

INTRODUCTION TO ZEPHANIAH

This book in some Hebrew copies is called “Sepher Zephaniah”, the Book of Zephaniah. Its title, in the Vulgate Latin version, is, the Prophecy of Zephaniah; and, in the Syriac version, the Prophecy of the Prophet Zephaniah; and so the Arabic version calls him a prophet; and he is the last of the minor prophets that prophesied before the Babylonish captivity. The time of his prophesying, as well as his, parentage, are expressed (^{<300>}Zephaniah 1:1), and therefore need not be inquired into; only the sad mistake of Hobbes^{f1} may be observed, who makes him to be the most ancient of the prophets, and to be contemporary with Amaziah and Uzziah, kings of Judah, when he is expressly said to prophesy in the days of Josiah. Pseudo-Epiphanius^{f2} calls him a prophet of Sarabatha, of a mountain of that name, and says he was of the tribe of Simeon; and in this Isidore^{f3} agrees with him; and both affirm that he died and was buried in his own native place; but the author of the Cippi Hebraici^{f4} says he was buried at Geba, in Mount Lebanon, in the midst of a cave shut up, where his school continues; and from which place the clouds never depart, and where also are flowing fountains. His name, according to Jerom, signifies either “the Lord’s watch tower”, or “watchman”; or else “the secret of the Lord”; or, “his hidden one”; deriving his name, either from **hpx**, which signifies to “look out”, as a watchman from his tower; or from **px**, “to hide”; which latter derivation is best; and some interpret it “a revealer of the secrets”, or “hidden things, of the Lord”; and take it to be much the same with Zaphnathpaaneah, the name given to Joseph by Pharaoh, (^{<044>}Genesis 41:45), and is of the same signification: but Hillerus^{f5} interprets the name of Zephaniah, “the Lord hid himself”; which agrees with the times in which he lived. That this prophecy was wrote by himself, there need be no doubt of; nor of the authenticity of it, being always received by the Jewish synagogue as authentic; and as it appears to be from its style and manner of composition; from the subject matter of it agreeing with other parts of Scripture, especially with Jeremiah and Ezekiel; and from the accomplishment of various prophecies in it. There are indeed some spurious things which have been ascribed to him, as the “analepsis” or assumption of Zephaniah the prophet, and the prophecy of Zephaniah, consisting of six hundred verses; but these are apocryphal, and have no likeness to this prophecy; in which he foretells the destruction of the Jews

by the Chaldeans for their sins, which he inveighs against, and calls them to repentance for them, as also the ruin of many other nations, all which came to pass; as well as he prophesies of the calling of the Gentiles, and the conversion of the Jews, and of the comfortable state of the church in Gospel times, and especially in the latter day.

CHAPTER 1

INTRODUCTION TO ZEPHANIAH 1

After the title of the book, (^{<3000>}Zephaniah 1:1), follows the Lord's threatening of the land of Judea with an utter consumption of it, and of all creatures in it, for the sins of its inhabitants, especially their idolatry and apostasy, (^{<3000>}Zephaniah 1:2-6), and this is represented under the notion of a sacrifice, to which guests are bid; and which even princes, and those of the blood royal, should not escape, nor ministers of state, or such who filled their masters' houses with violence, (^{<3000>}Zephaniah 1:7-9). Some particular places are mentioned, where there should be a great noise of crying and howling, and especially Jerusalem, which should be diligently searched, and its goods become a booty, and its houses desolate, (^{<3000>}Zephaniah 1:10-13). This destruction is spoken of as near at hand, and is described as very terrible and distressing, (^{<3014>}Zephaniah 1:14-17) and as inevitable; nothing would be able to deliver from it, (^{<3018>}Zephaniah 1:18).

Ver. 1. *The word of the Lord which came unto Zephaniah the son of Cushi*, etc.] This is the title of the book, which expresses the subject matter of it, the word of the Lord; the word of prophecy from the Lord, as the Targum; and shows the divine authority of it; that it was not of himself, nor from any man, but was of God; as well as describes the penman of it by his descent: who or what this his father was; whether a prophet, according to the rule the Jews give, that, when the name of a prophet and his father's name are mentioned, he is a prophet, the son of a prophet; or, whether a prince, a person of some great family, and even of the blood royal, as some have thought, is not certain; or who those after mentioned:

the son of Gedaliah, the son of Amariah, the son of Hizkiah; which last name, consisting of the same letters with Hezekiah, king of Judah, some have thought, as Aben Ezra, that he is intended; and that Zephaniah was a great-grandson of his; and which some think is confirmed by his style and diction, and by the freedom he used with the king's family, (^{<3008>}Zephaniah 1:8) but it is objected, that, if so it was, Hizkiah, or Hezekiah, would have been called king of Judah; that it does not appear that Hezekiah had any other son besides Manasseh; and that there was not a sufficient distance of

time from Hezekiah for four descents; and that, in fact, there were but three generations from him to Josiah, in whose days Zephaniah prophesied, as follows; though it is very probable that these progenitors of the prophet were men of note and character, and therefore mentioned, as well as to distinguish him from others of the same name, who lived

in the days of Josiah the son of Amon king of Judah: not Amos, as the Arabic version: Amon and Manasseh, who reigned between Hezekiah and Josiah, were both wicked princes, and introduced idolatrous worship among the Jews; which Josiah in the twelfth year of his reign began to purge the people from, and endeavoured a reformation; but whether it was before or after that Zephaniah delivered out this prophecy is not certain; it may seem to be before, by the corruption of the times described in it; and so it may be thought to have some influence upon the after reformation; though it is thought by many it was after; since, had he been in this office before the finding of the book of the law, he, and not Huldah the prophetess, would have been consulted, (^{<3024>}2 Kings 22:14) nor could the people so well have been taxed with a perversion of the law, had it not been as yet found, (^{<3004>}Zephaniah 3:4) and, besides, the reformation seems to be hinted at in this prophecy, since mention is made of the remnant of Baal, which supposes a removal of many of his images; and also notice is taken of some that apostatized after the renewal of the covenant, (^{<3004>}Zephaniah 1:4,6) moreover, the time of the Jews' destruction and captivity is represented as very near, (^{<3007>}Zephaniah 1:7,14) which began a little after the death of Josiah, in the fourth year of Jehoiakim; to which Dr. Lightfoot^{f6} adds, that the prophet prophesies against the king's children, Jehoahaz, Jehoiakim, and Zedekiah, for their new fashions, and newfangled apparel, (^{<3008>}Zephaniah 1:8) and therefore it must be in the latter part of his reign; and, if so, it shows how a people may relapse into sin after the greatest endeavours for their good, and the best of examples set them. Mr. Whiston^{f7} and Mr. Bedford^{f8} place him in the latter part of his reign, about 611 or 612 B.C.: there were three that prophesied about this time, Zephaniah, Jeremiah, and Huldah the prophetess; of whom the Jewish Rabbins say, as Kimchi quotes them, Jeremiah prophesied in the streets, Zephaniah in the synagogues, and Huldah among the women.

Ver. 2. *I will utterly consume all [things] from off the land, saith the Lord.*] That is, from the land of Judah, by means of the Chaldeans or Babylonians: this is a general denunciation of the judgments of God, the particulars follow: or, "in gathering I will gather"; all good things out of

the land; all the necessities of life, and blessings of Providence; all that is for the sustenance and pleasure of man, as well as all creatures, by death or captivity; and so the land should be entirely stripped, and left naked and bare. The phrase denotes the certainty of the thing, as well as the utter, entire, and total consumption that should be made, and the vehemence and earnestness in which it is expressed.

Ver. 3. *I will consume man and beast*, etc.] Wicked men for their sins, and beasts for the sins of men; and, as a punishment for them, the creatures whom they have abused to the gratifying of their lusts:

I will consume the fowls of the heaven, and the fishes of the sea; so that there shall be none for the use of man, which are both delicate food; the latter were not consumed at the general deluge. Kimchi thinks this is said by way of hyperbole; but it is possible for these to be consumed, as men by famine, pestilence, and captivity, and beasts by murrain; so the fowls of the air by the noisomeness of it; and the fishes of the sea, that is, such as were in the sea of Tiberias, and other lakes in Judea, by the stagnation of the waters, or by some disease sent among them; unless wicked men, comparable to them, are intended; though they are expressly mentioned, both before and after:

and the stumblingblocks with the wicked: that is, idols, which are stumblingblocks to men, and cause them to offend and fall; these, together with those that made them, and the priests that sacrificed unto them, and the people that worshipped them, should be consumed from off the land: or, “the stumblingblocks of the wicked”; for **ta** is sometimes used as a sign of the genitive case, as Noldius^{f9} observes; and so the Vulgate Latin version and the Targum render it:

and I will cut off men from off the land, saith the Lord: this is repeated for the certainty of it; or else this designs another sort of men from the former; and that, as before wicked men are designed, here such as are not perfectly wicked, as Kimchi observes; yea, the righteous should be carried captive, so that the land should be left desolate, without men, good or bad; for even good men may fall in a general calamity, and be cut off from the land, though not from the Lord. The Septuagint indeed here render it wicked men. The phrase, “saith the Lord”, is twice expressed, for the certain confirmation of it; for it may be concluded it will be, since God has said it again and again that it shall be.

Ver. 4. *I will also stretch out mine hand upon Judah*, etc.] Under whom the tribe of Benjamin is comprehended, which are only designed; the ten tribes having been carried captive in Hezekiah's time many years before this: not "to Judah", as beckoning to come and hearken to him, as calling to repentance and reformation; this he had done, but was rejected, and therefore determines to stretch out his hand "upon" them; nor "over Judah", to protect and defend them; but "upon Judah", exerting his power, stirring up his wrath, and executing his vengeance; and this is dreadful and intolerable to bear! and when his hand is stretched out, it cannot be turned back; and when laid on, can never be removed, till he pleases:

and upon all the inhabitants of Jerusalem; the metropolis of Judea, the royal seat of the kings of the house of David; where were the temple of the Lord; the ark, the symbol of his presence; the altar, where his priests sacrificed, and the place where his people worshipped; and yet these inhabitants should not escape the hand of the Lord, having sinned against him; nor should these things be any security to them:

and I will cut off the remnant of Baal from this place; either what of the idolatry of Baal, or belonging to it, remained among the Jews after the ten tribes were carried captive; which must be the sense, if this prophecy was before the reformation was begun by Josiah; or, if after, the meaning is, what was left unremoved by him, as any of the images of Baal, or altars erected for his worship, or vessels consecrated to his service, or groves that were for his use; all which would be cut off and destroyed by the Chaldeans, as well as the worshippers of him that remained:

[and] the name of the Chemarims with the priests; that is, the priests of Baal, with the priests of the tribe of Levi, who sometimes tampered and officiated with them in idolatrous service; for the word "Chemarim" is translated "idolatrous priests", (²²³⁶2 Kings 23:5) said to be put down by Josiah, in whose days Zephaniah prophesied; and must be the same with these, and it is used for such in (²³⁰⁵Hosea 10:5) so called, either from the black garments they wore, as some think; or from the colour of their faces, smutted with the smoke of the incense they frequently offered; or of the fires in which they sacrificed, or made the children to pass through to Molech. Hillerus^{f10} thinks they are the same with those heathen priests called "Phallophori"; deriving the word from one in the Arabic language, which has the signification of the "Phalli"; which were obscene images, carried about in an impudent manner by the priests of Bacchus, in the

performance of his sacred rites: the carrying of them was first instituted by Isis, as Plutarch^{f11} says; and if this was the case here, it is no wonder they should be so severely threatened. Some take them to be a sort of servants or ministers to the priests of Baal, who waited on them at the time of service; and so are distinguished from them in this clause, taking the word “priests” in it to design the priests of Baal; and the Vulgate Latin version renders it, “the name of sextons with the priests”. The word is used now by the Jews for Popish monks that live in cloisters; and Elias Levita^{f12} thinks these here are so called from their living in such like recluse places. The Targum is,

“and the name of their worshippers with their priests;”

one and the other; priests of Baal, and apostate priests of the Lord; the worshippers of Baal, and those that attend upon his priests, shall all feel the weight of Jehovah’s hand, and the lighting down of his arm with indignation.

Ver. 5. *And upon them that worship the host of heaven upon the house tops, etc.*] The sun, moon, and stars, which some worshipped upon their house tops; the roofs of their houses being flat, as the roofs of the houses of the Jews generally were; from hence they had a full view of the host of heaven, and worshipped them openly; and fancied, the nearer they were to them, the more acceptable was their service; (see ²⁴⁹¹³Jeremiah 19:13):

and them that worship, [and] that swear the Lord, and that swear by Malcham; that is, that worship the true God, or at least pretend to do so, and swear by him when they take an oath: or, “that swear to the Lord”; as the words^{f13} may be rendered; that swear allegiance to him, to be true and faithful to him, to serve and obey him, and to keep his statutes and ordinances; and yet they swear by Malcham also, or Milchom, or Melchom, the same with Molech, or Moloch, the god of the Ammonites. These were such as partly worshipped God, and partly idols; they divided their religion and devotion between them, sometimes served the one, and sometimes the other; they halted between two opinions, and were a sort of occasional conformists; and such were as detestable to God as those that worshipped idols; as the Papists are, who pretend to worship God and their images, or God in them, and with them; and so all such persons that seek for justification and salvation, partly by their own works, and partly by Christ, are displeasing to the Lord, and miss of the thing; stumbling at the stumbling stone, and so fall and perish.

Ver. 6. *And them that are turned back from the Lord,* etc.] Who once were worshippers of him, but now become apostates, and had turned their backs on him and his worship. Some think this describes those who renewed their covenant with God in Josiah's time, and after that revolted from him, who must be very abominable to him; and therefore he threatens to stretch out his hand, and pour out his wrath upon them:

and [those] that have not sought the Lord, nor inquired for him; profane abandoned sinners, that lived without God in the world, and as if there was no God; never concerned themselves about the worship of him, having no faith in him, love to him, or fear and reverence of him; so far were they from seeking him in the first place diligently, zealously, and with their whole heart, that they never sought him at all; nor took any pains to get any knowledge of him, or of his mind and will, and manner of worship; but were altogether careless about these things, and unconcerned for them.

Ver. 7. *Hold thy peace at the presence of the Lord God,* etc.] When he comes forth, and appears in the way of his judgments, do not dispute the point with him, or pretend to offer reasons against his proceedings, or in order to disprove the justice of them; stand in awe and reverence of him, who is the Lord God omniscient and omnipotent, holy, just, and true; humble yourselves under his mighty hand; be still, and know that he is God; and let not one murmuring and repining word come out of your mouth. The Targum is,

“let all the wicked of the earth perish from before the Lord God:”

for the day of the Lord [is] at hand; the time of his vengeance on the Jewish nation for their sins, which he had fixed in his mind, and had given notice of by his prophets: this began to take place at Josiah's death, after which the Jews enjoyed little peace and prosperity; and his successor reigned but three months, was deposed by the king of Egypt, and carried thither captive, and there died; and Jehoiakim, that succeeded him, in the fourth year of his reign was carried captive into Babylon, or died by the way thither; so that this day might well be said to be at hand:

for the Lord hath prepared a sacrifice: his people the Jews, who were to fall a victim to his vengeance, and a sacrifice to his justice, to atone in some measure for the injury done to it by their sins; thus they that had offered sacrifice to idols, and neglected the sacrifices of the Lord, and especially the great sacrifice of Christ typified by them, the only proper

atonement one, should themselves become a sacrifice to the just resentment of God; this he had prepared in his mind, determined should be done, and would bring about in his providence; (see ^{<2346>}Isaiah 34:6):

he hath bid his guests: or “called ones”^{f14}; the Chaldeans, whom he invited and called to this sacrifice and feast: or whom he “prepared”, or “sanctified”^{f15}; he prepared them in his purpose and providence; he set them apart for this service, and called them to it; to be the sacrificers of this people, and to feast upon them; to spoil them of their goods and riches, and enjoy them. These guests may also design, as Kimchi observes, the fowls of the heaven, and the beasts of the field, invited to feast upon the slain; (see ^{<3597>}Ezekiel 39:17) (^{<6897>}Revelation 19:17).

Ver. 8. *And it shall come to pass in the day of the Lord’s sacrifice*, etc.] When the above sacrifice prepared shall be offered, and the slaughter of his people made, when his wrath shall be poured out upon them, within the time of its beginning and ending:

that I will punish the princes, and the king’s children; either the children of Josiah, who, though a good prince, his children did evil in the sight of the Lord, and were punished by him: Jehoahaz, after a three months’ reign was carried down to Egypt, and died there; Jehoiakim, his elder brother, that succeeded him, rebelling against the king of Babylon, in the fourth year of his reign, fell into his hands, and died, and was buried with the burial of an ass; and Jeconiah his son was carried captive into Babylon, and there remained to the day of his death; and with him were carried the whole royal family, and all the princes, and all the mighty men of valour, (^{<1244>}2 Kings 24:14) or else the children of Zedekiah, another son of Josiah, and the last of the kings of Judah, who was carried captive by Nebuchadnezzar king of Babylon, who before his eyes slew his sons, and all the princes of Judah, and then put out his eyes, and bound him in chains, (^{<3520>}Jeremiah 52:10,11) and thus this prophecy had its accomplishment:

and all such as are clothed with strange apparel; either which they put on in honour of the idols they worshipped, as Jarchi; so the heathens wore one sort of garments for one idol, and another sort for another; or these were men of a pharisaical cast, who wore garments different from others, that they might be thought to be very holy and religious, which sense is mentioned by Kimchi; or they were such, which he also observes, who, seeing some to have plenty of good clothes, stole them from them, and put them on; or such who arrayed themselves in garments that did not belong

to their sex, men put on women's garments, and women clothed themselves with men's, and both strange apparel; or rather this points at such persons, who, in their apparel, imitated the fashions and customs of foreign nations; which probably began with the king's children and courtiers, and were followed by others. The Targum is,

“and upon all those that make a noise at the worship of idols.”

Ver. 9. *In the same day also will I punish all those that leap on the threshold,* etc.] Not in a ludicrous way, who, by dancing and leaping, made sport for persons, and brought their masters much gain, as the damsel possessed with a spirit of divination did, (~~Acts~~ Acts 16:16) rather, that entered rashly and irreverently into the house of God; or else in an idolatrous way, who, when they went into an idol's temple, did not tread upon the threshold, but leaped over it, as the priests of Dagon, after the fall of that idol on the threshold, (~~1 Samuel~~ 1 Samuel 5:4,5). So the Targum,

“and I will visit all those that walk in the laws (or according to the customs) of the Philistines;”

whose idol Dagon was: but it seems better to interpret it of such, who, seeing houses full of good things, in a rude, bold, insolent manner, thrust themselves, or jumped into them, and took away what they pleased; or when they returned to their masters' houses with their spoil, who set them on, and encouraged them in these practices, leaped over the threshold for joy of what they had got, as Aben Ezra observes; which agrees with what follows:

which fill their masters' houses with violence and deceit; that is, with goods got by rapine and force, and by fraudulent ways and methods: this is to be understood of the servants of great men, who, to feed the ambition and avarice of their masters, used very oppressive methods with inferior persons to get their substance from them, and gratify their masters. Cocceius interprets these “three” verses of the day of Christ's coming in the flesh being at hand, when the true sacrifice should be offered up, and God would call his people to feed by faith upon it; when all civil power and authority in the sanhedrim and family of David should be removed from the Jews; and all friendship with the nations of the world, signified by likeness of garments; and the priestly dignity, the priests, according to him, being those that leaped over the threshold; that is, of the house of the Lord, the

temple, and filled it with the spoil of widows' houses, unsupportable precepts, and false doctrines.

Ver. 10. *And it shall come to pass in that day, saith the Lord,* etc.] In the day of the Lord's sacrifice, when he shall punish the inhabitants of Judah and Jerusalem by the Chaldeans; which, as well as what follows, shall surely come to pass, because the Lord has said it; for not one word of his shall pass away, but all be fulfilled:

[that there shall be] the noise of a cry from the fish gate; a gate of the city of Jerusalem so called, which suffered as the rest in the destruction of the city by the Babylonians, and, after the captivity, was rebuilt by the sons of Hassenaah, (^{<1638>}Nehemiah 3:3) according to Jerom, it was on the west side of the city, and led to Diospolis and Joppa; and was the nearest road to the Mediterranean sea, or any of the roads to Jerusalem, from whence fish were brought, and brought in by this gate; and very probably the fish market was near it, from whence it had its name; though Cocceius places it in the north corner of the east side of the city, and so was nearer Jordan, the sea of Tiberias, and the city of Tyre, from whence fish might be brought hither, and sold, (^{<1636>}Nehemiah 13:16) however, be it where it will, the enemy it seems would attack it, and enter in by it; upon which a hideous cry would be made, either by the assailants, the Chaldeans, at their attack upon it, and entrance through it; or by the inhabitants of it, or that were nearest to it, upon their approach, or both:

and an howling from the second; either from the second gate; and if the fish gate is the same with the first gate, (^{<3140>}Zechariah 14:10) then this may be pertinently called the second. Jarchi calls it the bird gate, which was the second to the fish gate. So the Targum,

“from the bird, or the bird gate;”

though some copies of it read, from the tower or high fortress: or else this designs the second wall, and the gate in that which answered to the fish gate; for Jerusalem was encompassed with three walls; the fish gate was in the outermost, and this was in the second, to which the Chaldeans came next, and occasioned a dreadful howling and lamentation in the people that dwelt near it. Kimchi interprets it of the school or university that was in Jerusalem; the same word is rendered the cottage in which Huldah the prophetess lived, (^{<1224>}2 Kings 22:14) and there, by the Targum,

“the house of doctrine or instruction;”

so then the sense is, a grievous outcry would be heard from the university or school of the prophets; the enemy having entered it, and were slaying the students, or seizing them in order to carry them captive:

and a great crashing from the hills; either that were in Jerusalem, as Mount Zion and Moriah, on which the temple stood; or those that were round about it, as Gareb, and Goath, and others; though some interpret this of the houses of nobles that stood in the higher parts of the city, where there would be a shivering, a breaking to pieces, as the word signifies, of doors and windows without, and of furniture within.

Ver. 11. *Howl, ye inhabitants of Maktesh*, etc.] The name of a street in Jerusalem, as Aben Ezra; perhaps it lay low in the hollow of the city, and in the form of a mortar, from whence it might have its name, as the word^{f16} signifies; which is used both for a hollow place and for a mortar, (^{<4758>}Judges 15:19 ^{<4772>}Proverbs 27:22) unless it might be so called from such persons dwelling in it, that used mortars for spice, and other things. The Targum is,

“howl, all ye that dwell in the valley of Kidron;”

and Jerom thinks the valley of Siloah is intended, which is the same; which, Adrichomius^{f17} says, was broad, deep, and dark, and surrounded the temple in manner of a foss, or ditch; and was disposed in the form of a mortar, called in Hebrew “maches”; in Latin, “pila”; in which merchants and tradesmen of all kinds dwelt. It is thought by others to be the same which Josephus^{f18} calls “the valley of the cheese mongers”, which lay between the two hills Zion and Acra. The reason of their howling is,

for all the merchant people are cut down; either cut to pieces by the sword of the enemy, and become silent, as the word^{f19} sometimes signifies, and the Vulgate Latin version here renders it; become so by death, and laid in the silent grave, and no more concerned in merchandise; or else stripped of all their wealth and goods by the enemy, and so cut down, broke, and become bankrupt, and could trade no more. The word for merchant signifies a Canaanite; and the Targum paraphrases it thus,

“for all the people are broken, whose works are like the works of the people of the land of Canaan:”

all they that bear silver are cut off; that have large quantities of it, and carry it to market to buy goods with it as merchants; these shall be cut off,

and so a great loss to trade, and a cause of howling and lamentation; or such that wear it in their garments, embroidered with it; or rather in their purses, who are loaded with this thick clay, abound with it. The Targum is,

“all that are rich in substance shall be destroyed.”

Ver. 12. *And it shall come to pass at that time, [that] I will search Jerusalem with candles,* etc.] To find out the sins of the inhabitants of it, and the authors of them, and punish them for them, however hid and concealed from the eyes of others, or thought to be: this must be understood consistent with the omniscience of God, who knows all persons and things; nothing is hid from him; men may fancy their sins are hid, being privately and secretly committed; but all will be manifest, sooner or later; if not now, yet at the day of judgment; and sometimes they are made manifest by God in this life, as here; for what the Lord here says he would do, he did it by instruments, by the Chaldeans, whom he sent to Jerusalem; and to whom the gates of the city, the doors of houses, and the innermost recesses of them, were opened and plundered by them; and all for the sins of the people, which were hereby exposed. So the Targum,

“and it shall be at that time that I will appoint searchers, and they shall search Jerusalem, as they that search with candles;”

and no doubt but this was literally true of the Chaldeans, who with candles might search vaults and cellars, and such like dark places, where they supposed goods and riches were concealed. The allusion may be to the searching with lamps for leaven on the fourteenth of Nisan, when the passover began, in every corner of a house, and, when they found it, burnt it^{f20}; or in general to searching for anything which lies concealed in dark places, where the light of the sun comes not, and can only be discovered by the light of candles; and denotes that nothing should escape the sight and knowledge of God, by whom a full discovery would be made of their persons and sins, and cognizance taken of them in a vindictive way, as follows:

and punish the men that are settled on their lees; like wine on the lees, quiet and undisturbed; in a good outward estate and condition, abounding in wealth and riches, and trusting therein; and which, as the Targum paraphrases it, they enjoy in great tranquillity; Moab like, having never been emptied from vessel to vessel, (²⁴⁸¹Jeremiah 48:11) and so concluded they should ever remain in the same state, and became hardened in sin, or

“curdled”, and thickened, as the word^{f21} signifies; and were unconcerned about the state of religion, or the state of their own souls; and fearless and thoughtless of the judgments of God; but should now be visited, disturbed in their tranquil state, and be troubled and punished:

that say in their heart; not daring to express with their lips the following atheism and blasphemy; but God, who searched and tried their hearts, knew it:

The Lord will not do good, neither will he do evil; which is a flat denial of his providence; saying that he takes no notice of what is done by men on earth, whether good or bad; and neither rewards the one, nor punishes the other. So the Targum, as Kimchi quotes it,

“it is not the good pleasure of God to do good to the righteous, or to do evil to the wicked;”

than which nothing is more false! the Lord does good to all in a providential way, and to many in a way of special grace; and rewards with a reward of grace all good men, both here and hereafter; and though he does not do any moral evil, yet he executes the evil of punishment in this world, and in that to come, on evildoers.

Ver. 13. *Therefore their goods shall become a booty*, etc.] To the enemy; the riches they trusted in, and thought themselves so secure of; and therefore denied divine Providence, which ought to be depended upon amidst the greatest affluence; or otherwise the Lord has various ways by which he can soon strip men of all their enjoyments, and dispose of them to others:

and their houses a desolation; be pulled down by the enemy; or left uninhabited, they being killed or carried captive, even their whole families:

they shall also build houses, but not inhabit [them]; not long, at least; not always, as they expected, and promised themselves when they built them:

and they shall plant vineyards, and not drink the wine thereof: but before the vines planted by them bring forth grapes, and these are pressed, and wine made of them, they should fall into the hands of the enemy, who would drink it, and not they; and all this agreeably to what was threatened them in the law of Moses, which they ought to have regarded,

(⁽¹³³⁰⁾Deuteronomy 28:30).

Ver. 14. *The great day of the Lord [is] near, [it is] near, and hasteth greatly,* etc.] Not the day of judgment, but the day of God's vengeance upon the Jews, which yet bore some resemblance to that day of the Lord, and it may be therefore so called; as the destruction of Jerusalem by the Romans had some likeness to it, and therefore the signs of the one and of the other are given together by our Lord in (~~400~~ Matthew 24:1-51) and this was a day in which he would do great things, by the Chaldeans, and against the Jews; and this is represented as very "near"; and repeated again for the confirmation of it, and to arouse the thoughtless and careless about it, and who put away this evil day far from them; yea, it is said to make great haste, and to fly away swiftly, even faster than time usually does; though in common it has wings ascribed unto it:

[even] the voice of the day of the Lord; in which the Lord's voice will be heard; not his voice of grace and mercy, as in the day of salvation; but of wrath and vengeance, which will be terrible; hence it follows:

the mighty men shall cry there bitterly; not the voice of the mighty men besieging the city, making a hideous noise to animate the soldiers in making the assault, as some; but the mighty men within the city of Jerusalem besieged, who, when they see the city broken up, would be in the utmost terror, and cry bitterly, like women and children, being quite dismayed and dispirited; even the men of war upon the walls, and in the garrisons, with their officers and generals; and if this would be the case with them, how must it be thought to be with others, the weak and timorous?

Ver. 15. *That day [is] a day of wrath,* etc.] Both of the wrath of God against his people for their sins; these judgments being the effects of his wrath, provoked by their iniquities; and of the wrath and cruelty of the Chaldeans, exercised in a furious manner:

a day of trouble and distress; to the inhabitants of Jerusalem, they being taken and led captive, their houses plundered and demolished, and the whole city and temple laid in ruins:

a day of wasteness and desolation; of the whole country of Judea, and the metropolis of it; of their houses, fields, and vineyards:

a day of darkness and gloominess, a day of clouds and thick darkness: as it might be in a natural sense; the displeasure of God being shown in the very heavens, by the darkness and gloominess of them, and the thick clouds

with which they were covered; and made still more dark and gloomy by the burning of the city, and the smoke of it; and, in such circumstances, gloominess and melancholy must sit upon the minds of men: and thick clouds and darkness portend greater troubles and calamities coming on; and the whole is expressive of great adversity; for, as light frequently designs prosperity, so darkness adversity.

Ver. 16. *A day of the trumpet and alarm against the fenced cities*, etc.] The trumpet of the enemy, sounding the alarm of war against the fenced cities of Judea, which were taken before Jerusalem; calling and gathering the soldiers together, and animating them to the assault of them; and blowing them in a way of triumph; and as expressive of victory, having got possession of them:

and against the high towers; or “corners”^{f22}; towers being usually built corner-wise, and full of corners, and on the corners of walls of cities; sometimes these signify princes, magistrates, and great men, (~~300~~ Zechariah 10:4).

Ver. 17. *And I will bring distress upon men*, etc.] Not upon men in general, but particularly on the men of Judea, and inhabitants of Jerusalem; and especially those that were in the fenced cities and high towers; and who might think themselves safe and secure; but, being besieged, should be distressed with famine and pestilence, and with the enemy; and more especially when stormed, and a breach made, and the enemy just entering:

that they shall walk like blind men; not knowing which way to go, where to turn themselves, what methods to take, or course to steer, no more than a blind man. The phrase is expressive of their being at their wits’ ends, void of all thought and consultation:

because they have sinned against the Lord; and therefore he gives them up, not only into the hand of the enemy, but unto an infatuation of spirit, and a judicial blindness of mind:

and their blood shall be poured out as dust; in great quantities, like that, without any regard to it, without showing any mercy, and as if it was of no more value than the dust of the earth. The Targum is,

“their blood shall be poured out into the dust;”

or on it, and be drunk up by it:

and their flesh as the dung; or their carcasses, as the same paraphrase; that is, their dead bodies shall lie unburied, and rot, and putrefy, and shall be cast upon fields like dung, to fatten them. The word for “flesh”, in the Hebrew language, signifies bread or food; because dead bodies are food for worms; but in the Arabic language, as Aben Ezra and Jarchi observe, it signifies “flesh”.

Ver. 18. *Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath*, etc.] Which they have gotten in an unjust way, and have hoarded up, and put their confidence in; these were the lees on which they were settled; but now, as they would be disregarded by the Lord, as insufficient to atone for their sins, and appease his wrath, and procure his favour; (see ^{<187618>}Job 36:18,19 ^{<21104>}Proverbs 11:4) so they would be of no avail to them, to deliver from their enemies, who would not be bribed therewith to save their lives; the same is said of the Medes at the taking of Babylon, (^{<21317>}Isaiah 13:17):

but the whole land shall be devoured by the fire of his jealousy; his zeal against sin, and for his own glory, shall burn like fire; which shall consume the whole land, and all the inhabitants of it, and was not to be stopped by anything that could be done by them; so furious and raging would it be:

for he shall make even a speedy riddance of all them that dwell in the land; burn up at once all the briers and thorns, even all that offend, and do iniquity, and spare neither root nor branch; or, as when a field is cleared of the stubble on it, after the wheat is gathered in; or a grain floor of its chaff, after the wheat is separated from it; thus with the besom of destruction would the Lord sweep away the sinful inhabitants of Judea, and clear it of them, as he did by the sword, by famine, by pestilence, and by captivity.

CHAPTER 2

INTRODUCTION TO ZEPHANIAH 2

In this chapter the prophet exhorts the Jews to repentance; and foretells the destruction of several neighbouring nations. The body of the people of the Jews in general are first called upon to gather together and humble themselves, who were a people neither desirable, nor deserving of the favours of God, nor desirous of them, (~~300B~~Zephaniah 2:1) and to this they are pressed, from the consideration of God's decree of vengeance being ready to bring forth and break forth upon them, (~~300B~~Zephaniah 2:2) and then the few godly among them are exhorted to seek the Lord, and what is agreeable to him; since there was at least a probability of their being protected by him in a time of general calamity, (~~300B~~Zephaniah 2:3) and that the destruction of this people might appear the more certain, and that they might have no dependence on their neighbours, the prophet proceeds to predict the ruin of several of them, particularly the Philistines; several places belonging to them are by name mentioned, and the whole land threatened with desolation; the maritime part of it to be only inhabited by shepherds and their flocks; and afterwards the coast possessed by the Jews, on their return from their captivity, (~~300B~~Zephaniah 2:4-7). Next the Moabites and Ammonites are prophesied of; whose destruction should come upon them for their pride, and for their contempt and reviling of the people of God; and which should be like that of Sodom and Gomorrah; and would issue in the abolition of idolatry, and the setting up of the worship of God in their country, and elsewhere, (~~300B~~Zephaniah 2:8-11). As for the Ethiopians, they should be slain with the sword, (~~300B~~Zephaniah 2:12) and the whole monarchy of Assyria, with Nineveh the metropolis of it, should be utterly laid waste, and become a desolation, and a wilderness; and the habitation, not only of flocks, but of beasts and birds of prey, (~~300B~~Zephaniah 2:13-15).

Ver. 1. *Gather yourselves together*, etc.] This is said to the people of the Jews in general; that whereas the judgments of God were coming upon them, as predicted in the preceding chapter (~~300B~~Zephaniah 1:1-18), it was high time for them to get together, and consider what was to be done at

such a juncture; it was right to call a solemn assembly, to gather the people, priests, and elders, together, to some one place, as Joel directs, (^{<3014>}Joel 1:14 2:15,16) the inhabitants of Jerusalem to the temple, and the people of the land to their respective synagogues, and there humble themselves before the Lord; confess their sins, and declare their repentance for them; and pray that God would show favour to them, and avert his wrath and judgments from them: or, “gather the straw”^{f23}; from yourselves, and then gather it from others, as follows: or, “first adorn yourselves”, and “then others”, as in the Talmud^{f24}; and the sense is the same with the words of Christ, “first cast out the beam out of thine own eye”, etc. (^{<1018>}Matthew 7:3-5) and the meaning of both is, first correct and amend yourselves, and then reprove others: this sense is given by the Jewish commentators, and is approved by Gussetius^{f25}: or “search yourselves”^{f26}; as some render the word; and that very diligently, as stubble is searched into, or any thing searched for in it; let the body of the people inquire among themselves what should be the cause of these things; what public sins prevailed among them, for which they were threatened with an utter destruction; and let everyone search into his own heart and ways, and consider how much he has contributed to the bringing down such sad calamities upon the nation: thus it became them to search and inquire into their state and circumstances of affairs, in a way of self-examination; or otherwise the Lord would search them in a way of judgment, as threatened (^{<3012>}Zephaniah 1:12) or “shake out”^{f27}, or “fan yourselves”, as others; remove your chaff by repentance and reformation, that you be not blown away like chaff in the day of God’s wrath, as afterwards suggested:

yea, gather together; or “search”, or “shake out”, or “fan”, as before: this is repeated, to show the necessity and importance of it, and the vehemency of the prophet in urging it:

O nation not desired; by other nations, but hated by them, as Abarbinel observes; not desirable to God or good men; not amiable or lovely for any excellencies and goodness in them, but the reverse; being a disobedient and rebellious people; a seed of evildoers, laden with iniquity, who, from the crown of the head to the sole of the feet, were full of wounds, bruises, and putrefying sores; or of disorders and irregularities, sins and transgressions, comparable to them; and therefore, instead of being desirable, were loathsome and abominable: or, as some render the word, “O nation void of desire”^{f28}; or “not affected” with it; who had no desire after God, and the knowledge of his will; after his word and worship; after a return unto him,

and reconciliation with him; after his favour, grace, and mercy; not desirous of good things, nor of doing any. So the Targum,

“gather together, and come, and draw near, this people who desire not to return to the law.”

Joseph Kimchi, from the use of the word in the Misnic language, renders it, “O nation not ashamed”: of their evil works, being bold and impudent; and yet, such was the goodness and grace of God to them, that he calls them to repentance, and gives them warning before he strikes the blow.

Ver. 2. *Before the decree bring forth, [before] the day pass as the chaff,* etc.] Which was like a woman big with child, ready to be delivered. The decree of God concerning the people of the Jews was pregnant with wrath and ruin for their sins, and just ripe for execution; and therefore, before it was actually executed, they are exhorted as above; not that the decree of God which was gone forth could be frustrated and made void by anything done by them; only that, when it was put into execution, such as repented of their sins might be saved from the general calamity; which they are called upon to do before the day come appointed by the Lord for the execution of this decree; which lingered not, and was not delayed, but slid on as swiftly as chaff before the driving wind. There is some difficulty in the rendering and sense of these words; some thus, “before the day, which passes as chaff, brings forth the decree”^{f29}; that is, before the time, which moves swiftly, brings on the execution of the decree, or of the thing decreed in it, it is big with: others, “before the decree brings forth the day that passeth as chaff”^{f30}; or in which the chaff shall be separated from the wheat, pass away, be dispersed here and there; that is, before they were scattered about by it as chaff: and to this sense the Septuagint and Arabic versions, “before ye are as a flower”; or, as the Syriac, “as chaff that passeth away”; and so the Targum more fully,

“before the decree of the house of judgment come out upon you, and ye be like chaff which the wind blows away, and like a shadow which passes from before the day.” (see ~~Psalm~~ Psalm 1:4).

Before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you; these phrases explain the former, and show what the decree was big with, and ready to bring forth, even the judgments of God, in wrath and fierce anger; and what the day is, said to pass as the chaff; the day of God's vengeance fixed by him, which should come upon

them, and scatter them like chaff among the nations of the world: or rather the words may be rendered thus, as by Gussetius^{f31}, “whilst as yet the decree hath not brought forth, the day passeth away like chaff”; being neglected and spent in an useless and unprofitable manner; for which they are reprov'd; and therefore are exhorted to be wiser for the future, and redeem precious time; and, before the Lord's anger comes upon them, do what is before exhorted to, and particularly what follows:

Ver. 3. *Seek ye the Lord, all ye meek of the earth*, etc.] Or “of the land”, of the land of Judea. In this time of great apostasy, there was a remnant according to the election of grace, whom the Lord reserved for himself, and bestowed his grace upon; and it is for the sake of these that the general exhortations to repentance and reformation are given out, to whom alone they were to be useful, that they might be protected and preserved from the general ruin; for such as are here described are persons the Lord takes great notice of; he gives them more grace; he lifts them up when bowed down; he beautifies them with salvation; he feeds them to full satisfaction; he teaches them his ways, his mind and will; he dwells with them here, and will cause them to inherit the new heaven and new earth hereafter: they are such who have a true sense of sin, and the exceeding sinfulness of it, which humbles them; and, conscious of the imperfection of their own righteousness, submit to the righteousness of Christ; acknowledge they are saved alone by the grace of God; and that all they have and expect to enjoy is owing to that; they are humble under the mighty hand of God, in every afflictive providence; patiently take all wrongs, abuses, and injuries done them by men; and not envious at the superior gifts, grace, and usefulness of others, but rejoice therein; have mean sentiments of themselves, and very high ones of others that excel in grace and holiness; these are truly gracious persons; and are like unto, and are followers of, the meek and lowly Jesus: and are here exhorted “to seek the Lord”: that is, by prayer and supplication, to know more of his mind and will, and especially their duty in their present circumstances; implore his grace and mercy, protection and safety, in a day of common danger; and attend the public ordinances of his house, in order to enjoy his presence and communion with him: for to seek the Lord is to seek his face and favour, to have the light of his countenance, and the discoveries of his love; and to seek his honour and glory in all things: particularly the Lord Christ may be meant, who was to come in the flesh, and good men sought for before he came, and now he is come; and to him should men seek for righteousness and life; for peace and

pardon; for grace, and all supplies of it: and for everlasting salvation; and all this before as well as since his coming: and such seek him aright, who seek him early, in the first place, and above all things; who seek him with their whole hearts, sincerely, diligently, and constantly; and where he is to be found, in the ministry of his word and ordinances:

which have wrought his judgment: the judgment of the Lord; acted according to his mind and will, revealed in his word, which is the rule of judgment, both as to faith and practice; observed his laws and statutes; kept his ordinances, as they were delivered; and did works of righteousness from right principles, and with right views, as fruits of faith, and as meet for repentance:

seek righteousness; not their own, and justification by that; for this would be doing what the carnal Jews did, and in vain, and is inconsistent with seeking the Lord, as before; but the righteousness of God, the kingdom of God and his righteousness, even the righteousness of Christ, who is God, and which only gives a right unto the kingdom of God or heaven: seeking this supposes a want of righteousness, which is in every man; a sense of that want, which only some have; a view of a righteousness without a man, in another, even in Christ; and of the glory, fulness, and excellency of his righteousness, which make it desirable, and worth seeking for; though this exhortation may also include in it a living to him soberly and righteously, as a fruit of divine grace, and to the glory of God, and according to his will, without trusting in it, and depending upon it, for life and salvation:

seek meekness; even though they were meek ones already, yet it became them to seek after more of this grace of meekness, that they might increase therein, and abound in the exercise of it, and be careful that they failed not in it; since the enemy of souls often attacks the saints in that in which they most excel, and succeeds: so Moses, the meekest man on earth, being off of his guard, and provoked, spoke unadvisedly with his lips; and it went ill with him on that account, (^{QALIB} Numbers 12:3 ¹⁹⁴⁶² Psalm 106:32,33) besides, this exhortation, as well as the preceding, may have a respect to their concern with others; that they should study, as much as in them lay, not only to do righteousness and exercise meekness themselves, but to cultivate these among others; with which agrees Kimchi's note,

“seek righteousness and meekness with others; as if it was said, study with all your might and main to return them to the right way:”

it may be ye shall be hid in the day of the Lord's anger; in the time of the destruction of Jerusalem by the Chaldeans, when some were put to the sword, and others carried captive: now there was a possibility, yea, a probability, that such persons before described would be saved at this time from the general calamity; be hid, protected, and preserved, by the power and providence of God, Jeremiah, Baruch, and others, were: this, though it is not said as a certain thing, because a corporeal blessing, which the people of God cannot always be assured of in a time of public distress; yet not expressed in a doubting manner, much less despairing; but rather as presuming, at least hoping it would be, being possible and probable; and so encouraging to the above exercises of religion; and such that have the grace of God, and seek him, and seek to Christ alone for righteousness and life, may depend upon it that they shall be hid, and be safe and secure, when the wrath of God at the last day comes upon an ungodly world, (~~233D~~ Isaiah 32:2 ~~410D~~ Romans 5:9). The Targum of the whole is,

“seek the fear of the Lord, all ye meek of the earth, who do the judgments of his will; seek truth, seek meekness; it may be there will be a protection for you in the day of the Lord's anger.”

The Vulgate Latin version is, “seek the Lord--seek the just, seek the meek One”; as expressive of a person, even the Lord Christ, the just and Holy One, the meek and lowly Jesus.

Ver. 4. *For Gaza shall be forsaken*, etc.] Therefore seek the Lord; and not to the Philistines, since they would be destroyed, to whom Gaza, and the other cities later mentioned, belonged; so Aben Ezra connects the words, suggesting that it would be in vain to flee thither for shelter, or seek for refuge there; though others think that this and what follows is subjoined, either to assure the Jews of their certain ruin, since this would be the case of the nations about them; or to alleviate their calamity, seeing their enemies would have no occasion to insult them, and triumph over them, they being, or quickly would be, in the like circumstances. Gaza was one of the five lordships of the Philistines; a strong and fortified place, as its name signifies; but should be demolished, stripped of its fortifications, and forsaken by its inhabitants. It was smitten by Pharaoh king of Egypt; and was laid waste by Nebuchadnezzar, (~~247D~~ Jeremiah 47:1,4,5) and afterwards taken by Alexander the great; and, having gone through various changes, was in the times of the apostles called Gaza the desert, (~~443B~~ Acts 8:26). There is a beautiful play on words in the words, not to be expressed in an

English translation^{f32}. According to Strabo's account^{f33}, the ancient city was about a mile from the haven, for which (he says) it was formerly very illustrious; but was demolished by Alexander, and remained a desert. And so Jerom^{f34} says, in his time, the place where the ancient city stood scarce afforded any traces of the foundations of it; for that which now is seen (adds he) was built in another place, instead of that which was destroyed: and which, he observes, accounts for the fulfilment of this prophecy: and so Monsieur Thevenot^{f35} says, the city of Gaza is about two miles from the sea; and was anciently very illustrious, as may be seen by its ruins; and yet, even this must be understood of new Gaza; so a Greek writer^{f36}, of an uncertain age, observes this distinction; and speaks of this and the following places exactly in the order in which they are here,

“after Rhinocorura lies new Gaza, which is the city itself; then “Gaza the desert” (the place here prophesied of); then the city Askelon; after that Azotus (or Ashdod); then the city Accaron” (or Ekron):

and Ashkelon a desolation; this was another lordship belonging to the Philistines, that suffered at the same time as Gaza did by Nebuchadnezzar, (~~247B~~Jeremiah 47:5,7). This place was ten miles from Gaza, as Mr. Sandys^{f37} says, and who adds, and now of no note; and Strabo^{f38} speaks of it in his time as a small city; indeed new Ashkelon is said by Benjamin of Tudela^{f39} to be a very large and beautiful city; but then he distinguishes it from old Ashkelon, here prophesied of; and which (he says) is four “parsoe”, or sixteen miles, from the former, and now lies waste and desolate:

they shall drive out Ashdod at the noon day, that is, the Chaldeans shall drive out the inhabitants of Ashdod, another of the principalities of the Philistines; the same with Azotus, (~~408B~~Acts 8:40) “at noon day”, openly and publicly, and with great ease; they shall have no occasion to use any secret stratagems, or to make night work of it; and which would be very incommodious and distressing to the inhabitants, to be turned out at noon day, and be obliged to travel in the heat of the sun, which in those eastern countries at noon day beats very strong. This place was distant from old Ashkelon four “parsae”, or twenty four miles, as Benjamin Tudelensis^{f40} affirms; and with which agrees Diodorus Siculus^{f41}, who says, that from Gaza to Azotus are two hundred and seventy furlongs, which make thirty four miles, ten from Gaza to Ashkelon, and twenty four from thence to Azotus or Ashdod. This place, according to the above Jewish traveller^{f42}, is

now called Palmis, which he says is the Ashdod that belonged to the Philistines, now waste and desolate; by which this prophecy is fulfilled. It was once a very large and famous city, strong and well fortified; and held out a siege of twenty nine years against Psamittichus king of Egypt, as Herodotus^{f43} relates, but now destroyed; (see ~~<2300>~~ Isaiah 20:1):

and Ekron shall be rooted up; as a tree is rooted up, and withers away, and perishes, and there is no more hope of it: this denotes the utter destruction of this place. There is here also an elegant allusion to the name of the place^{f44}, not to be imitated in a version of it: this was another of the lordships of the Philistines, famous for the idol Beelzebub, the god of this place. Jerom^{f45} observes, that some think that Accaron (or Ekron) is the same with Strato's tower, afterwards called Caesarea; and so the Talmudists say^{f46}, Ekron is Caesarea; which is not at all probable: he further observes, that there is a large village of the Jews, which in his days was called Accaron, and lay between Azotus and Jamnia to the east; but Breidenbachius^{f47} relates, that, in his time, Accaron was only a small cottage or hut, yet retaining its ancient name; so utterly rooted up is this place, which once was a considerable principality. Gath is not mentioned, which is the other of the five principalities, because it was now, as Kimchi says, in the hands of the kings of Judah.

Ver. 5. *Woe unto the inhabitants of the sea coasts, the nation of the Cherethites*, etc.] Which is a name of the Philistines in general, as Kimchi and Ben Melech; or these were a particular tribe belonging to them, that inhabited the southern part of their country; (see ~~<0304>~~ 1 Samuel 30:14,16) those on the sea coast, the coast of the Mediterranean sea, and so lay between that and Judea: out of this nation, in the times of David and Solomon, were some choice soldiers selected, called the Cherethites and Pelethites, who were their bodyguards, as Josephus^{f48} calls them; a royal band, which never departed from the king's person; (see ~~<0508>~~ 2 Samuel 15:18) (~~<0107>~~ 2 Samuel 20:7,23). The Septuagint version calls them "strangers of the Cretians"; and are thought by some to be a colony of the Cretians; a people that came originally from the island of Crete, and settled here; but, on the contrary, rather Crete was a colony of the Philistines, and had its name from them; for by the Arabians^{f49}, the country of Palestine, or the Philistines, is called Keritha; and by the Syrians Creth; and, by the Hebrews the inhabitants thereof are called Cherethites, as here, and in (~~<3256>~~ Ezekiel 25:16) and so the south of the Cherethites, in (~~<0304>~~ 1 Samuel 30:14), is, in (~~<3256>~~ Ezekiel 25:16), called the land of the Philistines. In all the

above places, where they are spoken of as the attendants of Solomon and David, they are in the Targum called “archers”; and it is a clear case the Philistines were famous for archery, whereby they had sometimes the advantage of their enemies; (see ^{f50}1 Samuel 31:3) and bows and arrows were the arms the Cretians made use of, and were famous for, as Bochart ^{f50} from various writers has shown; the use of which they learned very probably from the Philistines, from whom they sprung; though Solinus ^{f51} says they were the first that used arrows; and, according to Diodorus Siculus, Saturn introduced the art of using bows and arrows into the island of Crete; though others ascribe it to Apollo ^{f52}; and it is said that Hercules learnt this art from Rhadamanthus of Crete; which last instance seems to favour the notion of those, that these Cherethites were Cretians, or sprung from them; to which the Septuagint version inclines; and Calmet ^{f53} is of opinion that Caphtor, from whence the Philistines are said to come, (^{f54}Amos 9:7) and who are called the remnant of the country of Caphtor, (^{f55}Jeremiah 47:4) is the island of Crete; and that the Philistines came from thence into Palestine; and that the Cherethites are the ancient Cretians; the language, manners, arms, religion and gods, of the Cretians and Philistines, being much the same; though so they might be, as being a colony of the Philistines; (see Gill on “^{f56}Amos 9:7”) though a learned man ^{f54}, who gives into the opinion that these were royal guards, yet thinks they were not strangers and idolaters, but proselytes to the Jewish religion at least; and rather Israelites, choice selected men, men of strength and valour, of military courage and skill, picked out of the nation, to guard the king’s person; and who were called Cherethites and Pelethites, from the kind of shields and targets they wore, called “cetra” and “pelta”: and it is a notion several of the Jewish writers ^{f55} have, that they were two families in Israel; but it seems plain and evident that a foreign nation is here meant, which lay on the sea coast, and belonged to the Philistines. Another learned man ^{f56} thinks they are the Midianites, the same with the Cretians that Luke joins with the Arabians, (^{f57}Acts 2:11) as the Midianites are with the Arabians and Amalekites by Josephus ^{f57}; however, a woe is denounced against them, and they are threatened with desolation. The Vulgate Latin version is, “a nation of destroyed ones”: and the Targum,

“a people who have sinned, that they might be destroyed.”

the word of the Lord is against you; inhabitants of the sea coast, the Cherethites; the word of the Lord conceived in his own mind, his purpose to destroy them, which cannot be frustrated. So the Targum,

“the decree of the word of the Lord is against you;”

and the word pronounced by his lips, the word of prophecy concerning them, by the mouth of former prophets, as Isaiah, (^{f60}Isaiah 14:29,31) and by the mouth of the present prophet:

O Canaan, the land of the Philistines; Palestine was a part of Canaan; the five lordships of the Philistines before mentioned belonged originally to the Canaanite, (^{f61}Joshua 13:3) and these belonged to the land of Israel, though possessed by them, out of which now they should be turned, and the country wasted, as follows:

I will even destroy thee, that there shall be no inhabitant; so great should be the desolation; all should be removed from it, either by death or by captivity; at least there should be no settled inhabitant.

Ver. 6. *And the sea coast shall be dwellings [and] cottages for shepherds,* etc.] That tract of land which lay on the coast of the Mediterranean sea, inhabited by the Philistines, should now become so desolate, that instead of towns and cities full of merchants and sea faring persons, and houses full of inhabitants, and warehouses full of goods, there should now only be seen a few huts and cottages for shepherds to dwell in, to shelter them from the heat by day, and where they watched their flocks by night, and took their proper repose and rest. The last word is by some rendered “ditches”^{f58}, which were dug by them to receive rainwater for their use: or rather may signify “cottages dug by shepherds”^{f59}; in subterraneous places, whither they retired in the heat of the day, to shelter themselves from the scorching sun; and some of them were so large as to receive their flocks also; such was the cave of Polyphemus, as Bochart^{f60} observes, in which the cattle, namely, the sheep and goats, lay down and slept; and in Iceland such are used to secure them from the cold; where we are told^{f61} there are caverns in the mountains capable of sheltering a hundred sheep or more: and whither they very cordially retreat in bad weather. These holes are in such mountains as have formerly burned, and are of infinite service to them, both winter and summer; in the winter for shelter, and in the summer for very good pastures, which they find in plenty all around. Such sort of huts and cottages as these, in hot countries, Jerom seems to have respect unto, when, speaking of Tekoa, he says^{f62}, there is not beyond it any little village, nor indeed any field cottages like to ovens (subterraneous ones, Calmet^{f63} calls them), which the Africans call “mapalia”: these Sallust^{f64} describes as of an oblong figure, covered with tiles, and like the keels of ships, or ships

turned bottom upwards; and, according to Pliny^{f65}, they were movable, and carried from place to place in carts and waggons; and therefore cannot be such as before described; and so Dr. Shaw^{f66} says, the Bedouin Arabs now, as their great ancestors the Arabians, live in tents called “hhymas”, from the shelter which they afford the inhabitants; and adds, they are the very same which the ancients call “mapalia”:

and folds for flocks; in which they put them to lie down in at evening. The phrases express the great desolation of the land; that towns should be depopulated, and the land lie untilled, and only be occupied by shepherds, and their flocks, who lead them from place to place, the most convenient for them.

Ver. 7. *And the coast shall be for the remnant of the house of Judah*, etc.] The same tract of land become so desolate through the Chaldeans, should in future time, when those that remained of the Jews were returned from their captivity in Babylon, be inhabited by them. This was fulfilled in the times of the Maccabees, when the cities of Palestine, being rebuilt, were subdued by the Jews, and fell into their hands; and it is plain that in the times of the apostles those places were inhabited by the Jews, as Gaza, Ashdod, and others, (^{<413>}Acts 8:26,40) and perhaps will, have a further accomplishment in the latter day, when they shall be converted and return to their own land:

they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; either the shepherds shall feed their flocks here, and cause them to lie down in the evening on the very spot of ground where the houses of Ashkelon stood. This place is very properly represented as on the sea coast; for so it was; Philo^{f67} says, who some time dwelt there, that it was a city of Syria by the sea: or rather the remnant of Israel shall feed and dwell here, and lie down in safety; and this was made good in a spiritual sense, when the apostles of Christ preached the Gospel in those parts, and were the instruments of converting many; and there they fed them with the word and ordinances, and caused them to lie down in green pastures, in great ease and security:

for the Lord their God shall visit them: in a way of grace and mercy, bringing them out of Babylon into their own land, and enlarging their borders there; and especially by raising up Christ, the horn of salvation, for them; and by sending his Gospel to them, and making it effectual to their conversion and salvation:

and turn away their captivity; in a literal sense from Babylon; and in a spiritual sense from sin, Satan, and the law; and may have a further respect to their present captivity in both senses.

Ver. 8. *I have heard the reproach of Moab, and the revilings of the children of Ammon*, etc.] Two people that descended from Lot, through incest with his daughters; and are therefore mentioned together, as being of the same cast and complexion, and bitter enemies to the people of the Jews; whom they reproached and reviled, for the sake of their religion, because they adhered to the word and worship of God: this they did when the Jews were most firmly attached to the service of the true God; and the Lord heard it, and took notice of it; and put it down in the book of his remembrance, to punish them for it in due time; even he who hears, and sees, and knows all things:

whereby they have reproached my people; whom he had chosen, and avouched to be his people; and who were called by his name, and called on his name, and worshipped him, and professed to be his people, and to serve and obey him; and as such, and because they were the people of God, they were reproached by them; and hence it was so resented by the Lord; and there being such a near relation between God and them, he looked upon the reproaches of them as reproaches of himself:

and magnified [themselves] against their border; either they spoke reproachfully of the land of Israel, and the borders of it, and especially of the inhabitants of the land, and particularly those that bordered upon them; or they invaded the borders of their land, and endeavoured to add it to theirs; or as the Jews were carried captive by the Chaldeans, as they passed by the borders of Moab and Ammon, they insulted them, and jeered them, and expressed great pleasure and joy in seeing them in such circumstances; (see ^{אֲנִי}Ezekiel 25:3,8). Jarchi represents the case thus; when the children of Israel went into captivity to the land of the Chaldeans, as they passed by the way of Ammon and Moab, they wept, and sighed, and cried; and they distressed them, and said, what do you afflict yourselves for? why do ye weep? are not you going to the house of your father, beyond the river where your fathers dwelt of old? thus jeering them on account of Abraham's being of Ur of the Chaldees.

Ver. 9. *Therefore [as] I live, saith the Lord of hosts, the God of Israel*, etc.] The Lord here swears by himself, by his life; partly to show how provoked he was at, and how grievously he resented, the injuries done to

his people; and partly to observe the certain fulfilment of what is after declared; and it might be depended upon it would surely be done, not only because of his word and oath, which are immutable; but because of his ability to do it, as “the Lord of hosts”, of armies above and below; and because of the covenant relation that subsisted between him and Israel, being their God; and therefore would avenge the insults and injuries done them:

surely Moab shall be as Sodom, and the children of Ammon as Gomorrah; that is, should be utterly destroyed, as these cities were; whose destruction is often made use of to express the utter ruin and destruction of any other people; otherwise it is not to be supposed that these countries were to be destroyed, or were destroyed, in like manner, by fire from heaven; the similitude lies in other things after expressed:

[even] the breeding of nettles; or “left to nettles”^{f68}; or rather to “thorns”, as the Targum: and so the Vulgate Latin version renders it “the dryness of thorns”, though to a very poor sense. In general the meaning of the phrase is, that those countries should be very barren and desolate, like such places as are overrun with nettles, thorns, briars, and brambles; and these so thick, that there is no passing through them without a man’s tearing his garments and his flesh: for Schultens^{f69}, from the use of the word^{f70} in the Arabic language, shows that the words are to be rendered a “thicket of thorns which tear”; and cut the feet of those that pass through them; and even their whole body, as well as their clothes; and, wherever these grow in such plenty, it is a plain sign of a barren land, as well as what follow:

and saltpits, and a perpetual desolation; signifying that the countries of Moab and Ammon should be waste, barren, and uncultivated, as the above places were, where nothing but nettles grew, as do in great abundance in desolate places; and where saltpits should be, or heaps of salt, as Kimchi interprets it; and wherever salt is found, as Pliny^{f71} says, it is a barren place, and produces nothing; though Herodotus^{f72} speaks of places where were hillocks of salt, and very fruitful; and where the people used salt in manuring and improving their ground; which must be accounted for by the difference of climate and soil: this passage is produced by Reland^{f73} to prove that the lake Asphaltites is not the place, as is commonly believed, where Sodom and Gomorrah stood; since those cities were not overflown, or immersed in and covered with water, but were destroyed by fire and brimstone, and so became desolate; and had no herbs and plants, but

nettles, and such like things; and such these countries of Moab and Ammon should be, and ever remain so, at least for a long time; and especially should be desolate and uninhabited by the former possessors of it; (see ^{f73}Deuteronomy 29:23) this was fulfilled about five years after the destruction of Jerusalem, when Nebuchadnezzar, as Josephus^{f74} relates, led his army into Coelesyria, and made war upon the Ammonites and Moabites, and subjected them to him, who were the inhabitant of it, as the same writer says^{f75}:

the residue of my people shall spoil them, and the remnant of my people shall possess them; that is, the Jews, the remnant of them that returned from Babylon: now these, in the times of the Maccabees, and those that descended from them, seized on several places in these countries, and possessed them; for, after these countries had been subdued and made desolate by Nebuchadnezzar, they became considerable nations again. Josephus^{f76} says the Moabites in his time were a great nation; though in the third century, as Origen^{f77} relates, they went under the common name of Arabians; and, even long before the times of Josephus, they were called Arabian Moabites, as he himself observes; when he tells us that Alexander Jannaeus subdued them, and imposed a tribute on them; and who also gives us an account of the cities of the Moabites, which were taken and demolished by them, as Essebon, Medaba, Lemba, Oronas, Telithon, Zara, the valley of the Cilicians, and Pella; these he destroyed, because the inhabitants would not promise to conform to the rites and customs of the Jews^{f78}; though Josephus ben Gorion, who also makes mention of these cities as taken by the same prince, says^{f79} he did not demolish them, because they entered into a covenant and were circumcised; and he speaks of ten fortified cities of the king of Syria, added at the same time to the kingdom of Israel, not destroyed: likewise the children of Ammon, after their captivity by Nebuchadnezzar, became a powerful people: we read of the country of the Ammonites in

“Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.” (2 Maccabees 4:26)

and, in the times of Judas Maccabeus, Timotheus, their general, got together a strong and numerous army, which being worsted by Judas, he took their city Jatoron, or Jaser,

“Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.” (1 Maccabees 5:6)

carried their wives and children captive, and burnt their city^{f80}; and this people, as well as the Moabites in the third century, as before observed, were swallowed up under the general name of Arabians; and neither of them are any more; all which has fulfilled this prophecy, and those of Jeremiah and Amos concerning them: this, likewise, in a spiritual sense, might have a further accomplishment in the first times of the Gospel, when it was preached in these countries by the apostles, and churches were formed in them; and may be still further accomplished in the latter day, when those parts of the world shall be possessed by converted Jews and by Gentile Christians. Kimchi owns it may be interpreted as future, of what shall be in the times of the Messiah.

Ver. 10. *This shall they have for their pride*, etc.] This calamity shall come upon their land, the land of the Moabites and Ammonites, for their pride, which often goes before a fall; and has frequently been the cause of the ruin of kingdoms and states, and of particular persons; and indeed seems to have been the first sin of the apostate angels, and of fallen man. Of the pride of Moab (see ^{<2346>}Isaiah 16:6):

because they have reproached and magnified [themselves] against the people of the Lord of hosts; they looked with disdain upon them, as greatly below them; and spoke contemptibly of them, of their nation, and religion; and “made” themselves “great”, and set up themselves “above” them, opened their mouths wide, and gave their tongues great liberties in blaspheming and reviling them: what was done to them is taken by the Lord as done to himself; (see ^{<2480>}Jeremiah 48:42).

Ver. 11. *The Lord [will be] terrible unto them*, etc.] To the Moabites and Ammonites in the execution of his judgments upon them, and make their proud hearts tremble; for with him is terrible majesty; he is terrible to the kings of the earth, and cuts off the spirit of princes, (^{<1852>}Job 37:22) (^{<1962>}Psalms 76:12) or, as Kimchi observes, this may be understood of the people of God reproached by the Moabites and Ammonites, by whom the Lord is to be feared and revered with a godly and filial fear: so it may be rendered, “the Lord is to be feared by them”^{f81}; and to this inclines the Targum,

“the fear of the Lord is to redeem them;”

for he will famish all the gods of the earth; particularly of those countries mentioned in the context, the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians; as Dagon, Chemosh, Molech, Bel, and others; called “gods of the earth”, in distinction from the God of heaven, to whom they are opposed; and because made of earthly matter, and worshipped by earthly and carnal men; these the Lord, who is above them, and can destroy them at pleasure, threatens to “famish”; or to bring “leanness”^{f82} upon them, as the word signifies; to bring them into a consumption, and cause them to pine away gradually, by little and little, till they are no more; and that by reducing the number of their worshippers, so that they shall not have the worship and honour paid them, nor the sacrifices offered to them, supposed by the heathens to be the food of their gods; and, this being the case, their priests would be starved and become lean, who used to be fat and plump. The Septuagint version renders it, “he will destroy all the gods of the nations of the earth”; which is approved of by Noldius, and preferred by him to other versions. This had its accomplishment in part, when these nations were subdued by Nebuchadnezzar; for idols were usually demolished when a kingdom was taken; and more fully when the Gospel was spread in the Gentile world by the apostles of Christ, and first ministers of the word; whereby the oracles of the heathens were struck dumb, and men were turned everywhere from the worship of idols; the idols themselves were destroyed, and their temples demolished, or converted to better uses; and will have a still greater accomplishment in the latter day, at the conversion of the Jews, and the bringing in the fulness of the Gentiles, when the worship of idols will cease everywhere. The Syriac version renders it, “all the kings of the earth”; very wrongly:

and [men] shall worship him, everyone from his place; or, “in his place”^{f83}; that is, every man shall worship the true God in the place where he is; he shall not go up to Jerusalem to worship, but in every place lift up holy bands to God, pray unto him, praise and serve him; the worship of God will be universal; he will be King over all the earth, and his name and service one, and shall not be limited and confined to any particular place, (^{<3011>}Malachi 1:11):

[even] all the isles of the heathen; or “Gentiles”; not only those places which are properly isles, as ours of Great Britain and Ireland; though there may be a particular respect had to such, and especially to ours, who have

been very early and long favoured with the Gospel, and yet will be; but all places beyond the seas, or which the Jews went to by sea, they called isles.

Ver. 12. *Ye Ethiopians also*, etc.] Or, “as for ye Ethiopians also”^{f84}; not the Ethiopians in Africa beyond Egypt, at a distance from the land of Israel, and the countries before mentioned; but the inhabitants of Arabia Chusea, or Ethiopia, which lay near to Moab and Ammon; these should not escape, but suffer with their neighbours, who sometimes distressed the people of the Jews, and made war with them, being nigh them; (see ⁴⁴⁹2 Chronicles 14:9 21:16):

ye [shall be] slain by my sword; or, “the slain of my sword are they”^{f85}; R. Japhet thinks here is a defect of the note of similitude “as”, which should be supplied thus, “ye” are, or shall be, “the slain of my sword”, as they; as the Moabites and Ammonites; that is, these Ethiopians should be slain as well as they by the sword of Nebuchadnezzar; which is called the sword of God, because he was an instrument in the hand of God for punishing the nations of the earth. This was fulfilled very probably when Egypt was subdued by Nebuchadnezzar, with whom Ethiopia was confederate, as well as near unto it, (²⁴⁰Jeremiah 46:1,2). The destruction of these by the Assyrians is predicted, (²³⁰Isaiah 20:4).

Ver. 13. *And he will stretch out his hand against the north*, etc.] Either the Lord, or Nebuchadnezzar his sword; who, as he would subdue the nations that lay southward, he would lead his army northward against the land of Assyria, which lay to the north of Judea, as next explained:

and destroy Assyria; that famous monarchy, which had ruled over the kingdoms of the earth, now should come to an end, and be reduced to subjection to the king of Babylon:

and will make Nineveh a desolation; which was the capital city, the metropolis of the Assyrian monarchy: Nahum prophesies at large of the destruction of this city:

[and] dry like a wilderness; which before was a very watery place, situated by rivers, particularly the river Tigris; so that it was formerly like a pool of water, (Na 2:6,8) but now should be dry like a heath or desert, Dr. Prideaux places the destruction of Nineveh in the twenty ninth year of Josiah’s reign; but Bishop Usher earlier, in the sixteenth year of his reign; and, if so, then Zephaniah, who here prophesies of it, must begin to prophesy in the former part of Josiah’s reign.

Ver. 14. *And flocks shall lie down in the midst of her*, etc.] In the midst of the city of Nineveh; in the streets of it, where houses stood, and people in great numbers walked; but now only should be seen the cottages of shepherds, and flocks of sheep feeding or lying down, as is before observed of the sea coast of the Philistines, (³³¹⁶Zephaniah 2:6):

all the beasts of the nations; that is, all sorts of beasts, especially wild beasts, in the several parts of the world, should come and dwell here; instead of kings and princes, nobles, merchants, and the great men thereof, who once here inhabited, now there should be beasts of prey, terrible to come nigh unto; for these are to be understood properly and literally, and not figuratively, of men, for their savageness and cruelty, comparable to beasts:

both the cormorant and the bittern shall lodge in the upper lintels of it; of the doors of the houses in Nineveh: or, “on its pomegranates”^{f86}; the figures of these being often put on chapters, turrets, pinnacles, pillars, and posts in buildings, and over porches of doors; and on these those melancholy and doleful creatures here mentioned, which delight in solitary places, should take up their abode. The “cormorant” is the same with the “corvus aquaticus”, or “sea raven”, about the size of a goose; it builds not only among rocks, but often on trees: what is called the “shagge” is a species of it, or the lesser cormorant, a water fowl common on our northern coasts; is somewhat larger than a common duck, and builds on trees as the common cormorant^{f87}. Bochart^{f88} takes it to be the “pelican” which is here meant; and indeed, whatever bird it is, it seems to have its name from vomiting; and this is what naturalists^{f89} observe of the pelican, that it swallows down shell fish, which, being kept awhile in its stomach, are heated, and then it casts them up, which then open easily, and it picks out the flesh of them: and it seems to delight in desolate places, since it is called the pelican of the wilderness, (³⁴²⁶Psalm 102:6). Isidore says^{f90} it is an Egyptian bird, dwelling in the desert by the river Nile, from whence it has its name; for it is called “canopus Aegyptus”; and the Vulgate Latin version renders the word here “onocrotalus”, the same with the pelican; and Montanus translates it the “pelican”; and so do others. The “bittern” is a bird of the heron kind; it is much the size of a common heron; it is usually found in sedgy and reedy places near water, and sometimes in hedges; it makes a very remarkable noise, and, from the singularity of it, the common people imagine it sticks its beak in a reed or in the mud, in order to make it; hence it is sometimes called the “mire drum”^{f91}. It is said it will

sometimes make a noise like a bull, or the blowing of a horn, so as to be heard half a German mile, or one hour's journey; hence it is by some called "botaurus", as if "bootaurus", because it imitates the bellowing of a bull^{f92}. The Tigurine version renders it the "castor" or "beaver"^{f93}; but Bochart^{f94} takes it to be the "hedgehog"; and so the word is rendered in the Vulgate Latin, Septuagint, Syriac, and Arabic versions, and by others: which is a solitary creature, and drives away all other animals from society with it by its prickles:

[their] voice shall sing in the windows: of desolate houses, the inhabitants being gone who used to be seen looking out of them; but now these creatures before named should dwell here, and utter their doleful sounds, who otherwise would not have come near them:

desolation [shall be] in the thresholds; there being none to go in and out over them. The Septuagint version, and which is followed by the Vulgate Latin and Arabic versions, render it, "the ravens shall be in its gates": mistaking **bdh**, "desolation", for **br** [, "a raven":

for he shall uncover the cedar work; the enemy Nebuchadnezzar, or Nabopolassar, when he should take the city, would unroof the houses panelled with cedar, and expose all the fine cedar work within to the inclemencies of the air, which would soon come to ruin. All these expressions are designed to set forth the utter ruin and destruction of this vast and populous city; and which was so utterly destroyed, as Lucian says, that there is no trace of it to be found; and, according to modern travellers, there are only heaps of rubbish to be seen, which are conjectured to be the ruins of this city; (see Gill on "Na 1:8").

Ver. 15. *This is the rejoicing city that dwelt carelessly,* etc.] Once exceeding populous, and the inhabitants full of mirth and gaiety, abounding with wealth and riches, and indulging themselves in all carnal delights and pleasures; and, being well fortified, thought themselves out of all danger, and were careless and unconcerned, not fearing any enemy that should attack them; imagining their city was impregnable and invincible: these are the words of the prophet, concluding his prophecy concerning the destruction of this city, and having, by a spirit of prophecy, a foresight of its ruin and desolation; or of passengers, and what they should say when they saw it lie in its ruins:

that said in her heart, I [am], and [there is] none besides me; or, “is there any besides me?”^{f95} there is none, no city in the world to be compared to it for the largeness of the place, the strength of its walls, the number of its inhabitants, its wealth and riches: at least so she thought within herself, and was elated with these things; and concluded it would never be otherwise with her; “I am”, and shall always continue so:

how is she become a desolation! what a desolate place is this! its walls broken down, its houses demolished, its wealth and riches plundered, its inhabitants destroyed; and now the hold and habitation of beasts of prey, and hateful birds:

a place for beasts to lie down in! and not for men to dwell in: this is said, either as wondering, or as rejoicing at it, as follows:

everyone that passeth by her; and sees her in this ruinous condition:

shall hiss, [and] wag his hand; in scorn and derision, as pleased with the sight, and having no pity and compassion for her, remembering her cruelty to and oppression of others, when in her prosperity; (see Na 3:19).

CHAPTER 3

INTRODUCTION TO ZEPHANIAH 3

In this chapter the character of the city of Jerusalem, and its inhabitants in general, is drawn, as it would be, and as it was, in the times of Christ and his apostles, (~~318B~~Zephaniah 3:1,2) and of the principal persons of it in particular, its princes, judges, prophets, and priests, (~~318B~~Zephaniah 3:3,4). The hardness, impenitence, and shamelessness of this people, are exposed and aggravated by the just Lord being among them; who, by his example and doctrine, taught them otherwise; yet they were not amended or made ashamed, (~~318B~~Zephaniah 3:5) nor received instruction, nor took warning by the judgments of God on other nations, (~~318B~~Zephaniah 3:6,7) wherefore the followers of God are called upon to wait his time, who would gather many people together, and destroy the whole land of Judea, (~~318B~~Zephaniah 3:8) at which time he would send his Gospel among the Gentiles, who should thereby be brought to the true worship and service of God, (~~318B~~Zephaniah 3:9,10) though there should be a remnant among the Jews, according to the election of grace, that should be saved from that general calamity, (~~318B~~Zephaniah 3:11-13) and the spiritual Israel are encouraged with promises of better times, when the Jews in general should be converted and gathered into the church of God, have the presence and protection of God with them, and deliverance from all their enemies, and be a praise among all people of the earth, (~~318B~~Zephaniah 3:14-20).

Ver. 1. *Woe to her that is filthy, and polluted*, etc.] Meaning the city of Jerusalem, and its inhabitants; not as before the Babylonish captivity, but after their return from it, under the second temple, as Abarbinel owns; and even as in the times before and at the coming of Christ, and the preaching of his apostles among them; as the whole series of the prophecy, and the connection of the several parts of it, show; and there are such plain intimations of the conversion of the Gentiles, and of such a happy state of the Jews, in which they shall see evil no more, as can agree with no other times than the times of the Gospel, both the beginning and latter part of them. The character of this city, and its inhabitants, is, that it was “filthy”, and polluted with murders, adulteries, oppression, rapine, and other sins:

our Lord often calls them a wicked and an adulterous generation; and yet they pretended to great purity of life and manners; and they were pure in their own eyes, though not washed from their filthiness; they took much pains to make clean the outside of the cup, but within were full of impurity, (⁴²²⁵Matthew 23:25-28). In the margin it is, “woe to her that is gluttonous”. The word is used for the craw or crop of a fowl, (⁴⁰⁰¹⁶Leviticus 1:16) hence some render it^{f96} “woe to the craw”; to the city that is all craw, to which Jerusalem is compared for its devouring the wealth and substance of others. The Scribes and Pharisees in Christ’s time are said to devour widows’ houses, (⁴²³⁴Matthew 23:14) and this seems to be the sin with which they were defiled, and here charged with. Some think the word signifies one that is publicly, infamous; either made a public example of, or openly exposed, as sometimes filthy harlots are; or rather one “that has made herself infamous”^{f97}; by her sins and vices:

to the oppressing city! that oppressed the poor, the widow, and the fatherless. This may have respect to the inhabitants of Jerusalem stoning the prophets of the Lord sent unto them; to the discouragements they laid the followers of Christ under, by not suffering such to come to hear him that were inclined; threatening to cast them out of their synagogues if they professed him, which passed into a law; and to their killing the Lord of life and glory; and the persecution of his apostles, ministers, and people: (see ⁴²¹³Matthew 23:13,37 ⁴⁰²²John 9:22 ⁴⁰²⁴1 Thessalonians 2:14-16). Some render it, “to the city a dove”^{f98}; being like a silly dove without heart, as in (⁴⁰⁷¹Hosea 7:11). R. Azariah^{f99} thinks Jerusalem is so called because in its works it was like Babylon, which had for its military sign on its standard a dove; (see Gill on “⁴²⁵⁸Jeremiah 25:38”) (see Gill on “⁴⁴⁶⁶Jeremiah 46:16”) (see Gill on “⁴⁰¹¹Hosea 11:11”) but the former sense is best.

Ver. 2. *She obeyed not the voice,* etc.] Of his servants the prophets, as the Targum, by way of explanation, adds, who warned her of her sins and of her ruin. The inhabitants of Jerusalem hearkened not to the voice of John the Baptist, the forerunner of Christ, who gave notice of his coming; nor to the voice of Christ himself, who stretched out his hand all the day to a disobedient and gainsaying people; nor to the voice of his apostles, whose doctrines they contradicted and blasphemed; and put away the word of God from them, thereby judging themselves unworthy of eternal life:

she received not correction; by the rod, by the judgments of God upon her: or “instruction”^{f100}; by the Gospel preached to her inhabitants. So the Targum interprets it,

“she received not doctrine;”

the doctrine of baptism, repentance, and remission of sins, preached by John; but rejected the counsel of God by him against themselves, (^{<4173>}Luke 7:31) nor the doctrine and instruction of Christ and his apostles, though of more worth than gold and silver; but, on the contrary, slighted and despised it, and rejected it with the utmost contempt:

she trusted not in the Lord; not in the Word of the Lord, as the Targum; the essential Word, Christ Jesus; the Word made flesh, and dwelling among them; they trusted in the law of Moses, and in their obedience to it; in their rites and ceremonies, and in the observance of them, and the traditions of their elders; they trusted in the flesh, in their carnal privileges; in their own legal righteousness, and in themselves, that they were righteous, and despised others; and particularly the righteousness of Christ they submitted not unto; they trusted not in him, nor in that; though they were told, that, if they believed not that he was the Messiah, they should die in their sins:

she drew not near to her God; Immanuel, God manifest in the flesh, who was promised to the Jews, and sent unto them, whom their fathers expected, and whose God he was, and theirs also; being in his human nature of them, and God over all blessed for ever; so far were they from drawing near to him, and embracing, him, that they hid, as it were, their faces from him; they would not come to him for life and light, for grace, righteousness, and salvation; nor even to hear him preach, nor suffer others to do the same; but, as much as in them lay, hindered them from attending his ministry, word, and ordinances. The Targum is,

“she drew not nigh to the worship of her God.”

Ver. 3. *Her princes within her [are] roaring lions*, etc.] Or, “as roaring lions”; there being a defect of the note of similitude; which is supplied by the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions. This is to be understood, not of the princes of the blood; but of civil magistrates in common; the members of the grand sanhedrim; the princes of the Jewish world, that crucified the Lord of glory; and who gaped upon him with their mouths like ravening and roaring lions, as is foretold they should, (^{<4222>}Psalm 22:12,13) and who breathed out threatenings and slaughter

against the disciples of Christ; and by their menaces endeavoured to frighten and deter them from preaching in his name, and from a profession of him; (see ^{<41B>}1 Corinthians 2:8 ^{<40F>}Acts 4:5,6,18 5:27,28):

her judges [are] evening wolves; or, like them, cruel, voracious, never satisfied; especially are very ravenous in the evening, having had no food all day; not daring to go abroad in the daytime to seek their prey; (see ^{<41B>}Jeremiah 5:6). The Septuagint and Arabic versions read “wolves of Arabia”; but wrongly; (see Gill on “^{<30B>}Habakkuk 1:8”) such rapacious covetous judges were there in Christ’s time; who gives us an instance in one, by which we may judge of the rest, who feared not God, nor regarded men, (^{<21D>}Luke 18:2) such as these were hungry and greedy after gifts and bribes to pervert judgment, and to devour the poor, the widow, and the fatherless, on whom they had no mercy:

they gnaw not the bones till the morrow; or rather, “in the morning”^{f101}; that is, either they leave not the bones till the morning, as Jarchi and Kimchi interpret it; they are so hungry, that they eat up bones and all at once, and reserve nothing for the next day; which expresses both the greediness of these judges, and the total consumption of the estates of men made by them: or else the sense is, that not having gnawn any bones in the morning, or eaten anything that day, hence they are so greedy in the evening; and so this last clause gives a reason why evening wolves are so voracious; for which such cruel judges are compared to them.

Ver. 4. *Her prophets [are] light [and treacherous persons]*, etc.] The false prophets, as the Targum and Kimchi explain it: these seem to design the lawyers spoken of in the New Testament, whose business it was to interpret the law to the people; these were “light” men, good for nothing, of no worth and value; light in knowledge, as Kimchi gives the sense of the word; men of no brains; empty headed men, that had no substantial knowledge; giddy, unstable, and inconstant, and compliant with the humours and vices of the people; men of no gravity in their countenance, speech, and conversation. Schultens^{f102}, from the use of the word in the Arabic language, renders it “proud”, as these men were, proud boasters; for, though they had but a superficial knowledge of things, they boasted of much, and carried it with a haughty and insolent air to the common people: and they were “treacherous” to God, and to his truths, and to the souls of men, and took away the key of knowledge from them; and particularly were so to Christ, of whom they were the betrayers and murderers,

delivering him up into the hands of the Gentiles to be scourged and crucified, (^{<4108>}Matthew 20:18,19):

her priests have polluted the sanctuary; the temple; by selling, or suffering to be sold in it, various things, whereby it became a den of thieves, which once was called a house of prayer, (^{<4112>}Matthew 21:12,13) and also our Lord Jesus Christ, of whom the sanctuary or temple was a type, by denying, blaspheming, and reproaching him, and by shedding his blood:

they have done violence to the law; by not teaching it as they should; and by their false glosses, senses, and interpretations of it; and by the traditions of the elders they preferred unto it, and whereby they made it void; (see ^{<4111>}Matthew 5:1-48) and (^{<4151>}Matthew 15:1-39).

Ver. 5. *The just Lord [is] in the midst thereof*, etc.] In the midst of the city of Jerusalem, where those princes, judges, prophets and priests, were, that behaved so ill, and saw and observed all their evil actions; and yet they were not deterred from them by his presence, even though he is the “just” and Holy One, who loves righteousness, and hates iniquity, and will punish for it; nor were they directed and allured to do what is righteous and good by his example. This character of the just Lord well agrees with Christ, who is perfectly righteous in both his natures, and in the execution of his offices; and is the author of righteousness to his people; and this is to be understood of his incarnation and personal presence in human nature in Jerusalem, and in the temple, where he taught his doctrine, and wrought his miracles:

he will not do iniquity; Christ was holy in his nature, harmless in his life; he knew no sin; he did not commit any; no violence was done by him, or guile found in him; he was not guilty of sin against God, nor of doing any injury to men; and should have been imitated by the men of the age in which he lived, as well as by others; and should have been valued and esteemed, and not traduced and vilified as he was, as if he had been the worst of men:

every morning doth he bring his judgment to light; the doctrine of the Gospel, which he set in the clearest light, and preached with the greatest constancy, day after day, morning by morning, and very early in the morning, when the people came to hear him in the temple; and he continued in it all the day; he waking morning by morning to this service, as was predicted of him, (^{<2104>}Isaiah 1:4) (see ^{<4213>}Luke 21:37,38):

he faileth not; in this work of preaching the word, with the greatest evidence and assiduity:

but the unjust knoweth no shame: those unjust persons, who aspersed the character of Christ, and traduced his doctrine and miracles; though there was nothing in his life, nor in his ministry, that could be justly blamed, yet they blushed not at their sin and wickedness; and though they were sharply reprov'd by him, and their errors in principle, and sins in practice, were expos'd by him, yet they were not ashamed; such were the hardness and obduracy of their hearts.

Ver. 6. *I have cut off the nations*, etc.] Utterly destroyed them, as the Philistines, Moabites, Ethiopians, and Assyrians, as in the preceding chapters; all which were done before the coming of Christ in the flesh; and by which instances the Jews should have took warning, lest by their sins they should provoke the Lord to destroy their nation, city, and temple:

their towers are desolate; built on their frontiers, or on the walls of their cities, to defend them; these were demolished, and laid waste, and of no use: or, "their corners"^{f103}; towers being usually built on the angles or corners of walls. Some interpret this of their princes, nobles, and great men, who were destroyed; (see ~~<3804>~~ Zechariah 10:4):

I made their streets waste, that none passeth by; the streets of their cities, the houses being pulled down by the enemy, the rubbish of them lay in the streets, so that there was no passing for any; and indeed, the houses being demolished, the streets were no more in form:

their cities are destroyed, so that there is no man, that there is none inhabitant; the houses being burnt with fire, or pulled down, and plundered of the goods and substance in them, and the people cut off by famine, pestilence, or sword; and the rest carried captive, there was scarce a man or inhabitant left; so general was the destruction.

Ver. 7. *I said, Surely thou wilt fear me*, etc.] This is spoken after the manner of men; as if God should say within himself, and reason in his own mind, upon a view of things, surely the people of the Jews will take notice of my judgments executed on other nations, and will stand in awe of me on account of them; and fear to offend me, lest the same calamities should come upon them; this, humanly speaking, might be reasonably thought would be the case:

thou wilt receive instruction; by these judgments, taking warning by them; repent, reform, and amend, and thereby escape the like:

so their dwelling should not be cut off; or, “its dwelling”; the dwelling of the city of Jerusalem, the houses in it; the dwelling places of the inhabitants of it; the singular being put for the plural; unless the temple should be meant, as Abendana interprets it; and so it may be rendered “his dwelling”^{f104}; their house, which was left desolate to them, because they feared not the Lord; nor received instruction by the example of others; nor repented of their sins, and altered their course of life; which, if done, their dwelling would have been preserved, (^{<4238>}Matthew 23:38):

howsoever I punished them; or “visited”^{f105} them; chastised them in a gentle manner, in order to reform them, but in vain. Some render it, “all which I committed to them”^{f106}; the oracles of God, his word and ordinances, his promises, and the blessings of his goodness, which he deposited with them, in order to do them good, and bring them to repentance. The Targum is,

“all the good things which I have said unto them (or promised them), I will bring unto them;”

and to the same sense Jarchi. The goodness of God should have brought them to repentance, yet it did not:

but they rose early, [and] corrupted all their doings; they were diligent and industrious eager and early, in the commission of sins, in doing corrupt and abominable works; receiving and tenaciously adhering to the traditions of the elders; seeking to establish their own righteousness, not submitting to Christ’s; rejecting him the true Messiah; blaspheming his doctrines, despising his ordinances, and persecuting his people; besides other vices, which abounded among them; for which the wrath of God came upon them to the uttermost, as expressed in the following verse, (^{<4388>}Zephaniah 3:8).

Ver. 8. *Therefore wait ye upon me, saith the Lord*, etc.] Or “nevertheless”^{f107}: this is said to the disciples and followers of Christ among the Jews; for there were some few that did fear the Lord, and received his doctrine, and submitted to his ordinances, and walked in his ways; and these are encouraged to wait upon the Lord; upon the Word of the Lord, as the Targum; or for him, and to expect that he would appear, and work salvation and deliverance for them, when distress should come upon the unbelieving Jews:

until the day that I rise up to the prey: until the day that he rose from the dead, quickly after which he ascended to heaven, leading captivity captive; Satan, and his principalities and powers, which he made a prey and spoil of upon the cross: or, till I rise “up for a testimony”, or witness^{f108}; of his being the true Messiah; for his resurrection from the dead was the signal he gave as a testimony of it, (^{<4023>}Matthew 12:39,40). Some render it, “till I rise up to perpetuity”: or, “for ever”^{f109}; for, when Christ rose from the dead, he rose to an immortal life, never to die more; and ever live he does to make intercession for his people, to secure their happiness for them, and to preserve them unto it; and therefore they have great encouragement to wait upon him, and for him:

for my determination [is] to gather the nations, that I may assemble the kingdoms; not the Chaldeans or Babylonians, as some; nor the armies of Gog and Magog, as Kimchi; but the Romans under Titus Vespasian, with whom were people of many nations, who came against Jerusalem, according to the decree, will, and appointment of God:

to pour upon them mine indignation, [even] all my fierce anger; not upon the nations and kingdoms assembled; but by them upon the inhabitants of Jerusalem and Judea, against whom they would be gathered; who had corrupted their doings, and provoked the Lord to stir up and pour out all his wrath upon them, in utterly destroying their nation, city, and temple: and the apostle, speaking of the same thing, at least of the beginning of it, calls it “wrath upon them to the uttermost”: and which answers to the expressions of the Lord’s indignation, and all his fierce anger, here used, (^{<3126>}1 Thessalonians 2:16):

for all the earth shall be devoured with the fire of my jealousy; not the whole world, and the several nations of it; but the whole land of Judea, and its inhabitants. The same phrase is used of the destruction of it by the Babylonians, (^{<3018>}Zephaniah 1:18) and which shows, that not that destruction, but the destruction by the Romans, is here meant; or otherwise a tautology is here committed; but the following words show clearly that this respects, not the former, but the latter destruction of Jerusalem; since a pure language was not given to the nations or Gentiles after the destruction of Jerusalem by the Babylonians; but has been since it was destroyed by the Romans; and which was in a few years after Christ’s resurrection from the dead, predicted in the beginning of this verse; by which may be observed the connection of things in this prophecy.

Ver. 9. *For then will I turn to the people a pure language*, etc.] That is, at or about the time of the destruction of Jerusalem by the Romans; when the Jews, both in their own land, and in the Gentile world, would have the Gospel first preached to them, but would reject it; upon which the apostles and first ministers of the word would turn to the Gentiles, as the Lord commanded them; when he would turn or change his speech and language towards them, and their speech and language towards him would be turned and changed also: for the words may be taken either way; either of God's speech to the Gentiles, which is his Gospel sent unto them; as it was quickly after Christ's resurrection from the dead, and the rejection of it by the Jews; for many hundred years the Lord took no notice of them; winked at the times of their ignorance; sent no prophet to them, nor any message by anyone to instruct them; yea, he spake roughly to them, in a providential way; in the way of his judgments; particularly they raging and imagining vain things against his Messiah, he spake to them in his wrath, and vexed them in his sore displeasure; (see ~~4473~~ Acts 17:30 ~~4901~~ Psalm 2:1,5) but now he alters the tone of his voice, changes his language, and sends his Gospel to them; which is a "language" of love, grace, and mercy; of peace, pardon, righteousness, and salvation; encouraging souls to believe in Christ for those things: and this is a "pure" speech or language; a pure doctrine, fetched out of the sacred Scriptures; free from the dross of error; unmixed, consistent, and all of a piece; and which has a tendency to promote purity of heart, life, and conversation: or, is a "choice speech"^{f110}; as some render it; it speaks of choice things, more valuable than gold and silver, pearls, and precious stones; the doctrines of it being an inestimable treasure, the unsearchable riches of Christ; and this, by the commission of Christ, upon his resurrection from the dead, was ordered to be spoke unto all nations, (~~4289~~ Matthew 28:19 ~~4165~~ Mark 16:15) or this may respect the different language spoken by the converted Gentiles, when the Gospel should come with power to them; who should speak, as all converted persons do, a different language than they spake before; instead of swearing and cursing, lying, filthy, and frothy speaking, now they speak the language of repentance towards God, confessing their sins, and praying for the pardon of them; the language of faith in Christ, first in a more weak and feeble manner, then with more strength and assurance, believing their interest in him, and in the everlasting love of God, and the covenant of grace; the language of love to Christ, his people, truths, and ordinances; a soul abasing, Christ exalting, and free grace magnifying language; the language of praise and gratitude for mercies received, temporal and spiritual; and

especially for Christ, and grace and glory by him: they then speak the language of gracious experience to one another; and in the language of the Scriptures, in the taught words of the Holy Ghost; and, in common conversation, their language is pure, and free from that corruption and vitiosity it was before tainted with: this arises from pureness of heart; from a rich experience of the grace of God; from the teachings of the Spirit of God; and which betrays a man, and shows that he has been with Jesus; this is the language of Canaan, (~~2398~~ Isaiah 19:18):

that they may all call upon the name of the Lord; which sometimes takes in the whole worship and service of God; but, since that is later expressed, it rather intends, in particular, prayer to God; for which men are fitted and qualified, by having a pure language turned to them; or through the Gospel coming with power on them; and by virtue of efficacious grace converting them, and causing them to speak differently from what they did before; and then it is their voice is heard in prayer to God; and which is delightful and pleasant to him, (~~491~~ Acts 9:11 ~~214~~ Song of Solomon 2:14) and this is the case of “all” such that have this pure language; there is not a prayerless soul among them: it follows,

to serve him with one consent; or, “with one shoulder”^{f111}; the allusion is, either to bearers of burdens, that join together in carrying any burden, who put shoulder to shoulder as they carry it; or else to oxen drawing in a yoke, who are yoked together shoulder by shoulder; hence the Septuagint version renders it “under one yoke”: in which it is followed by the Syriac and Arabic versions. The phrase signifies, that the Gentiles having the Gospel brought to them, and they called by it, and all speaking the same language, should join in fellowship with one another, and sing the praises of God together; agree in prayer to ask of God the same things; stand fast in the faith of the Gospel, and strive for it, being of the same mind; meet constantly together to carry on the several branches of religious worship, and promote the Redeemer’s interest; all drawing the same way, like a company of horses in Pharaoh’s chariots; having one heart, and one way given them to fear the Lord; and so, with one mind and one mouth, glorify God; so Kimchi and Ben Melech interpret it with one heart and one mind. This passage is applied to the times of the Messiah by the Jews, ancient and modern^{f112}.

Ver. 10. *From beyond the rivers of Ethiopia*, etc.] Either the African Ethiopia, or Arabia Chusea, which lay between Judea and Egypt: here

some particular places and people are mentioned, in whom the preceding prophecy would be fulfilled. If these rivers of Ethiopia are such as ran in the midst of the country, and so point at some parts of it, though on the other side of them, then this prophecy might have its accomplishment, at least when the Evangelist Matthew went thither, and preached the Gospel, and very likely the Apostle Paul; as also when the Ethiopian eunuch was converted, who doubtless did what in him lay to promote the interest of Christ in those parts. Ben Melech makes this parallel with and illustrates it by (~~2380E~~ Isaiah 18:1,7), (see Gill on "~~2380E~~ Isaiah 18:1"), (see Gill on "~~2380E~~ Isaiah 18:7"); but if these design rivers on the furthestmost borders of the country, which divided it from others, then Egypt, which lay beyond it, seems to be intended; and so the prophecy, in connection with the foregoing verse (~~308D~~ Zephaniah 3:9), is the same with (~~2398E~~ Isaiah 19:18) "in that day shall five cities in the land of Egypt speak the language of Canaan"; of these rivers of Ethiopia, whether in Africa or Arabia Chusea, (see Gill on "~~2380E~~ Isaiah 18:1"). The Targum renders it

"beyond the rivers of India:"

my suppliants, [even] the daughter of my dispersed: Aben Ezra, Kimchi, Abarbinel, and Ben Melech, take the words "Atharai Bathpusai" to be the proper name of a nation or family beyond the rivers of Ethiopia^{f113}; whereas they are characters which describe persons there, who should have the pure language turned to them, and call on the name of the Lord; even such, who, being made sensible of sin, and of their danger, would be humble supplicants at the throne of grace, and pray to the Lord for the discovery and application of pardoning grace and mercy to them, agreeably to the prophecy in (~~4688E~~ Psalm 68:31) "princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God"; that is, in prayer: and these are the sons and daughters of the Almighty, who are scattered abroad in the several parts of the world, and among the rest here; but as they are gathered together by Christ in redemption, so they are found out and reached by efficacious grace in calling, whether Jews or Gentiles. Some think the Jews are here meant, even the elect of God among them, who were dispersed in several nations, and particularly in Egypt and Ethiopia; who were met with by the Gospel, and converted in the first times of it; to these Peter and James direct their epistles: and of whom, being called by grace, it is said, they

shall bring mine offering; themselves as an offering to the Lord, souls and bodies, with all other spiritual sacrifices of prayer, praise, and well doing; and likewise such persons they may be the instruments of the conversion of, called the offering of the Gentiles, (⁴⁵¹⁶Romans 15:16).

Ver. 11. *In that day shall thou not be ashamed for all thy doings, wherein thou hast transgressed against me*, etc.] Because these shall not be continued in, but repented of, and forsaken; and, besides, shall be forgiven, blotted out, covered, and remembered no more; so that they shall not be charged with them, condemned for them, or be confounded before God, angels, and men, on account of them; not but that shame always arises from a true sense of sin; and the more, as it is beheld in the glass of pardoning love, which is a branch of true evangelical repentance, at least a fruit and evidence of it, (²⁴⁶³Ezekiel 16:63) but then such are not ashamed to appear before God; but can with a holy confidence stand in his sight, their sins being pardoned, and their persons justified. This respects the Christian church or churches in Judea, the few that believed in Christ, called in a following verse the remnant of Israel (³⁸¹³Zephaniah 3:13), at the time when the generality of the people of the Jews rejected the Messiah, and their city and temple were destroyed, and the Lord turned the pure language of the Gospel to the Gentiles:

for then I will take away out of the midst of thee them that rejoice in thy pride; the Scribes and Pharisees, and those that adhered to them of the Jewish nation, who rejoiced in those things which that people generally prided themselves in and boasted of; their descent from Abraham; their observance of the rites and ceremonies of the law, and the traditions of their elders, and their external legal righteousness; and they rejoiced in their boastings of these things, which rejoicing was evil; and they, in the pride of their hearts, despised Christ and his righteousness, his Gospel, ordinances, and people, which were the things in which they transgressed against the Lord, and for which they were taken away by the sword, famine, and pestilence, at the destruction of Jerusalem: this is further explained by the next clause:

and thou shall no more be haughty because of mine holy mountain: the temple; or, “in”^{f114} it; since it should now be destroyed: the Jews gloried in the temple, and behaved proudly and haughtily on the account of it; reckoned themselves secure, because of that; and trusted and gloried in the

sacrifices there offered up, and the services there performed; (see ~~3404~~ Jeremiah 7:4).

Ver. 12. *I will also leave in the midst of thee an afflicted and poor people,* etc.] Of a character just the reverse of the proud and haughty, that should be removed from Jerusalem and Judea by death or captivity; these are they that should be preserved from the general calamity, as the Christians were, and were left in the church of God: these were an “afflicted” people, as the Lord’s people in all ages are afflicted with a body of sin; with the temptations of Satan; with the hidings of God’s face; with bodily infirmities, and with the reproaches and persecutions of men; the first Christians, both among Jews and Gentiles, justly bore this character, especially with respect to the last article: and they were also “poor”, for the most part the poor of this world, being stripped of their worldly enjoyments for the sake of Christ; but especially poor in spirit, broken hearted, contrite, lowly ones; that had a mean opinion of themselves, modest, meek, and humble; sensible of their spiritual poverty, and seeking after the true riches of grace and glory. The Targum renders it,

“a meek people, and receiving injuries;”

quietly and patiently:

and they shall trust in the name of the Lord; not in men, but in the Lord; not in descent from men, from the patriarchs, as the Jews were wont to do; not in Moses, as they, in his law, and obedience to it; not in any creature or creature enjoyment; not in wealth and riches: nor in their own hearts, or in their own righteousness; but in the name of the Lord Jesus Christ; in his person for acceptance with God; in his righteousness for justification; in his blood for pardon and cleansing; in his sacrifice for atonement; in his fulness for supplies of grace; in his power and strength for protection and preservation; and in his obedience, sufferings, and death, for salvation and eternal life. This trust signifies, according to the sense of the word^{f115}, a betaking of themselves to Christ as a refuge; a hiding themselves under the shadow of his wings; under his person, blood, and righteousness, where they are covered and sheltered from the avenging justice of God; from the curses of the law, and wrath to come: it is a committing themselves into the hands of Christ; a leaning and staying upon him, expecting grace and glory from him; trusting him with all they have, and for all they want in time and eternity: and this the chosen, redeemed, and called ones, “shall do”; for, through the efficacious grace of God, faith is given to them, and wrought

in them; and this is drawn forth into act and exercise by the same grace, and is continued in them, and shall never fail, through the powerful intercession of Christ for them; they shall believe, and go on believing, to the saving of their souls.

Ver. 13. *The remnant of Israel shall not do iniquity*, etc.] This is the remnant, according to the election of grace, the few the Lord reserved for himself, left in the land, and in his church, for his own glory; who, being truly convinced of sin, and brought to believe in Christ, should leave and forsake their former course of sinning; not that they should be without sin, or none be committed by them; but should not live in it, and be workers of it; make a trade of sinning, and continue therein; or should not commit the sin against the Holy Ghost, as great numbers of the Jews did, in rejecting Jesus as the Messiah, against clear evidence, and the light of their own consciences:

nor speak lies; in common talk and conversation; which a child of God, a true believer in Christ, a real Christian, should not and dare not do, (²³¹⁸Isaiah 63:8) or doctrinal lies, lies in hypocrisy; such doctrines as are not of the truth of the Gospel, but contrary to it; such as the doctrine of justification by works; atonement by ceremonial sacrifices; acceptance with God, through the merits of their fathers; and keeping the traditions of the elders; and other Jewish lies and fables of the same stamp; but rejected by those who have embraced the truth, as it is in Jesus:

neither shall a deceitful tongue be found in their mouth; having clean hearts created and right spirits renewed in them; being Israelites indeed, in whom there is no guile, and true followers of Jesus, in whom nothing of this kind could be found:

for they shall feed, like a flock of sheep, to which they may be compared for their innocence and harmlessness, meekness and patience; feed in the fat pastures of the word and ordinances of Christ, under the care and guidance of him the good Shepherd; and so go in and out, and find pasture, food, and fulness of it, in him, his flesh, and blood; in his precious truths, and Gospel provisions made in his house:

and lie down; in green pastures of ordinances, beside the still waters of everlasting love and divine grace, and in the good fold of the church; all which is a reason why they do not and cannot sin as others do; nor tell lies, and be guilty of deceit and falsehood; for they are better taught; and the

grace of God, in giving them spiritual food and rest, influences and engages them to such a conduct and behaviour: or, “therefore they shall feed”^{f116}, etc. being truly gracious and sincere souls, who cannot indulge themselves in sin, nor act a false and deceitful part:

and none shall make [them] afraid; of feeding in those pastures, and lying down in those folds; or shall deter them from an attendance on the word and ordinances; or joining in fellowship with the churches of Christ therein; neither Satan, the roaring lion, nor false teachers, and persecuting tyrants, those grievous wolves, and cruel bears; or so frighten them, that in their fright they shall tell lies, and use deceit.

Ver. 14. *Sing, O daughter of Zion*, etc.] The congregation of Zion, as the Targum; the church of Christ in Gospel times, which has great reason to sing and rejoice, because of the coming of Christ, redemption by him, and all other benefits and blessings of grace; because of the Gospel, and the ordinances of it, and the numbers of souls converted, both among Jews and Gentiles; especially the church in the latter day is here called upon to sing for joy, when the Jews will be converted; to which these words and what follow relate:

shout, O Israel; the ten tribes, as Kimchi and Ben Melech interpret it; which shall now return, and all Israel shall be saved, (^{¶116}Romans 11:26) and therefore just cause of shouting, and of keeping a jubilee on that account:

be glad and rejoice with all the heart, O daughter of Jerusalem; the metropolis of the two tribes; for now the children of Israel and of Judah shall be together, and seek the Lord their God, and the true Messiah, and find him; and shall embrace him, profess and serve him; which will be matter of great joy; and this will be sincere and hearty, and devoid of all hypocrisy. Several terms are used, describing the people of the Jews, to comprehend them all; and several words to express their joy, in order to set forth the greatness of it, as their happy case would require; as follows:

Ver. 15. *The Lord hath taken away thy judgments*, etc.] Both outward and inward; not only exile, poverty, contempt and reproach among the nations of the earth; but hardness of heart, blindness of mind, impenitence and unbelief, to which the Jews are now given up, in a judicial way; but at this time these shall be removed, through the goodness of God unto them, and the power of divine grace upon them: they will be brought to a sense of

sin, and an acknowledgment of it; their iniquities will be pardoned; and, the cause being removed, the effects will cease; and all calamities, corrections and punishment, will end; and they will be put into the possession of their own land, and enjoy all the privileges of the church of God; and so will have just reason to sing, shout, and rejoice:

he hath cast out thine enemy; that is, the Lord has removed the enemy that was in possession of their land, and so made way, and prepared it for them; he has swept him away, as the word^{f117} signifies, with great force, with much ease, and like so much dirt and filth; he stood in their way, nor could they have easily removed him; but the Lord did it, or will do it; though it may be by instruments, by means of the Christian princes. This is to be understood of the eastern antichrist, the Turk, now in possession of the land of Israel^{f118}; but shall be obliged to depart from it, when this prophecy shall take place, for a reason following:

the King of Israel, [even] the Lord, [is] in the midst of thee; that is, the Lord Jesus Christ, the true Messiah; one of whose titles is the King of Israel, of the spiritual Israel, King of saints, both Jews and Gentiles; in whose hearts he rules by his Spirit and grace; and to this passage the Jews in Christ's time seem to have respect, allowing this to be the character of the Messiah, (~~472~~ Matthew 27:42) and also Nathanael, (~~404~~ John 1:49) now at this time Christ will be in the midst of the converted Jews, by his spiritual and gracious presence, as their King, to reign over them, to whom they will be subject; and to protect and defend them, and deliver them out of the hands of all their enemies; and so he is in all his churches, and will be to the end of the world:

thou shalt not see evil any more; the evil of affliction or punishment; the evil of captivity, disgrace, and contempt. This shows that this prophecy does not respect the Babylonish captivity, and deliverance from that; for, since that time, they have seen evil by Antiochus Epiphanes, in the times of the Maccabees; and by the Romans; and have had a large and long experience of it; but when they are converted, and returned to their own land in the latter day, all their afflictions and troubles will be at an end, they will know them no more. The Vulgate Latin version renders it, "thou shalt not fear evil any more". So the Targum,

"thou shalt not be afraid from before evil any more."

In the same sense Aben Ezra understands it,

“thou shalt not be afraid of the enemy any more;”

taking the word to come from another root^{f119}.

Ver. 16. *In that day it shall be said to Jerusalem, fear thou not*, etc.] Do not be afraid of any enemies; neither outward ones, the armies of Gog and Magog, the Turk, who will threaten, and will attempt to dispossess them of their land, now returned to it; nor inward and spiritual enemies, sin, Satan, death, and hell, being all vanquished and subdued by Christ: this will be said, not by the enemies themselves, who will confess they have no power to stand before the mighty God, as Aben Ezra; but either by the prophets of the Lord, or by the people themselves, encouraging one another, every man his neighbour, as Kimchi; or rather by the Lord himself, as the Septuagint and Arabic versions supply it,

“the Lord shall say to Jerusalem;”

this will be said at the time of the Jews’ conversion, when reinstated in their own land, and shall be threatened with another remove from it, which they will have no reason to fear:

[and to] Zion, Let not thine hands be slack; weak, remiss, hang down through fear of mind, and fainting of spirit; and so unfit to meet the enemy, or perform duty; but, on the contrary, pluck up a good heart, be of good courage, fear not the enemy, be vigorous, active, and diligent, in the performance of the service of the Lord, animated by the following considerations:

Ver. 17. *The Lord thy God in the midst of thee [is] mighty*, etc.] Every word carries in it something very encouraging to the church and people of God; and is an antidote against those fears and faintings they are subject to; Christ “is in the midst of” them; near at hand to support and supply them, to assist and strengthen them, to protect and defend them; he is not only near by his essential presence, which is everywhere; and by his providential presence, which is concerned with all his creatures; but by his gracious presence, peculiar to his church and people; and which gives them unspeakable joy, and is a sufficient security from all fears and dismayings; (see ²⁴¹⁰ Isaiah 41:10) and he, who is in the midst of them, is the Lord, Jehovah, the Being of beings, eternal, immutable, and all sufficient, possessed of all divine perfections; and their “God”, God in their nature, “Immanuel”, God with us; and who is “mighty”, the Almighty God, the mighty Mediator, who has all power in heaven and earth; and, as man, the

man of God's right hand, made strong for himself, and so able to save his people to the uttermost; to deliver them out of the hands of every enemy; to raise up his interest when ever so low, and to maintain and support it; to help and assist his people in every duty and service he calls them to:

he will save; he is as willing to save as he is able; he readily undertook in counsel and covenant to save the chosen ones; he came in the fulness of time to seek and to save that which was lost; he has wrought out salvation for them, and sees that it is applied unto them, and will come again to put them into the full possession of it: he saves them freely, fully, and everlastingly; he saves them from sin, Satan, the law, hell and wrath, and every spiritual enemy; nor has the church of Christ anything to fear from any temporal enemy; the converted Jews will have no reason to fear the Turk that will come against them with a vast army; for Christ, who will be in the midst of them, and at the head of them, will save them from him; to which salvation this passage has chiefly a respect;

he will rejoice over thee with joy; with exceeding great joy, not to be conceived of, or expressed; as a bridegroom rejoiceth over his bride: this will be the time of the open marriage of the Lamb with the Jewish church; and there will be strong expressions of joy on this occasion; Christ will rejoice over them to do them good; and there will be such singular instances of his goodness to them as will abundantly show the joy he will have in them:

he will rest in his love; continue in his love, without any variation or change; nothing shall separate from it; it shall always remain the same; he will take up his contentment and satisfaction in it; he will solace himself with it; it will be a pleasing thing to him to love his people, and to show it to them; he will take the utmost complacency and delight in expressing his love by words and deeds unto them: or, as some render it, "he will be silent because of his love"^{f120}; and not upbraid them with their sins; or reprove, correct, and chastise them in his hot displeasure; or say one word in a way of vindictive wrath: and he "will make" all others "silent"; every enemy, or whatever is contrary to them; such is his great love to them^{f121}; he will forgive their iniquities, and cover their sins, and in love to them cast them behind his back: or, "will be dumb"^{f122}; and not speak; as sometimes persons, when their affections are strong, and their hearts are filled with love at the sight of one they bear a great regard unto, are not able to speak a word. The phrase expresses the greatness of Christ's love to his people;

the strength, fulness, and continuance of it: words seem to be wanted, and more are added:

he will joy over thee with singing; there is a pleonasm of joy in Christ's heart towards his people, and so a redundancy in his expression of it; he rejoices with joy, and joys with singing; which shows how delighted he is with his people, as they are his chosen, redeemed, and called ones; as they have his own righteousness upon them, and his own grace in them; they are his "Hephzibah", in whom he delights; his "Beulah", to whom he is married; and it is his love of complacency and delight, which is the source of all the grace and glory he bestows upon them; (see ^{2:11B} Isaiah 62:3-5 ^{2:12C} Luke 15:23-25).

Ver. 18. *I will gather [them that are] sorrowful for the solemn assembly,* etc.] Who are grieved and troubled, because they cannot meet at the time and place of religious worship, or attend the word and ordinances of the Lord; either through distance of place, or infirmity of body; or through the menaces and persecutions of men: and to be prevented the use of the means of grace, upon any account, is a great concern of mind to truly gracious souls: or who are filled with grief and sorrow "for the appointed time"^{f123}; for the time of the Jews' deliverance from their present exile, and return to their own land, which seems to be delayed, and thought long; and so it may seem to some of them in distant parts, after they are converted; and for whose encouragement this is said, that the Lord will in his own due time and way gather such out of all places where they are, into his church, and among his people, to join with them in religious worship, and partake of all the ordinances and privileges of his house; and also gather them into their own land, and comfortably settle them there:

[who] are of thee; belong to the church of Christ; or however have a right to, and meetness for, a place in it; are her true and genuine children, being born again; and which appears by the taste they have for, and their desire after, the word and ordinances:

[to whom] the reproach of it [was] a burden; it being grievous and burdensome to them to hear the enemy reproach them with their exile and dispersion; with their distance from the place of worship, and their want of opportunity of attending to it: this was intolerable, a burden too heavy for them; it was like a sword in their bones, when they were asked, where is your God? and where are the ordinances of divine worship? and when will it ever be that you will attend them? (see ^{2:11B} Psalm 42:1-3,10).

Ver. 19. *Behold, at that time I will undo all that afflict thee*, etc.] Or, “I will do”^{f124}; their business for them; “slay” them, as the Vulgate Latin version; and make an entire destruction of them, as the Targum; bring them to utter ruin. This must be understood of antichrist, both eastern and western, the Turk and Pope, and all the antichristian states that have afflicted the Jews, or shall attempt to distress them at the time of their conversion; and will be fulfilled at the time of the pouring out of the seven vials of God’s wrath upon them, which will issue in the entire undoing and ruin of them, especially the seventh and last of them; which, when poured out, will clear the world of all the enemies of Christ, his church and people; and because this will be a wonderful event, and of great moment and importance, hence the word “behold” is prefixed to it, as exciting attention, as well as a note of admiration and asseveration: “and I will save her that halteth”, that has sinned, and is weak in faith, and cannot walk, at least but haltingly; which is like a lame and maimed sheep, of which there is danger of its being left behind and lost; but the Lord here promises he will take care of such, and save them from all their sins, and out of the hands of all their enemies; and bring them through all difficulties and discouragements into his church, and to their own land; they shall none of them be lost, even the meanest and weakest of them, any more than the healthful and strong:

and gather her that was driven out; even everyone that was scattered abroad in each of the nations of the world; (see Gill on “³³⁰⁶Micah 4:6-7”)

and I will get them praise and fame in every land, where they have been put to shame; being converted, they shall be spoke well of everywhere; they shall be praised for their ingenuous acknowledgment of their sins; for their sincere repentance of them; and for their faith in Christ, and for their ready submission to his Gospel and ordinances; and the fame of their conversion shall be spread everywhere; and they shall be in great credit and esteem in all Christian countries, where their name has been used for a taunt and a proverb; and so, “instead of their shame”, as R. Moses interprets it, they shall have glory and honour in all places.

Ver. 20. *At that time I will bring you [again], even in the time that I gather you*, etc.] That is, at the time that the Lord will gather them in the effectual calling to himself and to his church, he will return them to their own land; and, as soon as the Jews are converted, they will not only be gathered into Christian churches, but will be gathered together in one body, and appoint themselves one head; and will go up out of each of the lands

wherein they have been dispersed, and enter into their own land, and possess it; at the same time they are made partakers of the grace of God, they will enjoy all their civil privileges and liberties; (see ^{<3011>}Hosea 1:11):

for I will make you a name and a praise among all people of the earth; this is repeated from the preceding verse (^{<3019>}Zephaniah 3:19), for the confirmation of it; and in connection with the following clause, to show when it will be:

when I turn back your captivity before your eyes, saith the Lord; or “captivities”^{f125}; meaning not the several captivities of the kings of Judah in Babylon, as of Manasseh, Jehoiakim, Jeconiah, and Zedekiah; but the two fold captivity of this people, literal and spiritual; their present outward exile from their own land, captivity and dispersion among the nations; and their spiritual captivity or bondage, to sin, Satan, the law, and the traditions of their elders; from both which they will be delivered at one and the same time; and which will be notorious and manifest; what their eyes will see with pleasure and admiration; and which may be depended upon will be done, since the Lord has said it, whose purposes, promises, and prophecies, never fail of their accomplishment: he is God omniscient and knows with certainty what will be done; he is God omnipotent, and can and will do whatever he has determined, promised, or said should be done.

FOOTNOTES

ft1 -- Leviathan, c. 33.

ft2 -- Deuteronomy Prophet. Vita & Interitu, c. 19.

ft3 -- Deuteronomy Vita & Morte Sanct. c. 48.

ft4 -- P. 50. Ed. Hottinger.

ft5 -- Onomastic. Sacr. p. 471, 952.

ft6 -- Works, vol. 1. p. 117.

ft7 -- Chronological Tables, cent. 9.

ft8 -- Scripture Chronology, p. 674.

ft9 -- Ebr. Concord. Part. p. 122.

ft10 -- Onomastic. Sacr. p. 113.

ft11 -- Deuteronomy Iside & Osiride.

ft12 -- Tishbi, p. 163. Vid. Buxtorf. Lex. Talmud. in voce **rmk**.

ft13 -- **hwyl** **μy[bcnh** “qui jurant Domino”, Drusius; “qui jurant Jehovae”, Cocceius; “jurantes Domino Jehovae”, Burkius.

ft14 -- **wyarq** “vocatos suos”, Pagninus, Montanus, Cocceius, Burkius; “invitados suos”, Vatablus, Tigurine version, Junius & Tremellius, Piscator, Drusius.

ft15 -- **çydqh** “praeparavit”, Vatablus, Junius & Tremellius, Piscator; so Ben Melech; “sanctificavit”, V. L. Montanus, Cocceius, Burkius.

ft16 -- **çtkmh** “mortarii”, Vatablus, Tigurine version; “cavi”, Junius & Tremellius, Piscator; “loci concavi”, Calvin.

ft17 -- Theatrum Terrae Sanctae, p. 163.

ft18 -- Deuteronomy Bello Jud. 1. 5. c. 4. sect. 1.

ft19 -- **hmdn** “conticuit”, V. L. “in silentium redactus est”, Drusius.

- ft20 -- Vid. Misn. Pesachim, c. 1. sect. 1, 4.
- ft21 -- **μyapqh** “concreti sunt”, Junius & Tremellius, Piscator; “congelati”, Calvin; “coagulatos”, Montanus, Cocceius; “qui concreverunt glaciei, [vel] casei ad instar”, Burkius.
- ft22 -- **twnp** “pinnas”, Montanus, Castalio; “angulos”, Junius & Tremellius, Burkius.
- ft23 -- **wççqth** “legite paleas vestras”, Gussetius. **ççq** “proprie est stipulas colligere”, Drusius, Piscator, Tarnovius.
- ft24 -- T. Bab. Bava Metzia, fol. 107. 2. & Bava Bathra, fol. 60. 2. & Sanhedrin, fol. 19. 1.
- ft25 -- Ebr. Comment. p. 763.
- ft26 -- “Scrutamini”, Pagninus; “disquirite”, Munster; “examine”, Vatablus; “perscrutamini”, Cocceius.
- ft27 -- “Excutite vos”, Junius & Tremellius, Tarnovius; so Stockius, p. 975.
- ft28 -- **Pskn al** “vacua desiderio”, Junius & Tremellius, Piscator; “quae nullo desiderio afficeris”, Burkius; “quae nullo teneris affectu”, Munster.
- ft29 -- **tdl μrj b** “antequam dies, quae transit ut palea, pariat decretum”, Drusius; so Ben Melech.
- ft30 -- “Priusquam decretum Dei pariat deim veluti glumae transeuntis”, Grotius.
- ft31 -- Ebr. Comment. p. 305.
- ft32 -- **hbwz[hz[** .
- ft33 -- Geograph. 1. 16. p. 502.
- ft34 -- Deuteronomy locis Hebraicis, fol. 91. K.
- ft35 -- Travels, par. 1. B. 2. c. 36. p. 180.
- ft36 -- Apud Reland. Palestina Illustrata, 1. 2. p. 509.
- ft37 -- Travels, p. 151.

ft38 -- Geograph. l. 16. p. 502.

ft39 -- Itinorarium, p. 51.

ft40 -- Ibid.

ft41 -- Bibliothec. l. 19. p. 723.

ft42 -- Itinerarium, p. 51.

ft43 -- Euterpe, sive l. 2. c. 157.

ft44 -- [rq\[t ʷrq\]](#).

ft45 -- Deuteronomy locis Heb. fol. 88. D.

ft46 -- T. Bab. Megilla, fol. 6. 1.

ft47 -- Apud Adrichom. Theatrum Terrae Sanctae, p. 20.

ft48 -- Antiqu. l. 7. c. 5. sect. 4. and c. 11. sect. 8. Vid. Opitii Exercitat. de Crethi & Plethi.

ft49 -- Giggeius apud Bochart. Canaan, l. 1. c. 15. col. 422.

ft50 -- Ibid. col. 423.

ft51 -- Polyhistor. c. 16.

ft52 -- Diodor. Sicul. Bibliothec. l. 5. p. 334, 341.

ft53 -- Dictionary, in the word "Caphtor".

ft54 -- Fortunati Scacchi Elaeochrism, Myrothec. l. 3. c. 18, 19.

ft55 -- Kimchi & Ben Gersom in 2 Sam. viii. 18. and xv. 18.

ft56 -- Texelii Phoenix. l. 3. c. 21. sect. 4. p. 389, 390.

ft57 -- Antiqu. l. 5. c. 6. sect. 1.

ft58 -- [twrk](#) "fossas", Tigurine version; "fossuris", Junius & Tremellius, Piscator; so Ben Melech; but disapproved of by Gussetius. p. 402.

ft59 -- "Mansiones effossionum pastorum, Drusius; caulae effossionum pastorum", i. e. "effossae a pastoribus", Bochart.

ft60 -- Hierozoic. par. 1. l. 2. c. 45. col. 467, 468.

- ft61 -- Horrebow's Natural History of Iceland, c. 29. p. 46.
- ft62 -- Prooem, in Amos.
- ft63 -- Dictionary, in the word "Shepherds".
- ft64 -- Bell. Jugurth. p. 51.
- ft65 -- Nat. Hist. l. 5. c. 3.
- ft66 -- Travels, p. 220. Ed. 2.
- ft67 -- Apud Euseb. Praepar. Evangel. l. 8. p. 398.
- ft68 -- **l wrj qçmm** "locus urticae derelictus", Bochart. Hierozoic. par. 1. col. 872. Stockius, p. 629.; "derelictio urticae", Burkius. So R. Sol. Urbin. Ohel Moed, fol. 68. 2.
- ft69 -- Deuteronomy Defect. Hodiern. Ling. Heb. p. 32.
- ft70 -- <Arabic> "laceravit, laceratus est", Golius, col. 2231. Castel. col. 2165.
- ft71 -- Nat. Hist. l. 31. c. 7. "Salsa autem tellus----frugibus infelix." Virgil. Georgic. l. 2.
- ft72 -- Melpomene, sive l. 4. c. 182, 183.
- ft73 -- Palestina Illustrata, l. 1. c. 38. p. 254, 255.
- ft74 -- Antiqu. l. 10. c. 9. sect. 7.
- ft75 -- Ibid. l. 1. c. 11. sect. 5.
- ft76 -- Antiqu. l. 1. c. 11. sect. 5.
- ft77 -- Comment. in Job, fol. 2. 1. A.
- ft78 -- Antiqu. l. 13. c. 13. sect. 5. c. 15. sect. 4. Deuteronomy Bello Jud. l. 1. c. 4. sect. 2.
- ft79 -- Hist. Heb. l. 4. c. 12. p. 297.
- ft80 -- Joseph. Antiqu. l. 12. c. 8. sect. 1. 1 Maccab. v. 6.
- ft81 -- **μhyl [hwby arwn** "timendus Jehovah super ipsis", Cocceius, Burkius.

- ft82 -- hzr “emaciabit”, Junius & Tremellius, Piscator; “quasi macie consumit”, Vatablus; “quum emaciaverit”, Cocceius; “quia emaciavit”, Burkius.
- ft83 -- wmwqmm
- ft84 -- μυζωκ μετα μγ “etiam ad vos Aethiopes quod attinet”, Piscator.
- ft85 -- hmh ybrj yl l j “interfecti gladio meo ipsi”, Montanus.
- ft86 -- hyrwtpkb “in malogranatis ejus”, Junius & Tremellius, Piscator, Tarnovius.
- ft87 -- Vid Supplement to Chambers’s Dictionary, in the words “Cormorant, Cornus Aquaticus”, and “Shagge”.
- ft88 -- Hierozoic. par. 2. 1. 1. c. 24. col. 294.
- ft89 -- Aristot. Hist. Animal. 1. 9. c. 10. Plin. Nat. Hist. 1. 10. c. 40. Aelian de Animal. 1. 3. c. 20.
- ft90 -- Originum, 1. 12. c. 7.
- ft91 -- Supplement, ut supra (Chambers’s Dictionary), in the word “Bittern”.
- ft92 -- Schotti Physica Curiosa, par. 2. 1. 9. c. 24. p. 1160.
- ft93 -- Vid. Fuller. Miscel. Saer. 1. 1. c. 18.
- ft94 -- Hierozoic. par. 1. 1. 3. c. 36. col. 1036.
- ft95 -- rz[yspaw yna “et praeter me adhuc quiequam est?” Cocceius.
- ft96 -- harwm ywh “vae ingluviei”, Junius & Tremellius, Piscator.
- ft97 -- ουας τη παραδειγματιζομνη “vae huic quae infamatur”, L’Empereur Not. in Mosis Kimchii οιδοποζια “ad scientiam”, p. 174. so Drusius and Tarnovius.
- ft98 -- hnwyh ry[j πολις η περιστερα, Sept.; “civitas columba”, V. L.; so Syr. Ar. Jarchi, and other Jewish interpreters.
- ft99 -- Meor Enayin, c. 21. fol. 90. 1.

- ft100 -- **rswm** “institutionem”, Drusius, Tarnovius.
- ft101 -- **rqbl** “in mane”, Pagninus, Montanus, Drusius; “matutino”, Cocceius.
- ft102 -- Animadv. Philol. in Job, p. 144.
- ft103 -- **μτwnp** “anguli earum”, Pagninus, Montanus, Drusius, Cocceius, Burkius.
- ft104 -- **hnw[m** “habitaculum; [vel] habitatio ejus”, Pagninus, Montanus, Junius & Tremellius, Piscator, Burkius; “mansio ejus”, Cocceius.
- ft105 -- **ytdqp** “visitavi”, Pagninus, Montanus, Vatablus.
- ft106 -- “Omne id quod commendavi illi”, Cocceius.
- ft107 -- **ˆkl** , as in Hos. ii. 14. See Noldius.
- ft108 -- **d[| εικς μαρτυριον**, Sept.
- ft109 -- “In futurum”, V. L. “in perpetuum”, some in Calvin; so Abendana; “in perpetuitatem”, Cocceius.
- ft110 -- **hrwrb hpç** “labium electum”, Pagninus, Drusius.
- ft111 -- **dj a μκç** “humero uno”, V. L. Montanus, Junius & Tremellius, Piscator, Cocceius.
- ft112 -- Zohar in Gen. fol. 74. 1. Maimon. Hilchot Melachim, c. 11. sect. 5. Aben Ezra in Psal. cxlix. 7.
- ft113 -- So Menasseh ben Israel. Spes Israelis, p. 57.
- ft114 -- **yçdq rhb** “in monte sancto meo”, V. L. Vatablus, Cocceius; “in monte sanctitatis meae”, Pagninus, Montanus, Junius & Tremellius, Calvin, Burkius.
- ft115 -- **wsj** “se recipient”, Junius & Tremellius, Drusius, Burkius; “confugient”, Cocceius.
- ft116 -- **yk** “ideo”, Grotius.
- ft117 -- Written about 1750. Editor.

- ft118 -- **hnp** “everrit”, Drusius; so Ben Melech; see Gen. xxiv. 31.
“evacuerit”, Cocceius.
- ft119 -- **A ary** “timuit”, so V. L. “non timebis”, Pagninus, Piscator; “fore ut non timeas”, Junius & Tremellius; “hinc non erit quod timeas amplius quicquam mali”, Burkus.
- ft120 -- **wtbhab çyrj y** “silebit”, V. L. Pagninus, Montanus, Vatablus, Calvin; so Ben Melech; “tacebit”, Munster, Cocceius.
- ft121 -- So Burkus.
- ft122 -- “Obmutescet”, so some in Drusius.
- ft123 -- **d[wmm]** “propter tempus, [sub.] diuturnum exsilii”, Vatablus; “ex tempore statuto [judiciorum poenarumque]”, Burkus.
- ft124 -- **hçw[** “agam”, Tigurine version; “conficiam”, Castalio; “ego conficiens”, Calvin; “ego faciens, [vel] facio”, Burkus.
- ft125 -- **µkytwbç ta** “captivitates vestras”, Pagninus, Montanus, Calvin, Drusius.