be rendered to her double, according to her works, (<sup>6696</sup> Revelation 16:6 18:6):

*fury to his adversaries, recompence to his enemies:* the church’s adversaries and enemies are Christ’s, and so he esteems them; and therefore his wrath and fury is poured out by way of recompence to them,

for all the ill they have done them, even the cup of the wine of the fierceness of his wrath, (<sup><6669></sup>Revelation 16:19):

*to the islands he will repay recompence*; even to those who dwell in the more distant and remote parts of the antichristian jurisdiction; for when the cup of wrath shall be given to Babylon every island will flee away, (<sup><6660></sup>Revelation 16:20).

**Ver. 19.** *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun, &c.*] The eastern and western antichrist being destroyed, way shall be made for the spread of the Gospel east and west; which shall be everywhere embraced, and the true worship of God set up; and the glorious name of the Lord, or the Lord who is glorious in his name, nature, perfections, and works, shall be feared and served from the rising of the sun to the setting of the same, or by all nations under the heavens; (see <sup><3011></sup>Malachi 1:11 <sup><6658></sup>Revelation 15:3,4) and even those that are left in the antichristian states, and escape the general ruin, shall be frightened at his judgments, fear his great and awful name, and give glory to the God of heaven, (<sup><6613></sup>Revelation 11:13)

*when the enemy shall come in like a flood*; when Satan, the common “enemy” of mankind, the avowed and implacable enemy of Christ and his people, “shall come” into the world, and into the church, as he will in the latter day; and has already entered “like” an impetuous flood, threatening to carry all before him, introducing a flood of immorality and profaneness, as in the days of Noah and Lot, to which the times of the Son of Man’s coming are likened, (<sup><0176></sup>Luke 17:26-30 <sup><5800></sup>2 Timothy 3:1-5) or else a flood of error and heresy of all sorts; (see <sup><6625></sup>Revelation 12:15) and likewise a flood of persecution, as will be at the slaying of the witnesses, that hour of temptation that will come upon all the earth, to try the inhabitants of it, (<sup><6610></sup>Revelation 3:10 11:7,8). Aben Ezra compares this passage with, and illustrates it by, that time of trouble which will be, such as never was since there was a nation, (<sup><2710></sup>Daniel 12:1) when this will be the case, which seems to be near at hand:

*the Spirit of the Lord shall lift up a standard against him*; Christ and his Gospel, or Christ the standard lifted up in the ministry of the Gospel, (<sup><2810></sup>Isaiah 11:10,12) a set of ministers shall be raised up, having the everlasting Gospel, which they shall publish to all nations, and which shall have an universal spread; and by means of which the earth shall be filled with the knowledge of the Lord as the waters cover the sea; and which will

be a sufficient check to the enemy's flood of immorality, error, and persecution; and which, after this, shall be no more; (see <sup>646</sup>Revelation 14:6 <sup>210</sup>Isaiah 11:9). Some render the words, "when he", the glorious name of the Lord, or he who is the glory of the Lord, the brightness of his glory;

*shall come like a narrow flood*, that flows with great swiftness and force, and carries all before it;

*the Spirit of the Lord lifting him up for a standard*<sup>f173</sup>, that is, in the ministry of the word; "so shall they fear", &c.; then multitudes shall serve the Lord, and worship him. The Targum is,

"they that afflict shall be as the overflowing of the river Euphrates; by the word of the Lord shall they be broken;"

and Vitringa thinks there is an allusion to the river Euphrates; interpreting the enemy of the Ottoman Turks, Tartars, and Scythians, stirred up by Satan to distress the church: all this may be applied to the case of particular believers under the assaults of Satan their grand enemy; who seeks all occasions to disturb their peace and destroy their comfort, though he cannot ruin their souls; he comes in, not only into their houses where they dwell, and gives them disturbance there; and into the house of God where they worship, and does all he can to hinder them in attending on the word and ordinances, and to prevent all usefulness, edification, and comfort thereby; but he enters into their hearts, and stirs up the corruptions of their nature, and causes these to rise like a flood, which threaten with bringing them into captivity to the law of sin and death; and attacks them with violent temptations, suggesting that they are not the people of God, the redeemed of the Lamb, or regenerated by the Spirit, but are hypocrites, and never had the work of grace on their hearts; aggravating their sins, and telling them they have sinned the sin against the Holy Ghost, and there is no pardon for them; and at other times filling their minds with blasphemous and atheistical thoughts; all which come upon them sometimes with so much force, that it is like an overflowing flood that threatens with utter destruction; when the Spirit of the Lord within them, who is greater than he that is in the world, lifts up Christ as an ensign or standard to them; and directs them to his blood for peace and pardon, for the cleansing of their souls and the atonement of their sins; where they may see and read, in legible characters, the free and full remission of their sins, and an entire satisfaction to the justice of God for them; and he holds up and holds out

the righteousness of Christ unto them, with which God is well pleased, his justice satisfied, and his law made honourable; and by which they are justified from all things, and secured from all charges and condemnation; and who also leads them to the person, power, and grace of Christ, to preserve them in grace to glory, to keep them from falling, and present them faultless before the throne of God; the consequence of which is a check to Satan's temptations; an antidote to the doubts and fears he injects; and an abundance of spiritual peace and comfort; as well as it engages to fear the Lord and his goodness.

**Ver. 20.** *And the Redeemer shall come to Zion, &c.*] Not Cyrus, as some; but the Messiah, as it is applied in the Talmud<sup>f1174</sup> and in other Jewish writers<sup>f1175</sup>, and as Aben Ezra rightly interprets it; and so Kimchi, who also understands by the enemy, in the preceding verse, Gog and Magog; and this must be understood not of the first coming of Christ to redeem his people by his blood from sin, Satan, and the law; but of his spiritual coming to Zion to the church of God in the latter day, at the time of the conversion of the Jews, as appears from the quotation, and application of it by the apostle, (<sup><6125></sup>Romans 11:25,26) and with it compare (<sup><6141></sup>Revelation 14:1):

*and unto them that turn from transgression in Jacob, saith the Lord;* that is, to such among the Jews, the posterity of Jacob, who repent of their sins, and turn from them; and particularly their sin of the rejection of the Messiah, and the disbelief of him, and turn to him, and believe in him as their Saviour and King. The Targum is,

“and the Redeemer shall come to Zion, and to turn the transgressors of the house of Jacob to the law;”

but rather the turn will be to the Gospel of Christ.

**Ver. 21.** *As for me, this is my covenant with them, saith the Lord, &c.*] Which shall be manifested and made good to them that repent of their sins, and, believe in Christ; and to whom the particular blessing of it shall be applied, the forgiveness of their sins; (see <sup><6127></sup>Romans 11:27):

*my Spirit which is upon thee, and my words which I have put in thy mouth;* the Spirit of God, with his gifts and graces, which were upon Christ the Redeemer without measure; and the doctrines he received from his divine Father to teach others, and which he gave to his apostles; the same Spirit which in measure was put upon them, and the same truths which were delivered to them:

*shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever;* that is, shall always continue with the church and her spiritual seed, such as are born in her, and brought up by her, throughout all successive ages, and to the end of time; and it may be observed, that after the conversion of the Jews, to which this prophecy has a special regard, they shall no more apostatize; the Spirit of the Lord shall not depart from them; and the Gospel shall always be professed by them: and it may be further observed, that the Spirit and the word go together; and that the latter is only effectual as accompanied will, the former, and is a proof of the perseverance of the church of God, and of all such who have the Spirit and grace of God, Christ will always have a church, and that church a seed, in which the Spirit and word will always remain. The grace of the Spirit, in the hearts of God's people, never removes from them; nor his Gospel from such, in whose hearts it works effectually. The Targum interprets this of the words of prophecy; and the Talmud<sup>f1176</sup> of the law not departing from the disciples of wise men; but it is best to understand it of the Gospel not departing from the disciples of Christ, and the seed of the church.

# CHAPTER 60.

## INTRODUCTION TO ISAIAH 60.

As, in the two preceding chapters, the hypocrisy and formality, the profaneness and immorality, that should abound in the latter day, and even among professors of religion, are prophesied of; so, in this, a very ample account is given of latter daylight and glory; of both the spiritual and personal reign of Christ, with the latter of which it concludes. The light and glory of the church, in the spiritual reign, are described, (<sup>2301</sup>Isaiah 60:1-3) the numerous conversions of persons to it from all quarters, east and west particularly, are prophesied of, (<sup>2304</sup>Isaiah 60:4-8), the great usefulness those should be of unto it, in enriching it, and building it up, and in glorifying it, is declared, (<sup>2309</sup>Isaiah 60:9-13), as also the subjection of enemies to it; the favours it should receive from kings, and the fame and renown of it through all nations and ages, (<sup>2304</sup>Isaiah 60:14-16), its riches, prosperity, peace, and safety, (<sup>2307</sup>Isaiah 60:17,18) and the chapter is concluded with an account of the more perfect state of the church in the personal reign of Christ, when there will be a perfection of light and righteousness; and the number of God's elect will be complete, and they will be all together, (<sup>2309</sup>Isaiah 60:19-22).

**Ver. 1.** *Arise, shine, &c.*] The Targum adds, "O Jerusalem"; and so the Septuagint, Vulgate Latin, and Arabic versions; and no doubt but the church of God is here addressed: and by what follows it seems to be the Jewish church, as distinct from the Gentiles, since they are said to come to it, the Jews, now converted, and brought into a church state; and who are called upon to arise out of their low dejected state and condition, in which they have long lain, and "shine": or to "awake", as some<sup>f1177</sup> render it, out of that sleep and lethargy they have been so long in, and to shine forth in the exercise of grace and discharge of duty: or to be "enlightened",<sup>f1178</sup>; with the light of Christ and of the Gospel, now come unto them; and to diffuse this light to others, to hold it forth in profession and conversation; (see <sup>4156</sup>Matthew 5:16)

*for thy light is come:* the Targum,



“for the time of thy redemption is come;”

meaning from the Babylonish captivity, which that paraphrase refers to: but this is not intended here, but the spiritual prosperity and happiness of the Jews in the latter day, at the time of their conversion; and the sense is, either that Christ, the Light of the world, was come unto them in a spiritual way; or that the glorious light of the Gospel of Christ was come unto them, and shone upon them; or the time was come that the blindness that had been so long upon them should be taken off, and the veil be taken away they had been so long covered with, and they be turned to the Lord, the fulness of the Gentiles now being about to be brought in; (see <sup><6125></sup>Romans 11:25 <sup><6144></sup>2 Corinthians 3:14-16):

*and the glory of the Lord is risen upon thee*; or the glorious Lord; he, whose glory is to be seen, as the glory of the only begotten, who is the brightness of his Father’s glory, the sun of righteousness; who shall now, rise upon these, and, leave a glory upon them that shall be visible.

**Ver. 2.** *For, behold, the darkness shall cover the earth, and gross darkness the people, &c.*] Like that which covered the land of Egypt, when there was light in Goshen: and this may be meant either of the darkness of ignorance, idolatry, superstition, false doctrine, and false worship, that should cover the far greater part of the nations of the world, before this light and glory should break out, as it does at this day; some parts of it being covered with Pagan darkness, others with Mahometan darkness, and others with Papal darkness; and a very small spot it is where the light of the Gospel is, and that clear, but among a very few; for the most part it is not clear nor dark, it is not day nor night; and this is the evening time, in which, ere long, it shall be light; (see <sup><3146></sup>Zechariah 14:6,7) or else this may design the distress that the antichristian states will be in, when this light shall break forth; the kingdom of the beast will be full of darkness, distress, and confusion, (<sup><6160></sup>Revelation 16:10):

*but the Lord shall arise upon thee, and his glory shall be seen upon thee*: as on the tabernacle of old, (<sup><1823></sup>Leviticus 9:23) to which the allusion is, (<sup><2045></sup>Isaiah 4:5) this shows that the light and glory of the Lord, in the preceding verse, design the Lord himself, and his gracious purpose, and the display of his glory in the Gospel now preached; and that it will be visible in the church, and taken notice of by others, and induce them, and even great personages, to come unto it, as follows: or “he shall be seen”, or “appear”, in “his glory upon thee”; so Ben Melech renders it, supposing

that b “in”, is wanting; and so the sense is, that Christ shall appear in the glory of his person and of his offices, and especially his kingly office; and in the glory of his grace and righteousness, in the ministration of his word among his people. The Jews<sup>f1179</sup> apply this to the first coming of Christ, which belongs to his spiritual reign.

**Ver. 3.** *And the Gentiles shall come to thy light, &c.*] To the Gospel, preached in the midst of her; and to Christ, who is her light and into her church state, and partake of the prosperity and happiness of it. The Targum is,

“and nations shall walk in thy light;”

and so in (~~f624~~ Revelation 21:24), where it is interpreted of the nations of them that are saved, truly regenerated and converted persons:

*and kings to the brightness of thy rising;* Christ, the sun of righteousness, will rise upon her; and this being the morning of the latter day glory, the church will rise as a bright morning star; and such be the evidence and lustre of Gospel truths and ordinances, that kings shall be enlightened by them, and come and join themselves unto her, and walk with her in all the commandments and ordinances of the Lord. Some of this high rank and dignity have been called, and but a few; but in those times the instances will be many, even all kings shall serve and worship the Lord, (~~f971~~ Psalm 72:11).

**Ver. 4.** *Lift up thine eyes round about, and see, &c.*] The Gentiles and kings coming to Christ and his church; the vast number of converts flocking from all parts of the world to join themselves to the church of Christ, and to behold the wonderful work of God among the Jews now converted. The Targum is,

“lift up thine eyes O Jerusalem, round about, and see all the children of the people of thy captivity:”

*all they gather themselves, and come to thee:* this seems to have respect not to the Gentiles, as before; but to the Jews themselves, who are scattered up and down in the world; but now, being in a wonderful manner converted, shall gather together in a body, and go up to Jerusalem, where a Christian church of them will be formed, and to which they will join themselves; or this may respect the kings, (~~f240~~ Isaiah 60:2):

*thy sons shall come from far*; such as are of the seed of Abraham, children of the Jews, and now born again, and so Zion's sons; these shall come from the furthest parts of the earth, where they are, and incorporate themselves with their brethren:

*and thy daughters shall be nursed at thy side*; by the ministers of the word, and with the sincere milk of it, and the breasts of Gospel ordinances; (see <sup><3111></sup>1 Thessalonians 2:7). The Targum is, "shall be carried at their sides"<sup>f1180</sup>: and the Septuagint and Arabic versions, on their shoulders; and so refers to the manner of their being brought, and not to their bringing up; (see <sup><2342></sup>Isaiah 49:22), but the former sense is best. Ben Melech interprets it of their being nursed up at the side of great personages, kings and queens, according to (<sup><2342></sup>Isaiah 49:23). The word "thy" is not in the original; and it may be as well: rendered "at their side", as is supplied by some<sup>f1181</sup>.

**Ver. 5.** *Then thou shalt see, and flow together*, &c.] That is, when thou seest thy sons and daughters flocking to thee from all parts, there will be a flow of joy in thee, like the stream of a river; or thine heart will beat and flutter within thee, through surprise and joy, when thou seest such a numerous company gathered unto thee. Some render it, "then thou shall fear", as Aben Ezra<sup>f1182</sup>, or be surprised at the sight; and others the next clause, "thou shall be enlightened"<sup>f1183</sup>; that is, shall see, being enlightened, and shall increase in light and knowledge more and more; or "shine"<sup>f1184</sup>, in great splendour and glory:

*and thine heart shall fear, and be enlarged*; shall fear the Lord and his goodness, and be enlarged with love to him, his truths and ordinances, and his people; and particularly shall be enlarged to receive in the most cordial manner those that flock unto her:

*because the abundance of the Sea shall be converted unto thee*: by which some understand the riches of the sea, that which is got out of it, or got upon it, in trading by it, this shall be converted to the use of the church and people of God; but rather an abundance of seafaring men is here meant, who shall be converted at this time, in which the grace of God will the more appear, as they are generally a very wicked and profligate set of men; or the inhabitants of the islands of the sea, such as Great Britain and others; or the sea may intend the several nations of the world, as waters do many people, nations, and kindreds, (<sup><6675></sup>Revelation 17:15) and so it may denote a large abundance of converted persons everywhere, and more especially in the western parts of the world, in the European parts; since it is very

common in Scripture to describe the western part of the world by the sea, the Mediterranean sea lying west of Judea.

*The forces of the Gentiles shall come unto thee;* or their armies, every army of them; the soldiery will be converted, as well as the seafaring men, who are for the most part also exceeding wicked; not only kings will become real Christians, but their armies will be so too, their generals, officers, and common soldiers; and when this is once the case, woe to the whore of Rome! these will hate her, and burn her flesh with fire; these are the seven angels that shall come out of the temple, the church of God, to whom they have joined themselves, with the vials of God's wrath, and shall pour them upon the antichristian states; (see <sup><6637></sup> Revelation 15:7 16:1 17:16).

**Ver. 6.** *The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah, &c.]* That is, multitudes of people riding on these creatures from the parts mentioned, which, abounded with them, should come and cover or fill Jerusalem, and the places about it. Midian was a son of Abraham by Keturah, and a son of Midian, (<sup><0274></sup> Genesis 25:4) these and their posterity inhabit Arabia; and so this is a prophecy of the conversion of the Arabians that dwell in Arabia Felix, Petraea, and Deserts; and so the Targum,

“a multitude of Arabians shall cover thee round about.”

A dromedary is a lesser camel, and swifter than the others; and both are very frequent in these countries, and used in travelling. Strabo<sup>f1185</sup> calls the Arabian Scenites feeders of camels.

*All they from Sheba shall come: they shall bring gold and incense;* Sheba was another of the posterity of Abraham by Keturah, (<sup><0273></sup> Genesis 25:3) and lived near the others; the queen of this country came to hear the wisdom of Solomon; but the people of it in the latter, day will come to a greater than he; even to Christ and to his church, and bring their gold and incense, as the wise men did to Christ, and shall honour the Lord with their substance; (see <sup><9720></sup> Psalm 72:10,15):

*and they shall show forth the praises of the Lord;* who has called them by his grace out of Mahometan darkness, into the marvellous light of the Gospel. These were the things the Sabaeans abounded with. Strabo<sup>f1186</sup> says, that frankincense, myrrh, and cinnamon, grew with them; and that they have such an abundance of spices, that they use the branches of

cinnamon, cassia, and other things, for fuel; and that some of them are so rich through merchandise, that they have very sumptuous houses, and much furniture of gold and silver, as vessels, beds, tripods, cups with covers; and even that their gates, and walls, and roofs, are adorned with ivory, gold and silver, and precious stones. And so Pliny<sup>f1187</sup> observes: that the Sabaeans are very rich in fruitful and odoriferous woods, and in mines of gold, and other things; (see ~~372~~ Ezekiel 27:22). Vitranga understands both these clauses of the camels bringing gold and incense, and praising the Lord in their way, or being the occasion of it.

**Ver. 7.** *All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee, &c.*] Nebaioth and Kedar were the sons of Ishmael, (~~4253~~ Genesis 25:13), Ishmael's twelve sons, of which Nebaioth was the eldest, inhabited all the country from Euphrates to the Red sea, calling it the Nabatene country, as Josephus<sup>f1188</sup> says; these design the Turks and Saracens, who shall now be converted. The Targum is,

“all the sheep of the Arabians shall be gathered unto thee;”

that is, these shall come with their sheep and rams, not to be offered up in sacrifice, for such sacrifices will not be used; but these, being the produce of the countries of these people, are mentioned to show, that being affected with the grace of God towards them, and influenced by it, will bring the best and chief of their substance to serve the interest of Christ, and glorify him with it:

*they shall come up with acceptance on my altar;* both they and their sacrifices and offerings will become acceptable to God through Christ, who is that altar that sanctifies every gift:

*and I will glorify the house of my glory:* with this large number of converts, and with the gifts and offerings they bring with them; the church is meant, which is the house of God, where he dwells and manifests his glory, the glory of himself, of his grace, and of his Gospel; (see ~~4819~~ Jeremiah 30:19).

**Ver. 8.** *Who are these that fly as a cloud, &c.*] Referring to the vast number of converts before mentioned, who are compared to a “cloud” for the number of them, covering Judea as the clouds do the heavens; and for their elevation and situation, being raised from an earthly to a heavenly state; called with a high calling, and made partakers of an heavenly one; and for their being filled with the grace of God, as clouds with water; and

for their unanimity, their coming together in a body, making as it were one cloud, and that openly and publicly, professing Christ, and joining themselves to his church, in the face of the world; and so the Targum,

“who are these that come publicly as the swift clouds?”

and chiefly are they compared to a cloud for their swiftness in motion to Christ and his church; sinners; sensible of danger from the avenging justice of God, from his law, and from his wrath and displeasure, and eternal death, and being apprized of salvation and safety in Christ, make haste and flee to him as swiftly as a cloud driven by the winds;

*and as the doves to their windows*; or “dove houses”, or “lockers and holes”<sup>f1189</sup>; through which they enter, and to which they bend their course with great swiftness, when pursued by birds of prey, or through an eager desire after their young: converted persons may be compared to doves for their being a clean and cleanly creature; for their being amiable and lovely, chaste and loving; harmless and inoffensive, meek and humble, weak and timorous; mournful and disconsolate when they have lost their mate; and what dove houses are to these, Christ and his church are to converted persons, whither they flee for rest and shelter, and where they have both: the ordinances of Christ may be particularly meant by these holes or windows that doves make unto; by which, especially baptism, they enter into the church, and by means of which light is let into them, and through which Christ shows himself to them, (<sup>2189</sup>Song of Solomon 2:9), what engages them to flee hither is their love to Christ, in order to have communion with him, and food for their faith; and when he causes them to come, or draws them by his grace, nothing can hinder; not the reproaches of the world, nor the temptations of Satan; nor objections from their own unworthiness. These words are said by the church, by way of admiration wondering at their numbers and swiftness in coming to her; (see <sup>2342</sup>Isaiah 49:21). The Targum is

“the, captivity of Israel, who are gathered together, and come to their own land, as doves that return to their dove houses.”

**Ver. 9.** *Surely the isles shall wait for me*; &c.] The Targum is,

“for my Word.”

The Messiah, and his coming. The isles of Great Britain may more especially be intended, who, as they waited for his Gospel, and readily

received it, and embraced it, as soon as it was brought to them, which was very early; so there are many here now waiting for the spiritual coming of Christ, and the glory of his churches in the latter day, and perhaps more than in any other part of the world besides:

*and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them;* this is to be understood of the Jews converted in distant parts of the world, who shall be brought in transport ships to the churches of Christ, particularly in Judea; and the ships of Tarshish shall be used in that service principally, they shall be the chief that shall be employed. Most of the Jewish commentators, as Jarchi, Aben Ezra, Kimchi, and Ben Melech, think there is a want of the particle of similitude “as”, and that it should be rendered, “and the ships of Tarshish, as at first”; and then the sense is, they shall be made use of now to bring, the converted Jews with their substance from foreign parts, as they had been in Solomon’s time, for bringing gold and silver, and other things to him, from distant places, (<sup>4492</sup>2 Chronicles 9:21) but by Tarshish here is not meant Tartessus in Spain, as Vtringa; nor Tarsus in Cilicia; but the sea itself; which is so called; and so the Targum renders it, “the ships of the sea”; and Jarchi observes that this is the name of the sea; and what ships can be better understood than ours of Great Britain, so famous for shipping, and which claims the sovereignty of the seas? these may be principally employed in bringing great numbers of converts from different places to the church of God; and as Israel, when they came out of Egypt, came forth with silver and gold; and when they came out of Babylon, they were furnished with gold and silver, and everything convenient for their journey, and for the rebuilding of their city and temple, (<sup>4957</sup>Psalm 105:37 <sup>4504</sup>Ezra 1:4,5) so when they are gathered from their present dispersion, and are called and converted, they shall come with their tribes to the church of Christ, and honour the Lord with their substance, and promote the interest of religion by it, as it follows:

*unto the name of the Lord thy God, and to the Holy One of Israel;* that is, their persons shall be brought unto him, and their riches also; they shall give up themselves, and all they have, to the Lord, and devote themselves and their substance to his glory, and the good of his interest; even to him whose name was detestable to them, but now precious; and whom they will own with the church to be the Lord their God, their Redeemer and Sanctifier:

*because he hath glorified thee*; the church; caused such a glory to arise upon her, and upon that a defence; so that it will continue, and be so visible and manifest as to draw persons from all parts, though the most distant, to come unto her, and join themselves with her.

**Ver. 10.** *And the sons of strangers shall build up thy walls, &c.*] The sons of the people; or Gentiles, as the Targum; who were strangers from the covenants of promise, and aliens from the commonwealth of Israel; strangers to God and Christ, and the Spirit of Christ, and to the Gospel, and all that is good; yet the sons of these, being in great numbers converted everywhere, will be useful in building up the church of God, in strengthening, protecting, and defending it; these are the same with those afar off, that shall come and build in the temple of the Lord, (<sup><3165></sup>Zechariah 6:15), such there have been among the Gentiles in all ages, more or less, since the times of the apostles, who have been instruments of the edification of the church, and of the defence of its doctrines and ordinances; and more there will be in the latter day:

*and their kings shall minister unto thee*; that is, the kings of the Gentiles, as Constantine, and some other truly Christian kings and emperors, have done, though their numbers have been very small as yet; but, when this prophecy is fulfilled, it will be a general case; kings everywhere will be nursing fathers, and queens nursing mothers to the church, will serve the interest of it, and promote it to the uttermost of their power; (see <sup><3423></sup>Isaiah 49:23 <sup><4920></sup>Psalms 72:10,11):

*for in my wrath I smote thee, but in my favour have I had mercy on thee*; for the Jews' rejection of the Messiah, for their contempt of his Gospel, and persecution of his apostles and ministers, wrath came upon them to the uttermost, upon their city, temple, and nation, to the destruction of them, and which is still upon them; and though blindness is happened unto them, and they are shut up in unbelief, yet there is a time when the Lord will have mercy on them, call and convert them, and return their captivity; (see <sup><6125></sup>Romans 11:25,26,31,32 <sup><4408></sup>Jeremiah 30:18).

**Ver. 11.** *Therefore thy gates shall be open continually, &c.*] This is expressive both of the peaceable state of the church, that she shall be in no danger, nor fear of enemies; there being none to hurt and destroy in all the holy mountain; and therefore under no concern to keep her gates shut; (see <sup><6811></sup>Ezekiel 38:11) and of the vast concourse of people to it continually; converts from all parts shall be always coming in, and the gates of the



church will stand open always to receive them; they will be welcome, come as many as will; there will be no objection to them, no hinderance of them; ministers and people will gladly embrace them; (see <sup><231D></sup>Isaiah 26:2) and likewise of the capacity of the church to receive them; for though they will be continually coming in great numbers, yet still there will be room; the gates will not be shut upon them, as unable to receive more; place will be given for them to dwell in; her tents will be enlarged; the curtains of her habitation stretched out; her cords lengthened, and stakes strengthened; so that though she breaks forth on the right hand, and on the left, there will be room for them all, (<sup><284D></sup>Isaiah 54:2 49:20),

*they shall not be shut day nor night*; this clause is referred to in (<sup><6125></sup>Revelation 21:25) but there differently expressed,

*and the gates of it shall not be shut at all day, for there shall be no night there*; the reason of which difference is, because the New Jerusalem state, or personal reign of Christ, will be a perfect state, and no night at all in it; but the spiritual reign of Christ, to which this prophecy relates, will be an imperfect one, though glorious; and therefore mention is made both of day and night:

*that men may bring unto thee the forces of the Gentiles*; the whole strength of them, their armies; (see Gill on "<sup><231B></sup>Isaiah 60:5"). The Targum paraphrases it, the substance of the people, their wealth and riches:

*and that their kings may be brought*; or "led"<sup>f1190</sup>, either in state, as kings on horseback sometimes are, or rather as captives in chains; (see <sup><231D></sup>Isaiah 20:4), so the Targum renders it, "bound"; being conquered by mighty grace, and led in chains of love to Christ, and to his church, and become obedient. Kimchi has this note,

"they shall come before the King Messiah, as servants before their masters."

**Ver. 12.** *For the nation and kingdom that will not serve thee shall perish, &c.]* That will not serve the Lord Christ, and worship him with his church and people; that will not be obedient to the laws and ordinances of his house; but appoint another head over them, the pope of Rome; and make other laws, and set up other ordinances, rejecting the authority of Christ, the rule of his word, and the order of his churches:

*yea, those nations shall be utterly wasted*; even all the antichristian states, when the vials of God's wrath will be poured out upon them; (see <sup><3847></sup>Zechariah 14:17,18).

**Ver. 13.** *The glory of Lebanon shall come unto thee, &c.*] Which are the trees that grew upon it, especially the cedars, for which it was famous, as well as the other trees after mentioned. Now, as these were brought into Solomon's temple, and used in the building of that, (<sup><1069></sup>1 Kings 6:9,10,15), so such shall come of themselves, willingly and cheerfully, being drawn with the cords of love, into the church of Christ, comparable to the tall and strong cedars of Lebanon, and other trees, being eminent for their gifts and graces, and strong in the exercise of them; the more feeble among them being as the house of David, and that as the Angel of the Lord; and being durable, constant, and immovable in the work of the Lord; pillars in his house that shall never go out; ever green and flourishing; never wither in their profession, and always fruitful in every good word and work; of a good smell in the exercise of grace; of savoury conversations, and of a good report in the world; (see <sup><1972></sup>Psalms 107:12,13):

*the fir tree, the pine tree, and the box together*; which may denote persons of different ranks and sizes, both as to worldly and spiritual affairs; and yet will all agree to come together to the church, and will unite in the service and worship of God in it, and be a real glory to it; (see <sup><2319></sup>Isaiah 41:19):

*to beautify the place of my sanctuary*; the church, so called in allusion to the tabernacle and temple; and thus the Targum here,

“the place of the house of my sanctuary;”

where the holy God dwells; and which is sanctified by him, and where he is sanctified, and worshipped in a holy and spiritual manner; and which will be beautified in the latter day, when the saints that will come into the church will put on by faith more manifestly the beautiful garments of Christ's righteousness; and be more visibly adorned with the graces of his Spirit, which will shine like so many brilliant diamonds and sparkling gems; and will appear in the beauties of a holy conversation; walk in brotherly love with each other, and unite in sentiments of doctrine, and in acts of Gospel worship; and when the Gospel shall be purely and powerfully preached; the ordinances administered as they were in the times of Christ and his apostles; and Gospel discipline in all its branches restored:

*and I will make the place of my feet glorious*; alluding to the ark under the mercy seat, over which were the cherubim, and between which Jehovah dwelt, hence called his footstool, (<sup><130></sup>1 Chronicles 28:2), denoting that the church is the place where the Lord grants his presence through Christ, the antitype of the mercy seat and ark; and which is the seat of his rest and residence; where he takes his walks, and where his footsteps of rich grace are seen; where his lower parts, his feet, his works, and acts of grace, are beheld; where he favours with communion with himself; where his power and glory are observed, and his beauty is upon his people; where they see the King in his beauty, and all which will be more manifestly enjoyed in the latter day, and make his church very glorious indeed.

**Ver. 14.** *The sons also of them that afflicted thee shall come bending unto thee, &c.*] The posterity of the Jews, who persecuted the first Christian churches, even those who say they are Jews and are not; these shall be convinced of the truth of the Christian religion, and be converted to it, and shall come and worship before the church, and in fellowship with it, and own it to be the true church of God; which is what is foretold shall be in the Philadelphian state, which is the same with the spiritual reign here described; (see <sup><610></sup>Revelation 3:9) or the children of the Roman Heathens, their remote descendants, who formerly greatly distressed the Christians; or rather the posterity of Rome Papal, many of whom shall be called out of her at the time of her destruction, and be humble suppliants to the church of Christ, and be subject to the doctrines, rules, and laws of it, whose ancestors cruelly persecuted it:

*and all they that despised thee shall bow themselves down at the soles of thy feet*; a phrase expressive of great respect, veneration, and submission; (see <sup><242></sup>Isaiah 49:23):

*and they shall call thee the city of the Lord, the Zion of the Holy One of Israel*; instead of calling them heretics, schismatics, and fanatics, as their fathers did, they shall own them to be the true church of Christ; a city of his building, and where he dwells; the object of his choice, delight, and love, as Zion was; a holy people made meet to be the habitation of the God of Israel; which are so many names for the church under the Gospel dispensation; (see <sup><512></sup>Hebrews 12:22 <sup><640></sup>Revelation 14:1).

**Ver. 15.** *Whereas thou hast been forsaken, &c.*] Seemingly forsaken of God; thought to be so by herself, which was matter of complaint; and by her enemies, which to them was matter of joy; the Lord not appearing for

her immediate relief, and for her deliverance out of the hands of her persecutors:

*and hated*: of all men, of wicked and profane sinners, and of carnal professors, and especially of the antichristian party:

*so that no man went through thee*; very few passengers in Zion's ways; few asked the way to her, or joined themselves in fellowship and worship with her. Jacob was small; the number of converts exceeding few:

*I will make thee an eternal excellency*; the saints are the excellent in the earth, in the esteem of God and Christ; they, are their jewels and peculiar treasure, having the excellent graces of the Spirit of God in them; and the excellent robe of Christ's righteousness on them; an excellent knowledge of divine and spiritual things; an excellent spirit of love and unity; and an excellent order and discipline maintained among them; as well as excellent truths preached, and ordinances administered to them; all which shall continue, being made clearly to appear to be their case:

*the joy of many generations; of age and age*<sup>f1191</sup>; or, as the Targum,

“the house of joy of generation and generation;”

that is, the church will be the joy of God and Christ, of the saints, and of the whole world, age after age, for a long period of time: (see <sup><2618></sup>Isaiah 65:18,19) there seems to be some respect to (<sup><982></sup>Psalms 48:2).

**Ver. 16.** *Thou shalt also suck the milk of the Gentiles*, &c.] Partake of their riches and wealth; so the Targum,

“and ye shall be satisfied with the substance of the people:”

or drink of the sincere milk of the word of the Gospel, which Gentiles have been favoured with for many ages; for this seems to have regard to Jewish converts, though not to them only, but as they, with the converted Gentiles, will make up one church state, and partake of the same privileges:

*and shall suck the breast of kings*; who shall now be converted in various places, come into the church, and be nursing fathers to it; help and assist the people of God with their riches to carry on divine worship in an honourable manner; and to protect and defend them with their power; (see <sup><971></sup>Psalms 72:9,10 <sup><2423></sup>Isaiah 49:23 60:11). The Targum is,

“in the spoil of kings ye shall delight yourselves;”

and it may also design the breasts of consolation, the ordinances of the Gospel, such as Christian kings will suck, and Jews and Gentiles shall do the same, (<sup><2f61b></sup>Isaiah 66:11),

*and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob*; the Jews, being called, shall seek the Lord their God, the true Messiah, and shall look unto him by faith, whom they have pierced; shall know, own, and acknowledge him to be their Redeemer and Saviour; who must be fit and qualified for such an office and work, and equal to it, being the mighty One of Jacob, whom before they and their ancestors rejected and despised.

**Ver. 17.** *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron, &c.*] By “wood and stones” may be meant the Old Testament dispensation; by the “brass and iron” the present Gospel dispensation; and by “silver and gold” the latter day glory; by “silver” the spiritual reign of Christ in his church; and by “gold” his personal reign in the New Jerusalem; which is said to be all of pure gold, and even the very street of it, (<sup><6218></sup>Revelation 21:18,21), now, as far as brass and iron exceed wood and stones, so far the Gospel dispensation exceeds the legal one; the one being the shadow, the other the substance; the one having carnal ordinances, which are done away; the other spiritual ones, which remain; and as far as silver and gold exceed brass and iron, so far the glory of the latter day will exceed the present state of things, in clear light, in spiritual grace and strength, in purity of doctrine and worship, in holiness of life, and in love, peace, and unity; and as far as gold exceeds silver, so far, and much more, will the personal reign of Christ, which will be perfectly glorious, exceed the spiritual one. There may be an allusion to the times of Solomon, a type of Christ, (<sup><1102></sup>1 Kings 10:27). This, by some Jewish writers<sup>f1192</sup>, is applied to the times of the Messiah they yet expect. The Targum is,

“for the brass which they spoiled thee of, O Jerusalem, I will bring gold, &c.”

*I will also make thine officers peace*; civil magistrates shall be men of peaceable dispositions, who shall promote peace and unity in kingdoms, states, cities, towns, and neighbourhoods; they shall be properly justices of peace; they will answer to their office, and the title of it. Church officers or ministers of the word shall publish the Gospel of peace in the clearest manner; and the peace of God shall rule in the hearts of all the saints; there

will be abundance of temporal and of spiritual peace, promoted by each of the officers of church and state; (see <sup><972></sup>Psalm 72:7 <sup><231></sup>Isaiah 52:7 54:13):

*and thine exactors righteousness*; even tax gatherers, who used to be the worst of people for injustice and oppression, these shall do nothing but what is right and just; nor will there be any reason to complain of them. The Septuagint render it “bishops” or “overseers”,<sup>f1193</sup> pastors of churches, who shall be truly ministers of righteousness; preach up the doctrine of justification by Christ’s righteousness; and instruct persons to live soberly, righteously, and godly.

**Ver. 18.** *Violence shall no more be heard in thy land*, &c.] It shall be no more committed; no instances of it will be heard of, or any complaints concerning it; neither public nor private oppression: antichristian persecution will now be at an end; those that destroyed the earth with violence and oppression shall be no more; “there will be none to hurt in all the holy mountain”, (<sup><2310></sup>Isaiah 11:9):

*wasting nor destruction within thy borders*; no more wars, nor rumours of wars; no more blood shed; no more depopulation of cities, nor destruction of the lives of men; the whore of Rome will have drank up her full cup; and the vials of wrath being poured out upon the antichristian states, there will be a profound peace, and the greatest prosperity everywhere; especially in all those places where the churches of Christ will be, who will no more be exposed to the cruelty of their enemies:

*but thou shall call thy walls Salvation, and thy gates Praise*; or, “call Salvation thy walls, and Praise thy gates”,<sup>f1194</sup>; having no need of any other walls but the salvation of God, temporal and spiritual; nor of any other gates but the praise that will be in the hearts and mouths of the saints, on account of it; though temporal salvation may be included, which will be for walls and bulwarks to the church: yet spiritual and eternal salvation is chiefly meant, which flows from the invariable love of God; is founded upon his unalterable purpose; secured in the act of electing grace; established in the covenant; and completely wrought out by Christ, who has vanquished every enemy, procured every blessing; and whose almighty power, as well as his divine Father’s, is and will be concerned for the safety of his people; who will now be in great numbers in the gates of Zion; praising the Lord for electing, redeeming, calling, pardoning, and justifying grace; and for the privileges of the house of the Lord they are admitted to;

and for the communion they have with him there; (see <sup><330></sup>Isaiah 26:1,2). The Targum is,

“and they shall proclaim salvation on thy walls, and on thy gates there shall be they that praise.”

**Ver. 19.** *The sun shall be no more thy light by day*, &c.] Here begins the account of the sinless, pure, and perfect state of the church in the personal reign of Christ, even the New Jerusalem church state, as appears from the use of these very words, in the description of that state, (<sup><612></sup>Revelation 21:23) where it is read, “and the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof”; and in like manner the Targum renders these words,

“and ye shall have no need any more of the light of the sun by day, nor even of the light of the moon by night;”

and so both Aben Ezra and Jarchi interpret it,

“ye shall have no need of the light of the sun;”

and the former adds, because of the light of the Shechinah; and which seems to be the meaning of the next clause:

*neither for brightness shall the moon give light unto thee*; that is, because of the exceeding brightness, splendour, and lustre of the divine majesty of Christ, who will appear personally among his people, neither sun nor moon will be able to give any light: as the light of a candle is made useless and unnecessary by the light of the sun, so the light of the sun and moon will be made useless and unnecessary by the vastly superior light and glory of Christ; (see <sup><232></sup>Isaiah 24:23 30:26), though the sun and moon may be understood here mystically, not of civil magistrates, who are sometimes signified by these luminaries; and who also will be no more used when this dispensation or personal reign of Christ shall take place; (see <sup><230></sup>Isaiah 13:10 <sup><612></sup>Revelation 6:12 <sup><613></sup>1 Corinthians 15:24), but rather of the Gospel and Gospel ordinances, which the church will no more stand in need of to enlighten, teach, and instruct them, refresh and comfort them, having the immediate presence of Christ with them, as follows:

*but the Lord shall be unto thee an everlasting light*; that is, the Lord Jesus Christ, the Lamb of God, as it is interpreted in the above cited place in the Revelation; who, as he is the author of the light of nature, and of the light

of grace, so of the light of glory in this state, and to all eternity; then will the saints in this light behold the face of God, which is not to be seen now; they shall see Christ in all his glory, in the glory of his Father, and of his holy angels; all the glorious forms, the angels of heaven, and all the saints, those spirits of just then made perfect, that shall come with Christ, and be clothed with glorious bodies; even the New Jerusalem descending from heaven, having the glory of God upon her; likewise all the doctrines of grace, now not so clearly understood; and all the mysteries of Providence, which will be laid open, and made manifest; and this clear light will continue for ever; there will be no more night, but one everlasting day:

*and thy God thy glory*; it is the saints' glory that God is their God; and it will be their glory in this state to have the God-man Jesus Christ personally with them; the tabernacle of God will be among them; God himself shall be with them, and be their God; and his glory shall lighten them, (<sup>621B</sup>Revelation 21:3,23).

**Ver. 20.** *Thy sun shall no more go down*, &c.] This is a different sun from the former; this is the church's sun, and no other than the sun of righteousness, Christ Jesus; who has his risings and settings now, at least, in the apprehensions of his people; he sometimes withdraws himself, and is gone; and then returns again: but so it will not be in this state: the saints shall be for ever with him, and he shall be for ever with them; who will always behold his glory, and be enlightened by him; (see <sup>544K-1</sup>Thessalonians 4:16,18):

*neither shall thy moon withdraw itself*; or, "shall not be gathered"<sup>f1195</sup>, under a cloud; or "fail"<sup>f1196</sup>, as the Septuagint version; or, "suffer a defect", as the Arabic version; as the moon does when in the wane, or is eclipsed. This may refer to this then present state of the church, which shall not fail; and to the blessings and comforts of it from Christ the sun, which will not cease, the enjoyment of them be ever interrupted. The Targum is,

"thy kingdom shall cease no more, and thy glory shall not be removed;"

and so Maimonides<sup>f1197</sup> interprets it of the kingdom of the Messiah, that shall endure for ever:

*for the Lord shall be thine everlasting light*; this is repeated for the confirmation of it:



*and the days of thy mourning shall be ended*<sup>f1198</sup>; or, “completed”; shall be fully up, and so at an end: or, “shall be recompensed”<sup>f1199</sup>; with an everlasting day of joy and pleasure; there will now be no more sin to distress the saints; no more temptations of Satan to annoy them; no more afflictions either of body or mind to trouble them; no more pain, or crying, or death; and so no more mourning; sorrow and sighing will flee away; all tears will be wiped from their eyes; and everlasting joy be upon their heads; (see <sup><6204></sup>Revelation 21:4 <sup><2350></sup>Isaiah 35:10).

**Ver. 21.** *Thy people also shall be all righteous, &c.*] That is, the church’s people, or the members of the church; otherwise the Lord’s people, who are truly so, always were, and ever will be, all righteous; but so have not always been the members of the churches; when Israel was the church of God, they were not all righteous; there was only a remnant among them, according to the election of grace, that were so; nor in the first Christian churches were they all such, there was a Judas among Christ’s disciples; Ananias and Sapphira in the church at Jerusalem; and many in the church of Corinth, very disorderly and irregular; and so in all others; and in all ages since there are foolish virgins among the wise, tares among the wheat, and chaff among the corn on the floor; yea, even in the spiritual reign of Christ they will not be all truly gracious; some that will have only a form of godliness, and who, at the close of it, will be the greater number, and will form the lukewarm Laodicean state; but in the personal reign of Christ all the members of the church will be righteous, through the righteousness of Christ imputed to them: it will be a congregation of righteous persons, and not one sinner shall stand in it; yea, they shall be inherently righteous, perfectly holy, and free from sin; none shall enter into this state that defiles; every pot and vessel in Jerusalem shall be holiness to the Lord, (<sup><3005></sup>Psalm 1:5 <sup><2043></sup>Isaiah 4:3 <sup><3441></sup>Zechariah 14:20,21 <sup><6217></sup>Revelation 21:27). The Jews<sup>f1200</sup> have a saying, that the son of David comes not but in an age in which men will be all righteous, or all wicked; in an age in which they will be all righteous, according to (<sup><2421></sup>Isaiah 60:21), but this designs not his first, but his second coming:

*they shall inherit the land for ever*; not the land of Canaan only; though perhaps that may be the spot on which Christ will descend, and where he will reside; where he was treated with contempt and crucified, here he will reign, and reign gloriously; and the rather, since, when he comes with all his saints, his feet will stand upon the mount of Olives, (<sup><3844></sup>Zechariah 14:4,5) but the new earth is meant, which John saw, and Peter says the

saints expect, according to promise, in which righteousness men perfectly righteous shall dwell, and none but they, (~~620E~~ Revelation 21:1 ~~600B~~ 2 Peter 1:3,13) as also it may include a better country, the land afar off, the heavenly glory, which will be the inheritance of the saints to all eternity:

*the branch of my planting*; in Christ by election grace; in the likeness of his death and resurrection by redemption grace; and as branches in him, the Vine, by effectual calling grace; and in his church, through the ministry of the word; all which will appear true and real; and that they are plants of the Lord's planting, by their being in this church state, even in the paradise of God, near to the tree of life, the fruit of which they will always partake of:

*the work of my hands*; the workmanship of God, curiously wrought by him; the effect of his mighty power; wholly his own work and not another's; and entirely owing to his great love, abundant mercy, and rich grace; as will be evident in this state; this being the day of the Lord unto which it is performed, and become perfect; and there will be no more doubts of that matter:

*that I may be glorified*; as he will be then in all them that believe; and by these characters which they bear, and are to be ascribed to his power, grace, and righteousness; Christ, and he alone, will be exalted; he will reign before his ancients gloriously, until he delivers up the kingdom; and then God, Father, Son, and Spirit, will be all in all.

**Ver. 22.** *A little one shall become a thousand*, &c.] A small family, a little handful of people in all ages, scattered up and down in the world, of no esteem and account in it, being all gathered together, that ever were in the world, will appear to be thousands and millions, and such a number as no man can number, (~~610D~~ Revelation 7:9)

*and a small one a strong nation*; a company of weak persons, persecuted by their enemies, and unable to resist them, as in the present state: now there will be a nation of them strong and mighty; the feeble among them shall be as David, and the house of David as God, as the Angel of the Lord, (~~381B~~ Zechariah 12:8):

*I the Lord will hasten it in his time*: as there was a fixed appointed time for Christ's first coming, so there is for his second coming, when this state and dispensation of things will commence; and when that time comes, it will be deferred no longer; as soon as ever it is up, the Lord will hasten the

accomplishment of what he has promised, and who is able also to perform;  
(see <sup><5165></sup>1 Timothy 6:15).

# CHAPTER 61

## INTRODUCTION TO ISAIAH 61

In this chapter both Christ and the church are introduced speaking, in their turns. It begins with the words of Christ, describing his work and office; his qualifications for it; the several parts and branches of it; and the ends to be answered by it; (<sup>2301</sup>Isaiah 61:1-3), the reparation of the church; the feeding it by strangers; its being a holy priesthood; its enjoying the riches of the Gentiles; its having honour and joy, instead of shame and confusion; its prosperity in the work of the Lord, and the continuance of its spiritual offspring among the Gentiles, are prophesied of in (<sup>2304</sup>Isaiah 61:4-9), and then the church is represented as rejoicing in the Lord, on account of her being clothed with his righteousness, so ornamental to her, (<sup>2310</sup>Isaiah 61:10) and the chapter is concluded with a promise of her righteousness and glory appearing before all the nations of the world; of which the following chapter is an illustrious prophecy, (<sup>2311</sup>Isaiah 61:11).

**Ver. 1.** *The Spirit of the Lord God is upon me, &c.*] According to the Targum, these are the words of the prophet concerning himself; and so say Aben Ezra and Kimchi; but the latter elsewhere says <sup>f1201</sup> they are the words of the Messiah, who should say, “because the Lord hath anointed me”, &c.; and another of their writers <sup>f1202</sup> is in a doubt about them; either, says he, they are the words of the prophet with respect to the Messiah, or the words of the prophet concerning himself; but there is no doubt but the Messiah himself is the person speaking, as appears from (<sup>4017</sup>Luke 4:17-21), on whom the Spirit of God was; not his grace and gifts only, but the person of the Spirit, the third Person in the Trinity, equal with the Father and the Son; to whom several divine actions are ascribed, and to whom many things relating to Christ are attributed, and who is described as residing on him, and who, by the baptist, was seen upon him, (<sup>2310</sup>Isaiah 11:2 <sup>3012</sup>John 1:32,33) the phrase denotes his continuance with him, whereby he was qualified, as man and Mediator, for his office:

*because the Lord hath anointed me to preach good tidings to the meek:* not the Lord, the Spirit that was upon him, for Christ was anointed with the Holy Ghost; but Jehovah the, Father, he was the anointer of Christ, by

whom he was anointed in some sense from everlasting, being invested by him with the office of Mediator, (<sup>3182</sup>Proverbs 8:21) and in the fulness of time, in the human nature, at his birth and baptism, with the Holy Spirit, his gifts and grace, without measure, (<sup>1957</sup>Psalm 45:7 <sup>4418</sup>Acts 10:38), hence he has the name of Messiah or Anointed, and from him his people have the anointing which teacheth all things: and hereby he was qualified, as a prophet, to preach good tidings to the meek; such as are sensible of sin, and humbled for it; submit to the righteousness of Christ; ascribe all they have to the grace of God and have a mean opinion of themselves, and patiently bear every affliction: or “poor”, as in (<sup>1048</sup>Luke 4:18), the poor of this world, and as to their intellectuals, and spirit, who are sensible of their spiritual poverty, and seek the true riches, to these the Gospel is “good tidings”; and to such Christ preached good tidings concerning, the love, grace, and mercy of God; concerning peace, pardon, righteousness, life and salvation, by himself; concerning the kingdom of God, and the things appertaining to it:

*he hath sent me to bind up the brokenhearted*; whose hearts are smitten and made contrite by the Spirit and Word of God, and are truly humbled under a sense of sin; who are cut to the heart, have wounded spirits, and in great pain; these Christ binds up, by speaking comfortably to them; by applying his blood; by discovering the free and full pardon of their sins; and for this, as Mediator, he had a mission and commission from his Father; he came not of himself, but he sent him:

*to proclaim liberty to the captives, and the opening, of the prison to them that are bound*; to such who were captives to sin, Satan, and the law, and as it were prisoners to them, shut up by them, and in them, and held fast there; but Christ, as he is the author of liberty; obtains it for his people, and makes them free with it, so he proclaims it in the Gospel; a liberty from sin, from the damning and governing power of it; a freedom from the curse and condemnation of the law; a deliverance from Satan, as of a prey from the mighty, or as of prisoners from the prison house. The allusion is to the proclamation of liberty, in the year of jubilee, (<sup>1850</sup>Leviticus 25:10 <sup>240</sup>Isaiah 49:9). The Targum is,

“to the prisoners appear in light.”

It may be rendered, “open clear and full light to the prisoners”<sup>f1203</sup>, so Aben Ezra interprets it; (see Gill on “<sup>1048</sup>Luke 4:18”).

**Ver. 2.** *To proclaim the acceptable year of the Lord, &c.*] Not an exact year, but time in general; for such are wrong, who from hence conclude that Christ's public ministry lasted but a year, since it is certain, by the passovers he kept, that it must be at least three or four years; the whole time of Christ on earth was an acceptable and desirable time, what many great personages desired to see, and did not: this time may take in the whole Gospel dispensation, which was ushered in by Christ: the allusion, as before observed, is to the year of jubilee, when there was a proclamation of liberty; of release of debts; of restoration of inheritances, and of cessation from work; all which must make it an acceptable year: and this proclamation was made on the day of atonement; and Jarchi interprets the phrase here of a "year of reconciliation"; or "the year of atonement to the Lord", as it maybe rendered<sup>f1204</sup>; this was made by the sacrifice of Christ, and is proclaimed in the Gospel, and makes a most considerable part of it. It may be rendered, "the year of the good will of the Lord"<sup>f1205</sup>; and such was the time of Christ's coming on earth, to save men, and make peace and reconciliation for them, (<sup><del>424</del></sup>Luke 2:14) and was an "acceptable time" indeed; acceptable to the Lord himself; as were the incarnation of Christ, his obedience and righteousness, his sufferings and death, his sacrifice and satisfaction; since hereby the perfections of God were glorified, his purposes fulfilled, his covenant confirmed, and his people saved: acceptable to men; as were the birth of Christ; the things done by him; peace made, pardon procured, righteousness brought in, and salvation wrought out; all which must be acceptable to such who are lost, and know it, and are sensible that nothing of their own can save them; (see <sup><del>5015</del></sup>1 Timothy 1:15)

*the day of vengeance of our God*; when vengeance was taken on sin, in the person of Christ; when he destroyed the works of the devil, the devil himself, and spoiled principalities and powers; when he abolished death, and was the plague and destruction of that and the grave; when he brought wrath to the uttermost on the Jews for the rejection of him, who would not have him to reign over them; and who will take vengeance on antichrist at his spiritual coming, and upon all the wicked at the day of judgment. Kimchi understands this of the day when God shall take vengeance on Gog and Magog.

*To comfort all that mourn*: that are under afflictions, and mourn for them; and under a sense of sin, and mourn for that; who mourn for their own sins, indwelling sin, and their many actual transgressions; and for the sins of others, of profane persons, and especially professors of religion; these

Christ comforts by his Spirit, by his word and ministers, by his promises, by his ordinances, and by the discoveries, of pardoning grace and mercy,

**Ver. 3.** *To appoint unto them that mourn in Zion*, &c.] Or, “to the mourners of Zion”<sup>f1206</sup>; such who are of Zion, belong to the church of God, and mourn for the corruptions in Zion’s doctrines; for the perversion, abuse, and neglect of Zion’s ordinances; for the disorders and divisions in Zion; for the declensions there, as to the exercise of grace, and the power of godliness; for the few instances of conversions there, or few additions to it; for the carelessness, ease, and lukewarmness of many professors in Zion; and for their unbecoming lives and conversations. Now one part of Christ’s work is to “appoint” comfort to such; he has appointed it in counsel and covenant from eternity; made provision for it in the blessings and promises of his grace; he has “set”<sup>f1207</sup> or put it in the ministry of the word; he has ordered his ministering servants to speak comfortably to his people; yea, by his Spirit he “puts” comfort into the hearts of them, who through their unbelief refuse to be comforted; and he has fixed a time when he will arise and have mercy on Zion, and bring her into a better state than she is now in, when there will be none of these causes of complaint and mourning:

*to give unto them beauty for ashes*; in the Hebrew text there is a beautiful play on words, which cannot be so well expressed in our language, “to give peer for epher”<sup>f1208</sup>; in times of mourning, it was usual to put on sackcloth and ashes, (<sup>100</sup>Esther 4:1,3 <sup>100B</sup>Job 2:8,10 <sup>100B</sup>John 3:5,6), instead of this, Christ gives his mourners the beautiful garments of salvation, and the robe of his righteousness, and the graces of his Spirit, and his gracious presence, together with his word and ordinances, and sometimes a large number of converts; all which, as they are ornamental to his people, they yield them joy, peace, and comfort: and this is a beauty that is not natural to them, but is of grace; not acquired, but given; not fictitious, but real; is perfect and complete, lasting and durable, and desired by Christ himself, who gives it:

*the oil of joy for mourning*; oil used to be poured on the heads of persons at entertainments and festivals, and at times of rejoicing; and so is opposed to the state of mourners, who might not be anointed, as the Jewish commentators observe; (see <sup>100B</sup>Psalms 23:5 <sup>100B</sup>Ecclesiastes 9:7 <sup>100B</sup>Matthew 6:17) the grace of the Spirit without measure, with which Christ was anointed, is called “the oil of gladness”, (<sup>100B</sup>Psalms 45:7) and of the same nature, though not of the same measure, is the grace which saints have from Christ; the effect of which is joy and gladness, even joy

unspeakable, and full of glory; which is had in believing in Christ, and through a hope of eternal life by him; hence we read of the joy of faith, and of the rejoicing of hope: this oil is Christ's gift, and not to be bought with money; this holy unction comes from him; this golden oil is conveyed from him, through the golden pipes of the word and ordinances; is very valuable, of great price, and to be desired; and, being had, cannot be lost; it is the anointing that abides:

*the garment of praise for the spirit of heaviness*; such as is in persons under afflictions, or under a sense of sin, a load of guilt, and expectation of wrath; such as have heavy hearts, contrite and contracted<sup>f1209</sup> ones, as the word is observed to signify; for as joy enlarges the heart, sorrow contracts it; instead of which, a garment of praise, or an honourable one, is given; alluding to persons putting on of raiment suitable to their characters and circumstances, at seasons of rejoicing, such as weddings, and the like, (<sup>2307</sup>Ecclesiastes 9:7,8 <sup>4221</sup>Matthew 22:11,12) by which may be meant here the robe of Christ's righteousness later mentioned, (<sup>2310</sup>Isaiah 61:10) so called because worthy of praise, for the preferableness of it to all others, being the best robe; for its perfection and purity; for the fragrancy and acceptableness of it to God, and for its eternal duration; also, because it occasions and excites praise in such on whom it is put; and such likewise shall have praise of God hereafter, when on account of it they shall be received into his kingdom and glory:

*that they might be called trees of righteousness*; that is, that the mourners in Zion, having all these things done for them, and bestowed on them, might be called, or be, or appear to be, like "trees" that are well planted; whose root is in Christ, whose sap is the Spirit and his grace, and whose fruit are good works; and that they might appear to be good trees, and of a good growth and stature, and be laden with the fruits of righteousness, and be truly righteous persons, made so by the imputation of Christ's righteousness to them: "the planting of the Lord"; planted by him in Christ, and in his church, and so never to be rooted out:

*that he might be glorified*; by their fruitfulness and good works, (<sup>4158</sup>John 15:8 <sup>4056</sup>Matthew 5:16) or that he might glorify himself, or get himself glory by them; (see Gill on "<sup>2312</sup>Isaiah 60:21").

**Ver. 4.** *And they shall build the old wastes, &c.*] The captives set at liberty, and who are called trees of righteousness, and the planting of the Lord; righteous and good men, who shall be employed in the spiritual



building of the church in Gospel times, and especially in the latter day; for here begins an account of the benefits and blessings the church of Christ should partake of, particularly at the time of the calling and conversion of the Jews: after having described the work and office of the Messiah, and his fitness for it, the Holy Ghost returns to the same subject with the preceding chapter, and which is carried on in the next. What is here said was literally true, when the Jews returned from Babylon, and built their ruined houses and cities; or, at least, there is an allusion to it: but it respects either the setting up of the interest of Christ, and forming churches in the Gentile world, where nothing but blindness and ignorance reigned; where there were no preaching nor ordinances, but all things were in ruin and confusion; as they were before the ministry of the Gospel by the apostles, who were wise master builders, and instruments of converting multitudes, and of raising churches to the honour of the great Redeemer there: or rather it respects the building up of the tabernacle of David, that is fallen down, or the church of God among the Jews, which will be in the latter day, when they are turned to the Lord, (<sup><A0B></sup>Amos 9:11) and the same sense have all the following expressions,

*they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations;* setting forth the desolate state and condition of the Jews; their long continuance in it, age after age; and their recovery and restoration, when they shall become a flourishing people again, both in civil and spiritual things.

**Ver. 5.** *And strangers shall stand and feed your flocks, &c.*] The several congregated churches of Christ, which shall be set among them, compared to flocks of sheep, as they often are; and which shall be fed with knowledge and understanding, with the words of faith and sound doctrine, by pastors of the Gentile race; who shall be raised up by Christ, and shall freely, and faithfully, and constantly perform the office they are called unto; (see <sup><A0B></sup>Acts 20:28):

*and the sons of the alien shall be your ploughmen, and your vinedressers:* the sons of Gentiles, who were aliens from the commonwealth of Israel, and strangers to the covenants of promise, (<sup><A0B></sup>Ephesians 2:12), but now being converted and brought to the knowledge of Christ, and gifted by him, will be of eminent service in his church; which, as it is “God’s husbandry”, (<sup><A0B></sup>1 Corinthians 3:9) shall be filled and cultivated by them; the fallow ground of men’s hearts shall be ploughed up by them, with the

plough of the Gospel the Lord succeeding their labours; and the seed of the word sown in them, which, by the blessing of God, shall take root, spring up, and bring forth fruit. And whereas the church of God is compared to a vineyard, and particular churches of Christ to vines; such men as are called by grace from among the Gentiles, and have received gifts from Christ, shall be the keepers and dressers of these vines, plant, and prune, and water them, and do everything requisite unto them; (see <sup>2015</sup>Song of Solomon 2:15 7:12 8:11,12).

**Ver. 6.** *But ye shall be named the priests of the Lord,* &c.] Or, “and ye shall be named”, &c. which Jerom understands of the builders of cities, pastors of flocks, the ploughmen and vinedressers, the strangers and the sons of the alien, that these also should be called priests: but rather it designs the Jews, when they shall be called and converted, and when there will be no more the distinction of priests and common people, but they shall all be kings and priests unto God, a royal priesthood, to offer spiritual sacrifices to him, all ceremonial ones being at an end:

*men shall call you the ministers of our God;* Christian men shall call, own, and acknowledge you to be the servants of Christ, of Immanuel, God with us, having professed faith in him, and submitted to his ordinances:

*ye shall eat the riches of the Gentiles;* converted Gentiles, who shall join themselves with Jewish converts in the same church state; who shall bring their wealth with them, and with it support the interest of Christ; (see <sup>2015</sup>Isaiah 60:5,9,11,16,17), or this may be understood of their spiritual riches, the unsearchable riches of Christ revealed in the Gospel, which the Gentiles have long possessed, but now the Jews shall have a share with them:

*and in their glory shall you boast yourselves;* not in being the seed of Abraham, as formerly; in birth privileges, in carnal rites and ceremonies, such as circumcision and others; but in what is the glory of the Gentiles, Christ himself, who is their glory, and of whom they glory; as also his Gospel, and the ordinances of it, which are the glory of every nation possessed of them: or, “ye shall delight yourselves”<sup>f1210</sup>; in the Lord; in communion and conversation with his people, and in the enjoyment of the privileges of his house with them: or, “ye shall lift up or exalt yourselves”, or “be exalted”<sup>f1211</sup>; to the same degree of honour and glory, being all kings and priests unto God.

**Ver. 7.** *For your shame you shall have double*, &c.] Or, “for your double shame”<sup>f1212</sup>; instead of being a reproach, a proverb, a taunt, and a curse, as the Jews now are everywhere; being converted, they will have double honour, both in things civil and religious, be in great esteem with Christ, and all his people:

*and for confusion they shall rejoice in their portion*; instead of the confusion and reproach they have long lain under; or of that they shall be thrown into, when first awakened and convinced of their sin, of unbelief and rejection of the Messiah; they shall rejoice in Christ their portion, and in all those spiritual blessings they will see themselves blessed with in him; they will now have the double portion of the firstborn, they once were, and to which there may be an allusion, as some think; or, as others, to the double portion of the spirit of Elijah on Elisha; they shall now have the spirit of grace and supplication poured upon them, and all the gifts and graces of the Spirit bestowed on them, all which will be cause of joy and rejoicing to them:

*therefore in their land they shall possess the double*; not only in the land of the Gentiles, where they have suffered reproach, shall they have double honour; but in their own land, the land of Israel, to which they shall be restored; they shall enjoy great plenty of all kind of blessings, temporal and spiritual:

*everlasting joy shall be unto them*; for after this they shall no more be carried captive, or be dispossessed either of their civil or religious privileges; (see <sup>23510</sup>Isaiah 35:10).

**Ver. 8.** *For I the Lord love judgment*, &c.] To do that which is right and just himself, and to see it done by others, and therefore he will right the wrongs of his people; and whereas the Jews, though they have justly suffered his vengeance for their sins, yet being reproached and abused beyond measure by the Gentiles, among whom they are dispersed; the Lord will look in mercy upon them, and will deliver and save them, and bestow favours plentifully on them, as in the preceding verse: or the Lord loves strict justice and real righteousness, and will not be put off with an imperfect righteousness in the room of a perfect one, and much less an insincere and hypocritical one, such as that of the unbelieving Jews, the pharisaical sect of them; nothing less is acceptable to God than a perfect righteousness, which is adequate to the demands of law and justice; and

such a righteousness is not to be found among men, only in his Son Jesus Christ, and with which he is well pleased, (<sup>2302b</sup>Isaiah 42:21):

*I hate robbery for burnt offering*; that which is stolen, though it be converted into a burnt offering: or, “with a burnt offering”<sup>f1213</sup>; all immorality, this being put for the whole, along with ceremonial sacrifices; as if it could be atoned for by them, or would be connived at on account of them: or,

*by burnt offering*; expiation of theft, or any other sin, by the sacrifices of the law, being offered up without faith in Christ; and especially since the great sacrifice, the antitype of them, is offered up; and therefore God will have no more offered up, they are displeasing and hateful to him, (<sup>2301b</sup>Isaiah 1:12,13 <sup>3801b</sup>Hebrews 10:5-8):

*and I will direct their work in truth*; appoint them work and service of a spiritual nature, and direct them, and enable them to perform it in spirit and in truth, in opposition to the carnal and shadowy ordinances of the ceremonial law; (see <sup>404b</sup>John 4:23,24):

*and I will make an everlasting covenant with them*; that is, renew the everlasting covenant of grace with them, make it manifest unto them; apply the grace and bestow the blessings of it to and on them, (<sup>612b</sup>Romans 11:25-27).

**Ver. 9.** *And their seed shall be known among the Gentiles, and their offspring among the people, &c.*] Not only the Jews will be converted as a body in the latter day, but there will be a succession of converts among them in later ages, and will be known among Christian Gentiles by their faith and love, and good works and holy conversation; and will be taken notice of and acknowledged by them as brethren, and will be famous among them for religion and godliness:

*all that see them shall acknowledge them, that they are the seed which the Lord hath blessed*; that they are the spiritual seed of Abraham, as well as his carnal seed, and are blessed with him; blessed with all spiritual blessings in Christ, with faith in him, and with every other grace.

**Ver. 10.** *I will greatly rejoice in the Lord, &c.*] These are not the words of the prophet spoken in his own person, rejoicing in the goodness of the Lord to his people and countrymen; nor of Christ; but of the church,

especially the Jewish church, expressing her joy for benefits received, as declared in the preceding verses. The Targum is,

“Jerusalem said, rejoicing I will rejoice in the Word of the Lord;”

not in his word of promise, but in his essential Word, his Son the Messiah; in his person, offices, fulness, righteousness, and salvation:

*my soul shall be joyful in my God*; in Christ, in that he is God, and so able to save to the uttermost, and keep from a final and total falling, and to preserve safe to his kingdom and glory: hence his person is excellent; his blood precious; his righteousness valuable; and his sacrifice efficacious; and all matter of joy to the believer: and who also rejoices in that he is his God, “my God”; God in our nature; Immanuel, God with us; the God-man and Mediator, through whom there is access to God and acceptance with him; and who stands in near relation to his people, and has all fullness to supply their wants, and makes all he has theirs; so that, they have great reason to rejoice in him indeed. The Targum is,

“my soul shall rejoice in the salvation of my God;”

the nature of this joy may be collected from the text itself: it is not a carnal one, or the joy of a carnal man in carnal things, it is spiritual; nor a pharisaical joy, a rejoicing in a man’s self, in his own works of righteousness, for this “is in the Lord”; nor is it a hypocritical one, or only externally, for it is the soul that rejoices; and it is the joy of faith, or in the Lord, as “my God”; and a very great one it is, joy unspeakable, and full of glory; and is what continues, as the matter and ground of it always does, as follows: “for he hath clothed me with the garments of salvation”; with salvation as garments; the salvation of Christ, which, like garments, is without men, being wrought out by Christ; and is brought near, and applied by the spirit of Christ; and is all around, and encompasses the saints as such, and like them beautifies and adorns them, and keeps them warm and comfortable, when they have the joys of it; and which secures them from the storms of divine wrath and vengeance; and the plural number being used may denote the fulness and completeness of this salvation, from all sin, from wrath, hell, and damnation, and from every enemy: and this is matter of joy to the believer interested in it, and clothed with it; since it is a salvation so great; a garment so fitting and suitable, and had at free cost; and in which the glory of all the divine perfections is so conspicuous, as well as it being so full, complete, and perfect, and an everlasting one:

*he hath covered me with the robe of righteousness*: not with her own, that is a rag, and not a robe, and a filthy one too, (<sup>2616</sup>Isaiah 64:6) and no covering, and is indeed no righteousness, properly speaking; but the righteousness of Christ, the best robe, the wedding garment, and change of raiment, which, like a robe, is upon believers, but not in them; it in Christ, and imputed to them; it covers their persons and their nakedness, and all their sins, so as not to be seen with the eye of avenging justice: to clothe and cover with it is God's act of imputation, and Christ's application of it by his Spirit, (<sup>3804</sup>Zechariah 3:4), which, perceived by the believer, causes great joy; it being all of a piece, like Christ's seamless robe, and so pure and spotless, so perfect and complete, and so rich and glorious:

*as a bridegroom decketh himself with ornaments*; or, "adorns" himself

*in a princely or priestly manner*<sup>f1214</sup>; for the word used signifies both. The sense is, as a bridegroom puts on the best clothes he has on his wedding day, and makes the appearance of a prince in his richest robes, or as the high priest when he had on all his sacerdotal garments; so the Targum,

"as a bridegroom that flourishes in his bridechamber, and as the high priest who is adorned with his garments:"

*and as a bride adorneth herself with her jewels*; or "implements"<sup>f1215</sup>; and makes herself as fine as she can, to recommend herself to her spouse and her friends: thus richly and magnificently arrayed is the church of Christ, and every believer, being clothed with his righteousness; he and they are in the same relation; he is the bridegroom, they the bride; and they are clothed alike with the garment down to the foot; and are righteous as he is righteous; and are herewith as a bride adorned and made ready for her husband; and the joy at such a solemnity fitly expresses the mutual joy of Christ and his church; (see <sup>6607</sup>Revelation 19:7,8 21:2 <sup>2315</sup>Isaiah 62:5) so Christ's righteousness is compared to a wedding garment, (<sup>4112</sup>Matthew 22:12).

**Ver. 11.** *For as the earth bringeth forth her bud*, &c.] Of tender grass in the spring of the year, after a long and cold winter, being well manured:

*and as the garden causeth the things that are sown in it to spring forth* being enclosed, and better taken care of, and well watered, and dunged, and cultivated; seeds sown in such a rich soil spring up freely, strongly, and constantly:

*so the Lord God will cause righteousness and praise to spring forth before all the nations*; that is, the righteousness and salvation of his people through Christ, by which they shall be justified and saved; and on account of which they shall praise the Lord, and shall be to honour and praise themselves, being interested in those blessings in the sight of all the Christian nations around them. It respects the conversion of the Jews, and their justification and salvation, and the suddenness of it, and the large numbers of them converted, who should rise up at once like the buds of grass out of the earth; and denotes the flourishing condition in which they shall be, like a garden abounding with all manner of flowers and fruit; and suggests how full of joy, thankfulness, and praise to God they should be, and how honourable in the sight of men; and all this will be the Lord's doing, and owing to his efficacious grace. The Targum is,

“so the Lord God will reveal the righteousness and praise of Jerusalem before all the people.”

# CHAPTER 62

## INTRODUCTION TO ISAIAH 62

This chapter is a continuation of the prophecy of the glory of the church in the latter day. The prophet expresses his earnest desire for it, and his full assurance of it, (<sup>231</sup>Isaiah 62:1,2) which should lie in a new name, by which she should be called, and in her being a glorious crown and diadem in the hand of the Lord, (<sup>232</sup>Isaiah 62:3,4), in having her sons with her, and the Lord rejoicing over her, (<sup>233</sup>Isaiah 62:5), in having watchmen on her walls, and such as are the Lord's remembrancers in the midst of her, (<sup>234</sup>Isaiah 62:6,7), in plenty of food, (<sup>235</sup>Isaiah 62:8,9), in the coming of the Saviour, and in the gathering of elect Gentiles both to him and her, (<sup>236</sup>Isaiah 62:10-12).

**Ver. 1.** *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, &c.*] By Zion and Jerusalem, the church in Gospel times is meant, as it often is in this book, and elsewhere; (see <sup>237</sup>Hebrews 12:22), for whose glory, prosperity, and safety, a concern is here expressed. Some take them to be the words of God himself, as the Targum and Kimchi; who seems to be silent and at rest, and even as it were asleep, when he does not arise and exert himself on the behalf of his people; but here he declares he would not be as one silent and at rest, nor let the kingdoms and nations of the world be at rest until the deliverer of his people was come, either Cyrus the type, or Christ the antitype: others take them to be the words of Israel in captivity, as Aben Ezra; though he afterwards observes they are the words of God, or of the church of God, soliciting her own restoration, prosperity, and glory: but they are the words of the prophet, expressing his great love and affection for the church, and his importunate desire of her happiness, intimating that he would never leave off praying for it till it was completed; not that he expected to live till the Messiah came, or to see the glory of the latter day, and of the church in it; but the sense is, that he would continue praying for it without ceasing as long as he lived, and he knew his prayers and his prophecies would live after he was dead; and that there would be persons raised up in the church that would succeed him in



this work, till all the glorious things promised and prophesied of should be accomplished:

*until the righteousness thereof go forth as brightness*; meaning either till the church's innocence is made as clear as the brightness of the sun at noonday, and she is vindicated from the calumnies and reproaches cast upon her, and open vengeance is taken on her enemies by the Lord, from whom her righteousness is, and by whom her wrongs will be righted; or until the righteousness of Christ, which is by imputation her righteousness, is wrought out by him and revealed in the Gospel, and she appears to all to be clothed with it, as with the sun, (<sup><6620></sup>Revelation 12:1), which will be the case when to her shall be given to be arrayed openly with that fine linen, clean and white, which is the righteousness of the saints, and will be the time of her open marriage to the Lamb, (<sup><6630></sup>Revelation 19:7-9),

*and the salvation thereof as a lamp that burneth*; which gives light, and is seen afar off; her open deliverance from all her enemies, Pagan, Papal, and Mahometan; and her salvation by Jesus Christ, which will be more clearly published in the Gospel ministry in the latter day, and more openly seen and enjoyed in the effects of it. The Vulgate Latin version of this and the preceding clause is,

“until her righteous one goes forth as brightness, and her Saviour as a lamp that burneth;”

meaning Christ the righteous, and the Saviour of his body the church, who in his first coming was as a burning and shining light, even like the sun, the light of the world; and whose spiritual coming will be in such a glorious manner, that he will destroy antichrist with the brightness of it, and is therefore very desirable, (<sup><3008></sup>2 Thessalonians 2:8). The Targum of the whole is,

“till I work salvation for Zion, I will give no rest to the people; and till consolation comes to Jerusalem, I will not let the kingdoms rest, till her light is revealed as the morning, and her salvation as a lamp that burneth.”

**Ver. 2.** *And the Gentiles shall see thy righteousness*, &c.] The innocence of her case, and the justness of her cause, and the vengeance took on her enemies, all being so clear as before declared; as well as her justifying righteousness, which being published in the Gospel to the Gentiles, they

shall see it, embrace it, and shall be justified by it, (<sup><4817></sup>Romans 1:17 3:30) or “thy righteous One”, as the Vulgate Latin version, Christ:

*and all kings thy glory*; or, “thy glorious One”, as the same version; her Lord in whom she glories, and who is a glory to her, whom kings shall fall down before and worship, (<sup><4920></sup>Psalms 72:10,11) or the glorious state of the church, which shall draw the eyes of kings unto it, and who shall promote it by bringing their glory into it, (<sup><2301></sup>Isaiah 60:1-3 49:23 <sup><6224></sup>Revelation 21:24). Vitranga thinks all this refers to the times of Constantine, before which kings had not seen the glory of the church, nor had she seen kings subject to her; but now they began to see the glory of the kingdom of Christ: but it is better to interpret it of the latter day, when not only kings begin to see, not a few of them, but all in general shall see it:

*and thou shalt be called by a new name, which the mouth of the Lord shall name*; either “Jehovah Shammah”, “The Lord is there”; his presence being among his church and people at this time in a remarkable manner, (<sup><2685></sup>Ezekiel 48:35) or Jehovah our righteousness; this being most clearly revealed, as before observed, (<sup><2636></sup>Jeremiah 33:16) or Christ, to whom she is so closely united, and so nearly allied, as to have his name on her, (<sup><4122></sup>1 Corinthians 12:12) or the church, and church of God, and of Christ, names only to be met with in the New Testament, and under the Gospel dispensation; or the name of Christians from Christ, (<sup><4412></sup>Acts 11:26), or, as is more commonly received, the name of the sons of God, which the church of converted Jews shall have in the latter day, when the name of “Loammi” is taken off from them, (<sup><2010></sup>Hosea 1:10), and to this passage there may be an allusion in (<sup><4027></sup>Revelation 2:17 3:12). This name is a new name; a renewed one, at the time of regeneration and faith, which was anciently provided in predestination, and bestowed in the covenant of grace; a renowned one, better than that of sons and daughters of the greatest potentates, and attended with various privileges; a wonderful name, an instance of marvellous grace in God, who stood in no need of adopted ones, and to them so unworthy of it; and which is ever new, and will always continue; this blessing of grace is of God, and not of men, and is to be ascribed to the grace of God, Father, Son and Spirit. Kimchi makes this new name to be “Hephzibah”, (<sup><2614></sup>Isaiah 62:4), not amiss.

**Ver. 3.** *Thou shalt also be a crown of glory in the hand of the Lord, &c.]* The church and her members are glorious in themselves, through the righteousness of Christ put upon them; through the grace of Christ

wrought in them; and through the honour they are raised unto, being made kings and priests unto God, all which will be more manifest in the latter day: and they are a glory to the Lord; there is a glory arises to him from their election, redemption, sanctification, and glorification, and from the ascriptions of glory made unto him; and they are regarded by him as a crown is by a prince; as a crown of massy gold, stuck with jewels, is rich and valuable, so are they in the eyes of Christ; they are dear and precious to him; high in his esteem; which he will not suffer to be trampled upon, or to be taken away from him, no more than a prince will suffer his crown to be so used or lost: and these are “in” his “hand” as such, which he holds in his hand, and looks at with pleasure and delight, and which he preserves and keeps safe and secure: or, “by the hand of the Lord”<sup>f1216</sup>; and then the sense is, that the church and its members should become so glorious, through his hand communicating grace and glory to them, through the operations of his hand, and the wonderful effects of his power on them:

*and a royal diadem in the hand of thy God*; the same thing expressed in different words, for the further confirmation and illustration of it.

**Ver. 4.** *Thou shall no more be termed Forsaken*, &c.] That is, of the Lord her God, as she had seemed to be to others, and thought to be so by herself, (<sup>2304</sup>Isaiah 49:14), not having so much of his gracious presence as is desirable; sensible communion with him being withheld; the word and ordinances not owned and blessed, or very little; and few souls converted; and the interest of Christ, labouring under many difficulties and discouragements, under the reproaches and persecutions of men, and so looked as if forsaken of God; but in the latter day all these complaints shall be removed; and the presence of God will be very manifest in his churches, and among his people; and they will appear to be his care and charge; (see <sup>2305</sup>Isaiah 60:15):

*neither shall thy land any more be termed Desolate*; as the Gentile world was before the preaching of the Gospel in it; and as the land of Israel now is, and the Jewish people are, having rejected the Messiah, and continuing in impenitence and unbelief; and as the church of Christ is, when the word and ordinances are neglected, or little success attends them; but now more shall be the children of the desolate than of the married wife; many souls shall be born again in Zion, and many sons and daughters brought there, and brought up there, and therefore shall not be called desolate, (<sup>2309</sup>Isaiah 49:19-21 54:1):

*but thou shalt be called Hephzibah, and thy land Beulah*; the former of these was the name of Hezekiah's mother, (<sup><200></sup>2 Kings 21:1) and a fit name for the church of Christ, who is pleasant to him for delights, (<sup><200></sup>Song of Solomon 7:6) and the latter well agrees with her being married to Christ. The meaning of these names is explained in the next clause; or the reason of their being given:

*for the Lord delighteth in thee, and thy land is married*; the former explains "Hephzibah", which signifies "my delight is in her"; Christ delighted in his church from everlasting, as they were the objects of his own and his Father's love; as chosen in him, and given to him as his spouse and bride, (<sup><100></sup>Proverbs 8:31) and he delights in them in time, as clothed with his righteousness, washed in his blood, and adorned with the graces of his Spirit; he delights in their company, to hear their voice, and see their countenance; they are the excellent in the earth, in whom is all his delight, (<sup><100></sup>Psalms 16:2), and he will delight in them hereafter, in the spiritual reign, when he will glorify and beautify them, and make them an eternal excellency, (<sup><200></sup>Isaiah 60:7,13,15), and in the personal reign, when they shall be as a bride adorned for her husband, and his tabernacle shall be among them, and he will reign with them, and they with him; during which time he will be presenting them to himself, and delighting in them, as a glorious church, without spot or wrinkle, or any such thing, (<sup><600></sup>Revelation 21:2,3 <sup><400></sup>Ephesians 5:27) and in heaven to all eternity. The latter clause explains "Beulah", which signifies "married", as the church secretly was to Christ from all eternity; in the latter day the espousals of her to him will be more open and manifest; then the marriage of the Lamb will be come, and it will more clearly appear that she is in such a state, by the numerous converts in her, or sons and daughters that will be born in her to Christ, both of Jews and Gentiles, (<sup><600></sup>Revelation 19:7,8 <sup><200></sup>Isaiah 66:8).

**Ver. 5.** *For as a young man marrieth a virgin, so shall thy sons marry thee, &c.*] As a young man, having married a virgin, possesses and enjoys her, and lives and dwells with her in great harmony and love, having a delight and complacency in her, there being a suitableness in her person and age; so those that are born in Zion, and brought up there, have communion with the church, and enjoy the ordinances of it; dwell and continue with her, and delight in her fellowship, ways, and worship; and have their hearts knit in love to her, professing the same faith, joining in the same worship, and walking with her in all the commandments and ordinances of the Lord. So the Septuagint and Vulgate Latin versions

render it<sup>f1217</sup>, “as a young man dwells with a virgin, so thy sons shall dwell in thee”; as does the Targum in like manner; and so Jarchi interprets it; for it seems exceeding disagreeable for sons to marry their mother; nor can there be an allusion to such an incestuous practice; rather it should be rendered, “as a young man hath a virgin, thy sons shall have thee”<sup>f1218</sup>; have union to and communion with the church, and share in all the pleasures, privileges, and immunities of it:

*and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee*; Christ is the Lord God of his church and people; Immanuel, God with us; and he stands in the relation of a bridegroom to them, and they in the relation of a bride to him; and as such he rejoices over them with exceeding great joy, and that to do them good; so he rejoiced over them from all eternity, when first betrothed to him; and so he does in time, in redemption: this was the joy set before him, which animated him to bear the cross, and despise the shame of it; namely, that those would be redeemed, and saved by him, and brought to glory; he rejoices at the conversion of them, and will present them to himself with joy in the spiritual and personal reign, and to his Father at the last day; and particularly, what is meant here, there will be such a profusion of blessings on the church in the latter day, as will abundantly show the joy of Christ in his people.

**Ver. 6.** *I have set watchmen upon thy walls, O Jerusalem, &c.*] Not angels, as Jarchi; nor kings, as Kimchi; nor princes and civil magistrates, as others; nor the mourners in Zion, as Aben Ezra; but ministers of the Gospel; as the prophets of the Old Testament are called watch men, (<sup>2211b</sup>Isaiah 21:11,12 <sup>317b</sup>Ezekiel 3:17), so ministers of the New, (<sup>2518b</sup>Isaiah 52:8) who are to watch in all things over themselves, and for the souls of men; for their good, and to guard them against that which is evil, pernicious, and dangerous, both in principle and practice, (<sup>546b</sup>2 Timothy 4:5 <sup>317b</sup>Hebrews 13:17). The allusion is to watchmen on the walls of cities, whose business is to keep their place and stand, and not move from it; to look out diligently, and descry an enemy, or any approaching danger, and give notice of it; and to defend the outworks of the city, and repel the enemy; all which requires courage, constancy, vigilance, and sobriety. The church is a city, and a walled one; God himself is a wall about her; salvation by Christ is as walls and bulwarks to her; and ministers of the Gospel are set for the defence of her: this is an ordinance and appointment of God; these watchmen are not of men’s setting, nor do they take this

office to themselves; but are placed in it by the Lord, who makes them able ministers, qualifies them for watchmen, and enables them to perform their work; and which is an instance of the love of God to his church, and of his care of it:

*which shall never hold their peace day nor night*; as the living creatures in (~~4008~~ Revelation 4:8), which are an emblem of Gospel ministers; who are always to be employed, and to be continually praying or preaching; the two principal branches of their ministry, (~~4008~~ Acts 6:4), they are not to be silent, but either praying in private or in public for direction and assistance in their meditations; for supply of the gifts and graces of the Spirit in their ministration, and for success in their work; and that all blessings of grace might descend on those to whom they minister: or else preaching the Gospel; being constant in season, and out of season; frequently inculcating the doctrines of Christ; constantly affirming these things; ever informing, instructing, and exhorting the people. It was Austin's wish that death might find him either praying or preaching:

*ye that make mention of the Lord, keep not silence*; some take this to be an address to the same persons; and they may be described as such that make mention of the Lord in their ministrations; of the grace and love of God the Father; of the person, office, and grace of Christ; and of the operations of the Spirit: or, "as the remembrancers of the Lord"<sup>f1219</sup>, as it may be rendered; that put men in mind of the Lord; of what he has done for them, and is unto them; of the doctrines of the Gospel respecting him, and of their duty to him, and to one another, and to all men; and who put the Lord in mind of his promises to his people, and prophecies concerning them, to fulfil them: but I rather think another set of men are meant, even members of churches, as distinct from ministers; who make mention of the Lord to one another, in private conference with each other; of his gracious dealings with them, and favours bestowed upon them; and who make mention of him in their prayers to him, and praises of him; and who should not keep silence, but pray without ceasing, even always, and not faint, (~~2181~~ Luke 18:1 ~~5167~~ 1 Thessalonians 5:17).

**Ver. 7.** *And give him no rest*, &c.] Not let him alone, as he desired that Moses would, but wrestle with him as Jacob did, and not let him go without the blessing; be importunate with him, as the widow with the unjust judge; and be incessant in prayer:

*until he establish*; his church; which, though founded by him, and built upon the sure foundation of his laying, upon a rock, against which the gates of hell cannot prevail; yet, as to its outward state, is sometimes fluctuating and unstable; it is not always in the same place, nor in the same circumstances; but in the latter day it will be established on the top of the mountains, and will be a tabernacle that shall not be taken down; which is the Lord's work to do, and which he has promised; and therefore may be prayed for in faith, nor should saints cease praying till it is done, (<sup><211B></sup>Isaiah 2:2 33:20 <sup><98D></sup>Psalms 48:2 87:5):

*and till he make Jerusalem a praise in the earth*; matter of praise; till the church and its members become famous in the world, and shall be praised by men, and God shall be praised for their sakes; for the purity of Gospel doctrines and ordinances; for unity in worship; for cordial love and affection to each other; for holiness of life and conversation; for number, and for figure, converts numerous, and many of these great personages; when what is now to its discredit and dispraise will be removed; all false doctrine, or mixtures of it the many sects and parties which go by the Christian name; the sad divisions and animosities among them; the impure lives of many professors; the small number of real Christians; their meanness and poverty.

**Ver. 8.** *The Lord hath sworn by his right hand, and by the arm of his strength, &c.*] By Christ, say some, who is the arm of the Lord, the power of God, by whom he made the world, and upholds all things; but though he sometimes is said to swear unto him, and concerning him, yet is never said to swear by him; rather the attribute of omnipotence is here designed; as God is sometimes said to swear by his holiness, so here by his almighty power; the consideration of which itself is a great encouragement to faith, to believe the fulfilment of promises, because God is able; but his swearing by it is a further confirmation of it; it is as if he had said, let me not be thought to be the omnipotent God I am, if I do not do so and so; or as sure as I have such a right hand, and arm of strength, what follows shall certainly be accomplished:

*surely I will no more give thy corn to be meat for thine enemies; and the sons of the strangers shall not drink thy wine, for the which thou hast laboured*: this was threatened to the people of Israel, in case of sinning against God, and revolting from him; and was accomplished in the times of their captivity in Babylon, (<sup><633B></sup>Deuteronomy 28:33 <sup><2157></sup>Jeremiah 5:17) but

here it is promised, and the strongest assurance given, it should be so no more; which cannot respect the deliverance of the Jews from the Babylonish captivity; for it is certain that after that their enemies did eat their corn, and drink their wine; the Romans came and took away their city and nation, as they feared, and all their good things; wherefore this must refer to future times, to times yet to come, when this people, being converted, shall be restored to their own land, and enjoy great plenty of good things, and never more be disturbed by their enemies: though all this may be understood in a spiritual sense of the “corn” and “wine” of the Gospel, and the ministration of it; which was first provided for them, and they were invited to partake of it; and in preparing which the apostles and first ministers of the word, being Jews, “laboured”; but they rejecting it, it was carried to the Gentiles, who had been their “enemies”, and were “aliens” from the commonwealth of Israel, which they gladly received and fed upon; but now it is promised, that the Gospel, being again brought unto them, should no more be taken from them, but ever continue with them; even all the means of grace, and ordinances of the Gospel, for the comfort and refreshment of their souls.

**Ver. 9.** *But they that have gathered it shall eat it, and praise the Lord,* &c.] That is, the corn; they who have manured the land, sowed seed in it, reaped it when ripe, gathered it in its season; these shall eat the fruit of their labours, and praise the Lord for it, acknowledge his bounty and goodness to them; for notwithstanding all the diligence, industry, and labour of men, it is through the blessing of the Lord, and owing to his favour, that they have bread, and a sufficiency of it, to eat; which when they have, they should be thankful for it, (~~OR~~) Deuteronomy 8:10)

*and they that have brought it together shall drink it in the courts of my holiness:* that is, the wine they shall drink; having planted vineyards, and gathered the grapes when ripe, and brought them to the winepress, and there made wine of them; they shall drink it at a proper time and place: the allusion is to the priests and Levites eating and drinking holy things, within the compass and bounds of the temple; and may signify the converted Jews, partaking of the Gospel and Gospel ordinances in the house of God, as well as the Gentiles, being all now made priests unto God. The Arabic version interprets it of persons “gathered”, that should eat and drink. The Targum is express, they that gather the corn in, and they that press the wine.



**Ver. 10.** *Go through, go through the gates, &c.*] Open them, and keep them open for persons to enter in; meaning not the gates of Jerusalem, which those in it should open for the reception of the Jews returning from Babylon, though there may be an allusion to it; but the gates of the church in the latter day, which shall stand open night and day, that converts, who shall flock unto it, may enter in thereat, whether Jews or Gentiles; (see <sup>2301</sup>Isaiah 26:1,2 60:11):

*prepare you the way of the people; cast up, cast up the highway;* for the people of the Jews, or the Gentiles, by the destruction of the eastern and western antichrist, and by the preaching of the Gospel; by which means way will be made for the kings of the east, and for the eastern kingdoms being converted, and becoming the kingdoms of our Lord, and his Christ; (see <sup>662</sup>Revelation 16:12 11:15):

*gather out the stones;* all things that offend, that are a stumblingblock to Jews, Pagans, and Mahometans, and hinder them embracing the Christian religion; as errors, heresies, schisms, false doctrines, false worship, idolatry, and superstition. Jarchi thinks there is a respect to the corruption of nature; and so the Targum interprets it, the thought of the evil imagination, which is as a stone: or, “pitch” or “strow it with stones”;<sup>f1220</sup>; that is, the highway; pave it with them, because of the clay, that so it may be a good way for passengers:

*lift up a standard for the people;* that they may know where to come or go; this is to be understood of the preaching of the Gospel, and of lifting up Christ as a standard or ensign in it, to whom the people might be directed, invited, and encouraged to come; (see <sup>2310</sup>Isaiah 11:10). The Targum is,

“the prophet said, pass by, and return through the gates; turn the heart of the people to the right way; publish good things and comforts to the righteous, who remove the thought of the evil imagination, which was as a stone of stumbling; lift up a sign to the people.”

**Ver. 11.** *Behold, the Lord hath proclaimed unto the end of the world, &c.*] This is not to be interpreted of the proclamation by Cyrus, giving liberty to the people of the Jews to return to their own land, for that did not reach to the end of the world; but of the proclamation of the Gospel, which, as when first published, the sound of it went into all the earth, and the words

of it to the ends of the world, (<sup><510></sup>Romans 10:18). So it will be in the latter day, when it shall be preached to all nations, from one end of the world to the other, (<sup><646></sup>Revelation 14:6):

*Say ye to the daughter of Zion, behold, thy salvation cometh*; or “thy Saviour”<sup>f1221</sup>, or “thy Redeemer”, as the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions; and which is to be understood not of his first coming, or of his incarnation, though that is sometimes foretold in much such language, (<sup><309></sup>Zechariah 9:9) and the same things are said of him with respect to that, as follows: “behold, his reward is with him, and his work before him”; (see Gill on “<sup><300></sup>Isaiah 40:10”), but of his spiritual coming, of which notice is given to the church, the congregation of Zion, as the Targum renders it: who will come in a spiritual manner, and do a great work in the world; destroy antichrist; convert Jews and Gentiles; take to himself his great power and reign; and give a reward to his servants the prophets, his saints, and them that fear his name, (<sup><508></sup>2 Thessalonians 2:8 <sup><615></sup>Revelation 11:15-18 22:12). The Targum is,

“behold, a reward to them that do his word is with him, and all their works are manifest before him.”

The word behold is three times used in this verse, to raise attention to what is said, and as pointing out something wonderful, and to express the certainty of it.

**Ver. 12.** *And they shall call them the holy people*, &c.] For whom the way is prepared, to whom the standard is lifted up, and the proclamation made, and who upon it are gathered in to Christ the Saviour, and to the church: these shall be called, by men that know them, have a spirit of discerning, and are capable of judging, “the holy people”; a people separated and set apart for God, for his service and glory; chosen to be a special people, above all the people of the earth; chosen through sanctification of the Spirit, and to holiness here and hereafter, and so sanctified by God the Father, as in (<sup><600></sup>Jude 1:1), and in consequence of it are made holy by the Spirit of God, in the effectual calling; they are not holy by nature, nor by their own power, but by the grace of God, who calls them with a holy calling, and to holiness, and implants principles of grace and holiness in them, so that they are truly and really so. This character respects the church and its members in the latter day, when everyone that remains in Jerusalem, and every pot and vessel there, shall be holiness to the Lord;

yea, that shall be upon the bells of the horses, (<sup>23018</sup>Isaiah 4:3 <sup>2340</sup>Zechariah 14:20,21):

*the redeemed of the Lord*; which character includes the blessing of redemption, from whence the denomination is, which is a blessing of a spiritual nature; the redemption of the soul from sin, Satan, the law, its curse, and condemnation, and from all enemies; a blessing early in the heart of God; contrived by his infinite wisdom; secured in the covenant of grace; wrought out by Christ; is a plenteous one, containing various blessings of grace in it, and, in its effects and consequences, of an eternal duration: this character is also expressive of Christ, as the author of the above blessing: these are not redeemed by themselves, nor by their friends, nor by men, nor by angels, but by the Lord; who, as man, is the near kinsman of his people, and has the right to redeem; as God, he is mighty and able to redeem them; and who by his precious blood has obtained redemption for them; so that he has a property in them, which is asserted in this character; they are not their own, nor any other's but his, a peculiar people, redeemed from among men, the special favourites of heaven; and who, in consequence of it, are called, and kept, and saved with an everlasting salvation:

*and thou shalt be called, Sought out*; thou, daughter of Zion; or the church of God, consisting of elect, redeemed, and called ones; such as are sought out of the ruins of the fall, among the men of the world, and dust of the earth; found in a very miserable condition, usually by means of the Gospel, and by Christ, who knows them well, where are, and what the time of finding them, and can by name, and does; all which is the fruit and effect of his love unto them; though this character may chiefly respect the notice that will be taken of the church in the latter day; whereas she has been Zion, whom no man seeks after, (<sup>24017</sup>Jeremiah 30:17), now she shall be sought and flocked unto by all nations, and by great personages, even by the kings and princes of the earth, (<sup>23018</sup>Isaiah 2:2 49:23 60:3).

*A city not forsaken*; the city of the living God, of which saints are fellow citizens, consisting of many persons, in good and flourishing circumstances, and which shall not be forsaken of men, as it has been, (<sup>23015</sup>Isaiah 60:15), but shall be filled with converts, both Jews and Gentiles; nor forsaken of God, but shall enjoy his gracious presence, and sensible communion with him in his ordinances; nor shall any of its true members be forsaken, or the work of grace in them; they shall none of them perish, but have everlasting life; so that here is a cluster of glorious doctrines, in their

order and connection one with another: election in the first character; redemption in the second; effectual calling in the third; and final perseverance in the last.

# CHAPTER 63

## INTRODUCTION TO ISAIAH 63

This chapter contains a prophecy of the vengeance of Christ upon the enemies of his church in the latter day, whereby complete salvation would be obtained for them; and this illustrated by the mercies of God to the people of Israel of old; and is concluded with the church's prayer to him. The account of the vengeance taken by Christ on his enemies is introduced by a colloquy between him and his church; who puts a question, in which he is described by the places from whence he came, by his apparel, and by his manner of walking; to which he returns an answer, (<sup>2361b</sup>Isaiah 63:1), then a second question is put, about the colour of his garments; for which he gives a reason, (<sup>2361c</sup>Isaiah 63:2,3) it being the time of his vengeance on his enemies, and of the redemption of his people, (<sup>2361d</sup>Isaiah 63:4) the manner in which he performed both is observed, (<sup>2361e</sup>Isaiah 63:5) and the thorough work he would make; and the entire riddance of all his enemies is determined upon, (<sup>2361f</sup>Isaiah 63:6), which puts the prophet, or the church, in mind of former mercies bestowed upon Israel of old, the peculiar people and children of God, the Lord had a great opinion of, and favour for, whom he dealt very tenderly with, and redeemed, and saved, and preserved, (<sup>2361g</sup>Isaiah 63:7-9) though they acted an ungrateful part to him, which is aggravated by the various kind steps of Providence, in leading them through the Red sea, guiding them in the wilderness, and bringing them to rest safely in Canaan's land, for his own glory, (<sup>2361h</sup>Isaiah 63:10-14) and all is closed with the church's prayer to God, imploring his grace and mercy; pleading relation to him; expostulating with him about their present case, and observing the difference between them and their enemies, (<sup>2361i</sup>Isaiah 63:15-19) and which prayer is continued in the next chapter.

**Ver. 1.** *Who is this that cometh from Edom, with dyed garments from Bozrah?* &c.] These are not the words of the angels at the time of Christ's ascension to heaven; or of the people of Israel; but rather of the prophet, or of the church he represents; by whom this question is put, not concerning Michael the archangel returning from fighting the king of Persia, for what has Edom and Bozrah to do with Persia? nor concerning Judas

Maccabaeus, in whose times it seems a victory was obtained over the Edomites: the description is too grand and august to agree with any mere man; rather therefore it is to be understood of God himself taking vengeance on the wicked, many of the characters agreeing with the description of him in (~~23916~~ Isaiah 59:16-18) though it seems best of all to interpret it of the Messiah. Aben Ezra observes, that there are some that say this is the Messiah; others that it is Michael; but, says he, it is right that it respects the glorious name, that is, Jehovah himself; the first sense he gives is most correct. Several Jewish writers, ancient as well as modern, interpret this of the Messiah, whom they yet expect to come from Rome to the land of Israel, which they suppose is meant by Edom. So says one<sup>f1222</sup> of their writers,

“when the King Messiah shall come, he will be clothed in purple, beautiful to look at, which in colour shall be like to wine for the clothing of the King Messiah shall be silk, red as blood; and it shall be worked with the needle in various colours, and he shall be the Head of Israel; and this is what is said in (~~23911~~ Isaiah 63:1) “wherefore art thou red in thy apparel?””

And, say others of their ancient writers<sup>f1223</sup>, the Ishmaelites or Turks shall fight three battles in the latter day; one in the forest of Arabia; another in the sea; and a third in the great city Rome, which shall be greater than the other two; and from thence shall spring the Messiah, and he shall look upon the destruction of the one and of the other, and from thence shall he come into the land of Israel, as it is said, “who is this that comes from Edom?” &c. So Abarbinel<sup>f1224</sup> asserts, that the Ishmaelites or Turks shall come against Rome, and destroy it; and then shall be revealed the Messiah, the son of David, and shall complete the redemption of the Lord, according to (~~2711~~ Daniel 12:1) and then quotes the above passage of their wise men; and upon it observes, that from thence it appears that Messiah, the son of David, shall be of the Jews that are in the captivity of Edom (or Rome), for so they explain (~~23911~~ Isaiah 63:1) “who is this that comes from Edom?” &c.; and so Kimchi interprets the prophecy of time to come: but though the Messiah is intended, this is to be understood not of his first coming, which was out of Zion, out of the tribe of Judah, and out of Bethlehem Ephratah; nor of his ascension to heaven, after his bloody sufferings and death, and the victory he had obtained over all our spiritual enemies, sin, Satan, the world, death, and hell; for that was from the land of Judea, from Mount Olivet, near to Jerusalem, the place of his sufferings and death; but of his

spiritual coming, which is yet future, to take vengeance on antichrist, and all the antichristian powers. It is usual in Scripture for the enemies of the church and people of God in Gospel times to be expressed by such who were the known and implacable enemies of the people of Israel; and such were the Edomites, the inhabitants of Idumea, of which Bozrah was a principal city; (see <sup><4970></sup>Psalm 137:7) (<sup><2512></sup>Ezekiel 25:12,13 <sup><1000></sup>Amos 1:11,12 Obidiah 1:10-14) and were a lively emblem of antichrist and his followers, for their relation to the people of Christ, their cruelty to them, and contempt of them; from the conquest and slaughter of which Christ is here represented returning as a victorious and triumphant conqueror; (see <sup><2345></sup>Isaiah 34:5,6) hence he is said to come from thence “with dyed garments”, or “stained”<sup>f1225</sup>; that is, with the blood of his enemies; so Jarchi interprets it dyed in blood, or dipped in it; to which agrees the apparel of Christ in (<sup><6908></sup>Revelation 19:18), where he is said to be clothed with a vesture dipped in blood; which chapter is the best commentary upon this passage, referring to the same time and case: it follows,

*this that is glorious in his apparel*; for though it was thus stained and discoloured with the blood of his enemies, yet was glorious to himself, having gotten such a complete victory over all his and his church’s enemies, and so was glorious to them to behold; and especially, since on this vesture, and on his thigh, is a name written, “King of kings, and Lord of lords”, (<sup><6906></sup>Revelation 19:16):

*travelling in the greatness of his strength?* marching in great stateliness and majesty at the head of his victorious troops, he nor they having nothing to fear from their enemies, being all vanquished and destroyed. Strength, and the greatness of it, may well be ascribed to Christ, who is the mighty God, yea, the Almighty; the mighty man, made strong by the Lord for himself; and the mighty Mediator, having all power in heaven and earth: he travelled in the greatness of his strength from heaven to earth, by the assumption of our nature; while here he went about continually doing good; with the utmost intrepidity he went forth to meet his foes, and death itself, at the proper time, and without fear passed through the valley of the shadow of death; when raised again, in his ascension to heaven, he marched through the territories of Satan, the air, in great triumph, dragging him and his principalities and powers at his chariot wheels; and when he had poured down his Spirit plentifully, he went forth into the Gentile world in the ministration of the Gospel, conquering and to conquer; and in the latter day he will come and take vengeance on all the antichristian states,

and return in triumph, to which this passage refers; (see <sup>(66714)</sup>Revelation 17:14 19:14 11:17) the answer to the question follows,

*I that speak in righteousness, mighty to save*; these are the words of Christ describing himself, by his speech and by his power, by his word and by his works: he “spoke in righteousness”, at the making of the covenant of grace in eternity, some things by way of request for his elect, others by way of promise for them; all which he has faithfully and righteously performed: under the Old Testament dispensation, he spake many things in righteousness by his prophets, and by his Spirit in them; yea, he often appeared in a human form, and spoke to the patriarchs and others: when here on earth, he spoke “in” or “of righteousness”<sup>f1226</sup>; of the righteousness of God he came to declare; of his own righteousness he came to bring in; and of the happiness of those who sought it, and were justified by it; and of the insufficiency of man’s righteousness to bring him to heaven: here it seems to have a more especial respect to the promises made to the church, of her salvation from her enemies, and of the destruction of them; which will now be accomplished, and appear to be the true and faithful sayings of Christ, (<sup>(66919)</sup>Revelation 19:9 21:5 22:6) and that he is “mighty to save” appears from the spiritual salvation of his people he has already wrought out: God laid help on one that is mighty, and he being mighty undertook it, and has accomplished it; and which work required strength, even almighty power, since sin was to be atoned for by bearing it, the law to be fulfilled, justice to be satisfied, the wrath and curse of God to be endured, and innumerable enemies to be engaged with; and of such a nature was that salvation, that neither angels nor men could ever have effected it: and this his power to save will be further manifest, when the beast and false prophet, antichrist, and all the antichristian powers, shall be destroyed by him, and his people entirely delivered out of their hands, (<sup>(66118)</sup>Revelation 11:18 19:20,21). The Targum of the whole is,

“who hath said these things that shall bring the blow upon Edom, the strong vengeance on Bozrah, to execute the vengeance of the judgment of his people, as he hath sworn unto them by his word? he saith, behold I appear as I spake in righteousness, much power is before or with me to save”

(see <sup>(66818)</sup>Revelation 18:8).

**Ver. 2.** *Wherefore art thou red in thy apparel*, &c.] Christ having satisfied the church as to her first question, concerning his person, who he was; she



puts a second to him, about the colour of his garments, which was red, and the reason of it. His garments at his transfiguration were white as snow, whiter than any fuller on earth could whiten them; his robe of righteousness is fine linen, clean and white; the garment of his human nature, or his form as man, was white and ruddy; but this, through his bloody sufferings, became red, being all over bloody through the scourges he received, the crown of thorns he wore, the piercing of his hands, feet, and sides, with the nails and spear; but here it appears of this colour not with his own blood, but with the blood of his enemies, as is hereafter explained:

*and thy garments like him that treadeth in the winefat?* or winepress, into which clusters of grapes are cast, and these are trodden by men, the juice of which sparkles on their garments, and stains them, so that they become of a red colour.

**Ver. 3.** *I have trodden the winepress alone*, &c.] This is an answer to the question before put, and confirms what was observed, that his garments were like one that treadeth in the winepress; this was very true, he had trodden it, and trodden it alone, and that was the reason his garments were of such a hue; what others did by their servants, he did by himself, alone and without them. The winepress is a symbol of the wrath of God; not of what Christ bore himself as the sinner's surety, for then he was trodden as a vine, or the clusters of it, himself; but of what he executed on others. Wicked men are compared to clusters of the vine; the winepress into which they are cast is the wrath of God, and Christ is the treader of it; particularly he will be in the latter day, when antichrist and his followers will be destroyed by him; (see ~~6618~~ Revelation 14:18-20 19:15).

*And of the people there was none with me*; either fighting with him, that could oppose him, any more than the clusters of grapes can resist the treaders of them; or to assist him in taking vengeance on his enemies: for though the armies of heaven follow him in white, these are little more than attendants and spectators, at most but instruments; all the power to conquer and destroy is from himself, and owing to the twoedged sword proceeding out of his mouth, (~~6614~~ Revelation 19:14,15) even as when he stood in the legal place and stead of his people there were none of them with him; he alone was the author of salvation, none could bear the wrath of God but himself, or engage with spiritual enemies, or work out salvation for them. But of this the texts speaks not, only of the destruction of the enemies of Christ and his church:

*for I will tread them in mine anger, and trample them in my fury;* with great eagerness, with all his might and strength; and this is the reason why his garments were so stained, even with the blood of his enemies, trodden and trampled under foot by him in this furious manner; as a person in a winepress alone, and treading it with all his might, has his garments more sparkled and stained with the juice of the grape, than when there are many, and these tread lightly. The words being in the future tense show that they respect time to come; and the manner of speaking ascertains the accomplishment of them, and which is further confirmed by what follows:

*and their blood shall be sprinkled upon my garments, and I will stain all my raiment;* just as the garments of those that tread in the winepress are sprinkled and stained with the juice of the grape; this will have its accomplishment when he shall appear in a vesture dipped in blood, or shall be as bloody, with the blood of his enemies, as if it was dipped in it, (<sup>669B</sup>Revelation 19:13).

**Ver. 4.** *For the day of vengeance is in my heart, &c.]* Resolved on with him, fixed by him, and which is desirable to him; he has it at heart, and longs as it were till the time is come to avenge the blood of his saints on the Romish antichrist, whom he will destroy with the breath of his mouth, and the brightness of his coming; (see <sup>588B</sup>2 Thessalonians 2:8) and when he shall pour out all his vials on the antichristian states, and revenge the cause and quarrel of his people, (<sup>660E</sup>Revelation 16:1,6,7 18:20 19:2):

*and the year of my redeemed is come;* the time when those who are already redeemed by the blood of Christ, and so are his property, whom he claims as his own, being the purchase of his blood, shall be redeemed again from antichristian bondage and slavery, shall be called and brought out of Babylon; and when those, who have led them captive, shall go into captivity themselves: this will be a jubilee year to the saints; a time of refreshing from the presence of the Lord; when, being rid of all their persecuting enemies, they will enjoy the utmost peace, prosperity, and safety; (see <sup>660D</sup>Revelation 13:10 18:4 19:20,21).

**Ver. 5.** *And I looked, and there was none to help, &c.]* As, in the first redemption and salvation by Christ here on earth, there were none among the angels, nor any of the sons of men, to help him and assist him therein, none but Jehovah the Father; so, in this latter salvation, the church and people of God will be reduced to such a low, helpless, and forlorn condition, that there will be none to lend an assisting hand; their

deliverance will appear most manifestly to be the sole work of almighty power:

*and I wondered that there was none to uphold*; not the Saviour and Redeemer, he needed none; but his people under their sufferings, trials, and exercises, and his sinking, dying, cause and interest: this is spoken after the manner of men, and to make the salvation appear the more remarkable, distinguishing, and great, and solely his own work; for otherwise expectation and disappointment, consternation and amazement, as the word<sup>f1227</sup> signifies, cannot be properly ascribed to this great Redeemer:

*therefore mine own arm brought salvation unto me*; to himself, his mystical self, his church and people, and for his own glory; a salvation which his own omnipotent arm could only effect; (see Gill on “<sup>-23916</sup>Isaiah 59:16”),

*and my fury it upheld me*; his zeal for his church and people, and his indignation against their enemies, excited his almighty power on their behalf, and carried him through the work of their deliverance and salvation he engaged in; (see <sup>-23907</sup>Isaiah 9:7).

**Ver. 6.** *And I will tread down the people in mine anger, &c.*] (See Gill on “<sup>-23618</sup>Isaiah 63:3”),

*and make them drunk in my fury*; or with it<sup>f1228</sup> the wrath of God is signified by a cup, which he gives wicked men to drink, and which is an inebriating one to them, (<sup>-4978</sup>Psalms 75:8 <sup>-23117</sup>Isaiah 51:17-23 <sup>-24215</sup>Jeremiah 25:15), and here it signifies the cup of the wine of the fierceness of God’s wrath, which shall be given to mystical Babylon, to antichrist and his followers, (<sup>-6140</sup>Revelation 14:10 16:19):

*and I will bring down their strength to the earth*; their strong kingdoms, fortified cities, and mighty men, their wealth and riches, of which they boasted, and in which they trusted; (see <sup>-23015</sup>Isaiah 26:5). The eighteenth chapter of the Revelation is a commentary on these words.

**Ver. 7.** *I will mention the lovingkindnesses of the Lord, &c.*] These are the words of the prophet, as Jarchi and Kimchi observe; who, having heard what the Lord would do for his church and people in later times, by avenging them on their enemies, calls to mind the favours bestowed on Israel of old; and determines to make mention of them, and put the saints in mind of them, as types, earnest, and pledges of what would be done for them; and to encourage their faith and hope in the performance of what

was promised them: these he calls “the lovingkindnesses of the Lord”; meaning not only the instances of his providential goodness in bringing them out of Egypt, leading them through the Red sea and wilderness, and settling them in Canaan’s land, after particularly mentioned; but also those of his special grace and goodness to the chosen of God among them; called in the plural number “lovingkindnesses”, being the acts of all the three Persons displayed in election, redemption, and sanctification; and because these are many and various, and an abundance of grace and love is manifested in them:

*and the praises of the Lord, according to all that the Lord hath bestowed on us*; which are due to him from all creatures, angels and men, and especially the saints; and which belong to each divine Person, according to the various gifts of grace freely bestowed by them; such as the gift of God himself to his people; the gifts of his Son, and of the blessed Spirit, with all his graces, faith, hope, love, repentance, &c.; and all the blessings of grace; as pardon, justification, adoption, and eternal life; a right unto it, and meetness for it all which call for praise and thankfulness: and the

*great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses*; the gifts of grace are bestowed, not according to the merits of men, for then they would not be free grace gifts; and, besides, there is no merit in a creature; the best works of the best of men are not meritorious, of anything at the hand of God; but all they have flow from mere sovereign mercy, pure grace, and free unmerited love, which is abundant, yea, boundless, and even infinite. A heap of words is here made use of, and all little enough to express the wonderful kindness of God in the acts of his grace and goodness to his church and people; which ought always to be had in sight and mind, and to be remembered and spoken of in private and in public.

**Ver. 8.** *For he said, surely they are my people*, &c.] Not in common with the rest of mankind, being his creatures, and the care of his providence; but his special people, whom he had chosen to be such, and had made a covenant with; he had avouched them for his people, and they had avouched him to be the Lord their God; and this covenant interest was the ground and foundation of the actual donation and application of all the blessings of grace and goodness to them before mentioned. These are the words of Jehovah himself, related by the prophet; and are applicable to all

the elect of God, whom he has chosen in Christ; taken into the covenant of grace made with him; and who appear manifestly to be his peculiar people by their effectual calling; when it is a sure and certain thing, that they, who were not known by themselves or others to be the people of God, are evidently so; and the Lord himself makes no scruple of acknowledging them as such, even though their conduct and behaviour towards him is not altogether as it should be, and which was the case of the people of Israel; however, he is willing to hope well of them, as parents do of their children, speaking after the manner of men, and that they will behave better for the future, being by fresh mercies laid under obligation to him, as he did of Israel of old:

*children that will not lie*; not the children of Satan, as liars are, who was a liar from the beginning, and the father of lies; as wicked men are, who go astray from the womb, speaking lies; but children of God by adopting grace, and through faith in Christ; and therefore should not lie to God, nor to men, nor to one another, as being unbecoming their relation as children: this opinion the Lord entertains of his children, speaking after the manner of men, that they will not deal deceitfully and hypocritically with him, but serve him in sincerity, and worship him in spirit and in truth; that their hearts will be right with him, and they steadfast in his covenant: thus he hoped well of Israel of old, and so he does of all his spiritual Israel, his special people, and dear children:

*so he was their Saviour*; in this view and expectation of things, as he is of all men in a providential way, and especially of them that believe; he was the Saviour of literal Israel in a temporal manner, in Egypt, the Red sea, and wilderness; and of his chosen people among them, in a spiritual manner, as he is of all his elect in Christ Jesus; and even though they do not entirely answer the just expectations expressed concerning them.

**Ver. 9.** *In all their affliction he was afflicted*, &c.] That is, God, who said the above words; not properly speaking; for to be afflicted is not consistent with his nature and perfections, being a spirit, and impassible; nor with his infinite and complete happiness; but this is said after the manner of men, and is expressive of the sympathy of God with his afflicted people, and his tender care of them, and concern for them under affliction, as one friend may have for another: afflictions belong to the people of God; they come to them, not by chance, but according to the will of God; and are not in wrath, but in love; they are many and various; there is an “all” of them, yet

not one too many, and in everyone of them God is afflicted, or sympathizes with them: as he looked upon the affliction of the people of Israel, in Egypt, at the Red sea, and in the wilderness, and had compassion upon them, and saved them, so he visits all his people when afflicted, and pities them, and speaks comfortably to them; knows and owns their souls in adversity; makes known himself to them; grants them his gracious presence; puts underneath them his everlasting arms; makes their bed in their affliction, and supplies their wants; and this sympathy arises from their union to him, from his relation to them as a Father, and from his great love to them. There is a double reading of these words; the marginal reading is, “in all their affliction there is affliction to him”<sup>f1229</sup>; or, “he was afflicted”; which our version follows: the textual reading is, “there is no affliction”; or, “he was not afflicted”<sup>f1230</sup>; he seemed to take no notice of their affliction, or be concerned at it, that he might the sooner bring them to a sense of themselves and their sins, (<sup><38f5></sup>Hosea 5:15). The Targum follows this reading, and renders it actively, “and he afflicted them not”<sup>f1231</sup>: they were indeed in affliction, but they, and not he, brought it upon them, and by their sins. Some render it, “he was no enemy”<sup>f1232</sup>; though he afflicted them, yet not in wrath, but love; or, “in all their straits there was no strait”<sup>f1233</sup>; the Israelites were in straits when Pharaoh’s army pursued them behind, the rocks were on both sides them, and the sea before them, and yet there was no strait as it were, they were so soon delivered out of it; and so it may be read, “in all their afflictions there was no affliction”; there is so much love in the afflictions of God’s people, and they work so much for their good, and they are so soon delivered out of them, that they scarce deserve the name of afflictions; and so both readings may be taken in, “in all their afflictions there was no affliction to him”; or to them, to Israel, to the people of God:

*and the Angel of his presence saved them*; not Michael, as Jarchi; but the Messiah is here meant; the Angel of the covenant, the Angel which went before the Israelites in the wilderness, (<sup><1231></sup>Exodus 23:20-23) not a created angel, or an angel by nature, but by office; being sent of God, as the word signifies, on the errand and business of salvation; called “the Angel of God’s presence”, or “face”, because his face was seen in him; his name, and nature, and perfections were in him; he is the brightness of his Father’s glory, and the express image of his person besides, the presence of God was always with him; he is the “Ithiel”, the Word that was with God, and with whom God always was; who lay in the bosom of his Father, and was

ever with him; and who also, as Mediator, introduces his people into the presence of God, and always appears in it for them as their advocate and intercessor: now to him salvation is ascribed; he saved Israel out of Egypt, and out of the hands of all their enemies in the wilderness; and which salvation was typical of the spiritual, eternal, and complete salvation, which is only by Christ, and issues in eternal glory:

*in his love and in his pity he redeemed them*; Israel out of Egyptian bondage, and from all their enemies, which was owing to his great love to them, which operated in a way of mercy, pity, and compassion, (<sup><310></sup>Hosea 11:1 <sup><015></sup>Exodus 15:13), and it is he who has redeemed the spiritual Israel of God, not by power only, but by price, from sin, Satan, and the law, death, and hell, with a spiritual and eternal redemption, and which flows from his love to those persons; hence he undertook to be their Redeemer; came in their nature to redeem them; and gave himself for them for that purpose; which love is wonderful and matchless, and showed itself in pity and compassion; he became a merciful as well as a faithful high priest; he saw them in their low estate, pitied them, and delivered them out of it:

*and he bare them, and carried them all the days of old*; he bore them in his bosom, and in his arms, as a nursing father his child; he carried them, as on eagles' wings, from the time of their coming out of Egypt, to their settlement in Canaan's land, (<sup><041></sup>Numbers 11:12 <sup><020></sup>Exodus 19:4) he bore with their manners for forty years, and carried them through all their trials and difficulties, and supported them under them, and brought them out of them all, (<sup><413></sup>Acts 13:18) and so he bears all his people on his heart, and in his hands, and bears them up under all their temptations and afflictions; and, from the time of their conversion, carries on his work in them, and carries them safe to heaven, as the great Captain of their salvation, and never leaves them, nor forsakes them; (see <sup><343></sup>Isaiah 46:3,4).

**Ver. 10.** *But they rebelled*, &c.] Against the Lord, notwithstanding he thought so well of them; did so many good things for them; sympathized with them, and showed them so many favours; wretched ingratitude! they rebelled against the Lord in the times of Moses, at the Red sea, and in the wilderness, by their murmurings, unbelief, and idolatry; wherefore he calls them a rebellious people, and says they were such from the day he had been with them; and so in later times, in the times of the judges, and of the prophets Isaiah and Ezekiel, they rebelled against God their Parent, Protector, and King; (see <sup><410></sup>Deuteronomy 9:7,24 <sup><302></sup>Isaiah 1:2 <sup><415></sup>Ezekiel

2:5-7) and so they did in the times of Christ, whom they rejected as the Messiah, and disowned as their King, and still continue in their rebellion, (<sup><2194></sup>Luke 19:14):

*and vexed his Holy Spirit*; the Spirit of God the Father, who pitied them in all their afflictions; or the Spirit of the Angel of his presence, that redeemed and saved them; for the Spirit is both the Spirit of the Father and of the Son; and he is holy in his nature and operations, and the author of sanctification in the hearts of his people; him they vexed and provoked to anger against them, speaking after the manner of men, by their sins and transgressions; rejecting his counsels and instructions by Moses, and by the prophets in later times, in and by whom he spake unto them, and by the apostles in Gospel times; for the Jews, as their fathers before them ever did, resisted the Holy Spirit of God in the evidence he gave of the Messiah, which must be very provoking, (<sup><4175></sup>Acts 7:51 <sup><4183></sup>Ephesians 4:30). The Targum paraphrases it, the word of his holy prophets; and so Kimchi and Ben Melech interpret it; and according to some, in Aben Ezra, the Angel of glory is meant, who went before the people of Israel, whom they were charged not to provoke, (<sup><10231></sup>Exodus 23:20,21):

*therefore he was turned to be their enemy*; not that there is any change in God, or any turn in him from love to hatred; but he may, and sometimes does, so appear in his providential dispensations towards his people, as to seem to be their enemy, and to be thought to be so by them, (<sup><13134></sup>Job 13:24 <sup><23114></sup>Lamentations 2:4,5). The Targum is, and his Word became their enemy; compare with this (<sup><2197></sup>Luke 19:27):

*and he fought against them*; as he threatened he would when they behaved ill towards him; and as he actually did when he brought the sword upon them, gave them up into the hands of their enemies, as often in the times of the judges, and particularly when the king of Babylon came against them; (see <sup><13125></sup>Leviticus 26:25 <sup><32115></sup>Jeremiah 21:5-7) and as the Messiah did when he brought the Roman armies against them, and destroyed their city, to which times this prophecy is thought by some to have respect, and not without reason.

**Ver. 11.** *Then he remembered the days of old, Moses, and his people, &c.]* Which may be understood either of the Lord, who remembered his lovingkindnesses towards these people, and his tender mercies which had been ever of old; the covenant he made with their fathers, Abraham, Isaac, and Jacob; the wonders he did for them in Egypt, at the Red sea, and in the



wilderness, by the hand of Moses; his intercession to him on their behalf, and the many great and good things he did for them; and therefore determined not now to cast them off altogether, but to do as he had done before; and, to stir up himself thereunto, puts the following questions:

*where is he?* &c.; so the Targum paraphrases it,

“he had mercy for the glory of his name, and because of the remembrance of his goodness of old, the mighty things he did by the hands of Moses to his people;”

and adds,

“lest they should say;”

that is, the Gentiles, as Aben Ezra also explains it, lest they should by way of taunt and reproach say, as follows: “where is he?” &c.; compare with this (<sup><1626></sup>Deuteronomy 32:26,27). Gussetius<sup>f1234</sup> thinks the last words should be rendered, “the extractor of his people”; or, he that drew out his people; that is, out of many waters, delivered them from various afflictions, as in (<sup><1986></sup>Psalm 18:16) and to be understood not of Moses, only in allusion to him, who had his name from being drawn out of the waters; but of a divine Person, who is said to do all the following things; so Ben Melech says the word here has the signification of drawing, or bringing out, as in the above psalm: or else these are the words of the people themselves; at least of some of the truly good and gracious, wise and faithful, among them, in this time of their distress; calling to mind former times, and former appearances of God for them, using them as pleas and arguments with him, and as an encouragement to their faith and hope; and right it is to

*remember the years of the right hand of the most High*, (<sup><3770></sup>Psalm 77:10) so Jarchi takes them to be the words of the prophet in his distress, bemoaning and saying, in a supplicating way, what is after expressed; and Kimchi interprets them of Israel in captivity; it seems to be the language of the believing Jews a little before the destruction of Jerusalem by the Romans, or about the time of their conversion in the latter day: saying,

*where is he that brought them up out of the sea, with the shepherd of his flock?* or “shepherds”<sup>f1235</sup>, according to another reading; that is, Moses and Aaron, by the hands of whom the Lord led his people Israel as a flock of sheep, and which were his, and not the property of those shepherds; they were only instruments by, and with whom, he brought them through the

sea, and out of it, which was a wonderful work of God, and often mentioned as a proof of his power, as it is here; for what is it he cannot do who did this? (see <sup><1972></sup>Psalm 77:20 <sup><2510></sup>Isaiah 51:10)

*where is he that put his Holy Spirit within him?* either within Moses, the shepherd of the flock, as Aben Ezra; or within Israel, the flock itself, as Jarchi; for the Spirit of God was not only upon Moses, but upon the seventy elders, and upon all the people at Sinai, as Kimchi observes; and indeed the Holy Spirit was given to the body of the people to instruct and teach them, according to (<sup><1402></sup>Nehemiah 9:20) now these questions are put, not by way of jeer, but by way of complaint, for want of the divine presence as formerly; and by way of inquiry where the Lord was; and by way of expostulation with him, that he would show himself again, as in the days of old.

**Ver. 12.** *That led them by the right hand of Moses with his glorious arm,* &c.] That is, through the Red sea, as the next clause shows: this was done by the right hand of Moses, and the rod in it, to which Kimchi thinks respect is had; who, by divine order, lifted up his rod, and stretched out his hand over the sea, and divided it, and so led the people through it: but, lest this should be attributed to Moses and his rod, the glorious arm of the Lord is made mention of, which held and guided the right hand of Moses, and from whence came all that power that was exerted on this occasion. Aben Ezra interprets this of the Angel of the Lord, that went before them: it seems to design the arm of omnipotence, which was gloriously displayed, (<sup><0206></sup>Exodus 15:6):

*dividing the water before them;* the waters of the sea, so that they rose up as a wall on each side them, through which they passed as on dry land: to make himself an everlasting name? or to get himself everlasting honour and glory, as he did on Pharaoh, his chariots, and his horsemen, (<sup><0247></sup>Exodus 14:17) and which wonderful action of his has been and ever will be spoken of to the glory of his name, which was the end he had in view.

**Ver. 13.** *That led them through the deep,* &c.] The depths, the bottom of the sea; not through the shallow, but where the waters had been deepest, the descent greatest; and at the bottom of which might have been expected much filth and dirt to hinder them in their passage, yet through this he led them:

*as an horse in the wilderness*; or rather, “in a plain”, as the word<sup>f1236</sup> sometimes signifies; and so Kimchi renders it a plain land, and Jarchi smooth land. The sense is, that the Israelites passed through the sea with as much ease, and as little difficulty, as a good horse will run over a plain, where there is nothing to stop his course:

*that they should not stumble?* there being no clay to stick in, no stone to stumble at, but all like an even plain.

**Ver. 14.** *As a beast goeth down into the valley*, &c.] Softly and gently, especially when laden; which may have some respect to the descent of the Israelites into the sea, into which they entered without any fear and dread, and without any hurry and precipitation, though Pharaoh’s host was behind them; or rather, “as a beast goes along a valley”, or “plain”<sup>f1237</sup>; with ease, and without any interruption, so passed the Israelites through the sea. Thus the Targum renders it,

“as a beast goes, or is led, in a plain;”

so the word is used in (<sup>2388</sup>Isaiah 38:8), and elsewhere:

*the Spirit of the Lord caused him to rest*; or gently led him, that is, Israel; he walked on through the sea, with as much facility, and as little danger, as a beast walks on in a valley, or a horse in a plain. Some understand this of leading Israel through the wilderness, where often resting places were found for them, and at last they were brought to the land of rest, Canaan, and settled there:

*so didst thou lead thy people*; both through the sea, and through the wilderness, in a like easy, safe, and gentle manner:

*to make thyself a glorious name*; among the nations of the world, as he did by this amazing appearance of his for Israel; and it is hoped by those, whose words these are, he would do the like again, and get himself immortal glory.

**Ver. 15.** *Look down from heaven*, &c.] Here begins the prayer of the church and people of God, which continues to the end of the chapter, goes through the next, and the answer to which begins at (<sup>2391</sup>Isaiah 65:1). Aben Ezra calls it the prayer of the wise in captivity: it seems to be the petition of some converts among the Jews, either in the first times of the Gospel, or in the latter day; who entreat that the Lord would “look down from

heaven”, the third heaven, the seat of his majesty, where is his throne of glory, and his presence is most visible to angels and glorified saints; this is on high, as the phrase imports; and the persons below, on earth, at his footstool, whom he is desired to look down upon, and which to do is a great condescension in him, (~~EB16~~ Psalm 113:6 138:6), and this is to be understood, not of that general view of persons and things, which he is always taking, (~~EB13~~ Psalm 33:13,14), but of a special look of love, grace, and mercy; such an one with which he looks upon his people in Christ, with complacency and delight: indeed his eyes are always on them, and never withdrawn from them; he ever looks upon them, to preserve and protect them, to communicate unto them, to support them under their afflictions, and to deliver out of them; but because of this they are not always sensible, but are ready to conclude that he looks off from them, and turns his back upon them, therefore they desire him to return, look down, and behold; (see ~~EB14~~ Psalm 80:14):

*and behold from the habitation of thy holiness and of thy glory*; this is a description of heaven, as the dwelling place of God, who is most holy, holiness itself, in whom that perfection is most glorious, and which is displayed in all his works; and hence heaven is a holy as well as a high place, and where none but holy persons dwell; and which is a glorious place, where the glory of God is displayed, the glory of Christ is seen, and which is glory itself; and from hence the holy God is desired to behold; what creatures, dust, and ashes, sinful ones, polluted worms, at his footstool, a poor and an afflicted people:

*where is thy zeal, and thy strength?* his “jealousy” of his great name, and of his own glory; his jealousy of his dear people, that they are not wronged and injured; his “fervent love”, and warm affections for them, of which he has given pregnant proofs; which, shed abroad in the heart, warms that, and is what many waters cannot quench: this indeed is not always alike manifest, and therefore unbelief asks where it is, as if it was quite gone; or, however, faith prays for a fresh manifestation of it. The “strength” or power of God has appeared in creation, and in the sustentation of all things; in Christ, the man of his right hand; in strengthening his people, destroying their enemies, and delivering them; and yet this not appearing sometimes at once, immediately for their help and protection, they ask where it is: it follows:

*the sounding of thy bowels, and of thy mercies towards me?* the noise and rumbling of the bowels, to which the allusion is, are sometimes occasioned by the working of strong passions, as fear and love, and which produce what is called the yearning of the bowels; of which there are instances in Joseph, and in the harlot in Solomon's time, (<sup><04530></sup>Genesis 43:30 <sup><10336></sup>1 Kings 3:26), the tender mercies of God, his pity and compassion, are expressed hereby, to which are owing the mission of his Son, the forgiveness of sins, and help and relief under afflictions; (see <sup><01777></sup>Luke 1:77,78 <sup><05101></sup>Psalm 51:1 <sup><03121></sup>Jeremiah 31:20 <sup><03108></sup>Hosea 11:8), now it is asked, where are those?

*are they restrained?* it was thought they were shut up in anger, and would not be let out again; (see <sup><09707></sup>Psalm 77:7-9 <sup><03512></sup>Isaiah 64:12). The phrase "towards me", in the former clause, seems, according to the accents, to belong to this; and should be read, "are they restrained towards me"<sup>f1238</sup>? or "shut up from me?" the Lord seemed to harden his heart against his church and people, and to have no heart of compassion towards them, as they imagined.

**Ver. 16.** *Doubtless thou art our father,* &c.] Therefore why shouldst thou restrain thy mercies and bowels of compassion from us? or therefore look down upon us, and behold us; the church pleads her relation to God, and in a strong manner; faith of interest continued with her, though he hid his face from her. This relation of father and children, which subsists between God and his people, is not upon the foot of creation, so he is a father to all men; nor on account of national adoption, so he was to the whole body of the Jewish people; but through special adopting grace, which is a sovereign act of his will, founded in divine predestination; is a blessing of the covenant of grace; comes to men through Christ, through relation to him, and redemption by him, and is made manifest in regeneration; and a loving tender hearted father he is to his children, who sympathizes with them, provides all things for them, food and raiment, and bestows them on them, and lays up for them, for time to come, even an inheritance rescued in heaven; and though there are sometimes doubts in the minds of the children of God about this relation, through the temptations of Satan, by reason of their sins and corruptions, and because of their afflictions; yet those doubts are wholly removed through the testimony of the spirit of adoption, witnessing to their spirits that they are the children of God, when they can in the strength of faith claim their interest, and call him their Father:

*though Abraham be ignorant of us, and Israel acknowledge us not*; those, who were their ancestors, were both dead; and the dead know not any thing of their posterity, and of their case and circumstances in this world, temporal or spiritual; nor are capable of giving them any help or aid in time of distress; and perhaps the prophet, in the name of the church, purposely expresses himself in this language, knowing what confidence the Jews were apt to place in Abraham and Israel, to draw off their minds from them, and to lead them to look to God as their only Father; who only could help them in their time of affliction, and was infinitely more to them than any earthly father could possibly be. Some think the sense is, that they confess they were become so degenerate, that if Abraham and Jacob were to return from the dead, they would not know them to be their seed and offspring; and yet, notwithstanding this, God was their Father. This may be the language of some persons, who have comfortable views of their relation to God, when earthly parents, and even professors of religion, disown and slight them:

*thou, O Lord; art our father*; which is repeated for the confirmation of it, and to express their full assurance of faith in it the more strongly:

*our Redeemer; thy name is from everlasting*; or, “our Redeemer from everlasting is thy name”<sup>f1239</sup>; more agreeably to the accents: Christ was appointed from everlasting to be the Redeemer of his people; God was so early in him, drawing the scheme of redemption and salvation, and made so early a covenant with him concerning it; which may be properly enough called the covenant of redemption, though not as distinct from the covenant of grace; and Christ was the Redeemer of his people in all ages, and lived as such, as well as God the Father was, of old, in all ages, the protector of his people, and the avenger of their wrongs, to whom they might at all times apply for help.

**Ver. 17.** *O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?* &c.] These are the words, not of wicked men among the Jews, charging all their errors, hardness of heart, and wickedness they were guilty of, upon the Lord, as if he was the author and occasion of them, and led them into them; but of the truly godly, lamenting and confessing their wandering from the ways, commands, and ordinances of God, the hardness of their hearts; their want of devotion and affection for God; and their neglect of his worship; not blaming him for these things, or complaining of him as having done anything amiss or

wrong; but expostulating with him, and wondering at it, that he, who was their loving and tender Father, that he should suffer them to err from his ways, and to wander from his worship, by withholding his grace and withdrawing his presence from them; by leaving them to the corruptions and hardness of their hearts; by chastising them sorely, and suffering the enemy to afflict them in such a severe manner as laid them under temptation to desert the worship of God, and cast off the fear of him. The Jews<sup>f1240</sup> interpret this of their being hardened from the fear of God, and made to err from his ways by seeing the prosperity of the wicked, and their own long captivity, troubles, and distresses:

*return for thy servants' sake, the tribes of thine inheritance*; or turn<sup>f1241</sup>; turn from thine anger and displeasure to thy people; or, as the Targum,

“return thy Shechinah to thy people;”

thy gracious and glorious presence, which has been so long withdrawn; or “return” thy people from their captivity, the twelve tribes, thy portion and “inheritance”; and do this “for thy servants' sake”; for the sake of Abraham, Isaac, and Jacob: or because of the covenant made with them; or for the sake of all thy people, who are thy servants, and which also are the tribes of thine inheritance, return unto them.

**Ver. 18.** *The people of thy holiness have possessed it but a little while,* &c.] Either the land of Canaan, which the Jews, the Lord's holy people, whom he had separated from others, possessed about fourteen hundred years, which was but a little while in comparison of “for ever”, as was promised; or they enjoyed it but a little while in peace and quiet, being often disturbed by their neighbours; or else the sanctuary, the temple, as it is to be supplied from the next clause, which stood but little more than four hundred years:

*our adversaries have trodden down thy sanctuary*; the temple; the first temple was destroyed by Nebuchadnezzar; and the second temple by the Romans; and Antiochus, and Pompey, and others, profaned it, by treading in it.

**Ver. 19.** *We are thine,* &c.] Thy children, thy people, thy subjects. Some read it, taking a word from the next clause, “we are thine of old”, or “from everlasting”<sup>f1242</sup>; as the Lord's special people are, being chosen by him in Christ before the foundation of the world, and taken into an everlasting

covenant by him, when he became their God, and they his people; agreeably to which is the Targum,

“we are thy people that were of old;”

so Kimchi reads the words: “thou never barest rule over them”; the Heathens that oppressed them; they never acknowledged God as their King as they did, or were subject to him as they were; and therefore had no claim to protection from him as they had:

*they were not called by thy name*; they were not called the people of God, nor the children of God, nor the servants or subjects of God; or, “thy name is not called upon them”<sup>f1243</sup>; or they called after it; nor did they call upon it, but served other gods. The Targum is,

“thou hast not given unto the people the doctrine of thy law, neither is thy name called upon by them.”



# CHAPTER 64

## INTRODUCTION TO ISAIAH 64

The prayer of the church is continued in this chapter; in which she prays for some visible display of the power and presence of God, as in times past, (<sup>2360b</sup>Isaiah 64:1-3), and the rather, since unheard of and unseen things were prepared by the Lord for his people; and it was his usual way to meet those that were truly religious, (<sup>2360b</sup>Isaiah 64:4,5), and she acknowledges her sins and transgressions; the imperfections of her own righteousness, and remissness in duty, (<sup>2360b</sup>Isaiah 64:5-7), pleads relation to God, and implores his mercy, (<sup>2360b</sup>Isaiah 64:8,9), represents the desolate condition of Judea, Zion, Jerusalem, and the temple, and entreats divine commiseration, (<sup>2360b</sup>Isaiah 64:10-12).

**Ver. 1.** *O that thou wouldst rend the heavens, that thou wouldst come down, &c.*] Before, the church prayed that the Lord would look down from heaven and behold, (<sup>2361b</sup>Isaiah 63:15), now that he would open the heavens, and descend from thence; not by change of place, for he fills heaven and earth with his presence; but by some visible display of his power, in destroying her enemies, and delivering her from them. Some take this to be a prayer for the first coming of Christ from heaven to earth, by his incarnation, in order to redeem and save his people; and others that it is for his second coming to judgment, to take vengeance on his adversaries, when his wrath will burn like fire; but rather it is for his spiritual coming, to avenge his church and people on antichrist, and the antichristian states. She had seen him, as a triumphant conqueror, stained with the blood of his enemies; and now she prays for the accomplishment of what she had seen in vision and prophecy:

*that the mountains might flow down at thy presence;* kings and princes of the earth, and kingdoms and states governed by them, compared to mountains for their seeming firmness and stability; yet these will melt like wax, and flow like water, tremble and disappear at the presence of the King of kings, when he comes forth in his great wrath against them; as it is explained in the next verse,

*that the nations may tremble at thy presence*; (see <sup><6661></sup>Revelation 16:20). Here ends the sixty third chapter in the Targum.

**Ver. 2.** *As when the melting fire burneth*, &c.] Or, “the fire of melting”<sup>f1244</sup>; a strong vehement fire, as Kimchi, such as is used under a furnace for melting metals; though Deuteronomy Dieu thinks a slow gentle fire is intended, such as is sufficient to keep the liquor boiling; which he concludes from the use of the word in the Arabic language, which, according to an Arabic lexicographer<sup>f1245</sup> he quotes, so signifies; and to the same purpose Hottinger<sup>f1246</sup>, by the help of the Arabic language, interprets the word of a small low noise, the hissing of a boiling pot; though, as Vitringa observes, could it be granted, which can not, that a slow fire raises great bubbles in water, such as when it boils; yet the fire, with which God consumes his enemies, in a figurative sense, is represented as most vehement and noisy. It seems much better, with R. Jonah, quoted by Kimchi, to understand it of “dry stubble”, which makes a great blaze and noise, and causes water to boil and rise up in bubbles; and with this agree some other versions, which render it by “bavins”<sup>f1247</sup>, dry sticks and branches of trees; which being kindled,

*the fire causeth the waters to boil*; as the fire, under the pot, causes the waters to boil in it; the church here prays that the wrath of God might break forth upon his and her enemies, like fire that melts metals, and boils water. The figures used seem to denote the fierceness and vehemency of it. The Targum is,

“as when thou sendest thine anger as fire in the days of Elijah, the sea was melted, the fire licked up the water;”

as if the allusion was to the affair in (<sup><1188></sup>1 Kings 18:38 <sup><1110></sup>2 Kings 1:10-14), but rather the allusion is, as Kimchi and others think, to the fire that burnt on Mount Sinai, when the Lord descended on it, and the cloud which flowed with water, as the above writer supposes, and which both together caused the smoke:

*to make thy name known to thine adversaries*; his terrible name, in the destruction of them; his power and his glory:

*that the nations may tremble at thy presence*; as Sinai trembled when the Lord was on it; and as the antichristian states will when Christ appears, and the vials of his wrath will be poured out; and the Lord’s people will be delivered, and the Jews particularly converted.

**Ver. 3.** *When thou didst terrible things, which we looked not for, thou camest down, &c.*] Referring to the wonderful things God did in Egypt, at the Red sea, and in the wilderness, and particularly at Mount Sinai, things that were unexpected, and not looked for; then the Lord came down, and made visible displays of his power and presence, especially on Mount Sinai; (see <sup><1918></sup>Exodus 19:18):

*the mountains flowed down at thy presence*; not Sinai only, but others also; Kimchi says Seir and Paran; (<sup><1084></sup>Judges 5:4,5 <sup><1887></sup>Psalms 68:7,8 <sup><1888></sup>Habakkuk 3:3,6).

**Ver. 4.** *For since the beginning of the world men have not heard, nor perceived by the ear, &c.*] Not only the things unexpected, undesired, and undeserved, had been done for the Lord's people of old; but there were other things, unheard of and unseen, which God, in his secret counsels, had prepared for them; and for which reason his appearance in his providential dispensations was the more to be desired and entreated. The Apostle Paul has cited this passage in (<sup><1111></sup>1 Corinthians 2:9) and applied it to Gospel times, and to evangelical truths, which are not discoverable by the light of nature; had there not been a revelation from God, the ears of men had never heard them, nor the eyes of men ever seen them:

*neither hath the eye seen, O God, besides thee*; and though there is a revelation made, yet, unless God gives men eyes to see, and ears to hear, divine truths will remain unknown to them; and those who have knowledge of them, it is but imperfect; perfect knowledge of them is reserved to another state. These are mysteries and, though revealed, remain so; the modes of them being unknown, or the manner how they are is inscrutable; such as the mode of each Person's subsisting in the Trinity; and how the two natures, human and divine, are united in the person of Christ. Moreover, under the Old Testament dispensation, these things were not so clearly revealed as now; they were the fellowship of the mystery hid in God, the treasure of Gospel truths hid in the field of the Scriptures; they were wrapped up in the dark figures and shadows of the ceremonial law, and expressed in obscure prophecies; they were kept secret since the beginning of the world, from ages and generations past, and, not so made known, as now, to the holy apostles and prophets; a more full and clear knowledge of them was reserved to Gospel times. This may also include the blessings of grace, more peculiarly prepared and provided for the church of Christ under the Gospel dispensation, especially in the latter part

of it, as the promise of the Spirit; more spiritual light and knowledge; peace in abundance, and such as passeth all understanding; and particularly what will be enjoyed in the personal reign of Christ, described in so pompous a manner, (~~f1248~~ Revelation 20:1-21:27) and it may be applied to the glories of the future state, which are such as the eye of man has never seen, nor his ear heard; and, as the apostle adds, have not entered into the heart of man to conceive of; and, as Jarchi paraphrases the words here,

“the eye of any prophet hath not seen what God will do for him that waits for him, except thine eyes, thou, O God;”

having cited a passage of their Rabbins out of the Talmud<sup>f1248</sup>, which interprets the words of the world to come,

“all the prophets say, they all of them prophesied only of the days of the Messiah; but as to the world to come, eye hath not seen, &c.”

Some read the words, “neither has the eye seen God besides thee who will do for him that waiteth for him”<sup>f1249</sup>; that is, none besides thee, O Christ, who lay in the bosom of the Father, and was privy to all, (~~f1248~~ John 1:18): what

*he hath prepared for him that waiteth for him*; the apostle quotes it, “for them that love him”; which describes the same persons; for those that wait for the Lord love him, and those that love him will wait for him; as Old Testament saints did for the first coming of Christ, and as New Testament saints now wait on him, in the ministry of his word and ordinances, for his spiritual presence, and also are waiting for his second coming, and for the ultimate glory; and for such persons unseen and unheard of things are prepared in the counsels and purposes of God, and in the covenant of his grace; Christ, and all things with him; the Gospel, and the truths of it, ordained before the world was; and all the blessings of grace and glory. The Targum is,

“and since the world was, ear hath not heard the voice of mighty deeds, nor hearkened to the speech of trembling; nor hath eye seen, what thy people saw, the Shechinah of the glory of the Lord, for there is none besides thee, what thou wilt do to thy people, the righteous, who were of old, who wait for thy salvation.”

**Ver. 5.** *Thou meetest him that rejoiceth*, &c.] Not in a carnal way, nor in a sinful manner, nor in a hypocritical one, or in vain boastings, all such rejoicing is evil: but in the Lord, in the person of Christ; in the greatness, glory, and fullness of his person; at the promise, and in the view, of his coming in the flesh, as Abraham did; in the grace of God displayed in him, and in hope of the glory of God by him; such a frame of spirit is agreeable to the Lord:

*and worketh righteousness*; a truly gracious soul is not idle, but works; not in his own strength, nor for life, or anything but what is just and right; no man indeed can work out a perfect righteousness, nor should men attempt to work out one for justification before God; but should lay hold by faith on the righteousness of Christ, which is the evangelical and best way of working righteousness; and such do works of righteousness in faith, which is doing them in the best manner, and the course of life of such is righteous; and these are regarded by the Lord, especially such who rejoice to work righteousness, or do it, in a cheerful joyful manner, which perhaps is the sense of the words: now such the Lord “meeteth”, or has been used to meet, in former ages, in all generations, even in a way of love, grace, and mercy; and prevents them with the blessings of his goodness; indulges them with communion with himself through his Son, typified by the mercyseat; and at the throne of his grace, and in his house and ordinances. The Jewish commentators understand this phrase in a different manner. R. Jonah and Jarchi interpret it of God’s meeting the righteous, and removing them out of the world by death, according to (<sup><1025></sup>1 Kings 2:25) and Aben Ezra of his receiving their prayers and intercessions for others, according to (<sup><237B></sup>Isaiah 47:3). Kimchi joins both senses together,

“the righteous, who were doing thy commandments with joy, are not now in the world, to stand in the gap for us.”

*Those that remember thee in thy ways*; they remember there is a God, and worship him; the perfections of his nature, and adore them; his works of providence, and admire them; and his blessings of grace and goodness, and are thankful for them: they remember him “in [his] ways”; in the ways of his providence, which are unsearchable, and past finding out; in the ways of his grace and mercy, so the Targum; or “for” or “because”<sup>f1250</sup> of these, and praise his name; and in the ways of his commandments, which they observe.

*Behold, thou art wroth, and we have sinned; or because we have sinned*<sup>f1251</sup>; as for us, we have sinned, and justly incurred the displeasure of God; and it is no wonder he hides his face from us, and does not meet us, as he has been used to meet his people formerly. The people of God sin, and this is taken notice of by him, and resented; and which is the cause of all their afflictions, in which the Lord appears to be “wroth” with them; not that he is properly so, for afflictions to them are not in vindictive wrath; but he seems to be wroth with them, he carries it towards them as if he was, when he chastises them, and hides his face from them. In those is continuance, and we shall be saved: or “in these we have been of old”<sup>f1252</sup>; that is, in these sins; we are old sinners, sinners in Adam, sinners from our birth, and so in these sins is continuance: saints indeed do not continue in a course of sin, yet sin continues in them, and they are continually sinning in thought, word, or deed; yet nevertheless there is salvation from all their sins in Christ, in whom they shall be saved: or there is continuance in works of righteousness, and in the cheerful performance of them; the principle of well doing continues in believers, which is the grace of God, and spiritual strength, by which they do well; and through the grace of Christ they persevere in faith and holiness, and, persevering herein, shall be saved. Or rather there is continuance in the ways of God, in the ways of his grace and mercy; in them there is constancy, perpetuity, and eternity, as the word signifies; his love is an everlasting love; his mercy is from everlasting to everlasting, and endures for ever; he is unchangeable in his grace and promises, and hence his people shall not be consumed in their sins by his wrath, but shall be everlastingly saved; which is entirely owing to his permanent and immutable grace, and not to their works of righteousness, as appears by what follows.

**Ver. 6.** *But we are all as an unclean thing, &c.*] Or “we have been”<sup>f1253</sup>; so all men are in a state of nature: man was made pure and holy, but by sinning became impure; and this impurity is propagated by natural generation, and belongs to all, none are free from it; and there is no cleansing from it but by the grace of God and blood of Christ: all are not sensible of it; some are, as the church here was, and owns it, and the universality of it, and compares herself and members to an “unclean thing”, on account of it; so men, defiled with sin, are compared to unclean creatures, dogs, and swine, and to unclean persons; to such as are covered with loathsome diseases, and particularly to leprous persons, and who may be chiefly intended here; they being defiled and defiling, loathsome and

abominable, their disease spreading and continuing, and incurable by physicians; hence they were separated from the company of men; and the words may be rendered, “as an unclean person”<sup>f1254</sup>, as such were by the law: or we are, in our own sense and apprehension of things; and this may respect not only the impurity of nature, but a general corruption in doctrine and manners among the professors of religion; such as was in the Jewish church about the time of Christ’s coming.

*And all our righteousnesses are as filthy rags*; which is to be understood not of the righteousness of some persons in the church, which lay in outward rites, ceremonies, and sacrifices, which were no righteousness before God, and could not take away sin; and were indeed on many accounts, as they were performed, loathsome and abominable; (see <sup><3011></sup>Isaiah 1:11-14), or of others that lay in outward legal duties and works of the law, which were not done from right principles, as well as not perfect; and so, because of the impurity, imperfection, pride, and vanity, that appeared in them, were abominable to the Lord: but of the righteousnesses of the church herself; not of the righteousness of Christ, which was made hers by imputation; for this is not rags, but a robe, the best robe, and wedding garment; much less filthy, but pure and spotless, beautiful and glorious, as well as a proper covering; but then, though this is the church’s, and all true believers’, by gift, by imputation and application, yet its is properly Christ’s and is in him, and is opposed to their own righteousness; which is what is intended here, even the best of it; such works of righteousness as are done by them in the best manner; they are “rags”, not whole, but imperfect, not fit to appear in before God, and by which they cannot be justified in his sight; they are “filthy” ones, being attended with imperfection and sin; and these conversation garments need continual washing in the blood of Jesus; this is the language not of a natural man, or of a Pharisee, but of a sensible sinner, a truly gracious soul. The words may be rendered, “as a menstruous cloth”<sup>f1255</sup>, as some; or “as a garment of spoil or prey”<sup>f1256</sup>, as Aben Ezra, rolled in blood, either in war, or by a beast of prey; or as a foul plaster or cloth taken off a sore, with purulent matter on it<sup>f1257</sup>, as others; or any other impure and nauseous thing. Hottinger<sup>f1258</sup> thinks the word has some affinity with the Arabic **dd**], which signifies “running water”, such as the water of a fountain or well; so that the sense may be, that the church’s righteousness was like a cloth, so polluted and spotted that it could not be washed out clean but with clear and running water; and, in every sense in which it may be taken,

it serves to set forth the impurity and imperfection of the best righteousness of men, and to show that their works are not the cause of salvation, the church had an assurance of in the preceding verse:

*and we all do fade as a leaf*; or “fall”<sup>f1259</sup> as one; as leaves in autumn: this is to be understood of a great part, and perhaps of the greater part, of the visible members of the church; not of true believers and real members, for these are rooted in the love of God, and in Christ, and have the root of the matter in them, the true grace of God; and therefore, though they meet with many blustering storms, yet do not cast their leaf of profession; indeed there may be, as there often are, decays and declensions in them; but rather this is to be interpreted of carnal professors, with which, at this time, the church abounded, who had no true grace in them; and so dropped their profession, and became like trees whose fruit withered, were without fruit; or like trees, in the fall of the year, which are without fruit, and shed their leaves, (<sup><6112></sup>Jude 1:12):

*and our iniquities, like the wind, have taken us away*; as a leaf falling from the tree is carried away with the wind, which it is not able to withstand; so formal and carnal professors are carried away, through their sins, with the wind of persecution, and apostatize: or rather for their sins the Jews were carried captive, as before, to Babylon; so now by the Romans into various countries, where they are dispersed at this day; to which this passage may have some respect. “Iniquities” are put for the punishment of them; so the Targum,

“and, because of our sins, as the wind we are taken away.”

**Ver. 7.** *And there is none that calleth upon thy name*, &c.] Upon the Lord himself, who is gracious and merciful, omnipotent, omniscient, and omnipresent, and all sufficient, a God hearing and answering prayer, and the Father of his people; all which should engage to call upon him: or, “there is none that prays in thy name”, as the Targum; none that prays to God in the name of his Son, the only Mediator between God and men; he is the way of access to the Father; his name is to be used and made mention of in prayer; acceptance is only through him, and all favours are conveyed by him; (see <sup><6143></sup>John 14:13,14 16:23,24), not that there were absolutely none at all that prayed to God, and called upon or in his name, but comparatively they were very few; for that there were some it is certain, since this very complaint is made in a prayer; but the number of such was small, especially that prayed in faith, in sincerity, with fervency and



importunity; and, when this is the case, it is an argument and evidence of great declension:

*that stirreth up himself to take hold of thee*; to exercise faith on God, as their covenant God; to lay hold on the covenant itself, the blessings and promises of it, and plead them with God: or to pray unto him, which is a wrestling with him, when faith lays hold upon God, and will not let him go without the blessing; and is an entreaty of him not to depart when he seems to be about it; or a detaining of him, as the disciples detained Christ, when he seemed as if he would go from them; and is also an importunate desire that he would return when he is departed; and an earnest request not to strike when his hand is lifted up: faith in prayer does, as it were, take hold of the hands of God, and will not suffer him to strike his children; just as a friend lays hold on a father's hand when he is about to give his child a blow with it for his correction; and such is the amazing condescension of God, that he suffers himself to be held after this manner; (see <sup><1326></sup>Genesis 32:26) (<sup><1320></sup>Exodus 32:10,11 <sup><1328></sup>Luke 24:28 29), now, to "stir up" a man's self to this is to make diligent use of the means in seeking the Lord; particularly a frequent use of the gift of prayer, and a stirring of that up; a calling upon a man's soul, and all within him, to engage therein; to which are opposed slothfulness, &c. cold, lukewarm, negligent performance of duty, which is here complained of; there were none, or at least but few, that stirred up or "aroused"<sup>f1260</sup> themselves. God's professing people are sometimes asleep; and though it is high time to awake out of sleep, yet no one arouses himself or others.

*For thou hast hid thy face from us*: or removed the face of thy Shechinah, or divine Majesty from us, as the Targum; being provoked by such a conduct towards him, as before expressed: for it may be rendered, "therefore thou hast hid"; &c.; or "though", or "when",<sup>f1261</sup> this was the case, yet no man sought his face and favour, or entreated he would return again:

*and hast consumed us because of our iniquities*; by the sword, famine, pestilence, and captivity.

**Ver. 8.** *But now, O Lord, thou art our father*, &c.] Notwithstanding all that we have done against thee, and thou hast done to us, the relation of a father continues; thou art our Father by creation and adoption; as he was in a particular manner to the Jews, to whom belonged the adoption; and

therefore this relation is pleaded, that mercy might be shown them; and so the Targum,

“and thou, Lord, thy mercies towards us “are” many (or let them be many) as a father towards “his” children.”

*We are the clay, and thou our potter*: respecting their original formation out of the dust of the earth; and so expressing humility in themselves, and yet ascribing greatness to God, who had curiously formed them, as the potter out of the clay forms vessels for various uses: it may respect their formation as a body politic and ecclesiastic, which arose from small beginnings, under the power and providence of God; (see <sup>1536</sup>Deuteronomy 32:6):

*and we all are the work of thy hand*; and therefore regard us, and destroy us not; as men do not usually destroy their own works: these relations to God, and circumstances in which they were as creatures, and as a body civil and ecclesiastic, are used as arguments for mercy and favour.

**Ver. 9.** *Be not wrath very sore, O Lord, &c.*] They knew not how to deprecate the displeasure of God entirely; having sinned so greatly against him, they were sensible they deserved his wrath; but entreat it might not be hot and very vehement, and carried to the highest pitch, which would be intolerable:

*neither remember iniquity for ever*; to afflict and punish for it, but forgive it, for not to remember sin is to forgive it; and not inflict the deserved punishment of it, but take off and remove the effects of divine displeasure, which as yet continued, and had a long time, as this petition suggests; and therefore suits better with the present long captivity of the Jews than their seventy years' captivity in Babylon.

*Behold, see, we beseech thee, we are all thy people*; look upon all our troubles and distresses, and upon us under them, with an eye of pity and compassion; and consider that we are thy people, not only by creation, but by covenant and profession; even everyone of us; or we are all the people thou hast, the Jews looking upon themselves to be the special and peculiar people of God, and the Gentiles as having no claim to such a relation; this is the pure spirit of Judaism. The Targum is,

“lo, it is manifest before thee that we are all of us thy people.”

**Ver. 10.** *Thy holy cities are a wilderness*, &c.] Meaning either Zion, the city of David, and Jerusalem; the one called the upper, the other the lower city; now uninhabited, and a mere wilderness: or else the other cities of Judea, in which were formerly synagogues for religious service, and in which dwelt many godly families where the worship of God was kept up; but now a desert, at least quite devoid of true religion and godliness.

*Zion is a wilderness, Jerusalem a desolation*; which are either explanative of the holy cities in the preceding clauses, or are mentioned as distinct from them; the account proceeding from the lesser to the metropolitan cities, which fared no better than they did, but equally lay desolate; and which fulfilled the prophecy in (~~382~~ Micah 3:12) and was the case of those cities, at the destruction of them by Titus; and to this day are in a ruinous condition in the hands of the Turks.

**Ver. 11.** *Our holy and our beautiful house*, &c.] Meaning the temple, the house of God, as Aben Ezra: called “holy”, because dedicated to holy uses; where the holy sacrifices were offered up, the holy service of God performed; and where the holy God granted his presence, and where were the symbols of it: and “beautiful”, in its building, as the first temple was that was built by Solomon; but here the second temple is meant, built by Zerubbabel, which being repaired and beautified by Herod, was a very beautiful building; and the Jews say<sup>f1262</sup>, that

“he who has not seen the building of Herod has never seen a beautiful building;”

or it may be rendered, “the house of our holiness, and of our glory”<sup>f1263</sup>; where their holy services were performed, and which was the glory of their nation, and on which they gloried and boasted:

*where our fathers praised thee*: with psalms and songs; the singers in the temple, as Aben Ezra; and the priests and all the people also, who, by their various services, as well as songs, gave praise and glory to God in this place; they do not mention their own services and praises, which they had been very negligent of, or not sincerely performed; but their fathers, which had been acceptable to the Lord, and therefore would bear mentioning when theirs would not: now this place, in which the glory of God and the interest of his people were concerned,

*is burnt up with fire*; this is true, as Kimchi observes, both of the first and second temple; the first was burnt with fire by Nebuchadnezzar king of

Babylon, (<sup>2613</sup>Jeremiah 52:13), and the second by the Romans under Titus the man emperor, as Josephus<sup>f1264</sup> relates:

*and all our pleasant things are laid waste*; their pleasant land, and pleasant cities, and especially Jerusalem, the palaces of their princes and nobles, and all the riches and grandeur of them, the temple, and all the rich vessels and utensils in it.

**Ver. 12.** *Wilt thou refrain thyself for these things, O Lord?* &c.] From delivering us out of our troubles and miseries, and taking vengeance on our enemies, and showing thy zeal for thine own glory; or, as Kimchi paraphrases it,

“how canst thou contain thyself for these things, and not have mercy?”

how canst thou bear to see Judea, and all its cities, a wilderness; Jerusalem, and the temple of it, in ruins?

*wilt thou hold thy peace?* or, “be silent”; and not plead thine own cause, and the cause of thy people?

*and afflict us very sore?* exceedingly, even to extremity; or for ever, as the Targum, thinking it long, as well as heavy. Jerom observes, that the Jews say these words in their synagogues every day; which show that they look upon this prophecy to respect their present case.

# CHAPTER 65

## INTRODUCTION TO ISAIAH 65

This chapter contains an answer to the prayer begun (<sup>(23615)</sup> Isaiah 63:15), and continued in the preceding chapter; in which reasons are given by the Lord for suffering such calamities as are before mentioned to come upon the Jewish nation; particularly their rejection of the Gospel as preached by Christ and his apostles, and cleaving to the traditions of the fathers, and to their own righteousness; which disobedience and rebellion are aggravated by the Gentiles quick reception of the Gospel, as soon as preached to them, (<sup>(23616)</sup> Isaiah 65:1,2) as also the idolatry of their fathers, their impurity and breach of the divine laws, (<sup>(23617)</sup> Isaiah 65:3,4,7), as well as their own pride, hypocrisy, and self-confidence, (<sup>(23618)</sup> Isaiah 65:5) all which being observed by the Lord was highly provoking to him; and he was determined to recompense into their bosoms their own sins, and the sins of their fathers, whose measure they filled up, (<sup>(23619)</sup> Isaiah 65:6,7), nevertheless he would have a regard to a remnant among them, in whom the true grace of God would be found, and who should have a name and a place in the Gospel church state, and be preserved from the general destruction, (<sup>(23620)</sup> Isaiah 65:8-10), but as for the unbelieving Jews, they should be punished with the sword, with famine, with disgrace, with distress, vexation, and a curse; when the servants of the Lord should have food, and joy, and honour, and bless themselves in the Lord, and serve him, (<sup>(23621)</sup> Isaiah 65:11-16) and the chapter is concluded with promises of a new and happy state to the Jews upon their conversion in the latter day; which will be attended with much spiritual joy, with abundance of outward felicity, with great safety and security, and with the presence of God, (<sup>(23622)</sup> Isaiah 65:17-25).

**Ver. 1.** *I am sought of them that asked not for me, &c.*] That this is a prophecy of the calling and conversion of the Gentiles is not to be doubted, since the Apostle Paul has quoted it, and applied it to that case, (<sup>(4510)</sup> Romans 10:20) and is here mentioned as an aggravation of the sin of the Jews, in rejecting Christ, when the Gentiles received him; and was the reason of their being rejected of God, and the Gospel being taken away from them, and given to another people, and of the Lord's removing his

presence from the one to the other. The Gentiles are described as those that “asked not for” Christ, or after him, as the apostle supplies it; they had not asked for him, nor after him, nor anything about him; nor of him “before” this time, as the Vulgate Latin version renders it; they were without Christ, the promises and prophecies concerning him; and so had no knowledge of him, nor made any inquiry about him, who or what he was; they did not ask after his coming, or for it; did not desire it, or him, and were in no expectation of it; they asked no favour of him, nor saw any need of him, or worth in him; and yet now he was “sought of them”; or, as the apostle has it, “was made manifest unto them”; and so the Septuagint version; that is, he was manifested to them in the Gospel, and by the ministry of it; which is a revelation of him, of salvation by him, of justification by his righteousness, of peace and pardon by his blood, of atonement by his sacrifice, and of eternal life through him; and the words will bear to be rendered, “I was preached unto them”: for from this word are derived others<sup>f1265</sup>, which signify an expounder, and an interpretation, or exposition; and this was matter of fact, that Christ was preached to the Gentiles upon the Jews’ rejection of him, which is one branch of the mystery of godliness, (~~5486~~ 1 Timothy 3:16) and upon this he was sought of them: they sought him early and earnestly, and desired to have him and his Gospel preached to them again and again, (~~4430~~ Acts 13:42-48) they sought after the knowledge of him, and for an interest in him, and for all grace from him, righteousness, salvation, and eternal life; and for all the supplies of grace, as all sensible sinners do; this they did as soon as he was made manifest to them by the word, and especially as soon as he was revealed in them, or made manifest in their hearts by his Spirit:

*I am found of them that sought me not*; that had not sought him before the Gospel came to them; they sought the world, and the thing, of it, “for after all these things do the Gentiles seek”; they sought after the wisdom of the world, the vain philosophy of it; “the Greeks seek after wisdom”; and at most and best they only sought after morality and outward righteousness, but not after Christ, till he was set up in the Gospel as an ensign to them, (~~23110~~ Isaiah 11:10), but being preached in it, they were set a seeking after him, and “found” him in it, of whom it is full; in the doctrines, promises, and ordinances of it; in whom they found righteousness, life, and salvation, food, and plenty of it, rest, spiritual and eternal, and everlasting glory and happiness:

*I said, behold me, behold unto a nation that was not called by my name;* which still describes the Gentiles, who formerly were not called the people of God, even those who now are, (<sup><3123></sup>Hosea 2:23 <sup><3120></sup>1 Peter 2:10), this Christ says to them in the Gospel, whose eyes he opens by his Spirit, to behold the glory of his person, the riches of his grace, his wondrous love and condescension, the abundance of blessings in him, and the complete salvation he has wrought out for sinners; and the words are repeated to show that Christ is only to be beheld, and is always to be looked unto; as well as it declares the heartiness of Christ, and his willingness that sinners should look unto him, and be saved; and all this is a proof of the preventing grace of God in the conversion of men, he is first in it; before they ask anything of him, or about him, or his Son, he manifests himself; he reveals Christ, bestows his grace, and presents them with the blessings of his goodness. R. Moses the priest, as Aben Ezra observes, interprets this of the nations of the world; and that the sense is,

“even to the Gentiles that are not called by my name I am preached;”

which agrees with the apostle’s sense of them; (see Gill on “<sup><5101></sup>Romans 10:20”).

**Ver. 2.** *I have spread out mine hands all the day unto a rebellious people,* &c.] Meaning Israel, as the apostle explains it, (<sup><5101></sup>Romans 10:21), whom he calls a “disobedient and gainsaying people”; who believed not in Christ, obeyed not his Gospel, but contradicted and blasphemed it; and were rebellious against him, would not have him to reign over them, nor submit to his ordinances; though he most affectionately invited them, earnestly pressed and urged them, and that daily and frequently, to attend his ministry; and used all human methods to gain audience of them, and acceptance with them, but all to no purpose; (see <sup><4137></sup>Matthew 23:37), they remained obstinate and inflexible, and so they did under the ministry of his apostles; for, notwithstanding their ill usage of him, he ordered the Gospel to be first preached to them, as it was, till they treated it with such indignity and contempt, that the apostles turned away from them to the Gentiles, as they were bid; (see <sup><4136></sup>Acts 13:46,47). The Targum is,

“I sent my prophets every day, &c.”

*which walketh in a way that was not good, after their own thoughts;* in their own way, of their own devising, choosing, and approving, and which

was a wicked one; and after their own imaginations and inventions; after the traditions of the elders the doctrines and commandments of men; and after a righteousness of their own, which they sought by the works of the law, and so submitted not to, but rejected the righteousness of Christ.

**Ver. 3.** *A people that provoketh me to anger continually to my face, &c.]*

They committed their sins openly, without any fear of the divine Being, and in defiance of him, not at all awed by his omniscience and omnipresence; they committed them in the open streets, and even in the temple, the place of the divine residence; and these they did constantly, which provoked him to anger and wrath against them; particularly the following sins:

*that sacrificeth in gardens;* to idols, as the Targum, placed there, as they were under every green tree; or in groves, where idols were worshipped. Fortunatus Scacchus<sup>f1266</sup> thinks this refers to their having their sepulchres in their gardens, where they consulted the dead; which is favoured by a clause in the next verse:

*and burneth incense on altars of brick:* or, “upon bricks”<sup>f1267</sup>. Kimchi says, when they made bricks, they put upon them incense for idols; or, “upon tiles”; upon the roofs of their houses, which were covered with tiles; (see <sup><4193></sup>Jeremiah 19:13) when incense should only have been burnt upon the golden altar erected for that purpose, (<sup><4200></sup>Exodus 30:1,3), not that these idolatrous actions were committed by the Jews in the times of Christ and his apostles, the times preceding their last destruction; for, after their return from the Babylonish captivity, they were not guilty of idolatry; but these were the sins of their fathers, which God would recompense into their bosoms, according to (<sup><2600></sup>Isaiah 65:7) they now filling up the measure of their iniquities, (<sup><4122></sup>Matthew 23:32).

**Ver. 4.** *Which remain among the graves, &c.]* In order to practise necromancy, to consult the dead, where they imagined demons and departed spirits haunted, and of whom they fancied they might get knowledge of future things:

*and lodge in the monuments:* whole nights for the same purposes. The Vulgate Latin version is, “that sleep in the temples of idols”; after the manner of the Heathens, who used to sleep there in order to obtain dreams, whereby they might be able to foretell things to come, as they did in the temple of Aesculapius; or, “in desolate places”<sup>f1268</sup>, as Kimchi and Ben Melech interpret it; where they expected to meet with demons and noxious



spirits, to give them knowledge of things to come. The Targum paraphrases both clauses thus,

“who dwell in houses built of the dust of graves, and lodge with the corpse of the children of men;”

so corpse, according to Jarchi, are expressed by this word, which signifies “kept”, or “preserved”<sup>f1269</sup>, as in (<sup>2306</sup>Isaiah 49:6), because they are put in a strait place, from whence they cannot get out; though some think idols are meant, called so by way of derision, because kept for fear of being stolen, or because they cannot keep themselves, nor their votaries:

*which eat swine’s flesh*; forbidden by the law, (<sup>CR10</sup>Leviticus 11:7):

*and broth of abominable things is in their vessels*; or “pots”: broth made of swine’s flesh, and of other sorts of flesh which were unclean by the law. Our version follows the marginal<sup>f1270</sup> reading; as do the Targum, Aben Ezra, Jarchi, and Kimchi; but the written text is, “a fragment”<sup>f1271</sup>, or piece, or pieces, of abominable things; both may be retained in the sense of the passage; slices of flesh unclean, and so abominable by the law, were put into their pots and stewed, and made broth of, which they drank. Spencer<sup>f1272</sup> thinks the milk in which kids were boiled is meant, which the Zabians kept in vessels, and sprinkled on the trees in their gardens, to make them more fruitful; hence mention is made of idolatrous practices in gardens, in the preceding verse.

**Ver. 5.** *Which say, stand by thyself, &c]*, According to Aben Ezra, Jarchi, and Kimchi, these are the unclean persons that did the above things; who say to the righteous, “draw near to thyself”<sup>f1273</sup>; so the words are, go to thine own place, or to thine own company:

*and come not near to me*; keep off at a distance, as unworthy of such company:

*for I am holier than thou*; but this is the language of a self-righteous man, of a Pharisee that strictly observed the rituals of the law; and fitly describes such who lived in the times of Christ; and exactly agrees with the characters of such, who not only would have no dealings with the Samaritans, but washed themselves when they came from market, or any public place, lest they should be defiled with the common people of their own nation; and, even with religious persons, would not stand near them while praying; but despised them, if they had not arrived to that pitch of

outward sanctity they had; (see ~~300~~John 4:9 ~~400~~Mark 7:4) (~~280~~Luke 18:9,11,12). The phrase may be rendered, “do not touch me”<sup>f1274</sup>; and the Pharisees would not suffer themselves to be touched by the common people, nor would they touch them. Maimonides<sup>f1275</sup> says,

“if the Pharisees touched but the garments of the common people, they were defiled all one as if they had touched a profluous person, and were obliged to dip themselves all over;”

so that, when they walked in the streets, they used to walk on the sides of the way, that they might not be defiled by touching them<sup>f1276</sup>. So Epiphanius<sup>f1277</sup> relates of the Samaritan Jews, that when they touch one of another nation, they dip themselves with their clothes in water; for they reckon it a defilement to touch anyone, or to touch any man of another religion; and of the Dositheans, who were another sect of the Samaritans the same writer observes<sup>f1278</sup>, that they studiously avoid touching any, for they abhor every man. A certain Arabic geographer of note<sup>f1279</sup> makes mention of an island, called the island of the Samaritans, inhabited by some Samaritan Jews, as appears by their saying to any that apply to them, do not touch; and by this it is known that they are of the Jews who are called Samaritans; and this same arrogant superstition, as Scaliger observes<sup>f1280</sup>, continues in that people to this day, as those relate who have conversed with them:

*these are a smoke in my nose, a fire that burneth all the day*: very offensive to the divine Being, as smoke is to the eyes and nostrils; very abominable to him; and whose proud and vain conduct raised indignation in him, and kindled the fire of his anger, which was continually exercised on them; (see ~~265~~Luke 16:15). The Targum is,

“their vengeance is in hell, where the fire burns all the day.”

**Ver. 6.** *Behold, it is written before me*, &c.] This account of their sins; it was in his sight and constant remembrance, and punishment for them was determined by him, written in the book of his decrees:

*I will not keep silence*; but threaten with destruction, and not only threaten, but execute; plead against them really, as well as verbally, with sore judgments:

*but will recompense, even recompense into their bosom*; full and just recompence of punishment for all their transgressions, as it follows. The Targum is,

“I will recompense to them the vengeance of their sins, and deliver their bodies to the second death.”

**Ver. 7.** *Your iniquities, and the iniquities of your fathers together (saith the Lord)*, &c.] That is, the punishment both of the one and of the other; these being alike, and continued from father to son, and approved of, and committed by one generation after another, till the measure was filled up; and then the recompence of reward is given for all of them together at once: which have burnt incense upon the mountains, and blasphemed me upon the hills; where they offered incense and other sacrifices to idols, which was interpreted by the Lord as a blaspheming and reproaching of him; (see <sup>2570</sup>Isaiah 57:7 <sup>2421</sup>Jeremiah 2:20 3:6):

*therefore will I measure their former work into their bosom*; punish them for their former sins as well as their latter ones, and both together.

**Ver. 8.** *Thus saith the Lord, as the new wine is found in the cluster*, &c.] Now, lest the truly godly and gracious among these people should be distressed at such denunciations of wrath and destruction, it is suggested that these few, this remnant according to the election of grace, should be saved from the general ruin; as when men are about to cut down a vine, or pluck it up, or prune the unfruitful branches of it, a single cluster of grapes is observed upon it, in which new wine is supposed to be:

*and one saith, destroy it not, for a blessing is in it*; one that stands by, perhaps the owner of the vine, seeing it, says to his servant, spare the vine, do not cut it down; or do not cut off the branch on which the cluster is, for there is life and sap in it, and it may grow, and bring forth much fruit:

*so will I do for my servants' sake, that I may not destroy them all*; as formerly he spared Noah at the deluge; of whom the Targum paraphrases the former clause; and Lot at the burning of Sodom; and Joshua and Caleb, when all the rest that came out of Egypt perished in the wilderness; so there would be, and were, a few whom God called by his grace, among the Jews, brought to the knowledge of Christ, and into a Gospel church state in Jerusalem; and these he preserved from the destruction of it, of which they had previous warning, and were directed to Pella, where they were safe: and so, wherever the truth of grace is, such shall not be destroyed;

and which is a blessing, and a blessed work in the heart of man, and is a new thing there; and, like new wine, delightful to God and man; and like wine in the cluster, all grace, and all spiritual blessings are with it; and which must be tried by afflictions, to be brought into exercise, as the cluster is pressed; and which is found but in a few, like wine in a single cluster, concerning whom the Father says, destroy them not, being loved and chosen by him; and so says the Son, being redeemed by his blood; and the same says the Spirit, being regenerated and sanctified by his grace; and such being the servants of the Lord, and partakers of his grace, he will not suffer any of them to be destroyed; but encompasses them with his favour; holds them with his right hand; suffers no enemy to do them wrong, and guards them with his power.

**Ver. 9.** *And I will bring forth a seed out of Jacob, &c.*] Jerom says most understand this of Christ; and who indeed is called the seed of the woman, the seed of Abraham, the seed of David, and sprang from Jacob or Israel, and came out of the tribe of Judah; and may be fitly signified by the cluster, in which new wine and a blessing were, which “seed” here is explanative of; since the clusters of all divine perfections, of all the blessings of grace, and of all the promises of it, are in him: and since he is that seed in whom all the nations of the earth are blessed, and with whom the covenant of grace was made, (<sup><816></sup>Galatians 3:16), but others, the above ancient writer observes, understood it of the apostles; and it seems to design the first that believed in Christ, who were of the Jewish nation, the apostles and others; for though the generality of that people rejected the Messiah, there were a few that believed on him, a remnant according to the election of grace, whom the apostle calls a seed, the Lord left among them, and reserved for himself, (<sup><812></sup>Romans 9:29) (<sup><810></sup>Romans 11:4,5) such who received the seed of the word into their hearts, and were born again of incorruptible seed, and which remained in them; these were distinguished by the grace of God from the rest of the people, and were called and brought forth from among them:

*and out of Judah an inheritor of my mountains;* this also is true of Christ, who not only came out of the tribe of Judah, as was foretold he should, and as it is manifest he did; hence he is called the Lion of that tribe; but he is also an heir or inheritor of the mountains of God; he is indeed heir of all things, (<sup><810></sup>Hebrews 1:2), as he is the Son of God, he is heir by nature of all the Father has; and, as Mediator, he is heir by appointment of all persons and things; he has all persons for his inheritance, and in his

possession, and at his dispose, angels and men; and he is possessed of all things, of all blessings of goodness, natural and temporal, spiritual and eternal; and his chosen people are joint heirs with him, and who may be here meant; such as are the seed of the Lord are sons and heirs; they are heirs of God, being the sons of God; heirs of his covenant, the blessings and promises of it, which is as a mountain, firm and immovable; they are heirs of the grace of life, and of the kingdom; heirs of righteousness, life, and salvation; of eternal glory, the heavenly Canaan, signified by the mountains of the Lord; alluding to the mountains on which the temple and Jerusalem stood, or to those about Jerusalem, or in the land of Judea in general:

*and mine elect shall inherit it*; Christ is God's first and chief elect, and his people are chosen in him through grace to glory; and these are the seed and heirs that do inherit grace, and shall inherit glory; for this is to be understood not literally of the land of Judea, which was not long inherited by any after the times of Christ and his apostles, to which this prophecy respects; unless it can be thought to belong to the latter day, when the Jews will be converted, and return to it; but figuratively of Mount Zion, or of the heavenly country:

*and my servants shall dwell there*; my righteous servants, as the Targum; these are the same with the seed, the inheritor, and the elect, who become the servants of God, through the power of his grace, and serve him cheerfully, willingly, and without selfish ends and views; to this they are chosen, and for this purpose become a spiritual seed; nor is this inconsistent with their being heirs; and who shall receive the inheritance in a way of grace, and possess it for ever; they shall dwell in the church below, and enjoy all the privileges of it, and shall dwell upon their estate for ever; for their inheritance is an eternal one, reserved in the heavens.

**Ver. 10.** *And Sharon shall be a fold of flocks*, &c.] This was a champaign country about Joppa and Lydda, in which were rich pastures for herds and flocks, (<sup>1373</sup>1 Chronicles 27:29), it seems to be a prophecy of the conversion of some in those parts, which had its accomplishment in the times of the apostles, (<sup>4085</sup>Acts 9:35), here Christ had his sheep, and here was a fold for them; or, however, this may be expressive of the word and ordinances, which are like Sharon, green and fat pastures, for the flocks of Christ to be folded and fed in:

*and the valley of Achor a place for the herds to lie down in*; which, Aben Ezra says, was round about Jerusalem; but it was the valley in which Achan was stoned, and because of the trouble he gave to Israel, and had himself, it was called the valley of Achor, (<sup><10726></sup>Joshua 7:26), this the Lord promises shall be given for a door of hope, (<sup><2025></sup>Hosea 2:15) and such the word and ordinances are, where Christ causes his church and people to lie down and rest, (<sup><2007></sup>Song of Solomon 1:7,8 <sup><19210></sup>Psalms 23:2) and which are an earnest and pledge of future glory and happiness, and give hope thereof; are the firstfruits of it, as the valley of Achor is said to be the first place the children of Israel set footing on, when they had passed over Jordan; it lay to the north of Jericho, over against Ai:

*for my people that have sought me*; with their whole hearts, being first sought and found by him; (see Gill on "<sup><2610></sup>Isaiah 65:1").

**Ver. 11.** *But ye are they that forsake the Lord*, &c.] Here the Lord returns to the body of the people again, the unbelievers and rejecters of the Messiah, who turned away from him, would not hear his doctrine, nor submit to his ordinances; they forsook the worship of the Lord, as the Targum; yea, some that professed to be his disciples, and followed him for a while, left him, and walked no more with him, (<sup><1161></sup>John 6:60,66):

*that forget my holy mountain*; Mount Zion, the city of the living God, the heavenly Jerusalem, the Gospel church, to which the seed or heirs, the chosen of God, and the servants of the Lord among the Jews, came, and enjoyed the immunities of it, and worshipped the Lord there; but these men forgot it, and either never came, or, if any of them did, they soon forsook the assembling of themselves together, as the manner of some was, (<sup><3122></sup>Hebrews 12:22 10:25):

*that prepare a table for that troop*; or, "for a troop"; a troop of idols worshipped; or, "for Gad", which some take to be the name of a star; and R. Moses the priest says it is the name of the star Jupiter, in the Arabic language, a lucky star. The Vulgate Latin version renders it, "for fortune": and the word is used by the Jewish writers<sup>f1281</sup> for the goddess Fortune, or good luck, and who make mention of "the bed of fortune"<sup>f1282</sup>; a bed, which, they say, is prepared for a star, and no man may sleep on it; and a table also, which they might not use but for that star, the same with the table here; for they used beds or couches at their tables, or at eating. And Jerom on the place says, it was an old custom in Egypt, particularly in Alexandria and other cities, on the last day of the year, to prepares table,

with all kind of provisions for eating and drinking, by way of thankfulness for the fertility of the last year, and in order to obtain it in the year following; and this the Israelites did. “Table” seems to be put for an altar, on which sacrifice was offered to idols. Mention is made by Herodotus<sup>f1283</sup> of the table of the sun among the Ethiopians.

*And that furnish the drink offering unto that number:* or, “to a number”; to a number of deities, which were as numerous as their cities, (<sup>2428</sup>Jeremiah 2:28) and according to the number of them they provided drink offerings, or a mixture of wine and water; and also according to the number of the priests that sacrificed they filled cups of wine, as Jarchi observes; or according to the number of letters in a person’s name they wished well to, as many cups they drank, to which Sanctius thinks the allusion is; or to “Meni”, which R. Moses takes to be the name of a star; some interpret it of a number of stars or planets, the seven planets particularly; and others of the planet Mercury. Some think it is the name of an idol, either, of an idol of the Arabians, as Pocock<sup>f1284</sup>; or of the Armenians, as others, Armenia being called Minni, (<sup>2457</sup>Jeremiah 51:27). The Targum interprets both clauses of idol deities; and so, in the gloss on the Talmud<sup>f1285</sup>, they are both said to be the names of idols. Bynaeus<sup>f1286</sup> seems to me to have advanced the best notion of Gad and Meni, translated “that troop”, and “that number”, which is, that the one signifies the sun, and the other the moon, which he supports with many reasons; so Vitringa; and yet there is a difficulty in the words, how they are to be applied to the Jews in the times of Christ and the apostles, when they were not guilty of such idolatrous practices; unless this is to be understood of the sins of their forefathers visited on them, as in (<sup>246B</sup>Isaiah 65:3,4,7), though this is said of the same persons that forsook the Lord, and forgot his mountain; wherefore I am inclined to think that some thing like this is the sense of the words; that the evil charged upon this people, and of which they were guilty, was, that they regarded the stars, and attributed their case and circumstances to the influences of them, or to fate and fortune, rather than to the providence of God; or trusted in their troops and numbers, and so defied and despised the Roman army that besieged them, which was their ruin.

**Ver. 12.** *Therefore will I number you to the sword, &c.]* There is an elegancy in the expression, alluding to Meni, that number, they furnished a drink offering for, or trusted in; and since they did, God would number them, or appoint a number of them to the sword; or suffer them to be slain in great numbers, even from one end of their land to another, (<sup>2422</sup>Jeremiah

12:12), they should be numbered and told out, or care taken that none of them should escape the sword of the Romans, or not be taken by them:

*and ye shall all bow down to the slaughter*; be obliged to submit to the conqueror, and lay down their necks to be sacrificed by him:

*because, when I called, ye did not answer; when I spoke, ye did not hear*; when Christ called unto them personally, to come and hear him, they turned a deaf ear to this charmer, charming so wisely, and would not attend upon his ministry, (<sup>20024</sup>Proverbs 1:24 <sup>4237</sup>Matthew 23:37), and when he called to them in the ministry of his apostles, they rejected him and his word with contempt; they put it away from them, contradicting and blaspheming it, (<sup>4135</sup>Acts 13:45,46). The Targum is,

“because I sent my prophets, and ye turned not; they prophesied, and ye did not receive them:”

*but did evil before mine eyes, and did choose that wherein I delighted not*; adhered to the traditions of the elders, and taught for doctrines the commandments of men; and which they chose and preferred to the word of God, and the Gospel of Christ; and these were things the Lord delighted not in, yea, abhorred; and their embracing and cleaving to them were evil in his sight; (see <sup>4038</sup>Matthew 15:3-9).

**Ver. 13.** *Therefore thus saith the Lord God, &c.*] This being the case, the following contrast is formed between those that believed in Christ, and those that rejected him:

*behold, my servants shall eat, but ye shall be hungry*: which has been verified in a literal sense; for the Christians, the Lord’s righteous servants, as the Targum in the several clauses calls them, were, as Eusebius<sup>f1287</sup> relates, by a divine warning, directed to leave Jerusalem, before the destruction of it; when they removed to a place called Pella, beyond Jordan, where they had proper accommodations; while the unbelieving Jews were penned up in the city, and were starved, and multitudes of them died by famine: and in a figurative sense they had a famine, not of bread, or of water, but of hearing the word of the Lord; the Gospel being taken from them, and sent to another people, who received it, and ate it, and were nourished by it; which is bread that strengthens, meat that is savoury, milk that nourishes, honey that is sweet to the taste, delicious fruit, and all that is wholesome and healthful; Christ in the word particularly, who is the Lamb of God, the fatted calf, the hidden manna, the bread of life and



spiritual meat, as his flesh is, is the food which believers eat by faith, and feed upon, and are nourished with; while others starve, feeding upon ashes and husks, on that which is not bread. Kimchi interprets this and the following clauses, figuratively, of the reward of the world to come, and of the delights and pleasures of the soul, signified by eating and drinking; and so, he says, their Rabbins interpret it; (see <sup>עליו</sup> Luke 14:15).

*Behold, my servants shall drink, and ye shall be thirsty*; which has the same sense as before, the same thing in different words. Particularly true believers in Christ drink of his blood by faith, which is drink indeed; and of the grace of Christ, which is the water of life, of which they may drink freely; and of the Gospel of Christ, which is as wine and milk, and as cold water to a thirsty soul; and of the love of Christ, which is better than wine; and they shall drink of new wine with him in the kingdom of his Father; while the wicked shall thirst after their sins and lusts now, and have no satisfaction in them, and hereafter will want a drop of water to cool their tongues.

*Behold, my servants shall rejoice*; in Christ, in his person, grace, and fullness; in his righteousness and salvation; and in hope of the glory of God by him:

*but ye shall be ashamed*; of their vain confidence; of their trust in their own righteousness, in their temple, and the service of it; in their troops and numbers, particularly when taken and carried captive; and more especially this will be their case at the great day of judgment, when they shall see him whom they have pierced.

**Ver. 14.** *Behold, my servants shall sing for joy of heart, &c.*] The songs of electing, redeeming, and calling grace, with which they come to Zion now, and will hereafter; having their hearts filled with joy unutterable, and full of glory, under a sense of the great things which God has done for them:

*but ye shall cry for sorrow of heart, and shall howl for vexation of spirit*; under the sore judgments of God upon them, the sword and famine; more especially during the siege of Jerusalem, and when wrath came upon them to the uttermost, in the destruction of their city, temple, and nation, and they fell into the hands of the Romans, who carried them captive, and dispersed them in various places; and as the wicked will in hell to all eternity, where is nothing but weeping, wailing, and gnashing of teeth.

**Ver. 15.** *And ye shall leave your name for a curse unto my chosen, &c.]* Execrable and abominable to them, as the name of a Jew is to this day, and in all places; for their unbelief and impenitence, for their perfidy and insincerity, for their tricking and covetousness, and other crimes they are addicted to; (see <sup><2419></sup>Jeremiah 24:9):

*for the Lord God shall slay them;* by the sword of the Romans, and by his judgments, which continue upon them; the Targum says, with the second death; and so Jarchi interprets it of eternal death, which is the just wages of sin:

*and call his servants by another name;* a new name, as the Septuagint and Arabic versions; the name of the people of God, the Gentiles formerly were not called by; but now all that believe in Christ, whether Jews or Gentiles, are his people; the name of the sons of God, a name better than that of sons and daughters of the greatest potentate; the name which the mouth of the Lord calls, “Hephzibah” and “Beulah”, being delighted in by the Lord, and married to him; or rather the name of Christians, first given to the disciples of Christ at Antioch, and ever since continued, (<sup><4113></sup>Acts 11:26).

**Ver. 16.** *That he who blesseth himself in the earth, &c.]* That is sensible he stands in need of blessings, and wishes for them, and prays he might have them; or that takes notice that he is blessed with them, and acknowledges them, and is thankful for them:

*shall bless himself in the God of truth;* shall pray to him for blessings he wants, and ascribe what he has unto him, and give him the praise and glory of them; by whom is meant, either God the Father, in opposition to idols, the fictitious deities of the Gentiles, those lying vanities, which were not gods by nature, and to whom the God of truth, or the true God, is often opposed, and whom the Targum here calls the living God; or rather the Messiah, our Lord Jesus Christ: for the words may be rendered, “shall bless himself in God Amen”<sup>f1288</sup>; that is, in God, who is the “Amen”, which is one of the names of Christ, (<sup><4134></sup>Revelation 3:14) in whom believers are blessed with all spiritual blessings, and reckon themselves blessed in him, and ascribe blessing to him for them; in whom all the promises of God are yea and amen, and who is the true God, and eternal life, (<sup><4001></sup>2 Corinthians 1:20 <sup><4151></sup>1 John 5:20):

*and he that sweareth in the earth shall swear by the God of truth;* when an oath is necessary on any account, and it is proper to appeal to the supreme

Being for the truth of anything, this, in Gospel times, should be done in the name of Christ; he, who is the Amen and faithful witness, is to be appealed unto, who is God omniscient, the discerner of the thoughts and intents of the heart. Of forms of swearing by Christ, (see ~~600~~Romans 9:1 ~~472~~2 Corinthians 12:19). Besides, swearing, as it is a part of religious worship, may here be put for the whole; so it signifies, that as all blessings come from Christ, so all worship and duty should be performed unto him, and in his name.

*Because the former troubles are forgotten, they are hid from mine eyes;* which is to be understood not of afflictions and persecutions for the sake of Christ and his Gospel, for these, especially in the first times of it, were very great; though in the latter day they will cease, to which indeed this prophecy extends: but rather either of the idolatry and superstition of the Gentile world, which were troublesome and offensive to God, but now removed by the clear light of the Gospel, and so forgotten by him, and hid from his eyes; or the carnal ordinances of the legal dispensation, which gave great trouble to the worshippers then, and could not cleanse their consciences, and through the fear of death, on the breach of them, were all their lifetime subject to bondage; but now these are all done away by Christ, and in Gospel times forgotten by men, and hid from the sight of God, who regards them no more; (see ~~248~~Jeremiah 3:16), which sense suits with what follows.

**Ver. 17.** *For, behold, I create new heavens and a new earth,* &c.] This prophecy began to have its accomplishment in the first times of the Gospel, when through the preaching of it there was a new face of things appeared in Judea, and in the Gentile world, so that the whole looked like a new world; and this was all the effect of creating power, of the mighty, powerful, and efficacious grace of God attending the word, to the conversion of many souls; a new church state was formed, consisting of persons gathered out of the world, the old national church of the Jews being dissolved, and Gospel churches everywhere set up; new ordinances appointed, to continue till Christ's second coming and the old ones abolished; a new way of worship observed, at least in a more spiritual and evangelic manner; a new covenant exhibited, or the covenant of grace held forth in a new form of administration, the former waxen old and vanished away; and the new and living way to the Father, through Christ, made more manifest: this will have a further accomplishment at the conversion of the Jews, which will be as life from the dead, and things will look like a

new world with them; their blindness will be removed, the veil will be taken away from them; they will part with all their legal rites and ceremonies, and the traditions of the elders, and embrace the Messiah, and all his truths and ordinances; old things shall pass away, and all things become new: and it shall have its complete accomplishments in the New Jerusalem state, when not only Christ will appear, and make all things new in a spiritual sense, and that completely; but even in a literal sense there will be new heavens, and a new earth, which John in vision saw; and which Peter says he and other believers expected, according to the promise of God, when these heavens and earth shall be dissolved and pass away; and unless this passage is referred to by him, it will be difficult to find where this promise is; (see ~~6201~~ Revelation 21:1,2,5 ~~6083~~ 2 Peter 3:13):

*and the former shall not be remembered, nor come into mind*; either the old heavens and earth, which shall pass away, and be no more seen; or the former state both of the Jewish, and Gentile world; or the former troubles, as in the preceding verse, taken in the sense of affliction and persecution; all antichristian troubles shall cease in the latter day, after the conversion of the Jews, and especially in the New Jerusalem state; (see ~~2304~~ Isaiah 2:4 11:9 ~~6176~~ Revelation 7:16,17 21:4).

**Ver. 18.** *But be you glad, and rejoice for ever in that which I create, &c.*] This may refer either to persons converted, both at the beginning of the Gospel, and in the latter day, whether Jews or Gentiles; who are the Lord's creation, or new creatures, being made new men; having new hearts and spirits given them, or created within them; new principles of life, light, grace, and holiness, wrought in them, which are the produce of almighty and creating power; and all such instances are matter of joy, as to the angels in heaven, so to the saints on earth, and especially to the ministers of the Gospel; because of the grace bestowed on men, the glory brought to God, and their own ministry blessed and succeeded, and so their hands and hearts strengthened: or else this refers to the state of things under the Gospel dispensation, in every age of it, and especially in some periods of it, particularly the first and last; and the whole indeed is a new world or state of God's creating, and is matter of joy to all the people of God. The Targum renders it,

“rejoice in the world of worlds, which I create:”

agreeably to which is the version of Bishop Chandler<sup>f1289</sup>,

“rejoice for the age to come, that I create;”

the world to come, (<sup>3015</sup>Hebrews 2:5), which Christ is said to be the father of, in the Septuagint version of (<sup>2916</sup>Isaiah 9:6), the Gospel dispensation, the Messiah’s future world, as opposed to the legal dispensation.

*For, behold, I create Jerusalem a rejoicing, and her people a joy;* that is, do that for them, through the mighty power of his grace, as will justly occasion joy to them, and to all others well affected to them; the conversion of the Jews will be matter of joy to the Gentiles; and that, and the bringing in of the fulness of the Gentiles, as well as the destruction of antichrist, which will occasion a new face of things in the world, will be matter of joy to the whole church; (see <sup>6830</sup>Revelation 18:20 19:1-8).

**Ver. 19.** *And I will rejoice in Jerusalem, and joy in my people, &c.]* God himself rejoices in his people, as they are considered in Christ; so he did from all eternity, and so he does at the conversion of them; which is the day of their espousals, and when he manifests his love to them, and rejoices over them to do them good, and continues to do so; and he rejoices in the exercise of his own grace in them, and will do so throughout the New Jerusalem state, and to all eternity. This seems chiefly to respect the time of the Jews’ conversion, and the latter day glory; and will have its most complete accomplishment when the tabernacle of God shall be with men, and he shall dwell among them. (<sup>6818</sup>Revelation 20:3), and then what follows will be perfectly fulfilled,

*and the voice of weeping shall be no more heard in her, nor the voice of crying;* either on account of outward afflictions and persecutions; or on account of inward darkness, desertion, and temptation, or the prevalence of corruptions, (<sup>6804</sup>Revelation 21:4).

**Ver. 20.** *There shall be no more thence an infant of days, &c.]* That is, there shall no more be carried out from thence, from Jerusalem, or any other place where the church of God is, to the grave, in order to be interred, an infant that has lived but a few days, a very common thing now; but, in the latter day, such instances will be rare, or rather there will be none at all; every child born will live to the age of man, and not be cut off by any premature death, either by any natural disease, or by famine, or sword, or any other calamity, which will now have no place:

*nor an old man that hath not filled his days;* who, though he may in some sense, or in comparison of others, be said to be old, yet has not arrived to

the full term of man's life, threescore years and ten, or more; for it seems, by what follows, as if the term of human life will be lengthened in the latter day, and reach in common to a hundred years; so that as long life is always reckoned a temporal happiness, among the rest that shall be enjoyed, this will be one in the latter day; and which is to be understood not of the Millennium state, in which there will be no death, (~~620~~ Revelation 21:4), which yet will be in this, as the following words show; but of the state preceding that, even the spiritual reign of Christ:

*for the child shall die an hundred years old*; not that that shall be reckoned a child that shall die at a hundred years of age<sup>f1290</sup>, the life of man being now, in these days of the Messiah, as long as they were before the flood, as the Jewish interpreters imagine; but the child that is now born, or he that is now a child, shall live to the age of a hundred years, and not die before: but lest this outward happiness should be trusted to, and a man should imagine that therefore he is in a happy state for eternity, being blessed with such a long life, it follows, "but" or

*though the sinner, being an hundred years old; shall be accursed*; for though this shall be common in this state to good men and bad men, to live a hundred years, yet their death will not be alike; the good man will be blessed, and enter into a happy state of joy and peace; but the wicked man, though he lives as long as the other in this world, shall be accursed at death, and to all eternity; (see ~~2082~~ Ecclesiastes 8:12,13).

**Ver. 21.** *And they shall build houses, and inhabit them*, &c.] In Jerusalem, and other parts of Judea: though this need not be limited to the Jews, but be considered as reaching to all the Lord's people, the Gentiles also; who will be in no fear of enemies, or ever be disturbed by them, but shall dwell in their own houses peaceably and quietly; this is the reverse of what is threatened to the wicked, (~~4530~~ Deuteronomy 28:30):

*and they shall plant vineyards*, and eat the fruit of them; they shall both live to dwell in their houses when built, and till their vineyards bring forth fruit, and then eat of them; and they shall be preserved from enemies breaking in upon them, and wasting their plantations.

**Ver. 22.** *They shall not build, and another inhabit*, &c.] As the Canaanites did, whose houses the Israelites inhabited; but they shall inhabit the houses they have built, and shall not be dispossessed by an enemy:

*they shall not plant, and another eat*; the fruit of the vines, olives, fig trees, or others, planted by them:

*for as the days of a tree are the days of my people*; not as of a leaf which falls every year, but as of a tree, and as of such that last long, as oaks, cedars, and the like; though perhaps a tree bearing fruit fit to eat is meant; and the sense be, that the Lord's people should live as long as the trees planted by them, and so should eat the fruit thereof, and not leave them to others to partake of. The Targum, Septuagint, and Arabic versions, render it,

“as the days of the tree of life;”

which, some of the Rabbins say, were five hundred years. The allusion may be to the tree of life in paradise, and may be expressive of the long life of good men in this state; and as the tree of life was typical of Christ, who is a tree of life to them that lay hold upon him, it may denote that eternal life his people have by him.

*And mine elect shall long enjoy the work of their hands*; what they have built and planted; they shall live long in their houses, and for many years partake of the fruit of their vineyards. The blessing of long life is carried on with the promises of all other instances of outward happiness.

**Ver. 23.** *They shall not labour in vain*, &c.] As they do, who build houses, and enemies come and turn them out of them, and dwell in them themselves; or who plant vineyards, and sow their fields, and strangers come and devour them; or they are smitten with blasting and mildew:

*nor bring forth for trouble*; for death, as the Targum; or for a curse, as the Septuagint: the tense is, they shall not beget and bring forth children, that shall immediately die by some distemper or another, or be taken off by famine, sword, or pestilence, to the great grief and trouble of their parents; but these shall live, and outlive their parents, so that their death will never be a trouble to them:

*for they are the seed of the blessed of the Lord, and their offspring with them*; or, “they are a seed, the blessed of the Lord”<sup>f1291</sup>; or, “they are the seed blessed of God”, or “the Lord”, as the Septuagint, Syriac, and Arabic versions; or, as the Targum,

“a seed whom the Lord hath blessed;”

a spiritual seed of the church, a seed raised up to serve the Lord, whom he blesses with temporal and spiritual blessings; and their offspring also, being made a spiritual seed by the grace of God, and succeeding them in the church, and treading in their steps.

**Ver. 24.** *And it shall come to pass, that before they call, I will answer,* &c.] The sense is, should they be attacked by any enemy, or fear that they shall be disturbed by them, and so bethink themselves of making application to the Lord for help; while they are preparing for prayer, stirring up one another to it, and appointing a season for it, to meet together on that account; before they are able to put up one petition in a regular way, the Lord will appear for them, and give an answer of peace:

*and while they are yet speaking, I will hear;* while they are praying to him, he hears and answers, and grants their requests, and more, as he did Daniel. This shows the readiness of the Lord to help and assist his people in any time of trouble, or when they may fear an enemy; and is a great encouragement to attend the throne of grace constantly.

**Ver. 25.** *The wolf and the lamb shall feed together,* &c.] Or, “as one”<sup>f1292</sup>; as if they were one, of the same kind and nature, and lived upon the same food. The people of God are comparable to lambs, for their harmlessness and innocence; and wicked men to wolves, for their fierceness and cruelty; but, by the grace of God, the latter become as mild and as gentle as the former, and live upon the same spiritual food, and join with them in attendance on the word and ordinances, where they find spiritual refreshment and comfort together; such who have been persecutors of the church shall now become members of it; and many instances of this kind, as there were in the first times of the Gospel, so there shall be in the latter day:

*and the lions shall eat straw like the bullock,* or “ox”; to which creature the ministers of the Gospel are compared for their laboriousness, as wicked persecutors are to lions; and sometimes the latter have been so changed by the grace of God, as to become preachers of it, as Saul was, and very probably many will hereafter; however, there will be no persecution of the church after those days; wolves and lions will have their nature changed, and be in fellowship with the saints, and be better employed than before in persecuting them:



*and dust shall be the serpent's meat*; the meat of the old serpent, the devil, as was threatened, (~~ORBIT~~ Genesis 3:14) to which he shall now be confined; he shall not be able to bite the saints, being bruised under their feet; he shall only have power over carnal, worldly, earthly minded men; and shall not be able to give the church any trouble, by instigating men to persecute it:

*they shall not hurt nor destroy in all my holy mountain, saith the Lord*; that is, Satan and his emissaries; wicked men, comparable to lions and wolves, shall no more drink the blood of the saints, or persecute the church of God; after the calling of the Jews, and the bringing in the fulness of the Gentiles, and the destruction of antichrist, there will be no more persecution of the church of Christ, the mountain of God's holiness; he has said it, and we may be assured of the truth of it; (see Gill on ~~2310~~ Isaiah 11:9").

# CHAPTER 66

## INTRODUCTION TO ISAIAH 66

This chapter treats of the same things as the former, the rejection of the unbelieving Jews, and the regard had to them that did believe; the conversion of that people in the latter day; the calling of the Gentiles, and the happy state of the church in the last times. The causes of the rejection of the Jews were their unworthy notions of God, as if he was confined to the temple of Jerusalem, and to be pleased with external sacrifices, now both at an end under the Gospel dispensation; a better sacrifice being offered, and a more spiritual worship set up everywhere; which notions are considered, (<sup>2361</sup>Isaiah 66:1-3), and because they were set upon their ways and works, and rejected the Gospel of Christ, they are threatened with ruin, (<sup>2363</sup>Isaiah 66:3,4) and the disciples of Christ, whom they excommunicated and persecuted, have a promise of divine appearance for them, while vengeance shall be taken on their enemies, their city and temple, (<sup>2365</sup>Isaiah 66:5,6), nevertheless, in the latter day, there will be a large and sudden conversion of this nation of the Jews, which is signified by the birth of them, which will be matter of great joy to all the true lovers of the interest of Christ, (<sup>2367</sup>Isaiah 66:7-11) and what will add to the prosperity, joy, and comfort of the church of Christ at this time, will be the bringing in of the fulness of the Gentiles, (<sup>2362</sup>Isaiah 66:12-14) at which time the vials of God's wrath will be poured out upon antichrist and his followers, (<sup>2365</sup>Isaiah 66:15-17) and the chapter is concluded with a fresh account of large conversions of men of all nations, and of the union of Jews and Gentiles in one church state, which shall long remain, and be undisturbed by enemies, who will be all slain, and their carcasses looked upon with contempt, (<sup>2368</sup>Isaiah 66:18-24).

**Ver. 1.** *Thus saith the Lord, the heaven is my throne,* &c.] The third heaven, the heaven of heavens, where angels and glorified saints are, and some in bodies, as Enoch and Elijah, and where now Christ is in human nature; this is the seat of the divine Majesty, where he in a most illustrious manner displays his glory; and therefore we are to look upwards to God in heaven, and direct all our devotion to him there, and not imagine that he

dwells in temples made with hands; or is confined to any place, and much less to any on earth, as the temple at Jerusalem, the Jews boasted of, and trusted in; and which were the unworthy notions they had of God in the times of Christ and his disciples; to confute which these words are here said, and for this purpose are quoted and applied by Stephen, (<sup><4174></sup>Acts 7:48-50). (See Gill on "<sup><4174></sup>Acts 7:48"), (See Gill on "<sup><4174></sup>Acts 7:49"), (See Gill on "<sup><4174></sup>Acts 7:50"):

*and the earth is my footstool*: on which he treads, is below him, subject to him, and at his dispose; and therefore is not limited to any part of it, or included in any place in it; though he for a while condescended to make the cherubim his throne, and the ark his footstool, in the most holy place in the temple; which were all figurative of other and better things, and so no more used:

*where is the house that ye build unto me?* what house can be built for such an immense Being? and how needless as well as fruitless is it to attempt it? where can a place be found to build one in, since the heaven is his throne, and the earth his footstool? and therefore, if any place, it must be some that is without them both, and that can hold both; but what space can be conceived of that can contain such a throne and footstool, and much less him that sits thereon? (see <sup><1182></sup>1 Kings 8:27):

*and where is the place of my rest?* for God to take up his rest and residence in, as a man does in his house? no such place can be found for him, nor does he need any; indeed the temple was built for an house of rest for the ark of the Lord, which before was moved from place to place; but then this was merely typical of the church, which God has chosen for his rest, and where he will dwell, as well as of heaven, the resting place of his people with him to all eternity; no place on earth is either his rest or theirs.

**Ver. 2.** *For all those things hath mine hand made, &c.]* The heavens and the earth, which are his throne and footstool; and therefore, since he is the Creator of all things, he must be immense, omnipresent, and cannot be included in any space or place:

*and all those things have been, saith the Lord;* or "are"<sup>f1293</sup>; they are in being, and continue, and will, being supported by the hand that made them; and what then can be made by a creature? or what house be built for God? or what need of any?

*but to this man will I look.* The Septuagint and Arabic versions read, by way of interrogation, “and to whom shall I look?” and so the Syriac version, which adds, “in whom shall I dwell?” not in temples made with hands; not in the temple of Jerusalem; but in the true tabernacle which God pitched, and not man; in Christ the antitypical temple, in whom the fulness of the Godhead dwells bodily, and in whom Jehovah the Father dwells personally; (see ~~808~~ Hebrews 8:2 ~~829~~ John 2:19 ~~510~~ Colossians 2:9 ~~640~~ John 14:10) as also in every true believer, who is the temple of the living God, later described, for these words may both respect Christ and his members; the characters well agree with him:

*even to him that is poor and of a contrite spirit, and trembleth at my word;* Christ was poor literally, and his estate and condition in this world was very low and mean, (~~489~~ 2 Corinthians 8:9), or “afflicted”<sup>f1294</sup>, as some render it, as he was by God, and by men, and by devils; or “humble”<sup>f1295</sup>, meek and lowly, as the Septuagint and Targum; it was foretold of him that he should be lowly; and this character abundantly appeared in him, (~~309~~ Zechariah 9:9 ~~412~~ Matthew 11:29) and he was of a “contrite” or broken spirit, not only was his body broken, but his spirit also; not through a sense of sin, and consciousness of it, but through his sorrows and sufferings:

*he also trembled at the word of God;* that is, had a suitable and becoming reverence of it; it was at the word of the Lord he assumed human nature; and according as his Father taught, and gave him commandment, so he spake; and, agreeably to it, laid down his life, and became obedient to death: and now the Lord looks, to him; he looks to him as his own Son, with a look of love, and even as in human nature, and is well pleased with all he did and suffered in it; he looked to him as the surety of his people, for the payment of their debts, and the security and salvation of their persons; and he now looks to his obedience and righteousness, with which he is well pleased, and imputes it to his people, and to his blood, sacrifice, and satisfaction, on account of which he forgives their sins, and to his person for the acceptance of theirs; and he looks to them in him, and has a gracious regard for them: they also may be described as “poor”; poor in spirit, spiritually poor, as they see and own themselves to be, and seek to Christ for the riches of grace and glory, which they behold in him, and expect from him; and are both “afflicted and humble”, and become the one by being the other;

*and of a contrite spirit*, their hard hearts being broken by the Spirit and word of God, and melted by the love and grace of God; and so contrite, not in a mere legal, but evangelical manner:

*and such tremble at the Word of God*; not at the threatenings of wrath in it, or in a servile slavish manner; but have a holy reverence for it<sup>f1296</sup>, and receive it, not as the word of man, but as the word of God: and to such the Lord looks; he looks on these poor ones, and feeds them; on these afflicted ones, and sympathizes with them; on these contrite ones, and delights in their sacrifices, and dwells with them, and among them; (see <sup><B517></sup>Psalm 51:17 <sup><2575></sup>Isaiah 57:15).

**Ver. 3.** *He that killeth an ox, is as if he slew a man*, &c.] Not that killed the ox of his neighbour, which, according to law, he was to pay for; or that killed one for food, which was lawful to be done; but that slew one, and offered it as a sacrifice; not blamed because blind or lame, or had any blemish in it, and so unfit for sacrifice; or because not rightly offered, under a due sense of sin, and with repentance for it, and faith in Christ; but because all sacrifices of this kind are now abolished in Gospel times, to which this prophecy belongs; Christ the great sacrifice being offered up; and therefore to offer sacrifice, which, notwithstanding the unbelieving Jews continued daily, till it was made to cease by the destruction of their temple, was a great offence to God; it was as grievous to him as offering their children to Moloch; or as the murder of a man; and was indeed a trampling under foot the Son of God, and accounting his blood and sacrifice as nothing, which was highly displeasing to God:

*he that sacrificeth a lamb, as if he cut off a dog's neck*; the lamb for the daily sacrifice, morning and evening, or the passover lamb, or any other: this now is no more acceptable to God, than if a dog, a very impure creature, was slain, his head cut off, and offered on the altar; which was so abominable to the Lord, that the price of one might not be brought into his house, (<sup><4238></sup>Deuteronomy 23:18):

*he that offereth an oblation, as if he offered swine's blood*; the meat offering, made of fine flour, on which oil was poured, and frankincense put, (<sup><4811></sup>Leviticus 2:1), however rightly composed it might be, and offered according to law, yet now of no more esteem with God than blood, which was forbidden by the same law; nay, than the blood of swine, which creature itself, according to the ceremonial law, was unclean, and might

not be eaten, and much less be offered up, and still less its blood,  
 (<B107>Leviticus 11:7,8 17:10):

*and he that burneth incense, as if he blessed an idol*; or that “remembers incense”<sup>f1297</sup>; that offers it as a memorial of mercies, and by way of thankfulness for them, as if he gave thanks to an idol, which is nothing, and vanity and vexation in the world; sacrifices of such kind, be they what they will, are reckoned no other than as idolatry and will worship:

*yea, they have chosen their own ways*: which were evil, and opposite to the ways of God, especially to the way of salvation by Christ; they gave heed to the traditions of the elders; continued the service of the ceremonial law; and set up their own righteousness, in opposition to the doctrines, ordinances, sacrifice, and righteousness of Christ:

*and their soul delighteth in their abominations*: things which were abominable unto God; as were their traditions, which were preferred to the word of God, and by which they made it void; and their sacrifices being offered up contrary to his will, and with a wicked mind; and their righteousness being imperfect, and trusted in, to the neglect and contempt of the righteousness of his Son.

**Ver. 4.** *I also will choose their delusions*, &c.] Suffer them to approve and make choice of such persons that should delude and deceive them; as the Scribes and Pharisees, who were wolves in sheep’s clothing, and through their appearance of sanctity deceived many, and by their long prayers devoured widows’ houses; and as these false prophets, so likewise false Christs, many of which arose after the true Messiah was come, and was rejected by them, whom they embraced, and, by whom they were deluded and ruined, (<A075>Matthew 7:15 24:24)

*and will bring their fears upon them*; the things they feared; such as the sword, famine, and pestilence; and especially the Romans, who, they feared, would come and take away their place and nation, (<B148>John 11:48):

*because, when I called, none did answer; when I spake, they did not hear*; that is, when Christ called unto the Jews, in the external ministry of the word, to come and hear him, they refused to come, nor would they suffer others to answer to this call, and hear him, and attend on his ministry; which rejection of him and his Gospel was the cause of their ruin:

*but they did evil before mine eyes*; openly and publicly to his face; blasphemed and contradicted his word, and despised his ordinances: and chose that in which I delighted not; their oral law, their legal sacrifices, and their own self-righteousness, as well as their immoralities.

**Ver. 5.** *Hear the word of the Lord, ye that tremble at his word, &c.*] This is said to the comfort of the believing Jews, who are thus described; (See Gill on “<sup><246D></sup>Isaiah 66:2”):

*your brethren that hated you, that cast you out for my name’s sake*; as the unbelieving Jews, the Pharisees; and so Jarchi interprets it of the children of the Pharisee, that say, Depart, ye defiled; who were brethren to them that believed in Christ, by blood, by birth, by country, yet hated them, though without cause; as they did Christ, in whom they believed; and cast them out of their affections, and company, and conversation; out of their own houses, and out of the synagogues; excommunicated them from fellowship with them, and that for the sake of their believing in Christ, and professing his name; having made a law, that whoever confessed him should be put out of the synagogue, or excommunicated; and the word here used signifies that excommunication among the Jews called “niddui”; (see <sup><415D></sup>John 15:19 9:22,35 12:42) these said,

*let the Lord be glorified*; that is, they pretended, by all this hatred of and aversion to those of their brethren that believed in Christ, and by their persecution of them, that all their desire and design were the glory of God, imagining that, in so doing, they did God good service; (see <sup><416D></sup>John 16:2). R. Moses the priest (not the Egyptian, or Maimonides, as some commentators suggest) thinks the sense is, that these unbelievers complained, as if the Lord was “heavy” unto them, and imposed burdensome precepts and commands upon them they were not able to perform; and which, he says, is always the sense of the word when in this form; but Aben Ezra observes, that he forgot the passage in (<sup><414D></sup>Job 14:21), where it is used in the sense of honour and glory. This sense Kimchi also takes notice of; but seems not to be the sense of the passage; and, were it so, it was a false suggestion of those unbelievers; for Christ’s “yoke is easy, and his burden light”, (<sup><411D></sup>Matthew 11:30), (see <sup><416D></sup>John 6:60):

*but he shall appear to your joy, and they shall be ashamed*: that is, the Lord shall appear, either in a providential way, as he did for the Christians at Jerusalem, before the destruction of it; directing them to go out from

thence, as they did, to a place called Pella, where they were safe, and had a sufficiency of good things; while the unbelieving Jews were closely besieged, and reduced to the greatest straits and miseries, and so to shame and confusion: or else this may respect the second coming, the glorious appearance of Christ, which will be to the joy of those believing Jews, and of all his people; since he will appear to their salvation, and they shall appear with him in glory, and see him as he is, (~~SOB~~ Hebrews 9:28 ~~SIB~~ Colossians 3:4 ~~GRE~~ 1 John 3:2), and to the shame, confusion, and destruction of those that have pierced him, despised and rejected him, and persecuted his people, (~~MOE~~ Revelation 1:7).

**Ver. 6.** *A voice of noise from the city,* &c.] From the city of Jerusalem, as the Targum; so Kimchi, who says, that in the days of the Messiah shall go out of Jerusalem the voice of noise concerning Gog and Magog: this indeed respects the days of the Messiah, but such as are now past, and a voice of crying in the city of Jerusalem, at the taking and destruction of it by the Romans; when were heard from it the noisy voices of the Roman soldiers, triumphing and rejoicing at it, and the shrieks of the inhabitants, running about from place to place for shelter; so when destruction and desolation are come upon any place, a voice or a cry is said to come from it; (see ~~2AB~~ Jeremiah 48:3 51:54 ~~300~~ Zephaniah 1:10):

*a voice from the temple;* either from heaven, as Aben Ezra; or rather from the temple at Jerusalem, of the priests there hindered from doing their service, and starving for want of sustenance; or of the people that fled thither for security, but forced from thence by the soldiers; and especially a voice of crying and lamentation was heard, when set on fire. Some illustrate this by what the priests heard in the temple a little before the destruction of it, a rustling and a noise like persons shifting and moving, and a voice in the holy of holies, saying, “let us go hence”; as also the words of Jesus the son of Ananus, a countryman, who went about uttering these words,

“a voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and against the temple, a voice against the bridegrooms and the brides, a voice against all the people:”

this he did before the war began, nor could he be persuaded to desist from it, but continued it afterwards; going on the walls of the city, saying,



“woe, woe to the city, and to the temple, and to the people, woe to myself also;”

and while he was speaking the last words, a stone, cast from a Roman engine, killed him, as Josephus<sup>f1298</sup> relates:

*a voice of the Lord, that rendereth recompence to his enemies;* for the Lord’s voice was in all this, and his hand in the destruction of those people; it was according to his appointment, direction, and order, in righteous judgment for their sins, they being his implacable enemies, that would not have him to rule over them, (~~294~~ Luke 19:14,27).

**Ver. 7.** *Before she travailed, she brought forth,* &c.] That is, Zion, as appears from the following verse: lest it should be thought that the interest of Christ would be swallowed up and lost in the destruction of the Jews, this, and what follows, are said concerning the conversion of many of that people, both in the first times of the Gospel, and in the latter day, as well as concerning the calling of the Gentiles, and the uniting of both in one church state. Zion, or the church of God, is here compared to a pregnant woman, that brings forth suddenly and easily, without feeling any pain, or going through any travail, or having any birth throes; at least, feeling very little pain and travail, and having very few pangs, and those, as soon as they come, are gone, and an immediate delivery ensues:

*before her pain came, she was delivered of a man child;* like a woman before she is scarcely sensible of any pain; as soon as ever she perceives the least uneasiness of this kind, is delivered of a son, to her great joy, and the joy of all about her. This is to be understood, not of the sudden and easy deliverance of the Jews from the Babylonish captivity, by the proclamation of Cyrus, which occasioned great joy; much less of the birth of Christ, of the Virgin Mary at the inn, and in the stable, which is the sense of some Popish interpreters; much better do some Jewish writers interpret it of the birth and appearance of Christ, before the troubles of their nation came on; so the Targum,

“before distress comes to her, she shall be redeemed; and before trembling comes upon her, her King shall be revealed;”

that is, the King Messiah; and so some copies have it, according to Galatinus<sup>f1299</sup>; who also makes mention of another exposition of this passage, by R. Moses Haddarsan, if it may be depended on,

“before he should be born that should bring Israel into the last captivity, the Redeemer should be born;”

that is, as he explains it, before the birth of Titus, who destroyed the temple and city of Jerusalem, the Messiah should be born; but the passage refers not to his natural but mystical birth, or the regeneration of a spiritual seed in his church; or of the conversion of the first Christians both in Judea and in the Gentile world; who were like a man child, strong and robust, able to bear and did endure great hardships for the sake of Christ, and do him much work and service, in which they persevered to the end; (see <80B>Galatians 4:26 <250I>Isaiah 54:1), as the first Christians did through various persecutions, until the times of Constantine, by whom they were delivered from them, and who is prophesied of as the church’s man child, as in (<60I>Revelation 12:2,4,5).

**Ver. 8.** *Who hath heard such a thing? who hath seen such things?* &c.] Such numerous conversions, as after related; suggesting that they were wonderful and surprising, unheard of, what had never been seen in the world before, and which were amazing and astonishing to the church herself; (see <234I>Isaiah 49:21 60:8),

*shall the earth be made to bring forth in one day?* as if it was said the thing about to be related was as wonderful as if all the women in the world should bring forth their children in one day, or bring forth as many at once as would fill the whole earth; or as surprising as if the earth should all at once send out its herbs, plants, and trees, as it did on the third day of the creation, (<001I>Genesis 1:11,12) which now gradually spring up, some in one month, and some in another, and some are months in their production:

*or shall a nation be born at once?* was ever such a thing heard of? yet this will be the case of the Jews in the latter day, when they shall be all converted and saved; and which shall be done suddenly and at once; (see <301I>Hosea 1:10,11 <512>Romans 11:25,26), of which the conversion of them, in the first times of the Gospel, was an earnest and pledge, when three thousand were convinced, converted, and regenerated, in one day, under one sermon; and at another time, under the word, two thousand, if not five thousand: thus Christ had,

*from the womb of the morning*, or at the first break of the Gospel day, “the dew of his youth”, or numbers of souls born again to him, like the drops of the morning dew; (see <401I>Acts 2:41 4:4 <910>Psalm 110:3):

*for as soon as Zion travailed she brought forth her children*; this shows that the preceding verse must be understood of some travail and pain, though comparatively little, and so soon over, that it was as if none; and this is to be understood of the pains which Gospel ministers take in preaching the word, which is the means of regeneration, and they the instruments of it; and so are called fathers, who through the Gospel beget souls to Christ; and of their anxious concern for the conversion of sinners, and the formation of Christ in them, which is called a travailing in birth; (see <sup><A0123></sup>1 Peter 1:23 <sup><S018></sup>James 3:18 <sup><A015></sup>1 Corinthians 4:15 <sup><A019></sup>Galatians 4:19) (<sup><A022,23></sup>Romans 8:22,23) and it may also design the earnest prayers of the church and its members, striving and wrestling with God, being importunate with him, that the word preached might be useful for the good of souls; and particularly their earnest and fervent prayers for the conversion of the Jews, which will soon be brought about, when a spirit of grace and supplication is not only poured on them, but upon the saints in general, to pray fervently and earnestly for it.

**Ver. 9.** *Shall I bring to the birth, and not cause to bring forth, saith the Lord?* &c.] Or, “to the place of breaking” forth of children, as in (<sup><A013></sup>Hosea 13:13), the womb, and the mouth of it: or, “shall I break or open” that, so some <sup>f1300</sup> render it; lest too much should or seem to be attributed to the Church, she being said to travail in birth, and bring forth children, this is said by the Lord. The church may pray, and her ministers preach, and both be said to travail in birth, but it is the Lord that brings to it; regeneration is not the work of man, but of God; it is he that beget, again, quickens, renews, and sanctifies; it is he that begins the work of grace in regeneration, in real and thorough convictions of sin; which are right when men are convinced of the impurity of their nature, the exceeding sinfulness of sin, have a godly sorrow for it, and forsake it: the work is begun when souls feel the burden of sin; the inward struggling, of grace and corruption; a want of spiritual food, and hunger after it; desires after spiritual things, and a glowing love and affection for them; and when light is infused, faith, fear, and love produced, and every other grace implanted; and he that has begun the good work will perform it; as Jarchi rightly gives the sense of the clause,

“shall I begin a thing, and not be able to finish it?”

no, he is a rock, and his work is perfect, as in creation and redemption, so in regeneration and conversion; as may be concluded, from his power to

effect it, and his promise to do it; the grace of Christ, and the indwelling of the Spirit; the impotency of everything to hinder it, and the glory of the three divine Persons concerned in it. As in the natural birth it is he that gives strength to conceive, forms the embryo in the womb, ripens it for the birth, and takes the child out of its mother's womb; so he does all that answers hereunto in the spiritual birth.

*Shall I cause to bring forth, and shut the womb, saith thy God?* no, I will not. As God has regenerated many souls in the first times of the Gospel, and many more since, in various nations, in each of the ages and periods of time; so he has not ceased, nor will he cease from this work, until all his elect are born again; for everyone that is chosen of the Father, given to the Son, taken into covenant, and redeemed by his blood, shall be begotten again to a lively hope of a glorious inheritance; God will not shut the womb of conversion until they are all brought to faith in Christ, and repentance towards God. He will beget many more sons and daughters; and he will cause the fulness of the Gentiles to be brought forth and brought in, and convert his ancient people the Jews; all his promises shall be performed, and all prophecies relating to these things shall be accomplished.

**Ver. 10.** *Rejoice ye with Jerusalem, and be glad with her, &c.*] The church; she bringing forth so many spiritual children to Christ; just as, when a woman is delivered of a child, her friends and neighbours congratulate her upon it, and rejoice with her on that account; as Elisabeth's neighbours and relations did, at the birth of John the Baptist, (<sup><4057></sup>Luke 1:57,58), so the church's friends here are called together to rejoice with her, at the numerous birth and conversion of souls in her, than which nothing is more joyful to the saints; (see <sup><4056></sup>Luke 15:6,9,23,24 <sup><4153></sup>Acts 15:3):

*all ye that love her;* wish her well, and pray for her peace and prosperity; all that love God love his church, the habitation of his house, the place where his honour dwells; all that love Christ love her who is his spouse and bride, and purchased by his blood; all that love the word and ordinances love the church where they are administered:

*rejoice for joy with her, all ye that mourn for her;* that had mourned for her, when things went ill with her; these are they that mourn in Zion, and for Zion, because of the sins of her professors; corruptions in doctrine, discipline, and worship; declensions in grace; want of love to one another, and few instances of conversion: but now things being the reverse, and it

going well with her, they are called upon to rejoice exceedingly with her; for such is the sympathizing spirit of the saints, that they rejoice with them that rejoice, and weep with them that weep, (~~4125~~Romans 12:15 ~~4126~~1 Corinthians 12:26).

**Ver. 11.** *That ye may suck, and be satisfied with the breast of her consolations, &c.*] This, according to our version, expresses the end of the church's friends being called together to rejoice with her, that they might partake of her joys and comforts, delights and pleasures: but the words may be better rendered, either, according to Kimchi's sense, "therefore shall ye suck"<sup>f1301</sup>, &c.; because ye have mourned for her, and because ye have rejoiced with her; or rather, as Noldius<sup>f1302</sup>, "because ye suck", &c.; partake of her privileges and ordinances, so give a reason why they should rejoice with her. "Breast" is put for "breasts", as Jarchi observes; for as the church is represented as a woman, and as a teeming woman, she has two breasts as such, grown and fashioned, and full of milk of consolation; for "breast of her consolations" is the same as "her breasts of consolation"; (see ~~2045~~Song of Solomon 4:5), these are either Christ and his Spirit. Christ is a full breast of comfort to his people, in the greatness of his person, and the riches of his grace; in his precious blood, perfect righteousness, atoning sacrifice, and great salvation; if there be any comfort it is in him, and abounds by him. The Holy Spirit is another breast of consolation, another Comforter, by giving knowledge of the free grace gifts of God; by showing the things of Christ; by opening and applying the precious promises of the Gospel; by shedding the love of God in the heart; by witnessing to the saints their adoption, and by sealing them up unto the day of redemption. Or the covenant, and its blessings and promises: the covenant is a full breast of comfort, yields much both in life and at death; its blessings are sure mercies, blessings indeed, spiritual ones, and he that has an interest in them has enough, has all things; the promises of it are great, precious, sure, and unconditional, and afford strong consolation to the heirs of them. Or the Holy Scripture, and its two Testaments, the Old and New, which are exactly alike as two breasts; agree in the person and offices of Christ, and in all the doctrines of grace, and are full of the sincere milk of the word, and of spiritual consolation. Or the two ordinances of baptism and the Lord's supper; which agree with each other; come from the same author; relate to the same things, the sufferings and death of Christ; and to be partook of by the same persons: baptism leads to the blood of Christ for cleansing and pardon; to the burial of Christ it represents, there to behold

all sins buried with him; and to the resurrection of Christ for justification, and so is a means of much spiritual comfort; as it was to the eunuch, who from thence went on his way rejoicing: the Lord's supper is another breast of consolation, it is a feast of fat things; it represents the broken body and bloodshed of Christ, whose flesh is meat indeed, and his blood drink indeed, and so is a means of spiritual nourishment and comfort. These breasts are to be "sucked"; the mouth of faith is to be laid unto them; Christ is to be applied unto for fresh supplies of grace and comfort; the covenant and its promises are to be laid hold upon, and all the goodness in them to be pressed and got out; the Scriptures are to be diligently read and searched, and the ordinances to be frequently attended on, and fervent prayer to be incessantly used, and not restrained till the blessing is given; and such who do so are sooner or later "satisfied", filled to the full. How satisfying are Christ and his grace! the covenant of grace, its blessing and promises! the doctrine of the Gospel, and the ordinances of it! these are the goodness of God's house, with which his people are satisfied, even as with marrow and fatness, (<sup><sup>498B></sup>Psalm 36:8 63:5 65:4),

*that ye may milk out, and be delighted with the abundance of her glory;* or, "for" or "because ye milk out", "may" or "shall milk out"<sup>f1303</sup>; that is, press with the hand of faith the above breasts of consolation, and get out from them all the comfort that is laid up in them: and so

*be delighted with the abundance of her glory;* or, "the brightness of it"<sup>f1304</sup>; Christ is the glory of his church; it is his presence with her, his grace and righteousness bestowed on her, which give her abundance of glory; and he it is in whom she glories: the Spirit of God, as a spirit of glory, rests upon her, and his grace makes her all glorious within; it is her glory to be interested in the covenant of grace, its promises and blessings, and to have the word and ordinances; her breasts are her glory, and she will have abundance of it in the latter day; (see <sup><sup>296D></sup>Isaiah 66:12 60:1,7,13), all which greatly "delight" the lovers and friends of Zion; a sight of Christ and his fulness, and a view of God as their Covenant God, are exceeding delightful; the doctrines of the Gospel are pleasant words, and the ways or ordinances of Christ are ways of pleasantness; and particularly the church in the latter day, enjoying all these to the full, and having the glory of God upon her, will be very delightful to behold.

**Ver. 12.** *For thus saith the Lord, behold, I will extend peace to her like a river,* &c.] As the river Euphrates, so the Targum; or as the Nile, which

overflowed Egypt, and made it fruitful; or as any flowing river, large and spreading, continuing to flow, and brings blessings with it where it comes; and so denotes the abundance of this peace, the perpetuity of it, and its blessed effects. This respects not the first times of the Gospel; for though Christ the peacemaker came and made peace by his blood, and went and preached peace to Jews and Gentiles, and many enjoyed spiritual peace in believing, flowing from his blood and righteousness, yet there was very little outward peace to the churches of Christ; and when at any time had, did not last long: but, in the latter day, not only spiritual peace, which passeth all understanding, and joy unspeakable and full of glory, will be extended unto and possessed by the saints; but outward peace in great abundance, and of lasting continuance, with all kind of prosperity, temporal and spiritual, (<sup><3727></sup>Psalm 72:7 <sup><2104></sup>Isaiah 2:4 <sup><2488></sup>Isaiah 48:18): and the glory of the Gentiles like a flowing stream; like the Nile, that overflows; meaning either the vast number of converts, from among the Gentiles, that shall flow into the church, and especially many of their great men, princes, nobles, even kings and queens, who shall be nursing fathers and nursing mothers to her; (see <sup><2308></sup>Isaiah 60:3,5,10 49:23), or their riches, which are the honour and glory they shall bring with them to the church in great abundance, and shall cheerfully and freely expend them in the service and worship of God, (<sup><2306></sup>Isaiah 60:6 <sup><3720></sup>Psalm 72:10) so Kimchi interprets it of their wealth and substance:

*then shall ye suck*; the milk of the Gentiles, and the breasts of kings; that is, partake of their good things, (<sup><2306></sup>Isaiah 60:16) or the church's breasts of consolation, the sincere milk of the word and ordinances, (<sup><2301></sup>Isaiah 60:11), this is spoken to the friends of Zion, and lovers of Jerusalem, newly converted persons, (<sup><2300></sup>Isaiah 66:10):

*ye shall be borne upon her sides*, or “side”<sup>f1305</sup>; children being carried by parents or nurses on one side of them in their arms; it denotes the affectionate care and regard the church has to young converts, who are said to be nursed at her side, (<sup><2304></sup>Isaiah 60:4) she supporting and supplying them with everything in her power, by means of the word and ordinances:

*and be dandled upon her knees*: as darling children are, who are taken into the lap, and played with, and are the delight, the exceeding great delight, of their parents; and where they delight to be, as the word<sup>f1306</sup> used signifies. All shows that young converts are and should be made much of, and tenderly used; the day of small things should not be despised, or the

bruised reed broken, or the smoking flax quenched; but these lambs should be gathered into the arms, and carried in the bosom, like sucking children.

**Ver. 13.** *As one whom his mother comforteth, so will I comfort you, &c.]*

Though ordinances are means, and ministers are instruments of comfort, God is the sole efficient cause of it; and very wonderful it is that he should condescend to administer it, since he is an immense and infinite Being, the high and lofty One, possessed of all perfections, and yet deigns to revive the spirit of the humble and contrite; since he is the Maker of heaven and earth, and all things, and those he comforts are dust and ashes; and especially since they have sinned against him, and rendered themselves abominable to him; and moreover, seeing he is so strictly just and righteous, and they also continually guilty of backslidings and revoltings from him: and yet there are many things which confirm that he will comfort them, as he here declares; since he has loved them with an everlasting love, insomuch as to give his Son for them, and to quicken them when dead in sin; and seeing he has taken them into covenant with himself, and is their covenant God and Father; and, besides, has promised to do it, who never fails, and who is able, being God all sufficient. The Targum is,

“my Word shall comfort you;”

his essential Word Christ, the consolation of Israel, from whom all true and solid comforts flow; or the written word, read or heard, and especially as applied by the Spirit of God, who is another Comforter, and whose consolations the people of God walk in, nor are they small. Now the manner in which the Lord comforts the saints, especially young converts, is the most kind, tender, and affectionate; as a tender hearted mother comforts her child; when it has fallen and hurt itself, and cries, she takes it up in her arms, hugs it in her bosom, and speaks comfortably to it, to still and quiet it. The children of God often fall into sin, and hurt themselves, their peace and joy, break their bones, and lose the enjoyment of God; when, being sensible of their evils, they roar as David did, and weep bitterly as Peter; then the Lord speaks comfortably unto them, and bids them be of good cheer, for their sins are forgiven them. Or as, when a mother has an afflicted child more so than the rest, her heart yearns most after it, and she does all she can to comfort it. The people of God are an afflicted people, and their afflictions are grievous and painful; and they cry to God in their distress, who pities them, visits them, looks upon their afflictions, grants them his presence, supplies them with his grace, supports



with his everlasting arms, makes their bed for them, and comforts them in all their tribulations. Or as, when a child behaves ill, the mother looks shy at it, and carries herself at a distance; which being observed, the child takes it to heart, and then that affects her, and she returns to it, and comforts it: thus, for faults committed, the Lord hides himself from his people, which grieves and troubles them; and then he gathers them to himself with great mercies, and with lovingkindness has mercy on them; and having also chastised them for their sins; and hearing them bemoaning themselves, his heart is moved towards them, and he restores comforts to them, to their mourning souls; (see <sup>2394</sup>Isaiah 49:14 54:7,8) (<sup>2571</sup>Isaiah 57:17,18 63:9 <sup>2618</sup>Jeremiah 31:18-20), it is in the original, “as a man whom his mother comforteth”<sup>f1307</sup>; for mothers have a tender regard to their sons when grown up to men’s estate; and all the things above mentioned may befall the people of God, when they are become young men, yea, fathers: and ye shall be comforted in Jerusalem; nothing shall hinder comfort when God speaks it, or resolves to give it; not Satan, and all his temptations; the world, and all its afflictions; nor all their sins and transgressions, and the sense they have of them; nor all their unbelief, by reason of which sometimes they refuse to be comforted; but when it is the will of God they should, a tide of comfort flows in, that overpowers all: and this is often done in Jerusalem, in the church, where the Lord grants his presence, and commands his blessings; where his word is preached unto consolation, and the ordinances, those breasts of consolation, are ministered and held forth; though this is said not to the exclusion of other places, where the Lord may meet his people and comfort them, in their own houses, in their closets, in their shops, in rising up and lying down, in going out and coming in.

**Ver. 14.** *And when ye see this*, &c.] All the above things prophesied of come to pass; the conversion of the Jews; the peaceable and prosperous condition of the church of Christ; and perceive, feel, and enjoy the comforts of God in an experimental manner:

*your heart shall rejoice*; for nothing can be matter of greater joy than these; these cause an inward, hearty, and sincere joy, and not mere outward expressions of it:

*and your bones shall flourish like an herb*; in a well watered garden, or on which the dew lies; which revives, lifts up its head, and is green and flourishing: so the hearts of God’s people are comforted and filled with joy, it renews their spiritual strength; the bones that were dried up with sorrow

become fat and flourishing and like a garden of herbs, whose springs fail not; (see <sup><3172></sup>Proverbs 17:22 <sup><2881></sup>Isaiah 58:11). The people of the Jews, in their present state, are like dry hones; but these dry bones shall live at the word of God, and through the power of his grace, and stand upon their feet, and which will cause great joy to others, and be is life from the dead. This passage Abarbinel and other Jewish writers interpret of the resurrection of the dead; for they believe the same body will rise, and the same bones revive. They have indeed a fabulous notion of the bone “luz”, which they say is never consumed, and from which the rest will be restored; but, letting this pass, it may be observed that they use these words with others at the funeral of their dead, and when they return from the grave, thereby expressing their faith in this article. The ceremony used by them is this,

“as they return from the grave, everyone of them plucks up grass from off the ground twice or thrice, and casts it over his head behind him, saying those words of the psalmist, “and they of the city shall flourish like grass of the earth”, (<sup><3726></sup>Psalm 72:16) and this they do, to signify their hopes of the resurrection of the dead, who shall flourish as the grass, as the prophet says, “your bones shall flourish as the herb”<sup>f1308</sup>,”

or tender grass; as that springs up after it is cut down, so will the bones of the dead revive again, after they have been reduced to dust in the grave; and if that experiment is fact, said to be made by chemists, that herbs may be caused to grow up out of their ashes, it will serve very much to illustrate the words taken in this sense; which is done in the following manner,

“they take a rose, gillyflower, or any other plant, in the spring, in its full consistence, and beat the whole of it in a mortar to a paste, and extract a kind of ashes or salt out of it, which they put up in glasses, stopped and sealed; and, by applying a candle or a soft fire to them, the herbs or plants are perceived, by little and little, to rise up again out of their salt or ashes, in their several proper forms, as they did in the field”<sup>f1309</sup>.”

*And the hand of the Lord shall be known towards his servants:* in making them thus joyful, prosperous, and fruitful; in protecting and preserving them, and, in supplying all their wants; his hand of power, which is not shortened that he cannot save; and his hand of grace, which is opened to distribute to the necessities of his people:

*and his indignation towards his enemies*; the worshipper, of the beast, the followers of antichrist, who will drink deep of the wine of the wrath of God, poured out without mixture into the cup of his indignation, he will put into their hands; whose indignation is such as is intolerable, there is no standing before it, or sustaining it, or abiding under it; (see <sup>6649</sup>Revelation 14:9,10). Kimchi says this will be fulfilled in the war of Gog and Magog.

**Ver. 15.** *For, behold, the Lord will come with fire*, &c.] Either with material fire, with which mystical Babylon or Rome shall be burnt, (<sup>6688</sup>Revelation 18:8), or with indignation and wrath, which shall be poured out like fire, and be as intolerable and consuming as that:

*and with his chariots like a whirlwind*; making a great noise, and striking great terror; alluding to chariots in which men used formerly to fight:

*to render his anger with fury, and his rebuke with flames of fire*; a heap of words, to show the fierceness of his wrath, and how severe his rebuke of enemies will be; which will be not a rebuke in love, as of his own people, but in a way of vindictive wrath.

**Ver. 16.** *For by fire, and by his sword, will the Lord plead with all flesh*, &c.] With the Mahometans, the Turks, the Ottoman empire, against whom he will call for a sword, and will rain upon them fire and brimstone, signified by Gog and Magog, (<sup>2682</sup>Ezekiel 38:22 39:6) and with the other antichristian powers at the battle of Armageddon; and when the fourth vial will be poured upon the sun, and men will be scorched with fire; (see <sup>6648</sup>Revelation 16:8,9,16 19:20,21):

*and the slain of the Lord shall be many*; that is, those that will be slain by the Lord, both in the attempt of the Turks to recover the land of Canaan out of the hands of the Jews, possessed of it; whose numbers of slain will be so many, that the burying of them will last seven months, (<sup>2692</sup>Ezekiel 39:12) and in the battle between the Christian princes, Christ at the head of them, and the antichristian armies, led on by the beast and the kings of the earth; when the fowls of the air will be invited to the great supper of the Lord, to eat the flesh of kings, captains, and mighty men, so great will the slaughter be, (<sup>6697</sup>Revelation 19:17-21), see also (<sup>2313</sup>Isaiah 11:13).

**Ver. 17.** *They that sanctify themselves*, &c.] This is a description of the enemies of the Lord, and of his people, who shall be slain at this time; not who are sanctified by the Spirit and grace of God, but who sanctify themselves, pretend to make themselves holy, and give out that they are

holier than others; professing great outward sanctity, as the Papists do, but destitute of real inward holiness: or, “that prepare themselves”, as the Targum; to go and worship such an idol, on such a day, as Jarchi and Aben Ezra interpret it, and as the above followers of the man of sin do, (~~666~~ Revelation 9:20,21)

*that purify themselves in the gardens*; in pools or ponds of water in gardens. This Kimchi understands of the Persians, by whom he means the Mahometans, who bathe and purify themselves daily, but yet are unclean in their lives and actions; and it is true also of the Papists, who pretend to purify themselves with their holy water in their churches. “Behind one tree in the midst”: so Aben Ezra supplies it. Some take Achad, rendered “one”, to be the name of an idol. Macrobius<sup>f1310</sup> says, the Assyrians worshipped the sun under the name of Adad, which signifies “one”; him they adore as a most powerful deity; the same perhaps, with the Adodus of Sanchoniatho<sup>f1311</sup>, whom he calls the king of the gods; and the Adadus of Pliny<sup>f1312</sup>, the god of the Syrians, from whom the gem “adadunephros” has its name. The Targum paraphrases it, “company after company”; to which agrees the Syriac version, “that purify themselves--one after another”; as the Papists go to Mass company after company, when they make use of their holy water purification. The phrase, “after one in the midst”,<sup>f1313</sup> as it may be rendered, may signify, after some middle person or mediator; and the note of Cocceius is not amiss, after the false vicar and head, that is, the pope, the pretended vicar of Christ, and head of the church the above things the Papists do after his orders and injunctions. So R. Bechai<sup>f1314</sup> interprets all of this of the Mahometans and Papists; his words are, as Buxtorf<sup>f1315</sup> has cited them,

“that sanctify themselves; these are the sons of Edom (that is, the Christians), whose custom it is to move their fingers here and there (that is, to sanctify themselves with the sign of the cross): that purify, themselves; these are the sons of Ishmael (that is, the Turks), whose custom is to wash their hands and their feet; which custom of washing they had from Esau and the Jews: “after one in the midst”; this signifies the cross of the Edomites (that is, the Christians), by which they sanctify, themselves;”

the Papists he means. Ben Melech understands it of one pool in the midst of the garden; and observes, that others interpret it of one of the groves in the midst of it.

*Eating swine's flesh, and the abomination, and the mouse*; the eating of swine's flesh, and the mouse, were forbidden by the law of Moses, (<sup><6107></sup>Leviticus 11:7,29) and some think by the "abomination" is meant the "weasel", since that is mentioned in the above law with the "mouse"; though it may be rather things offered to idols, or blood, are designed. Mice have been eaten, at least some sort of them, as the dormouse, by some people, particularly the Romans, and counted delicious food, as Sanctius upon the place, from various authors, has showed; and Bochart<sup>f1316</sup> also observes, that there is a kind of field mice, called by the Arabians "jarbuo", which are eaten by them, and had in great esteem, and is the very word the Arabic interpreter renders this by in the text. Now, though the ceremonial law is abolished, and all distinction of meats ceased, and will continue so in the times referred to; yet the description of these unclean people, pretending to so much sanctity and purity, is taken from such persons who were reckoned impure in the times the prophet wrote; and may particularly point at such who abstain from meats at certain times, to be eaten lawfully; and yet are as unclean as those under the law were, who ate things forbidden; they being such who are abominable, and make an abomination, and a lie, (<sup><6218></sup>Revelation 21:8,27): "these shall be consumed together, saith the Lord"; in the above mentioned battles, or in the lake which burns with fire and brimstone.

**Ver. 18.** *For I know their works, and their thoughts, &c.*] That is, of the persons before described; their evil works and thoughts, which are known to Christ the discernor of the thoughts and intents of the heart, whose eyes are as a flame of fire to pierce and penetrate into them, (<sup><6218></sup>Revelation 2:18,23) or, "as for me"<sup>f1317</sup>, their works and their thoughts"; as I know them, and abhor them, I will take vengeance on them for them, for what they have devised and done against me and mine: "and it shall come"; that is, it shall come to pass, or the time shall come:

*that I will gather all nations and tongues*; not against Jerusalem in the war of Gog and Magog, as the Jewish commentators, Aben Ezra, Jarchi, and Kimchi, interpret it, illustrating it by (<sup><344></sup>Zechariah 14:2) but to Christ and his church, by the preaching of the Gospel; which in the latter day will be published to every nation, kindred, tongue, and people, and that immediately upon the destruction of both the western and eastern antichrists; and particularly, by the means of the latter, way will be made for it into the kingdoms of the east, which thereby will become the kingdoms of our Lord and of his Christ, (<sup><646></sup>Revelation 14:6 16:12 11:15),

*and they shall come and see my glory*; the glory of Christ's person, offices, and grace; the glory of his Gospel, worship, and ordinances; the glory that will be upon Zion the church, and on all which there will be a defence, and a glorious sight it will be; (see <sup><2305></sup>Isaiah 4:5 60:1-3).

**Ver. 19.** *And I will set a sign among them, &c.*] Either a miraculous sign, something wonderful, as the word is often used, (<sup><0908></sup>Exodus 4:8,9 <sup><2371></sup>Isaiah 7:11,14), not the effusion of the Spirit on the day of Pentecost, in the presence of men of all nations; or the miracles wrought in the Gentile world by the apostles, in confirmation of the Gospel; but rather the wonderful conversion of the Jews, (<sup><2768></sup>Isaiah 66:8), or those wonders, the time of the end of which is inquired, (<sup><2716></sup>Daniel 12:6) or else some distinguishing sign or mark is meant; such an one as was set on Cain, and on those that sighed and mourned for the sins of Jerusalem, (<sup><2604></sup>Ezekiel 9:4), and may intend the seal or mark of Christ's Father's name, in the foreheads of his people, to distinguish and preserve them from being hurt with others, (<sup><6108></sup>Revelation 7:3,4 14:1), or, best of all, a sign or ensign to gather persons together; which, though not the usual word for an ensign, is sometimes so used, as in (<sup><3744></sup>Psalms 74:4), and so may intend Christ, who is a sign that has been spoken against, (<sup><4124></sup>Luke 2:34) and is set up in the ministration of the Gospel, to gather souls unto him, (<sup><2300></sup>Isaiah 10:10,12), and which, as it was attended with great success in the first times of the Gospel, will also in the latter day, (<sup><2310></sup>Isaiah 2:2,3 49:18-21 60:4,5,8):

*and I will send those that escape of them*; meaning, not the apostles and first preachers of the word, that escaped the perverseness and frowardness of the Jewish nation, their rage and persecution, and the wrath that came upon them to the uttermost; but those that shall escape at the defeat of the Turks, and at the ruin of mystical Babylon, and at the fall of the tenth part of the city, (<sup><6113></sup>Revelation 11:13 18:4) and who also, in a spiritual sense, will escape the pollutions of the world, through the grace of God, and knowledge of Christ; the vengeance of divine justice; the curses of the law, and wrath to come; hell and eternal damnation, by fleeing to Christ; these, some of them, will be made preachers of the Gospel; as who so fit as those to warn sinners of their danger, to show men the way of salvation, and publish the good tidings of the Gospel, and will be sent of God with a commission from him "unto the nations"; in order to gather them to Christ and his church, and behold his glory: particularly to "Tarshish", a word sometimes used for the sea; and the Vulgate Latin version renders it "the nations in the sea"; or, as the Targum, the province of the sea, the maritime

provinces, those that lie nearest the sea; the Persian and Arabian seas; or Tartessus in Spain; and may be put for the whole country:

*Pul, and Lud, that draw the bow*; which some take to be the same with Put and Lud, or Lybia and Lydia, which go together, (<sup>244B</sup>Jeremiah 46:9 <sup>245B</sup>Ezekiel 30:5) both countries in Africa, famous for archery; and the Vulgate Latin version renders it Africa and Lydia; though Bochart, and after him Vitranga, take Pul to be the same with Philas, an island upon the Nile, above Syene, between Ethiopia and Egypt, of which Diodorus Siculus<sup>f1318</sup> and Strabo<sup>f1319</sup> make mention; or Elephantine, the same with Phil, near the other. Kimchi interprets those that draw the bow of the Turks:

*to Tubal and Javan*; which the same version renders Italy and Greece:

*and the isles afar off*; even as far as the West Indies: what places and countries are exactly and precisely meant cannot be determined; only, in general, that into various parts of the world, east, west, north, and south, even the most distant, the Gospel and Gospel ministers shall be sent:

*even to those that have not heard my fame*; or, “my report”<sup>f1320</sup>; the Gospel, which is a good and true report of Christ; this the nations, covered with gross darkness, the Pagan ones, have not so much as heard of, but now shall, through these men being sent unto them:

*neither have seen my glory*; in the glass of the Gospel, that having never been set before them; and so have never seen the glory of Christ, as the only begotten of the Father; his comeliness and beauty, the fulness of grace in him, nor any of the excellencies of him, either of his person or offices:

*and they shall declare my glory among the Gentiles*; this, those that are escaped, or the preachers sent to the nations, shall do; they shall declare publicly, plainly, and clearly, that Christ is the brightness of the divine Glory; shall declare the glory of his deity; of his rich grace and love to sinners, in suffering and dying for them; of his salvation, how great, complete, suitable, and glorious it is; with all the glorious truths of the Gospel, peace, pardon, righteousness, and eternal life, by Christ.

**Ver. 20.** *And they shall bring all your brethren, for an offering unto the Lord, out of all nations, &c.]* This is not said of the Jews, either with respect to the first times of the Gospel; not of the devout men of all nations that heard the apostles on the day of Pentecost; nor of those the Gospel

met with in the Gentile world, by the ministry of the apostles, to whom Peter and James write their epistles; or, in the latter day, such who remain in the several nations after the general conversion of that people; but this is to be understood of the Gentiles, and of the bringing in the fulness of them, by means of those who shall escape the calamities of those times, the destruction of the eastern and western antichrist; some of which will become preachers of the word, and be the instruments of doing this work: here the Gentiles are called the brethren of the converted Jews, as all the Lord's people are brethren one of another, be they of what nation they will; they are all in a spiritual sense the seed and children of Abraham, who is the father of all that believe; and so all believers are brethren, Jews and Gentiles; yea, they are all the children of God, who is the one God and Father of all, in the covenant of grace, which is common to them all; and by adoption, and through regeneration, the evidence of it. Christ stands in the relation of an elder brother to them all; and the church universal, the Jerusalem above, is the mother of them all; they are mother's children, and so brethren; they are partakers of the same blessings and privileges, and heirs of the same promises, grace, and glory: now all those that are predestinated to the adoption of sons, that are the children of God scattered abroad, and whom God has promised to call by his grace, shall be brought in; not one shall be left behind; such is the will of God, which cannot be resisted; such their election of grace, which stands firm on the sovereign will of God, and, always obtains; such the suretyship of Christ, and the purchase of his blood, which make the bringing of them absolutely necessary; and the Lord knows where they are, and will send his Gospel and ministers to them, to fetch them in, let them be in ever such distant and obscure places: and these shall be brought,

*for an offering to the Lord*; which shall be offered to him, either by the persons that bring them, the ministers of the Gospel, who are the priests of the Lord, (<sup>2762</sup>Isaiah 66:21) and who offer, not slain beasts, as under the law, but living persons, men and women, converted under their ministry; whom they bring to the Lord, and to his house, as trophies of his victorious grace, to serve and glorify him. The Apostle Paul seems to allude to this passage, and to give the sense of it, (<sup>4516</sup>Romans 15:16) or else by themselves that are brought; who shall present their souls and bodies a living, holy, and acceptable sacrifice unto God, as their reasonable service; not to atone for their sins, but in gratitude to the Lord, as being his, and



not their own, (<sup><6101></sup>Romans 12:1) the means by which they shall be brought follows:

*upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts*; which Kimchi and Aben Ezra interpret of camels, the better sort of them; but the Targum renders it, with praises; and so Jarchi understands it of the songs of those that skip and dance for joy; (see <sup><0016></sup>1 Samuel 6:16), which carriages are not to be understood literally, but figuratively, expressive of the Gospel ministry, which is the vehicle of salvation, and in which souls are brought to Christ, and to his church; and various sorts being mentioned, may signify the multitudes that shall be gathered in, and the different accommodations made, according to different circumstances; some that are strong and eager, and impatient of church communion, are brought on more speedily, on horses, and swift beasts; and others more weakly, and can move but slowly, in chariots and litters; and all denote the safe and honourable way and manner in which they are conducted, as well as the welcome they may expect to have in the churches of Christ; since all manner of help is afforded to them. The horse is an emblem of the Gospel ministry, and so is the chariot, (<sup><6102></sup>Revelation 6:2 <sup><2103></sup>Song of Solomon 3:9,10) the place they will be brought unto is,

*to my holy mountain Jerusalem, saith the Lord*; not Jerusalem literally taken, though it is highly probable it will be at this time a place of great resort of all Christians; but the church, often called by this name in this prophecy, and in this chapter; a “mountain”, for height, visibility, and especially for firmness and immovableness; a “holy” one, where holy things, words, and ordinances are ministered, holy persons meet, and none else should be members of it; hither converted persons are brought, to partake of those holy things, and have communion with holy persons, by means of the ministers of the Gospel, who invite, exhort, encourage, and persuade, and use the most forcible arguments they can, but after all are but instruments, God is the cause; it is he that brings souls to Zion, (<sup><2104></sup>Jeremiah 3:14) the manner follows:

*as the children of Israel bring an offering in a clean vessel into the house of the Lord*; just as the “minchah”, or meat offering, was brought in a pure and clean vessel into the sanctuary of the Lord, and there presented before him; as all the vessels there were Holy Ones, (<sup><4105></sup>Ezra 8:28) denoting who those should be that should be brought and offered; persons whose hearts were purified by faith in the blood of Christ; called with a holy calling;

sanctified by the Holy Ghost; and appearing in the beauties of holiness of heart and life. The Septuagint version renders it, “with psalms”; and the Arabic version, “with a jubilee”; suggesting they should be brought with joy and gladness; (see <sup>1965</sup>Psalm 45:15). The ancient Jews <sup>f1321</sup> interpret all this of the gifts brought to the King Messiah in his days.

**Ver. 21.** *And I will also take of them for priests, &c.*] That is, of the Gentiles, the brethren brought as an offering to the Lord; and therefore must respect Gospel times, when the Aaronic priesthood would be changed and cease, which admitted not of Gentiles, nor any of any other tribe in Israel, but the tribe of Levi; nor is this to be understood of the spiritual priesthood common to all believers, (~~1~~ 1 Peter 2:5,9 ~~1~~ Revelation 1:6 5:10) since of those converted Gentiles brought, not all, but only some of them, would be taken for priests; and therefore can only be interpreted of the ministers of the word, who, in Old Testament language, are called priests, though never in the New Testament; but elders, bishops, overseers, pastors, and teachers. The first preachers of the Gospel were Jews, as the twelve apostles, the seventy disciples, Paul and Barnabas, and others; but when the Gospel was preached, and churches planted in the Gentile world, then priests, or pastors, or elders, were taken out from among them, and ordained over the churches everywhere; and which have continued, more or less, ever since; and will be more abundant in the latter day; whose work and office is not to offer up slain beasts, as the priests of old; but to point to the sacrifice of Christ, to the Lamb of God, that takes away the sins of men; and to teach the knowledge of crucified Christ, and the several doctrines and duties of the Christian religion, as the priests formerly taught the knowledge of the law, (~~2~~ Malachi 2:7):

*and for Levites, saith the Lord;* this still more clearly shows that the prophecy belongs to the Gospel dispensation, and is to be understood figuratively and spiritually; for none but those of the tribe of Levi could be taken for Levites in a literal sense; but here Gentiles are said to be taken for such, and design men in Gospel churches. The Levites, as their name signifies, were such as were “joined” to others; they ministered to the priests, and assisted them, and had the charge of the temple, and the vessels of it, to whom deacons now answer; who are helps and assistants to the ministers of the word: their business is to serve tables, and to take care of the secular affairs of the church; so that this is a prophecy of the churches in the latter day being truly organized, and filled with proper officers, as well as with numerous members.

**Ver. 22.** *For as the new heavens, and the new earth, which I will make,* &c.] Not “have made”; for this is not to be understood of the heavens and the earth made new in the beginning, and which continue so without any change or alteration; though sometimes the perpetuity of the church, which is here predicted, is set forth by the duration of those, (<sup><49886></sup>Psalm 89:36,37 <sup><2416></sup>Jeremiah 31:35-37 33:25,26) but either of the new state of things under the Gospel dispensation, which still continues, promised (<sup><23515></sup>Isaiah 65:15,17), or rather, since that would be an illustration of it by the same thing in different words, it may be interpreted literally of the new heavens and the new earth, which will be made when the present ones shall wax old and perish, and be no more, as in the New Jerusalem state, (<sup><61810></sup>2 Peter 3:10-13 <sup><62101></sup>Revelation 21:1):

*shall remain before me, saith the Lord;* these shall continue, not only throughout the Millennium, or thousand years’ reign, but for ever:

*so shall your seed and your name remain;* not the natural seed of believers; all have not such seed, and they that have, they are not all converted persons; but the spiritual “seed” of the church, born in her, and brought up by her; which shall continue in successive generations to the end of time, notwithstanding the persecutions of men, and the craft of false teachers, and the reproaches and banter of a vain world, (<sup><49223></sup>Psalm 22:30 <sup><23921></sup>Isaiah 59:21), and their “name” also; the name of Christ they name and confess, and that is called upon them, and from whence they are called Christians; this shall endure as long as the sun, (<sup><49717></sup>Psalm 72:17) or the new name of sons and daughters of the Almighty; or their fame and glory, the memory of them; they shall be had in everlasting remembrance, (<sup><49316></sup>Psalm 112:6).

**Ver. 23.** *And it shall come to pass, that from one new moon to another,* &c.] Or, “from month in its months”<sup>f1322</sup>,

The Targum is,

“in the time of the beginning of the “month in its month”;

that is, in every day of the month; or rather every month:

*and from one sabbath to another;* the form of expressions the same as before; and in like manner paraphrased in the Targum; and signifies either every day in the week; or rather every sabbath, or first day in the week; for we are not to imagine that new moons and Jewish sabbaths, that is, seventh day sabbaths, shall now be observed, which have been long abolished,

(<sup>5126</sup>Colossians 2:16) but, as New Testament officers of churches are, in the preceding verses, called by Old Testament names; so here the times and seasons of Gospel worship are expressed in Old Testament language; and the sense is, that the people of Christ and members of churches, in the latter day, shall constantly attend church meetings; shall assemble together every month to celebrate the Lord's supper; and every Lord's day, to hear the word, pray and sing praises together; hereby enjoying much spiritual peace and rest, and increasing in evangelical light, signified by the new moons and sabbaths; and especially this will have a fuller accomplishment in the New Jerusalem state, when there will be a perfect sabbatism, which now remains for the people of God, and when their light will be exceeding great and glorious; and so the Jews<sup>f1323</sup> interpret this of the world to come, which is all sabbath or rest; that is, from all toil and labour, from sin and sorrow, from Satan's temptations, and the world's persecutions; but not from the worship and service of God; though that will be in a different and more perfect manner than now it is; as follows:

*all flesh shall come to worship before me, saith the Lord*; that is, men of all nations, and persons of each sex; not Jews only, and their males, as formerly, but men and women; not every individual, but all that will be converted, which will be many, shall come to the places of public worship, where the saints meet together for that purpose, and join together in it; and this they shall do continually and without intermission, as the first Christians did, (<sup>4122</sup>Acts 2:42 <sup>5805</sup>Hebrews 10:25). The Talmud<sup>f1324</sup> interprets this of such whose heart is become as flesh; (see <sup>3736</sup>Ezekiel 36:26) these shall not only worship in the presence of God, and in the view of him the omniscient God, and by his assistance, and to his glory; but him himself, Father, Son, and Spirit, with reverence and devotion, in spirit and in truth, and that constantly, in the New Jerusalem, and ultimate glory, in the utmost perfection and purity.

**Ver. 24.** *And they shall go forth*, &c.] That is, those constant and spiritual worshippers shall go forth from the holy mountain Jerusalem, the church of God, whither they are brought as an offering to the Lord, and where they worship him; for this is not to be understood of going out of Jerusalem literally, as Aben Ezra and Kimchi; or of their going out of their graves after the resurrection, as others; but either out of the Christian assemblies, or out of the houses of the saints, and the beloved city, when fire shall come down from heaven, and destroy the wicked, (<sup>6109</sup>Revelation 20:9):

*and look upon the carcasses of the men that have transgressed against me.*  
The Targum is,

“against my Word;”

against Christ, whose person they blasphemed, denying him to be God; whose office, as a Mediator and Saviour, they rejected; whose doctrines they contradicted; and whose ordinances they despised: these are not the carcasses of the camp of Gog and Magog, the Jews so call, as Kimchi interprets it; though it may have reference to the carcasses of Gog’s army, the Turks, that will be slain in their attempt to recover Judea, (<sup>2681E</sup>Ezekiel 38:1-39:29) or else the carcasses of those that will be slain at the battle at Armageddon, (<sup>6666</sup>Revelation 16:16 19:18-21) or the army of Gog and Magog, at the end of the thousand years, (<sup>6108</sup>Revelation 20:8,9). The Talmudists<sup>f1325</sup> observe from hence, that the wicked, even at the gate of hell, return not by repentance; for it is not said, that “have transgressed”, but “that transgress”; for they transgress, and go on for ever; and so indeed the word may be rendered, “that transgress”, or “are transgressing”<sup>f1326</sup>; for they interpret it of the damned in hell, as many do; and of whom the following clauses may be understood:

*for their worm shall not die;* with which their carcasses shall be covered, they lying rotting above ground; or figuratively their consciences, and the horrors and terrors that shall seize them, which they will never get rid of. The Targum is,

“their souls shall not die;”

as they will not, though their bodies may; but will remain to suffer the wrath of God to all eternity: neither shall their fire be quenched; in hell, as Jarchi interprets it; those wicked men, the followers and worshippers of antichrist, will be cast into the lake which burns with fire and brimstone; they will for ever suffer the vengeance of eternal fire; and the smoke of their torment shall ascend for ever and ever, (<sup>6440</sup>Revelation 14:10 19:20):

*and they shall be an abhorring unto all flesh;* the true worshippers of God, (<sup>2663</sup>Isaiah 66:23) to whom their carcasses will be loathsome, when they look upon them; and their souls abominable, because of their wicked actions; and who cannot but applaud the justice of God in their condemnation; and admire distinguishing grace and mercy, that has preserved them from the like ruin and destruction. The Targum is,

“and the ungodly shall be judged in hell, till the righteous shall say concerning them, we have seen enough;”

(see ~~4104~~ Mark 9:44,46,48), where our Lord mentions and repeats some of the clauses of this, text, and applies them to the torments of hell.

# FOOTNOTES

- ft1 -- T. Bab. Bava Bathra, fol. 14. 2.
- ft2 -- Ecclesiasticus, ch. xlvi. ver. 22.
- ft3 -- Demonstrat, Evangel. 1. 5. c. 4. inscript. p. 225.
- ft4 -- Adv. Ruffinum, fol. 76. D. tom. 2. ad Paulam & Eustechium, fol. 8. M. tom. 3.
- ft5 -- Prooem. in Es. fol. 2. B. tom. 5.
- ft6 -- Comment. in Proph. Poster. fol. 1. 2.
- ft7 -- Ad Paulam, ut supra, (& Eustechium, fol. 8. M. tom. 3.)
- ft8 -- T. Bab. Bava Bathra, fol. 15. 1.
- ft9 -- Hist. Dynast. p. 43.
- ft10 -- P. 11. Ed. Hottinger.
- ft11 -- De. Vitis Prophet. c. 7. & Isidor. Hispalens. de Vit. & Mort. Sanct. c. 37.
- ft12 -- R. Eleazar in Yalkut, pars 2. fol. 118. 2.
- ft13 -- Onomastic. Sacr. p. 319.
- ft14 -- T. Bab. Megilla, fol. 10. 2. & Sota, fol. 10. 2. & Seder Olam Zuta, p. 104. Juchasin, fol. 12. 1. Shalshalet Hakabala, fol. 11. 2.
- ft15 -- Ad Paulam, fol. 8. M. tom. 3.
- ft16 -- T. Bab. Megilla, fol. 15. 1.
- ft17 -- Kimchi in 2 Chron. xxv. 7.
- ft18 -- **ytI dg** “magnificavi”, Montanus, Vatablus; **ytmwrw** “exaltavi”, Munster; “extuli”, Jun. & Tremel. **υθωσα**, Sept.
- ft19 -- **με ηψεγησαν**.
- ft20 -- “Spreverunt me”.
- ft21 -- Comment. Ling. Ebr. p. 13, 14.

- ft22 -- **ˆnwbth** a **ˆzk** “intellexit”. So Gussetius says it signifies a spontaneous application, by which you stir up yourself to understand; which is an action leading to wisdom, and without which no man can be wise, Comment. Ling. Ebr. p. 121.
- ft23 -- **aj j ywg** “gens peccatrix”, Sept. V. L. Syr. Ar.
- ft24 -- **ˆy[ dbk** “gravi iniquitate”, V. L.
- ft25 -- **wkt hm l [** “super quo”, V. L. “ad quid”, Ar.
- ft26 -- **hrs wpyswt** “addentes prevaricationem”, Sept. V. L.
- ft27 -- **wrz al** “non expessa fuere a” **rwz** “exprimere humorem, hoc significari clarum est ex” Jud. vi. 38. Gusset. Comment. Ling. Ebr. p. 227. So Vatablus, Junius & Tremellius.
- ft28 -- As if it was **prz**, which signifies a flood, or overflowing of water, Hab. iii. 10. to which sense Aben Ezra inclines; so Schultens in Job xxiv. 8.
- ft29 -- **hksk** **ως σκηνη**, Sept.
- ft30 -- **hrwxn ry[k** “ut urbs custodita”, Gusset. Comment. Ling. Ebr. p. 529. “Observata vel observanda”, Forerius.
- ft31 -- Misn. Chagiga, c. 2. sect. 4.
- ft32 -- The whole verse, agreeably to the accents, is thus rendered by Reinbeck. de Accent. Heb. p. 377, 378.
- ft33 -- Misn. Sabbat, c. 9. sect. 3. T. Bab. Yoma, fol. 67. 1,
- ft34 -- T. Bab. Sabbat, fol. 89. 2.
- ft35 -- Gussetius observes, that **ˆwmj** signifies not “oppressed”, but infected with leaven, and so **ˆwmj yrça** means, reduce to a right way him that is corrupt with the leaven of vice, by hindering him that he may not go on to hurt the fatherless. Comment. Ebr. p. 265.



ft36 -- It being usual to mix water with wine, and drink it, and this being not at all reproachful, but commendable, Gussetius thinks such a version does not express the sense of the words; he therefore thinks that **l hm** is the same as **l l whm** contracted, which signified “infatuated”; and so the words should be rendered, “thy wine is infatuated into water”; is degenerated, and has lost its spirit and sprightliness, and is become insipid and tasteless. So Jarchi mentions a Midrash, which interprets it by the same word in (Ecc 2:2). It is a word only used in this place. Joseph Kimchi says that <Arabic> in the Arabic, language has the signification of mixture, but without giving any instance. Indeed, according to Castel, it is used for the lees of oil.

ft37 -- **uj na** “consolationem capiam”, Vatablus, Junius & Tremellius, Piscator. “Consolabor me”, Cocceius.

ft38 -- **rbç** “contritio sive confractio”, Syr.

ft39 -- Apud Wagenseil. Tela ignea, p. 29.

ft40 -- T. Bab. Sabbat, fol. 63. 1.

ft41 -- R. Nachman. Disputat. cum fratre Paulo, p. 41. R. Isaac. Chizzuk Emuna, par. 1. cap. 1. p. 43, 44. Kimchi in Isa. lxxv. 19.

ft42 -- **udqm** “prae oriente, vel filiis orientis”, Vatablus.

ft43 -- **απ αρχης**, Sept.; “ut olim”, Vulg. Lat. Sic Syr. & Ar.

ft44 -- T. Bab. Roshhashana, fol. 31. 1. & Sanhedrin, fol. 92. 2. & 97. 1.

ft45 -- Phurnutus de Natura Deorum, p. 59.

ft46 -- Zohar in Exod. fol. 3. 3. & in Numb. fol. 99. 3.

ft47 -- **udah ^m**.

ft48 -- T. Bab. Sabbat, fol. 15. 1. Sanhedrin, fol. 41. 1. and Beracot, fol. 58. 1.

ft49 -- T. Bab. Chagiga, fol. 14. 1. Jarchi in loc.

ft50 -- T. Bab. Chagiga & Jarchi, ut supra. (fol. 14. 1. Jarchi in loc.)

ft51 -- **çj l ^wbn** “intelligentem incantationis”, Vatablus.

ft52 -- T. Bab. Sanhedrin, fol. 97. 1.

ft53 -- **açy** “attollet manum”, Piscator.

- ft54 -- **pyhynp trkh** “cognitio vultus eorum”, Munster, Vatablus, V. L.
- ft55 -- “Obfermatio”, Janius & Tremellius; “durities”, Piscator.
- ft56 -- So Schindler renders the Arabic word <Arabic>, “hacar”, impudence. Vid. Castel. Lexic. col. 846.
- ft57 -- **bwj yk** “quod bene agat”, Vatablus.
- ft58 -- “Dicite justum, quod bonus beatusque est”, Cocceius.
- ft59 -- **[r [çrl ywa** “vae impio malo”, Munster, Vatablus; so Ben Melech.
- ft60 -- T. Bab. Kiddushin, fol. 40. 1.
- ft61 -- **l l w[m wyçgn** “exactorum ejus quisque parvulus est”, Piscator.
- ft62 -- **wb** “in eum”, Junius & Tremellius, Piscator; “in illum”, Cocceius.
- ft63 -- **µtr[b** “succendistis”, Vatablus, Montanus.
- ft64 -- T. Bab. Roshhashanah, fol. 18. 1. Misn. Sabbat. c. 12. sect. 4. Maimon. & Bartenora in ib.
- ft65 -- Targum on 2 Kings ix. 30.
- ft66 -- Sepher Shorash. rad. **Ppj** .
- ft67 -- T. Bab. Sabbat, fol. 63. 2. Maimon. in Misn. Sabbat, c. 6. sect. 4.
- ft68 -- T. Hieros. Sabbat, fol. 8. 2.
- ft69 -- Misn. Sabbat, c. 28. sect. 10. & Negaim, c. 11. sect. 11.
- ft70 -- Bartenora in Misn. Sabbat, ib.
- ft71 -- Vid. Scacch, Sacrer. Eleaochr. Myrothec. 1. c. 49. col. 248.
- ft72 -- T. Hieros. Sabbat, fol. 8. 2.
- ft73 -- Vid. Bynaeus de Calceis Heb. l. 1. c. 9.
- ft74 -- Misn. Sabbat, c. 6. sect. 6.
- ft75 -- Maimon. & Bartenora in ib.
- ft76 -- **çpnh ytb** “domos animae”, i.e. “olfactoriola”, Cocceius; so V. L.
- ft77 -- In Sepher Shorash. rad. **j pj** .
- ft78 -- Ib. (In Sepher Shorash.) rad. **hl g**.

- ft79 -- Misn. Sota, c. 9. sect. 14.
- ft80 -- Misn. Sabbat, c. 6. sect. 3.
- ft81 -- T. Bab. Sabbat, fol. 62. 2.
- ft82 -- Misn. Sabbat, c. 6. sect. 3.
- ft83 -- Notes and Observations, &c, p. 26, 27.
- ft84 -- **wntprj Psa** “aufer probum nostrum”, Junius & Tremellius, Piscator; “aufer ignominiam nostram”, Cocceius.
- ft85 -- **μyyj l bwtkh l k** “quicumque fuerit scriptus ad vitam”, Piscator; “omnis scriptus ad vitam”, Cocceius.
- ft86 -- Or, “for the Lord shall wash away”; so Noldius, in Ebr. Concord. Part. p. 88. No. 428. which gives a reason why he “that is left in Zion, &c shall be called holy”; because “the Lord”, &c. so the Septuagint version, **οτι εκπλυνει**; and Aben Ezra observes, that **μα**, “if”, is used for **yk**, “because.”
- ft87 -- **ˆwkm a ˆwk** “paravit, disposuit”.
- ft88 -- **hyarqm l [** “super convocationes ejus”, Junius & Tremellius, Cocceius.
- ft89 -- **ydw d tryç** “canticum patruelis mei”, V. L.
- ft90 -- **ˆmç ˆb ˆrqb** “in cornu, filio olei”, V. L.
- ft91 -- **μyçab**. The Septuagint render it “thorns”.
- ft92 -- Maaserot c. 1. sect. 2. Vid. Maimon. & Bartenora in ib.
- ft93 -- **ymrkl dw [ twç [ l hm** “quid faciendum amplius fuit”, Junius & Tremellius, Piscator; “et quid ultra faciendum erat”; so some in Vatablus, Montanus.
- ft94 -- **ytywq [ wdm** “quare expectavi?” Cocceius.
- ft95 -- **μwqm spa d [** “usque ad terminum loci”, V. L.
- ft96 -- **μtbçwhw** “constituamini”, Vatablus, Forerius, Montanus; “colloemini”, Calvin.
- ft97 -- **μybr μytb** “domus magnificae, sive sumptuosae”, Vatablus.
- ft98 -- Moses and Aaron, l. 6. c. 9.

- ft99 -- **t[ d yl bm ym[ hl g ^kl** “idcirco exsulat populus meus absque scientia”, Cocceius; so Montanus.
- ft100 -- De. Bello Jud. l. 5. c. 10. sect. 2. 3. & 12. 3. & 6. 3, sect. 3.
- ft101 -- **hçpn hbyj rh** “dilatavit suam animam”, V. L. Munster, Montanus, Cocceius.
- ft102 -- **hnwaçw** “et strepitus ejus”, Montanus, Forerius.
- ft103 -- **µrbdk** “juxta ductum suum”, Montanus, Vatablus; “juxta verbum ipsorum”, Forerius.
- ft104 -- T. Bab. Succa, fol. 52. 1. & Sanhedrin, fol. 99. 2. Vid. Bereshit Rabba, sect. 22. fol. 19. 2.
- ft105 -- **ça ^wçl** “lingua ignis”, Vatablus.
- ft106 -- **wl** “ei”, Vatablus; Montanus; “illi”, Cocceius; “ad se”, Junius & Tremellius.
- ft107 -- **ðal** “in terram”, Montanus, Piscator; “in hanc terram”, Junius & Tremellius.
- ft108 -- Epist. Damaso, tom. 3. fol. 37. K.
- ft109 -- **wdwbk ðah l k al m** “plenitudo totius terrae gloria ejus”, Montanus; “quicquid replet terram [est] gloria ejus”, Piscator.
- ft110 -- T. Bab. Yoma, fol. 53. 1.
- ft111 -- **ytmdn yk** “quia tacui”, V. L.; so R. Joseph Kimchi.
- ft112 -- “Ad silentium redactus sum”, Tigurine version.
- ft113 -- **rpkt** “expiatur”, Junius & Tremellius, Cocceius; “expiabitur”, Montanus, Piscator; **rpk** “proprie tegere”. Forerius.
- ft114 -- **hyryç[** “decima ejus”, i.e. Dei.
- ft115 -- **r[bl htyhw hbçw** “et convertatur sitque in incendium”, Syr.; “ad conflagrandum”, Montanus; “ad urendum”, De. Dieu.
- ft116 -- Ericus Phaletranus de ablat. Scepter. Jud. in Graev. Syntag. p. 437.
- ft117 -- Jarchi & Kimchi in loc. & Yalkut Simeoni, ex Bereshit Rabba, sect. 63. fol. 54. 4.
- ft118 -- Yalkut Simeoni in loc.

- ft119 -- Seder Olam Rabba, c. 23. p. 85. Jarchi in ver. 14.
- ft120 -- **h̄j n** “duxit exercitum”, Tigurine version.
- ft121 -- “Syria quievit super Ephraim”, Forerius, Cocceius; “Syria acquiescit in Ephraimo”, Piscator.
- ft122 -- **j q̄çhw r̄mçh φυλαξαι**, Sept.; “observa ut sis quieto animo”, Vatablus.
- ft123 -- **Æry l a** “ne mollescas”, Junius & Tremellius, Piscator.
- ft124 -- So Noldius, Elr. Concord. Part. p. 62. renders its “let us divide it among us”.
- ft125 -- Seder Olam Rabba, c. 28. p. 85. Aben Ezra in loc.
- ft126 -- Connection, &c. par. 1. B. 1. p. 30. Bishop Usher, Annal. Vet. Test. A. M. 3327.
- ft127 -- Comment Ebr. p. 892.
- ft128 -- **wnmat al yk** “non permanebitis”, V. L. Cocceius.
- ft129 -- “Quod non confirmamini”, Junius & Tremellius.
- ft130 -- **r̄wça Æl m ta** “per regem Assyriae”, Junius & Tremellius, Piscator; and which is preferred by Noldius, Ebr. Concord. Part. p. 120, No. 616.
- ft131 -- Vid. T. Bab. Sanhedrin, fol. 95. 2. and 96. 1.
- ft132 -- Vid. Lydium de re militari, l. 6. c. 6. p. 238, 239. & Noldium, No. 937.
- ft133 -- Which was about two shillings and sixpence of our money.
- ft134 -- Vid. Comment. Ebr. p. 286.
- ft135 -- Demonstr. Evangel. prop. 7. parag. 15. p. 352.
- ft136 -- T. Bab. Maccot, fol. 24. 2.
- ft137 -- Cocceius, Witsius, Miscel. Sacr. tom. 1. l. 1. c. 20. sect. 8, 9, 10.
- ft138 -- **l yj ta açy** “asportabit, opulentiam---servus regis Assyriae”, Junius & Tremellius “auferet opes---is [qui stet] coram facie regis Assyriae”, Piscator.
- ft139 -- **wytwdgwyqypa l k** “omnes alvcos suos---ripas suas”, Junius & Tremellius, Piscator, Cocceius.

- ft140 -- Boeotica sive, l. 9. p. 567.
- ft141 -- **dyh tqzj b** “apprehensione manus”, Piscator; “cum manu me apprehenderit”, Tigurine version.
- ft142 -- T. Bab. Sanhedrin, fol. 38. 1.
- ft143 -- In loc.
- ft144 -- **hwhyl ytykj w** “praestolabor Dominum”, Montanus; “expectabo Dominum”, V. L.
- ft145 -- T. Bab. Sanhedrin, fol. 101. 1.
- ft146 -- T. Hieros. Avoda Zara, fol. 40. 4.
- ft147 -- Maimon. Hilchot Sanhedrin, c. 2. sect. 1.
- ft148 -- **wrmay al µa** “sin minus, dicant secundum verbum istud, cui mon est aurora”, Piscator. So Sanctius.
- ft149 -- “Licet ipsi dicent, in verbis legis, nihil lucis esse”, Oleaster in Bootius.
- ft150 -- Ebr. Part. Concord. p. 374. No. 1302.
- ft151 -- **Pw[m a Pw[** “volare”, Forerius.
- ft152 -- **hl qxwm rçal P[w m al yk** “quia non defatigatio ei angustanti eos.” Quidam in Gataker; so Jarchi.
- ft153 -- “Et non poterit avolare de angustia sua”, Hieron.
- ft154 -- See my book of the Prophecies of the Messiah, &c. p. 148.
- ft155 -- Ebr. Comment. p. 423.
- ft156 -- Vid. Lydium de re militari, l. 4. c. 3. p. 159.
- ft157 -- So Cocceius, De. Dieu.
- ft158 -- Vid. Lydium de re militari, l. 6. e. 4. p. 229.
- ft159 -- T. Bab. Sanhedrin, fol. 98. 2. & 99. 1. Jarchi, Aben Ezra, Kimchi, & Abarbinel, in loc. Nizzachon Vet. p. 87. R. Isaac. Chizzuk Emuna, par. 1. c. 21. p. 195. Lipman. Carmen. p. 115.
- ft160 -- See my book of the Prophecies of the Messiah, &c. p. 200, 201.
- ft161 -- Debarim Rabba, sect. 1. fol. 234. 4. Perek Shalom, fol. 20. 2. Maimon. apud Maji Synops. Theolog. Jud. p. 121. Vid. Reuchlin de Arte Cabal. p. 745.

- ft162 -- **al p** “non admirabilis tantum sed” **κατ εξοχην**, “miraculum ille est; per se Deus, per unionem hypostaticam”, **ψεανψρωπος**, Gusset. Ebr. Comment, p. 675.
- ft163 -- **rwbg l a** “Deus, fortis”, V. L. Montanus.
- ft164 -- **d[ yba** “Pater aeternitatis”, Montanus, Cocceius, &c.
- ft165 -- **πατηρ του αιωνος μελλοντος**, so some copies; with which agrees the Vulgate Latin version, “Pater seculi futuri”.
- ft166 -- Martin, Hist. Sinic. p. 361.
- ft167 -- So Junius and Tremellius, whom Reinbeck commends, De. Accent. p. 387.
- ft168 -- **l pn** “cecidit”, Grotius, Cocceius.
- ft169 -- **wl k** “totum ejus”.
- ft170 -- Animadv. Philol. in Job, p. 77, 78.
- ft171 -- **bgcy** “elevabit, sive extollet”, Forerius.
- ft172 -- So Noldius renders it, Ebr. Concord. Part. p. 10. No. 69.
- ft173 -- **my[ l bm wyrçamw** “qui ex hoc populo beati dicuntur, absorbebuntur”, Vatablus.
- ft174 -- **^ç[ twag wkbaty** “et epulverabitur erectione fumi”, Cocceius; “adeo ut in minutissimum pulverem abeant elato fumo, [vel] elatione fumi”, Junius & Tremellius, Piscator.
- ft175 -- “Et superbient, (fastuose se gerent,) at superbia (vel quorum superbia) fumus, h. e. fumi instar, evanescit, interibit, quod etiam Armenis indigiat, isfud vacobulum `Abac` <Arabic>, Syr. galus, gallinaceus, superbo gradu incedens et bicristatus”, Castel. Lexicon Polyglott. col. 12.
- ft176 -- <Arabic> “obscura evasit”, ----<Arabic> “tertia pars noctis, a fine crepusculi, tempus quo posterior peragitur precatio vespertina”, Golius, col. 1521, 1522. Castel col. 2944. So Schindler, col. 1410.  
**hmat[** “[ateme], caligo, tenebra, crepusculum”.
- ft177 -- So <Arabic> and <Arabic> Scriba, Golius, col. 1999; so the word is used in the Chaldee and Syriac languages. See Castel. col. 1828, 1829.

- ft178 -- **hawçl** “sub procella, quae a longinquo veniet”, Cocceius; so the Targum renders it, “in tumult of tribulation”.
- ft179 -- Ebr. Concord. Part. p. 201, 771.
- ft180 -- L. 23. c. 5. p. 360.
- ft181 -- Nat. Hist. 1. 6. c. 26. and 27.
- ft182 -- Ben Melech observes, that this is to be understood of the blessed God; and the word being in the plural number, it is the same way, of speaking as in Josh. xxiv. 19. “the Holy Gods is he”.
- ft183 -- Gussetius thinks this clause contains an ironical answer to the above questions, “shall the axe boast itself?” &c.; “shall the saw magnify itself?” &c.; they should, “as the rod should shake itself” &c.; just in like manner as that does, and so by lifting up itself, ceases to be wood; and which being sarcastically spoken, carries in it a strong negative, that the axe and saw should not glory, or magnify themselves, and no more should the king of Assyria. Vid. Comment. Ebr. p. 360.
- ft184 -- **rçb d[w çpnm** “ab anima usque ad carnem”, V. L. Montanus, Piscator.
- ft185 -- T. Bab. Sabbat, fol. 113. 2. & Sanhedrin, fol 94. 1, 2. See Kimchi in loc.
- ft186 -- **ssn swsmk** “at pulvis teredinis”, Tigurine version.
- ft187 -- T. Bab. ib. fol. 95. 2. Praefat. Echa Rabbati, fol. 41. 1.
- ft188 -- “Nam etsi fuerit populus tuus, O Israel, sicut arena maris”, Piscator.
- ft189 -- **wb bwçy** “convertetur in eo”, Montanus, Cocceius.
- ft190 -- **ˆmç ynpm l [ l bj w** “et corrumpetur jugum propter oleum”, Cocceius; “prae pinguedine”, Quidam in Munster.
- ft191 -- Shemot Rabba, sect. 32. fol. 135. 2.
- ft192 -- De. locis Hebraicis, fol. 87. E.
- ft193 -- Antiqu. 1. 6. c. 6. sect. 1. & 1. 13. c. 1. sect. 6.
- ft194 -- De. locis Hebraicis, fol. 93. F.
- ft195 -- Menachot, c. 8. sect. 1.
- ft196 -- **hrb[m** “a transitu”.



- ft197 -- De. locis Hebraicis, fol. 94. B.
- ft198 -- Comment. in Hos. v. 8.
- ft199 -- De. Bello Jud. 1. 6. c. 2. sect. 1.
- ft200 -- De. locis Hebraicis, fol. 92. D.
- ft201 -- Antiqu. 1. 13. c. 7. sect. 3.
- ft202 -- Comment. in Hieremiam, l. 1. fol. 121. H. & l. 2. fol. 132. F. & l. 6. 161. C.
- ft203 -- De. locis Hebraicis, fol. 93. E.
- ft204 -- Onomast. Sacr. p. 310.
- ft205 -- T. Bab. Sanhedrin, fol. 95. 1.
- ft206 -- T. Bab. Gittin, fol. 56. 2.
- ft207 -- Midrash Echa Rabbati, fol. 46. 4.
- ft208 -- Apud Aben Ezra in loc.
- ft209 -- Bereshit Rabba, sect. 85. fol. 75. 1. Midrash Tillim in Psal. lxxii. 1. Apud Yalkut Simeoni, par. 2. fol. 112. 2. Abarbinel, Mashmia Jeshua, fol. 8. 4. Aben Ezra, Jarchi, & Kimchi, in loc. Nachman. Disputat. cum Fratre Paulo, p. 53.
- ft210 -- David de Pomis Lexic. p. 141.
- ft211 -- T. Bab. Cetubot, fol. 51. 2. & Gloss. in ib.
- ft212 -- Bereshit Rabba, sect. 76. fol. 67. 2.
- ft213 -- Abarbinel in Dan. vii. 8. fol. 44. 1.
- ft214 -- T. Bab. Sanhedrin, fol. 93. 2. Zohar in Gen. fol. 68. 3. & in Numb. fol. 54. 4. & 92. 1. & in Deut. fol. 123. 3. Bereshit Rabba, sect. 2. fol. 2. 4. sect. 8. fol. 6. 3. Bemidbar Rabba, sect. 13. fol. 209. 3. Midrash Ruth, fol. 34. 4. Pirke Eliezer, c. 3. fol. 3. 2. Raziell, fol. 11. 1. Tzeror Hammor, fol. 156. 1. Baal Hatturim in Numb. vii. 12. Yalkut Simeoni, par. 1. fol. 3. 1.
- ft215 -- **hwby taryb wj yrhw** “et faciet odorari eum timorem Jehovae”, Munster, Vatablus; “et odorabitur timorem Jehovae”, Cocceius.
- ft216 -- Zohar in Exod. fol. 31. 3. & 86. 1. Tzeror Hammor, fol. 62. 3.
- ft217 -- T. Bab. Sanhedrin. fol. 93. 2.

- ft218 -- Abkath Rocel, p. 52. Ed. Huls. Vid. Buxtorf. Lex. Talmud, p. 221, 222, 223, 224.
- ft219 -- Shirhashirim. Rabba, fol. 22. 3. Midrash Ruth, fol. 33. 2. Pesikta apud Yalkut Simeoni, par. 2. fol. 66. 4. Nachman. Disputat. cum Fratres Paulo, p. 41.
- ft220 -- Comment. Bibl. Rab. in Thesaur. Dissert. Philolog. par. 1. p. 752.
- ft221 -- Tzeror Hammor, fol. 25. 3. Baal Hatturim in Deut. 11. 25.
- ft222 -- Hilchot Melachim, c. 12. sect. 1. & Moreh Nevochim, par 3. c. 11. p. 354.
- ft223 -- Zohar in Exod. fol. 28. 3. Kimchi in Joel 2. 28. Maimon. Melachim. c. 12. sect. 1. Caphtor, fol. 57. 2. and 93. 1. and 108. 1.
- ft224 -- Zohar in Exod. fol. 71. 1. Bereshit Rabba, sect. 98. fol. 85. 3. Midrash in Yalkut Simeoni, par. 2. fol. 97. 2. Baal Hatturim in Numb. 26. 10.
- ft225 -- **çrd** “non significat [quaerre], sed [tendere], aut [se confere]”, Bootius, Animadv. l. 1. c. 5. sect. 6.
- ft226 -- “Ad eum consulent”, Junius.
- ft227 -- So Ben Melech observes that **b** is wanting, and the sense is **dwbkb**, “in”, or, “with glory”.
- ft228 -- Midrash Koheleth, fol. 63. 2.
- ft229 -- **twñql** “ad possidendum”, Grotius; **του κτησασθαι**, Aquila.
- ft230 -- Spes Israelis p. 72.
- ft231 -- Canon. Chron. p. 25.
- ft232 -- Geograph. l. 4. c. 27. col. 276.
- ft233 -- Satyr. 13.
- ft234 -- Vid. Plin. Nat. Hist. l. 5. c. 10.
- ft235 -- **Ædwa** “confitebor tibi”, V. L. Pagninus, Montanus.
- ft236 -- **h[wçyh yny[mm** “de fontibus Salvatoris”, V. L.; Vatablus.
- ft237 -- T. Bab. Succa, fol. 48. 2. & 50. 2.
- ft238 -- Bereshit Rabba, sect. 70. fol. 62. 3. T. Hieros. Succa, fol. 55. 1.

- ft239 -- **hwhy wrmz** “canite Jehovam”, Cocceius; **μμησατε το ονομα κυρω**; Sept.
- ft240 -- **açm a açn** “tollere”.
- ft241 -- Geograph. l. 11. p. 359.
- ft242 -- **hpçn rh l** [ “contra montem excelsum”, Forerius, Sanctius.
- ft243 -- Vid. T. Bab. Beracot, fol. 8. 2. & Gloss. in ib.
- ft244 -- **ypal** “in ira mea”, Vatablus; “ad iram meam”, Junius & Tremellius, Piscator; “in naso meo”, Montanus.
- ft245 -- **ytwag yzyl** [ “exultantis celsitudinis meae”, Montanus.
- ft246 -- **ydçm dwçk**.
- ft247 -- **μhynp μybhl ynp** “ut facies Lehabim, [sive] Lybiorum facies eorum”, Gataker.
- ft248 -- **ab** “venit”, Piscator; “veniens”, Montanus.
- ft249 -- “Solem Asiae Brutum appellat, stellasque salubres appellat comites”, Hor. Serm. 1. Satyr. 7.
- ft250 -- Zohar in Gen. fol. 71, 1.
- ft251 -- Xenophon. Cyropaedia, l. 7. sect. 23.
- ft252 -- Antiqu. Jud. l. 1. c. 6. sect. 1.
- ft253 -- Cyropaedia, l. 5. sect. 3.
- ft254 -- Cyropaedia, l. 2. sect. 1.
- ft255 -- Ammian. Marcellin. l. 23. c. 6. Diodor. Sicul. l. 13. p. 342.
- ft256 -- Nat. Hist. l. 6. c. 26.
- ft257 -- Jarchi & Kimchi ex Seder Olam Rabba, c. 28.
- ft258 -- Arcadica sive, l. 8. p. 509.
- ft259 -- Ut supra. (Nat. Hist. l. 6. c. 26.)
- ft260 -- Itinerarium, p. 76.
- ft261 -- Vid. Prideaux’s Connection, par. 1. p. 569.
- ft262 -- **l arçyb dw[ rj bw** “et eliget adhuc in Israele”, Pagninus, Montanus.

- ft263 -- **µj ynhw** “et requiescere eos faciet”, V. L. Pagninus, Montanus.
- ft264 -- T. Bab. Yebamot, fol. 47. 2. & Kiddushin, fol. 70. 2.
- ft265 -- **hbhdm**.
- ft266 -- “Tributum”, V. L. Cocceius; “aurea pensio”, Montanus; “aurum tributarium”, Munster.
- ft267 -- <Arabic> “perspicuo, puriore sermone fuit, fluida oratione disertas fuit, ----diserte, eleganter locutus est”, Castel. col. 3040.
- ft268 -- **tbkç** “dormisti”, Pagninus.
- ft269 -- **tyl j a hl j** “aegrotuss fuit”.
- ft270 -- T. Bab. Cholin, fol. 89. 1. Gloss. in Pesachim, fol. 94. 1. & Chagiga, fol. 13. 1.
- ft271 -- Misn. Sabbat, c. 23. 2. & Maimon. & Bartenora in ib.
- ft272 -- T. Bab. Sabbat, fol. 149. 2.
- ft273 -- **Ærbqm** “a sepulchro tuo”, Gataker.
- ft274 -- Seder Olam Rabba c. 28. fol. 81.
- ft275 -- Strong’s Concondance assigns two numbers to this word, 02943 and 02944. The word is the same in the Hebrew, differing only in the tense. This case is a Pual and the one in Genesis is a Qal. Wigram’s Englishman’s Hebrew Concondance also has them in separate categories. There appears to be no good reason for this. Editor.
- ft276 -- <Arabic> “confodit cum instrumentis, hasta, gladiis”, Castel. col. 1546. So it is used in the Arabic version of Lam. iv. 9. and in the Chaldee language it signifies to pierce through and wound; as in the Targum on Jer. li. 4.
- ft277 -- **tj ç Æxra** “terram tuam corrupisti”, Montanus, Cocceius, Junius, Tremellius, Piscator.
- ft278 -- **µl w[ l arqy al** “non nominabitur in seculum”, Forerius; “vocabitur”, Pagninus, Montanus, Munster.
- ft279 -- Xenophon. Cyropaedia, l. 7. c. 23.
- ft280 -- Roshhashana, fol. 26. 2. Megilla, fol. 18. 1.

- ft281 -- **yt**x[y “consului”, Montanus, Cocceius; “consilium inivi”, Junius & Tremellius; “consultavi”, Piscator.
- ft282 -- T. Bab. Sanhedrin, fol. 94. 2.
- ft283 -- **hmdn** “succisus”, Pagninus, Montanus; “excisa”, Junius & Tremellius, Piscator. So Ben Melech interprets it by **trkn**.
- ft284 -- <Arabic> “editus, elatus fuit”, Golius, col. 2287. Castel. col. 2182.
- ft285 -- De. locis Hebraicis, fol. 93. H.
- ft286 -- Geograph. l. 5. c. 17. P. 137.
- ft287 -- Antiqu. l. 13. c. 15. sect. 4. & l. 14. c. 1. sect. 4.
- ft288 -- De. locis Hebraicis, fol. 93. D.
- ft289 -- Antiqu. l. 13. c. 15. sect. 4.
- ft290 -- Geograph. l. 5. c. 17. P. 137.
- ft291 -- De. locis Hebraicis, fol. 90. M.
- ft292 -- Nat. Hist. l. 5. c. 11.
- ft293 -- De. locis Hebraicis, fol. 90. M.
- ft294 -- Geograph. l. 5. c. 17. p. 137.
- ft295 -- De. locis Hebraicis, fol. 92. F.
- ft296 -- **wl h[ry wçpn** “anima ejus vociferabit sibi”, Pagninus & Montanus.
- ft297 -- See his Works, vol. 2. p. 502.
- ft298 -- Geograph. l. 5. c. 17.
- ft299 -- Antiqu. l. 1. c. 1. sect. 4.
- ft300 -- Geograph. l. 5. c. 17. p. 137.
- ft301 -- Antiqu. l. 14. c. 1. sect. 4.
- ft302 -- De. locis Hebraicis, fol. 93. A.
- ft303 -- Antiqu. l. 13. c. 15. sect. 4. & l. 14. c. 1. sect. 4.
- ft304 -- Geograph. l. 5. c. 17. p. 137.
- ft305 -- T. Hieros. Sheviith, fol. 38. 4.
- ft306 -- De. Bello Jud. l. 7. c. 6. sect. 3. Ed. Hudson.

- ft307 -- Ut supra (See his Works, vol. 2.) p. 50.
- ft308 -- T. Hieros. Sheviith, fol. 38. 4.
- ft309 -- De. locis Hebraicis, fol. 93. I.
- ft310 -- **μybr[h l j n l ]** “in vallem Arabum”, Junius & Tremellius, Piscator, Cocceius.
- ft311 -- **twpswn** “addita”, Pagninus, Montanus; “additiones”, Vatablus; “additamenta”, Junius & Tremellius, Piscator.
- ft312 -- **hyra** “leonem”, Pagninus, Montanus, &c.
- ft313 -- **ḏa l ḥwm rk wj l ḥ** “mittite agnum, dominator terrae”, Montanus; so Luther; which is approved by Reinbeck de Accent. Heb. p. 395.
- ft314 -- “Mittite agnum dominatoris terrae”, Pagninus, Vatablus, Junius & Tremellius, Piscator.
- ft315 -- T. Bab. Sanhedrin, fol. 96. 2. & Gloss. in ib.
- ft316 -- Joseph. Antiqu. l. 4. c. 4. sect. 7. Ptolem. Geogr. l. 5. c. 17. Plin. Nat. Hist. l. 6. c. 28.
- ft317 -- Geograph. l. 16. p. 536. Ed. Casaub.
- ft318 -- **hyhw** “alioqui”, Junius & Tremellius, Piscator.
- ft319 -- **ḏh** “expressor”, Pagninus, Montanus; “emunctor, [vel] emulsor”, Vatablus.
- ft320 -- **wydb ^k al** “non sicut, fortitudo ejus”; so some in Vatablus.
- ft321 -- **wydb ^kal** “non rectum divinatorum ejus”, Vitringa.
- ft322 -- **yḥyḥal** “de lagenis Kir-hareseth gemetis, ubique confractae sunt”, De. Dieu; “propter dolia Cir-hareseth gemetis”; so some in Vatablus.
- ft323 -- Geograph. l. 5. c. 19.
- ft324 -- De. locis Hebraicis, fol. 92. G.
- ft325 -- Ebr Concord. Part p. 253.
- ft326 -- **Psan** “colligetur”, Montanus; “ad verbum, collectum est”, Vatablus.
- ft327 -- So Noldius, Ebr. Concord. Part. p. 473. No. 1586.
- ft328 -- See Prideaux’s Connect. par. 1. B. 1. p. 18. So Vitringa.

- ft329 -- Seder Olam Rabba, c. 23. p. 64.
- ft330 -- De. locis. Heb. fol. 87. 1.
- ft331 -- Geograph. l. 5. c. 15.
- ft332 -- **rwxyq pyl bç w[rzw** “et brachium ejus spicas demeteret”, Junius & Tremellius; “demetit”, Piscator, &c.
- ft333 -- Antiqu. l. 7. c. 4. sect. 1.
- ft334 -- **tyw Pqnk** “ut strictura oleae”, Cocceius.
- ft335 -- <Arabic> “imperator; princeps, dux qui allis quomodo cumque praest imperatque”, Golius, col. 158. Castel. col. 150. though the verb in the Hebrew language is used in the sense of elevation or lifting up, and seems to be derived from hence. So Schindler, col. 96. **ryma** “ramus, summitas rami---inde verbum”, **rymah** “eminere aut prominere fecit, rami aut frondis instar exaltavit, extulit, evexit”, Deut. xxvi. 17, 18. Psal. xciv. 4.
- ft336 -- **μννμ[n y[j n** “plantas amaenorum [fructuum]”, Piscator.
- ft337 -- <Arabic> Alnaaman “Anemone”, in Avicenna, l. 256. 1. “vel a colore sanguineo, vel quod ab illo adamaretur rege”, Golius, col. 2409. Castel. col. 2346.
- ft338 -- So Vitringa.
- ft339 -- **hl j n μwyb ryxq dn** “recedit messis in die hereditatis sive possessionis”; so some in Vatablus.
- ft340 -- **qj rmm snw** “fugiet de procul”, Vatablus.
- ft341 -- **μyrh wnk** “velut, pulvis montium”, Tigurine version.
- ft342 -- **l gl g** “sicut rota”. Junius & Tremellius; “tanquam glomus [stipularum]”, Piscator.
- ft343 -- **hhl b** “terror”, Junius & Tremellius, Piscator.
- ft344 -- **wnya** “non ipsa”, Montanus.
- ft345 -- Spes Israelis, sect. 17. p. 57.
- ft346 -- Mensa Isiaca, p. 67.
- ft347 -- Octav. p. 21.

ft348 -- Plin. Nat. Hist. l. 5. c. 9. Ptolem. Geograph. l. 4. c. 8.

ft349 -- **ϙwk yrhnl rb[m rça** “quae est citra flumina Cuscheae”,  
Vitringa. So some in Gataker.

ft350 -- “Quae est secundum flumina Aethiopiae”, Junius & Tremellius,  
Piscator.

ft351 -- **μym ynp I [** “super facies aquarurum”, Montanus.

ft352 -- Hence **παπυρινα σκαφη**, paper skiffs, in Plutarch, de Is. et Osir.  
and **πλοια καλαμινα**, ships of reeds which the Indians made and  
used, as Herodotus relates, l. 3. sive Thalia, c. 98. and so Diodorus  
Siculus speaks of ships made of a reed in India, of excellent use,  
because they are not liable to be eaten by worms, Bibliothec. l. 2. p.  
104. to the Egyptian vessels of this kind Lucan has respect when he  
says, “----Sic cum tenet omnia Nilus, Conficitur bibula Memphitis  
cymba papyro. Pharsal. l. 4.

ft353 -- Plin. Nat. Hist. l. 6. c. 22. & l. 13. 11. Heliodor. l. 10. c. 4. p. 460.

ft354 -- Nat. Hist. l. 5. c. 9.

ft355 -- Animadv, Philol. in Job, p, 108.

ft356 -- **wnwkmb hj ybaw** “sed intusor in locum meum”, Janius &  
Tremellius.

ft357 -- So Manasseh ben Israel, Spes. Israelis, sect. 17. p. 57.

ft358 -- **l q b[ I [** “super nubem levem”, V. L. Pagninus, &c.

ft359 -- Vid. Hackspan. Not. Philolog. in S. Scrip. par. 584.

ft360 -- Herodot. l. 2. c. 177.

ft361 -- Ib. c. 147.

ft362 -- There were ten of them in Thebais, the same number in Delta, and  
sixteen between them.

ft363 -- Euterpe, sive l. 2. c. 164, 165, 166.

ft364 -- Nat. Hist. I. 5. c. 9. Ptolem. Geograph. l. 4. c. 4. Strabo Geogr. l.  
17. P. 541.

ft365 -- **hqbn** “evacuabitur”, Pagninus, Montanus, Piscator, Cocceius.



- ft366 -- [I]ba “deglutiam”, Montanus; “absorpsero”, Junius & Tremellius; “absorbebo”, Piscator.
- ft367 -- See Raleigh’s History of the World, B. 2. c. 27. sect. 3. p. 357.
- ft368 -- Herodot. 1. 2. c. 148, 149.
- ft369 -- Ib. c. 158.
- ft370 -- Nat Hist. 1. 13. c. 11.
- ft371 -- Chambers’s Cyclopaedia, in the word “Paper”.
- ft372 -- Herodot. Euterpe, sive 1. 2. c. 37.
- ft373 -- twr[ “ad” hr[ “nudari, inde” rw[ “pellis”.
- ft374 -- Euterpe, sive 1. 2. c. 37.
- ft375 -- Ibid. c. 149.
- ft376 -- Ibid. c. 92.
- ft377 -- twqyrç is by us rendered “fine”; and so, Ben Melech says, in the Arabic language the best and finest linen is called qrçl a; and so says Kimchi in Sepher Shorash.; with which Schindler agrees, Arab. qrçl a, sericum or “muslin”; but it is a question whether this is of so early a date, and especially not fit to make nets of. De. Dieu and Bochart think it denotes the colour of the linen, which was yellow, that being the best; but others render it “combed”.
- ft378 -- yrwj µygrwaw “et textores alborum operum”, Junius & Tremellius, Piscator.
- ft379 -- T. Bab. Sabbat, fol. 124. 2. Bava Kama, fol. 117. 1.
- ft380 -- “Et erunt retia ejus contrita”, Pagninus, Montanus.
- ft381 -- çpn ymga rkç yçw[ I k “omnes facientes clausuram stagnorum animae”, Montanus.
- ft382 -- Herodot. 1. 2. c. 166. Plin. 1. 5. c. 9. Ptolem. Geogr. 1. 4. c. 5.
- ft383 -- Ptolem. ib. Plin. 1. 5. c. 10.
- ft384 -- Herodot. 1. 2. c. 142.
- ft385 -- Ib. (Herodot. 1. 2.) c. 99.
- ft386 -- hyj bç tnp “angulus [vel] tribuum ejus”; so some in Vatablus.

ft387 -- Herodot. 1. 2. c. 157, 158.

ft388 -- **wyl** [ **επ αυτην**, Sept.; “supra eum”, V. L.; “super eum”, Pagninus, Montanus.

ft389 -- Herodot. 1. 2. c. 177.

ft390 -- T. Bab. Menachot fol. 109. 2. and 110. 1. Seder Olam Rabba, c. 23. p. 66.

ft391 -- Herodot. 1. 1. c. 3. 7. 8. 9. 59. 63.

ft392 -- Plin. Nat. Hist. 1. 5. c. 9. and 6. 29.

ft393 -- Antiqu. 1. 13. c. 3. sect. 1. 3. & de Bello Jud. 1. 7. c. 10. sect. 2, 3, 4.

ft394 -- T. Bab. Menachot, fol. 109. 2.

ft395 -- Mashmiah Jeshua, fol. 13. 1.

ft396 -- **awprw Pwgn** “percutiendo et sanando”, Pagninus, Montanus, Piscator, Tigurine version.

ft397 -- **rwça ta pyrçm wdb[w** “et serviet Aegyptius Assyrio”, Cocceius; “et servient Aegyptii ipsi Assur”, Montanus.

ft398 -- T. Bab. Sanhedrin, fol. 94. 1.

ft399 -- Herodot. 1. 2. c. 157.

ft400 -- T. Bab. Yoma, fol. 77. 1. & Sabbat, fol. 114. 1.

ft401 -- Apud Euseb. Prepar. Evangel. 1. 9. c. 41.

ft402 -- Xenophon. Cyropaedia, 1. 5. c. 5, 6.

ft403 -- **ddwç ddwçhw dgwb dgwbh** “praevaricator prevaricatorem et vastator, vastatorem [sub.] inveniet”; so some in Vatablus; also Gataker.

ft404 -- “O perfide, perfidus; O vastator, vastator”, De. Dieu.

ft405 -- Xenophon. Cyropaedia, 1. 4. c. 24. 1. 5. c. 11. & 1. 7. c. 23.

ft406 -- Ib. 1. 6. sect. 7, 8, 9, 26. & 1. 7. sect. 4, 8.

ft407 -- **ybbi h[t** “erravit cor meum”, Montanus; “errat animus meus”, Junius & Tremellius; “errat cor meum”, Piscator.

ft408 -- Vid. Herodot. 1. 1. c. 191. Xenophon. 1. 7. c. 23.

ft409 -- L. 1. c. 5. p. 24. Ed. Braithaupt.

ft410 -- ךְ | צַח אֶרֶץ “disponendo, mensam, speculando speculam, comedendo, bibendo, surgite principes, ungitte clypeum”, Montanus; and to the same sense Grotius.

ft411 -- | mḡ bkr rwmj bkr αναβατην ονου, και αναβατην καμηλου, Sept.; “ascensorem asini, et ascensorem cameli”, V. L. “unum equitantium in asinis, alterum equitantium in camelis”, Piscator.

ft412 -- צַיָּא bkr “currus viri”, Pagninus, Montanus.

ft413 -- Vid. Hiller. Onomasticon Sacr. p. 797.

ft414 -- Vid. Buxtorf. Lexic. Talmud. col. 30, 31, &c.

ft415 -- | y l m hm “quid accidit ex quo nox est?” Vatablus.

ft416 -- Zohar in Exod. fol. 54. 2.

ft417 -- Joseph. Antiqu. l. 13. c. 9. sect. 1. Ed. Hudson.

ft418 -- Gloss. in T. Bab. Sanhedrin, fol. 94. 1. & in Bava Kama fol. 3. 2.

ft419 -- T. Hieros. Taaniot, fol. 64. 1. & Kimchi in loc.

ft420 -- T. Bab. Sanhedrin, fol. 94. 1.

ft421 -- תְּצַף rpsm “numeri arcus”, Montanus, Cocceius.

ft422 -- De. Bello Jud. l. 5. c. 4. sect. 1.

ft423 -- Ib. l. 6. c. 6.

ft424 -- אֵל hm “quid tibi accidit?” Vatablus; “quid tibi nunc est?” Piscator.

ft425 -- hal m taçt “plena strepitibus”, Munster; “tumultuationibus”, Montanus, Junius & Tremellius; “fragoribus”, Piscator.

ft426 -- תְּצַף m “ab arcu”, Vatablus.

ft427 -- ykbb rрма “amarificabo me in fletu”, Montanus; “amaritudine afficiam me in isto fletu”, Junius & Tremellius.

ft428 -- Geograph. l. 16. p. 512.

ft429 -- Vid. Kimchi in loc.

ft430 -- ynzab hl gnw “et revelabitur in auribus meis Domini exercituum”, Montanus; “et revelatum in auribus Domini”, &c. Musculus.

- ft431 -- **rpky μα** “si exhibitur”, Pagninus, Montanus, Piscator; “si expietur”, Junius & Tremellius.
- ft432 -- T. Bab. Sanhedrin, fol. 26. 2.
- ft433 -- Jarchi & Kimchi in loc. & Sanhedrin, ib. col. 1.
- ft434 -- Vajikra Rabba, sect. 5. fol. 150. 2.
- ft435 -- Ibid.
- ft436 -- T. Bab. Sanhedrin fol. 26. 2.
- ft437 -- “O caedens, &c. O statuens”, &c. Junius & Tremellius.
- ft438 -- Seder Olam Rabba, c. 23. p. 64.
- ft439 -- T. Bab. Sanhedrin, fol. 26. 2.
- ft440 -- Jarchi in loc. Vajikra Rabba, sect. 5. fol. 150. 2.
- ft441 -- **rbg** “O vir poteus”, Grotius; “O tu heros”, Tigurine version.
- ft442 -- **hpnx Ἐρνxy Pwnx** “cidarizando cidarizabit te cidari”, Forerius; as the priest’s linen mitre, Lev. xvi. 4. which was wrapped about his head, so Ben Melech; or any turban, such as were used in the eastern countries; signifying, that he should be rolled up like this, or any such like round thing, and carried away.
- ft443 -- So in Vajikra, sect. 5. fol. 150. 3.
- ft444 -- **Æynda tyb ʿwl q** “tu, O dedecus domus domini tui”, Tigurine version; “O ignominia”, &c. Junius & Tremellius, Piscator.
- ft445 -- T. Bab. Sanhedrin, fol. 26. 1, 2.
- ft446 -- Curt. l. 4. sect. 2.
- ft447 -- Justin, l. 18. c. 3.
- ft448 -- Joseph. Antiqu. I. 8. c. 3. sect. 1.
- ft449 -- Bereshit Rabba, sect. 61. fol. 54. 2.
- ft450 -- Joseph. Antiqu. l. 9. c. 14. sect. 2.
- ft451 -- Ib. l. 10. c. 11. sect. 1. & contr. Apion, I. 1. sect. 21.
- ft452 -- Antiqu. l. 1. c. 6. sect. 1.
- ft453 -- So some in Vatablus.
- ft454 -- Plin. Nat. Hist. l. 5. c. 19.

- ft455 -- Ibid.
- ft456 -- Nat. Hist. l. 5. c. 19.
- ft457 -- So the Septuagint, Vatbalus, and others.
- ft458 -- Apud Hieron. in loc.
- ft459 -- Geograph. l. 16. p. 520.
- ft460 -- Antiqu. l. 8. c. 3. sect. 1.
- ft461 -- Curtius, l. 4. c. 4.
- ft462 -- Herodot. l. 2. c. 44.
- ft463 -- Apud Euseb. Prepar. Evangel. l. 1. p. 35.
- ft464 -- See Sir Walter Raleigh's History of the World: l. 2. c. 7. sect. 3. p. 198.
- ft465 -- Reinbeck. de Accent. Heb. p. 399.
- ft466 -- **ḏa ydbkn l k l qhl** .
- ft467 -- **dw[ j zm ^ya** "nulla est zona amplius", Junius & Tremellius, Piscator; "non est cingulum amplius", Cocceius.
- ft468 -- Justin ex Trogo, l. 18. c. 3.
- ft469 -- Canon. Chronic. Egypt, &c. p. 509. Ed. 4to.
- ft470 -- Clio, sive l. 1. c. 184.
- ft471 -- T. Bab. Sanhedrin, fol. 99. 1. Yalkut Simeoni in Psal. lxxii. fol. 112. 2.
- ft472 -- **^gn ybyj h** "benefac pulsando", Junius; "belle pulsa", Piscator.
- ft473 -- **ryç ybrh** "multiplica cantum", Piscator.
- ft474 -- So in Midrash, Kohelet, fol. 62. 3.
- ft475 -- So <Arabic> "aperuit totam portam", Golius, col. 321.
- ft476 -- **hynp hw[w** "et pervertet faciem ejus", Piscator.
- ft477 -- **^hkk** "ac praesidi", Junius & Tremellius; "sic gubernator", Piscator.
- ft478 -- **ḏahw** "et terra", V. L. "nam terra", Piscator.
- ft479 -- **hpnj** "hypocrita est", Montanus, Tigurine version.

- ft480 -- **wmçayw, ημαρτοσαν**, Sept. “peccabunt”, V. L. “quia deliquerunt”, Tigurine version; “rei aguntur, sive luunt”, Cocceius.
- ft481 -- **tyz Pqnk** “similes olivis dstrictae oleae”, Junius & Tremellius; “tanquam strictura oleae”, Cocceius.
- ft482 -- **pyrab** “in vallibus”. So Kimchi, Ben Melech, Munster, Pagninus, Montanus, Piscator.
- ft483 -- “In cavernis vel speluncis”, Forerius, Sanctius.
- ft484 -- Midrash Kohelet, fol. 62. 3.
- ft485 -- **hnwl mk** “quasi tabernaculum”, V. L.
- ft486 -- “Ut diversoriolum”, Piscator.
- ft487 -- **μwrmh abx I [** “super exercitum excelsi”, Pagninus, Montanus, So Cocceius.
- ft488 -- **hmdah I [** “cum terra ipsorum”, Junius & Tremellius.
- ft489 -- **dwbk wynqz dgnw** “et coram senibus suis, gloria”, Pagninus, Montanus.
- ft490 -- **hl pml** “in lapsum”.
- ft491 -- **hn[y μyxyr [ rymz** “cantus fortium humiliabitur, vel humiliabit se”, Vatablus; see Cant. ii. 12.

ft492 -- Fortunatus Scacchus, in Sacror. Elaeochr. Myrothec. l. 1. c. 40. col. 205. thinks, that as the prophet speaks of the deliverance of believers from present troubles, and of good things at the coming of the Messiah, the metaphors are taken from the customs of that age, in which feasts were not prepared without the best of ointments; nor in a royal feast were the flesh of any animals used but such as were well fed and kept, and which, according to the law were pure and clean; and agreeably he renders the whole verse thus: “and the Lord of hosts will make to all people a feast of ointments; a feast of those (animals) that are kept; of ointments full of marrow (the richest and fattest) of those that are kept”; “pure” beasts, well kept and clean, according to the law of Moses. So Gussetius observes, that  $\hat{m}\zeta$  signifies not fat, but oil; and  $\mu\gamma\rho\mu\zeta$  not “lees” of wine, but bottles in which wine is “kept”, Comment. Ebr. p. 868, 872. The Syriac version of the latter part of the text, though not according to the original, is remarkable; “the feast, I say, of our heavenly and most mighty quickener, reserved and fat.” The interpreter seems to have in his view the great master of the feast, our Lord Jesus Christ.

ft493 --  $j\ w\l\ h\ ynp$  “velum faciei”, Piscator.

ft494 --  $j\ xnl$  “in sempiternum”, Munster, Pagninus, Montanus; “in aeternum”, Piscator.

ft495 -- Gloss. in T. Bab. Sanhedrin, fol. 94. Misna, Moed Katon, c. 3. sect. 9. Midrash Kohelet, fol. 61. 2.

ft496 -- Zohar in Gen. fol. 73. 1. Shemot Rabba, sect. 20. fol. 131. 4.

ft497 --  $\alpha\nu\alpha\pi\alpha\nu\sigma\iota\nu\ \delta\omega\sigma\epsilon\iota\ \omicron\ \psi\epsilon\omicron\varsigma$ .

ft498 --  $wytj\ t$  “apud se”, i.e. “in loco suo”, Vatablus, Junius & Tremellius.

ft499 --  $wmb$  as the Keri or marginal reading directs it should be read.

ft500 --  $hnmdm\ ymb$  in “aquis sterquilini”, De. Dieu.

ft501 --  $wydy\ twbra\ \mu[$  “insidiis, vel cum insidiis manuum suarum”, Montanus, Piscator.

ft502 -- “Cum cubitis, vel axillis manuum suarum”, Pagninus, Tigurine version; and Ben Melech, who mentions both senses.

ft503 --  $\mu\gamma\mu\iota\ w[ \ rwx\ hw\h\y\ hyb$  “in Jah [est] Jehovah, rupes saeculorum”.

- ft504 -- T. Bab. Menachot, fol. 29. 2.
- ft505 -- **μyrçym qydxl j rwa** “via justo rectitudines”, Vatablus.
- ft506 -- For this note, I am indebted to my learned, pious, and ingenious friend, the Rev. Mr. Hervey; see Theron and Aspasio, vol 2. Dialog. 13. p. 225. Ed 3.
- ft507 -- **rçy** “rectus est”, De. Dieu.
- ft508 -- **sl pt** “aequabis”, Vatablus. So Ben Melech explains it by **rçwy**, making a thing plain and even.
- ft509 -- T. Bab. Megilla, fol. 6. 1. & Gloss. in ib.
- ft510 -- **ˆwyzj y l b Ædy hmr** “elatam tuam manum non cernunt”, Castalio; “celsitudinem manuum tuarum nequaquam vident”, Syriac version.
- ft511 -- **μ[ tanq** “zelum populi tui”; so some in Vatablus; “zelum erga populum”, Junius & Tremellius, Piscator.
- ft512 -- **μl kat Æyrx ça** “ignis hostes tuos consumet eos”, Pagninus, Vatablus, “comedet eos”, Montanus.
- ft513 -- **wnl** “in nobis”, Munster; “nobis”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft514 -- Mashmia, Jeshua, fol. 16. 1.
- ft515 -- **ˆkl** “propterea”, V. L. Junius & Tremellius; “propterea quod”, Piscator, De. Dieu.
- ft516 -- **çj l** “mussitationem”, Montanus; “submissam orationem”, Junius & Tremellius.
- ft517 -- **ða hç[n l b tw[wçy** “res salutem non est facta”, Vatablus; “salutes non fit terra”, Montanus; “salutes non factae sunt terrae”, Tigurine version; “non sunt factae in terra”, Pagninus.
- ft518 -- **ˆwmwqy ytl bn** “quemadmodum corpus meum resurget”, Vatablus.



- ft519 -- T. Bab. Sanhedrin, fol. 90. 2, & Cetubot, fol. 111. 1. Midrash Kohelet, fol. 62. 3. Targum in loc. Elias Levita in his Tishbi, p. 109. says the word **hl bn** is never used in Scripture but of the carcass of a beast or fowl that is dead; and never of a man that is dead, but of him that dies not a natural death, excepting this place, which speaks of the resurrection of the dead; and, adds he,
- ft520 -- Or boom, or bar-serpent, “serpentem vectem”, V. L. and Montanus; the same, as the Bishop of Bergen thinks, with the “soeormen”, or sea snake, which often lies stretched out before a creek, like a boom, to block up the passage; and is soon bent, in a curve, in folds, and is soon again in a straight line, like a pole or beam; see his History of Norway, p. 206, 207.
- ft521 -- T. Bab. Bava Bathra, fol. 74. 2.
- ft522 -- Comment. Ebr. p. 622.
- ft523 -- **hyl [ dwqpy ^p** “ne forte visitet eum”, Munster, Pagninus, Tigurine version.
- ft524 -- So Munster, Pagninus, Vatablus, and Ben Melech.
- ft525 -- Comment. Ebr. p. 668, 669.
- ft526 -- **hb h[çpa** “gradiar in eam”; so some in Vatablus; “caute ingrediari eam”, Piscator.
- ft527 -- **hntyxa** “succendam ex ea”, Junius & Tremellius; “comburam [illos] ex ipsa”, Piscator.
- ft528 -- So De. Dieu; and some in Vatablus; and which is approved by Noldius, who renders it in like manner, to the same sense, Ebr. Concord. Part. p. 409. No. 1671.
- ft529 -- **wz[ mb qzj y wa** “si prehenderit munitionem meam”, Noldius.
- ft530 -- “Utiam, O si apprehenderit munitionem meam”, Forerius.
- ft531 -- So some in Gataker.
- ft532 -- **wygrh** “occisorum ejus”, Montanus; “interfecti illius”, Junius & Tremellius, Piscator.
- ft533 -- **hj l çb** “in emittendo eam”, Montanus.

- ft534 -- **hgh** “meditatus est”, V. L. so it is used in Psal. i. 2. It sometimes intends a great sound and noise, such as the roaring of a lion, Isa. xxxi. 4. and Gussetius here interprets it of thunder, Ebr. Comment. p. 202. so Castalio renders it, “sonans suo duro spiritu”.
- ft535 -- “Removit in vento suo duro”, Pagninus, Montanus; “removebit”, Vatablus; “abstulit”, Tigurine version, Piscator; so Ben Melech observes that the word has the signification of removing in Prov. xxv. 4, 5.
- ft536 -- **rpky** “propitiabitur”, Pagninus, Montanus; “expiabitur”, Piscator.
- ft537 -- **yk** “sed”, Junius & Tremellius, Forerius; “tamen, nihilominus”, Calvin.
- ft538 -- **ddb** “solitaria”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft539 -- **hwn** “amoenum habitaculum”, Tigurine version; Piscator
- ft540 -- Shemot Rabba, sect. 1. fol. 91. 3.
- ft541 -- So Abendana in Miclol Yophi observes, this is the sense some give of the word, taking it to be the same as is used in Cant. v. 1.
- ft542 -- **j bj y** “excutiat”, Pagninus, Montanus, Junius & Tremellius, Cocceius.
- ft543 -- Ben Melech interprets the river of the river Sabation or the Sabbatical river, beyond which the Jews generally suppose the ten tribes are, and from whence they will come at the time of their restoration; and, as this writer says, will come to Egypt, and there be gathered together with their brethren, the children of this captivity, Judah and Benjamin, which are scattered in every corner, and join one another.
- ft544 -- **dj a dj al** “ad unum unum”, Montanus; “unus ad unum”; so some in Vatablus, Forerius.
- ft545 -- T. Bab. Sanhedrin, fol. 110. 2. Midrash Kohelet. fol. 68. 3.
- ft546 -- **µyrpa yrkç twag trj [ ywh** “vae coronae erectionis ebriorum Ephraimi”, Cocceius, Gataker.
- ft547 -- T. Bab. Sabbat, fol. 147. 2.

ft548 -- Lex. Talmud. col. 529.

ft549 -- **ˆyy ymwl h** “concussi vino”, Pagninus, “percussi vino”, so some in Vatablus; “conquassantur vel conculcantur a vino”, Forerius; “contusorum a vino”, Cocceius.

ft550 -- **ybx trj [l** “pro corona decora”, Piscator.

ft551 -- **hrapt trypxl w** “et pro diademate ornante”, Piscator.

ft552 -- **hyl yl p wqp** “titubant in iudicatione”, Junius & Tremellius, Piscator, Gataker.

ft553 -- So Gataker.

ft554 -- **ˆj b ˆba** “lapidem probationis”, Junius & Tremellius, Calvin, Vitringa.

ft555 -- **dswm dswm** “fundamentum fundatum”; so some in Vatablus; “foundationem fundatissimam”, Junius & Tremellius; “fundamentum solidum”, Calvin; “solidissimum” Tigurine version; So Ben Melech interprets it a strong foundation.

ft556 -- So Gataker.

ft557 -- **rpkw** “Heb. oblinetur”, Piscator; “quasi pica illita tabulae literaeque foederis incrustentur, inducantur ac dispereant”, Gusset. Comment. Ebr. p. 397.

ft558 -- **µktwzj w** “et visio vestra”, Vatablus; “cautio vestra”, Junius & Tremellius, Piscator, Heb. “visio”, i.e. “provisio”, Piscator.

ft559 -- **wrb[ ydm** “mox ut pertransierit”, Tigurine version.

ft560 -- **h[wz** “commotio”, Montanus, Piscator; “terror”, Calvin; “pavor”, Pagninus.

ft561 -- L. 6. c. 5. p. 559. Vid. Joseph. de Bello Jud. l. 2. c. 19. sect. 1.

ft562 -- So Junius & Tremellius, and Piscator.

ft563 -- As here with Pagninus, Montanus.

ft564 -- So Vatablus and Castalio.

ft565 -- **ˆmsn hr[ç** “hordeum signatum”, Vatablus, Pagninus, Montanus; “signato loco”, Tigurine version.

- ft566 -- **wtl bg tmsk** “speltam in termino ejus, vel suo”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft567 -- “Excudit illud ad eam rationem, [quam] Deus, ipsius docet eum”, Piscator, Gataker; “vel colligat”, &c. Junius & Tremellius.
- ft568 -- Yoma apud Jarchi in loc.
- ft569 -- T. Bab. Middot, fol. 37. 1.
- ft570 -- **hnj** “castrametatus est”, Vatablus, Junius & Tremellius; “castra habuit”, Piscator.
- ft571 -- The words are rendered by Noldius, “woe to Ariel, to Ariel: to the city in which David encamped”; and he observes, that some supply the copulative “and; woe to Ariel, and to the city”, &c.; So making them distinct, which seems best to agree with the accents, and may respect the destruction both of their ecclesiastic and civil state; the temple being designed by “Ariel”, and “Jerusalem” by the city. See Concord. Ebr. Part. p. 183. No. 842.
- ft572 -- **wpqny mygj** “agni excervicabuntur”, Montanus; “excidentur”, Vatablus; “jugulentur”, Munster.
- ft573 -- **rwdk** “quasi pila”, Piscator; “instar globi”, Gataker.
- ft574 -- Joseph. de Bello Jud. 1. 5. c. 7. sect. 1. & c. 12. sect. 1, 2.
- ft575 -- **Æyrz** “ventilantium te”, V. L. “dispergentium te”, Vatablus, so Targum; “hostium tuorum”, Pagninus, Cocceius.
- ft576 -- Joseph. de Bello Jud. 1. 6. c. 5. sect. 5.
- ft577 -- **w[ç] tçh** “oblectate vos”, Cocceius; “delicias agunt”, Junius & Tremellius; “delicianur”, Piscator.
- ft578 -- **µkyçarw** “et capita vestra, videntes, operuit”, Montanus. So Cocceius.
- ft579 -- **rps[h] [dwy** “scienti librum”, Montanus; **επισταμενω γραμματα**, Sept.; “scienti literas”, V. L. Junius & Tremellius, Piscator, Cocceius.
- ft580 -- **an** “nunc”, Pagninus, Montanus.
- ft581 -- Misna Sota, c. 9. sect. 15.
- ft582 -- More Nevochim, par. 2. c. 11. p. 212.

- ft583 -- So some in Gataker; **μkkph** “subversio vestra”, Pagninus, Montanus.
- ft584 -- **wksyw** “et addent”, V. L. Pagninus: Montanus,
- ft585 -- **μda ynwya** “mendici hominum”, Pagninus, Montanus, Vatablus; “egentissimi hominum”, Junius & Tremellius.
- ft586 -- **ϣ** [ “violentus”, Junius & Tremellius, Piscator, Cocceius.
- ft587 -- **ανομος**
- ft588 -- **rdbd μda yayj j m** “qui verbie faciunt ut peccent homines”, Castalio; “peccare facientes hominem in verbo”, Pagninus, Montanus. And to the same sense the Septuagint, V. L. Syr. and Arab.
- ft589 -- **tql a j ql** “capere, accipere, est id quod aliquis sibi sumit dicendum”, Gusset. Ebr. Comment. p. 443.
- ft590 -- T. Bab. Cetubot, fol. 112. 1. & Sota, fol. 34. 2.
- ft591 -- Bava Metzia, fol. 38. 1. Sabbat. fol. 154. 2.
- ft592 -- **tazl ytarq** “vocavi ad hanc”, Montanus; “ad istam clamo”, Castalio.
- ft593 -- Comment. Ebr. p. 829.
- ft594 -- **μ** [ **yk** “nam populus”, Forerius, Junius & Tremellius, Piscator, Cocceius; “quia”, Pagninus, Montanus.
- ft595 -- **l pwn ḥpk** “sicut ruptura cadens”, Montanus, Cocceius, De. Dieu. Ben Melech observes, that a breach is after the building is fallen; for the breach does not fall, but it is said on account of the end of it, or what it is at last, as in Isa. xlvii. 2. “grind meal” or “flour”.
- ft596 -- Vid. Misn. Sabbat, c. 8. sect. 7.
- ft597 -- **ḥw** [ **ḥwt** “servaremini”, Piscator, Gataker.
- ft598 -- So Ben Melech says, it is a high piece of wood in a ship, on which they hang an ensign or flag; and so he interprets the ensign in the next clause of a veil, so called, because they lift it up upon the mast.
- ft599 -- **ḥkl** “nihilominus, tamen”; so Noldius, Ebr. Concord. Part. p. 507. in the same way Gataker.
- ft600 -- **hkj** “significat anhelat, vel inhiat”, Forerius.

- ft601 -- **μyry ḥkl w** “et propterea exaltabit se”, Pagninus, Montanus, Vatablus; “elaturus est se”, Junius & Tremellius.
- ft602 -- Gloss, in T. Bab. Sanhedrin, fol. 97. 2.
- ft603 -- **μkmj rl** “dum miserabitur vestri”; so some in Vatablus.
- ft604 -- Animadv. Philolog. in Job. p. 56.
- ft605 -- <Arabic> “mavit rem”, Golius, col. 922. “quaesivit, expetivit, voluit”, Castel. col. 3551.
- ft606 -- **yk** “quamvis”, so this particle is often used; see Noldius, p. 399.
- ft607 -- **ḥwyxb μ[** “polpulus Sion”, V. L. Gataker.
- ft608 -- **hkbt al wkb** “plorando non plorabis”, Pagninus, Montanus.
- ft609 -- **Æyrwm** “pluvia tua”, some in Munster, Calvin; so Ben Melech interprets it; and the same in the next clause.
- ft610 -- **Pnky al** “non avolabit”, Piscator; “ad verb. alabitur”, Forerius.
- ft611 -- More Nevochim, par. 1. cap. 43. p. 61. So <Arabic> “operuit, sub alis tutatus est”, Castel. col. 1760.
- ft612 -- T. Bab. Megilla, fol. 32. 1.
- ft613 -- **Æ[rz rj m** “sementi tuae”, Piscator; “semini tuo”, V. L. Tigurine version.
- ft614 -- Bemidbar Rabba, fol. 212. 3.
- ft615 -- T. Bab. Pesach. fol. 68. 1. & Gloss. in ib. & Sanhedrin, fol. 91. 2.
- ft616 -- More Nevochim, par. 2. c. 29. p. 267.
- ft617 -- Vid. Aben Ezra, Ben Melech, & Abendana.
- ft618 -- Bicurim, c. 3. sect. 3, 4.
- ft619 -- **l arcy rwx** “rupem Israelis”, Junius & Tremellius, Piscator, Cocceius; “petram Israel”, Montanus.
- ft620 -- **wl wq dwh** “gloriam vocis suae”, V. L. Vatablus; “magnificam vocem suam”, Piscator.
- ft621 -- **j yny** “requiescere faciet”, Pagninus, Montanus; “quiescere faciet”, Cocceius.

- ft622 -- T. Bab. Pesachim, fol. 54. 1. Nedarim, fol. 39. 2. & Erubim, fol. 19. 1.
- ft623 -- So Ben Melech interprets “spirit” of an angel, as he does the word “God” in the preceding clause.
- ft624 -- wprj l [ hghy “ab” hgh, “mussitare.”
- ft625 -- μy[wr al m “plenitudo pastorum”, Montanus, De. Dieu, Cocceius. A collection of them, as Ben Melech.
- ft626 -- wyl [ arqy rça “quando in occursum illius venit”, Munster.
- ft627 -- hrs wqym[h Heb. “profundam fecerunt recessionem”, Piscator; “profundaverunt defectionem”, Montanus
- ft628 -- ^wsamy a sam “spernere, reprobare.”
- ft629 -- aj j μkydy “manus vestrae flagitiosae”, Bootius Animadv. Sacr. 1. 4. c. 2. sect. 12.
- ft630 -- wl “fugiet sibi”, Pagninus, Montanus, Cocceius; “fuga consulet sibi”, Junius & Tremellius.
- ft631 -- wyhy sml “in liquefactionem, erunt”, Vatablus; “colliquescent”, Piscator.
- ft632 -- rwb[y rwgmm w[l sw “et rupes ejus prae pavore transibit”, Forerius. So Cocceius and Ben Melech; with which the version of Junius and Tremellius agrees.
- ft633 -- T. Bab. Erubim, fol. 19. 1.
- ft634 -- μyrhmn “inconsideratorum”, Junius & Tremellius, Piscator; “praecipitorum”, Montanus.
- ft635 -- twj x rbdl rhmt “festinabit loqui nitida”, Pagninus; “polite”, Munster; “diserte”, Calvin; “loqui venusta”, Cocceius.
- ft636 -- bydn l bnl dw[ arqy al “Nabal non vocabitur Nadib”, Gataker.

ft637 -- Kimchi makes it to be the same with  $\hat{r}tw$ , a “prodigal person”; and so Ben Melech; but Elias, in his Tishbi, p. 93, 95. says there is a difference between them;  $\hat{r}tw$ , he says, is one that squanders his money in eating and drinking, and the like, which is a bad custom; but  $[w\check{c}$  is an honourable person, who gives his money to good purposes, and more than is meet, which is a good custom; and he is more praiseworthy than the liberal man.

ft638 --  $rbdy hl bn l bn yk$  “nam stultus stultitiam loquetur”, Pagninus, Montanus.

ft639 --  $r\check{c}c yrmab \mu ywn[ l bj l$  “ad corrupendum afflictos in eloquiis falsitatis”, Montanus.

ft640 --  $\mu wqy$  “stabilietur”, Gataker.

ft641 --  $hn\check{c} l [ \mu ymy$  “dies super annum”, Vatablus; “dies ultra annum”, Cocceius.

ft642 --  $twj j wb$  “confidentes”, Pagninus, Montanus, Junius & Tremellius, Piscator.

ft643 -- So it is explained in T. Bab. Moed Katon, fol. 27. 2.

ft644 -- So Castalio.

ft645 -- Junius & Tremellius, Cocceius.

ft646 -- So Gataker.

ft647 --  $hqdxh tdb[w$  “et cultus justitiae”, V. L. Montanus; “labor, seu operatio”, Piscator, Cocceius.

ft648 -- Debarim Rabba, sect. 6. fol. 241. 4.

ft649 -- So some in De. Dieu.

ft650 --  $\hat{w}mh l wqm$  “a voce multitudinis”, Pagninus; “a voce turbae”, Montanus, Cocceius.

ft651 -- Fugiant, so some in Gataker.

ft652 -- Profugient, Piscator.

ft653 --  $t[w\check{c}y \hat{s}j$  “fortitudo salutem”, Pagninus, Montanus; “rebur ominis, [vel] multiplicis salutis”, Junius & Tremellius, Piscator.

ft654 -- Vid. Reinbeck de Accent. Heb. p. 405.



- ft655 -- j ra rb[ tbç “cessaverat viator”, Junius & Tremellius; “desiit viator”, Cocceius.
- ft656 -- ןכך ןר “spiritus vester”, V. L. Pagninus, Montanus, &c.
- ft657 -- ןרׇצׇמ רבד “qui loquitur recta”, Piscator; “loquens recta”, Cocceius; “loquens aequitates”, Montanus.
- ft658 -- ןמׇד [ ןׇמ “ab audiendo sanquines”, Montanus; “ne audiat sanquines”, Cocceius.
- ft659 -- ןׇך רׇמ ךא “terram distantiarum”, Vatablus, Montanus, Gataker.
- ft660 -- So Ben Melech interprets it,
- ft661 -- j ןן “caulam”, Junius & Tremellius, Piscator.
- ft662 -- ןרׇך ן ןׇׁׁׁ “loco fluviorum”, Junius & Tremellius; ןׇׁׁׁ pro tj t “non in talione, sed saltem ut significat loco ac vice, Deus ecclesiae est pro fluminibus”, Gusset. Ebr. Comment, p. 740.
- ft663 -- So the word is interpreted by Kimchi and Ben Melech.
- ft664 -- ןׇׁׁׁ “tabescet”, Vatablus; “centabescet”, Junius & Tremellius, Piscator; “contabescent”, Cocceius, Gataker.
- ft665 -- Geograph. l. 5. c. 17.
- ft666 -- Spes Israelis, sect. 30. p. 91.
- ft667 -- So Gussetius understands it of a larger sort of oxen, Comment. Ebr. p. 783.
- ft668 -- Tzeror Hammor, fol. 47. 3.
- ft669 -- ןׇׁׁׁ “et inebriabitur”, Pagninus, Montanus, Piscator.
- ft670 -- ןרׇׁׁ ןׇׁׁׁ ן ןׇׁ ןׇׁׁׁ “nobiles ejus, et non ibi regnum vocabuntur”, Forerius.
- ft671 -- “Ingenuos ejus vocabunt, et non erit ibi regnum”, Tigurine version.
- ft672 -- רׇׁׁׁ “pilosus”, a ר[ׇׁׁ “capillus.”
- ft673 -- T. Bab. Nidda, fol. 24. 2.
- ft674 -- Vid. Buxtorf. Lex. Rab. col. 1140.

- ft675 -- **h[ qby** “et scindet”, Pagninus, Montanus; “rumpet”, Vatablus; “quumque eruperit”, Junius & Tremellius, i.e. “pullities”, so Ben Melech.
- ft676 -- **bl yrhmn** “festinis corde”, Vatablus; “praecipitantibus corde”, Cocceius; “inconsideratis”, Junius & Tremellius, Piscator.
- ft677 -- **awh μyhwl a l wmg** “praemiator Deus ipse veniet”, Castalio.
- ft678 -- **l wl sm** “semita strata”, Montanus; “vel exaltata lapidibus”, Vatablus.
- ft679 -- **çdwqh Ærd** “via sancta”, V. L. Piscator.
- ft680 -- **wml awhw** “sed ipse illis ambulator vise” De. Dieu; “ipse cum eis”, Tigurine version.
- ft681 -- T. Bab. Sanhedrin, fol. 110. 2.
- ft682 -- In Euterpe c. 141.
- ft683 -- Antiqu. Jud. 1. 10. c. 1. sect. 4.
- ft684 -- **rykz mh** “recordator, commonfactor”, Vatablus; “commenefaciens”, Montanus: “a memoria”, Junius & Tremellius, Piscator.
- ft685 -- **μytpç rbd** “verbum labiorum”, Montanus; “vel, sermo labiorum”, Vatablus.
- ft686 -- **hmj l ml hrwbgw hx[** “consilium et fortitudo ad praelium”, Montanus; “sed consilio et fortitudine opus ad praelium”, Pagninus, i.e. “requiruntur”, ut Grotius.
- ft687 -- **br[ th** “da obsides”, Vatablus; “paciscere cum domino meo, Gataker; “misceto, quaeso, [bellum] cum domino meo”, Junius & Tremellius.
- ft688 -- **hkrb yta wç[** “facit mecum benedictionem”, V. L. Pagninus, Montanus.
- ft689 -- **ει βουλεσψε ευλογησθηναι**, Sept.
- ft690 -- See T. Bab. Sanhedrin, fol. 94. 1.
- ft691 -- **μkta tysy ˆp** “ne forte decipiat vos”, Calvin, Vatablus; “ne seducat vos”, Junius & Tremellius, Piscator.

ft692 -- Geograph. l. 5. c. 18.

ft693 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.

ft694 -- rbçm a rbç “fregit, confregit---matrix, vel os matricis, quod partu frangi videtur vel a frangentibus partus doloribus sic dictum”, Gusset. Ebr. Comment. p. 324. rbçm d[ “usque ad angustias uteri”, Vatablus. So Ben Melech interprets it of ןרj ן, “the womb”.

ft695 -- ןkynda l a “ad dominum vestrum”, Montanus.

ft696 -- yr[n “pueri recens nati, infantes, pueri iudicio”, Gusset.

ft697 -- j wr wb ^twn “indam ei Spiritum”, Junius & Tremellius, Piscator.

ft698 -- So Ben Melech explains it by ^wxr, “will”, “desire”, “purpose”.

ft699 -- Antiqu. l. 10. c. 1. sect. 4.

ft700 -- Antiqu. l. 10. c. 1. sect. 4.

ft701 -- Apud Euseb. Chron.

ft702 -- Geograph. l. 15. p. 472.

ft703 -- Geograph, l. 5. c. 18.

ft704 -- Ibid.

ft705 -- Ibid. c. 15.

ft706 -- Ibid. c. 18.

ft707 -- Onomast. Sacr. p. 945.

ft708 -- Geograph. l. 5. c. 20.

ft709 -- Nichol. Abrami Pharus Vet. Test. l. 2. c. 16. p. 57.

ft710 -- Travels, part 1. B. 2. ch. 60. p. 221.

ft711 -- Journey from Aleppo, p. 119, 120. Ed. 7th.

ft712 -- Geograph. l. 6. c. 7.

ft713 -- ןyrps ta “libros”, V. L.

ft714 -- ןybrkh bçy “cherubim inhabitator”, Forerius.

ft715 -- ןxra taw twxrah l k “omnes terras, et terram eorum”, Pagninus, Montanus; “vel terram inquam eorum”, Vatablus.

- ft716 -- **tl l pth rça** “quae preatus es”, Vatablus; “quod attinet ad id quod oravisti”, Piscator.
- ft717 -- **Æyrj a** “post te”, V. L. Pagninus, Montanus Junius & Tremellius, Piscator.
- ft718 -- Journey from Aleppo to Jerusalem, p. 179.
- ft719 -- Travels, part 1. B. 2. ch. 60. p. 221.
- ft720 -- **wl mrk r[y** “sylvas, arva ejus”, Junius & Tremellius; “sylvas et arva ejus”, Piscator.
- ft721 -- **rwxm yrway l k** “omnes rivus Aegypti”, Vitringa.
- ft722 -- **μyxn μyl g** “in acervos et flores”, “into heaps and flowers”, that is, into heaps of dust, which being moved, and raised by the wind, fly away like flowers and blossoms of trees; so Gussetius, “in acervos volantes, aut ad volandum excitatos, scil. dum redacti in pulveres, magna ex parte, volant, excitati a ventis”, Comment. Ebr. p. 502.
- ft723 -- **dy yr xq** breviate, “vel breves manu”, Forerius; “abbreviate manu”, Vatablus, Montanus.
- ft724 -- **tazh ry[h l a aby al** “non veniet ad civitatem hanc”, Oecolampadius, Musculus, Gataker; “ad urbem hanc”: Vitringa.
- ft725 -- T. Bab. Sanhedrin: fol. 95. 1.
- ft726 -- Antiqu. l. 10. c. 1. sect. 5.
- ft727 -- Ibid. (Antiqu. l. 10. c. 1. sect. 5.)
- ft728 -- Seder Olam Rabba, c. 23. p. 65.
- ft729 -- Antiqu. l. 10. c. 2. sect. 1.
- ft730 -- **Ætybl wx** “praecepe domui tuae”, Musculus, Vatablus, Pagniaus, Montanus.
- ft731 -- Plin. Nat. Hist. l. 2. c. 76.
- ft732 -- Vid. Comment. Ebr. p. 606.
- ft733 -- **wtwl j b** “in aegrotando ipsum”, Montanus.
- ft734 -- **ytwnç rty ytdqp** “visitatus sum, eum adhuc superessent anni”, Tigurine version.

- ft735 -- Ben Melech observes, that seeing or appearing before the Creator signifies confession and praise before him, and consideration of his ways; and this sense of the words, he says, R. Sandiah gives.
- ft736 -- **hy hy hara al** ουκετι ου μη ιδω το σωτηριον του ψευδους, Sept. “non videbo Jah Jah”, Montanus, Vatablus.
- ft737 -- **l dj ybçwy** “cum habitatoribus temporis”, Montanus. So Ben Melech explains it; and which will quickly cease. **l dj** , “mundus, tempus cito desinens”----**l dj** , “prodit mundi cessabilitatem, quatenus est colectio rerum pereuntium”, Gusset. Ebr. Comment. p. 242. “cum habitatoribus terrae cessationis”, Vitringa.
- ft738 -- **yrwd** “habitatio mea”, Vatablus, Junius & Tremellius.
- ft739 -- **yn[ xby hl dm** “a licis resecturus est me”, Piscator; “a primis filis resecat me”, Vitringa.
- ft740 -- **rqb d[ ytywç** “statui, [vel] posui usque ad mane”, Pagninus, Montanus; “constitui [rursum terminum] usque mane”, Vatablus.
- ft741 -- Reinbeck de Accent Heb. p. 411.
- ft742 -- So it is said in the Talmud, “Resh-Lakish cried like a crane”, T. Bab. Kiddushin, col. 42. 1.
- ft743 -- “Opprimet me, [sub.]infirmitas, vel morbus”, Munster.
- ft744 -- **yl hqç[** “[njustitia est mihi] hoc est, habeo injustitiam, reus suro injustitia, [sponde pro me]”, Ebr. Comment, p. 654.
- ft745 -- **hdda** “motitando meditabor”, Tigurine version; “leniter, vel pedetentim incedam” Vatablus; “alacriter incedam”, Piscator, Vitringa.
- ft746 -- **rm l [** “post amaritudinem”, Piscator.
- ft747 -- So Gataker.
- ft748 -- **ynmyl j tw** Abendana, after Joseph Kimchi, interprets it of changing bitterness into peace; he observes in the phrase **rm µwl çl rm yl** that the first **rm** signifies change or permutation as in Jer. xlvlii. 11. and the second bitterness: and that the sense is this, behold, unto peace he hath changed my bitterness, that is the bitterness and distress which I had, he hath changed into peace.

- ft749 -- **yl b tj çm yçpn tqçj htaw** “et tu amplexus es amore animam meam a fovea abolitionis”; Montanus; “tu vero propenso amore complexus es animam meam”, Piscator; “tu tenero amore complexus animam meam”, Vitringa.
- ft750 -- **μwyh ynmk** “quails ego sum hodie”, Syr.
- ft751 -- **yn[yçwhl hwhy** “Dominus ad servandum me”, Montanus; “Jehova est ad salvandum me”, Cocceius, Vitringa.
- ft752 -- Onomast. Sacr. p, 603.
- ft753 -- Antiqu. l. 10. c. 2. sect. 2.
- ft754 -- Annales Vet. Test. p. 87, 88.
- ft755 -- Ibid.
- ft756 -- Nicolai Abrami Pharus Vet. Test. l. 6. c. 17. p. 164.
- ft757 -- **μyab** “venientes”, Montanus; “venturi sunt”, Junius & Tremellius, Piscator.
- ft758 -- So Kimchi and Ben Melech interpret it princes and governors.
- ft759 -- **μwl ç hyhy yk γενεσψω δε ειρηνη**, Sept.; so the V. L. Syriac and Arabic versions; “O si fieret pax”, Forerius; “precor ut sit pax”, Vatablus; which is preferred by Noldius Ebr. Cocord. Part. p. 407. No. 1153.
- ft760 -- **bl l [ wrbd, λαλησατε εις την καρδιαν** Sept. “loquimini ad cor”, V. L. Pagninus, Montanus, Vatablus, Vitringa; “secundum cor”, Calvin.
- ft761 -- **habx hal m** “completa est militia ejus”, Pagninus, Montanus.
- ft762 -- “Tempus praefinitum”, Junius & Tremellius.
- ft763 -- **hxrñ** “accepta est”, Piscator, Forerius.
- ft764 -- Though, according to the accents, the phrase, “in the wilderness”, belongs to what follows, “in the wilderness prepare ye the way of the Lord”; where it is placed by Junius and Tremellius, commended for it by Reinbeck, de Accent, Heb. p. 416. though the accent seems neglected in Matt iii. 3. Mark 1. 3.
- ft765 -- **ˆwyx trçbm** “O quae evangelizas Tsijoni”, Juntas & Tremellius, Piscator.

- ft766 -- **מִלְּפִי טַרְגּוּמֵי** “O quae evangelizas Jeruschalaimo”, Junius & Tremellius, Piscator.
- ft767 -- **בְּרֹבֵשׁ** “contra robustum”, Junius & Tremellius, Piscator, Vitringa.
- ft768 -- **בְּ** “in illum”, ibid.
- ft769 -- **בְּמִשְׁרָא תֵרְנָרִיא** “in mensura ternaria”, Montanus; “trientali”, Junius & Tremellius, Piscator, Cocceius, Vitringa.
- ft770 -- The Targum is, “who hath directed the Holy Spirit in the mouth of all the prophets? is it not the Lord?” which agrees with the accents; for so according to them the words should be rendered “who hath directed the Spirit? the Lord”; so Reinbeck, de Accent. Heb. p. 418. and who renders the next clause, and he hath made the man of his counsel (Moses) to know that.
- ft771 -- **בְּ** **מִלְּ** **פִּי** **טַרְגּוּמֵי** “vir a consiliis”, Junius & Tremellius Piscator.
- ft772 -- **בְּ** **מִלְּ** **פִּי** “projiciet”, Pagninus, Tigurine version; so R. Jonah in Ben Melech.
- ft773 -- **וְ** **מִלְּ** **פִּי** **טַרְגּוּמֵי** “et quid similitudinis ponetis ei”, Pagninus; “ordinabitur”, Montanus; “disponetis”, Vatablus.
- ft774 -- Ebr Comment. p. 558.
- ft775 -- **הֲ** **בִּינְתֵּי** **פִּנְיֵי** **אֲ** **בְּ** **הַ** “nonne intelligetis fundamenta terrae?” Pagninus, Montanus; “annon intellexistis?” Vatablus.
- ft776 -- **עַל** **לְ** **עַל** “super sphaeram”, Pagninus; “globum”, Montanus Vatablus; “super orbem telluris”, Vitringa.
- ft777 -- **כַּ** **מַ** **לְ** **עַ** **לְ** **בְּ** **מַ** **לְ** **עַ** **לְ** **בְּ** “ut locustae”, Pagninus, Montanus, Cocceius, Vitringa; “tanquam locustae”, Munster; “velut locustae”, Junius & Tremellius, Piscator.
- ft778 -- **כַּ** **מַ** **לְ** **עַ** **לְ** **בְּ** **מַ** **לְ** **עַ** **לְ** **בְּ** “velut tenue”, Montanus; “tenuissimum”, Vatablus; “pellem.” Munster; so some in Vatablus; “pellulam”, Gataker.
- ft779 -- **כַּ** **מַ** **לְ** **עַ** **לְ** **בְּ** **מַ** **לְ** **עַ** **לְ** **בְּ** “perinde ut non plantati”, Calvin; and so the following clauses.
- ft780 -- **רַ** **דְּ** **נִ** **אֲ** **לְ** **עַ** **לְ** **בְּ** **מַ** **לְ** **עַ** **לְ** **בְּ** **מַ** **לְ** **עַ** **לְ** **בְּ** “prae multitudine virium, et robore virtutis, ut ne unum quidem deesset”, Tigurine version.

- ft781 -- “Cur non sumatur”, **μυνωα** “illis quibus non sunt vitiosae concupiscentiae robur auget”, Gusset. Ebr. Comment. p. 21.
- ft782 -- **wl çky l wçk** “corruendo corruent”, Montanus; “labefacti cadent”, Castalio.
- ft783 -- The Jews have a notion, that for ten years the eagle ascends very high in the firmament of heaven, and approaching near to the heat of the sun, it falls into the sea, through the vehemence of the heat; and then it casts its feathers, and is renewed again, and its feathers grow, and it returns to the days of its youth; and so every ten years to a hundred; and in the hundredth year it ascends according to its custom, and falls into the sea, and dies. So Ben Melech from Saadiab Gaon.
- ft784 -- T. Bab. Sabbat, fol. 156. 2. Bava Bathra, fol. 15. 1. Sanhedrin, fol. 108. 2. and Taanith, fol. 21. 1.
- ft785 -- **μpdry** “persequetur”, V. L. Pagninus, Montanus; “transibit”, V. L. Pagninus, Montanus.
- ft786 -- **çarm twrwdh arwq** “ille qui vocat vel vocavit generationes ab inito”, Munster, Tigurine version. So some in Vatablus.
- ft787 -- Comment. Ebr. p. 29.
- ft788 -- **qzj** “fortis esto, vel sis strenuus”, Vatablus.
- ft789 -- **[ tçt l a** “neque dissolvaris”, Munster; “vel ne liquefias”, Vatablus. “Verbum formatum a nomine” **hw[ç**, “quod [ceram] significat, quae calor exposita facile dissolvitur”, Munster.
- ft790 -- **Æbyr yçna** “viri litis tuae”, Montanus; “rixae tuae”, Vatablus.
- ft791 -- **Æytxm yçna** “viros jurgii tui”, Montanus.
- ft792 -- **Ætmj l m yçna** “viri belli tui”, Vatablus; “pugnae tuae”, Montanus.
- ft793 -- **Ænomy qyzj m** “qui confortat dexteram tuam”, Gataker.
- ft794 -- **l arçy ytm** “mortales Israeliae”, Castalio.
- ft795 -- **ολιγοστος ισραηλ**, Sept. “viri pauci Israel”, Munster, Montanus; “Israel, qui paucio es numero”, Tigurine version.
- ft796 -- Beckius, notes on the Targum on 1 Chron. xx. 3. p. 210.
- ft797 -- Travels, Part 2. B. 1. c. 5. p. 24.



- ft798 -- Bemidbar Rabba, sect. 1. 4. fol. 212. 3.
- ft799 -- **μkytwmχ[ μx[** os.
- ft800 -- **ydyh hnh hm twnwçarh** “piora quidem ipsa, nuntiate”, Montanus; “piora quoniam sint indicate”, Piscator.
- ft801 -- **wb| hmyçnw** “et ponemus cor nostrum”, V. L. Pagninus, Montanus.
- ft802 -- **^yam μta** “vos minus quam nihil [estis]”, Junius & Tremellius, Piscator.
- ft803 -- **[pam** “pejus [opere] viperae”, Junius & Tremellius; “pejus [est opere] basilisci”, Piscator.
- ft804 -- Vajikra Rabba, sect. 9. fol. 153. 1. Bemidbar Rabba, sect. 13. fol. 208. 1. Shirhashirim Rabba, fol. 19. 2.
- ft805 -- T. Bab. Pesach. fol. 5. 1. Bereshit Rabba, sect. 63. fol. 55. 3. and Vajikra Rabba, sect. 30. fol. 171. 2.
- ft806 -- **^wyx| ^wçar** “ego primus sum qui dico haec Sioni”, Tigurine version.
- ft807 -- Mashmiah Jeshuah, fol. 9. col. 1. 2. Chizzuk Emunah, p. 299.
- ft808 -- **wb Aemta** “qui innitar”, Munster, “innitar ei, vel illi”, Pagninus, Calvin; “in eo”, Montanus.
- ft809 -- **hhk htçp** “ellyphonium fumigans”, Junius & Tremellius; “fumans”, Piscator.
- ft810 -- **hhky al** , “non caligabit”, Pagninus, Montanus.
- ft811 -- **αναλαμθει**, Sept.
- ft812 -- **xwry**, “nec frauetur”, Pagninus, Montanus.
- ft813 -- Porta Mosis, p. 160.
- ft814 -- “Ad, [sive] in justitiam”, Sanctius.
- ft815 -- **qdxh** “cum justitia”, Piscator, Forerius, Cocceius.
- ft816 -- **ymç awh**
- ft817 -- Seder Tephillot. fol. 1. 2. & 4, 1. Ed. Basil.
- ft818 -- Travels. part 1. B. 1. c. 31. p. 41.

- ft819 -- **hnj mxt ṣrj b** “antequam pullulent”, Montanus, Cocceius; “germinent”, Vatablus; “antequam propullulent vel efflorescant”, Vitringa.
- ft820 -- **wal mw** “et plenitudo ejus”, Munster, Pagainus, Montanus.
- ft821 -- **ṣyrxj** “atria”, Montanus; “tentoria”, Grotius.
- ft822 -- Ben Melech interprets the rocks and mountains of towers built on rocks and mountains, where men dwelt.
- ft823 -- **twmj l m çyak** “sicut vir bellorum”, Montanus; “vir bellicosissimus”, Junius & Tremcellius, Piscator.
- ft824 -- **qpata** “continebam me”, Pagninus, Montanus; “continui me”, Junius & Tremellius, Vitringa; “diu [continui] iram meam sicut halitum foeminae parturientis”, Grotius.
- ft825 -- **j l çaykal mk çrj w** “et surdus, sicut (sub. [ad quem], vel [ad quos]) angelum sive nucium meum missurus sum”, Forerius, ex V. L. and to this sense, Grotius.
- ft826 -- **rydayw hrwt l ydgy** “magnificabat (eum) doctrina et reddebat magnificum”, Junius & Tremellius, Piscator; “magnificum [illum] ficit lege et condecoravit”, Vitringa.
- ft827 -- Written about 1730 A. D. The Jews in 1948 once again became a nation. Editor.
- ft828 -- De. Bello Jud. 1. 7, c. 9. sect. 4.
- ft829 -- lb. (De. Bello Jud. 1. 7. c. 9.) sect. 1.
- ft830 -- **wtrwtb** “non acquieverunt in doctrina ejus”, Forerius.
- ft831 -- Josephus apud Forerium in loc.
- ft832 -- Josephus de Bello Jud. 1. 7. c. 7. sect. 2. and c. 8. sect. 5.
- ft833 -- T. Bab. Beracot fol. 62. 2.
- ft834 -- Spes Israelis, sect. 24. p. 76.
- ft835 -- **rz ṣkbb ṣyaw** “et non est in vobis alienum vel peregrinum”, Musculus.

- ft836 -- **awh yna μwym** “ex quo dies [fuit]”, Gataker; “ex quo dies esse coepit”, Vatablus; “inde a tempore diei”, Piscator. **awh** “Hu”, may be considered here as one of the names of God, who from eternity to eternity is, **αυτος**, “he”, the same yesterday, today, and for ever.
- ft837 -- **μl k μyj yrb** “vectes omnes”, Julius & Tremellius; “vectes universos”, Piscator.
- ft838 -- “Fugitivos universos”, Vatablus, Paginus, Montanus; “fugientes omnes”, Vitringa
- ft839 -- **μtnr twynab** “in navibus ovatio eorum”, Forerius; “cumu avibus ob quas jubilant”, Piscator; “in naves ovationis ipsorum”, Vitringa.
- ft840 -- “Ad naves clamor eorum”, Grotius, Gataker.
- ft841 -- **htçpk** “ut ellychnium” Junius & Tremellius, Piscator, Gataker, Vitringa.
- ft842 -- T. Bab. Beracot, fol. 13. 1. T. Hieros. Beracot, fol. 4. 1.
- ft843 -- **hnq** “calamum”, V. L. Pagninus, Montanus; “calamum odoratum”, Junius & Tremellius, Piscator, Cocceius, Vitringa.
- ft844 -- **Æyxyl m** “interpretes tui”, V. L. Pagninus, Montanus, Vatablus.
- ft845 -- “Oratores”, Cocceius; “interpretes, [seu] oratores tui”, Piscator; “oratores, intercessores tui”, Vitringa.
- ft846 -- **μrj l** “in anathema”, Montanus; “anathemati”, Junius & Tremellius, Piscator, Vitringa.
- ft847 -- **ˆwrçyw** “et rectissime”, V. L. a **rçy** “rectum fuit, Forerius”; so Ben Melech says, that Israel is called Jeshurun, because he is upright among the people.
- ft848 -- A **rwc** “contemplari, respicere”.
- ft849 -- **μl w[ μ[** “populum seculi”, Munster, Pagninus, Montanus, Vatablus, Tigurine version, i.e. “qui a seculo est”, Targ. “populum aeternitatis”, Gataker.
- ft850 -- **twtwa** “sigma”, with the Rabbins **twtwa** as here.
- ft851 -- **rwx ˆya** “nulls rupes”, Junius & Tremellius, Piscator; “non est petra”, Montanus, Cocceius; “estne rupes?” Vitringa.

- ft852 -- **μdam hmh** “ipsi ex Adamo, sive ex hominibus”, Munster, Pagninus, Montanus, Tigurine version.
- ft853 -- **l zrb çrj** “faber ferri”, Pagninus, Montanus; “faber ferrarius”, V. L. Vitringa.
- ft854 -- Misn. Sabbat, c. 12. sect. 1. Celim, c. 29. 6.
- ft855 -- **μyx[ çrj** “faber lignorum”, Montanus; “artifex lignarius”, V. L. Pagninus; “faber lignarius”, Vitringa.
- ft856 -- The note of Ben Melech is, “as it is the glory of a woman to abide in the house, and not go out of doors, so a graven image abides in the house.”
- ft857 -- <Arabic> “corpus”, Luke iii. 22. 2Cor. x. 10. Castel. Lex. Polyglott. col. 627. So in the Chaldee language.
- ft858 -- So, according to Schindler, <Arabic> signifies a body, Lex. Pentaglott. col. 347, 348.
- ft859 -- **μhyny[ j t** “oblevit oculos eorum”, Montanus; “obleverit”, Cocceius; “quod [sculptile] oblinat”, Piscator.
- ft860 -- **wbl l a byçy al w** “et non reducet ad cor suum”, Pagninus, Montanus; “reducit”, Piscator.
- ft861 -- **¶ l wbl** “ante id quod provenit ex abore”, Junius & Tremellius, Piscator; “germen ligni”, Forerius.
- ft862 -- **ynymyb** “[quod est] in dextera mea”, Piscator; “ad dexteram meam”, Junius & Tremellius.
- ft863 -- So some in Gataker.
- ft864 -- “Quia fecit misericordiam”, V. L.
- ft865 -- **ου ηλεησεν ο ψεος τον ισραηλ**, Sept.
- ft866 -- Excerpta, p. 648. Ed. Gronov.
- ft867 -- In Vita Artaxerxis,
- ft868 -- Emendat. Temp. I. 6.
- ft869 -- Xenophon. Cyropaedia, l. 1. sect. 1.
- ft870 -- Antiqu. l. 11. c. 1. sect. 2.
- ft871 -- Hist. ex Trogo l. 1. c. 5.

- ft872 -- Xenophon, Cyropaedia, l. 8. sect. 18.
- ft873 -- Cyropaedia, l. 1. p. 2.
- ft874 -- Clio, sive l. 1. c. 130.
- ft875 -- Cyropaedia, l. 7. c. 22, 23.
- ft876 -- Herodot. l. 1. c. 191.
- ft877 -- The Septuagint render the word by **ορη**, mountains; Gussetius by eminences, high places, such as stood in the way of passage into countries. The Vulgate Latin interprets it of glorious persons; and Abendana says it is right to understand it in this way; and applies it to Zerubbabel, and those that went up with him to Jerusalem, with the leave of Cyrus, who were good men, and honourable in their works, whom the Lord directed in their way right, and prospered them in the building of the temple,
- ft878 -- Herodot. l. 1. c. 179. l. 3. c. 159.
- ft879 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.
- ft880 -- Vide Abendana in Miclol Yophi in Ioc.
- ft881 -- Nat. Hist. l. 33. c. 3.
- ft882 -- Cyropaedia, l. 3. c. 3. l. 5. c. 4. l. 7. c. 14.
- ft883 -- Antiqu. l. 11. c. 1. sect. 2.
- ft884 -- Cyropaedia, l. 8. c. 45.
- ft885 -- **dw[ yaw** “quod nihilum absque me”, Forerius.
- ft886 -- Vid. Pocock. Specimen Arab. Hist. p. 147, 148.
- ft887 -- Connexion, part 1. p. 215.
- ft888 -- **[cy wrpy** “fructificent”, Vatablus; “edant fractum salutis”; Junius & Tremellius.
- ft889 -- **j ymx t** “germinare faciet”, Pagninus, Montanus, Vatablus, “progerminet germen”, Vitringa
- ft890 -- Vid. Abendana in Miclol Yophi in loc.
- ft891 -- So Gataker, and some in the Dutch annotations, and Vitringa.
- ft892 -- **qdx b** “adjustitiam”, V. L.
- ft893 -- **μετα δικαιοσυνης**, Sept. “cum justitia”, Forerius.

- ft894 -- **rçya** “aequabo”, Piscator; “aequaturus”, Junius & Tremellius; “rectificabo”, Vatablus; “rectificabam”, Cocceius; “aequas faciam”, Vitringa.
- ft895 -- As by Agatharcides, l. 5. c. 50. in Gataker.
- ft896 -- **hdm yçna** “viri mensurae”, Vatablus, Cocceius, Pagninus, Montanus; i.e. of a large measure, as Ben Melech interprets it **ανδρες υθηλοι**, Sept. “viri sublimes”, V. L.
- ft897 -- Seder Olam Rabba, c. 23. p. 64, 65.
- ft898 -- **rttsm l ahta** “tu es Deus absconditus”, V. L. Tigurine version; “tu es abditus Deus Israelis”, Syr.
- ft899 -- **μyml w[ t[wçt** “salute Seculorum”, Pagninus, Montanus, Vatablus; “salvatione seculorum”, Cocceius. So Ben Melch interprets it, this world and the world to come; everlasting salvation takes in both.
- ft900 -- **d[ yml w[ d[** “in secula perpetuitatis”, Montanus, Vatablus.
- ft901 -- **hnnwk** “parsvit eam”, Musculus; “aptavit, instruit”, Gataker; “exaptavit”, Cocceius, Vitringa,
- ft902 -- **μl sp ¶ ta μυαçwnh oi αιροντες το ξυλον γλυμμα αυτων**, Sept. “qui efferunt”, Pagninus; “extollentes”, Montanus; “qui gestant”, Piscator; “gestantes lignum sculptilis sui”, Junius & Tremellius; “qui portant”, Cocceius, Vitringa.
- ft903 -- **w[ çwhw** “salvi eritis”, V. L. Pagninus, Tigurine version.
- ft904 -- **twqdx** “justitiae”, Montanus; “omnis justitia”, Junius & Tremellius, Piscator.
- ft905 -- **hwhyb da** “tantummodo in Jehova”, Junius & Tremellius; “duntaxat in Domino”, Tigurine version; “tantam”, Cocceius. So some in Vatablus.
- ft906 -- Sanchoniatho apud Euseb. Praepar. Evangel. l. 1. c. 10. p. 34.
- ft907 -- Apud Euseb. Praepar. Evangel. l. 9. c. 4. l. p. 456.
- ft908 -- Clio, sive l. 1. c. 181. Vid. Pausan. Messen. p. 261.
- ft909 -- Vid. gloss. in T. Bab. Sanhedrin, fol. 63. 2.

- ft910 -- **μϷρνω** “et animae eorum”, V. L. Munster, Pagninus, Montanus, Cocceius.
- ft911 -- This seems to express more than old age, as Ben Melech observes hence the Jews say, a man sixty years old is come to old age, and one of seventy to hoary hairs.
- ft912 -- **hnqb** “in calamo”, Pagninus, Montanus. The bar of the balance on which they hang the scales with threads, Ben Melech says is called **hnq**, the “reed”. So Vatablus.
- ft913 -- **wytj t whj yny** “et quiescere eum faciunt suo loco”, Musculus.
- ft914 -- **wϷϷath** “roborat vos”, Pagninus, Tigurine version; so Ben Melech interprets the word.
- ft915 -- Ardete, “comburite vos”, some in Vatablus.
- ft916 -- “Confundamini”, V. L. “et erubescite”, Calvin.
- ft917 -- “Incendimini sive corripimini zelo”, Vitranga.
- ft918 -- **j y[** “avem, a velocitate”, Munster; so Vatablus; ab **j w[** “in volando celeriter et cum impetu”, Forerius; so Ben Melech says, Cyrus is surnamed a fowl, because of his great swiftness and haste to come to Babylon; though he observes that some say, that a ravenous fowl is called **j y[**; the singular may be put for the plural; so Cocceius renders it, “volucres”, birds, and may design the whole army of Cyrus.
- ft919 -- Cyropaedia, l. 1. c. 17. and l. 3. c. 6. and l. 6. c. 17.
- ft920 -- Cyropaedia, l. 3. c. 2.
- ft921 -- Ib. l. 4. c. 17.
- ft922 -- In Apothegm.
- ft923 -- Cyropaedia, l. 7. c. 1.
- ft924 -- **ytx[ Ϸya** “virum mei consilii”, Munster, Pagninus, Montanus; so according to the Keri: but the Cetib is **wtx[ Ϸya**, “the man of his counsel”.
- ft925 -- Clio, sive l. 1. c. 191.

- ft926 -- **µda [gpa al w** “et non occurram homini”, Cocceius; so some in Vatablus; “neque feram obstare quenquam mihi”, Junius & Tremellius. So Ben Melech, “I will not receive the request of a man, his supplication for them.”
- ft927 -- “[Inquit] viudex noster”, Junius & Tremellius; “hoc dicit”, Piscator.
- ft928 -- **htyrj a** “novissimi tui”, Vatablus; who observes a various reading. In some copies it is **Ætyrj a**, “thy latter end”; which is followed by the Vulgate Latin.
- ft929 -- Hist. l. 5. c. 1. sect. 1.
- ft930 -- Clio, sive l. 1. c. 199.
- ft931 -- Geograph. l. 16. p. 513.
- ft932 -- Cyropaedia, l. 7. sect. 23.
- ft933 -- Connexion, &c. part 1. B. 3. p. 188, 189.
- ft934 -- **Æypçk bwr̄b** “in multitudine maleficiorum tuorum”, Munster, Montanus; “in multitudine praestigiarum”, Cocceius.
- ft935 -- Apud Euseb. Praepar. Evang. l. 9. c. 10. p. 413.
- ft936 -- Ib. c. 41. p. 456.
- ft937 -- **hrj ç y[rt al** “non scis auroram ejus”, Montanus, Vatablus, Cocceius; “cujus non cognoscis auroram”, Vitringa. That is, as Ben Melech explains it, thou shalt not know the time of its coming; for it shall come suddenly, as a thing comes in a morning, which a man is not aware of till he sees it.
- ft938 -- Politic. l. 3. c. 3.
- ft939 -- **hrpk yl kwt al** “non potens placare eam”, Montanus; “expiare”, Tigurine version, Junius & Tremellius, Piscator, Cocceius, Vitringa.
- ft940 -- **µymç yrbwh** “speculantes coelos”, Pagninus, Montanus, Tigurine version; “contemplatores coelorum”, Vitringa.
- ft941 -- <Arabic> “resecuit, amputavit”, Golius, Castel.
- ft942 -- Sepher Shorash. rad. **rbh**
- ft943 -- De. Divinatione, l. 1. c. 1.



- ft944 -- **μϣϙdj l μy[ydwm** “cognoscere faciunt menses”, Pagninus; “facientes”, Montanus; “qui notas faciunt in menses”, Junius & Tremellius, Piscator; i.e. “praedictiones suas notificantes in menses”, Cocceius; “indicantes novilunia”, Vitranga.
- ft945 -- **wrb[l** “ad vel in transitum suum”, Tigurine version.
- ft946 -- **wrykzy** “recordantur”, Munster, Vatablus.
- ft947 -- **hta hçq yk** “quod durus tu es”, Pagninus, Montanus; “te durum esse”, Junius & Tremellius, Piscator, Vitranga.
- ft948 -- Ebr. Comment. p. 517.
- ft949 -- **Æl μ j a** “obstruam sive”. “obturabo nares tibi”, Malvenda, Gataker; so Jarchi.
- ft950 -- **Pskb** “in argento”, Montanus; “in fornace argenti”, Vatablus.
- ft951 -- “Non in argentum”, Grotius.
- ft952 -- **ουκ ενεκεν αργυριου**, Sept. “non pro pecunia”, Tigurine version.
- ft953 -- “Quasi argentum”, V. L. “tanquam argentum”, Munster, Pagninus, Calvin.
- ft954 -- “Inter argentum”, Syr.
- ft955 -- **yn[ rwkk Æytrj b** “elegi tibi, [sive] pro te fornacem afflictionis”, Gataker,
- ft956 -- Vid. T. Bab. Menachot, fol. 36. 2.
- ft957 -- Vid. T. Bab. Chagigah, fol. 12. 1.
- ft958 -- **wkrd j yl xhw** “et prosperabitur via ejus”, Pagninus, Montanus; “critique prospera via ejus”, Vitranga.
- ft959 -- **htwyh t[m** “ex tempore antequam fieret”, V. L. “nondum existente tempore horum eventuum”, Forerius.
- ft960 -- **wj wrw ynj l ç** “misit me et spiritum ejus”, Lutherus, Castalio; “et spiritum suum”, Cocceius, Vitranga.
- ft961 -- **l y[whl** “utilia”, V. L. “quae prosunt sunt”, Tigurine version; “ea quae prosunt”, Piscator; so the Targum; “conduelibilia”, Vitranga.
- ft962 -- **wyt[mk** “sicut viscera ejus”, Montanus; “interiora maris”; Munster.

- ft963 -- yma y[mm̂j bm “ante uterum---ante viscera matris meae”, h. e. “antequam essem in utero, et in visceribus matris meae”, Vitringa.
- ft964 -- rwr̄b j̄ βελος εκλεκτον Sept. “sagittam electam”, V. L. “telum electum”, Cocceius; “sagittam nitidam vel electam”, Vitringa.
- ft965 -- r̄apta Æb r̄ça “in quo gloriabor”, Munster, Tigurine version, De. Dieu; “quia in te gloriabor”, V. L.
- ft966 -- “Israel est is de quo, per te gloriaturus sum”, Junius & Tremellius, Piscator; “vel glorificaturus”, Gal.
- ft967 -- çpn hwzbl “ad eum quem contemnens est anima cujusque”, Glassius; “ad contemptum anima”, Montanus; “contemptui animae”, Cocceius.
- ft968 -- φαυλιζοντα την θυχην αυτου, Sept. “ad contemporem animea suae”, Grotius; so the Arabic version.
- ft969 -- Zohar in Gen. fol. 127. 2.
- ft970 -- In Pesikta Rabbati in Yalkut in loc.
- ft971 -- ̂wxr t[̄b “in tempore gratuitae voluntatis”, Munster; “in tempore placito”, V. L. Pagninus; “beneplaciti”, Piscator.
- ft972 -- ̄ba μυq̄hl “ad suscitandam terram”, Pagninus, Montanus; “ut erigas terram”, Piscator; “ad erigendam terram”, Vitringa.
- ft973 -- wl gh “revelamini”, V. L. Munster, Junius & Tremellius, Piscator.
- ft974 -- μym y[wbm̄ πηγων υδατων, Sept. “fontes aquarum”, V. L. rather flows of water which come from fountains, so Ben Melech; “scaturigines aquarum”, Montanus; “scatebras aquarum”, Vitringa.
- ft975 -- Ærdl “in viam”, V. L. Piscator, Montanus, Cocceius; “ut siut pervii”, Junius & Tremellius; “in viam planam”, Vitringa.
- ft976 -- ̂wmry ytwl smw “et in aggeribus meis emineant”, Junius & Tremellius.
- ft977 -- Spes Israelis, p. 48.
- ft978 -- Geograph. l. 7. c. 3.
- ft979 -- Hist. Sinic. p. 195.
- ft980 -- Vid Fabricii Lux Evangelii, p. 652, 653.

- ft981 -- **wyyn** [ “pauperum suorum”, V. L. “pauperes suos”, Forerius; “inopes suos”, Vitringa; **ταπεινους** “humiles”, Sept. “mansuetorum”, Targum.
- ft982 -- **Æynb** “structores vel aedificatores tui”, Munster, Montanus, Calvin, Tigurine version.
- ft983 -- **Ætsyrh ȝa** “terra tua destructa”, Junius & Tremellius, Piscator, De. Dieu; “et terram destructionis tuam”, Cocceius; “et terram tuam quae destructa est”, Vitringa.
- ft984 -- **Æyl wkç ynb** “filii orbitatis tuae”, Junius & Tremellius, Piscator, Vitringa; “orbitatum tuarum”, Pagninus, Montanus; “tui orbati”, Munster. (The word “orbity” means “childless” or “without parents”, Webster’s 1828 Dictionary, Editor)
- ft985 -- **wrmay dw** [ “adhuc dicent”, Gataker, Junius & Tremellius, Piscator, Vitringa.
- ft986 -- **hbçaw yl hçg** “accede mihi & habitabo”, Montanus; “contrahe te mea causa ut sedeam”, Cocceius.
- ft987 -- Ebr. Comment. p. 496.
- ft988 -- **ˆxwj b ev kolpw**, Sept. “in gremio”, Tigurine version; “in sinu”, Munster, Montanus. But Ben Melech interprets it “the arm”.
- ft989 -- **j l my qydx ybç maw** “et an captivitas justi evadet”, Montanus; “vel liberabitur”, Munster; “captiva turba justi”, Vitringa. And by the righteous Gussetius (Ebr. Comment. p. 709.) understands God the Father, who is righteous as a judge, exercising vindictive justice; and from him another person delivers us, namely, God the Son, the Messiah. A sense truly evangelical.
- ft990 -- **ȝr** [ **j wql m** “captura violenti”, Moutanus Junius & Tremellius, Piscator; “turba captiva violenti”, Vitringa.
- ft991 -- **µtrkmm επραψητε**, Sept. “venditi estis”, Pagninus, Montanus, Piscator, Cocceias, Vitringa.
- ft992 -- “-----barbam tibi vellunt Lascivi pueri”, Horace. “Idcirco stolidam praebet tibi vellere barbara Jupiter?” Persius, Satyr. 2.
- ft993 -- Laertius in Vita Aristippi.

- ft994 -- **ytml kn al** “non erubui”, Pagninus, Montanus; “non afficior ignominia”, Junius & Tremellius, Piscator; “non pudefactus”, Syr.
- ft995 -- **çyml j k** “at chalybem”. Forerius.
- ft996 -- “Tanquam saxum adamantinum”, Junius & Tremellius, Piscator.
- ft997 -- **yn[yçry aw h ym** “quis ipse impium faciet me”, Pagninus, Montanus; “impium vel praevaricatorem et iniquum faciet me”, Vatablus.
- ft998 -- Zohar in Exod. fol. 54. 3.
- ft999 -- **μyκçj**
- ft1000 -- **hgwn** “splendor”, Pagninus, Montanus, Junius & Tremellius, Piscator, Vitranga.
- ft1001 -- T. Bab. Cetubot, fol. 104. 1.
- ft1002 -- **[ygra** “erumpere faciam”, De. Dieu.
- ft1003 -- So R. Jonah, in Ben Melech, takes it to have the signification of **[gr**, “a moment”; as if the sense is, “my judgment I will show every moment from this time, to enlighten the people with it.”
- ft1004 -- **wj l mn αλιωσονται**, “Symmachus”. It is expressive of corruption and consumption, as Ben Melech observes; which is the sense of salt land, not inhabited Jeremiah xvii 6. It denotes, as Gussetius (Ebr. Comment. p. 469.) thinks, the fluctuating and confused agitation of the heavens, like those of the salt sea, and as smoke over the head.
- ft1005 -- **ˆkwmk** “tanquam pediculus”, De. Dieu; so the word is used in Exod. viii. 16, 17, 18. “instar vermiculi”, Vitranga.
- ft1006 -- Calvinus, Gataker, Gussetius.
- ft1007 -- **tj t** “conteretur”, Pagninus, Montanus; “atteretur”, Junius & Tremellius, Piscator. So Ben Melech interprets it, “shall not be broken”.
- ft1008 -- **ou μη εκλειπη**, Sept. “non deficiet”, V. L.
- ft1009 -- **ou μη εκλειπη**, Sept. “non deficiet”, V. L.
- ft1010 -- **tbxj hm** “quod excidit”, Piscator; “excidens”, Montanas.

- ft1011 -- **ywdpw** “et nunc”, V. L. “ita”, Junius & Tremellius, Piscator. And Ben Melech observes, that **w** “and”, is in the room of **zk**, “thus”.
- ft1012 -- **yny ryxj** “herba dabitur”, Pagninus, Montanus.
- ft1013 -- **[gr** “qui tranquillat” Gakater; “faciens quiescere”, so some in Vitringa; and the word has the signification of rest and quietness in ver 4.
- ft1014 -- **[j nl** “ut plantes”, V. L.
- ft1015 -- **y[bq ta** “crassamentum”, Junius & Tremellius, Piscator, Vitringa.
- ft1016 -- Hist. Animal. 1. 2. c. 1.
- ft1017 -- Hierozoic. 1. 3. c. 27, 28.
- ft1018 -- Oppian. de Cyneget. 1. 2. apud Gataker. & Sanctium in loc. “saevus oryx”, Martial. 1. 13. Epigr. 95.
- ft1019 -- And so it is explained in Gloss. in T. Bab. Bava Kama, fol. 117. 1.
- ft1020 -- Hist. Animal. 1. 2. c. 17.
- ft1021 -- Nat. Hist. 1. 8. c. 34.
- ft1022 -- **dw[ al** “non ultra”, V. L. Pagninus, Montanus.
- ft1023 -- **Æz[ yçbl ενδυσσαι την ισχυν βου**, Sept.; “induere fortitudine tua”, V. L. “induere robur tunm”, Vitringa.
- ft1024 -- **Æb aby** “non veniet contra te”, Gataker; “non perget invadere te”, Junius & Tremellius; “non pergent”, Piscator.
- ft1025 -- **rp[m yr[nth** “exute pulverem a te”, Sanctius, Gataker.
- ft1026 -- **ybc ymwq** “surge captivas”, Forerius; so Ben Melech interprets it.
- ft1027 -- **wl yl yhy wl çm** “dominatores ejus ululare facient”, Montanus; “dominus ipsius ejulant”, Junius & Tremellius, Vitringa; “ululant”, Piscator; “qui habent potestatem in eum ejulant”, Cocceius.
- ft1028 -- **rçbm a rçb** “caro”.
- ft1029 -- **bwj rçbm** “evangelizantis bonum”, Pagninus, Montanus, Junius & Tremellius; “qui nuntiat bonum”, Cocceius.

- ft1030 -- Vajikra Rabba, sect. 9. fol. 153. 2. Shirhashirim Rabba, fol. 11. 4. Yalkut Simeoni in Psal. xxix. 11. Menasseh Ben Israel, Nishmat Chayim, fol. 41. 2.
- ft1031 -- Pesikta in Kettoreth Hassammim in Targ. in Numb. fol. 25. 4.
- ft1032 -- T. Bab. Sanhedrhin. fol. 91. 2.
- ft1033 -- In Exod. fol. 87. 4.
- ft1034 -- **μkpsam**, **ο επισυναγων υμας**, Sept.; “colligens vos”, Montanus; “congregabit vos”, V. L. Syr. Ar.
- ft1035 -- See my book of the Prophecies of the Old Testament, &c. fulfilled in Jesus, p. 160, &c.
- ft1036 -- **l yqcy** “erudict, sive intelligere faciet”, Morus.
- ft1037 -- “Prosperabitur”, Junius & Tremellius, Piscator, Calvin. So Ben Melech interprets it by **j yl xy**, “he shall prosper.” “Feliciter agit”, Cocceius; “prospere aget”, Vitringa.
- ft1038 -- Baal Hatturim in Lev. xvi. 14.
- ft1039 -- Tanchuma apud Yalkut in loc.
- ft1040 -- Pesikta apud Kettoreth Hassammim in Targum in Numb. fol. 27. 2.
- ft1041 -- Baal Hatturim in Lev. xvi. 14.
- ft1042 -- **wnnwbth**, **βυνησουσι**, Sept.; intelligent, Calvin; “intellexerunt”, Vitringa.
- ft1043 -- **wnt [mçl** , **τη ακοη ημων**, Sept.; “auditui nostro”, V. L. Pagninus, Montanus, Cocceius.
- ft1044 -- **qnwyk** **ως παιδιον**, Sept.; **ως ψηλαζον**, Theodotion, vox a **qny**, “lac sugere, proprie lactantem significat”, Rivet. Sanctius, “surculus tener, veluti laetens”, Forerius.
- ft1045 -- **whynpl** “ad faciem suam, vel in facie, sua”, Rivet.; “quoad conspectum, vel quoad faciem suam, seu faciem ejus”, Sanctius.
- ft1046 -- R. Hadarson apud Galatia, de Arcan. Cathol. Ver. l. 8. c. 2. p. 549.
- ft1047 -- **harm al** “non aspectus”, Munster: Vatablus, Pagninus, Montanus; “nulla spectabilis forma”, Vitringa.

- ft1048 -- **μϣϣα l dj** “desiit viris”, Montanus, Heb.; “desitus virorum”, Piscator; “deficiens virorum”, Cocceius; “destitutus viris”, Vitranga.
- ft1049 -- **yl wj [wdyw** “notus aegritudine”, Montanus; “notus infirmitate,” Cocceius.
- ft1050 -- “Attritus infirmitate”; so some in Vatablus, and R. Sol. Urbin. Ohel. Moed. fol. 96. 1.
- ft1051 -- **wnmm μynp rtsmk** “velut homo abscondens faciem a nobis”, Junius & Tremellius; “et tanquam aliquis qui obtegit faciem a nobis”, Piscator; “ut res tecta facie averanda prae nobis”, Cocceius.
- ft1052 -- Ebr. Comment. p. 41. **ka** “verumtamen”, Junius & Tremellius, Piscator; “et tamen”, so some is Vatablus.
- ft1053 -- T. Bab. Sanhedrin, fol. 98. 2.
- ft1054 -- **μyhl a hkm** “percussum Deum”, Sanctius.
- ft1055 -- Vid. Sanctium in loc.
- ft1056 -- Mechilta apud Yalkut, par. 2. fol 90. 1.
- ft1057 -- Zohar in Exod. fol. 85. 2. See also Midrash Ruth, fol. 33. 2. and Zohar in Deut. fol. 117. 3. and R. Moses Hadarsan apud Galatia de Arcan. Cath. Ver. I. 8. c. 15 p. 586. and in I. 6. c. 2. p. 436.
- ft1058 -- **wtrbj b** “per livorem ejus”, Munster; “livore ejus”, V. L. Montanus, Vatablus; “tumice ejus”, Junius & Tremellius; “vibico ejus”, Cocceius; “vibicibus ejus” Vitranga.
- ft1059 -- **wnl k w[ ta wb [ygph** “fecit occurrere in eum iniquitatem omnium hostrum”, Montanus; “occurrere fecit ei, vel irruere fecit in ilium”, Vatablus.
- ft1060 -- “Incurrere fecit in eum”, Cocceius, Vitranga, Forerius; “irruere fecit in ilium”, Vatablus; sic Syr. “fecit ut incurreret iniquitas”, Piscator.
- ft1061 -- Apud Galatin. de Cathol. Ver. I. 10. c. 6. p. 663, and Siphre in ib. l. 8. c. 20. p. 599.
- ft1062 -- **hn[n awhw cgn** “exigebatur, et ipse respondit”, Gataker; “exigitur poena, et ipse affligitur”, Junius & Tremellius; “quum illa exigebatur, ipse affligebatur”, Piscator; “exigebatur, et ipse submittebatur”, Cocceius.

- ft1063 -- **hj rkhçk** “sicut ovis----sicut ovis foemina”, Gataker; “ut agnus--  
--et ut agna”, Cocceius; “instar ovis----et ut agna”, Vitranga.
- ft1064 -- Macrob. Satrnal. I. 3. c. 5. Plin. Nat. Hist. I. 8. c. 45.
- ft1065 -- **l [** “quamvis”, Vatablus, Calvin, Noldius; “licet”, Syr. Interpr.
- ft1066 -- **wçpn mça mçt ma** “quum posueris delictum animam ejus”, De.  
Dieu.
- ft1067 -- “Ubi posuit satisfactionis pretium anima ejus”, Cocceius; “si  
posuerit delictum sua anima”, Montanus.
- ft1068 -- **mymy Æyray [rz hary** “videbit semen quod prolongabit dies”,  
Cocceius; “videbit semen longaeuum”, V. L.
- ft1069 -- **[bçy hary wçpn l m[m** “exemptum a molestia se ipsum (vel  
animam suam, Jun.); videns, satiabitur”, Junius & Tremellius.
- ft1070 -- “Post laborem”, Forerius.
- ft1071 -- **mybrb wl ql j a ^kl** “ideo dispertiam ei plurimos”, V. L.  
“propterea ipsi attribuam (vel addicam) permultos”, Bootius, Animadv.  
I. 4. c. 12. sect. 20. p. 251. “idcirco dispertiam ei sortem, multitudinem  
Gentium”, Vitranga.
- ft1072 -- **l l ç ql j y mymwX[ ta** “et plurimos (seu innumeros) habebit  
loco praedae, vel plurimi obtingent ipsi pro praeda”, Bootius, ibid.
- ft1073 -- **wçpn twml hr[h** “denudavit morti animam suam”, Forerius.
- ft1074 -- In Tishbi, p. 227.
- ft1075 -- Lexic. Talmud. col. 996, 2229.
- ft1076 -- **Æyçw[ Æyl [b** Heb. “mariti tui, factores tui”, Piscator; “qui  
crearunt te, habent te in matrimonio”, Cocceius.
- ft1077 -- Shemot Rabba, sect. 15. fol. 102. 4.
- ft1078 -- **tçaw, wç çvvaika**, Sept.; sic Arab. & Targum; “et velut  
foeminam”, Tigurine version, Castalio; “et ut uxorem”, Vitranga.
- ft1079 -- **samt yk** “quamvis spreta sis”, Junius & Tremellius; “fueris”,  
Piscator.
- ft1080 -- Animadv. in Job, p. 145, 146.



- ft1081 -- Pꝥq Pꝥçb “pauxillo irae exundantis, [vel] exiguo irae ebullientis”, Vitringa.
- ft1082 -- Apud Jarchi, Kimchi, & Ben Melech, in loc.
- ft1083 -- T. Bab. Sanhedrin, fol. 99. 1.
- ft1084 -- hyn[ V. L. Munster, Pagninus; “O paupercula”, Tigurine version; “inops”, Cocceius.
- ft1085 -- hr[ws “tempestate obruta”; Munster, Vatablus, Forerius.
- ft1086 -- Æwꝑb “in fuce”, Tigurine version; “in stibio”, Sanctius.
- ft1087 -- “Stibinis lapidibus”, Forerius.
- ft1088 -- Nat. Hist l. 37. c. 10.
- ft1089 -- T. Bab. Bava Bathra, fol. 75. 1.
- ft1090 -- Æytwçmç “a radice, quae solem significat”, Sanctius,
- ft1091 -- Midrash Tillim, apud Yalkut in Psal. xxi. 1.
- ft1092 -- yaryt al “quare non timebis, [vel] ideo non metues”, Vitringa; “quare ne timeas”, Forerius.
- ft1093 -- l wꝑy Æyl [ “ad te cadet”, Cocceius.
- ft1094 -- “Cotam te cadet”, Grotius, Gataker.
- ft1095 -- whç[ml “ad opus ipsorum”, Gataker.
- ft1096 -- yj tw “ut vivat”, Junius & Tremellius, Vitringa.
- ft1097 -- Martin. Hist. Sinic. l. 4. p. 170.
- ft1098 -- Abarbinel, Mashmiah Jeshuah, fol. 26, 1.
- ft1099 -- l arçy çwdql w “et ad Sanctum Israel”, Montanus, Cocceius.
- ft1100 -- Adversus Judaeos, c. 7.
- ft1101 -- So in the Jerusalem Talmud, as quoted by Abendana on the place,
- ft1102 -- j wl sl hbry “multiplicabit ad parcendum vel ut parcat”, Pagninus, Montanus, Vatablus; “multiplicabit condonare”, Cocceius; “multus erit ut proritietur”: Munster.

- ft1103 -- **ἄτα τα ἠωρῆ μα γκ εως αν μεψυση την γην**, Sept.; “sed inebriats” Pagninus, Junius & Tremellius; “quin imo inebriavit terram”, Montanus.
- ft1104 -- **dy** “manum”, Montanus, Cocceius. Ben Melech interprets it by **μωqm**, “place”; and observes, that not at coporeal place is intended, but a place, of honour, excellency, dignity, and praise.
- ft1105 -- **ytl pt tybb** “in domo orationis meae”, V. L. Vatablus, Pagninus, Montanus, Vitringa.
- ft1106 -- T. Bab. Beracot, fol. 7. 1.
- ft1107 -- T. Bab. Megillah, fol. 18. 1.
- ft1108 -- **wyxbqnl wyl [ bqa dw[** “adhuc congregabo, super eum congregatos ejus”, Pagninus, Montanus; “congregandos ejus”, Forerius, Grotius.
- ft1109 -- Agreeably to which, the words, according to the accents, are thus rendered by Reinbeck, De. Accent. Heb. p. 427. “all ye beasts of the field; come ye, to devour all the beasts in the forest”; so Munster; one sort of beasts are called upon to devour another sort.
- ft1110 -- Buxtorf. Tiberias, c. 14. p. 39. Vid. Hiller. De. Arcano Cethib & Keri, I. 1. c 7. p. 55.
- ft1111 -- **w[dy al** “nesciverunt”, Pagninus, Montanus; “nil sciunt”, Piscator.
- ft1112 -- **μyzh** “deliria loquentes”, Montanus; “videntes vans”, V. L. So Ben Melech interprets it of such that speak vain things in their sleep.
- ft1113 -- **çpn yz[** “fortes animo”, Montanus; “fortes anima, [sub.] appetente”, Vatablus; “sunt valido appetitu”, Vitringa.
- ft1114 -- **h[bç w[dy al** “nesciunt, vel non noverunt saturitatem”, Pagninus, Montanus, &c,
- ft1115 -- **ˆybh w[dy al μy[r hmhw** “et iili pastores? non sciunt docere”, Cocceius; “et illi cum pastores sunt, mulla pollent discernendi peritia”, Vitringa.
- ft1116 -- **dba qydxh, αλωλετο**, Sept.

- ft1117 -- **μyψsan** “colliguntur”, V. L. Munster, Piscator, Cocceius;  
“congregantur”, Pagninus.
- ft1118 -- **μwl ç awby** “ibit in pace”, Gataker.
- ft1119 -- **wj wkn** “coram eo”, Pagninus, Montanus, Vatablus, Calvin; “ante  
se”, Cocceius, Vitringa.
- ft1120 -- T. Bab. Cetubot, fol. 104. 1.
- ft1121 -- **hnztw** “qua scortata est”, Piscator; “quod scortaris”, Junius &  
Tremellius; “qui scortaris”, Cocceius.
- ft1122 -- **μyl ab μymj nh** “inflammati inter quercus”, Gataker;  
“incaescentes, [vel] incalescitis inter quercus, [vel] ulmos”, Vatablus.
- ft1123 -- “In potentibus”, Cocceius.
- ft1124 -- **Æql j l hn yql j b.**
- ft1125 -- “In laevitatibus vallis erit portio tua”, Gataker, Vitringa.
- ft1126 -- **μj na hl a l [h** “a me super his poenitebit?” Musculus;  
“poenitebit me”, some in Vatablus.
- ft1127 -- **ytam** “a me”, Pagninus, Montanus, Junius & Tremellius, Piscator,  
Vitringa.
- ft1128 -- **μhm Æl trktw** “et caedis tibi arbores plusquam illi”, Piscator.
- ft1129 -- “Caedens tibi amplius Cubile quam illorum sit”, Junius &  
Tremellius.
- ft1130 -- “Et excidisti tibi ex eis”, Montanus.
- ft1131 -- **tyzj dy** “manum vidisti”, Montanus, Cocceius.
- ft1132 -- “Ubi monumentum vidisti”, Vitringa.
- ft1133 -- **l waç d[ yl ypçtz** “et demisti usque ad infernum”, Cocceius.
- ft1134 -- **Ækrd brb** “in multitudine viae tuae”, Pagninus, Montanus.
- ft1135 -- **tyl j al** “non aegrotasti”, Pagninus, Montanus, “non aegrotas”,  
Junius & Tremellius, Piscator.
- ft1136 -- **Æbl l [ tmç al trkz al** “nam mei non es recordata, neque  
posuisti me super cor tuum”, Grotius.

- ft1137 -- waryt al ytwaw “idcirco me non times”, Calvin, Piscator, Gataker.
- ft1138 -- Æyxwbq “collectitii tui”, Tigurine version; “congregati a te”, Vatablus; “copiae tuae collectae”, Vitringa.
- ft1139 -- l bh “halitus” Cocceius; “aura” V. L. “aura levisima” Vitringa.
- ft1140 -- ^wkça çwdqw µwrm “excelso et sancto habitabo”, Pagninus, Montanus.
- ft1141 -- Pwj [y “obrueretur”, Junius & Tremellius, Vitruga; “in deliquium incideret”, Piscator, Gataker.
- ft1142 -- ^wrgb arq “clama in gutture”, Pagninus, Montanus; “exclama gutture”, Junius & Tremellius; “exclama pleno gutture”, Piscator; “clama pleno gut ture”, Cocceius.
- ft1143 -- T. Bab. Metzia, fol. 33. 2.
- ft1144 -- srp al h “nonne ut frangas?” Pagninus; “nonne frangere?” Montanus.
- ft1145 -- µydwrm µyyn[ Heb. “rebellatos, expulsos tanquam rebelles”, Piscator; “qui persecutionem patiuntur”, Vitringa.
- ft1146 -- Ærçbm “a cognatis tuis”, Vatablus. So R. Sol. Urbin. Ohel Moed, fol. 85. 1.
- ft1147 -- Æpsay “colliget te”, V. L. Munster, Pagninus, Montanus, Tigurine version.
- ft1148 -- Æj n “requiem tibi dabit”, V. L.
- ft1149 -- twj xj xb “in siccitatibus”, Pagninus, Montanus, Vatablus, Vitringa; “in summa ariditate”, Junius & Tremellius, Piscator. Abendana observes, that some interpret the word in the sense of purity, and understand it of the delight of the soul, in the world of souls, where the Lord leads them continually, and satisfies them with pure light, which is the brightness of the Shechinah, or divine Majesty.
- ft1150 -- R. Sol. Urbin. Ohel Moed, fol. 55. 2.
- ft1151 -- µl w[ twbrj “desolata seculi”, Munster, Vatablus, Vitringa; “deserta seculi”, Pagninus, Montanus.

ft1152 -- T. Bab. Sabbat, fol. 113. 1, 2. & 119. 1. & 150. 1.

ft1153 -- T. Bab. Sabbat, fol 118. 2.

ft1154 -- **rqç** “falsitatem”, Montanus, Cocceius; “falsum”, Junius & Tremellius, Piscator.

ft1155 -- **hght**, **μελετα**, Sept.; “meditabitur”, Montanus; “meditatur”, Piscator; “meditatam effert”, Junius & Tremellius.

ft1156 -- T. Bab. Sabbat. fol. 139. 1.

ft1157 -- **qdx̄b** “in justitia”, Montanus, Tigurine version; “sive de justitia”.

ft1158 -- **hnwmab j pç̄n ʿya** “nemo judicatur scundum veritatem”, Munster; “non judicatur in veritate”, Montanus.

ft1159 -- Hist. Animal. l. 5. c. 34.

ft1160 -- Nat. Hist. I. 10. c. 62.

ft1161 -- **twhgnl** “in splendores”, Pagninus, Montanus; “magnum splendorem”, Vitranga.

ft1162 -- **twl pab** “in ealiginibus”, Montanus, Cocceius; “in summa caligine”, Junius & Tremellius, Piscator; “in densa caligine”, Vitranga.

ft1163 -- **μynmçab** “in rebus pinguissimis”, Junius & Tremellius; “in pinguetudinibus”, Piscator; “in opimis rebus”, Vitranga.

ft1164 -- “In sepulchris”, Pagninus; and so Ben Melech interprets it.

ft1165 -- **wnb htn[ wnytaj j** “peccata nostra respondit contra nos”, Montanus; “id ipsum respondit contra nos”, Cocceius; “even everyone of them”, so Junius & Tremellius; “peccatorum nostrorum quodque”, sic

ft1166 -- **wnta** “super nos”, Munster.

ft1167 -- **hrsw qçw[** “calumniam et perversitatem”, Pagninus; “calumniam et defectionem”, Montanus; “calumniam et transgressionem”, V. L.

ft1168 -- **trd[n** “privata”; so **rd[h** “privatio”, often with the Rubbins.

ft1169 -- **l lwtçm** “facit ut insanus habeatur”, Junius & Tremellius; “habitus est pro insano”, Vitranga; so Abendana, “he that fears God, and departs from evil”, **hj wçl whwbçj y**, “they reckon him a fool or a madman.”

- ft1170 -- [ygp̄m ʿya “nullum interventorem”, Junius & Tremellius.
- ft1171 -- T. Bab. Sanhedrin, fol. 98. 1.
- ft1172 -- μqn ydgb ʿbl yw “et ultionem induit tanquam vestem”, Tigurine version.
- ft1173 -- wb hssn hw̄y j wr rx rhnk aby yk “etenim veniet (sub. [Dominus] vel [nomen Domini]) instar fluminis angusti, spiritu Domini levante ipsum pro vexillo”, Bootius, Animadv. I. 1. c. 1. p. 68.
- ft1174 -- T. Bab. Sanhedrin, fol. 98. 1. & Yoma, fol. 86. 2.
- ft1175 -- Echa Rabbati, fol. 47. 2.
- ft1176 -- T. Bab. Bava Metzia, fol. 85. 1.
- ft1177 -- yrwa “expergiscere”, Grotius.
- ft1178 -- yrwa “illuminare”, Pagninus, Montanus Piscator.
- ft1179 -- T. Bab. Sanhedrin, fol. 99. 1.
- ft1180 -- “Ad latus portabuntur”, Vitringa.
- ft1181 -- dx l [ “ad latus illorum”, Gataker.
- ft1182 -- “Tum timebis”, Vitringa.
- ft1183 -- trhn “iiluminaberis”, Vatablus.
- ft1184 -- “Splendebis”, Munster, Montanus, Calvin; “et lucebis”, Cocceius, So Ben Melech interprets the word.
- ft1185 -- Geograph. I. 16. p. 528. Ed. Casaub.
- ft1186 -- Geograph. I. 16. p. 535.
- ft1187 -- Nat. Hist. I. 6. c. 28.
- ft1188 -- Antiqu. I. 1. c. 12. sect 4.
- ft1189 -- μhytwbra l a “ad columbaria sua”, Montanus, Vitringa; “in suis forulis”, Castalio Gataker.
- ft1190 -- μygh̄n “ducti”, Vatablus, Calvin; “ducantur”, Tigurine version; “ductos”, Cocceius.
- ft1191 -- rwdw rwd “generationis et generationis”, Vatablus, Pagninas, Montanus; “cujusque generationis”, Vitringa.

ft1192 -- Caphtor Uperah, fol. 57. 2.

ft1193 -- **επισκοπους**.

ft1194 -- **hl ht Æyr [çw Æytmj h[wçy tarqw** “vocabis salutem muros tuos, et portas tuas laudem”, Pagninus, Montanus, Tigurine version.

ft1195 -- **Psay** “non colligetur”, Montanus, Vitringa; “vel recolligetur”, Vatablus; “occultabitur”, Munster, Tigurine version.

ft1196 -- **ουκ εκλειθειν**, Sept. “deficiet”, Pagninus.

ft1197 -- Moreh Nevochim, par. 2. c. 29. p. 263.

ft1198 -- **wml ç** “completi erunt”, Junius & Tremellius, Piscator; “completisunt”, Vitringa.

ft1199 -- “Compensabuntur”, Tigurine version.

ft1200 -- T. Bab. Sanhedrin, fol. 98. 1.

ft1201 -- Sepher Shorash. rad. **j çm**

ft1202 -- Ben Melech in loc.

ft1203 -- **j wqj qp myrwsal w** “et vinctis visum acutissimum”, Vitringa.

ft1204 -- **hwhyl ^wxr tnç** “annum placabilem Jehovae”, Vatablus; “annum placabilem Domino”, V. L.

ft1205 -- Heb. “annum benevolentiae, seu bneplaciti Jehovae”, Piscator, Tigurine version; “annum complacentiae”, Vitinga.

ft1206 -- **^wyx yl bal** “ludentibus Sionis”, Junius & Tremellius, Piscator Vitrtnga. So Syr.

ft1207 -- **µwçl** “ad ponendum” Montanus; “ut ponerem” Munster Pagninus.

ft1208 -- rpa tj t rap the Targum and Vulgate Latin version render it a “crown for ashes” and the word is used for the tire of the head in (אֲשֵׁרֶת Ezekiel 24:17). The Syriac and Arabic versions read, “for ashes sweet ointment”, or “oil of gladness”, joining it to the next clause; and mention being made of oil or ointment there, Fortunatus Scacchus thinks the allusion is to crowns of roses and, lilies moistened with, ointment of myrrh, and like ointment, which used to be wore at nuptial solemnities; and so opposed to ashes put on the head in times of mourning, which falling from thence, and moistened with tears on the cheeks, were clotted there, and so expressed the miserable condition they were in; but these things the reverse. See his Sacror. Eleaoehr. Myrothec. I. 1. c. 28. col. 139.

ft1209 -- hhk j wr tj t “pro spiritu stricto”, Montanus, Paganinus; “loco spiritus contracti”, Junius & Tremellius, Piscator; “constricto”, Vatablus.

ft1210 -- wrmytt “oblectabitis”, Tigurine, version. So the Targum.

ft1211 -- “Summe efferetis vos”, Junius & Tremellius, Piscator, Vitringa; “exaltabimini”, Munster, Pagninus. So Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 89. 2.

ft1212 -- hnqm μktmb tj t “pro pudore vestro duplici”, Gataker, Vitringa; “loco pudoris vestri duplicis”, Piscator.

ft1213 -- hl w[ b l zg “rapinam conjunctam holocausto”, Junius & Tremellius.

ft1214 -- hky “sacerdotali more ornabit”, Tigurine version; “qui sacerdotem refert ornatu”, Piscator.

ft1215 -- hyl k “vasis suis”, Vatablus, Montanus; “instrumentis”; Junius & Tremellius, De. Dieu.

ft1216 -- hwby dyb “per manum Jovae”, Gataker.

ft1217 -- και ως βυνοικων νεανισκος παρψενω, ουτω κατοικησουσιν οι υιοι βου, Sept.; “habitabit enim juvenis cum virgine, et habitabunt in te filii tui”, V. L.

ft1218 -- “Nam ut habet juvenis virginem, habebunt te filii tui”, Cocceius.



- ft1219 -- **hw̄hy ta μyrykz̄mh** “qui Deo estis a memoriis”, Gataker; “qui facitis ut alii reminiscantur Domini”, Forerius.
- ft1220 -- **ˆbam wl q̄s** “sternite [eam] lapidibus”, Vatablus, Forerius, Gataker. So many Jewish writers, R. Jonah, R. Joseph Kimchi, and Ben Melech; but is disliked by Gussetius, Ebr. Comment. p. 569.
- ft1221 -- **Æ[çy** “tuus Salvator”, V. L. Munster, Tigurine version.
- ft1222 -- R. Moses Haddarsan in Bereshit Rabba in Gen. xlix. 11. apud Galatia. de Arcan. Cath. Ver. I. 8. c. 13. p. 579.
- ft1223 -- Pirke Eliezer, c. 30. fol. 32. 1.
- ft1224 -- Mashmiah Jeshuah, fol. 44. 1, 2.
- ft1225 -- **wh̄j** “contaminatus, maculatus vestibua”, Gataker.
- ft1226 -- **hq̄dx̄b** “de justitia”, Piscator, Vitringa; “Ioquor justitiam”, V. L. Sept.
- ft1227 -- **μmw̄tçaw** “et obstupui, Musculus; stupefactus sum”, Vatablus; “et obstupesceban”, Cocceius; “stupebam”, Vitringa.
- ft1228 -- **ytm̄j b** “excandescencia mea”, Junius & Tremellius; “aestu meo”, Cocceius; so Gataker.
- ft1229 -- **rx̄ wl** “angustia ipsi fuit”, Calvin, Grotius; “ipse fuit contribulatus”, Munster; “ipsi fuit angustum”, Vitringa.
- ft1230 -- **rx̄ al** “non angustia, Montanus; non afflicus est”, Tigurine version.
- ft1231 -- “Non affecit [eos] angustia”, Junius & Tremellius, Piscator; “non coarctavit eos, sub. Deus, vel angustia”, Forerius,
- ft1232 -- “Non fuit hostis”, Gataker; so Gussetius, Ebr. Comment. p. 423.
- ft1233 -- “In omni angustia eorum non angustia”, Montanus.
- ft1234 -- Ebr. Comment. p. 482,
- ft1235 -- **y[wr̄ ta** “cum pastoribus”, Pagninus, Montanus, Tigurine version, Vitringa.
- ft1236 -- **r̄bdmb** “in planitie”, Calvin, Gataker, Vitringa; “in campis”, Grotius.

- ft1237 -- drt h[qbb hmhb]k “sicut jumentum quod in campo, [vel] valle, [vel] planitie, graditur”, Gataker.
- ft1238 -- wqpath yl a “erga me continerent se”, Montanus; “contererent?” Junius & Tremellius; “erga me sese continent?” Piscator; “cohibeant se erga me?” Gataker; so Ben Melech; “quae se erga me continent?” Vitringa.
- ft1239 -- Æmç µl w[m wnl ag] “redemptor noster a seculo nomen tuum”, V. L. “[vel] est”, Vitringa; “assertor noster a seculo est nomen tuum”, Cocceius.
- ft1240 -- So Kimchi, Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 85. 2.
- ft1241 -- bWç “convertere”, V. L. Pagninus, Montanus, Calvin, Forerius.
- ft1242 -- µl w[m wnyh] “non fuimus [tui] ab omni aevo”, Grotius; “a seculo”, Pagninus, Montanus.
- ft1243 -- µhyl [ Æmç arqn al] “nec invocatum est nomen tuum super eos”, Pagninus, Montanus.
- ft1244 -- sysmh ça “ignis liquefactionum”, Calvin, Vatablus; “igne liquationum”, Cocceius.
- ft1245 -- Eliduri in Lexico Arabico tradit smh, “significare quemvis lenem et submissum strepitum”, De. Dieu.
- ft1246 -- “Quemadmodum accenso igne fit lenis submissusque strepitus, sibilus et stridor ferventis ollae, et ignis excitat bullas”, Hottinger. Smegma Orientale, I. 1. c. 7. p. 146.
- ft1247 -- “Quemadmodum conflagrante igne cremia”, Junius & Tremellius; “nam quum accendit ignis cremia”, Piscator; “sicut ardente igne ex ramalibus”, Grotius; “ut ignis cremia consumens strepero motu exsilit”, Vitringa.
- ft1248 -- T. Bab. Sabbat, fol. 63. 1. & Sanhedrin, fol. 99. 1.
- ft1249 -- wl hkj ml hç[y Ætl wz µhyl a htar al ^y] “nono oculus vidit Deum praeter te, faciat expectanti ipsum”, Montanus; “qui faciat sic expectanti se”, Pagninus, Munster.
- ft1250 -- Æykrdb “propter vias tuas”, Piscator.

- ft1251 -- **aj j nw** “quia [vel] nam peccavimus”, Vatablus, Grotius, Forerius, Gataker. So some in Munster, **w**, “vau”, is often causal.
- ft1252 -- **μl w[ μhb** “in his [peccatis] consenuimus”, Tigurine version some in Munster; “in ipsis [peccatis] semper [fuimus]”, Forerius.
- ft1253 -- **yhg** “fuimus”, V. L. Montanus.
- ft1254 -- **amj k** “ut immundus”, V. L. Montanus, Junius & Tremellius, Piscator; “tanquam impuruss”, Cocceius, Vitranga,
- ft1255 -- **μyd[ rgbk** “ut vestimentum menstruatam, sive menstruatae”, Drusius; a **ad[** “removet”, so V. L. Syr. and Ar. “ut vestis remotionum”, Cocceius.
- ft1256 -- “Vestes praedae”, Forerius; a **d[** “praeda”, Gen. xlix. 27.
- ft1257 -- Pittacium, Grotius. So Kimchi, whose interpretation and sense of the word is preferred by Gussetius, Ebr. Comment. p. 581.
- ft1258 -- Smegma Orientale, I. 1. c. 7. p. 181.
- ft1259 -- **l bnw** “et decidimus”, V. L. So Ben Melech interprets it of falling.
- ft1260 -- **rrw[ tm** “seipsum exsuscitat”, Forerius; “excitans se”, Montanus, Junius & Tremellius. So the Targum, “that awakes”.
- ft1261 -- **yk** “quamvis”, Gataker; “cum”, Junius & Tremellius; “quando”, Forerius.
- ft1262 -- T. Bab. Bava Bathra, fol. 4. 1. & Succa, fol. 51. 2.
- ft1263 -- **wntraptw wnçdq tyb** “domus sanctitatis nostae, et gloriae nostrae”, Calvin, Junius & Tremellius, Forerius.
- ft1264 -- De. Bello Judaeorum, l. 6. c. 4. sect. 2.
- ft1265 -- So, with the Rabbins, **çrd** is “to preach”; **^çrd** is “a preacher”; **hçrd** is “a sermon”; **çrd** “the name of a book of sermons”; and **çrdm** “an exposition”; see Buxtorf. Lex. Rab. col. 583, 584.
- ft1266 -- Sacr. Eleaochr. Myrothec. I. 2. c. 55. col. 580.
- ft1267 -- **μynbl h l [** “super lateres”, V. L. Pagninus, Montanus, Vitranga.
- ft1268 -- “In desertis locis”, Munster, Pagninus.

- ft1269 -- **μyρwxnb** “apud custodita”, Junius & Tremellius; “custoditos”, Piscator.
- ft1270 -- **qrm** “jusculum”.
- ft1271 -- **qrp** “fragmentum”.
- ft1272 -- De. Legibus Hebr. I. 2. c. 8. sect. 2. p. 275.
- ft1273 -- **Æyl a brq** “accede ad te”, Vatablus, Montanus, Tigurine version, Cocceius; “appropinqua ad te”, Piscator.
- ft1274 -- **yb çgt l a** “ne contigas me”; so some in Vatablus; “ne attingite me”, Junius & Tremellius, Piscator; “ne tangae rue”: Cocceius.
- ft1275 -- In Misn. Chagiga, c. 2. sect. 7.
- ft1276 -- lb. Hilcot Abot Tumaot, c. 13. sect. 8.
- ft1277 -- Contra Haeres. haeres. 9.
- ft1278 -- Contra Haeres, haeres 13.
- ft1279 -- Apud Scaliger de Emendat, Temp. 1. 7.
- ft1280 -- Ibid.
- ft1281 -- Bereshit Rabba, sect. 65. fol. 58. 2. T. Bab. Cholin, fol. 40. 1.
- ft1282 -- T. Bab. Nedarim, fol. 56. 1. & Gloss. in ib, & Sanhedrin, fol. 20, 1. Gloss. in ib.
- ft1283 -- Thalia, sive I. 3. c. 18.
- ft1284 -- Specimen Hist. Arab, p. 92, 93.
- ft1285 -- T. Bab. Sanhedrin, fol. 92. 1. & Gloss. in ib. T. Bab. Sabbat, fol. 67. 2.
- ft1286 -- De. Caleeis Hebraeor. I. 1. c. 9. sect. 7, &c.
- ft1287 -- Hist. Eccl. I. 3. c. 5. p. 75.
- ft1288 -- **ˆma yhwł ab Ærbty** “benedicet sibi in Deo Amen”, Pagninus, Montanus, Vitringa; “benedicturus sit in Deo Amen”, Cocceius.
- ft1289 -- Defence of Christianity, c. 2. sect. 2.
- ft1290 -- Vid. Gloss. in T. Bab. Sanhedrin, fol. 91. 2.
- ft1291 -- **hnh hwhy ykwr̄b [ rz yk** “quia [sunt] semens, benedicti Domini ipsi”; which tension is most agreeable to the accents.

ft1292 -- **dj ak** “sicut unus”, Montanus, Musculus, Gataker.

ft1293 -- **wyhyw** sunt, Forerius, Gataker.

ft1294 -- **yn[ l a** “ad afflictum”, Pagninus, Montanus.

ft1295 -- “Ad humilem”, Calvin, Tigurine version, Vitringa; “qui est pauper vel humilis”, Munster.

ft1296 -- Gussetius observes, that the word does not design a mere trembling, but care, pains, and labour to serve, as one friend has for another; and, when applied to the service of God, is no other than a generous fear, flowing from love. Vid. Ebr. Comment. p. 285.

ft1297 -- **hnwbl rykzm, o διδους λιβανον εις μνημοσυνον**, Sept.; “qui recordatur thuris”, V. L. Calvin, Vatablus; “memorans thus”, Montanus.

ft1298 -- De. Bello Jud. I. 6. c. 5. sect. 3.

ft1299 -- De. Arcan. Cathol. Ver. I. 4. c. 11. p. 219.

ft1300 -- **rybça ynah** “matricem frangam?” Montanus; “an ego aperirem os matricis?” Junius & Tremellius, Piscator.

ft1301 -- **wqnyt ^ [ml** “pro eo quod, [vel] quia sugetis”, Gataker.

ft1302 -- “Quia sugitis”, Concord. Ebr. Part. p. 521.

ft1303 -- **wxmt ^ [ml** .

ft1304 -- **hdwbk wyzm** “propter splendorem gloriae ejus”, Pagninus; “a splendore”, Munster, Montanus. So R. Sol. Urbin. Ohel Moed, fol. 36. 2.

ft1305 -- **dx l [** “ad latus”, Vitringa; “super latus”, Calvin, Pagninus, Montanus.

ft1306 -- **w[ç[çt µykrb l [** “super genua oblectabimini”, Montanus; “delectabiliter fovebimini”, Munster, Vitringa.

ft1307 -- **wnmj nt wma rça çyak** “sicut vir quem mater sua consolatur”, Pagninus; “consolabitur eum”, Montanus.

ft1308 -- Vid. Buxtorf. Jud. Synagog. c. 49. p. 702, 703. Leo Modena, History of the Rites, &c. of the present Jews, part 5. c. 8. sect. 6. p. 237, 238.

- ft1309 -- See Gregory's Notes and Observations, &c. c. 26. p. 122, 123. and his Posthumua, p. 70. (This sounds like a wild fable to me. Editor.)
- ft1310 -- Saturnal. I. 1. c. 23.
- ft1311 -- Apud Euseb. Praepar. Evangel. I. 1. c. 10. p. 38.
- ft1312 -- Nat. Hist. 1. 37. c. 11.
- ft1313 -- **Ætb dj a rj a** "post unam in medio", Montanus Munster, Vatablus; "post unum in medio", Cocceius, Vitringa.
- ft1314 -- Comment. in Deut. xxx. fol. 220. col. 4.
- ft1315 -- De. Abbreuiat. Heb. p. 199, 200.
- ft1316 -- Hierozoic. par. 1. l. 3. c. 33. col. 1014.
- ft1317 -- **ykwnaw** "ad me vero quod attinet", Piscator, De. Dieu, Cocceius, Vitringa.
- ft1318 -- Bibliothec I. 1. p. 23.
- ft1319 -- Geograph, l. 17. p. 552, 562.
- ft1320 -- **y[mç ta** "meum auditum", Pagninus, Montanus; "the report of me", Gataker.
- ft1321 -- Midrash Tillim apud Yalkut in Psal. Ixxxvii. 4.
- ft1322 -- **wçdj b çdwj ydm** "a tempore mensis in mense ejus"; Montanus; "de mense in mensem suum", Forerius.
- ft1323 -- Midrash Tillim in Psal. xc. 15. apud Galatia de Arcan, Cathol. Ver. l. 11. c. 8. p. 691.
- ft1324 -- T. Bab. Sota, fol. 5. 1.
- ft1325 -- T. Bab. Erubim, fol. 19. 1. R. Hona in Midrash Tillim in Psal. i. 6.
- ft1326 -- **yb µy[çph** "praevaricantium in me", Pagninus, Montanus; "qui transgressi sunt contra me", Piscator; "deficientium a me", Cocceius.