

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

JEREMIAH,
AND
LAMENTATIONS.

A NEW TRANSLATION :

WITH NOTES CRITICAL, PHILOLOGICAL, AND
EXPLANATORY.

BY BENJAMIN BLAYNEY, B.D.

RECTOR OF POLSHOTT, IN WILTS, AND FORMERLY FELLOW
OF HERTFORD COLLEGE, OXFORD.

THIRD EDITION.

1836.

LONDON :

PRINTED FOR THOMAS TEGG & SON, 73, CHEAPSIDE ;
R. GRIFFIN & Co., GLASGOW ;
AND TEGG, WISE, & Co., DUBLIN.

MDCCCXXXVI.

LONDON :
PRINTED BY JAMES NICHOLS,
46, HOXTON-SQUARE.

ADVERTISEMENT.

WHEN a standard critical work, like the present, is offered to the public in a new shape, it is not an unwarrantable expectation on the part of the purchasers to be informed of the reasons of the change, and of the principles on which it has been effected. The only edition which had the benefit of the author's immediate superintendence issued from the Clarendon press, as a thick quarto volume, in the year 1784; and, in common with almost every book proceeding from an establishment celebrated for the erudition and accuracy of the correctors attached to it, that volume was a model of correctness. Having adopted it as the only safe copy to be followed, and having personally verified every Hebrew quotation which it contains, and the greater portion of those in other languages, I have scarcely discovered a single fault in the whole production. In that edition, and in one or two subsequently published in octavo, not only were the text and the notes completely separated from each other, but a large Appendix* was also subjoined, the contents of which seem to have been amassed solely for the purpose of displaying the coincidence of judgment, on many difficult points, between Dr. Blayney and Archbishop Secker;—a favourite object with every ingenuous scholar, when he is enabled to confirm his own previous reasonings or conjectures by those of some eminent man whom he may regard as his superior. Beside these disjointed materials, a copious Index was added, under the three-fold division of TEXTS, PERSONS, and THINGS or subjects generally. A second index of the same kind was framed for the Appendix.—Such was the unwieldy form

* The Appendix was introduced under this title: "OBSERVATIONS AND NOTES of the late learned THOMAS SECKER, D.D., Archbishop of Canterbury, written by him in two Bibles, now deposited in the Archiepiscopal Library at Lambeth: One of which is a folio English Bible, interleaved, containing observations in English, chiefly respecting the English translation: The other is a quarto Hebrew Bible, of the edition of MICHAELIS, Halle, 1720, the margin of which abounds with critical remarks in Latin on the Hebrew text, and other curious annotations."

In the first edition, "the parts enclosed between [crotchets,] and distinguished by the initials of his name, B. B.," were the author's additional remarks on some of the Archbishop's proposed emendations. But as they all now stand under their proper texts, Dr. Blayney's observations have no distinctive mark, while those of the Archbishop are inserted as regular quotations, and have his name appended.

which this work at first assumed, and which has been retained in each of the succeeding impressions. But though this was matter of necessity, and not of choice, in the first edition; (as will be evident on a perusal of the PRELIMINARY DISCOURSE;) yet the same plea cannot be claimed in justification of subsequent editors, who neglected to simplify the arrangement, and to dismiss the perplexing part of the paraphernalia.

When, therefore, the publishers of this edition intrusted the execution of it to my care, as one of a series of volumes, consisting of original translations of all the Hebrew prophets, from Isaiah to Malachi, it was a part of their instructions that I should print the notes under that portion of the text in each page to which they severally referred, in accordance with the plan adopted in the rest of the series; inserting in their proper places the dislocated contents of the Appendix, and incorporating, under the three distinct heads of index, the matter which had originally been distributed under six. In adopting these judicious suggestions, I consider it a duty which I owe the reader, to apprise him that, in the TEXT, I have most scrupulously followed Dr. Blayney's punctuation, division of the several paragraphs, and even his peculiar mode of writing certain words, such as *wo*, *desart*, *cowr*, *inclosure*, *incirclings*, &c. The only exception of which I am conscious, is the word *bemone*,—a style of spelling which I do not remember to have seen in any old English writer. In the NOTES, while still adhering to the Doctor's exact phraseology, I have evinced less scrupulosity in amending the punctuation, and in approximating some words more closely to the usage of our modern orthography. In his mode of pointing, as well as in some of his divisions, he seems somewhat capriciously to have been at variance with himself: For instance, the word "behold," which rather frequently occurs in the text, is sometimes followed by a comma, and, in other cases of precisely similar import, is destitute of that necessary appendage: Thus, also, in his translation of the LAMENTATIONS OF JEREMIAH, every paragraph at its commencement exhibits the usual indentation, till we arrive at chap. iii. 38, when this mark of distinction entirely ceases. In these, and in others of his peculiarities, I have copied my author, under the impression, whether erroneous or otherwise, that he may have had some good, though very recondite, reasons for such variations in his practice. Perhaps I should have erred less in the breach, than in the

observance, of the rule which I thus prescribed to myself, had I uniformly printed *Hexapla*, instead of *Hexaplar*, though the latter is his own word in all the early notes.

Dr. Blayney was accustomed, whenever he conceived the sense of the original required the aid of a slight circumlocution, to insert the supplementary words between crotchets; but I have preferred the plan, pursued in the copies of our authorized version of the Holy Scriptures, of distinguishing all such words by exhibiting them in *Italic* characters.

Should the reader discover passages of this New Translation quoted in the notes, in phraseology different from that which is employed in the text, he must not impute such variations to the carelessness of the printer. Whether they may be deemed oversights or intentional alterations on the part of the learned author, I have in every instance respected his judgment; and have refrained from producing strict uniformity by bringing the expressions in the text, and those in the notes, into an unsanctioned correspondency.

In the note on Jeremiah xlix. 20, in page 333, a clause occurs about which at first I felt some misgivings: "It would be unnatural to speak of sheep or lambs dragging any other creatures about *without* violence." But though, in one of the octavo impressions, the editor has chosen to substitute the word "with," I have retained "without;" because, on reflection, I perceived a tolerable sense of the passage might be elicited, though it is not enunciated in a manner the most felicitous: For the act of *tearing and rending*, as the phrase is varied in the preceding sentence, "unnatural" as it would undoubtedly be to "sheep or lambs," could not be performed even by animals of the mildest and most pacific habits "without violence." It must be allowed, however, that the train of the author's argument in that note appears to favour the substitution of "with." A few similar unauthorized alterations, by preceding editors, I have studiously avoided, such as "opposition" for *apposition*, in page 77, &c. One of their additions I have adopted, which I have been careful distinctly to mark, by enclosing it within crotchets. In page 379, Dr. Blayney had written, "But I am inclined that it is not," &c.; where the sense of the passage evidently requires the insertion of the supplementary words, "to think."

The quotations from Greek and Roman authors, with which

Dr. Blayney illustrated and enriched the notes to his *New Translation*, I have faithfully preserved as printed in the first edition, with the exception of two passages. One will be found in page 88, from the *Phœnissæ* of EURIPIDES, in which I have given the improved text and arrangement of BURTON'S edition by BURGESS. The other is a passage from HOMER, which occurs in page 356, where all the copies that I had the opportunity to consult read *θεοσιδης*, instead of *θεοσιδες*.

I conclude this needful though prolix account of the present edition by expressing a hope, that the learned reader will not discover in it any glaring inaccuracy. I have used much diligence to insure correctness; knowing by painful experience, that if works of this description be faulty, they are worse than useless,—they are actually misleading.

JAMES NICHOLS.

HOXTON-SQUARE,
May 7th, 1836.

A NEW arrangement of the chapters in Jeremiah having been adopted from chapter xx. to chapter xlvi., they are here to be found in the following order:—

XX.	XLV.	XXI.	XXXIX. 1—14
XXII.	XXIV.	XXXIV.	XL.
XXIII.	XXIX.	XXXVII.	XLI.
XXV.	XXX.	XXXII.	XLII.
XXVI.	XXXI.	XXXIII.	XLIII.
XXXV.	XXVII.	XXXVIII.	XLIV.
XXXVI.	XXVIII.	XXXIX. 15—18	XLVI., &c.

TO

THE RIGHT REVEREND AND HONOURABLE

SHUTE,

LORD BISHOP OF SARUM,

AND CHANCELLOR OF THE MOST NOBLE ORDER OF
THE GARTER.

MY LORD,

HONOURED long ago by your friendship, and distinguished of late, among the first, by your voluntary and unsolicited patronage, it would ill become me to appear in public without paying you my tribute of gratitude, and expressing my warmest acknowledgments for favours, rendered doubly obligatory by the mode of conferring them. But there will appear a peculiar propriety in the introduction of your Lordship's name at the head of this work, when it is known that it was you who first prompted the author to undertake, and afterwards encouraged him, perhaps too justly diffident of his own abilities, to persevere in it. If, therefore, there should be found any thing useful or valuable in these sheets, it must all be placed to the account of your unwearied zeal in recommending and enforcing, upon principle, the cultivation of sacred literature. It would be arrogance

in me to imagine, that my weak voice could have any influence in guiding the public applause. But the world will daily receive the most substantial proofs, that your Lordship comes not behind the most illustrious of your predecessors in any of the qualifications which constitute or adorn the character of a truly Christian Bishop. That you may long live to signalize those virtues, which must necessarily tend to advance the credit of our most holy religion, confirm the happiness of your diocese, and greatly endear you both to God and man, is the unfeigned and ardent prayer of,

My Lord,

Your Lordship's most dutiful

and most devoted servant,

BENJAMIN BLAYNEY.

PRELIMINARY DISCOURSE.

WHEN it was first proposed to me to revise the text of Jeremiah, and to attempt a new translation of it, with notes and illustrations, after the manner of the Bishop of London's Isaiah, it appeared to me a matter of so much difficulty and importance, as justly to merit the most mature deliberation. Though sincerely disposed to pay all due deference to the authority of my friends, and earnestly desirous, at a time when I had no immediate call in the line of my profession, to find myself engaged in some worthy occupation, whereby I might have a chance of promoting the glory of God, and the spiritual good of mankind; it could not but occur to me, that, in following the plan of an author of such distinguished eminence, from a disparity of talents a most mortifying disparity might reasonably be apprehended in the execution. On the other hand, it seemed much to be regretted, that a design of such singular utility, and for which such ample materials had been lately provided, should at once be relinquished and laid aside. The learned and venerable Prelate, with whom it began, it was but too well known, had neither leisure nor health to prosecute it farther. And were it necessary to wait till another of equal qualifications should take it up, it were possible that many generations might elapse before the world might enjoy the wished-for satisfaction. But from inferior abilities some, at least, though not equal, benefit might arise; and this in particular, that, whilst the thoughts and attention of mankind were turned upon the subject, the discussion of such errors and mistakes as would be committed might gradually tend to an elucidation and discovery of the truth. And, therefore, upon these principles, when I found no other person likely to stand forth, I determined, at

length, to comply with what had been recommended to me ; trusting to the candour of the public, which I had heretofore experienced ; and claiming no other indulgence, than, out of regard to my good intentions, to have my faults animadverted on with that gentleness and benignity which every liberal-minded person will be inclined to exercise towards others, because he must naturally wish to be so treated himself.

In regard, then, to the general design of this work, and the mode of its execution, I shall easily be dispensed with from entering into any minute detail, considering how fully it has been set forth and explained at large in the Bishop of London's Preliminary Dissertation. I have not had the vanity to think I could improve upon his plan ; my aim has been to keep it constantly in view, and to follow it as closely, and with such success, as I could. It is obvious how much benefit I must have derived from having travelled under the directions of so excellent a guide ; from having found the principles and rules of sacred criticism so precisely laid down and marked out for my observance ; and from having seen them so judiciously applied and reduced to practice. With my acknowledgments on this score, I ought, perhaps, to offer an apology to his Lordship, for the freedom of my comments on some few of his particular criticisms. But as I am sure he will readily acquit me of any disrespectful motive, so I am persuaded he would look upon it as an undue and undesirable act of complaisance, were I, in deference to his authority, induced to suppress what appeared to me, at least with some show of reason, to place any passage of holy Scripture in a clearer or better point of view.

As concerning the present defective state of the Hebrew text, the various kinds of mistakes that have found their way into it, and the ordinary sources of its corruption ; the probability of rectifying many of those mistakes by the help of ancient versions and manuscripts ; the history of those versions, and their absolute or comparative value ; the number of manuscripts which have been lately collated, and the antiquity, character, and authority of them respectively ;— all these points have been so thoroughly examined, and represented with so much learning, skill, and precision, in the before-mentioned Preliminary Dissertation of the Bishop of London, and in Dr. Kennicott's General Dissertation prefixed to his edition of the Hebrew Bible with the collations, that I have nothing new to offer

concerning them. The reader who is desirous of entering into these matters with a clear and comprehensive view, cannot do better than consult those authors in the places referred to. He will thence be enabled to form just and reasonable expectations of what may be done by a proper use of the means above specified; and to judge, whether they have been duly and advantageously applied in the present performance towards restoring the text of Jeremiah. But he will also perceive, what he will undoubtedly find cause to lament, that cases, after all, will sometimes happen beyond the reach of any such assistance; mistakes of so early a date, as to be prior to any version or ms., either now known, or hereafter likely to fall into our hands. On those occasions we can have no resource but in conjectural criticism; a ground which requires to be trod with the nicest circumspection, lest haply we should be led astray into the wild roving of a luxuriant fancy. But in cases otherwise desperate, there is no reason why a remedy of this kind should not be tried, provided only that it be administered with all the prudence and caution that is requisite. On the contrary, I am persuaded, that we shall sometimes find instances of conjectural emendations so judiciously made, and so well supported by indirect, at least, and circumstantial evidence, as to work a conviction of their truth not inferior to that which would arise from their having been found in copies of the best note and most approved authority.

In discharging the office of a translator, I have not only endeavoured faithfully to represent the general sense of the original, but also to express each word and phrase by a corresponding one, as far as the genius of the two languages would admit; and where necessity obliged me to vary a phrase, I have usually subjoined in a note the literal rendering, in order to show the equivalence of that which was substituted in its stead. At the same time, hoping by all these means to bring the reader to a better acquaintance with the author's manner, I have been no less attentive to imitate, as far as possible, the structure and conformation of the sentences, more especially in the poetical parts of the book, where so much seems to depend upon it. But in the metrical division of the lines or verses, I fear I cannot always claim the merit of being exactly right. In some instances the case is clear, and capable of being ascertained with the greatest precision; as in the acrostic or alphabetical poems, and wherever there is a plain and evident parallelism in the construction of the

sentences. But where there is neither acrostic nor parallelism, there may be, and assuredly often is, versification, if we may credit the similarity of diction, and other marks of discrimination. Nor can we have the least doubt but that this versification consisted in a rhythm, formed by a determinate number of duly-proportioned syllables, proceeding in a regular order, so as to strike the ear with a harmonious cadence. But as the genuine pronunciation of the Hebrew language has been long ago irretrievably lost, even so far as to leave nothing certain as to the number of syllables in a word, much less as to their quantity or accent, this harmony of cadence, of course, is to us no more, nor can be of the least assistance in pointing out the just measure of the verse. In those cases, therefore, where neither the initial letter, nor the constructive form or sense of the passage afforded any more probable means of distinguishing, I have adopted an appeal to the eye, instead of to the ear, upon the following principle of analogy. Having remarked a certain determinate medium in the length of those verses, whose measure was capable of being ascertained, with a variation of seldom more than a syllable or two either in excess or defect, I have divided the rest according to the like proportion, confining the variation also, with a due respect to circumstances, within the same limits: A method, it must be owned, sufficiently inaccurate and precarious, and admitted only because there appeared little chance of a better. It is therefore notified, that no one may be drawn in to lay a greater stress upon it than it deserves.

Having, by a distance of residence, been precluded a ready intercourse with some friends whose learning and judgment might have stood me in good stead, I have fewer acknowledgments to make than I could wish, for assistance lent me on this occasion. Upon the death of my truly-amiable and greatly-respected friend, Dr. David Durell, late principal of Hertford College, in Oxford, his papers, containing his manuscript remarks on the prophets, were, by the favour of his brother, Thomas Durell, Esq., of the island of Jersey, left in my hands. They are rough materials, which he had laid in for the carrying on of a work designed to be a continuation of the critical remarks already published by him on those parts of holy Scripture called the "Hagiographa;" and abound with that erudition, good sense, candour, and piety for which the author, in his life-time, was so eminently distinguished. But a long and severe illness,

which followed immediately after his last publication, and terminated at length in his death, incapacitated him for any further literary attempt. Out of these remarks I have selected such as fell within the compass of my design, and seemed most satisfactory to me; and have faithfully subjoined his name to every one of them. Others there undoubtedly are, which would have done no discredit to the author's ingenuity; but as I am morally sure they would not have passed his second review without undergoing some material alteration from him, I could not think myself justified in bringing them before the public in their present indigested and imperfect state.

To the Rev. Mr. Woide, one of the principal librarians of the British Museum, and of the most respectable character for his profound literature, I am under great obligations, for having had the goodness to collate for me, through the book of Jeremiah, the manuscript copy of the Prophets of the version of the LXX., now in the British Museum, marked "I B I I.," and often quoted by the title of "ms. Pachom.," on account of its having belonged to Pachomius, a patriarch of Constantinople in the beginning of the sixteenth century. This manuscript having been pointed out and much recommended in the Bishop of London's Preliminary Dissertation, I was very desirous of applying it to my own use; and therefore, by the intervention of a common friend, took the liberty of requesting the assistance of Mr. Woide, as I was not in a situation to collate it myself. To his honour, let it be known, he not only hearkened to my request—though I was personally a stranger to him—with the most liberal complaisance, but performed it amidst a multiplicity of engagements, which might well have pleaded his excuse, with such punctuality of attention, and such cordial benevolence, as must for ever oblige me to remember him, as long as I live, with the most respectful esteem and gratitude. It is with pleasure I congratulate the public on their being about to receive, from the hands of this learned gentleman, a printed exemplar of the Alexandrian ms. of the New Testament, copied from the original with such exact imitation, as to extend and perpetuate, even to distant ages, the use of this precious relic; enriched, besides, as I am given to understand, with many excellent and valuable observations of the editor.

It may seem matter of surprise that, knowing, as I must have done, of the valuable notes of the late Archbishop Secker on the

Bible, deposited, according to the directions of his will, in the library of the palace at Lambeth, I should have neglected to avail myself of them till after the greatest part of this work was printed off. But the truth is, I have no such neglect or want of curiosity to reproach myself with; on the contrary, in the summer of the year 1782, before any part of these sheets was sent to press, I took a journey from the place of my residence to London, for no other purpose than to consult those manuscripts. Unfortunately, when I came there, I learned that the Archbishop was just gone from home; that the mss. in question were kept under his immediate custody; and that, if I would see them, I must necessarily wait his return; which would have delayed me longer than the circumstances of my affairs at home would have allowed of my absence. Thus disappointed, I was obliged to go back, and to enter upon the measures for printing my book, postponing the examination of the manuscripts till a more favourable opportunity. At length, in November last, I renewed my application, and was gratified with the object of my wishes, by the permission of his Grace, the present Lord Archbishop of Canterbury; whose goodness to me upon this occasion, as upon many others, I am bound to acknowledge with the greatest thankfulness. The principal of these observations, as they came so late, I have been obliged to insert in an appendix; and have added some further remarks of my own, chiefly such as suggested themselves on perusing the manuscripts.*

I should still think myself guilty of a most unpardonable omission, were I not at this time to seize the opportunity of testifying my respect for the memory of another lately deceased friend; the learned Dr. Kennicott I mean, whose name the Hebrew critic ought ever to hold in the highest veneration. I account it a singular honour and happiness to myself to have conversed familiarly with him, and to have derived much solid information and improvement from that fund of knowledge which his laborious researches enabled him to lay in, and which the friendliness of his mind disposed him freely to communicate. Of such a nature were my personal obligations to him. His public merit was more conspicuous; being attested by his astonishing collation of near seven hundred

* In the present edition, Archbishop Secker's "observations," and Dr. Blayney's "further remarks," are, for the first time, inserted in their proper places under the text; an arrangement which precludes all necessity for a separate appendix.—J. N.

Hebrew and Samaritan mss. and printed editions of the most early date, anxiously sought out through all the different quarters of the globe, and examined with the nicest care: A work of which he was the first that had the penetration to discern the important utility; and which he was at length fortunate enough, after a course of twenty years of indefatigable application and industry, to bring to a happy conclusion, under the patronage of the greatest names in Europe. From this ample magazine what invaluable stores may be extracted, every day's experience tends to furnish more convincing and indubitable proofs. The various readings that are produced and applied in the notes which follow, though not all of equal importance, will, many of them, I trust, be deemed far from immaterial. But let me indulge a hope, that the time is not very far distant when the task of bringing forward these materials to their proper use will not be left, as hitherto it hath been, altogether in the hands of a few well-intentioned individuals, but will be undertaken on a more extensive plan, by a select assembly of the most learned and judicious divines, commissioned by public authority to examine into the state of the Hebrew text, to restore it, as nearly as possible, to its primitive purity, and to prepare from it a new translation of the Scriptures in our own language, for the public service. This has long been most devoutly wished by many of the best friends to religion and our established church; who, though not insensible of the merit of our present version in common use, and justly believing it to be equal to the very best that is now extant in any language, ancient or modern, sorrowfully confess that it is still far from being so perfect as it might and should be; that it often represents the errors of a faulty original with too exact a resemblance; whilst, on the other hand, it has mistaken the true sense of the Hebrew in not a few places, and sometimes substituted an interpretation so obscure and perplexed, that it becomes almost impossible to make out with it any sense at all. And if this be the case, shall we not be solicitous to obtain a remedy for such glaring imperfections? Shall we content ourselves with saying that neither the errors which have crept into the original text, nor those which deform the translation, have fallen upon any essential points either of doctrine or morals, and therefore there is no great damage to be apprehended from their continuance? The premises may be true; but are we equally sure with respect to the conclusion? Can we with certainty foresee all the mischief that

may possibly and eventually result from an error, of what kind soever, wilfully retained in a book of such high and universal importance? Are we not taught to believe, that "all" and every part of "Scripture is given by inspiration of God, and is," according to the intention of the Donor, "profitable for doctrine, for reproof, for correction, for instruction in righteousness?"* But can any Scripture be profitable, except it be understood? And if not rightly understood, may not the perversion of it be proportionably dangerous? Or is it nothing, to deprive the people of that edification which they might have received, had a fair and just exposition been submitted instead of a false one? Do we not know the advantage that is commonly taken by the enemies of revelation, of triumphing in objections plausibly raised against the Divine word upon the basis of an unsound text or wrong translation? And though these objections have been refuted over and over again by the most solid argumentation of private religionists, do they not still continue to ring them in the ears of the vulgar and unlettered Christian, as if they were owned and admitted to be unanswerable? So that it seems requisite for the honour of God and his true religion, that these stumbling-blocks should be removed out of the way as soon as possible by an act of solemn and public disavowal. Influenced by these and such like considerations, His Swedish Majesty hath already set the example, by commanding a new revisal and more perfect translation of the Scriptures to be immediately begun in his dominions. And, which may more excite our wonder, we are credibly informed, that a similar work is set on foot in our own language, at the sole expense of a single nobleman of princely spirit, for the use of the English Roman Catholics. And shall the British nation, so deservedly famous throughout the world for its magnificence and public-spirited exertions, be less active and forward than others upon so glorious an occasion? Shall the church of England, ever accustomed to rank with the foremost in learning and piety, be the last to hold forth to her members those sacred writings in their utmost perfection and purity, the free use of which she has ever taught them to consider as the most invaluable of their privileges? Or will our governors, after having in their private capacities contributed so largely above all others to the means of reformation, stop

* 2 Timothy iii. 16.

short on a sudden, and refuse to give a public sanction to the application of them? Why are we to suppose it? Upon the piety and goodness of our gracious sovereign we may ever rely, with the firmest assurance, for his hearty concurrence in any measure, which may tend to advance the interests of religion, and the welfare of his subjects. And from what other quarter, and upon what grounds, is an opposition to be expected? It may be said, perhaps, that the minds of men ought not to be unsettled in religious matters; and that no one can tell what popular clamours and discontents the proposed step may occasion. To this it may be replied, that as no innovation in religion is intended, not any the least alteration in the grounds of our faith or practice, no one's rights of any kind invaded, nor any encroachment made on the spiritual liberty of a single member of the community; what pretence can there be for uneasiness or discontent? The clergy, it may be presumed, from a conviction of its rectitude, are already sufficiently disposed to approve and favour the undertaking. Nor will the more enlightened part of the laity be less ready to discern its propriety and salutary tendency. And even the lowest of the people, the most apt to startle at a departure from long-established usages, will, if the change be not greater than what is necessary, either scarcely perceive it at all, or, so far as they do, will perceive it is made for the better; that by the alteration of a few words they are enabled to see clearly what they could not before understand, and are relieved from some difficulties, which could not fail to perplex and confound the weakness of their understandings. They will naturally, I mean the conscientious and considerate part of them, inquire of their spiritual guides, or of those upon whose judgment they are used to depend, and will by them be informed, that nothing has been done but upon the most just and reasonable grounds; they will therefore not only be quiet and satisfied, but thankful to their superiors for having shown so laudable a concern for their better edification. As for the thoughtless and inconsiderate, they will probably give themselves no further trouble about the matter, than, as the manner of such men is, to applaud or condemn, without knowledge, and without significance. Such we may reasonably presume will be the disposition of men's minds in the general upon the conclusion of this weighty affair. Nor can it be said that this is arguing upon speculation only. The experiment has been already repeatedly made; new versions

have been successively introduced, with the sanction of royal authority, many times since the era of the Reformation ; and the event has been known to have turned out exactly such as has been described. Why then should the present generation be supposed to be more superstitious and bigoted than those that have gone before them, or more likely to break out into disturbances and ferments, upon the offer of what is so apparently for their good ? Since then we have advantages which our forefathers were not possessed of, nay, of which it does not appear they had any conception ; why should we not do for ourselves and our posterity what they would undoubtedly have done for us, had they been found in like circumstances as we are ? Let the work of purifying and reforming what is amiss in the present edition of our Bible be fairly and honestly set about, and with that moderation and soberness of mind which the gravity of the subject requires ; and I doubt not but we may safely disregard the suggestions of a narrow and timid policy ; such as, if attended to, would equally, on all occasions, by raising imaginary fears and unreasonable alarms, discountenance and obstruct the wisest and most salutary improvements that can possibly be devised. But here let me stop ; lest the impetnosity of a warm zeal may gradually carry me farther than discretion will warrant. Though I would fain persuade, I would not be thought to dictate ; and least of all would I wish to appear in the light of an impertinent and unmannerly intruder into the province of those whose wisdom and whose station entitle them, in matters of public concern, to decide what is proper to be done, together with the most convenient season and mode of doing it. May the God of all wisdom influence and direct their councils in such a manner as will best promote his glory and the public happiness ; and may it be the care of every one of us, in the mean while, so to make use of the light already afforded us, as to accelerate the time of its increase and enlargement : For it is the voice of truth itself, which, speaking of religious advantages and their improvement, has declared, that “unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath.”*

* Matthew xxv. 29.

HISTORICAL SKETCH.*

THE prophet Jeremiah was of the sacerdotal race, being, as he records himself, one of the priests that dwelt at Anathoth in the land of Benjamin, a city appropriated out of that tribe to the use of the priests the sons of Aaron, (Joshua xxi. 18,) and situate, as we learn from Jerome, about three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah the high priest, by whom the book of the law was found in the temple in the reign of Josiah; but for this there is no better ground than his having borne the same name, which was no uncommon one among the Jews; whereas, had he been in reality the high priest, he would, doubtless, have been mentioned by that distinguishing title, and not put upon a level with priests of an ordinary and inferior class. Jeremiah appears to have been very young, when he was called to the exercise of the prophetic office; from which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a period of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees; whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought hard to reconcile with his religious principles; but which, when duly weighed, may be found to demand our pity rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity; a warm lover of his country, whose miseries he pathetically deploras; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judea, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for the Jews at Tahpanhes, as tradition goes, took such

* Such is the title which Dr. Blayney himself gives, in a subsequent page, (14,) to this short biographical and historical introduction to his notes on Jeremiah. It could not with propriety, as in the quarto copy, be embodied with the critical notes, which were insulated from the text; but which, for the sake of easy and prompt reference, are in this edition placed under those portions of the new translation to which they severally relate. It is, therefore, printed in this separate form for the greater convenience of the reader.—
J. N.

offence thereat, that they stoned him to death; which account of the manner of his exit, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its reward; for, in a few years after, they were miserably destroyed by the Babylonian armies, which invaded Egypt, according to the prophet's prediction. (Chapter xliiv. 27, 28.)

The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject-matters of the following prophecies; excepting only chapter xlv., which relates personally to Baruch; and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable, however, that, though many of these prophecies have their particular dates annexed to them, and others may be tolerably well guessed at from certain internal marks and circumstances, there appears a strange disorder in the arrangement, not easy to be accounted for on any principle of regular design. There is, indeed, a variation between the Hebrew copies and those of the LXX. version, in the arrangement of those particular prophecies concerning the heathen nations; which in the Hebrew are disposed all together, and, as I conceive, in their proper order of time with respect to each other, at the end of the book; intentionally, as it should seem, not to interrupt the course of Jewish history; whilst the authors of the LXX. have inserted them, with some difference of order among themselves, though, perhaps, no very material one, after verse 13 of chapter xxv. But the disorder complained of lies not here; it is common to both the Hebrew and Greek arrangements; and consists in the preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah, in the seventeen chapters which follow the twentieth according to the Hebrew copies; so that without any apparent reason many of the latter reign precede those of the former; and in the same reign the last delivered are put first, and the first last. As such an unnatural disposition could not have been the result of judgment, nor scarcely of inattention, in the compiler of these prophecies; it follows that the original order has most probably, by some accident or other, been disturbed. To restore which, as it may be of some use to the reader, I shall venture to transpose the chapters, where it appears needful, without altering the numerals, and shall assign the motives of every such transposition in the particular place where it is made.

The following historical sketch of the times in which Jeremiah lived is given with a view to throw light upon his prophecies in general, and may help to explain sundry circumstances and allusions that are found therein.

In the reign of Manasseh every species of impiety and moral corruption had been carried to the highest pitch under the encouragement of royal example. And so thoroughly tainted were the minds of men by this cor-

rupt influence, as to baffle all the endeavours of the good Josiah to bring about a reformation. This well-disposed prince, having, in the eighteenth year of his reign, accidentally met with the book of the law, was stricken with horror at the danger to which he found himself and his kingdom exposed by the violations of it. He therefore immediately set about removing all the abominations that were in the land, and engaged his subjects to join with him in a solemn covenant to be more dutifully observant of the Divine commands for the time to come. But though the king's heart was right, and his zeal fervent and sincere, it was all hypocrisy and dissimulation on the part of the people; their hearts were incorrigibly turned the wrong way; and God, who saw clearly the real bent of their dispositions, was not to be diverted from his designs of vengeance. He began with depriving them by a sudden stroke of their excellent prince, under whose government they had enjoyed much happiness and tranquillity, of which they were altogether unworthy. He was slain in a battle with Pharaoh Necho, king of Egypt, whom Josiah had gone out to oppose on his march against the Babylonian dominions, being himself in alliance with the king of Babylon; and his death, however fatal to his kingdom, was, as to his own particular, a merciful disposition of providence, that his eyes might not see all the evil that was coming upon his land. The twelve first chapters of this book seem to contain all the prophecies delivered in this reign.

Josiah being dead, his sons who succeeded him were not of a character to impede or delay the execution of God's judgments. It is said in general of them all, that they did that which was evil in the sight of Jehovah. The first that mounted the throne was Shallum, or Jehoahaz, the second son, by designation of the people. But his elevation was not of a long continuance. Pharaoh Necho, having defeated the Babylonian forces, and taken Carchemish, on his return deposed Jehoahaz, after a reign of three months, and, putting him in chains, carried him to Egypt, from whence he never returned. In this short reign Jeremiah does not appear to have had any revelation.

Pharaoh Necho made use of his victory to reduce all Syria under his subjection; and having imposed a fine upon the kingdom of Judah of one hundred talents of silver and one talent of gold, he received the money from Jehoiakim, the eldest son of Josiah, whom he appointed king in his brother's stead. Jehoiakim was one of the worst and wickedest of all the kings of Judah; a man totally destitute of all regard for religion, and unjust, rapacious, cruel, and tyrannical in his government. In the beginning of his reign he put Urijah, a prophet of God, to death, for having prophesied, as was his duty to do, of the impending calamities of Judah and Jerusalem. And having either built for himself a new palace, or enlarged the old one that belonged to the kings of Judah, by a strain of authority not less mean than wicked he withheld from the workmen the wages they had earned in building it. In short, he set no bounds to his evil inclinations and passions; and his people, freed from the wholesome disci-

line which had restrained them in his father's time, were not behindhand with him in giving way to every sort of licentious extravagance. Three years he reigned without molestation or disturbance from abroad. But towards the latter end of his third year, Nebuchadnezzar being associated in the government by his father, Nabopolassar, king of Babylon, was sent into Syria to recover the dismembered provinces of the Babylonish empire. In the fourth year of Jehoiakim he beat the Egyptian army at the river Euphrates, retook Carchemish, and, having subdued all the intermediate country, he appeared before Jerusalem, of which he soon made himself master. Jehoiakim was at first loaded with chains, with an intention of sending him to Babylon.* He was, however, released upon his submission, and again suffered to reign on taking an oath to be a true servant of the king of Babylon. But numbers of his people were sent captives to Babylon, together with several children of the blood royal, and of the first families of Judah, whom Nebuchadnezzar proposed to breed up in his own court, in order to employ them afterwards in the affairs of his empire. At the same time many of the sacred vessels were taken away, and deposited in the temple of Belus at Babylon; so that from this date the desolation of Judah may fairly be reckoned to have had its beginning.

After the king of Babylon's departure, Jehoiakim continued to pay him homage and tribute for three years. In the mean time both he and his people persisted in their evil courses, undismayed by the mischiefs which had already befallen them, and making light of the threatenings, which God by the ministry of his prophets repeatedly denounced against them. At length Jehoiakim refused to pay any longer the tribute assigned him, and broke out into open revolt. To chastise him, the king of Babylon, not being at leisure to come in person, directed his vassals of the neighbouring provinces, the Syrians, Moabites, and Ammonites, to join with the Chaldean troops that were on the frontiers, and to ravage the land of Judah. They did so for three years together, and carried off abundance of people from the open country, who were sent to Babylon. Jehoiakim, in some attempt, as it should seem, made by him to check these depredations, was himself slain without the gates of Jerusalem; and his dead body having been dragged along the ground with the greatest ignominy, was suffered to remain without burial in the open fields. The prophecies of this reign are continued on from chapters xiii. to xx. inclusively, to which we must add chapters xxii., xxiii., xxv., xxvi., xxxv., and xxxvi., together with xiv., xlv., xlvii., and most probably xlvi., and as far as to verse 34 of chapter xlix.

Jeconiah, the son of Jehoiakim, a youth of eighteen years old, succeeded his father in the throne, and followed his evil example, as far as the shortness of his reign would admit. From the beginning of it, Jerusalem was closely blocked up by the Babylonian generals. At the end of three months Nebuchadnezzar joined his army in person, and upon his arrival Jeconiah

* In our author's note on chapter xxii. 19, this assertion, and a subsequent one at the close of the next paragraph, are modified and corrected.—J. N.

surrendered himself, and his city, at discretion. He was transported directly to Babylon, with his mother, his family, and friends, and with them all the inhabitants of the land of any note or account. The treasures also of the temple, and of the king's house, and all the golden vessels which Solomon had provided for the temple-service, were at this time carried away. We read of no prophecy that Jeremiah actually delivered in this king's reign; but the fate of Jeconiah, his being carried into captivity, and continuing an exile till the time of his death, was early foretold in his father's reign, as may be particularly seen in chapter xxii.

The last king of Judah was Zedekiah, the youngest son of Josiah, whom Nebuchadnezzar made king, and exacted from him a solemn oath of allegiance and fidelity. He was not perhaps quite so bad a man as his brother Jehoiakim; but his reign was a wicked one, and completed the misfortunes of his country. His subjects seem to have but little respected him, whilst they considered him in no other light than as the lieutenant or viceroy of the king of Babylon, whose sovereignty they detested, and were continually urging him to throw off the yoke. Nor had he been long in possession of the kingdom, before he received ambassadors from the kings of Edom, Moab, Ammon, Tyrus, and Sidon, soliciting him to join in a confederacy against the Babylonish power. But he was wise enough at this time to hearken to the prophet Jeremiah's advice, and to reject their propositions; and for some years continued to send regularly his presents and ambassadors to Babylon, in token of his obedience. But the iniquities of his people were now ripe for punishment, and their idolatries, as the prophet Ezekiel describes them, (chap viii.,) were become so enormously profligate, that the stroke of vengeance could no longer be suspended. Zedekiah, therefore, was at last prevailed on by evil counsel, and the promise of assistance from Egypt, to break his oath, and renounce his allegiance; by which he drew upon himself the arms of the king of Babylon, who invaded Judah, took most of its cities, and invested Jerusalem. The Egyptians made a show of coming to his relief; and the Chaldean army, informed of their approach, broke off the siege, and advanced to meet them; having first sent off the captives that were in their camp. This produced a signal instance of the double-dealing of the Jews. For in the first moments of terror they had affected to return to God, and in compliance with his law had proclaimed the year of release to their Hebrew bondservants, and let them go free. But on the retreat of the Chaldeans, when they believed the danger was over, and not likely to return, they repented of their good deed, and compelled those whom they had discharged to return to their former servitude. The Egyptians, however, durst not abide the encounter of the enemy, but faced about, and returned to their own land, leaving the people of Judah exposed to the implacable resentment of the king of Babylon. The siege was immediately renewed with vigour, and the city taken according to the circumstantial account which is given of it in chapter lii. The prophecies,

which were delivered in the reign of Zedekiah, are contained in chapters xxi. and xxiv., xxvii. to xxxiv., and xxxvii. to xxxix., inclusively, together with the six last verses of chapter xlix., and chapters l. and li., concerning the fall of Babylon.

The subsequent transactions of the murder of Gedaliah, of the retreat of the Jews that remained into Egypt, and of their ill-behaviour there, are so particularly related in chapters xl.—xliv., that it were needless here to repeat them. But it may be of use to observe, that, in the second year after the taking of Jerusalem, Nebuchadnezzar laid siege to Tyre; and, in the course of that siege, which lasted thirteen years, he sent part of his forces against the Moabites, Ammonites, Edomites, Philistines, and other neighbouring nations, to desolate and lay waste the country, as the prophets of God had foretold. At the same time Nebuzaradan, the Babylonish general, again entered the land of Judah, and carried off a few miserable gleanings of inhabitants that were found there. In the next year after the taking of Tyre, the king of Babylon invaded Egypt, which he plundered and ravaged from one end to the other; and, on this occasion, all the Jews that had fled into that kingdom for refuge were almost entirely cut off, or made prisoners. Such was the state of affairs in general, till, in the course of time, and precisely at the period which had been foretold, the Babylonian monarchy was itself overturned by the prevailing power of the Medes and Persians; and the Jewish nation once more returned to their own land.

It may be expected, that something should be said concerning the discriminating style and genius of this prophet's writing. But, instead of offering an opinion of my own, which in point of judgment may be questionable, the public in general will perhaps be better gratified, if I present them with the translation of a character already drawn by a very superior hand, to which I doubt not every reader of discernment will heartily subscribe. "Jeremiah," says this admirable critic, "is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to Isaiah in both. Jerome has objected to him a certain rusticity in his diction, of which I must confess I do not discover the smallest trace. His thoughts indeed are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is often visible also in his Prophecies, in the former part of the book more especially, which is principally poetical; the middle are for the most part historical; but the last part, consisting of six chapters, is entirely poetical; and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah. But of the whole book of Jeremiah it is hardly the one half which I look upon as poetical."—LOWTH *de sacrâ Poesi Hebræorum, Prælec.* xxi.

JEREMIAH.

CHAPTER I

1 THE WORDS OF JEREMIAH THE SON OF HILKIAH,
ONE OF THE PRIESTS WHO DWELT AT ANATHOTH IN
2 THE LAND OF BENJAMIN; TO WHOM THE WORD OF
JEHOVAH CAME IN THE DAYS OF JOSIAH THE SON OF
AMON KING OF JUDAH, IN THE THIRTEENTH YEAR
3 OF HIS REIGN; AND CAME IN THE DAYS OF JEHOIAKIM
THE SON OF JOSIAH KING OF JUDAH, UNTIL THE
COMPLETION OF THE ELEVENTH YEAR OF ZEDEKIAH
THE SON OF JOSIAH KING OF JUDAH, UNTIL THE CARRY-
ING AWAY OF JERUSALEM INTO CAPTIVITY IN THE FIFTH
MONTH.

4 EVEN the word of JEHOVAH came unto me, saying: Before
5 I formed thee in the womb, I knew thee; and before thou
camest forth from the birth, I separated thee; a prophet unto
6 the nations have I constituted thee. Then said I, Alas! O
Lord JEHOVAH, behold, I know not how to speak; for I am a

CHAP. I. Verse 1. *The words of Jeremiah*—This chapter forms an entire section by itself: It contains the call of Jeremiah, and the commission given him by God; the purport of which is explained by two symbolical images. God encourages him to proceed in the execution of it, by assuring him of protection and support.

Verse 5. *I knew thee*—That is, “I had thee in my view,” or, “approved thee as a fit and proper object;” in the same sense as it is said, “Known unto God are all his works, from the foundation of the world:” (Acts xv. 18 :) He contemplated the plan of them, and approved it in his mind, before he created and brought them into being. Agreeably to this premeditated purpose concerning him, God proceeded, at an early period, to set him apart, or separate him from the rest of mankind, to be employed in that peculiar office to which now, in the fulness of time, he appointed him. Exactly in this manner St. Paul says of himself, Gal. i. 15, 16, that God separated him from his mother’s womb, and afterwards called him to preach the gospel of his Son unto the Gentiles.

- 7 child. And JEHOVAH said unto me, Say not, I am a child: but unto whomsoever I shall send thee, thou shalt go; and whatsoever I shall give thee in charge, thou shalt speak.
- 8 Be not thou afraid because of them; for I will be with thee
- 9 to protect thee, said JEHOVAH. And JEHOVAH put forth his hand, and touched my mouth. And JEHOVAH said unto me,
- 10 Behold, I have put my words in thy mouth. See, I have given thee power this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to overthrow; and to build, and to plant.
- 11 And the word of JEHOVAH came unto me, saying, What seest thou, Jeremiah? And I said, I see a rod of an almond-
- 12 tree. And JEHOVAH said unto me, Thou hast rightly seen:
- 13 for I am intent upon my word to perform it. And the word of JEHOVAH came unto me a second time, saying, What seest thou? And I said, I see a pot that sendeth forth steam; and
- 14 the face thereof is turned from the north. And JEHOVAH said unto me, From the north shall the evil issue forth upon all
- 15 the inhabitants of the land. For behold I will call for all the families of the kingdoms of the north, said JEHOVAH; and they shall come, and shall set every one his throne at the

Verse 10. *And to build*—The LXX., Syriac, and Vulgate, read וילבנות, and so likewise four MSS., one of which is the ancient Bodleian, No. 1.*

Verse 11. *A rod of an almond tree*—The almond tree is one of the first trees that blossom in the spring, and from that circumstance is supposed to have received its name, שקד, as being intent and, as it were, on the watch to seize the first opportunity; which is the proper sense of the Hebrew verb שקד; so that here is, at once, an allusion to the property of the almond tree, and in the original, a Paranomasia; which makes it more striking there than it can be in a translation.

“*Prima omnium floret amygdala.* (Plin. lib. xvi., cap. 42.)”—SECKER.

Verse 13. *Its face turned from the north*—It is very manifest that פניו מן צפון must signify “from the north,” or, “from the face of the north,” as it is expressed in the margin of our Bible, and not “towards the north,” as it is improperly rendered in the text. From the next verse it appears that the evil was to come from the north; and therefore the steam, which was designed for an emblem of that evil, must have issued from that quarter too. The pot denoted the empire of the Babylonians and Chaldeans, lying to the north of Judea, and pouring forth its multitudes like a thick vapour to overspread the land.

Verse 14. *Shall pour forth*—תפתח, literally, “shall be opened;” that is, shall pass freely out, as having the door open.

Verse 15. *Shall set every one his throne*—To set up a throne in or over

* N. B. When any particular MS. or edition is referred to, it will be distinguished by its number in Dr. Kennicott’s catalogue.

entering in of the gates of Jerusalem, and upon all the walls
 16 thereof round about, and over all the cities of Judah. And I
 will pronounce my judgments against them for all their wickedness; in that they have forsaken me, and have burned incense unto other gods, and worshipped the work of their own
 17 hands. And as for thee, thou shalt gird up thy loins, and shalt arise, and shalt speak unto them all that I shall command thee; be not thou afraid of them, lest I should suffer thee to
 18 be crushed before them. For I, behold, I have made thee this day like a fortified city, and like a pillar of iron, and like a wall of brass, against all this land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the
 19 people of the land: And they shall make war against thee, but they shall not prevail against thee: for I will be with thee, said JEROVANH , to protect thee.

any place denotes taking full possession of it, and exercising authority and dominion there. See chap. xliii. 10; xlix. 38.

Verse 16. *And I will pronounce my judgments against them*—Or, “And I will discourse my judgments with them,” $\text{וידברתי משפטי אותם}$; a phrase that implies all the several steps of a judicial process, in which the rules of law are applied and brought home to the particular case in hand. Thus it is said of Zedekiah, that the king of Babylon “discoursed judgments with him,” וידבר אתו משפטי (chap. xxxix. 5; lii. 9); that is, he had him arraigned, tried, convicted, and condemned, according to the laws of the empire, for the high treason which he had committed. Compare, also, chapters iv. 12; xii. 1. משפטי may be the singular or plural noun with the affix ‘, “my rule,” or, “my rules of judgment;” meaning that system of just laws which God had established for the regulation of his people’s conduct, and guarded by suitable sanctions and penalties. In 2 Kings xxv. 6, we read משפט in the singular number; in the places above cited, משפטי in the plural. The LXX. render, $\text{Και λαλησω προς αυτους μετα κρισεως}$; but with this variation in ms. Pachom.: $\text{Και λαλησω μετα κρισεως μου προς αυτους}$.

Verse 17. *Lest I should suffer thee to be crushed before them*—There is no threat implied here, as the generality of commentators are inclined to suppose. The particle פן points out the danger which might possibly alarm the prophet’s fears,—that of being overborne by the opposition he was likely to meet with. He therefore receives special assurances of God’s immediate protection and support. אחתך is in the conjugation Hiphil, which, indeed, commonly imports, “to make” or “cause to be broken or dismayed.” But God is often said to make or cause to be done what he only permits and suffers.

Verse 18. *And like a wall*—The LXX., Syriac, Chaldee, and Vulgate, all render in the singular number, “a wall.” And fifty-two mss., with twelve printed editions, read either לחמת or לחומת .

CHAPTER II.

- 1 THE word of Jehovah came also unto me, saying;
 2 Go and cry in the ears of Jerusalem, saying;

THUS saith JEHOVAH, I have called to mind in thy behalf
 The kindness shown thee in thy youth, the love of thy
 espousals,
 When thou wentest under my conduct through the wilder-
 ness,
 Through a land that was not cultivated.

CHAP. II.—THAT some of the following prophecies are in metre, is as obvious as that others are not; there being evidently to be discerned in the one, and not in the other, those characteristic marks of metrical composition, more especially the corresponding or parallel lines or verses, and the relation of the sentences and parts of sentences to each other, which Bishop Lowth has described and treated of at large in his Preliminary Dissertation on Isaiah. It has been already noticed, (page 18.) that the same judicious critic has pronounced nearly one half of the book of Jeremiah to be poetical. And, as the same reasons will hold good for attending to this peculiar form of construction in all parts of the sacred writings where it occurs, I have endeavoured to point it out, after the Bishop's example, to the reader's notice, by distributing the lines according to their due measure, as far as my judgment would carry me; in which I hope to be serviceable on the whole, though I may sometimes, and perhaps not seldom, be mistaken.

The prophecy begun in this chapter is continued to the end of the fifth verse of the next chapter. In it God professeth to retain the same kindness and favourable disposition towards Israel which he had manifested in their earlier days. He expostulateth with them on their ungrateful returns for his past goodness, and showeth that it was not want of affection in him, but their own extreme and unparalleled wickedness and disloyalty, which had already subjected, and would still subject, them to calamities and misery. He concludes with a pathetic address, exhorting them to return to him, with an implied promise of acceptance; and laments the necessity he was under, through their continued obstinacy, of giving them further marks of his displeasure. This prophecy may not improbably have been delivered soon after the beginning of the prophet's mission.

Verse 2. *I have called to mind in thy behalf the kindness, &c.*—Our English version, now in use, and most of the ancient interpreters, seem to have considered חסד נעוריק אהבה כללית as the regard and affection which the Israelites bore to God in the infancy of their constitution, when they first became his covenanted people, and followed his guidance in the wilderness of Sinai. But that they had very little merit of this kind to boast of, is evident from their history at this period, as recorded by Moses, and alluded to by other sacred writers. See Deut. ix. 5, &c.; Psalm lxxviii. 8, &c.; Ezek. xx. 5-26. The kindness was all shown on the part of God, and

- 3 Israel is a hallowed thing unto JEHOVAH,
The first-fruits of his increase :
All that devour him shall be guilty of a trespass,
Evil shall come unto them, said JEHOVAH.
- 4 Hear ye the word of JEHOVAH, O house of Jacob,
And all the families of the house of Israel.
- 5 Thus saith JEHOVAH ;
What wrongdealing did your fathers find in me,
That they went far from me,
And walked after vanity, and became vain ?
- 6 And they said not, Where is JEHOVAH,
Who brought us up out of the land of Egypt,
Who led us through the wilderness,
Through a land of wide waste, and a pit,

was perfectly gratuitous, as the word חסר properly signifies ; and it was his affection for them, and not theirs for him, that led him to espouse them, that is, to engage in a special contract with them to be their God, and to take them for his peculiar people. And thus the words are explained in the margin of our ancient English Bible (1583, folio) to be " that grace and favour which I shewed thee from the beginning, when I did first choose thee to be my people, and married thee to myself." And by God's remembering for them, or calling to mind in their behalf, this lovingkindness and affection, is implied, that he still continued to retain the same cordial regard for them, whenever they were disposed to turn to him, and to avail themselves of his good-will. So it is said, Psalm cvi. 45 : ויזכר להם בריחו ; " And he remembered for them his covenant." See also Isaiah lxiii. 11 ; Ezek. xvi. 60.

Verse 3. *Israel is a hallowed thing unto Jehovah*—These words I consider as spoken in those ancient times when God, out of his special favour to Israel, appropriated them unto himself as the first-fruits of mankind, and forbade any to molest them, under pain of being considered and treated as sacrilegious invaders of sacred property. And therefore נאם יהוה is rendered, " said Jehovah," and not " saith."

His increase—Fourteen mss. and two editions read תבואתה for תבואתו in the text, and seven mss. give it as a marginal *keri*; but הו is in use for the masculine affix as well as ו, and seems often to be purposely introduced for the sake of distinguishing between two masculine pronouns in the same period which refer to different antecedents ; as in the present instance the ה refers to יהוה, and the ו, אכליו, ישראל, to.

Verse 6. *Through a land of wide waste, and a pit*—By the words בארץ ערבה ישוחה it was undoubtedly meant to characterize the wilderness by some of its most unfavourable circumstances in point of nature and appearance. But to call it simply, " a land of deserts," seems not to help forward our idea of it. The proper sense of ערבה seems to be derived from the verb ערב, " to mix or mingle together ;" and to be that of an extensive plain or open country, in which no one had an exclusive right

Through a land of drought, and of the shadow of death,
 Through a land which no man passed through,
 And where no human being dwelt?

7 I brought you also unto a land of fruitful field,

of property, but the pasturage and sheepwalks were all promiscuous, and in common. Hence I apprehend the whole country of Arabia to have been denominated, being mostly occupied in that manner. • Such also I suppose to be the plains mentioned in Scripture, and called from their adjacency, “the plains of Mamre,” of Moab, of Jordan, of Jericho, &c., as being unappropriated, and of course uncultivated, lands in the neighbourhood of those places. Accordingly, to such land we usually give the name of “the waste.” Now the wilderness, through which the Israelites passed in their way out of Egypt, was to a vast extent a land of waste of this kind, totally unoccupied and unfit for the purpose of cultivation, and therefore absolutely incapable of subsisting without a miracle such a numerous people, as for many years took up their abode in it. To this is added *שׂוּמָה*, which our translators have rendered, “and of pits;” but why they supposed the wilderness to be called “a land of pits,” I do not well conceive. The LXX. have rendered the whole passage in so lax a manner, that nothing can be collected from thence. The Chaldee and Syriac seem to have read *שׂוּמָה*, “desolation,” or to have considered whatever word they found as having that import. But if *שׂוּמָה* be the true reading, as all the collated mss. agree in representing it, it undoubtedly signifies “a pit,” and may perhaps allude to the enclosure of the wilderness within craggy and high mountains, in respect of which Pharaoh is introduced as saying of the Israelites, “The wilderness hath shut them in,” (Exod. xiv. 3,) or, “closed upon them.” So that if we render the words in question, “through a land of wide waste and a pit,” we may understand by it a country incapable of providing for the people’s subsistence from being a wide uncultivated waste; but into which when they were once entered, they were fairly shut up as in a pit, where they and their families must have inevitably perished, if they had not had the assistance of providence to support them by the way, and finally to extricate them out of it.

And the shadow of death—This image was undoubtedly borrowed from those dusky caverns and holes among the rocks, which the Jews ordinarily chose for their burying places; where death seemed to hover continually, casting over them his broad shadow. Sometimes, indeed, I believe nothing more is intended by it, than to denote a dreariness and gloom like that which reigns in those dismal mansions. But in other places it respects the perils and dangers of the situation. Thus—“Yea, though I walk through the valley of the shadow of death, I will fear no evil;” (Psalm xxiii. 4;) and again, Psalm xlv. 19. But over and above the foregoing allusions, “the land of the shadow of death” here seems to intend “the grave” itself, which the wilderness actually proved to all the individuals of the children of Israel that entered into it, Caleb and Joshua only excepted, whose lives were preserved by a special providence.

Verse 7. *A land of fruitful field*—The article shows *הַבְּרִיטָה* to be designed

- To eat the fruit thereof, and the good thereof ;
 But when ye were come in, ye defiled my land,
 And mine heritage ye made an abomination.
- 8 The priests said not, Where is JEHOVAH ?
 And they that were versed in the law knew me not ;
 The pastors also rebelled against me ;
 And the prophets prophesied in the name of Baal,
 And walked after things that could not profit.
- 9 Therefore I will yet plead with you, saith JEHOVAH,
 And with your children's children will I plead.
- 10 For pass over unto the countries of Chittim, and see ;
 And send ye to Kedar, and inform yourselves well ;
 And take notice, if there hath been such a thing as this.
- 11 Hath a nation changed Gods, even those that were no Gods ?
 But my people hath changed their glory for that which cannot profit.
- 12 The heavens are astonished at this, and horribly afraid,
 They are shocked exceedingly, saith JEHOVAH.

for an appellative ; and " a land of fruitful field " is well contrasted with " a land of waste."

"הכרמל—*Rectè se habet. Alioqui legi posset כרם, cum sequatur ל.*
Confer Num. xvi. 14."—SECKER.

Verse 9. *I will yet plead with you*—That is, " I will maintain by arguments the equity of my proceedings, and the injustice of yours."

Verse 10. *The countries of Chittim*—By אִיִּים it is certain that the Hebrews did not mean the same as we do by " islands ;" that is, lands encompassed with water all around ; and therefore we ought not so to render this Hebrew word. It sometimes signifies only " a country " or region, as Isaiah xx. 6 ; but usually perhaps distant ones, and such as had a line of sea coast. See chapter xlvii. 4. BOCHART (*Phaleg*, lib. iii. cap. 5) has made it appear with much probability, that the countries peopled by Chittim, the grandson of Japhet, are Italy and the adjacent provinces of Europe, which lie along the Mediterranean sea. And as these were to the west of Judea, and Kedar in Arabia to the east, the plain purport of this passage is, " Look about you to the west and to the east."

"*Chittim, Kedar*—West, East."—SECKER.

Verse 11.—*Hath a nation changed Gods ?*—Fifty-five mss. and ten editions for החמיר read החמיר. One ms., for אלהים reads אלהיו, " its gods." The LXX., Syriac, and Vulgate, all agree in joining the affix ; but the two former express the subject and verb in the plural number, as if they had read, החמירו גוים אלהיהם. But the present reading is unexceptionable.

Verse 12. *The heavens are astonished, &c.*—The verbs here may be either the third person plural of the preter tense, or the second person plural of the imperative. The LXX. prefer the former.

"והחלו—חרבו, Syr.; videtur legisse חרבו, nec malè."—SECKER. The

- 13 For my people have done two wicked things:
 Me they have forsaken, a fountain of living waters;
 And they have hewed out for themselves broken cisterns,
 Which will not hold water.
- 14 Is Israel a slave? Or if a child of the household,
 Wherefore is he exposed to spoil?
- 15 Against him lions shall roar;
 They have lifted up the voice,
 And have made his land a desolation;
 His cities are burned so as to be without an inhabitant.

LXX. render, *και ερριξεν επι πλειον σφοδρα*. They therefore must have read הרבו; and, I think, rightly. הרבה signifies "to do a thing much or often." And as קראו מלאו (chapter iv. 5) signifies, "proclaim fully;" so רשעו הרבו, if taken together, will exactly correspond with the Greek. But if construed imperatively, the verse may be thus divided and rendered:—

Be astonished, O ye heavens, at this,
 And shudder very exceedingly, saith JEHOVAH.

The preter tense would have been וישערו, because of the ו conversive.

Verse 13. *Broken cisterns*—בארות נשברות. The text here appears to be corrupt. The LXX. and Chaldee omit בארות, and, I should suppose, read בארות נשברות, which would be right: For בארות, a feminine noun, requires the adjective or participle of the same gender. Three mss. omit בארות; one substitutes ברות instead of it; and, for נשברות, two mss. read גשברות, an easy corruption of נשברות.

Verse 14. *Or if a child of the household*—One ms. reads ויאם with the conjunction. יליר בית answers to the Latin word *filius-familias*, and stands opposed to a slave. The same distinction is made, Gal. iv. 7; and an inference drawn from it in a similar manner: "Wherefore thou art no more a servant, (a slave,) but a son; and if a son, then an heir of God through Christ." As Christians now, so the Israelites heretofore were the children of God's household; and, if so, they seemed entitled to his peculiar care and protection.

Verse 15. *Against him lions shall roar*—Lions, in the figurative style of prophecy, denote powerful princes and conquerors. See chap. i. 17. Such were Pharaoh Necho, king of Egypt, and Nebuchadnezzar, king of Babylon; whose successive hostilities against the kingdom of Judah seem here to be foretold. Fifty-six mss. and six editions read נפיריים at large.

Are burned—Twenty mss. and two editions confirm the reading of the Masora, נצתה נצתו. Three mss. read נחצו, "are broken down;" and this accords with the word used by the LXX., *κατεσκαφησαν*. See chap. iv. 26. It may be observed, that the verbs נחצו, נחצו, and נחצו, express the time past; but the context shows that they must be understood of the future. Nor is it unusual for the prophets thus to speak of events foreseen by them, as if they had them already accomplished in their view.

- 16 The sons also of Noph and Tahpanhes shall bruise the crown of thy head.
- 17 Shall not this be done unto thee,
Because thou hast forsaken JEHOVAH thy God,
At the time that he led thee in the way ?
- 18 And now, what hast thou to do in the way of Egypt,
To drink the waters of Sihor ?
Or what hast thou to do in the way of Assyria,
To drink the waters of the river *Euphrates* ?
- 19 Thine adversity shall chasten thee, and bring thee to a sense of thy backslidings ;
Know also and perceive, that it is a thing evil and bitter,
That thou hast forsaken JEHOVAH thy God,
And that the fear of me is not with thee,
Saith the Lord JEHOVAH of hosts.
- 20 Surely of a long time thou hast broken thy yoke,

Verse 16. *The sons also of Noph, &c.*—This, no doubt, alludes to the severe blow which the nation received in a capital part, when the good king Josiah was defeated by the Egyptians, and slain in battle ; or when, afterwards, upon the deposition of Jehoahaz, the glory of the monarchy was debased, by its being changed into a tributary and dependent kingdom. (2 Kings xxiii. 33, 34.) Noph and Tahpanhes were two principal cities of Egypt, otherwise called Memphis, and Daphnæ Pelusiacaë. Forty-one mss. and six editions read ורחפסחס, according to the Masoretic emendation for ורחפסח.

“ ירעוך קוקד — *Rectè se habet vulgata lectio. Confer Deut. xxxiii. 20.*”—SECKER.

“ *Have broken*—When did the Egyptians this? Their victory over Josiah was long after. Perhaps it should be, ‘shall break.’”—SECKER.

Verse 18. *To drink the waters of Sihor*—At verse 13 it is said, that the people had “forsaken JEHOVAH, a fountain of living waters ;” by a like figure they are here reproved for proceeding, after the manner of the Egyptians and Assyrians, to drink the waters of their rivers ; that is, to have recourse for help to the gods on whom those nations placed their dependence. Sihor, or Shichor, is a name given to the Nile. See Bishop Lowth’s note on Isaiah xxiii. 3. And נהר denotes the river Euphrates, by way of eminence, often with the article ה prefixed, and sometimes without it, as Psalm lxxx. 12 ; Isaiah vii. 20 ; Micah vii. 12.

Verse 19. *Thine adversity*—So רעתם signifies, verse 27 ; and רעתך, being considered in the same light here, becomes a proper subject for both תיסרך and תוכיחך, and affords a sense perfectly well suited to the context.

“ תוכיחך *potest punctari תוכיחך, ut sit Enallage numeri ; vel potest esse 3 pl. fem. irreg. ut תבטחו*, cap. xlix. 11. *Vide et Buxtorf. Thes. i. 13, 31.*”—SECKER. But there is no irregularity at all if רעתך be the subject of תוכיחך.

Thou hast burst thy bands, and hast said, I will not be in subjection :

For upon every high hill,

And under every green tree,

Will I prostitute myself, playing the harlot.

21 And though I had planted thee a vine of Sorek,

Altogether a seed of a genuine quality ;

Yet how do I find thee changed !

Depart, O vine of spurious growth.

22 For though thou wash thee with nitre,

And take unto thee much soap,

Thine iniquity is marked with a blot before me,

Saith the Lord JEHOVAH.

Verse 20. *Thou hast broken thy yoke, thou hast burst thy bands*—The LXX. and Vulgate appear to have read שברת and נחקה, instead of שברתי and נחקתי; and the context plainly shows that to have been the right reading; for, doubtless, it was not God that relaxed the discipline, but it was the people themselves that, like an unruly beast, “broke the yoke, and burst the bands,” spurning and casting off all manner of restraint. See chap. v. 5. One ms. reads שברת.

I will not be under subjection—The Masoretes propose to read לא אעבור, “I will not transgress,” after the Chaldee; and are followed by fifteen mss. and six editions. Also, nineteen mss. and one edition read לא אעבר; but the LXX., Syriac, and Vulgate confirm the received reading of the text; which is clearly preferable.

Will I prostitute myself—For אה צעה I propose to read אהצעה, in one word, considering it as the first person future in Hithpael, from צעה, the sense of which may be deduced from the Arabic verb ساء, *inclinatus fuit, submitit se*. Accordingly, the LXX. here render διαχυθησομαι. And the Vulgate, which reads אה צעה in two words, adheres, notwithstanding, to the above-mentioned sense of צעה, and renders, *tu prosternebaris*. This verb will be further considered in a note on chap. xlviii. 12.

Verse 21. *A vine of Sorek*—See Bishop Lowth’s note on Isaiah v. 2.

How do I find thee changed—Literally, “How art thou changed to me?” πωσ εσπραφης μοι; LXX., ms. Pachom.

Depart, O vine of spurious growth—This passage has occasioned great perplexity; but it does not seem to have occurred to any interpreter that סורי is the imperative feminine of סור, and signifies, “depart,” “get thee gone;” being addressed by God to the house of Israel under the character of a vine; which is discarded for having adulterated the good qualities of its original stock. נכריה properly signifies “strange,” of a different nature from the stock whence it was taken. Compare the beautiful allegory in Isaiah v. 1-7.

Verse 22. *Nitre*—This is not the same that we call “nitre,” or “saltpetre,” but a native salt of a different kind, distinguished among naturalists by the name of “natrum,” or the nitre of the ancients. It is found in

- 23 How canst thou say, I am not polluted,
 After Baalim have I not gone?
 Behold thy ways in the valley;
 Acknowledge what thou hast done.
- 24 A fleet dromedary that hath taken to company with her
 A wild ass, accustomed to the wilderness,
 In the desire of her soul snuffeth up the wind;
 In her occasion who can turn her aside?
 None will weary themselves in seeking her;
 When her heat is over, they will find her.

abundance in Egypt, and in many parts of Asia, where it is called "soap-earth," because it is dissolved in water, and used like soap in washing.

"נכתם—*Eandem vocem retinet Syr. quæ notat 'maculas vel cicatrices imprimere.'* Vide Deut. xxxii. 34; Job. xiv. 17."—SECKER.

Verse 23. *Thy ways*—The LXX., Syriac, Chaldee, Vulgate, all render "thy ways," דרכיך, "thy courses," or modes of proceeding. "See thy ways in the valley;" that is, See how thou hast prostituted thyself, and practised the grossest idolatry in the valley; alluding to those idolatrous acts which were practised in the valley of Hinnom. See chap. vii. 31; Isaiah lvii. 5, 6.

Verse 24. *A fleet dromedary that hath taken to company with her*—משרכה ברכיה, *participem fecit viarum suarum.* The sense of משרכה may be deduced from the Arabic verb شَرِكَ, *consortem, participem fecit.* These words have been very improperly joined with the preceding verse. It is manifest that בכרה קלה must (for, according to the rules of syntax, כרה, which is masculine, cannot) be the subject of the feminine verb שאפה, and the antecedent of the feminine pronouns which follow. The impossibility of restraining one of those fleet animals, when hurried away by the impetuous call of nature, is represented as a parallel to that unbridled lust and eagerness with which the people of Judah ran after the gratification of their passion for idolatry, which is called "spiritual whoredom."

In the desire of her soul—באורה נפשו. Forty-two mss. and six editions read, with the Masoretes, נפשה.

When her heat is over—בחדשה. Our English versions, both ancient and modern, render, "in her month," which in the margin of the ancient Bible is explained, "when she is with foal." But בחדשה, from the verb חדש "to renew," may be literally translated, "in her renewal," that is, when the heat is abated, and she begins to come about again to the same state as before the fit came on. The LXX. seem so to have understood it, εν τη ταπεινωσει αυτης, "when she is humbled." And perhaps it was designed to insinuate to God's people by way of reproach, that they were less governable than even the brute beast, which, after having followed the bent of appetite for a little time, would cool again, and return quietly home to her owners; but the idolatrous fit seemed never to abate, nor to suffer the people to return to their duty; or else it may mean, that when their affairs took a new turn, and became adverse, then would be the time when they, being humbled, would again have recourse to the true God, who alone could save them.

- 25 Keep back thy foot from being unshod,
 And thy throat from thirst.
 But thou hast said, It is past remedy. No ;
 For I have loved strangers,
 And after them will I go.
- 26 As a thief is ashamed when he is taken :
 So have the house of Israel been put to shame,
 They, their kings, and their princes,
 And their priests, and their prophets :
- 27 Who say to a piece of wood, Thou art my father ;
 And to a stone, Thou hast brought me forth ;
 Surely they have turned unto me the back, and not the face ;
 But in the time of their trouble they will say, Arise, and
 save us.
- 28 But where are thy gods, whom thou hast made for thyself ?
 Let them arise, if they can save thee in the time of thy
 trouble :
 For according to the number of thy cities
 Have been thy gods, O Judah.
- 29 To what end will ye enter into controversy with me ?
 All of you have rebelled against me, saith JEHOVAH.
- 30 In vain have I smitten your children ;
 They have not received instruction.
 Your own sword hath devoured your prophets,
 Like a destroying lion.

Verse 25. *Keep back thy foot from being unshod*—This is generally understood to be an advice to abstain from wearing out the shoes by running after idols incessantly, and from thirsting after their worship. But I rather take it to be a warning to beware of the consequences of pursuing the courses they were addicted to; as if it had been said, Take care that thou dost not expose thyself by thy wicked ways to the wretched condition of going into captivity unshod, as the manner is represented, Isaiah xx. 4, and of serving thine enemies in hunger, and in thirst, and in want of the necessaries of life. (Deut. xxviii. 48.) Forty mss. and five editions read, with the Masora, וְגַרְיוֹנֶךָ.

Verse 26. *And their princes*—Fifteen mss. add the conjunction וְ, and read, וְשָׂרֵיהֶם; and so do the LXX. and Syriac.

Verse 27. *Thou hast brought me forth*—The Masoretes propose to read אֶתְּנוּ יִלְדֵתֵנוּ, “Thou hast brought us forth.” But the received reading of the text seems preferable, as it is in uniformity with אֲבִי, “my father.”

Verse 30. *Your own sword*—The LXX. and Syriac read simply “the sword,” without the pronoun. But all the collated mss., with the Chaldee and Vulgate, read חַרְבְּבָבָה. The meaning is, that they were so far from turning God’s chastisements to their own improvement, that on the contrary they put their prophets to death, who in God’s name exhorted them to

- 31 O ye of this generation, behold ye the cause of JEHOVAH:
Have I been a wilderness unto Israel?
Or a land of darkness?
Wherefore hath my people said, We are our own masters;
We will not come any more unto thee?
- 32 Can a virgin forget her ornaments? a bride her attire?
Yet my people have forgotten me days without number.
- 33 Why wilt thou direct thy way to the seeking of love?
Therefore also have I taught calamities thy ways.
- 34 Also in thy skirts is found blood,
The lives of poor innocents;

repentance. See 2 Chron. xxiv. 20, 21; xxxvi. 16; Neh. ix. 26; Matt. xxiii. 30-37; Acts vii. 52.

Verse 31. *Behold ye the cause of Jehovah*—דבר here is not to be rendered "the word," but "the cause" or "case" of Jehovah, respecting the controversy spoken of verse 29. ראו is therefore used with great propriety, taking דבר in this sense; but it would have been a kind of Catachresis to say, "See the word of Jehovah."

A land of darkness—The Vulgate, and some other interpreters, have rendered מאפליה ארץ, *terra serotina*, "a land backward or late in producing its fruits;" from the sense ascribed to מאפליה, Exodus ix. 32, "late" or "backward grain." But I prefer "a land of darkness;" as darkness is often used to denote calamity and distress. See chapter xiii. 16; Isaiah v. 30; viii. 22. The meaning of the passage is, Have I been wanting to you, whilst ye were under my guidance, in providing you with good things? Or have I brought you into the gloom of trouble and distress? Some have supposed מאפליה to have had the sacred name of יה added *augendi significationem causâ*; but I am apt to think either, that the original reading was מאפליה; or that מאפליה is an adjective from the substantive מאפל.

We are our own masters—So ידנו may be rendered; and in this sense the passage will be found to correspond with what is said, verse 20, "Thou hast broken thy yoke, and burst thy bands, and hast said, I will not be in subjection."

ידנו—'Recessimus,' *Vulg.*; 'Migravimus,' *Chald.*; 'Descendimus,' *Syr.*; quasi legissent ירנו, *scil. a monte Domini, cui tergum obverterant*; verse 27. *Præcedit* Forte, 'Regnamus, felices sumus absque te.' Confer 1 Cor. iv. 8; Psalm. xii. 4.—SECKER.

Verse 33. *Have I taught calamities thy ways*—The Masoretes for למדתי adopt למרה, which is countenanced by the LXX., Syriac, Chaldee, Vulgate, and by fifteen mss. and four editions. Nevertheless I prefer the received reading of the text, which implies, that God had directed calamities where to find them, in return for their having addressed themselves to idolatrous pursuits.

הקרעות—Forte *legendum* הקרעות, 'vicinas,' *scil. gentes.*—SECKER. But in this sense, I think, it would have been רעותך.

Verse 34. *Also in thy skirts is found blood*—The LXX. and Syriac seem to have read בכפך "in thy hands," instead of בכנפך. But all the collated mss. concur in the latter; and כנפך may signify both the "skirts" of a

- I have not found it in a digged hole,
 But upon every oak.
- 35 Yet hast thou said, Because I am innocent,
 Surely his wrath shall turn from me.
 Behold I will enter into judgment with thee,
 Because thou sayest, I have not sinned.
- 36 Why wilt thou make thyself exceedingly vile,
 In repeating over again thy ways?
 By means of Egypt also shalt thou be put to shame,
 Even as thou hast been put to shame by Assyria.

garment, and the "outskirts" or "borders" of a city or country; both which senses are here intended, the former being the metaphorical, the latter the literal, sense. For דם the LXX. read דמים; and in one ms. there is an erasure of two letters after דם. The plural verb נמצאו, and the plural affix in מצאתים, require דמים. In the law, "the blood" is said to be "the life" of an animal; (Gen. ix. 4; Levit. xvii. 14; Deut. xii. 23;) so that נפשות here seems to be added exegetically of דמים or דם. And, in like manner, it is obvious that, Gen. ix. 5, אהדמכם אדרש should not be rendered, "the blood of your lives;" but "Your blood, even your lives, will I require."

In a digged hole—Thus the LXX., and indeed all the ancient versions, represent the sense of במחורר, except that the LXX. rather read במחוררות in the plural number, εν διορυγμασις. So likewise our ancient English version, "I have not found it in holes." The meaning of which is this: In the law it is commanded, (Lev. xvii. 13,) that the blood of animals killed in hunting should be covered with dust; in order, no doubt, to create an horror at the sight of blood. In allusion to this command, it is urged against Jerusalem, (Ezek. xxiv. 7,) that she had not only shed blood in the midst of her, but that "she had set it upon the top of a rock, and poured it not upon the ground to cover it with dust;" that is, she had seemed to glory in the crime, by doing it in the most open and audacious manner, so as to challenge God's vengeance. In like manner it is said here, that God had not discovered the blood that was shed in holes under ground, but that it was sprinkled upon every oak, before which their inhuman sacrifices had been performed.

Upon every oak—So the LXX. and Syriac rightly render אלה, according to its proper sense in this place. See the note preceding.

Verse 36. *Thy ways*—The LXX., Syriac, and Vulgate read דרכיך, and so do three mss., two of them ancient.

By means of Egypt also—The people of Judah seem to have courted the assistance of foreign nations by a sinful compliance with their idolatrous customs. But this measure, it is observed, had already failed them, and they had been disappointed in their expectations from Assyria in the time of king Ahaz, who, as we read, (2 Chron. xxviii. 16-21,) called upon the king of Assyria to help him in his need; but he distressed him only, instead of helping him. In the same manner also, it is here prophesied, they would be served by the Egyptians; whose alliance would only disappoint

37 Yea from hence too shalt thou go forth,
 With thy hands upon thy head :
 Because JEHOVAH hath reprobated the objects of thy trust,
 And thou shalt not prosper in them.

CHAPTER III.

I WHILST thou sayest, If a man put away his wife,
 And she depart from him, and become another man's ;
 Shall he return unto her again ?
 Shall not that land be defiled ?
 Even thou hast played the harlot with many lovers—
 Yet return unto me, saith JEHOVAH.

them, and make them ashamed of having trusted to so ineffectual a support ; and it turned out accordingly. See chapter xxxvii. 7, 8.

Verse 37. *With thy hands upon thy head*—To cover the head was a mark of great affliction. See chapter xiv. 3 ; 2 Sam. xiii. 19 ; xv. 30.

CHAPTER III. Verse 1. *Whilst thou sayest*—In the copies of the LXX. now extant, there is no word in the Greek that answers to לאמר. But that this was not always the case, may be learned from Jerome, who here expresses himself thus : “ *Vulgò dicitur (pro quo LXX. tantum dicitur translulerunt) Si,*” &c. But לאמר is a gerund, *dicendo*, and requires to be constructed with the words that follow, יאמר וזויה רעים רבים, thus : “ In saying,” or, “ Whilst thou sayest, or acknowledgest, that the law of God (Deut. xxiv. 1-4) forbids a man to take to his wife again, whom he had divorced, and who had gone from him, and engaged herself to another ; even thou hast gone from me, and hast had an unlawful commerce with many lovers ; and, of course, hast placed thyself in such a predicament, as to have no reason to expect that I should take to thee again upon any consideration. Yet, after all this, I give thee liberty to return to me, saith JEHOVAH.” The Vulgate subjoins, *et ego suscipium te*, “ and I will take thee again.” Which words, though not to be found in any copy of the Hebrew text, nor in any other of the ancient versions, are clearly implied. It is observable, that not only the letter of the law is here set forth in the prohibition, “ He shall not return unto her,” or take her again ; but the reason of it is specified, “ lest the land be defiled,” or caused to sin, by the encouragement which such facility in the husband might afford to vice and licentiousness. But, in the present instance, God assumes the authority of a supreme Lawgiver, that of dispensing with his own laws, whenever the good intention of them can be better answered by a different mode of proceeding. We may likewise remark, how well this merciful declaration tallies with what was before declared at the very beginning of this prophecy, (chapter ii. 2.) that God was inclined to remember in favour of his people that tenderness and affection which he bore them in former days, when he at first espoused them, or took them into covenant with him.

“ לאמר—*Forte deest introductio solennis.*”—SECKER.

- 2 Lift up thine eyes upon the open plains, and see ;
 Where hast thou not been defiled in the highways ?
 Thou hast sat waiting in them like an Arabian in the
 desert ;
 And hast polluted the land by thy whoredoms and by thy
 wickedness.
- 3 And although the showers have been withholden,
 And there hath been no latter rain ;
 Yet thou hast had a harlot's forehead,
 Thou hast resolved not to be ashamed.

Verse 2. *In the highways*—So עֲלֵי־רִבְרִיבִים signifies, chapter vi. 16. And these words I connect with those that go before, as they bespeak the flagrancy of the crime, committed not in a private, retired corner, which would argue some regard to decency at least ; but with the most consummate impudence “in the public ways,” in the face of the whole world ; setting all authority, divine and human, at defiance, and corrupting others by the vile example. See Ezek. xvi. 24, 25, 31.

Like an Arabian in the desert—Mr. Harmer has cited from a ms. of Sir John Chardin the following lively description of the attention and eagerness of the Arabs in watching for passengers, whom they may spoil :—“ Thus the Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along.”—HARMER'S *Observations*, vol. i. chapter ii., observation 7.

Verse 3. *And although the showers have been withholden*—The general import of this passage is, That though God had begun in some degree to chastise his people, (as he threatened, Lev. xxvi. 19 ; Deut. xxviii. 23,) with a view to their reformation, his chastisement had not produced the desired effect ; for they continued as abandoned as before, without showing the least sign of shame or remorse. By “the showers” we are to understand what is otherwise called “the former” or “first rain,” being the first that falls in autumn after a long summer's drought, which is usually terminated in Judea and the neighbouring countries by heavy showers that last for some days. In Judea, according to Dr. Shaw, who, as Mr. Harmer well observes, must have learnt it by inquiries from the inhabitants of the country, the beginning of November is the time of the first descent of rain ; though in other parts of Syria it happens sooner. “The latter rain” is that which generally comes about the middle of April ; after which it seldom or never rains during the whole summer. And, therefore, when at the prayer of Samuel the Lord sent thunder and rain in the time of wheat harvest, as we read, 1 Sam. xii. 17, 18, such an unusual phenomenon, happening immediately according to the prophet's prediction, was justly considered as an authentic sign of his having spoken by the divine authority. But we are not to conclude, as some have done, that between the former and latter rains there was no more rain during the whole winter. The fact is otherwise ; for besides what are sometimes called “the second rains,” which commonly succeed “the first” after an interval of fine

- 4 Wilt thou not from henceforward call upon me,
Saying, My father, the guide of my youth wert thou ?
- 5 Shall displeasure be kept in view for ever ?
 Or shall there be a marking of offences for evermore ?
 Behold, thou hast spoken and done,
 Thou hast wrought wickedness, and hast prevailed.

weather for a number of days, the winter months are more or less indiscriminately wet, as may be collected from sundry passages in Scripture, as well as from the accounts of travellers, who have been in those parts. However, the former and latter, or, as we may call them, the autumnal and vernal rains are particularly distinguished, because that on the regular returns of these the plentiful harvests essentially depend; the former being absolutely requisite for seed-time; and the latter for filling the ears of corn before the harvest comes on. I say, the former for seed-time; for Mr. Harmer very justly reproves those who suppose the former rain not to come till after sowing, to make the seed take root; for the Arabs of Barbary, he says, break up their grounds after the first rains, in order to sow wheat; and the sowing of barley, &c., is still later; and at Aleppo, too, the ploughing does not commence till after the rainy season is come. And we may fairly presume the case to be the same in Judea, since after the long dry weather the parched ground would naturally require some previous moistening, before it could be put in fit order for receiving the seed. But not only the crops of grain must suffer by the suspension or failure of either the first or latter rains, or of both; but by the uncommon lengthening of the summer drought the pasturage would fail for the cattle, and the fountains and reservoirs, or cisterns of waters, from whence the people of that country had their chief or only supply, would be exhausted and dried up; so that there would be at least as much danger of perishing by thirst as by famine. See HARMER'S *Observations*, vol. i, chap. i., "concerning the weather in the Holy Land."

Verse 4. *Wilt thou not from henceforward call upon me*—קראתי must needs be wrong. Twenty-one mss. and three editions read according to the marginal correction in Van der Hooght's edition קראתי. But I rather think that by a transposition of letters we should read חקראתי, which is favoured by the Chaldee and Syriac versions, by one ms. which reads קראתי, and another that reads קרא. One ms. reads את קראתי, which would amount to the same sense, קראתי being the feminine participle present.

Verse 5. *Shall displeasure be held in view for ever?*—Both הניטור and ישמר are passive verbs in the third person singular of the future, taken impersonally. הניטור signifies to "keep the eye fixed" on an object, as upon a mark of displeasure, with a settled design of avenging; see verse 12; and ישמר, to "note" or "mark" faults, with a like view to punishment. See TAYLOR'S *Hebrew Concordance* on both these words.

Behold, thou hast spoken and done—All the ancient versions appear to have read וברית instead of וברתי, and so do twenty-eight mss., (two of them ancient,) and five editions either in the text or margin. God had by his prophets endeavoured to dissuade his people from going on with their

6 JEHOVAH also said unto me in the days of king Josiah ;
 Hast thou seen what revolted Israel hath done ? She hath
 gone upon every high mountain, and to the foot of every green
 7 tree, and hath played the harlot there. And I said after she
 had done all these things, Return thou unto me. But she
 8 returned not. And her faithless sister Judah saw it. And I
 saw, when because of all the adulteries, which revolted Israel
 had committed, I had put her away, and had given her a bill
 of divorce, that her faithless sister Judah was not afraid, but
 9 went and played the harlot also herself. And it came to pass,

evil courses, but his arguments had no weight with them ; they continued to do as they had said or resolved ; they carried their wicked thoughts into execution, in spite of all that was urged to the contrary.

And hast prevailed—For וְהוֹכֵל it is obvious we should read וְהוֹכֵלִי, as well as וְהוֹעֵשִׂי. It properly signifies, “Thou hast carried thy point in the contest.” See chapter xx. 7.

“וְהוֹכֵלִי—‘And hast prevailed.’”—SECKER.

Verse 6. Here begins an entire new section or distinct prophecy, which is continued to the end of the sixth chapter. The charge of hypocrisy upon Judah, at the tenth verse of this chapter, points out the date of this prophecy to have been in the reign of Josiah, and some time after his eighteenth year, when the people, under the influence of their good king, were professedly engaged in measures of reformation ; which, however, are here declared to have been insincere.

This prophecy consists of two distinct parts. The first part contains a complaint against Judah for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostasy. (Verses 6–12.) The prophet is hereupon sent to announce to Israel the promise of pardon upon her repentance, and the hopes of a glorious restoration in after-times, which are plainly marked out to be the times of the gospel, when the Gentiles themselves were to become a part of the church. (Verses 12–21.) The children of Israel, confessing and bewailing their sins, have the same comfortable assurances as before repeated to them. (Verse 22—chapter iv. 2.)

In the second part, which begins chapter iv. 3, and is prefaced with an address to the people of Judah and Jerusalem, exhorting them to prevent the divine judgments by a timely repentance, the Babylonian invasion is clearly and fully foretold, with all the miseries which it would be attended with ; and the universal and incorrigible depravity of the people is represented at large, and pointed out as the justly provoking cause of the national ruin.

Verse 7. *Saw it*—וַיִּרְאֵהָ. Nineteen mss. and three editions read with the Masoretes וַיִּרְאֵהָ, omitting the ה ; which, however, may be the pronoun affix, “it.”

Verse 9. *And it came to pass*—Four mss., two of them ancient, and one edition, read וַיְהִי. By מִקֵּל וַיְהִי I take to be meant, that she was not

- through the wantonness of her prostitution, that she polluted the land, and committed adultery with stone and with wood.
- 10 And also after all this, her faithless sister Judah returned not to me with her whole heart, but feignedly, said JEHOVAH.
- 11 Therefore said JEHOVAH unto me, Revolted Israel hath justified herself more than faithless Judah. - Go and proclaim these words towards the north, and say,

- RETURN, O revolted Israel, saith JEHOVAH,
I will not look down upon you with a lowering brow ;
For I am merciful, saith JEHOVAH,
I will not keep displeasure in view for ever.
- 13 Only acknowledge thine iniquity,
That thou hast rebelled against JEHOVAH thy God ;
And hast been liberal of thy ways to strangers,
Under every green tree ;
And ye have not hearkened unto my voice, saith JEHOVAH.
- 14 Return, O revolted children, saith JEHOVAH,
For I have been a husband among you :

nice in the choice of the objects, but was ready to prostitute herself to all that came in her way ; that is, she eagerly fell in with all kinds of idolatrous worship indiscriminately, descending so low as to images of wood and stone.

Verse 11. *Hath justified herself*—צדקה נפשה; “Hath appeared righteous in comparison with Judah.” A phrase of the like sort occurs, Luke xviii. 14 ; where the humble penitent publican is said to have gone down to his house justified rather than the proud presumptuous pharisee.

Verse 12. *Towards the north*—Assyria and Media, where the ten tribes of Israel were disposed of by their conqueror, who carried them into captivity, lay to the north of Judea.

I will not look down upon you with a lowering brow—לֹא אֶפְסֵל פְּנֵי בָכֶם—Literally, “I will not let my countenance fall upon you.” So when Cain was wroth, it is said, that “his countenance fell,” וַיִּפֹּל פָּנָיו. (Genesis iv. 5.) On the contrary, “the lifting up of the countenance upon” any person denotes favour and good-will towards him. See Num. vi. 26.

I will not keep displeasure in view for ever—לֹא אֶשׂוֹר לְעוֹלָם. See verse 5.

Verse 14. *For I have been a husband among you*—The covenant between God and his people is often represented as a marriage contract ; see note on chapter ii. 2. When therefore God says here, that he had been, or had acted the part of, a husband among them, he means to remind them, that he had fulfilled the covenant on his part, by protecting and blessing them, as he had promised when he engaged to be their God. And, therefore, as they had never any reason to complain of him, he urges them to return to their duty, and promises, in that case, to be still kinder to them than

- And I will take you one out of a city, and two out of a tribe,
 And I will bring you to Sion.
 15 And I will give you rulers after mine own heart,
 And they shall rule you with knowledge and discretion.
 16 And it shall be, when ye shall have multiplied and increased
 in the land,
 In those days, saith JEHOVAH,
 They shall no more say, The ark of the covenant of
 JEHOVAH,
 Nor shall it be the delight of their heart,
 Nor shall they remember it, nor shall they care *about it*,

before. See the words, וְאָנֹכִי בְעֵלְתֵי בָּם, chapter xxxi. 32, and the note there.

And I will take you one out of a city, &c.—This, undoubtedly, relates to their call into the Christian church, into which they were brought, not all at a time, nor in a national capacity, but severally as individuals, here and there one. So it is said, “And ye shall be gathered one by one, O ye sons of Israel.” (Isaiah xxvii. 12.)

Verse 15. “דַּעַת וְהִשְׁבִּיל—*Non scientiâ, sed scienter pascent. Confer* cap. x. 21; Isaiah lvi. 11.”—SECKER.

Verse 16. *They shall no more say, The ark of the covenant*—Here God comforts the Jews with an assurance, that, though upon their return to him they might not find themselves in possession of exactly the same privileges as they had before, they should be no losers, but should receive ample indemnification, so as to leave them no just cause of regret. The ark of the covenant was the visible seat of God’s residence among his people; it was, therefore, the object of their boast; but after the destruction of the first temple they had it no more. But, to compensate this loss, they are told in the next verse, that “Jerusalem should be called the throne of JEHOVAH;” to which not the Jews only, but “all nations, should resort.” By Jerusalem is probably meant the Christian church. See Gal. iv. 26; Rev. xxi. 2, 3. The greater privileges of this latter would, of course, supersede all boast on account of those which had belonged to the Jewish church at any time.

Nor shall it be the delight of their heart—Literally, “Nor shall it ascend upon, or near, the heart;” וְלֹא יַעֲלֶה עַל־לֵב. That the import of the phrase is such as I have represented, may be seen by comparing several passages of Scripture, where it occurs. See afterwards chapter vii. 31; xlv. 21. What value the Israelites set upon the ark, how much they were attached to it, appears from their concern when it fell into the hands of the Philistines; (1 Sam. iv. 11–22; vii. 2;) the joy on its being brought into the city of David; (2 Sam. vi. ;) and the public festivals and gladness on its being placed in the temple by Solomon. (1 Kings viii.)

Nor shall they remember it—They shall forget the less, in contemplation of the greater, benefit. So Isaiah lxxv. 17. God says, that when he creates

Nor shall it be made any more.

17 At that time shall Jerusalem be called the throne of
JEHOVAH ;

And all nations shall resort to it in the name of JEHOVAH ;
And they shall not walk any more after the lusting of their
evil heart.

a new heaven and a new earth, the former should not be remembered, nor held in any esteem, namely, because of the greater glory of the latter.

Nor shall they care for it—פָּקַד signifies to look after a thing which has been long lost or neglected, with a wish or design to recover or restore it. In this sense God is said to have "visited" his people, Exodus iii. 16 ; Luke i. 68. He once again began to concern himself about them. And so it is said of the people, Isaiah xxvi. 16 : "O JEHOVAH, in trouble we have visited thee ;" that is, We, who before neglected thee, in our affliction have turned our thoughts and attention towards thee.

Nor shall it be made any more—Commentators have mightily perplexed themselves about these words ; but, surely, in the most literal rendering they have a plain and obvious meaning. The ark, once lost, was never to be made again : And for a good reason, which immediately follows ; because, instead of the ark, Jerusalem itself was to become the seat of God's residence.

"God directs the Jews, Isaiah xliii. 18, 19, not to remember the former things, when he was going to do a greater new thing. And lxx. 17 says, he creates a new heaven and a new earth, and the former shall not be remembered, nor come into mind. The same words as here. And, Jeremiah, xxiii. 7, says, 'They shall say no more, The Lord liveth,' &c. So that this is a smaller blessing effaced by a greater. It doth not appear what the last words, וְלֹא יֵעָשֶׂה עִיר, mean ; וְלֹא יֵעָשֶׂה signifies, 'it shall be offered,' (Num. xxviii. 15, 24,) but with a noun preceding. And it is no where put thus absolutely, without any thing determinate to refer to. R. Isaac understands it, that the Gentiles should not dare to come near the temple where JEHOVAH was, but only to Jerusalem ; p. 227, &c. The Chaldee translates the two last clauses, 'They shall not be moved, nor make war בִּיהוּ (I suppose, 'for it,' that is, the ark) any more.' לַעֲשׂוֹת הַשַּׁבָּת is to 'celebrate the sabbath.' (Exodus xxxi. 16.) I doubt whether פָּקַד can signify merely 'going to see ;' perhaps *recensebunt*, 'reckon it up' among the things belonging to the house of God. But, however this be, forgetting the ark of the covenant seems to refer to the making of the new covenant, chapter xxxi. 31, different from that at coming out of Egypt. Some may think that this was to comfort the Jews for not having the ark after the captivity. It may seem, from verse 12, to relate to Israel in opposition to Judah. But, verse 18, it is said, 'They shall return together.' It is commonly understood of a yet future return."—SECKER.

Verse 17. *And all nations shall resort to it in the name of JEHOVAH*—After these words we find in the Hebrew, לִירוּשָׁלַם, "to Jerusalem ;" but no such word is found in the LXX., Syriac, or Arabic versions. And it is certainly a redundancy, the same being already expressed in אֱלֹהֵיהֶם ; so that it seems to have been an interpolation from the margin, where it had most

- 18 In those days shall the house of Judah go unto the house of Israel,
 And they shall come together out of the north country,
 Unto the land which I made your fathers to inherit.
- 19 And when I said, How shall I place thee among sons,
 And give unto thee the land of desire,
 The inheritance of the glory of hosts of nations?
 Then said I, Thou shalt call me, My father;
 And thou shalt not turn aside from following me.
- 20 Surely as a wicked woman breaketh her faith;
 So have ye broken your faith towards me,
 O house of Israel, saith יְהוָה.

probably been placed by some annotator to point out the antecedent of אֵלֶיךָ.

“לֹא עָשִׂיתִי לְפָנֶיךָ—Compare Ezekiel xxxvi. 22: ‘I do not this for your sakes, but לְפָנֶיךָ.’ Compare also Matt. xviii. 20: συνηγήμενοι εἰς τὸ ἔμὸν ὄνομα.”
 —SECKER.

Verse 18. *Shall the house of Judah go unto the house of Israel*—The re-union of Israel and Judah, and their joint participation of the blessings of the Messiah’s kingdom, is elsewhere foretold; see chapter xxiii. 6; xxx. 3–9; Isaiah xi. 12, 13; Ezek. xxxvii. 21, 22; Hosea i. 11; Rom. xi. 26. And that in the latter days they shall actually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient prophets, that there cannot be a doubt, I think, of its being literally accomplished in due time.

Verse 19. *The glory of hosts of nations*—The land of promise is styled, עֲבֹדֵי לְבָלִיָּה אֲרֻצֹתָ, “a glory among all lands,” Ezek. xx. 6. And the phrase here used seems to be of the like import, עֲבֹדֵי צְבָאוֹת גּוֹיִם, “the glory of hosts, or multitudes, of nations,” that which they esteem glorious. The Paronomasia is a figure the Hebrew writers much delight in. But by “the land of desire,” and “the glory of hosts of nations,” the Christian church, and the privileges of the gospel-covenant, seem here to be figuratively designed. And the conditions of adoption into the former, and of enjoying the latter, are expressly stated by Christ and his apostles to be the same as are here prescribed, namely, the profession of a true faith in God, and uniform obedience for the time to come. “Thou shalt call me, My father; and thou shalt not turn aside from following me.”

“Or, the heritage of the glory of the hosts of nations, that is, the Lord of hosts. LXX. See LOWTH.”—SECKER. עֲבֹדֵי צְבָאוֹת may perhaps be a repetition of the same substantive in the genitive plural, in which case it forms a superlative, according to the Hebrew idiom. See Buxtorf. Thes. lib. ii. cap. 3. The heritage of the glory of glories of nations, is the inheritance of that which is held most glorious by nations.

Verse 20. *Surely as a wicked woman breaketh her faith*—מְרֵעָה seems to be the feminine of מְרֵעַ, “an evil doer,” or “wicked person,” and is thus to be joined with אִשָּׁה. All the ancient versions express בְּ, the particle of comparison, before בְּגֵדָה; but the ellipsis is also very frequent.

- 21 A voice hath been heard upon the plains,
Weeping and supplications of the children of Israel ;
Because they have perverted their way,
They have forgotten JEHOVAH their God.
- 22 Return, O revolted children,
I will heal your apostasies.—
Behold we come unto thee,
For thou art JEHOVAH our God.
- 23 Surely hills are lies, the tumult of mountains ;
Surely in JEHOVAH our God is the salvation of Israel.
- 24 But that thing of shame hath devoured the substance of our
fathers from our youth ;

Verse 21. *A voice hath been heard upon the plains*—Why שפיים or שפיים is interpreted “ plains ” rather than “ high places,” may be seen at large in the note on chapter iv. 11. The people are here represented as assembled together on a great plain, confessing and bewailing their idolatries, and the evils thereby occasioned. All the ancient versions seem to have read בכי ותחנוני.

Verse 22. *I will heal your apostasies*—For ארפה twenty-nine mss., (nine of them accounted ancient,) and three editions, read ארפה, besides five mss., in which the ה is upon a rasure. The LXX., Syriac, and Vulgate read the same ; and it is further justified by Hosea xiv. 5. “ I will heal your apostasies ” means, I will take away the guilt of them.

Behold we come unto thee—What follows to the end of the chapter is spoken in the name of the Israelites, accepting the divine invitation, acknowledging the vanity of their misplaced trust, and professing the deepest contrition and shame for their misbehaviour.

Verse 23. *Surely hills are lies, the tumult of mountains*—Instead of לשקר לשקר, both the Syriac and Vulgate seem to have read גבעות גבעות. This will render the passage clear and consistent with the context. The people acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites with which that worship was accompanied, (see 1 Kings xviii. 26, 28,) were mere impostures, deceiving and disappointing those that trusted in them ; whereas JEHOVAH was indeed the author of salvation to his people.

“ גבעות—οι βουροι, LXX. *Vulg., Syr. Unde expeditur sententia*—‘ The hills, the multitude of mountains are a lie.’ ”—SECKER.

Verse 24. *That thing of shame*—הבשת, meaning the idol whom they worshipped, called by the same name, chapter xi. 13 ; Hosea ix. 10 ; and with good reason, because, in return for all the expense and pains bestowed upon it, it only frustrated the hopes of its votaries, and, as it follows in the next verse, left them mortified with disappointment, and overwhelmed with disgrace, for having deserted the service of a Being that could have saved them, in pursuit of so vile and worthless an object.

The substance—גניע properly signifies “ labour ” and “ toil ; ” but is here put by metonymy for “ the substance ” acquired by toil.

- Their sheep, and their oxen,
 Their sons, and their daughters.
 25 We shall lie down in our shame,
 And our ignominy will overwhelm us;
 Because we have sinned against JEHOVAH our God,
 We and our fathers from our youth even until this day,
 And have not obeyed the voice of JEHOVAH our God.

CHAPTER IV.

- 1 IF thou wilt turn again, O Israel,
 Saith JEHOVAH, unto me shalt thou return;
 And if thou wilt put away thine abominations,
 From before me shalt thou not be removed:
 2 But thou shalt swear, As JEHOVAH liveth,
 In truth, in judgment, and in righteousness;
 And the nations shall bless themselves in him,
 And in him shall they glory.
- 3 SURELY thus saith Jehovah
 To the men of Judah and to Jerusalem;

CHAPTER IV. THE two first verses of this chapter ought not to have been separated from the foregoing; being spoken in reply to the confession of the people of Israel, and concluding that part of the prophecy which respected them.

Verse 1. *Unto me shalt thou return*—The meaning is, that upon their conversion they should be accepted, and received again into the bosom of God's church, from which they had before apostatized.

From before me shalt thou not be removed—Ten mss., (four of them ancient,) together with the Syriac, Chaldee, and Vulgate, read נב for נב . And the parallelism of the lines seems to require it so.

Verse 2. *But thou shalt swear, As JEHOVAH liveth*—This is as much as to say, Thou shalt be of the number of those that worship the true God. For an oath is one of the most solemn acts of religious invocation; and, therefore, God's people are expressly charged to swear by his name, and by no other. (Deut. vi. 13; x. 20; Josh. xxiii. 7.) And to "swear by JEHOVAH" is used as synonymous with the profession of his true religion, Isaiah xix. 18. The words which follow regard the propriety of the performance of this religious act; that the matter be strictly true, and the occasion great and important; either a case of judgment, or judicial decision, where, as the apostle says, "an oath for confirmation is an end of all strife;" Heb. vi. 16; or of righteousness, where some of the great and valuable purposes of truth and moral goodness are to be served; as we see it frequently applied by St. Paul in his gospel ministry. (Rom. i. 9; ix. 1; 2 Cor. xi. 31; xii. 19; Gal. i. 20, &c., &c.)

- Break up your ground in tillage,
And sow not among thorns.
- 4 Be ye circumcised unto **יהוה**,
And take away the foreskins of your hearts,
O ye men of Judah, and ye inhabitants of Jerusalem ;
Lest my wrath go forth like fire,
And it be kindled that none can quench it,
Because of the evil of your doings.
- 5 Declare ye in Judah,
And in Jerusalem publish ye, and say ;
Sound ye the trumpet in the land,
Proclaim throughout, and say,
Gather together, and let us enter into the fortified cities.
- 6 Set up a standard in Sion,
Retire in a body, make no stand ;
For I am about to bring evil from the north,
Even a great destruction.
- 7 A lion is gone up from his thicket,
And a destroyer of nations is on his way ;
He is gone forth from his place to make thy land a desolation ;

Verse 3. *Break up your ground in tillage*—גִּירָו לְכֹס נִיר. The same words occur, Hosea x. 12. נִיר primarily signifies "a light," or "lamp;" hence it is applied to denote ploughing, or tillage, the ground being turned up to the light, and cleared from the weeds and thorns that overshadowed it. The metaphor, then, may be easily understood: "Clear away all corrupt habits and practices, which, if suffered to grow, will choke and destroy every good seed or virtuous principle which may be sown in your hearts." See Matt. xiii. 7.

Verse 4. *Be ye circumcised*—Circumcision, as well as baptism, had a moral import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite. Compare Deut. x. 16 ; xxx. 6 ; Rom. ii. 29 ; Col. ii. 11.

Verse 5. *Sound ye*—Twenty-eight mss., (six of them ancient,) and four editions, with the LXX., Syriac, and Chaldee versions, confirm the Masoretic reading, רָקַעַי, without the conjunction ו.

Proclaim throughout—מֵלֵא signifies "to do a thing fully or completely;" so that קִרְאוּ מֵלֵא taken together may signify, "Proclaim fully," or "everywhere, throughout the land."

"מֵלֵא—Fortè, Confirmate. Confer 1 Reg. i. 14. Fortè, cum sequatur ו, legendum מֵלֵא. Confer cap. xii. 6."—SECKER.

Verse 6. *A standard*—The LXX. render נֶס "flight;" but it certainly means a standard set up for the purpose of drawing people together.

"Retire—'Hasten.' Compare chap. vi. 1 ; Exodus ix. 19 ; Isaiah x. 31."—SECKER.

- Thy cities shall be ruined, so as to be without inhabitant.
- 8 For this cause gird on sackcloth, lament, and wail,
Because the fierce anger of JEHOVAH is not turned away
from him.
- 9 And it shall come to pass in that day, saith JEHOVAH,
The heart of the king shall fail, and the heart of the
princes ;
And the priests shall be astonished, and the prophets shall
wonder.
- 10 Then said I, Alas ! O Lord JEHOVAH !
Surely thou hast altogether deceived this people and Jeru-
salem,

Verse 7. *Shall be ruined*—The word in the original is תְּצִינָה; but its authenticity is much to be questioned, as נִצָּח, from whence it should be derived, does not seem capable of a sense suitable to this place. One ms. reads תְּצִינָה; in another the ' is upon a rasure; and two mss. read תְּצִינָה. I should think the true reading may have been תְּצִינָה, from תָּצַח, which verb is used, verse 26, and frequently elsewhere, by this prophet, in the sense here required. The LXX. render by a word exactly of the same import, *καταρρησονται*. Or it may have been תְּצִינָה, which is the word used by the Syriac and Chaldee. By the "lion" is undoubtedly meant Nebuchadnezzar, king of Babylon. See chap. i. 17.

Verse 8. *Is not turned away from him*—Here מִמֶּנּוּ is ambiguous, as it may signify either "from him," or "from us." I think it rather means that God's anger was not gone from him, but still continued to burn fiercely within him. So שָׁב is used, as I apprehend, Isaiah v. 25; anger being represented as an accidental quality in God, coming and going according as the provocation is present or removed. The LXX. and Syriac render, "from you;" the Chaldee and Vulgate, "from us."

"Verse 10. *Surely thou hast greatly deceived, &c.*—אֲבָן is never used interrogatively; הֲשִׂיאָהּ must therefore mean, 'Thou hast permitted to be deceived.' But then לֹא אָמַר must not mean, as it most naturally should, by God's saying, but, by the false prophets saying; who yet are not mentioned here. The Chaldee expresses them; the Syriac puts it, 'I have deceived this people, and have said.' But this changes the reading; and Jeremiah could not have said it; nor could he well have believed, nor doth he say here that he believed, others who had said it. He must surely know the contrary from Isaiah. He complains of the false prophets, (chap. v. 12, &c.) and charges one with being such; (chap. xxviii. 15;) yet pleads what they had prophesied, (chap. xiv. 13,) as if he had some belief of it. There God sets him right, but not here."—SECKER. The difficulties above stated may, I think, admit of the following solution. If we examine the force of אֲבָן, we shall find that it does not positively affirm, but, as it were, draws an inference from appearances. Thus, when Jacob awaked from his heavenly vision, he infers, אֲבָן, "Surely the Lord is in this place." (Gen. xxviii. 16.) Again, Moses, on the Israelite's reproaching him with

Saying, Ye shall have peace ;
Although the sword penetrateth to the very quick.

11 At that time shall it be said concerning this people, and
concerning Jerusalem ;
A wind that scorcheth the plains in the wilderness

having killed the Egyptian, infers that the matter was become public : " Surely this thing is known." (Exodus ii. 14.) And so Agag, when brought to Samuel, says, " Surely the bitterness of death is past." (1 Sam. xv. 32.) In like manner Jeremiah does not charge God absolutely, but states, from appearances, that God's promise was not likely to be fulfilled ; hoping, no doubt, that God would set him right. This is accordingly done in the answer ; in which God does not deny the promise, whensoever made, but plainly intimates what he elsewhere expressly declares, (chap. xviii. 9, 10,) that all such promises on his part are only conditionally to be performed : For he still insists that, instead of peace, he should visit his people with very sore calamities ; but that it was their own wickedness that would occasion their sufferings, since he was ready to deal otherwise by them, if their behaviour would admit of it. Compare, especially, verses 14, 18.

Verse 11. *As the wind that scorcheth*—Of the malignancy of the south wind blowing over the deserts of Arabia, travellers have given dreadful accounts ; the effect of this wind is not only to render the air extremely hot and scorching, but to fill it with poisonous and suffocating vapours. It sometimes becomes a whirlwind, raising up large quantities of sand, so as to darken the air, and, not seldom, to bury, underneath, the unfortunate traveller. The most violent storms that Judea was subject to came from that quarter. See Bishop Lowth's note on Isaiah xxi. 1, and Mr. Harmer's citation from MAILLET'S *Memoirs*, chap. i. obs. 16.

The plains in the wilderness—I know not why our translators have constantly rendered שָׁפִי, or שְׁפִי, "high places." Taking all the texts together where the word occurs, we shall find this sense very little countenanced by the ancient versions ; and it is still less by etymology. (The verbs שָׁפַף and שָׁפַח, both in Syriac and Chaldee, signify, "to render smooth," by shaving, filing, or rubbing, &c. In Hebrew, וּשְׁפִי, (Job xxxiii. 21,) being applied to the bones of an emaciated body, is rendered by the Vulgate, *nudabuntur*, "shall be left bare." And עַל הַר נִשְׁפָּה, (Isaiah xliii. 2,) which our English translators have rendered, "upon the high mountain," the LXX. have translated, ἐπ' ὄρους πεδινου, "upon a mountain with a plain surface," clear from trees that might intercept the view of the signal placed on it. Hence, I conceive that שְׁפִי, or שָׁפִי, may more properly be understood to denote "open plains," in contradistinction to woodland. מְדִבְרָה sometimes signifies no more than an extensive tract of waste, uncultivated common, appropriated to pasturage ; and as this may consist of both open down and woodland, שְׁפִי בְּמִדְבָּר may denote the former, and, I think, evidently does so, chap. xii. 12. But by מְדִבְרָה is sometimes meant the great desert lying to the south of Judea ; and as that was the place chiefly annoyed by the hot scorching wind above mentioned, I am inclined to think that שְׁפִי בְּמִדְבָּר here mean the unsheltered plains of that desert.

- Shall come toward the daughter of my people, not to winnow, nor to cleanse ;*
 12 *A full wind for a curse shall come at my bidding ;*
Now even I will proceed judicially with them.
 13 *Behold, like clouds shall he come up,*

Shall come toward the daughter of my people—The verb יבוא, which follows in the next verse, is equally subservient to the nominative רוח צה here, as to רוח מלא there ; I have, therefore, expressed it in both places, because the nature of the English language will not admit of such an elongation of the verb, though the Hebrew may.

Verse 12. *A full wind for a curse shall come*—Our translators, with the Vulgate, have rendered מאלה, “from these” (high places, שפיס); but if the scorching wind be, as before observed, the south wind, blowing over the plains in the desert, then, coming from those plains, it would come from the south. But it is expressly said, (verse 6,) that the evil should come from the north ; consequently, though the calamity coming upon Jerusalem might be compared to such a malignant wind, it would not have been said to come from that quarter. Grotius, Michaëlis, and others render, with the Syriac, מאלה, “stronger than these,” namely, stronger than those winds which serve for the before-mentioned purposes of winnowing and cleansing. But I hardly think this construction justifiable ; I am more inclined to construe אלה, “a curse ;” but not rendering מלא מאלה, as some have done, *plenus maledictione*, because I question whether מלא is ever followed by מ in this manner. But, as in the preceding verse, the end for which the wind should come is expressed negatively, “not to winnow nor cleanse ;” so here, מאלה seems to denote, positively, its mischievous purpose : It shall come “for a curse.” That the particle מ has this force, see Ezek. xlviii. 29.

מאלה—*Omittunt LXX.; et potuit oriri ex voce præcedente. Paraphrasticè Chald. Legendum putat Lud. Cap. מאלה, ‘maledictione.’ Sed non construitur (ni fallor) מלא cum מ, nisi ut notetur locus unde aliquid impletur ; ut Isai. ii. 6.*—SECKER.

At my bidding—לי, “by,” or “through me,” or, “according to my direction,” “disposition,” or “appointment.” So Isaiah, xxix. 2, רהיחה לי, נאריאל, “But it shall become, through me,” (or, according to my appointment,) “as Ariel.” See also chap. xv. 8 ; xxii. 6 ; xxxi. 38. And that the wind spoken of was of God’s appointment, coming, not to him, but from him, for a judicial purpose, is apparent from the words that follow.

“לי ‘to me,’ or, ‘for me,’ ‘at my command.’ Or לי may be pleonastical, as chap. v. 5.”—SECKER.)

Now even I will proceed judicially with them—גם אני is emphatical, and seems to have an eye to the charge brought by Jeremiah, (verse 10.) of God’s having promised his people peace ; instead of which, God declares that even he himself, who was supposed to have made the promise, would, notwithstanding, proceed, in a judicial way, to punish them for their wickedness. See note on chap. i. 16.

Verse 13. *Shall he come up*—That is, the person designed by the lion, and

- And as a whirlwind his chariots ;
 Swifter than eagles are his horses,
 Woe unto us ! for we are laid waste.
- 14 Cleanse thy heart from wickedness,
 O Jerusalem, that thou mayest be saved.
 How long shall there harbour within thee
 The devices of thine iniquity !
- 15 For a voice declareth from Dan,
 And publisheth iniquity from mount Ephraim.
- 16 Proclaim ye unto the nations, Behold !
 Publish ye concerning Jerusalem,
 That watchers are coming from a far country,
 And they shall lift up their voice against the cities of Judah.
- 17 Like keepers of fields are they round about her,
 Because she hath rebelled against me, saith JEHOVAH.

the destroyer of nations, (verse 7,) namely, the king of Babylon. Compare Isaiah v. 26-28.

(Verse 14. *The devices of thine iniquity*—For מַחֲשָׁבוֹת, the ancient Bodleian ms. and four more read מַחֲשֵׁבֹת, in the singular number, which, indeed, agrees better with תִּלְיִן. But all the ancient versions render both the nominative and the verb in the plural; and therefore I am more inclined to think that תִּלְיִן is used in the singular, according to an Hebrew idiom, which admits of a verb in the singular joined with a plural subject taken distributively. Buxtorf. *Thes. Gram.*, lib. ii. cap. 10.)

Verse 15. *For a voice declareth from Dan, &c.*—In respect to the sense of this verse, I think differently from the generality of interpreters, who conceive אֶמֶן to mean the calamitous invasion of the Chaldean army, the news of which reached Jerusalem first from Dan, and afterwards from Mount Ephraim, in the order of their march thitherward; others have supposed an allusion to the idolatry set up by Jeroboam in Bethel, a city of Ephraim, and in Dan, which proved the ruin of the kingdom of Israel in the end. But I rather think that אֶמֶן simply and properly denotes the iniquity or idolatry of Judah, as in the preceding verse, which is hereby intimated not to have been a secret or unknown transaction, but as public and notorious as if it had been proclaimed upon the frontiers. Dan and Ephraim were tribes bordering upon the kingdom of Judah, northwards; and as the crime was thus public, for this reason, as it should seem, it is directed, in the next verse, that the neighbouring nations should be made acquainted with its punishment also, for the sake of example.

Verse 16. *Watchers*—By “watchers” are meant besiegers, placing sentinels round the city, to prevent any from coming in or going out; and keeping the place in continual alarm, by shouts of war.

“הִנֵּה—Sic Versiones. Fortè tamen legendum הִנֵּה; nisi alibi הִנֵּה cum imperativo jungatur.”—SECKER.

“Publish ye—Or, Publish it: watchers come against Jerusalem.”—SECKER.

Verse 17. *Like keepers of fields*—Mr. Harmer cites from Sir John Char-

- 18 Thy way and thy doings have brought a curse upon thee ;
Such is thy calamity ; for it is bitterness ; for it is a plague
even unto thy heart.
- 19 My bowels, my bowels are pained, the walls of my heart ;
My heart is troubled within me ; I cannot be silent ;
Because I have heard the sound of the trumpet,
My soul the alarm of war.

din's ms. the following remark on this place:—"As in the east pulse, roots, &c., grow in open and unenclosed fields, when they begin to be fit to gather they place guards,—if near a great road, more; if distant, fewer;—who place themselves in a round about these grounds, as is practised in Arabia." (Chap. v. observ. 15.)

Verse 18. *Such is thy calamity; for it is bitterness, &c.*—In the preceding line, אלה is rendered "a curse;" and such the evil or calamity brought upon Jerusalem by her wickedness is here proved to be, as being attended with all those bitter and afflictive effects which the nature of a curse implies.

Verse 19. *My bowels, my bowels are pained*—For אוחולה, the Masoretes read אוחילה, with the concurrence of eighteen mss. and five editions, besides the Babylonian and Jerusalem Talmud. This, however, can hardly be right, as it is the future Hiphil of יהל, "to wait" or "hope for;" a sense which by no means suits this place. But the mss. exhibit other various readings: Two mss. read אחלה; twenty-two mss. and seven editions, אחולה; two mss., אוחלה; four, אחילה. In one ms. הו is upon a rasure; and one reads אוחלה. From these variations the probability of an error may be concluded; and I am inclined to think that it lies principally in the first letter, which, by a mistake frequently made between the characteristics, is put for ה. So הגאלתי, Isaiah lxiii. 3, is an evident mistake for הגאלתי; and הזדרש, Ezek. xiv. 3, for הזדרש. See also אסף for אסף, chap. viii. 13; and השכים for השכים, chap. xxv. 3. The true reading in this place I take to be החילו, leaving the ה final to be prefixed as an article to קירוח. Nor is this founded on mere conjecture only; for it seems evidently to have been the reading from which the Syriac and Chaldee versions were made, saving only that they seem to have read לי after the verb. It is also plain, that the LXX., though they render the verb in the first person singular, found a Vau between that and the noun which follows, reading it והקירוח, και τα αυθηγησα. But אחיל והקירוח, the initial א being changed, as before proposed, becomes, by a different combination of the letters, החילו הקירוח. By "the walls of the heart," is undoubtedly meant the pericardium, a membrane which sits loose about the heart, surrounding and guarding it like a wall. So that the passion of grief, we may observe, is here described as progressive in a climax. It first affects the bowels, next proceeds to the pericardium, approaching nearer to the heart. It then reaches the very heart itself, where becoming too big to be contained, it breaks forth in outward expression.

I have heard—The received reading of the text is שמעתי, for which the Masoretes substitute שמעת, with the concurrence of the ancient versions.

- 20 Destruction is come upon the heels of destruction ;
 Surely the whole land is spoiled :
 On a sudden have my tents been spoiled,
 My curtains in an instant.
- 21 How long shall I see the standard ?
 Shall I hear the sound of the trumpet ?
- 22 Surely my people is foolish,
 Me have they not known ;
 Infatuated children are they,
 And they are without understanding :
 They are well skilled to do evil,
 But for doing good they have no knowledge.
- 23 I beheld the earth, and, lo ! disorder and confusion ;
 The heavens also, and there was no light.
- 24 I beheld the mountains, and, lo ! they trembled ;
 And all the hills shook.
- 25 I beheld, and, lo ! there was not a man ;
 And all the fowls of the heavens were fled.
- 26 I beheld, and, lo ! the fruitful field *was become* the desert ;

sixteen mss. and three editions, besides the Jerusalem Talmud. But the former, nevertheless, seems, in my opinion, to be more genuine, as the parallelism of the lines is thereby rendered more complete ; the words, " I have heard," in the one, exactly corresponding with, " my soul hath heard," in the other.

" Verse 22. לֹא-וַיִּשְׁמַע-וֹתִי הַיְיָ—Οὐκ ἠκούσαμεν, LXX. ; *legerunt* יִיְיָ *ut* Ezech. xvii. 13."—
 SECKER.)

Verses 23–26. *I beheld the earth*—The images, under which the prophet represents the approaching desolation as foreseen by him, are such as are familiar to the Hebrew poets on the like occasions. (See *Lowth De Sacra Poesi Heb.* Præl. ix., and his note on Isaiah xiii. 10.) But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author's happy talent for pathetic description. The earth is brought back, as it were, to its primitive state of chaos and confusion ; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom ; the mountains tremble, and the hills shake, under dreadful apprehensions of the Almighty's displeasure ; a frightful solitude reigns all around ; not a vestige to be seen of any of the human race ; even the birds themselves have deserted the fields, unable to find any longer in them their usual food. The face of the country in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wildness of the desert. The cities and villages are either thrown down and demolished by the hand of the enemy, or crumble into ruins of their own accord, for want of being inhabited.

And all its cities were thrown down,
 Before the presence of JEHOVAH,
 Before the fierce heat of his anger.

- 27 For thus saith JEHOVAH,
 The whole land shall become a desolation,
 And I will not make an end.
- 28 For this cause shall the earth mourn,
 And the heavens shall be covered with blackness ;
 Because I have spoken, and I do not repent ;
 I have purposed, and will not recede from it.
- 29 At the shout of the horseman, and of the archer,
 Every city fleeth ;
 They are gone into thick woods,
 And they have climbed up upon the rocks :
 Every city is forsaken,
 And there is not a man dwelling in them.
- 30 And against spoiling what wilt thou do ?
 Though thou clothest thyself in scarlet,
 Though thou adornest thyself with ornaments of gold,
 Though thou distendest thy eyes with paint,
 In vain shalt thou set forth thy beauty ;
 Thy paramours have rejected thee,
 They seek thy life.

“ נָחֲצוּ—Εμπροσπισμεναι, LXX. *In fine addunt ηφανισθησαν, et sequens omittunt ; pro quo fortè legerunt כָּלָו. Confer Job iv. 9.*”—SECKER.)

Verse 27. *And I will not make an end*—That is, I will not desist from giving such marks of my indignation. See chap. v. 10, 18.

Verse 28. *Because I have spoken, and I do not repent*—I have followed the order of the words, as represented by the LXX. ; which is undoubtedly their natural order.

Verse 30. *And against spoiling*—Twenty-two mss. (seven of them ancient) and three editions read וְאֵת, according to the Masoretic emendation, for וְאֵת. וְאֵת cannot be the participle, as it is represented in the ancient versions ; because, if a participle, it should be feminine שְׂוֹרָה. I take it to be the infinitive verb used as a noun, and governed by the preposition אֵת. “What wilt thou do, or how wilt thou guard thyself against spoiling ?” The same kind of expression occurs, chap. v. 31 ; only the ל is used instead of אֵת.

Distendest thy eyes with paint—This alludes to the custom of the eastern ladies, who, esteeming large eyes beautiful, make use of *stibium*, a sort of black paint, which is laid upon the eyelids with a pencil, and, being of an astringent quality, partly contracts the eyelids, and partly by the contrast of colour tends to enlarge the appearance of the white part of the eyes. See Bishop LOWTH'S note on Isaiah iii. 16. The verb, קָרַע, properly signifies to

- 31 Surely I have heard the cry as of a woman in travail,
Distress as of one that bringeth forth a first child,
The cry of the daughter of Sion ;
She sobbeth, she spreadeth out her hands,
Saying, Wo now unto me !
For my soul fainteth because of murderers.

CHAPTER V.

- 1 RUN ye to and fro through the streets of Jerusalem,
And see now and know, and seek in her broad places,
If ye can find a single man,
If there be one that doeth justice,
That seeketh truth ; that I may pardon her.
- 2 But though they say, As JEHOVAH liveth,
Surely they will swear falsely.
- 3 O JEHOVAH, are not thine eyes towards the truth ?
Thou hast smitten them, but they have not grieved ;

“rend” or “tear,” and may denote the use of this process to excess, so as it were to *tear open* the eyes by way of enlarging them.

Dr. Durell has remarked, that the Ethiopians to this day paint their eyebrows with antimony mixed with moist soot. See LUDOLPHI *Hist. Æthiop.* lib. vii. cap. 7.

Verse 31. *She spreadeth out her hands*—Spreading out the hands is the gesture of one displaying the helplessness of her condition, and imploring the aid of others. See Lam. i. 17.

*Ingemit, et duplices tendens ad sidera palmas,
Talia voce refert—*

VIRGIL. *Æn.* i. 97.

CHAP. V. Verse 1. *Her broad places*—רחובותיה mean, no doubt, the market places, and other spacious areas in the city, where citizens used to meet for doing business with each other.

Verse 2. *Surely*—Ten MSS., (four of them ancient,) and the first printed edition of the whole Bible in Hebrew, read אכן instead of לכן; the same is also found in the notes of the celebrated edition known by the name of “Minchath-shai.” See DR. KENNICOTT’S *Dissert. Gen.* § 62. In three other MSS. the ל is upon a rasure. אכן is frequently used by this prophet; and is, I doubt not, the true reading here. לכן, however, is sometimes used for “nevertheless;” a sense not unsuitable to this place. See hap. xvi. 14.)

Verse 3. *Are not thine eyes towards the truth?*—The eyes, turned upon or towards an object, denote not only a diligent inspection and nice discernment of it, but also an earnest expectation or looking after it. The phrase may here be taken in both senses, that God both seeth and discerneth the truth, and also expects it from others, especially from those who call upon his name in attestation of it.

Thou hast consumed them, but they have refused to receive correction ;

They have made their faces harder than a rock,

They have refused to return.

4 Then said I,

Surely these are the meaner sort, who have acted foolishly,

Because they have not known the way of JEHOVAH,

The judgment of their God.

5 I will get me unto the great ones,

And I will speak unto them ;

For these have known the way of JEHOVAH,

The judgment of their God.

But these have in like manner broken the yoke,

They have burst the bands.

6 Therefore a lion from the forest shall slay them,

A wolf of the plains shall spoil them,

(*But they have refused*—The LXX., Syriac, and Vulgate read *וּמְאִנוּ* with the conjunction *ו* in both places of this verse, where we find only *מְאִנוּ* in the Hebrew. In the first instance the *ו* seems requisite, in order to support the antithesis ; and there is a trace of it in one ms., which, by an evident mistake in the omission of the *מ*, reads *וּמְאִנוּ*, instead of *מְאִנוּ*. But in the second instance the Asyndeton seems more according to the prophet's style. Perhaps the omission of the *ו* in the latter place may have caught the transcriber's eye whilst he was writing the former.)

Verse 4. *The meaner sort*—So *רְלִיּוֹם* properly signifies, and these are properly opposed to *הַגְּדֹלִים* in the next verse. The misconduct was not chargeable upon the lower orders of men only, who might have erred through ignorance ; the great ones, who had better opportunities of knowing what was right, and what was wrong, were alike sharers in the offence.

(*Have acted foolishly*—*נִבְאָלוּ*. Perhaps we ought rather to read by transposition *נִבְאָלוּ* ; for “acting foolishly” or “unadvisedly” seems to be the sense here required ; but *נִבְאָלוּ* from *בָּאֵל* imports to be “fixed” or “resolved upon” a thing simply, without discrimination of good or bad choice. The ancient Bodleian ms., N^o. 1, and nine more, with three old editions, read *נִבְאָלוּ*. Thirteen mss. and three editions do the like, Isaiah xix. 13. Twelve mss., besides one in the margin, and the oldest printed edition, read *נִבְאָלוּ* ; Numb. xii. 11. *נִבְאָלוּ* is found in the text, chap. l. 36 ; where sixteen mss. and two editions have substituted *נִבְאָלוּ*. It is possible, that, as some of the most ancient copies read the word without the *ו* in the middle, the mistake may have been owing to ignorant transcribers, who, thinking to express the word at large, have unskilfully inserted the *ו* in the wrong place.)

Verse 6. *A wolf of the plains*—In the margin of our Bibles, *עֲרָבוֹת* is rendered “deserts ;” and those wide and extensive plains, or uninclosed commons, seem to be meant, which were used only for sheep-walks and

- A leopard shall watch over their cities ;
 Every one that goeth out of them shall be torn in pieces ;
 Because their rebellions are multiplied,
 Their apostasies are increased.
- 7 How can I pardon thee for this ?
 Thy children have forsaken me,
 And sworn by them that are no gods :
 When I had fed them to the full, they then committed
 adultery,
 And assembled themselves in the harlot's house.
- 8 They were libidinous as stallion horses,
 Every one neighed after his neighbour's wife.
- 9 For these things shall I not visit ? saith JEHOVAH ;
 And shall not my soul avenge itself of such a nation as this ?
- 10 Go ye up upon her walls, and destroy,
 And make ye not an end ;
 Take away her branches,
 For they belong not to JEHOVAH.
- 11 For they have dealt very unfaithfully with me,

pasturage, and are of course most likely to be infested with wolves. See note on chap. ii. 6. The wild beasts here spoken of are the king of Babylon and his troops. See chapter iv. 7.

(Verse 7. *Can I pardon*—Twenty-eight mss. and four editions read, in conformity with the Masora, אַסְלוּחַ אֶסְלָה.)

The harlot's house—That is, the idol's temple; as adultery means idolatry.

(Verse 8. *They were libidinous as stallion horses*—The general sense of the words is here given; the subject admits not of a more particular explanation: מְרוֹנִים may be rendered *armati, armis instructi*; being the participle in Hophal, from וָיָן or וָיָן, which in Chaldee and Syriac signify, *armavit*. This will sufficiently express what is meant by *equi admissarii*, in which all the ancient versions agree. מְשָׁכִים is the participle present of מִשָּׁךְ *protrahere, extrahere*. מְשָׁכִים הֵיוּ הַנְּשִׁירוֹת, *protrahentes erant*.)

Verse 10. *Her branches*—הַנְּשִׁירוֹת is thus rendered, Isaiah xviii. 5. And by "her branches" may be understood the lesser cities of Judah, which are as it were branches of the capital; and which were of course destined to share in her fate. See verse 17; chapter iv. 16. Or else the individuals of the city may be so called; as a city is sometimes considered in the light of a parent, with respect to the citizens, who are called her children or offspring. Compare chapter xi. 16. Hence also we may see what is intended by the direction given in the preceding line, "And make ye not an end;" that is, Cease not to destroy, till ye have cut off both root and branches. See chapter iv. 27. The address is here made to the enemies that were to be brought against Jerusalem and Judah, verse 15.

- The house of Israel, and the house of Judah, saith
JEHOVAH.
- 12 They have denied **JEHOVAH**,
 And have said, It is not **HE** ;
 Neither shall calamity come upon us,
 And the sword and famine shall we not see :
- 13 But the prophets shall be as wind ;
 And they have no authority to say,
 Thus shall it be done unto them.

Verse 12. *And have said, It is not He*—לֹא-הוּא—“Not He;” that is, Either he hath not spoken, or, He will not do as the prophets have threatened in his name. Or, they argued like the wicked, who denied God’s moral government of the world, Psalm xciv. 7 :

For they said, Jehovah will not see,
 Neither will the God of Jacob regard.

“לֹא-הוּא—Ουκ εστι (fortè, εστι) ταυτα, LXX. *Vel legerunt יהוה, ‘erit,’ quæ vox extat Eccles. xi. 3. Vel intellexerunt יהוה idem esse quod Chald. יהוה. Rectè, ni fallor.*—SECKER.) It seems to me, that הוּא is used to denote a person or being answering to a certain particular character or description, ο αυτος. Sometimes the character is expressed in words that immediately follow, as, 2 Sam. vii. 28 : אַתָּה הוּא ה' אֱלֹהֵינוּ, “Thou art He, the God.” And, Neh. ix. 7 : “Thou art He, O JEHOVAH, the God, who didst choose,” &c. So also, I think, we should render Isaiah lii. 6, thus :—

Therefore my people shall know my name,
 Therefore in that day they shall know that I am He that said, Behold me!

That is, that I am He that manifested myself unto them, namely, in time past. Compare Isaiah lkv. 1.

But in other cases the character is to be collected from the general tenor of the context; as, chap. xiv. 12; Deut. xxxii. 39; Isaiah xli. 4; xliii. 10, 13; xlvi. 4; xlviii. 12, &c. Accordingly, here we might render according to the general form, “And have said, He is not He;” but rather, to avoid the seeming identity of the proposition, “He is no such Being;” for it does not appear that they meant to deny the absolute existence of God, but his existing under the particular character of one that would punish them severely for their wickedness.

Verse 13. *As wind*—“That passeth away, and cometh not again.” Psalm lxxviii. 39. Such seems to be the meaning of those who represented the prophets to be “like wind;” they insinuated thereby, that after the sound of their words was once gone over, they should never hear any thing more of them.

And they have no authority to say—Literally, “And the word is not in them;” meaning the word of prophecy, denouncing such and such calamities against the people.

- 14 Therefore thus saith JEHOVAH God of hosts ;
Because ye have spoken this word,
Behold I will make my words in thy mouth as fire,
And this people as wood, that it may devour them.
- 15 Behold I will bring against you a nation from far,
O house of Israel, saith JEHOVAH ;
It is a strong nation,
It is a nation of great antiquity ;
A nation whose language thou shalt not know,
Neither shalt thou understand what they speak.
- 16 Their quiver is as an open sepulchre ;
All of them are mighty men.
- 17 And they shall consume thy harvest, and thy bread,
They shall consume thy sons, and thy daughters,
They shall consume thy sheep, and thy oxen,
They shall consume thy vine, and thy fig-tree,
They shall impoverish thy fortified cities,
In which thou trustedst, with the sword.
- 18 And also in those days, saith JEHOVAH,
I will not make a finishing with you.
- 19 And it shall be, when ye shall say,
Wherefore hath JEHOVAH our God done all these things
unto us ?
Then shalt thou say unto them,
Like as ye have forsaken me,
And have served strange gods in your land ;
So shall ye serve strangers
In a land that is not yours.

Verse 14. *As wood*—The ancient Bodleian ms., No. 1, and three more, read לעץ ב, with the ב prefixed. The Vulgate and Chaldee seem to have done so too.

Verse 15. *A nation from far*—This was threatened, in case of disobedience, by Moses, Deut. xxviii. 49. Compare Isaiah v. 26. The antiquity of the Babylonish nation was very great, having been founded by Nimrod. (Genesis x. 10.)

Verse 17. *They shall consume thy sons, and thy daughters*—All the ancient versions so interpret in this place ; and with them our old English translation. It agrees with the prediction of Moses, Deut. xxviii. 32, 41 ; and with that of Ezekiel, xxiv. 21. But we must read יאכל instead of יאכלו, in conformity with the rest of the verse.

Verse 18. *I will not make a finishing with you*—He means, that he had not yet done with them, but had still more evils in reserve for them. See verse 10 ; chapter iv. 27.

Verse 19. *Strange gods*—Literally, “ gods of the stranger.” So, chapter

- 20 Declare ye this in the house of Jacob,
And publish it in Judah, saying ;
- 21 Hear ye now this,
O foolish people, and without understanding ;
Who have eyes, yet they will not see ;
Who have ears, yet they will not hear.
- 22 Will ye not fear me ? saith JEHOVAH ;
Will ye not tremble at my presence ?
Who have appointed the sand a bound to the sea,
A perpetual ordinance, and it shall not go beyond it ;
Though it toss itself about, yet shall it not prevail ;
Though the waves thereof roar, yet shall they not go
beyond it.
- 23 But this people hath a revolting and rebellious heart ;
They have revolted, and are gone.
- 24 Neither have they said in their heart,
Let us now fear JEHOVAH our God,
Who giveth rain, both the former and the latter, in its
season ;
A sufficiency of the appointed things of harvest he secureth
to us.
- 25 Your iniquities have turned aside these things ;
And your sins have withholden that which is good from
you.
- 26 For among my people are found wicked men,

viii. 19, *הבלי נכר*, "strange vanities," or idols. And *בני נכר*, "strange children," or, "sons of the stranger," Psalm xviii. 44; Ezek. xlv. 7.

Verse 22. *It shall not go beyond it*—Here all the ancient versions consider *יעברנהו* as singular; the same word occurs the last in the verse, and there all the ancient versions, except the LXX., render as if they read at large *יעברוניהו*; and it is so represented in two MSS. The LXX., Syriac, and Vulgate likewise appear to have read *ויהגעש* and *יוכל*, instead of *ויהגעשו* and *יוכלו*; and the syntax seems to require the verbs in the singular, the subject being *ים*, "the sea." The final *ו* in both these words was probably a mistake of the transcriber, occasioned by finding the same letter at the beginning of the words next in succession.

Verse 24. *Both the former*—I have followed the received reading, *ויררה*; although the Masoretes read *יררה* without the conjunction, and so do all the ancient versions, twelve MSS., and three editions.

A sufficiency of the appointed things of harvest—*שבטת*, read with the *sin* instead of the *schin*, signifies "fulness" or "sufficiency;" and so both the LXX. and Vulgate render it. *חקות* signifies, not only "set times," but whatever is regularly assigned or appointed by divine providence; and, in this place, the ordinary and regulated productions of harvest.

- Who lie on the watch like the cowering of fowlers ;
 They have set a trap, that they may catch men.
- 27 As a trap cage is full of birds,
 So are their houses full of fraud :
 Therefore are they grown great and rich,
- 28 They are waxen fat, and shine.
 Though they have gone beyond the claims of the wicked ;
 They have not maintained the cause,
 The cause of the orphan, so as to make it prosper ;
 And the right of the poor have they not vindicated.

Verse 26. *Who lie on the watch like the cowering of fowlers*—The LXX. and Syriac totally omit the words ישור כשך, and render יקושים “snares,” instead of “fowlers.” But the translation of the Vulgate, *insidiantes quasi aucupes*, at once points out an emendation of the text, and facilitates the explanation of it. For ישור it is probable the original reading was ישורי, which coming from שור, “to look out for prey,” answers to the word *insidiantes* of the Vulgate. שך is derived from שכך, “to sink down,” or cower, as fowlers do when they lay their snares. So that כשך יקושים may literally be rendered, “according to the cowering of fowlers,” the close posture in which they lie in order to conceal themselves.

Verse 27. *As a trap cage is full of birds*—כלב comes from כלב, “a dog ;” and this name was undoubtedly given to the trap-cage, because it served the same purpose as a dog in assisting to catch game. That sort of trap-cage also seems to be alluded to, in which tame birds are put to hop and fly about as a decoy to others.

Verse 28. *They are waxen fat, and shine*—These words are passed over in the LXX. and Syriac. But Aquila, Symmachus, Theodotion, the Chaldee, and Vulgate acknowledge them, as do all the collated mss. The Chaldee and Vulgate add the conjunction ו before עשתי.

Though they have gone beyond the claims of the wicked—דברי רע seem to signify “the claims of the wicked man,” or, in the phrase of our law, his “declaration” or “count ;” in which the plaintiff states the nature of his case, the quantity of damage sustained by him, and the extent of that redress which he sues for. These words, however, are omitted by the LXX., who connect דין immediately with עברי, and render κατὰ παραβήσαν κρίσις. The Syriac hath also done the same. But in this omission they miss of the very scope of the passage ; the design of which is to oppose דברי רע to דין יהום, “the suit of the orphan,” and to משפט אביונים, “the right of the poor ;” and to observe the undue partiality shown in the distribution of justice by those who were concerned in it ; they even went beyond the terms of the wicked man’s declaration, procuring him more than he demanded ; but in supporting the just suit of the orphan, and asserting the legal rights of the poor, they were not equally zealous and successful. The particle גם is used in this sense, Neh. vi. 1, and in other places.

So as to make it prosper—This is the true sense of the verb יצליחו, which is in the conjugation Hiphil.

- 29 For these things shall I not visit? saith JEHOVAH;
Shall not my soul avenge itself of such a nation as this?
- 30 An astonishing and horrible thing hath been wrought in
the land.
- 31 The prophets have prophesied falsely;
And the priests have concurred with them;
And my people have liked it should be so;
And what will ye do in regard to the consequences thereof?

CHAPTER VI.

- 1 RETIRE in a body, O ye sons of Benjamin, out of the
midst of Jerusalem,

Verse 31. *And the priests have concurred with them*—Literally, “have descended upon their hands;” that is, either, They have joined hands with them, or, have fallen with the weight of their authority upon the measures introduced by the others. All the ancient versions have concurred in the general interpretation of these words. The Masoretes have, indeed, pointed ירדו as if it were the future of רדה, “to bear rule;” but the context evidently requires the preter tense, ירדו, *descenderunt*, from ירד.

My people have liked it should be so—See Isaiah xxx. 10.

And what will ye do in regard to the consequences thereof?—“How will ye guard against or prevent them?” The form of expression is similar to that used before, chap. iv. 30: “And against spoiling what wilt, or canst, thou do?” namely, to ward it off, or secure thyself from it.

(“על-ידי—על-ידיהם, Prov. xiii. 11, seems to signify, ‘by the hand,’ by the means of labour; which agrees well with the English translation here. Schultens, on Job i. 14, interprets על-ידיהם ‘after their usual manner;’ and confirms that sense by this place, and Ezra iii. 10; 2 Chron. xxix. 27; where על-ידי seems to mean, ‘after the manner of.’ Mudge in *HEATH on Job*, interprets על-ידי, ‘by the direction;’ and consequently על-ידיהם, ‘according to their own direction or pleasure.’”—SECKER. Rather, “The priests have gone down according to their direction;” that is, the direction of the prophets; or followed their lead. Compare the note on chap. xxxiii. 13.

“אחברו בן—*Eadem phrasis occurrit*, Amos iv. 5. *Confer et hic cap. xiv. 10.*”—SECKER.)

CHAP. VI. Verse 1. *Retire in a body, O ye sons of Benjamin*—Jerusalem was in the lot of the tribe of Benjamin; (Josh. xviii. 28;) on which account the inhabitants are addressed by the name of the children of Benjamin; and are directed to leave the city, which God was about to destroy, and to take refuge in the mountains. Tekoa, according to Jerome, was a little town about twelve miles from Jerusalem; and Beth-haccerem (probably so called from the vineyards round about it) another little town on the same side, but nearer Jerusalem; and both of them in the mountainous

And in Tekoa sound ye the trumpet,
 Also upon Beth-haccerem light up a fire-beacon;
 For evil is seen coming onwards from the north,
 Even a great destruction.

- 2 The habitation, even the delightful one, have I doomed to
 destruction,
 The daughter of Sion.

parts of Judah, south of the capital. See D'ANVILLE'S *Map of ancient Palestine*.

"Gather yourselves to flee—'Hasten.' See chap. iv. 6."—SECKER.

Verse 2. *The habitation, even the delightful one*—Jerusalem is in like manner called simply "the habitation," *נוה*, Isaiah xxvii. 10. And it seems entitled to the name by way of eminence, as the chief residence both of Israel, and of the God of Israel. Accordingly, speaking of the very desolation here intended, the psalmist says, "They have devoured Jacob, and laid waste his dwelling place," *נוהו*. (Psalm lxxix. 7.) It is also called God's habitation, Exodus xv. 13; 2 Sam. xv. 25, &c. And with respect to the epithet annexed, "the delightful one," Jerusalem is frequently spoken of in terms that show it to have been, in a very eminent degree, the object of delight both with God and with man. It was the city which God chose, (1 Kings viii. 44,) the object of his desire, (Psalm cxxxii. 13, 14,) and of his especial love. (Psalm lxxxvii. 2.) And how fond the Jews themselves were of it, appears from the expressions of rapture with which they spoke of it, Psalm xlvi. 2; l. 2; cxxii. 6; and from the grief with which they bemoaned its fall, Psalm cxxxvii; Lam. i. and ii.

("*sunt pascua*. Si *נוה idem notat, repetendo præcedentem ל, potest legi 'pascua ameno.'* Vide verse 3."—SECKER. *נוה* undoubtedly signifies "a sheep-cote or fold;" chap. xxiii. 3; Isaiah lxxv. 10; Ezek. xxxiv. 14; and from the Syriac it seems probable, that for *נוה* we should read *נוה*. If then we can suppose the two first letters of *נוה* to be a mistaken repetition of the two preceding ones, and read *נוה*, the sense will be such as from the context might be expected—

Unto a pleasant sheepfold have I likened the daughter of Sion.

Have I doomed to destruction—*רמית*. This word cannot bear the sense in this place which our translators have given it, because wherever it signifies "to liken," it requires a preposition to precede the noun which denotes the object of comparison. Nor does it appear from the context in what particular the daughter of Sion was likened to a comely and delicate woman; supposing the terms would admit of that construction. I have, therefore, adopted the other sense of *רמית*, "I have destroyed," which goes directly to the point; the persons by whom, and the manner in which, this destruction was to be accomplished, being immediately subjoined in the words that follow. It properly means, "I have doomed, or decreed, her destruction;" for with God to decree and to do is one and the same thing; the past and future being contemplated alike in the divine mind, and both equally certain as to the accomplishment.

- 3 The shepherds with their flocks shall come to her,
And they shall pitch their tents against her round about,
And shall feed each in his quarter.
- 4 Declare ye war against her ;
Arise, and let us go up at noonday :
Alas for us ! for the day is upon the decline,
For the shadows of the evening are lengthened :
- 5 Arise, and let us go up in the night,
And let us destroy her palaces.
- 6 For thus hath JEHOVAH of hosts said,
Cut down her timber,
And raise a mount against Jerusalem :
She is a city ripe for visitation ;
Every kind of oppression is in the midst of her.
- 7 As a fountain causeth its waters to issue forth,
So hath she caused her wickedness to go abroad :
Rapine and spoil are heard in the midst of her ;
Sickness and smiting are continually before my face.

Verse 3. *And they shall pitch*—The LXX. and Syriac seem to have read יתקעו, the Chaldee יתקעו, and one of them at least was in all probability the true reading ; as was also ורעו, the reading of the LXX., Syriac, and Chaldee, and of two mss., for רעו. The shepherds and their flocks were, no doubt, the Babylonian chiefs with their troops besieging Jerusalem.

“ רעו איש את ידו ”—They shall eat up each his part.—SECKER.

Verse 4. *Arise, and let us go up at noonday*—The alacrity and eagerness with which the Chaldeans undertake and execute the commission with which they were charged, is described in this and the following verse in a beautiful vein of poetry. Though it was late in the day before they received their orders, they are for beginning their march immediately ; and though it was night before they got to the place, they are unwilling to put off the assault till morning.

Verse 6. *Her timber*—That is, to be employed in the siege. See Deut. xx. 19 ; where the same word עצה is used as here. Two mss. read עציה ; but the singular number is equally expressive.

Ripe for visitation—היא העיר is the infinitive in Niphal, and הפקר היא העיר may literally be rendered, “ She is the city to be visited ; ” that is, a proper object of punishment ; the reason of which follows in the next words.

Every kind of oppression is in the midst of her—For כלל העשק read כל העשק.

Verse 7. *As a fountain*—The Masoretes read בור for בור, and so do eleven mss. and four editions. But Houbigant conjectures it should rather be באר, which in the pronunciation resembles בור. But both in Chaldee and Arabic בור signifies “ a fountain.”

Sickness and smiting—חלי וכותה. These two words are an Hendiadys, and signify, “ sickness occasioned by blows.”

- 8 Be thou reformed, O Jerusalem,
Lest my soul be alienated from thee ;
Lest I make thee a desolation,
A land not inhabited.
Thus saith JEHOVAH of hosts ;
They shall thoroughly glean as a vine the reliques of Israel ;
- 9 Turn again thine hand, like a grapegatherer, unto the
baskets.
- 10 To whom shall I speak,
And give warning, so that they shall hear ?
Behold their ear is uncircumcised,
So that they cannot hearken ;
Behold the word of JEHOVAH hath been among them a
thing of nought,
They take no delight in it.
- 11 Therefore the wrath of JEHOVAH, with which I am filled,
I am weary of refraining to pour forth
Upon the children in the street,
And upon the cabal of young men together :
Yea also the husband with the wife shall be taken,
The aged with him that is full of days.
- 12 And their houses shall devolve to others,
The lands and women likewise ;

Verse 9. *Turn again thine hand unto the baskets*—That is, Take them again into thine hand, and begin the work of gathering, or gleaning, anew. The address is from God to the Chaldeans, exhorting them, like a grapegatherer, to return again after the first time, and pick up those few inhabitants that were left before, like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen, chapter lii, 28-30.

(Verse 11. *Therefore the wrath of JEHOVAH, with which I am filled*—אמת חמת appears to me to be the accusative case in the order of syntax following the verb שפך, with an ellipsis of the relative אשר אמ before מלאתי.)

The children in the street—That it was the custom for children to be playing in the streets, see Zech. viii. 5, and compare chapter ix. 21. It is also natural for young men to associate in private parties, and there to concert their plans of operation together. סור signifies properly such a private consultation or cabal.

The aged with him that is full of days—From hence it appears that יקר means only a man that has passed a certain time of life, which may be considered as his zenith, so as from thenceforth to be upon the decline. In contradistinction to whom is placed one who is arrived at what is esteemed the full period of human life; in respect to which the patriarchs, Abraham, Isaac, David, and Job, are said to have died "full of years" or "days." See the same distinction made, Isaiah lxxv. 20.)

- Because I will stretch forth my hand
 Against the inhabitants of the land, saith JEHOVAH.
 13 For from the least of them even unto the greatest of them,
 Every one is wholly addicted to his lust ;
 And from the prophet even unto the priest,
 Every one practiseth falsehood.
 14 And they have healed the wound of the daughter of my
 people superficially,
 Saying, Peace, peace ; when there was no peace.
 15 Were they ashamed because they had committed abomina-
 tion ?
 Nay, they were not at all ashamed ;
 Nay, they knew not how to blush :
 Therefore shall they fall one after another,
 In the time of their visitation they shall be cast down, saith
 JEHOVAH.

Verse 13. *Is wholly addicted to his lust*—בצער I take to signify “evil concupiscence” or “lust” in general, in the same extensive sense as *πλεονεξία* is used by the writers of the New Testament for any irregular or inordinate desire, which impels to sinful action. See chapter xxii. 17 ; li. 13 ; Psalm cxix. 36 ; Isaiah lvi. 11 ; lvii. 17, &c., &c.

Verse 14. *Of the daughter of my people*—The LXX. read only, “of my people,” *συντριμμα του λαου μου* ; and בַּת is totally omitted in fifteen mss. and nine editions ; in four mss. it is erased ; and in one ms. it is upon a rasure. But it is expressed in all the other ancient versions, as it appears also in the parallel passage, chapter viii. 11.

Verse 15. *Were they ashamed*—הוֹבִישׁוּ. Seventeen mss. and one edition here read הוֹבִישׁוּ. In the parallel passage, chapter viii. 12, the reading of the text in Van der Hooght’s edition is הוֹבִישׁוּ ; but twenty-four mss. and three editions read there הוֹבִישׁוּ ; sixteen mss. and two editions הוֹבִישׁוּ ; one ms. הוֹבִישׁוּ. The true reading I take to be הוֹבִישׁוּ, instead of which some transcriber, mistaking the interrogative particle ה for the characteristic of the conjugation Hiphil, inserted ו and י conformably to such mistake.

“הוֹבִישׁוּ. *Nulla interrogationis nota apud LXX., Syr., Chald., Vulg. Deest aliquando ה. Vide NOLD. Atioqui הוֹבִישׁוּ legi poterat. Sed legitur ut הוֹ, cap. viii. 12.*”—SECKER.

To blush—For הוֹבִישׁוּ we should read here, as in the parallel passage, הוֹבִישׁוּ. This is also the reading of eight mss., one of which is the ancient Bodleian, N^o. 1. הוֹבִישׁוּ is in Hiphil, and signifies to “cause” or “put to shame ;” which is not the sense here required.

Shall they fall one after another—Literally, “They shall fall upon, or after, the fallen.”

Of their visitation—In the parallel passage, chapter viii. 12, the reading of the text is פְּקִדָתָם ; it is so here in six mss. and according to the LXX. and Vulgate versions.

16 Thus hath JEHOVAH said ;
 Stand ye by the side of the ways, and look,
 And ask concerning the paths of old time,
 Which is the best way, and walk ye in it ;
 So shall ye find a restoration of your souls.
 But they said, We will not walk *in it*.

Verse 16. *A restoration*—I cannot find what connexion the verb הרגיע, from whence comes the noun מרגיע, has with “rest,” that is, the cessation of motion and activity. The root רגע seems to imply quite the contrary.

The Arabic verb رجع signifies, *redii, reversus est* ; correspondently with which הרגיע in Hiphil would signify, to “cause to return, bring back, restore.” And it seems to me, that, wherever this verb and its conjugates occur in the Hebrew text, the idea of “restoring” or “causing to return” will be found more suitable than that of “rest.” Accordingly I have rendered לנפשכם מרגיע, “a restoration of your souls,” or “lives ;” which were indeed forfeited and lost in consequence of their former sins, but which God promises should be restored and preserved to them on condition of their amendment.

(The same word in effect may likewise be rendered in the same manner, Isaiah xxviii. 12: וישאח המרגיעה, “And this the restoration ;” that is, the means of restoring you to God’s favour, which ye had lost all claim to. Again, Isaiah xxxiv. 14, the idea of “rest” would be very ill applied to הרגיעה. For would it not be a very unmeaning tautology to say, that “there the screech owl should rest, and find herself a resting place ?” Whereas it might with great propriety be said,

There shall the screech owl cause to return,
 And shall find unto herself, a place of rest.

For here “shall cause to return,” and “shall find” forms a kind of Hendiadys, and imports, “shall recover,” or “shall find again” what had been once quitted or lost ; an idiom very similar to that by which “to return and to do” means to do a thing over again. Almost the same phrase occurs, Deut. xxviii. 65: לא תגעי ולא יהיה מנוח לכתף רגלך, literally, “Thou shalt not cause to return, nor shall there be, a resting place unto the sole of thy foot ;” that is, Thou shalt never regain such a resting place. Again, Isaiah li. 4, after saying,

For a law from me shall proceed,

how fitly does it follow in the next hemistich,

And my judgment will I restore (ארגיע) for a light unto the Gentiles.

By “my judgment” is clearly meant that rule of moral conduct which God originally impressed upon the hearts and consciences of all men ; but which, having been darkened and almost obliterated by human depravity, God was pleased to “restore” to them again by a new promulgation in the gospel. And I wish it may be considered whether the following translation of Prov. xii. 19, does not recommend itself :—

- 17 And I will set over you watchmen ;
Hearken ye to the sound of the trumpet.
But they said, We will not hearken.
- 18 Wherefore hear, O nations, and know, O congregation ;
That which is among them hear, O earth.
- 19 Behold, I am about to bring evil upon this people,
The fruit of their own imaginations ;
Because to my words they have not hearkened,
And as for my law, they have even rejected it.
- 20 To what purpose shall frankincense be brought unto me
from Saba ?
Or the rich aromatic reed from a far country ?
Your burntofferings are not acceptable,
Nor are your sacrifices pleasant unto me.

The lip of truth shall be established for a witness,
But a lying tongue is a witness which I shall reject.

עֲרִי אֲרִיבֵיהּ—“I shall cause him to return,” whenever he offers himself as a witness. As it is undoubtedly the part of a wise and upright judge to turn back, and not to admit the evidence of, one who is notorious for falsehood. Other instances occur in this book, all serving to confirm the same general idea, as will be hereafter remarked in the notes on chapter xxxi. 2 ; xlvii. 6 ; xlix. 19 ; l. 34, 44.)

Verse 17. *And I will set over you watchmen*—Our translators have supplied the word “saying” after “watchmen ;” but it is not wanting. God declares his intention of sending watchmen, to give timely warning to his people ; and, at the same time, exhorts them to pay due attention to the warning so given them by sound of trumpēt, as the manner of watchmen was in making public proclamation of the enemy’s approach. By “watchmen” are meant God’s prophets. See Ezek. iii. 17 ; xxxiii. 2-9 ; Isaiah lviii. 1. These were accordingly sent, and did give warning ; but the people were as good as their word,—they did not hearken. See chap. xxv. 3-7.

(Verse 18. *Wherefore hear, O nations, &c.*—The connecting of שמעי הארץ with the words preceding is recommended by the parallelism thereby established ; for, by “the congregation” is meant the congregation of Israel,—God’s people ; and these, joined with the heathen nations, are just equivalent to “the earth.”

Verse 19. *Their own imaginations*—For מַחְשְׁבוֹתָם, which is in the singular number, thirty-one mss., four editions, and the margin of Van der Hooght’s Bible read מַחְשְׁבוֹתָם, in the plural ; and this is agreeable to the Syriac, Chaldee, and Vulgate. The LXX. seem to have read מַחְשְׁבוֹתָם, ἀποστροφῆς αὐτῶν.)

Verse 20. *The rich aromatic reed*—The *calamus aromaticus* is a reed of a very fragrant smell, which, when cut down, dried, and powdered, becomes an ingredient in the richest perfumes. It is spoken of, Isaiah xliii. 24, as being costly, and applied to sacred uses. THEOPHRASTUS, (*Hist. Plant.* lib. ix. cap. 7.) and PLINY, after him, (*Hist. Nat.* lib. xii. sect. 48,) say,

- 21 Therefore thus saith JEHOVAH,
Behold I am about to lay stumbling blocks before this
people,
And the fathers and the sons shall stumble at them ;
Together shall the inhabitant and his companion perish.
- 22 Thus saith JEHOVAH ;
Behold, a people is coming from the north country,
And a great nation shall be roused from the extremities of
the earth ;
- 23 The bow and the spear shall they take in hand ;
It is a cruel one, and they will shew no mercy ;
Their voice shall roar as the sea ;
And upon horses shall they ride,
In orderly array, as men for battle,
Against thee, O daughter of Sion.

that this reed, and that of the very best sort, too, grew in Syria, near Mount Libanus. But, had this been the case, I hardly suppose the Jews would have taken the trouble of fetching it from "a far country," when they could have procured it in their own neighbourhood. It is most probable that this reed, as well as the frankincense, came to them from Saba, where it grew, as we are informed by Strabo, (lib. xvi. page 778,) and by Diod. Sic. (lib. iii. p. 125, edit. Rhodomanni.) Pliny also, in the place above cited, speaks of it as a native of Arabia; and DIONYSIUS, in his *Περιγηγησις*, enumerates it among the fragrant productions of that country :

Άλλο δε τοι και θαυμα μεγ' εξοχον ελλαχ' εκεινη
Αει κηωεσσα θυοις, υπο λαρον οδοδωεν
Η θυου, η σμυρνης, η ευοδμου καλαμοιο
Η και θεσπεσιοιο πεπαινομενου λιβανοιο,
Η κασιης.—

(Vers. 935, &c.)

Saba, we know, was situate towards the southern extremity of the peninsula of Arabia; so that it was indeed, with respect to Judea, "a far country," as it is also said to be, Joel iii. 8. And our Saviour, speaking of its queen, whom he calls "the queen of the south," says that she came *εκ των περατων της γης*, "from the extreme parts of the earth." (Matt. xii. 42.)

Verse 21. *Together shall the inhabitant and his companion perish*—"The hemistichs seem to require that יחדיו should be thus connected."—Dr. DURELL. Twenty MSS. and four editions read, with the Masora, יחדיו; but the ancient versions agree with the present reading, which seems preferable.

Verse 22. *A great nation from the extremities of the earth*—See chap. l. 41, 42; Isaiah v. 26-30.

Verse 23. *In orderly array*—*עֲרֵי עֵי*. This seems to be the participle Pahul, used adverbially, as in Latin, *ordinatè* from *ordinatus*; or, at least, it must, I think, be considered so, chap. l. 42; although here it may be the participle

- 24 We have heard the report thereof;
Our hands are waxed feeble;
Trouble hath taken hold of us,
The pain as of a woman in travail.
- 25 Go ye not forth into the field,
Neither walk ye in the highway:
Because the sword is with the enemy,
Terror on every side.
- 26 O daughter of my people, gird on sackcloth,
And roll thyself in ashes;
Make thee wailing as for a darling child,
Most bitter lamentation:
For suddenly shall the spoiler come upon us.
- 27 I have appointed thee to make an assay among my people
as to the gold thereof;

in agreement with נוי in the preceding verse, as well as אכזרי הוא, which are also in the singular number, whilst the intermediate verbs are all plural in regard to the plural sense of the subject.

Verse 25. *Go ye not forth*—The Masoretes here read רוצאו and תלכו, and all the ancient versions concur in the same; thirteen mss. and two editions countenance רוצאו, and seventeen mss. and two editions read תלכו.

“כי הרב לאיב סגור מסביב—Perhaps, ‘For the sword of the enemy is a terror on every side.’”—SECKER.

Verse 26. *Gird on sackcloth*—As the wearing of sackcloth girt round the body next the flesh (see 2 Kings vi. 30) is often mentioned in Scripture, as usual in times of mourning and lamentation, and appears, according to our notions, a very harsh kind of discipline; it may not be amiss to take notice, once for all, what kind of sackcloth is meant. Mr. Harmer cites Sir John Chardin’s ms. to show that the sacks used by travellers in the east for carrying their necessaries with them were made of coarse wool, guarded with leather; and then proceeds to infer, with great probability, that “if the sacks were woollen, the sackcloth with which the eastern people were wont to clothe themselves at particular times means coarse woollen cloth, such as they made sacks of, and neither hair-cloth, nor rough harsh cloth of hemp, as we may have been ready to imagine; for it is the same Hebrew word which signifies ‘sacks’ that is translated ‘sackcloth.’ And as the people of very remote antiquity commonly wore no linen, there was not that affectation in what they put on in times of humiliation as we in the west may perhaps have apprehended: They only put on very coarse mean woollen garments, instead of those that were finer, but of the same general nature.”—(HARMER’S *Observ.* chap. v. obs. 4.) Sitting or lying down in ashes was another custom observed on the like occasions. See Esther iv. 3; Job ii. 8; xlii. 6; Isaiah lviii. 5; Jonah iii. 6, &c.

Verse 27. *I have appointed thee to make an assay, &c.*—The images of

- Thou shalt know, when thou shalt have proved, their way.
 28 They are all of them the dross of revolvers,
 Passing with a fraudulent currency ;
 Brass and iron all of them,
 Instruments of adulteration are they.
 29 The bellows are burned by the fire,

"a tower" and "a fortress," which our translators have here introduced, seem very foreign to this place. The LXX. and Vulgate have rendered בִּחֹן, *δοκιμασθῆναι*, *probatores*, which signifies an "assayer," or "trier," from בָּחַן, "to try;" but as the word is בִּחֹן, and not בִּיחֹן, perhaps it may rather mean the "office," or "business," of assaying, being either the infinitive of the verb, which implies the action itself, and not the agent; or a noun immediately formed from thence. (As for מְבַצֵּר, Dr. Durell has suggested, that it is a compound of the preposition ב, and בָּצַר, "gold;" and proposes to render, "I have appointed thee to try my people beyond (or more than) gold." But כ has sometimes the force of *de*, "concerning," or "in regard to;" and the ן which now precedes תִּרְעָה, where it is not at all necessary, but rather unsuitable, as it would act with a conversive force, I think may be joined to מְבַצֵּר, reading מְבַצְרֵי, and rendering thus,) "I have appointed thee the office of an assay-master among my people, as to the gold thereof;" that is, to try what is in them of genuine worth and excellence, which, like pure gold, will stand the utmost test. How well this agrees with the following context is obvious enough.

Verse 28. *The dross of revolvers*—For טָרִי, which can afford no good sense, twenty-one mss. and one edition read שָׂרִי; and the Syriac, Chaldee, and Vulgate accordingly interpret "princes," or "chief of revolvers." But I think, from considering the context, and comparing a passage nearly parallel to this, (Ezek. xxii. 18–20,) it is almost certain that we should read כִּנְיָ, "the dross," or "alloy," that is found in the fine metals. The wicked are frequently designed by this comparison. (Psalm cxix. 119; Prov. xxv. 4; Isaiah i. 22, 25.)

Passing with a fraudulent currency—הֹלְכֵי רִכְבֵּל. The verb רִכַּל signifies "to go about buying and selling to advantage;" but רִכְבֵּל, which I take to be an adverb, joined with הֹלֵךְ, is constantly used in a bad sense. Our translators have rendered these words, "tale-bearers," or persons "walking with slanders;" but I can see no reason, in any of the passages where they occur, to consider them as signifying any thing else than what we understand by the word "sharper;" persons that go about practising imposition wherever they can make advantage of it. So that, having in view the metaphor of "dross," or impure alloy, I think we may fairly render הֹלְכֵי רִכְבֵּל in this place, as expressed in the version.

Instruments of adulteration—Forty-five mss. (of which seven are ancient) and six editions read מְשַׁחֲתִים, "adulterating," which seems right; for brass and iron are the baser metals used to adulterate the pure silver. The LXX., Syriac, and Vulgate seem, however, to have read מְשַׁחֲחִים, the passive participle in Hophal, "corrupted," or "adulterated;" and so do three mss.

Verse 29. *By the fire*—For מֵאֵשׁוֹת, the Masoretes, with twenty-one

- The lead is entirely spent ;
 The refiner hath melted in vain,
 For the bad are not separated.
 30 Reprobated silver call ye them ;
 For JEHOVAH hath reprobated them.

mss., three old editions, and the LXX. and Vulgate versions, divide and read מאש חם.

The lead is entirely spent—Before the use of quicksilver was known, the refiners used lead to separate the silver from the other substances mixed with it ; so we learn from PLINY, (*Nat. Hist.* lib. xxxiii. sect. 31,) “*Excoqui (argentum) non potest, nisi cum plumbo nigro, aut cum vend plumbi.*”

The refiner hath melted—For צורה we should read, by transposition, צורה ; so the ancient versions all agree ; and nine mss. read צרה, where the Cholem is sunk ; and one, צורה, where it is expressed at large.

The bad are not separated—By רעים “the bad,” are meant, according to the metaphor, the base ingredients ; that is, the bad principles and habits which prevail so much, and adhere so closely, that all the endeavours and pains used by the refiner to purge them away, and get clear of them, are frustrated and prove ineffectual ; so that, as it follows in the next verse, nothing remains but to throw them aside, as a metal disallowed and cried down by authority ; counterfeiting silver, but not capable of being brought to the sterling standard.

“*Malitiæ enim eorum non sunt consumptæ.*” *Vulg.* ; נחרו *legerunt*. *Rectè.* *Vide* Ezech. xxii. 20–22.”—SECKER. But the sense of נחרו in Ezekiel is totally different from that here : There, the wicked were to be “melted away,” or “dissolved,” in the fire of God’s wrath ; but here the refiner, after exerting his utmost skill, cannot effect his design, which was to “separate,” or “pluck away,” the bad from the good.

CHAP. VII. A NEW prophecy begins with this chapter, and is continued on to the end of chapter x. The date is not precisely marked, but the probability is, that it was delivered not long after the preceding one, and, as it should seem, on the following occasion. Besides the prophets who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others who took upon themselves to flatter the people with opposite predictions. They taught them to look upon such threats as groundless, since God, they said, would have too much regard for his own honour, to suffer his temple to be profaned, and the seat of his holiness to be given up into the hand of strangers. Jeremiah is therefore commanded openly to reprove the falsehood of these assertions, and to show, by an example in point, that the sanctity of the place would afford no security to the guilty ; but that God would assuredly do by his house at Jerusalem what he had done unto Shiloh ; and cast the people of Judah out of his sight, as he had already cast off the people of Israel, for their wickedness. (Verses 1–16.) God justifies the severity of his proceedings by a representation of the people’s impiety. (Verses 17–20.) The prophet declares their sacrifices to be of no acceptance, whilst they continued deaf to the

CHAPTER VII.

- 1 THE word which came to Jeremiah from JEHOVAH, saying;
 2 Stand in the gate of the house of JEHOVAH, and there shalt
 thou proclaim this word, and shalt say,

HEAR ye the word of JEHOVAH, all Judah,
 Ye that enter in at these gates, to worship JEHOVAH.

- 3 Thus saith JEHOVAH of hosts, the God of Israel,
 Amend your ways and your doings,
 And I will dwell among you in this place.
 4 Trust ye not in those that speak falsehood, saying,
 The temple of JEHOVAH, the temple of JEHOVAH, the
 temple of JEHOVAH are these.
 5 For if ye will thoroughly amend your ways and your doings,

calls of God's messengers. (Verses 21-28.) He specifies the gross idolatries with which they were defiled; and pronounces a heavy sentence of divine vengeance both on the dead and on the living. (Verse 29—viii. 3.)

Verses 1, 2. *The word which came, &c.*—These two verses are omitted in the LXX., except the words, "Hear ye the word of JEHOVAH, all Judah." But the whole is acknowledged by the other versions, and by all the collated mss., with a few slight variations.

Verse 3. *And I will dwell among you*—So the Vulgate renders וְאֶשְׁכְּנָה אִתְּכֶם, and rightly, as I think, especially as the temple was in view, the place of God's residence. See Exod. xxv. 8; xxix. 45; 1 Kings vi. 13; Ezek. xliii. 7, 9; Zech. ii. 10, 11.

Verse 4. *In those that speak falsehood*—דַּבְּרֵי I conceive to be the participle in this place; of which similar instances occur, Psalm v. 6; xxviii. 3; lxiii. 11, &c. The Targum intimates, that the reason of the repetition of the words "The temple of JEHOVAH," three times, was because every Jew was obliged to visit the temple thrice a year. Perhaps we may rather represent to ourselves the speakers as standing before the temple, and pointing to the different parts of the building in front and on each wing, and saying severally of them, What you see here is the temple of JEHOVAH. Just as our Saviour's disciples, immediately after their Lord had been foretelling the destruction of Jerusalem, came to him, and with similar notions in their heads, (as from our Saviour's reply may be collected,) pointed out to him the magnificent buildings of the temple. (Matt. xxiv. 1, 2.)

“הֵמָּה—‘These,’ namely, οἰκοδομαί, ‘buildings,’ used of the temple, Matt. xxiv. 1; Mark xiii. 1, 2. Perhaps three parts of the temple. (The Syriac translates the last clause, ‘Ye are the temple of God, if ye,’ &c., verse 5. St. Paul often calls Christians ‘the temple of God.’ And R. Alscehck on Hag. ii. 5, in L’Empereur on Daniel, p. 188, makes God call the Jews so. But I see no authority in the Old Testament for it; else the third repetition here might be taken for God’s words, ‘The people are my temple; and if they keep themselves undefiled, they shall stand.’—SECKER.)

- If ye will altogether do justice between a man and his neighbour ;
- 6 The stranger, fatherless, and widow shall ye not oppress ;
Neither shed innocent blood in this place ;
And after strange gods ye shall not go to your own hurt :
- 7 Then will I dwell with you in this place,
In the land which I gave to your fathers,
From everlasting to everlasting.
- 8 Behold ye place your confidence
In those that speak falsehood to no profit.
- 9 What ? whilst ye steal, murder, and commit adultery,
And swear falsely, and burn incense to Baal,
And walk after strange gods,
Whom ye have not known ;
- 10 Will ye then come, and stand before me,
In this house which is called by my name,
And say, Deliver us, that we may practise all these abominations ?
- 11 A den of robbers is this house become,
Which is called by my name, in your eyes ?
Even I, behold, I have seen, saith JEHOVAH.
- 12 But go now to my place which was in Shiloh,
Where I caused my name to dwell in former time,
And see what I have done to it
Because of the wickedness of my people Israel.

Verse 10. *Deliver us*—So I think it best to render נצילני as the imperative singular in Pihel, with the affix of the first person plural. God reproves the impiety of those who were for making him an accomplice in their wicked deeds by desiring his patronage and protection for the authors of them ; and who were for considering his house as an asylum and refuge for the worst of criminals.

Verse 11. *Even I, behold, I have seen, saith JEHOVAH*—In these words God declares that the wicked actions of men do not pass unnoticed by him ; but that he sees them with the eye of a vigilant and just Governor, who will not permit such misconduct to pass off with impunity, whatever miscreants may think of him. (Psalm xciv. 7-9.)

Verse 12. *But go now to my place which was in Shiloh*—Shiloh was the place, where, upon the first coming of the Israelites into Canaan, the tabernacle, in which was the ark of God's presence, was set up, by divine appointment, no doubt ; and there it continued for a long space of time, until the days of Samuel. It was during this residence, that the Israelites received that signal defeat from the Philistines, when the ark of God was taken, as related, 1 Sam. iv. 10, 11 ; the pathetic description of which disaster made by the Psalmist, Psalm lxxviii. 60-64, has caused it to be

- 13 And now because ye have done all these works, saith
 JEHOVAH,
 And I have spoken unto you, rising early and speaking, but
 ye hearkened not ;
 And I have called unto you, but ye answered not :
- 14 Therefore will I do to the house, which is called by my
 name,
 In which ye place your confidence,
 And to the place which I gave to you and to your fathers,
 According to what I have done to Shiloh.
- 15 And I will cast you out from my presence,
 As I have cast out all your brethren,
 The whole seed of Ephraim.
- 16 And as for thee, pray not for this people,
 Neither lift up in their behalf a cry or a supplication,
 Neither intercede with me ;
 For I will not hear thee.
- 17 Seest thou not what these are doing
 In the cities of Judah, and in the streets of Jerusalem ?
- 18 The sons gather wood,
 And the fathers kindle the fire,
 And the women knead dough,
 To make cakes for the regency of the heavens,

generally believed, that an allusion to it was likewise designed upon this occasion. But a due consideration of the context will, I think, lead us rather to conclude in favour of a more recent event, the vestiges of which were still fresh to be seen. Shiloh was in the tribe of Ephraim ; and this place, once so favoured and sanctified by God's particular residence, had shared the fate of the rest of the kingdom of Israel, and was become a scene of misery and ruin. This they might literally "go and see" at present ; and this, says God, "have I done because of the wickedness of my people Israel." In which words, Israel, meaning the ten tribes, is acknowledged to have been God's people no less than Judah ; and Shiloh, it is observed, had once enjoyed the same privileges, which now belonged to the temple at Jerusalem. But as God spared not Shiloh, but made it the victim of his wrath ; so he says he would do to Jerusalem and her temple ; and would cast off Judah for their wickedness from being his people, in like manner as he had already cast off their brethren, whom he distinguishes by the name of the children of Ephraim.

Verse 15. *All your brethren*—The LXX. have omitted כל before אחיכם, and it is also omitted in one ms. of good note. But all the other ancient versions, and the rest of the collated mss., retain it.

Verse 18. *For the regency of the heavens*—Our translators here render למלכת השמים, "for the queen of heaven," after the Vulgate ; by which,

- And to pour out libations to strange gods,
So as to vex me.
- 19 Do they vex me? saith JEHOVAH;
Do they not *vex* themselves to the confusion of their own
faces?
- 20 Therefore thus saith the Lord JEHOVAH;
Behold, my anger and my fury shall be poured forth on
this place,
Upon man, and upon beast,
And upon the trees of the field,
And upon the fruit of the ground;
And it shall burn, and not be quenched.
- 21 Thus saith JEHOVAH of hosts, the God of Israel;

no doubt, they meant the moon; but the other versions render, "the host of heaven," or something to that effect, including at least all the principal of the heavenly bodies—the sun, moon, and planets. (And this sense may, I think, in some sort be applied to מלכה or מלכות, supposing it to stand by a common metonymy, the office for those that bear it. For it is a term nearly synonymous to טמשת, which signifies "dominion, rule, or superiority" of some kind; and this latter word is used concerning the chief luminaries in the heavens, which God is said to have made למטשת to "rule" or "preside" there by day and by night. (Gen. i. 16; Psalm cxxxvi. 8, 9.) So that למלכה may not improperly be rendered "the regency," or hierarchy of the heavens. But it must be noticed also, that nineteen mss., some of which are of the greatest antiquity, and perhaps two more, together with two editions, one of which is the first printed Bible, the other the celebrated Complutensian, read למלאכה; and as מלאך properly signifies "a delegated agent," מלאכה or מלאכת, may, by a like metonymy as before, denote the very same heavenly bodies, which, under the divine commission, perform certain stated functions in the heavens.) And this sense would perfectly correspond with the term frequently used to denote the sun, moon, and stars, namely, "the host of heaven," because they move regularly in their respective spheres, as a marshalled army, punctually obeying the orders of their almighty Sovereign and Commander. See chapter xlv. 17–19.

"למלכת השמים—'To the queen of heaven,' English version. Some think the sun so called; for קמה, one of his names, is feminine; and שמש sometimes, though oftener masculine. (As ירח, the common name of the moon, is masculine, and לבנה, the other, feminine. And in the old northern languages, the sun is constantly feminine, and the moon masculine. Some take it for the moon, which Greek authors say the easterns called βαλτις and βαλτις. Others take מלכה for מלאכת, as Syriac, and understand it of the host of heaven, as the LXX. do here, putting σπαρια, but βασιλισσα, Jer. xlv.) In both places the Chaldee expresses the stars, which seems to agree best with chapter xix. 13. Perhaps, the frame of nature."—SECKER.

- Add your burntofferings unto your sacrifices,
And eat ye flesh.
- 22 For I spake not with your fathers, nor commanded them,
In the day I brought them out of the land of Egypt,
For the sake of burnt offering and sacrifice :
- 23 But this was the matter I commanded them,
Saying, Hearken ye unto my voice ;
So will I be unto you a God,
And ye shall be unto me a people ;
And ye shall walk in all the way which I shall command
you,
That it may go well with you.
- 24 But they hearkened not, nor inclined their ear,
But pursued measures according to the imagination of their
evil heart,
And drew backward, and not forward.

Verse 21. *Add your burntofferings, &c.*—The import of these words is plainly this, that they were left at full liberty to take both their burntofferings and their sacrifices, that is, the beasts designed for those purposes, and to eat their flesh as common food ; for that God did not desire to have any thing to do with them.

Verse 22. *I brought them out*—The Masora here reads הווציא, which is extremely proper ; ninety-five mss. and five editions confirm this reading, besides four mss. which have a letter erased at the end of הווציא, and two which read הוציא.

For the sake of burnt offering—על־דברי and על־דבר, signify, “for the sake” of any thing, or out of regard to it ; as על of itself has the force of the Latin preposition, *propter*. And hence the true sense of this passage may fairly be deduced. For God certainly did speak unto the people when he brought them out of Egypt, and gave them many positive ordinances concerning burntofferings and sacrifices. But it is as certain, that God did not command these things purely on their own account, but as a means to some other more valuable end. Moral goodness and religious obedience were the scope he aimed at, the supreme object of his desire and delight. And in this light the words may be understood positively, (and not in a comparative sense, as is generally supposed,) not only here, but elsewhere ; as, “Thou desirest not sacrifice, else would I give it ; thou delightest not in burnt offering ;” (Psalm li. 16 ;) and again, “I desired mercy, and not sacrifice ;” (Hos. vi. 6 ;) and, “Hath JEHOVAH delight in burntofferings and sacrifices, as in obeying the voice of JEHOVAH ?” (1 Sam. xv. 22.) The latter is the immediate object of his satisfaction, and gives him real pleasure ; the former he esteems not, nor regards in the least, for their own sake, but so far only as they are instances of religious faith and obedience.

Verse 24. *And drew backward*—The metaphor is taken from refractory

- 25 From the day that your fathers came out of the land of
Egypt,
Even unto this day,
I have also sent unto you all my servants the prophets,
Daily rising early and sending.
- 26 But they have not hearkened unto me,
Nor have they inclined their ear ;
But they have hardened their neck,
They have acted more wickedly than their fathers.
- 27 And when thou shalt speak all these things unto them,
They will not hearken unto thee ;
And when thou shalt call unto them,
They will make thee no answer.
- 28 Therefore shalt thou say unto them, This is the nation,
Which have not hearkened unto the voice of JEHOVAH their
God ;
Neither have they admitted correction ;
Truth hath failed, and is cut off from their mouth.
- 29 Shave off thy Nazarite locks, and cast them away,

oxen, which, when put to the yoke, pull back their necks, and will not draw as they are directed. See Hosea iv. 16.

Verse 25. *Even unto this day*—The LXX. and Syriac prefix the conjunction ו before ער ; and six mss. also read וער.

“Join the first part of this verse with verse 24, then render, ‘And I have sent unto you,’ &c.”—SECKER.

Verse 26. *But they have not hearkened unto me*—All the mss. read לֹא, and the ancient versions agree in it ; for which reason I make no alteration. But I cannot help suggesting, that לֹא, “these,” may not improbably have been the original and true reading ; some such word being wanting to distinguish the generation of which the prophet was speaking from their fathers ; in which case we might render,

But neither have these hearkened,
Nor inclined, &c.

Verse 29. *Shave off thy Nazarite locks, and cast them away*—נִזְרִיטָא literally signifies no more than “thy separation,” or “thy Nazariteship ;” but is here put for the hair of the head, which was the sign of that state of separation. For a Nazarite was one who, by a special vow, had separated himself, or set himself apart for a time, from all worldly connexions, to attend upon the service of God only. (Numb. vi. 2.) Under these circumstances he was to let the hair of his head grow ; (verse 5 ;) and when the days of his vow were fulfilled, he was then to shave his head at the door of the tabernacle of the congregation, (verse 18,) in a solemn and public manner, to notify that he was no longer in his former state of separation. But the shaving of

- And set up a lamentation upon the open plains ;
 Because JEHOVAH hath rejected his people,
 And hath turned adrift the generation of his wrath.
- 30 For the children of Judah have done evil in my sight, saith
 JEHOVAH ;
 They have set their abominations in the house,
 Which is called by my name, to pollute it.
- 31 And they have erected the high places of Topheth,
 Which is in the valley of the son of Hinnom,
 To burn their sons and their daughters in the fire ;

the head was also, as we frequently find, a concomitant sign of great mourning and affliction. See Bishop Lowth's note on Isaiah xv. 2 ; and also chap. xvi. 6 ; xlviii. 37 ; Job i. 20. Both these customs are probably alluded to in the passage before us. But the question is, to whom these words are addressed. The verbs *גוי*, *השליכי*, and *שאי*, are all feminine ; but there is not a feminine subject expressed throughout the whole chapter, to which they can be applied ; nor any ground of authority, that I can find, for supplying, "O Jerusalem," as our translators with some others have done. Houbigant therefore conjectures, that for *גוי* and *שאי* we should read *גוה*, or *גו*, and *שא* ; and *השליכו*, "cast it away," with the affix, instead of *השליכי* ; for which last word we actually find *השליכו* in three mss. Admitting these emendations, which the text seems absolutely to require, the words may then be considered as a call to mourning addressed to the prophet himself, who was a Nazarite in virtue of his office, and most pathetically complied with the tenor of the command ; or, which I am rather inclined to think, they are a continuation of the divine message, which the prophet was in the preceding verse directed to deliver to the Jewish nation ; a nation notorious for their disobedience to the voice of God ; and, therefore, enjoined to regard themselves no longer as his peculiar people, but to lament grievously, as they had reason, the unhappy change they were about to experience in his entire rejection of them.

The open plains—*שפית*. See note on chap. iv. 11. Perhaps the waste country may be here alluded to, through which the Jews had to pass in their journeying to the place of their captivity, after God had cast them off. Compare chapter iii. 21.

His people—One ms. expresses *אמ עמו*, and another *עמו* after *יהוה*. The parallelism of the hemistichs affords an argument in favour of this reading. See Bishop Lowth's *Preliminary Dissertation*, p. xxxvii. &c.

The generation of his wrath—This is easily understood to signify a race of men obnoxious to God's wrath ; in the same sense the apostle speaks of "the children of wrath." (Eph. ii. 3.)

Verse 30. *Have set their abominations in the house*—This has reference to what was done by Manasseh. (2 Kings xxi. 4, 5, 7 ; xxiii. 4 ; and compare chapters xxiii. 11 ; xxxii. 34.)

Verse 31. *The high places of Topheth*—The valley of Hinnom, or of the son of Hinnom, was near Jerusalem, and was the scene of those horrid sacrifices which the Israelites, in imitation of their idolatrous neighbours,

- Which I commanded not, .
 Nor was it acceptable unto me.
- 32 Therefore behold the days are coming, saith JEHOVAH,
 That it shall no more be called Topheth,
 Or the valley of the son of Hinnom ;
 But the valley of slaughter :
 And they shall bury in Topheth, till there be no room left.
- 33 And the carcases of this people shall be for meat
 To the fowls of the air, and to the beasts of the earth ;
 And none shall scare *them* away.
- 34 And I will cause to cease from the cities of Judah,
 And from the streets of Jerusalem,
 The voice of joy, and the voice of mirth,
 The voice of the bridegroom, and the voice of the bride ;
 For the land shall become a desolation.

CHAPTER VIII.

- 1 AT that time, saith JEHOVAH, shall they cast forth
 The bones of the kings of Judah, and the bones of the
 princes thereof,

made of their children to Moloch. Topheth was the particular spot in the valley where the fires were made, into which the poor innocent victims were thrown ; and is supposed to have derived its name from the drums and tabrets, that were beaten in order to drown the children's cries. "The high places," בָּמֹת, were, in all probability, artificial mounts or *tumuli*, thrown up about the place for the purpose of performing some of the rites with which these sacrifices were accompanied ; or from which the persons assembled might command a view of the dreadful spectacle.

Which I commanded not, nor was it acceptable unto me—God shows a particular solicitude to vindicate himself and his religion from having any thing to do, either by way of command or goodliking, with a worship so cruel, and so shocking to all our ideas of divine goodness and benevolence. "No such thing," he says, "was to be found among the ordinances which he had prescribed, nor was it what he could find in his heart to accept ;" literally, "it came not over his heart ;" or gained no admission there. See note on chapter iii. 16. Indeed this was speaking by a figure which implies more than is expressed ; for he had strictly prohibited any such practices in his code of laws, and expressed the utmost abhorrence and detestation of them. "Thou shalt not do so unto JEHOVAH thy God ; for every abomination to JEHOVAH, which he hateth, have they done unto their gods ; for even their sons and their daughters they have burned in the fire to their gods." (Deut. xii. 31.)

CHAP. VIII. Verses 1–3. These three first verses ought not to have been separated from those of the preceding chapter.

Verse 1. *Shall they cast forth*—יִזְרֹקוּ. The Masoretes properly reject

- And the bones of the priests, and the bones of the prophets,
 And the bones of the inhabitants of Jerusalem, out of their
 graves ;
- 2 And they shall leave them exposed to the sun, and to the
 moon,
 And to all the host of heaven, which they have loved,
 And which they have served, and after which they have
 gone,
 And which they have sought, and to which they have bowed
 down :
- They shall not be gathered, nor shall they be buried ;
 They shall be as dung upon the face of the ground.
- 3 And death shall be chosen rather than life by all the remnant,
 Those that are left of this evil family in all places,
 Whither I have driven them, saith JEHOVAH of hosts.
- 4 THOU shalt also say unto them, Thus saith JEHOVAH ;

the initial י. Nineteen mss., with the first printed Bible, and the margin of another old edition, read also י.יציאו. Twenty mss. read י.יציאו, which appears to be a transposition of the two first letters. Two mss. read י.יציאו.

We learn from JOSEPHUS, (*Ant. lib. vii. cap. ult.*) that king Solomon laid up vast treasures in his father's sepulchre, which remained untouched till the pontificate of Hyrcanus, who on a public emergency opened one of the cells, and took out at once three thousand talents of silver. And afterwards Herod the Great opened another cell, out of which he also took considerable wealth. Whether the Chaldeans had any notion of this particular deposit, or whether they were tempted by a prevailing custom of burying valuable things together with the bodies of the deceased, doth not appear. But it is here foretold, that at the taking of Jerusalem the lawless soldiery should break open the monuments of the great, and scatter the bones abroad, without concerning themselves to cover them again. And that this was no uncommon practice at the sacking of cities, may be learned from HORACE, *Epod. xvi. 13* :—

*Quæque carent ventis et solibus ossa Quirini,
 (Nefas videre) dissipabit insolens.*

Verse 3. *Those that are left*—הנשארים. This word I consider as standing in apposition to the preceding word, השארית, and exegetic of it; and not governed by it in the genitive case, as represented in our English version, "the residue of those that are left," which is a mere tautology, "the remainder of those that remain." הנשארים appears a second time in the text, after השקמות; but it is omitted in the Bodleian ms., N^o. 1, and in the LXX. and Syriac versions. In the Vulgate it is likewise expressed but once; but the omission is there in the first instance.

Verse 4. In that part of the prophecy which follows next, the difference of

- Shall they that fall not rise again ?
 Or he that turneth away, shall he not return ?
- 5 Why then hath this people revolted,
 Jerusalem with a perpetual apostasy ?
 They have taken fast hold of deceit,
 They have refused to return.
- 6 I have hearkened with attention,
 They will not speak aright ;
 No one repenteth of his wickedness,
 Saying, What have I done ?
 Every one that turneth away runneth on full speed,
 As a horse rushing to the battle.

speakers requires to be attended to ; the transitions being quick and sudden, but full of life and energy. The prophet at first, in the name of God, reproves the people's incorrigibility ; he charges their wise ones with folly, and threatens them with grievous calamities. (Verses 4–13.) In the three next verses he seems to apostrophize his countrymen in his own person, and as one of the people that dwelt in the open towns, advising those that were in the like situation to retire with him into some of the fortified cities, and there wait the event with patience ; since there was nothing but terror abroad, and the noise of the enemy, who had already begun to ravage the country. (Verses 14–16.) God speaks, verse 17, and threatens to bring foes against them that should be irresistible. The prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land ; whilst the voice of God, like that of conscience, breaks in upon her complaints, and shows her that all this ruin is brought upon her by her own infidelities. (Verses 18–20.) The prophet once more resumes his discourse ; he regrets that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain. (Verse 21—ix. 1.)

Shall they that fall not rise again?—The verbs in this verse, both plural and singular, are used indefinitely, having no determinate subject. The meaning of this verse, taken in connexion with the two next, seems to be, that since reformation and amendment were not things in their own nature impossible, the people were inexcusable in persisting in their revolt, without showing the least disposition to return to their allegiance ; whilst God, on his part, was ready to have received them on their repentance.

Verse 6. *On full speed*—For במרוצותם, the Masoretes read במרוצתם ; so do nineteen mss., with the oldest edition of the whole Bible, and another in the margin. Eight read במרוצתם. On the other hand, three mss., and the first printed copy of the prophetic books, read במרוצותם. But, read whichever we will, the word, I am persuaded, ought to be divided into two, במרוצו תם, or במרוץ תם ; and for כל מה שב we should read כל מה שב and render, “ Every one that turneth away is at the top of his speed,” or “ runneth on full speed,” *in cursu suo absolutus est*. See instances of two words improperly united, verse 18, and chapter vi. 29.

“שובב מרוצותם—*Εκ του δρομου αυτου*. LXX. *Fortè legerunt*, “שובב מרוצותם.”—SECKER.

- 7 Even the stork in the heavens knoweth her stated times,
And the turtle dove, and the crane, and the swallow observe
the season of their coming :
But my people have not discerned the judgment of JEHOVAH.
- 8 How will ye say, We are wise,
And the law of JEHOVAH is among us ?
Surely the false pen of scribes
Hath converted these into falsehood.
- 9 The wise ones are confounded,
They are dismayed and ensnared ;
Behold, they have spurned at the word of JEHOVAH ;
And as for wisdom, what is there in them ?
- 10 Therefore will I give their wives unto others,
Their fields to those that shall enter into possession ;
Because from the least even unto the greatest,
Every one is wholly addicted to his lust ;
From the prophet even unto the priest,
Every one practiseth falsehood.

Verse 7. *And the crane*—Fourteen mss. and five editions read, with the Masora, וְטַיִם. See Bishop Lowth's note on Isaiah xxxviii. 14.

The judgment of JEHOVAH—His law, or system of laws ; that rule of moral conduct which God prescribed for their observance ; and which he furnished them with the means of knowing as certainly as those birds of passage are taught, by what we call "natural instinct," all that is convenient for them. See Isaiah i. 3.

Verse 8. *Surely the false pen of scribes hath converted these into falsehood*—The nature of the English language, which usually requires the nominative to precede the verb, will not easily admit the hemistichs to proceed here in the same order as in the original. הִנֵּה should not be rendered "behold," but "these ;" namely, the light of natural understanding, and the assistance of a revealed law ; on both which the Jews valued themselves. But these advantages, they are told, were, in a great measure, lost to them, through the false glosses of those that took upon them to expound the sacred text. These are understood to have been called scribes, "writers," from their usually delivering their instructions in writing. And hence, the propagation of error by their means is ascribed to their "false pen."

Verse 10. *Their fields to those that shall enter into possession*—רָשׁוּ properly signifies, to possess that which was the property of others, and therefore implies a dispossession of the former owners. One ms., with the LXX. and Syriac, place the conjunction ו before שִׁירְתֵיהֶם.

From the prophet—Twelve mss. and two editions, with the LXX. and Syriac, read וּמִנְבִיא with the conjunction, as in the parallel place, chap. vi. 13. Also, six mss. and one edition read כָּלִי for כָּלֵה, in the first instance ; and, in the second, seven mss., and two more in the margin, do the same.

- 11 And they have healed the wound of the daughter of my people superficially,
Saying, Peace, peace; when there was no peace.
- 12 Were they ashamed because they had committed abomination?
Nay, they were not ashamed,
Neither knew they how to blush:
Therefore shall they fall one after another,
In the time of their visitation shall they be cast down, saith
JEHOVAH.
- 13 I will utterly consume them, saith JEHOVAH;
There shall be no grapes on the vine,
Nor shall there be figs on the fig-tree;
Even the leaf is withered;
For I have appointed these to pass away from them.
- 14 Wherefore do we sit still?
Assemble yourselves, and let us enter into the fortified cities;
And let us wait in silence there, since JEHOVAH our God hath silenced us,
And hath given us water of hemlock to drink.
Because we have sinned against JEHOVAH,

Verse 11. *And they have healed*—Four MSS. and the oldest edition of the Bible read here וירפאו, as chap. vi. 14.

Verse 12—*Were they ashamed, &c*—See the note on chap. vi. 15.

Verse 13. *I will utterly consume them*—אֶמְחֶה אֹתָם. I take אֶמְחֶה to be one of those words where the א has been put, by mistake, for the characteristic ה, of which instances have been already given in the note on chap. iv. 19. We should therefore read אֶמְחֶה the infinitive Hiphil, from אָחַז; from whence אֶמְחֶה, the first person future of the same conjugation. The failing of grapes on the vine, and of figs on the fig-tree, and the withering of the leaf, I conceive metaphorically to signify, that the nation should be deprived of all their real advantages, and also of what was ornamental, by a severe dispensation of God's providence.

Verse 14. *Let us wait in silence*—נִשְׁמָטִים implies forbearing to act, as well as to speak. The prophet, therefore, hereby seems to advise not to take measures of resistance, as they would be ineffectually employed against what God had determined.

Hemlock—So our translators have rendered אֶשְׁמֶל, Hosea x. 4; Amos vi. 12. And it is evident from Deut. xxix. 18, that some herb or plant is meant by it of a malignant or nauseous kind, at least; being there joined with wormwood, and in the margin of our Bibles explained to be "a poisonous herb." In like manner see chap. ix. 15; xxiii. 15. In Psalm lxix. 21, which is justly considered as a prophecy of our Saviour's sufferings, it

- 18 Sorrow is upon me past my remedying,
My heart within me is faint.
- 19 Behold the voice of the daughter of my people from a far
country !
Is not JEHOVAH in Sion ?
Is not her king in her ?
(Why then have they provoked me by their graven images,
And by their foreign vanities ?)
- 20 The harvest is over, the summer is ended ;
Yet we are not delivered.

of physical discoveries, in order to procure more veneration and respect. PLINY speaks of certain herbs which, being carried about, prevented the bite of serpents. (*Hist. Nat.* lib. xx. sect. 15 ; lib. xxii. sect. 25.) Others tell surprising, but not altogether incredible, stories of the affinity and influence of musical sounds. See BOCHART, *De Sacr. Animal.* par. ii. lib. 3. cap. 6 ; SHAW'S *Travels*, page 429 ; and Sir John Chardin's MS. cited by Harmer, chap. viii. obs. 14. In this same MS. the author remarks, that "those that know how to tame serpents by their charms, are wont, commonly, to break out their teeth ;" and supposes this to be alluded to, Psalm lviii. 6 : "Break their teeth, O God, in their mouth." But whatever were the methods commonly practised, the enemies of the Jews are here compared to such serpents as were not to be mollified nor disarmed by any of those means : "They shall bite you, saith JEHOVAH."

Verse 18. *Past my remedying*—מבלי גיתי. This I take to be an improper junction of two words, מבלי גיתי, which are so distinguished in four MSS. and one edition ; another manuscript also reads מבלי גיתי. The first of these words, מבלי, is a negative particle ; and גיתי, or, written at full length, גייתי, is a verb in the infinitive mood, from גוה, "to heal," with the affix י. The LXX. and Arabic versions favour this emendation.

"Kalinsky, on Nahum and Habakkuk, thinks the lamentation of Jeremiah for Josiah begins here, and ends with the next chapter. *Acta Erudit.* 1749, page 467."—SECKER.

Verse 19. *Behold the voice, &c.*—The prophet anticipates in his imagination the captivity of his countrymen in Babylon, "a far country ;" and represents them there as asking, with a mixture of grief and astonishment, if there was no such being as JEHOVAH, who presided in Sion, that he so neglected his people, and suffered them to continue in such a wretched plight. Upon this complaint of theirs God justly breaks in with a question on his part, and demands why, if they acknowledged such a protector as himself, they had deserted his service, and, by going over to idols, with which they had no natural connexion, had forfeited all title to his favour. The people then proceed with their complaint in the next verse, setting forth that, though much time had elapsed, they nevertheless seemed to be still as far from deliverance as ever.

"מארץ מרחקים," "from a far country."—SECKER.

And by their foreign vanities—The LXX., Syriac, and Vulgate, add the conjunction ו, and read ובהבלי.

- 21 Upon account of the wound of the daughter of my people
am I heartbroken ;
I mourn ; astonishment hath taken hold on me.
- 22 Is there no balm in Gilead ?
Is there no physician there ?
Why then is not the health of the daughter of my people
restored ?

CHAPTER IX.

- 1 Oh that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people !

Verse 22. *Is there no balm in Gilead?*—"Balm," or "balsam," is used with us as a common name for many of those oily resinous substances which flow spontaneously, or by incision, from certain trees or plants, and are of considerable use in medicine and surgery; it serves, therefore, very properly to express the Hebrew word צִי, which the LXX. have rendered ρητυνη, and the ancients have interpreted "resin," indiscriminately. But Kimchi, and some of the moderns, have understood by צִי that particular species heretofore properly called *balsamum*, or *opobalsamum*, and now distinguished by the name of *balsamum Judaicum*, or "balm of Gilead;" being that which is so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Judea only, and of a particular spot there; and which Josephus attributes to the neighbourhood of Jericho; but says, that the tree was according to tradition originally brought by the queen of Sheba to king Solomon out of Arabia Felix, the country that now principally supplies the demand for that valuable drug. See JOSEPH. *Ant.* lib. iv. cap. 6; lib. viii. cap. 6; *De Bell. Jud.* lib. i. cap. 6.; *edit. Hudson.* On the other hand, Bochart strongly contends, that צִי could not possibly mean that balsam, as Gilead was very far from the spot which produced it, and none of the trees grew on that side of the Jordan; and besides, צִי is spoken of as brought from Gilead (Gen. xxxvii. 25) long before the balsam-tree had been planted in any part of Judea. He therefore considers it as no other than the resin drawn from the *terebinthus*, or turpentine-tree, which abounds sufficiently in those parts. BOCHART, *De Sacr. Animal.* par. i. lib. 2. cap. 51. And this, for all that appears, may have been the case; the resin or balm of the *terebinthus* being well known to have healing virtues; which is at least sufficient to answer the design of the prophet's question on this occasion; which was metaphorically to ask, if there were no salutary means within reach, or none that knew how to apply them for the relief of his country from those miseries with which it was afflicted.

CHAP. IX. Verse 1. *Oh that my head*—All the Hebrew mss. and the generality of printed copies reckon this as the twenty-third verse of chapter

- 2 Oh that I had in the wilderness a traveller's lodge,
 That I might leave my people, and go from them !
 Because they are all of them adulterers,
 An assembly of perfidious dealers.
- 3 And they have bent their tongue like a bow ;
 By falsehood, and not according to truth, they are become
 mighty in the land ;
 Surely from wickedness to wickedness have they proceeded ;
 And me have they not known, saith JEHOVAH.
- 4 Be upon your guard each man against his companion ;
 And place no confidence in any brother :
 For every brother will surely supplant ;

viii., to which it properly belongs, being a continuation of the prophet's sympathetic wailing over his wretched country.

Verse 2. *Oh that I had in the wilderness*—These words are not spoken, like the former, by the prophet in his own person, but as coming immediately from the mouth of God ; as appears from the close of verse 3 : “ And me have they not known, saith JEHOVAH.” God wishes himself in a situation not to see the corrupt and profligate manners of his people, which are set forth at large, and for which he renews his denunciations of vengeance against them, verses 2–16. He summons the mourning women to bewail the calamities of the nation, verses 17–22 ; forbids setting any value on personal endowments, except the knowledge of God and his attributes only, verses 23, 24 ; and shows the punishment of the circumjacent nations, circumcised and uncircumcised, to be near at hand.

A traveller's lodge—Travellers in the east are not, nor ever were, accommodated at inns on the road, after the manner of the European nations. In some places, indeed, there are large public buildings provided for their reception, which they call “caravanseras :” but these afford merely a covering, being absolutely without furniture ; and the traveller must carry his own provisions and necessaries along with him, or he will not find any. Nor are even these empty mansions always to be met with ; so that if the weary traveller at night comes into a town, where there is no caravansera, or *πανδοχείον*, as it is called, Luke x. 34, he must take up his lodging in the street, unless some charitable inhabitant will be pleased to receive him into his house ; as we find, Judges xix. 15. And if he passes through the desert, it is well for him if he can light upon a cave, or a hut, which some one before him may have erected for a temporary shelter. And this last is what I conceive to be here meant by *מלון ארזים* ; a solitary, and not very comfortable, situation ; but yet preferable to the chagrin of living continually in the society of men of profligate manners.

Verse 3. *Like a bow ; by falsehood*—Instead of *קשתם שקר* I propose to read *קשת משקר*. The LXX., Chaldee, and Vulgate, do not acknowledge the affix pronoun after *קשת* ; and the ellipsis of *כ*, the particle of similitude, which is wanting before it, is very frequent ; although it may very possibly have been dropped by accident here, on account of the similar sound of the following *ק*. All the ancient versions express it.

- And every companion will go about to overreach.
- 5 And they will impose every one upon his companion ;
And the truth will they not speak ;
They have habituated their tongue to speak falsehood ;
They have wearied themselves in practising iniquity.
- 6 Thy habitation is in the midst of deceit ;
Through deceit have they refused to know me; saith
JEHOVAH.
- 7 Therefore thus saith JEHOVAH of hosts,
Behold I will melt them and try them ;
For how else can I act with respect to the daughter of
my people ?
- 8 Their tongue is the arrow of a murderer,
In whose mouth the word is treachery ;
He will profess peace towards his companion,
But inwardly will he resolve to fall upon him by surprise.
- 9 For these things shall I not visit? saith JEHOVAH ;
Shall not my soul avenge itself of such a nation as this ?
- 10 Upon the mountains will I bring up weeping and wailing,

Verse 4. *Will go about to overreach*—רַבִּיל יֵהֶלֶךְ. See the note on chapter vi. 28.

Verse 6. *Through deceit have they refused to know me, saith JEHOVAH*—The knowledge of God, which is true religion, is incompatible with the habitual practice of any wickedness. And therefore it is natural enough for those that are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles, which, if insufficient to restrain, will be sure at least to be very troublesome to them. For this cause they are ready to “say unto God, Depart from us; for we desire not the knowledge of thy ways.” (Job xxi. 14.)

“שבתך—העור ולא נלאו—העור ולא נלאו—העור ולא נלאו: שבתיך. LXX. *Fortè legerunt*, תהך, העור ולא לאו שוב: תהך.”—SECKER. From the Greek it seems probable, that the true reading may have been העור ולא נלאו; the negative ולא having been lost through the similarity of the three first letters of נלאו. Thus the sense and metre will be equally restored, and we may render, “They have practised iniquity, and not been weary.”

Verse 7. *Behold I will melt them and try them*—In these words God professes his intention of making use of the furnace of affliction, to try if he can by such means purge and purify the manners of his people; since all other had proved ineffectual for their amendment.

Verse 8. *The arrow of a murderer*—The Masoretes here read שחוט, which is also the reading of twenty-nine, perhaps thirty-one, mss., and three editions. But I prefer שורח, the received reading of the text.

To fall upon him by surprise—אִיבֵרוּ. *Insidiari ei.*

“רַבִּירִי פִיו—Fortè, דַּבֵּר בְּפִיו.”—SECKER.

“שִׁים אִיבֵרוּ—εχει εχθρω. LXX.; *fortè legerunt*.”—SECKER.

And upon the pastures of the plain lamentation ;
 Because they are burned up, so that no man passeth through,
 And they hear not the voice of cattle ;
 Both the fowls of the heavens and the beasts are fled, are
 gone.

11 And I will reduce Jerusalem into heaps, a den of dragons ;
 And the cities of Judah will I make a desolation without
 inhabitant.

12 Who is the wise man, that can understand this ?
 And to whom the mouth of Jehovah hath spoken, so that
 he can declare it ?

Wherefore is the land destroyed,
 Burnt up like a desert, so that no man passeth through it ?

13 Even JEHOVAH hath said,
 Because they have forsaken my law,
 Which I set before them ;
 And have not hearkened unto my voice,
 Neither have walked according to it ;

14 But they have gone after the imaginations of their own heart,
 And after the deities which they learned from their fathers :

Verse 10. *The pastures of the plain*—מִדְּבָר is used for the plain or cham-
 paign country, as opposed to the mountains. See Isaiah lxiii. 13 ; Lam. iv.
 19 ; Joel i. 19 ; ii. 22. It properly signifies a thinly inhabited country,
 used chiefly for sheepwalks ; from the Chaldee signification of the word
 דָּבַר, "to lead," as a shepherd doth his sheep.

Are fled, are gone—The Syriac and Vulgate add the conjunction before
 וַיִּלְכְּדוּ, as if they had read וַיִּלְכְּדוּ.

Verse 12. *Who is the wise man ?* &c.—In this style of interrogation the
 prophet indirectly declares himself to be the person qualified by divine
 inspiration to answer the question proposed in the latter part of the verse ;
 which he accordingly does in the verses that follow.

Verse 14. *The deities which they learned from their fathers*—The Vulgate
 seems to point out אשר לְמִדְּרֵי מֵאֲבוֹתָם as the true reading ; but whether
 we follow that, or read as the text stands at present, the sense is the same.

As the heathen nations had their superior gods, *dii majores*, and others
 of a subordinate rank, so, it has been observed by some learned writers, the
 Israelites seem in early times to have distinguished between the terms
 אֱלֹהִים and בְּעֵלִים, the former of which they appropriated to JEHOVAH, the
 supreme God, the Maker of heaven and earth ; and whilst they pretended
 to admit of no other gods, אֱלֹהִים, but him, none of the same rank and
 order, they were willing to think themselves free to pay an inferior worship
 to the tutelary gods of other nations, whom they styled בְּעֵלִים, "lords,"
 "deities," or "demons," of a middle rank between the divine nature and
 the human. But that this evasion availed them little, appears from the
 frequent and severe rebukes they received from time to time. St. Paul

- 15 Therefore thus saith JEHOVAH of hosts, the God of Israel ;
Behold I will feed them with wormwood,
And I will give them water of hemlock to drink.
- 16 And I will scatter them among nations,
Whom they have not known, they nor their fathers ;
And I will send after them the sword,
Until I shall have made an end of them.
- 17 THUS saith JEHOVAH of hosts,
Consider ye, and call for the mourning women, and let them
come ;

takes notice of the same kind of distinction made among the Heathen, who had their *θεοι* and *κυριοι πολλοι*, "gods many and lords many;" but admonishes Christians that "to them there was but one God, the Father, and one Lord Jesus Christ," to whom alone they might address themselves, as the single Mediator between God and men; and for this reason,—"because he," and none but he, "ever liveth to make intercession for them." 1 Cor. viii. 5, 6; 1 Tim. ii. 5; Heb. vii. 25.

(Verse 15. *Behold I will feed them*—The LXX. omit *הוא העם הזה*, which is certainly a redundancy in the text, and appears to have been a marginal gloss crept into it. All the other versions retain these words, but omit the affix, reading *מאכלים* instead of *מאכלים*. One ms. omits *העם*.)

Water of hemlock—See note on chapter viii. 14.

Verse 16. *And I will send after them the sword*—So it was threatened by Moses in case of disobedience, Lev. xxvi. 33. Compare chapter xlv. 27; Ezekiel v. 12.

Verse 17. *The mourning women*—It was an ancient custom of the Hebrews at funerals, and on other like occasions, to make use of hired mourners, whose profession it was to exhibit in public all the signs and gestures of immoderate and frantic grief, and by their loud outcries and doleful songs to excite and stir up a real passion of sorrow in others. Women were chiefly employed in this office; and Jerome in his comment upon this verse says, that the practice was continued in Judea down to his days. *Hic enim mos usque hodie manet in Judæa; ut mulieres sparsis crinibus, nudatisque pectoribus, voce modulata omnes ad fletum excitent.* And in JOSEPHUS, *De Bell. Jud.* lib. iii. cap. 8, (edit. Hudson,) we find, that on a false report of that historian's death, many of his friends hired musical persons, *οι θρηνον εξηρχον αυτοις*, to take the lead in their lamentations. As it required, therefore, a degree of skill to discharge this office, for that reason these "mourning women," *בוקונות*, are also called *הרוכמות*, "the skilful ones." Frequent allusions to this custom are to be met with in Scripture, particularly 2 Chron. xxxv. 25, where "the singing men and singing women" are said to have made it a constant rule, after king Josiah's death, to commemorate that excellent prince in all their future dirges or lamentations, as one in whom the public in general had sustained an irreparable loss. Such also were the "mourners that go about the streets," mentioned, Eccles. xii. 5, and those whom Amos calls *יודעי נהי*, "skilful of lamentation;" Amos

- And send to the skilful ones, and let them come ;
 18 And let them haste and begin a lamentation over us ;
 That our eyes may let fall tears,
 And our eyelids pour forth waters.
 19 Surely a voice of lamentation hath been heard from Sion ;
 How are we spoiled ! we are greatly confounded !
 Because we have abandoned the land,
 Because they have thrown down our habitations.
 20 Therefore hear, O ye women, the word of ΙΕΡΟΝΑΗ,
 And let your ear receive the word of his mouth ;
 And teach your daughters a lamentation,
 And every one her companion a mournful dirge.

v. 16. And such I presume were “the minstrels, and the people making a noise,” *οχλον θορυβουμενον*, whom our Saviour found in the house of the ruler of the synagogue, whose daughter was just dead, *Matt. ix. 23*. St. Mark calls them “those that wept and wailed greatly ;” *κλαιοντας και αλαλαζοντας πολλα*, *Mark v. 38*. Nor was this practice peculiar to the Jews. In *HOMER* we find Hector’s corpse thus attended, *Iliad. Ω. 719* :—

Οι δ’επει εισαγαγον κλυτα δωματα, τον μεν επειτα
 Τρητοις εν λεχεεσσι θεσαν, παρα δ’εισαν αιιδους,
 Θρηνων εξαρχους, οιτε στονοεσσαν αιοιδη
 Οι μεν αρ’ εθρηνεον, επι δε στεναχοντο γυναικες.

So likewise in the *Phænissæ* of *EURIPIDES*, verse 1504 :—

Τινα δε προσφδον,
 Η τινα μουσοπολον στοναχαν επι
 Δακρυσι, δακρυσι, ω δομος, ω δομος,
 Ανακαλεσομαι ;

The Romans called these mourning women *præfica*, concerning whom we find the following lines in a fragment of *Lucilius*, lib. xxii :—

*Mercede quæ conductæ flent alieno in funere præficæ,
 Multo et capillos scindunt et clamant magis.*

But *STATIUS*, in *Epicedio patris*, speaks of them as of foreign growth :—

*Ut Pharios aliæ fictâ pietate dolores
 Mygdoniosque colunt, et non sua funera plorant.*

See also *LOWTH*, *De Sacrà Poesi Hebr. Prælect.* xxii.

Verse 19. *They have thrown down our habitations*—Our present English translation would require that we should read *השליכונו* instead of *השליכו* ; and in one *MSS.*, indeed, we find *השליכנו*. The *LXX.* render *απερρέψαμεν*, as if they had read *השליכנו*. But the present reading of the text needs no alteration ; *השליכו* being the third person plural, in *Hiphil*, used according to the Hebrew idiom indefinitely, and as it were impersonally, without a nominative expressed ; so that, “They have thrown down our habitations,” is in effect the same as, “Our habitations are thrown down ;” in which manner the words are rendered by the Syriac, Chaldee, and Vulgate.

- 21 For death hath climbed up through our windows,
It hath entered into our palaces;
It hath at once cut off the children from the street,
And destroyed the young men from the broad places.
- 22 The carcases of men also shall fall as dung on the face of the
field,
And as the handful behind the reaper, when there is none to
gather.
- 23 Thus saith JEHOVAH;
Let not the wise glory in his wisdom,

“השליכו—Either, ‘Our dwellings are cast down;’ or, ‘They have cast down our dwellings.’”—SECKER.

Verse 21. *It hath at once cut off, and destroyed*—דבר, signifies not only “to speak,” but also “to destroy;” see 2 Chron. xxii. 10. Taken in this latter sense, and detached from the place where it now stands at the beginning of the next verse, it connects well with this, and completes the sentence. In the present editions of the LXX. and in the Syriac it is totally omitted; but is found in those of Aquila, Symmachus, the Chaldee, and Vulgate, where it is rendered imperatively, “speak,” or “prophesy.” Theodotion, however, expresses it by *θαραφ*, and the Hexaplar represents the LXX. as doing the same; which is verified by the ms. Pachom. The passage may literally be translated, “In cutting off (or, Whilst it cut off) the children from the street, it hath destroyed,” &c.; which amounts exactly to the sense expressed in the version I have given. As the children used to play in the streets, (see the note on chapter vi. 11,) so the open areas of the towns, such as the exchange, the market-places, &c., (as רחבות have been already explained in note on chapter v. 1,) were the customary places of resort for the young men; but death, it is here said, entering into the houses, effectually cut off both the children and young men from their usual haunts.

Verse 22. *And the carcases, &c.*—At the beginning of this verse, besides דבר, we read in the Hebrew text, כה נאם יהוה. But these words are not to be found in the LXX. ; and there is good reason to believe them to be spurious; as they serve only to perplex the sense, which goes on clear and smooth without them. They seem to have been inserted first into the margin by some one who misunderstood the sense of דבר, and thought some addition necessary to introduce the words that follow. In time they found their way into the text.

And as the handful behind the reaper—This alludes to the manner of reaping corn in the field, where the reaper, as soon as he has cut what he can hold in his hand, lets it fall, and passes on; but is usually followed by another, who gathers what is cut, and binds it into sheaves. But here it is said, that there would be none to gather; and consequently the corn, after being cut, would lie neglected and rot on the ground; which renders the simile a very apt one.

- Nor let the mighty glory in his might,
 Nor let the rich glory in his riches:
 24 But let him that glorieth glory in this,
 In understanding and knowing me,
 That I am JEHOVAH, exercising loving kindness,
 Judgment, and faithfulness upon earth:
 For in these do I delight, saith JEHOVAH.
 25 Behold the days are coming, saith JEHOVAH,
 That I will punish all the circumcision with the uncircum-
 cision;
 26 Egypt, and Judah, and Edom,

Verse 23. *Nor let the rich*—Forty-four MSS. and seven editions read ואל, instead of אל; and all the ancient versions express the conjunction. To glory in wisdom, might, or riches, is to depend on them as the means of procuring security and happiness.

Verse 24. *Exercising lovingkindness, judgment, and faithfulness*—Security and happiness, if to be had at all, must come from God. They are his gift, and bestowed by him on one or other of these accounts; either as a matter of “gratuitous favour,” which is the proper sense of חסד; or as a matter of right or “judgment,” משפט; as when God in the character of a righteous judge distributeth rewards to the well-deserving; or, lastly, as a matter of “faithfulness,” in regard to his word and promises. So צדקה often signifies; and God’s salvation is also often said to be extended to his people on this very account, to fulfil the promises made to their fathers.

For in these do I delight—אלה is here ambiguous, and may either denote those attributes, or those persons who place their confidence in those known or acknowledged attributes of the Deity; which is having a right faith in him. And this latter I take to be in reality intended here; but I have retained the ambiguity in the version, so that those who are of a different opinion may follow their own sense.

I am inclined to think this verse may better be translated thus:—

But let him that glorieth glory in this,
 In understanding and knowing me, that I am JEHOVAH;
 In practising benevolence, judgment, and righteousness upon earth;
 For in these things do I delight, saith JEHOVAH.

Compare Micah vi. 8.

Verse 25. *The circumcision with the uncircumcision*—מול and ערלה are here used as περιτομή and ακροβυστια in the New Testament, the abstract for the concrete. See Rom. iii. 30.

“מול בערלה—Περιτετμημενος ακροβυστίας αυτου” LXX.; ‘*qui circumcismus (forte, circumcismus qui) habet præputium,*’ *Vulg.* גור בערלותא, ‘*circumcismus in, vel cum,*’ &c., *Syr.* Nusquam alibi cum ב construitur מול. *Ακροβυστια pro incircumcisis apud Paulum sæpius.*—SECKER. Query. Whether instead of בערלה it might not have been בערלה; and then we might render, “I will punish the circumcised in like manner, or, as well, as the uncircumcised.”

And the children of Ammon, and Moab,
And all those that have their coast insulated,

Verse 26. *All those that have their coast insulated*—By this circumlocution the Arabians are generally supposed to be designed; and thus much, I think, may fairly be concluded from the connexion in which these words stand with the context in chapter xlix. 32. But concerning the precise meaning of the words קצוֹצֵי פְּאַה, interpreters differ very greatly. Some represent them as signifying persons cut off from other people by being thrust into a remote corner; in which light the translators of our Bible appear to have considered them, when they rendered in the text, “all that are in the utmost corners;” and in the margin, “cut off into corners.” But all the ancient versions understand them as expressing the peculiar manner in which the Arabians cut the hair of their heads or beards. Dr. Durell professes himself to have been of this opinion in a note as follows: “The marginal reading, ‘and all having the corners’ of their hair ‘polled,’ ought doubtless to be received into the text; for the Arabs, who are meant by this periphrasis, cut their hair short, particularly about the crown of the head; and in respect to their beard, they left only a tuft of hair growing about their chins; a practice which was forbidden the Jews, Lev. xix. 27. Herodotus, speaking of this nation, says; *Ἰων τριχῶν τῆν κορυφὴν κείρεσθαι φασί, καταπερ αὐτὸν τὸν Διονύσιον κεκαρθᾶν κείρονται δὲ υποτροχάλα, περιξυροντες τοὺς κροτάφους.* (Lib. iii. cap. 8.)” DR. DURELL.

But the words, I am persuaded, have a respect to the peninsular form of the country, surrounded on all sides by the sea, excepting only the isthmus to the north; and thus these people were “insulated” or “cut off” as to their “coast” or “quarter” from any other land. HORACE speaks of lands thus cut off or parted by the sea: (*Odorum*, lib. i. 3. 21):—

*Nequicquam Deus abscedit
Prudens Oceano dissociabili
Terras.*

And VIRGIL of the insular situation of Britain: (*Ecl.* i. 67):—

Et penitus toto divisos orbe Britannos.

Where we may observe, that the words *penitus divisos* mark the total separation all around; but קצוֹצֵי פְּאַה need only be understood of a partial one..

But I cannot help offering a conjecture here with respect to the words, הַיִּשְׁבִּים בְּמִדְבָּר, that they are not exegetic, as they appear at present, of קצוֹצֵי פְּאַה, the inhabitants of the peninsula of Arabia properly so called; but respect a distinct people, namely, those Arabians that dwelt above in the great desert between Mesopotamia and Palestine. This distinction we find made, chapter xxv. 23, 24, and therefore, I am inclined to think, we ought to read הַיִּשְׁבִּים, with the conjunction ו prefixed: “And those that dwell in the wilderness.” See also the notes on chapter xlviii. 45; xlix. 28.

In one MS. we find עַל before הַיִּשְׁבִּים. There it is certainly misplaced. But perhaps יַעַל ought to have come in before הַיִּשְׁבִּים. See [the preceding part of this] note.

Those that dwell in the wilderness :
 For all the nations are uncircumcised,
 And all the house of Israel, uncircumcised in heart.

CHAPTER X.

- 1 HEAR ye the word which JEHOVAH hath spoken ;
- 2 Unto you, O house of Israel, thus hath JEHOVAH said ;
 Unto the way of the heathen conform ye not ;
 Neither be ye dismayed at the signs of the heavens,
 Although the heathen be dismayed at them.
- 3 For the institutions of the peoples are vanity itself ;
 For they cut down trees out of the forest,
 The manufacture of him that worketh with a sharp tool.
- 4 With silver and with gold they decorate,

And all the house of Israel, uncircumcised in heart—So I think these words should be pointed, in order to express the prophet's meaning, which was, that not only the heathen nations were uncircumcised, but the house of Israel, also, uncircumcised, if not in flesh, at least in heart ; which was the uncircumcision that rendered them obnoxious in God's sight.

CHAP. X. THE beginning of this chapter to the end of verse 16 contains an earnest dissuasive against the practice of heathen idolatry, setting forth the vanity of idols in comparison with the true God. And this, no doubt, was designed by way of precaution to the Jews against the time of their removal out of their own land, to dwell amongst idolaters, as is predicted, verses 17, 18. Jerusalem lamenteth the completion of her ruin ; and humbly supplicateth the intervention of God's mercy, verse 19, to the end.

Verse 2. *The signs of the heavens*—The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This naturally tended to beget a religious dread and awe of those objects, from whence so much good or evil was supposed to be derived. The sun, moon, and planets are said indeed to have been created and set in the firmament "for signs," Gen. i. 14. But hereby is meant, that they should serve as natural marks serving to distinguish, by their periodical revolutions and appearances, the various times and seasons ; which, however, is a very different use from that of prognosticating future events, or causing any alteration in the fortunes of men.

Verse 3. *Of him that worketh with a sharp tool*—מַעֲזֵר is sometimes interpreted "an axe," and sometimes "a plane." But it seems rather to be a general name for any cutting instrument, from עָזַר, which signifies *secuit* in Arabic, as Bishop Lowth observes in a note on Isaiah xlv. 12. Here I suppose it to mean that tool with which the carver shapes his block into due form, before he proceeds to decorate it with gold and silver, in order to be set up as an object of worship. Compare Isaiah xl. 19, 20 ; xli. 7 ; xlv. 12, &c.

- With nails and with hammers they fasten them,
That they may not totter.
- 5 As the palm-tree are these for stiffness,
And they cannot speak ;
They must altogether be carried,
For they cannot walk :
Fear ye them not, for they cannot hurt ;
And also to do good is not in their power.
- 6 There is none like thee, O JEHOVAH,
Great art thou, and great is thy name in might.
- 7 Who will not fear thee, O king of nations,
When he shall approach unto thee ?
Forasmuch as among all the wisest of the nations,
And in all their kingdoms, there is none like thee.

Verse 4. *They fasten them, that they may not totter*—The plural affix in יְהוּקִים has reference to עץ in the preceding verse, which, though singular in form, is often plural in sense ; and here “ timber,” or “ trees,” cut down and wrought into images, may be properly considered as the antecedent. But for יְהוּקִים we must then read יְהוּקִי, with the LXX., Syriac, and Arabic.

Verse 5. *They must altogether be carried*—Nine mss. read by transposition יְנִשְׂאוּ for יְנִשְׂאוּ, besides three editions, in which it is so found among the various readings collected in them. One ms. also reads יְנִשְׂאוּ with the mark of a letter erased at the end ; and another had at first יְנִשְׂאוּ.

For they cannot hurt—See Isaiah xli. 23.

Verse 6. Perhaps the former part of this verse should be connected with the preceding verse thus :—

Fear ye them not, for they cannot hurt ;
And also to do good is not in their power :
So that there is none like thee, O JEHOVAH.

Verse 7. *When he shall approach unto thee*—Dr. Durell has the following note on this passage :—“ All the ancient versions seem to have considered the words אֵתָהּ לִי, as an elliptical phrase, and supply a substantive, namely, ‘ honour, glory,’ or ‘ kingdom,’ except Theodotion, who very properly reads as in the Hebrew, *וְשׁוּ סוֹי אֲנִיָּהּ*. The phrase is, indeed, elliptical ; but ‘ fear ’ is obviously understood from the preceding words : Or אֵתָהּ may be a substantive, signifying ‘ submission ’ or ‘ acquiescence,’ with the ellipsis of the verb substantive ; which may seem more agreeable to the Hebrew idiom. I find Taylor proposes this sense.”—DR. DURELL.

It seems, however, to me more natural and suitable to the context, to consider אֵתָהּ as the third person future from אָתָהּ, “ to come ” or “ approach unto ” God in the way of worship and supplication. So the verb is used chapter iii. 22.

Among all the wisest of the nations—בְּכָל-חַכְמֵי הַגּוֹיִם. These words may signify, either all those nations which were most distinguished for the cultivation and improvement of their rational faculties ; or else those sage

- 8 But they, when they approach, are stupid and sottish,
The very wood itself being a rebuker of vanities.
- 9 Beaten silver is brought from Tarshish,
And gold from Uphaz;
The work of the silversmith,

individuals among them, from whose learning and philosophy some better notions of God and religion might have been expected, than from the rude and illiterate vulgar. And yet the fact was, that all their boasted wisdom and knowledge had failed of leading them to an object of worship, in any degree corresponding with the infinite perfections and majesty of the divine nature.

“חכמי—*Codex ms. unus Kennicotti legit מלכי*, page 512.”—SECKER. Three of the collated MSS., besides one in the margin, read מלכי.

Verse 8. *But they, when they approach*—וּבֹאֲחֹת. It can hardly be doubted that for וּבֹאֲחֹת we should, by a slight alteration, read וּבֹאֲחֹתָ; אָחֹתָ, or אָחֹתָ, being the infinitive of אָחַת, the verb used just before in the preceding verse. See the last note but one. The contrast is thus strongly marked between the true God and the objects of heathen superstition. The servants of the former, when they approached him in their devotions, could not help being impressed with a reverential awe of a Being so transcendently glorious. But those who drew near to worship the latter, manifested the greatest stupidity in not discovering, what was so obvious to common apprehension, the gross unworthiness of the objects to whom their adorations were addressed.

The very wood itself being a rebuker of vanities—The true meaning and force of this passage seems to have escaped the notice of all the commentators. מוֹסֵר properly signifies “rectifying” or “correcting,” a false notion by just reproof; and by “vanities” are meant “idols,” so called from their being of no real use or advantage to those who had recourse to their assistance. And this unprofitableness of the idol, the very dull and senseless matter, says the prophet, out of which it was formed, is capable of demonstrating. But the “rebuke,” strictly speaking, is not directed to the idol, but to those who had not sense to perceive, that all the efforts of human art could never change an inanimate log of wood into an animated being, possessed of power and intelligence far surpassing the person from whom its origin was derived. There is, therefore, an energy and pointedness in this short sentence, at least equal, in my opinion, to whatever has been said upon the same subject by the most spirited writer, whether sacred or profane. Not even the keen raillery of the Roman satirist in those celebrated lines, *Olim truncus eram ficulnus, &c.* (*Hor. Sat. lib. i. sat. viii. 1.*) though in a more ludicrous style, cuts with greater severity.

“מוֹסֵר—*Confer Prov. xix. 27. Qu. Annon legendum מוֹסֵר, ‘fundamentum’ idolorum lignum est; cui superinducuntur argentum, aurum, vestes? Sed nulla suffragatur versio.*”—SECKER.

Verse 9. *And gold from Uphaz*—מֵאוּפַז, the Syriac, Chaldee, and Theodotus render “from Ophir;” but whether they read in their copies מֵאוּפַז, or supposed מֵאוּפַר and מֵאוּפַז to be the same name, though a little

- And of the hands of the founder :
 Blue and purple is their clothing ;
 The work of the skilful all of them.
- 10 But JEHOVAH, he is truly God,
 A living God, and an everlasting King ;
 At his wrath the earth shall tremble,
 And the nations shall not be able to abide his indignation.
- 11 In this manner shall ye speak unto them ;

varied in the spelling, which in proper names is not uncommon ; or whether Uphaz be the name of some other place famous for its mart of gold, is not very easy to determine. One or other of these, however, I think more likely to have been the case, than that אֹפֶז denoted gold of any particular species or quality ; which latter seems to have been the opinion of Jerome, who says that אֹפֶז was one of the seven names by which gold was distinguished among the Hebrews. That פֶּז may have been such, I am not at all inclined to dispute ; as it may signify very properly gold of the most compact kind, and consequently having the least mixture of alloy. And supposing it to be so, it may account, with some degree of probability, for the corruption of אֹפֶז or אֹפֶיר into אֹפֶז ; the former being accounted the country from whence the finest gold was imported, which had also the name of פֶּז given it for its quality ; and so from a jumble of both together the word אֹפֶז may have proceeded. Perhaps the text might have been originally, וְהָיָה מֵאֹפֶיר וְפֶז, "And gold from Ophir, even the finest gold." This would render both the metre and the parallelism of the lines more perfect ; and at the same time, the similarity of the last word וְפֶז to the three letters immediately preceding, would easily account for the mistake of a transcriber.

Blue and purple is their clothing—The splendour and magnificence of dress seems among the ancients to have consisted very much in the richness of the colours ; the art of dying which to perfection was esteemed a matter of great skill, being known and practised by very few. The excellency of the Tyrian purple is celebrated by both sacred and profane authors. And the blue, which from many passages of Scripture we find to have been in great request, was also imported from remote countries as an article of elegant and expensive luxury. See Ezek. xxvii. 7, 24.

The work of the skilful all of them—If in the preceding verse the insignificancy of the idols was argued from the vile and perishable matter out of which they were composed, the same is inferred in this from their being indebted to the art and labour of man for all their costly ornaments, their splendid outward show. In short, "the whole of them," says the prophet, internal and external, "is the work of skilful men." And so says the prophet Hosea, xiii. 2, "the work of craftsmen entirely." Upon what ground, then, could the thing formed pretend to a nature more excellent than its former ?

Verse 10. *He is truly God*—אֱמֶת is here used adverbially. The margin of our Bible renders, "a God of truth ;" but in that case אֱלֹהִים should have been in *statu regiminis*, אֱלֹהֵי. See chapter xiv. 13.

Verse 11. *In this manner shall ye speak unto them*—This verse is omitted

- The Gods, which have not made the heavens and the earth,
 Shall perish from off the earth, and from under these
 heavens.
- 12 He hath made the earth by his power,
 Establishing the world by his wisdom ;
 By his understanding also hath he spread out the heavens.
- 13 When he exerteth his voice, there is a tumult of waters in
 the heavens,
 And he maketh clouds to rise from the extremity of the
 earth ;
 He produceth lightnings with rain,
 And bringeth the wind forth out of his magazines.
- 14 Every man becometh a brute by acknowledging,
 Every goldsmith is put to shame by graving,
 When they have set up false objects of worship,
 And such as have no breath in them.

in one ms., and, to speak my mind freely, I cannot help questioning the authenticity of it, not only on account of the singularity of its being written in Chaldee, at a time too, when the people, not having left their own land, had not yet begun to make use of that dialect; but also because it breaks in upon and interrupts the course of the argument, which, it is manifest, would proceed more regularly and smoothly without it. It seems probable to me, that some public teacher during the captivity, deducing it by direct inference from the prophet's words, had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready, whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans. The LXX. and Syriac interpreters seem to have been conscious of the interruption given to the sense by the interpolation of this verse, having added a word answerable to יהוה at the beginning of verse 12, for a subject of the verbs. But no trace of such a word appears in any of the Hebrew copies.

Verse 13. *From the extremity of the earth*—Twenty-five mss. and four editions read, with the Masora, דארץ; and four mss. have a letter erased before ארץ. By “the extremity of the earth,” is here meant the horizon. מִקְצֵה אֶרֶץ.—See note on chap. li. 16.

Verse 14. *Every man becometh a brute by acknowledging*—Both מַדְעָה and מַסַּח I take to be verbs in the infinitive mood, with the particle מ prefixed. In our English Bible נִסְחָה is also considered as a noun with the affix, “his molten image;” but this the LXX., Syriac, and Chaldee have more rightly represented as a verb; and נִסַּח signifies, not only “to pour out melted metal,” as the founder doth, but “to anoint” or “consecrate” a person to an office by pouring oil upon him. See Psalm ii. 6. And both here, and Isaiah xliv. 10, it signifies “to set up” or “dedicate” an image for religious worship. The last-cited passage, with the verse that follows it, I look upon to be so nearly parallel in sense to the verse under consideration,

15 Vanity are these, the work of those that greatly err :
In the time of their visitation they shall perish.

16 Not like these is the portion of Jacob ;
For he is the former of the universe,
And Israel is the rod of his inheritance ;
JEHOVAH of hosts is his name.

17 GATHER up thine effects out of the land,
O thou that dwellest in a fortress.

that they seem to throw light mutually upon each other. And as Bishop Lowth, in his annotations upon Isaiah xlv. 10, 11, hath observed, that some part of these verses has never yet been interpreted to any tolerably good sense, and it is my chance not entirely to coincide with that learned prelate in his interpretation of them, I shall beg leave to offer, with all due deference, what appears to me a more suitable translation of them :—

- 10 Who hath formed a God ?
Or set up a graven image, that profiteth not ?
11 Behold, all that are connected with it shall be ashamed ;
And the artificers, they above all men ;
They shall assemble all of them ; they shall stand forth ;
They shall fear, they shall be ashamed at the same time.

That is, while they stand before the image they have set up, and worship it with a religious dread, the glaring absurdity of their conduct shall tend to their shame and disgrace.

“ סוּעָה—Perhaps ‘for want of knowledge.’ See Lowth, and Noldius on ס.”—SECKER.

Verse 15. *Of those that greatly err*—תַּעֲרִיעִים. The reduplication of תַּעֲרִיעִים, the participle in Kal, from תַּעֲרָה, “to err,” seems emphatically to imply a multiplication of errors ; or persons more than simply gone astray.

Verse 16. *The portion of Jacob*—Upon the principles of heathen theology every nation was committed to the care and superintendency of its own tutelary God ; who might with propriety be styled its “portion,” on account of the peculiar relation that subsisted between them. “The portion of Jacob,” therefore, is the same as the God of Jacob ; he who had taken upon himself the guardianship and protection of that family. But he was distinguished from all the rest ; who, as before observed, were falsehood and vanity, all of them, having no other existence than as lifeless images, the work of deluded men ; whereas he was the Creator of the universe, of all that exists ; and that there might be no room to mistake the Being intended, he is further characterized as he who had made choice of Israel for the special object of his concern, had marked him out for his own possession, as with a measuring-rod ; and to whom the name of “JEHOVAH” belonged.

Verse 17. *Gather up thine effects out of the land*—The person here addressed under a female character, most probably means the same as the daughter of Sion, that is, the community of citizens resident in Jerusalem, justly styled “a fortress,” or “strong-hold,” for so it was. These are

- 18 For thus saith JEHOVAH ;
Behold I will smite with slings the inhabitants of the land
at this time,
And I will distress them, so that they shall be taken.
- 19 Wo is me because of my bruise !
My wound is painful ; but I said,
Surely this is an affliction, yet have I borne it.
- 20 My tent is laid waste, and all my cords are broken ;
My children are gone forth from me, and are not ;
There is none to pitch my tent any more,
Or to set up my curtains.
- 21 Because the pastors are become brutish,
And JEHOVAH have they not sought ;
Therefore they have not prospered,
And all their flock is dispersed.

required to collect together all their goods for packing, like persons about to change their place of abode ; and the reason assigned in the next verse shows that hereby is meant a preparing of themselves to go into captivity ; because the enemy is represented as driving the inhabitants of the country before him with slings, from one post to another, till—being reduced at last to the utmost distress, in a place no longer tenable—they are taken and carried away into servitude in a foreign land ; the usual fate of prisoners of war in those days. See Ezek. xii. 3. Hence, also, we see the connexion and ground of the foregoing exhortations against idolatrous conformity ; forasmuch as the people would soon be found in such circumstances as would minister frequent temptations to such a practice.

O thou that dwellest—For יושבת the Masoretes rightly read יושבת, which is conformable to eight mss. and one edition ; besides sixteen mss. and the first printed Bible, which read ישרה.

Verse 18. *At this time*—בפעם הזאת. This implies, that though they had been often saved by God's providence from hostile attacks, they would, however, on this occasion, find it otherwise.

Verse 19. *Wo is me, &c.*—In this and the following verses the prophet seems, by anticipation, to suggest motives of patience and consolation to his country, in regard to the evils that were coming upon her. These he puts into her own mouth, and makes her observe, first, that her affliction, though great, was such as, by experience, she found to be tolerable ; secondly, that she had less reason to complain of what she suffered, as it was no other than might have been expected from the misconduct of those who had the direction of her affairs ; and, lastly, that she was not without hope in the mercy of God, who, upon the humble supplication of his people, might be moved to mitigate their chastisement, and to turn his hand against the Heathen that oppressed them.

Yet I have borne it—ראשיתונו. The ו conversive requires the time past.

- 22 Hark a noise! behold, it advanceth,
Even a great commotion from the north country ;
To make the cities of Judah a desolation,
A dwelling place for dragons.
- 23 I know JEHOVAH, that his way is not like that of men,
Not like a human being doth he proceed and order his
going.
- 24 Correct me, O JEHOVAH, only with moderation ;
Not in thine anger, lest thou crush me to atoms.

Verse 22. *Hark a noise ! behold, it advanceth*—שמיעה signifies something "audible," or "to be heard," "a bruit," or "noise;" which is explained, in the following hemistich, to be that of the tumultuary invasion of the Chaldeans from the north, of which notice had been repeatedly given. See chap. i. 15; iv. 6; v. 15; vi. 22. Perhaps the same thing is meant by the words קול המולה גדלה, chap. xi. 16. Our English translation cannot be right, which makes קול the subject of באה, though of a different gender. But שמיעה is an independent member of the sentence, and should be rendered by itself, "Hark a noise!" or, more literally, "The voice or sound of a noise!" So קול is frequently used to denote a thing to be already within hearing; as Cant. ii. 8; Isaiah xl. 3; lxi. 6. The subject of באה is the pronoun substitute of שמיעה, not expressed, but virtually contained in the verb.

Verse 23. *I know JEHOVAH, that his way is not like that of men*—Dr. Durell hath thus explained this passage:—"The meaning of this verse, according to our English version, seems to be, that all events are under the direction of God's providence, which man cannot counteract. But I think the text may admit of another sense, rather more connected with the context, thus, 'I know, with respect to JEHOVAH, that his way is not like that of a mortal; that he doth not walk nor direct his step like a man.' This construction is justified by the most common of all Hebrew idioms; and ל is often used as a particle of comparison. See Noldius. The sense here proposed is parallel to several other passages of Scripture, and is adopted by the Syriac version. And upon the ground of this sentiment it is, that the daughter of Sion (whom I here suppose to be the speaker) builds her confidence of mercy in God's chastisements."—DR. DURELL.

In this verse Archbishop Secker coincides with the explanation given [in the preceding note] by Dr. Durell.

Verse 24. *Only with moderation*—In the preceding verse the speaker, having professed a satisfactory belief that she had not to do with such a weak, peevish, and vindictive being as man, here humbly entreats Almighty God to deal out his corrections in such a moderate degree, as to show that he aimed at the amendment, and not the destruction, of the offender. כמשט properly signifies that "calm and dispassionate judgment" which stands opposed to the hasty sallies of anger and furious revenge. And though the latter cannot actually exist in God, it is sometimes, however, nominally attributed to him, whenever the effects of his displeasure are so violent as to stop nothing short of utter ruin; although such a proceeding may be

- 25 Pour out thy wrath upon the heathen which have not known thee,
 And upon the families which have not called upon thy name;
 For they have devoured Jacob, and consumed him,
 And his dwelling place have they made desolate.

CHAPTER XI.

- 1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, SAYING,
 2 HEAR ye the words of this covenant. And thou shalt speak them to the men of Judah, and to the inhabitants of

justifiable upon the most solid principles of reason and equity. As, therefore, to punish with anger implies an unrelenting rigour and severity; so to correct with judgment admits the use of such moderation as is consistent with the sinner's personal safety, whilst it promotes his reformation.

Verse 25. *They have devoured Jacob, and consumed him*—The LXX. and one ms. omit ויאכלהו, and, I think, rightly. There appears no elegance in the repetition of the verb, אכלו; and, besides, it is not conformable to the Hebrew syntax, which would have required the future tense after the ו conversive, ויאכלהו, or ויאכלהו, as we find ויכלהו. The interpolation doubtless arose from the similarity of the following verb, ויכלהו. In the parallel place, Psalm lxxix. 7, both ויאכלהו and ויכלהו are omitted; and so likewise they are here in one ms.

CHAP. XI. THE prophecy contained in this and the following chapter may not improbably be assigned to the reign of Josiah; only, to the latter end of it, when the people (who, in the eighteenth year of that prince, had solemnly engaged to perform the obligations of the divine covenant) may, in course of time, be supposed to have relapsed into their former disregard and neglect. The prophet is, therefore, sent to recall them to their duty, by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience. (Verses 1-8.) He denounceth evil against the inhabitants of Judah and Jerusalem for their idolatrous apostasy; (verses 9-17;) and, being informed of the conspiracy of the men of Anathoth against his life, by divine revelation, he prayeth against them, and is authorized to foretell their utter destruction.

Verse 2. *And thou shalt speak*—The Chaldee and Vulgate with the generality of interpreters construe ויברוח as the second person plural, "And ye shall speak." But it will not, I think, be easy to find who the persons were, that are thus addressed in the plural number. שמעו indeed is plural, though the Syriac read שמע instead of it. But the word or message which came from God to Jeremiah, may well be conceived to contain a general precept of obedience to the people of Judah at large; and afterwards a particular injunction to Jeremiah. But the people, though intended in the first instance, could not be required to speak unto them-

3 Jerusalem ; and thou shalt say unto them, Cursed is the man
 4 who will not hearken to the words of this covenant, which I
 commanded your fathers in the day that I brought them forth
 out of the land of Egypt, out of the iron furnace, saying,
 Harken ye unto my voice, and do all which I command you:
 so shall ye be unto me a people, and I will be unto you a God:
 5 That I may perform the oath which I sware unto your
 fathers, to give them a land flowing with milk and honey, as
 at this day. Then answered I and said, So be it, O JEHOVAH.
 6 And JEHOVAH said unto me, Proclaim all these words in the
 cities of Judah and in the streets of Jerusalem, saying, Hear
 7 ye the words of this covenant, and do them. For I earnestly
 admonished your fathers in the day that I brought them up out
 of the land of Egypt, and all along unto this day, rising up early
 8 and admonishing, saying, Harken ye unto my voice. But
 they hearkened not, nor inclined their ear, but went every one
 after the lusts of his wicked heart : therefore have I brought

selves. Nor do we meet with any trace of others joined in commission with Jeremiah, to whom it might be said, "And ye shall speak;" besides the manifest impropriety of it being followed immediately after with וְאָמַרְתָּ, "And thou shalt say." Accordingly the LXX. render, *Kai λαλησεις*, as if they, as well as the Syriac, had read וְיִבְרַח. But יְבָרַח I conceive still to be the true reading, and to be the second person singular, with the affix ם; so that, after a general command given to the people to obey the words of the covenant, the prophet is particularly ordered to speak or rehearse "them," the words of the covenant, before the men of Judah and the inhabitants of Jerusalem, and to enforce the obedience required by pronouncing a curse against the disobeyers.

Verse 4. *And do all which I command you*—The LXX. and Vulgate appear to have read אַתְּ כָּל אֲשֶׁר, which is undoubtedly the true reading. אָמַרְתָּ is omitted in one ms., but in eighteen mss. and four editions is written אָמַרְתָּ; the ם having probably been added by mistake from a transient glance cast on the last syllable of וְעֲשִׂיתָם. One ms. reads כָּל for כָּלְל; and the first ם, perhaps, was added after the prior corruption of אָמַרְתָּ, being then deemed necessary.

Verse 7. *And all along unto this day*—Thirty-five mss. and four editions read יַעַר with the conjunction, instead of עַר.

Verse 8. *Therefore have I brought*—It is of the nature of a covenant to denounce penalties against the presumptuous transgressor of it. And the sanctions of the Mosaic covenant may be seen scattered through different parts of the law, but particularly Lev. xxvi. 14, &c.; Deut. xi. 26-28; xxvii.; xxviii.; xxx. 15, &c. Our English translators have rendered וְאָבִיָא in the future tense; but it has the signification of the preter because of the Vau conversive. And there is no impropriety in saying, that God had already brought upon the people the evils, which he had not only resolved on, but had begun in some measure to carry into execution.

upon them all the denunciations of this covenant, which I commanded them to perform; but they performed not.

- 9 ALSO JEHOVAH said unto me,
A combination hath been found among the men of Judah
and among the inhabitants of Jerusalem.
- 10 They are turned again unto the iniquities of their fore-
fathers,
Who refused to hearken unto my words;
These also have gone after strange gods to serve them:
The house of Israel and the house of Judah have broken
my covenant,
Which I entered into with their fathers.
- 11 Therefore thus saith JEHOVAH;
Behold I am about to bring upon them a calamity,
From which they shall not be able to extricate themselves;
And though they cry unto me, yet will I not hear them.
- 12 And the cities of Judah and the inhabitants of Jerusalem
shall go,
And shall cry unto the gods unto whom they burn incense;
But they shall not save them at all in the time of their
calamity.
- 13 For according to the number of thy cities have been thy
gods, O Judah;
And according to the number of the streets of Jerusalem ye
have set up altars to a thing of shame,
Altars for burning incense to Baal.
- 14 Therefore pray thou not for this people,
Neither lift up in their behalf a cry or a supplication;

Verse 9. קשר—"Treason," namely, against the sovereign majesty of JEHOVAH.

Verse 10. *The iniquities*—Thirty mss. and five editions read עונות at large; and all the ancient versions express the plural number.

Verse 11. *Upon them*—For עליהם eight mss. and the oldest edition of the Bible read עליהם; which seems preferable.

Verse 13. *According to the number of thy cities*. See chapter ii. 28.

To a thing of shame—See note on chapter iii. 24.

"לבשר מובחור"—*Desunt in LXX. Extant verò apud Aq., Sym., Theod., Syr., Chald., Vulg. Suspiciarar potius tres ultimas voces hujus versùs assutas esse.*"—SECKER. לבשר might signify, "for shame," or a shameful business; which would be explained by the words that follow. So likewise הבשר, chapter iii. 24, and לבשר, Hosea ix. 10, may both be understood of the idolatrous worship, which was matter of shame to all who had any part in it. See the note on chapter x. 14.

- 17 For JEHOVAH of hosts, who planted thee,
Hath pronounced evil against thee,
In prosecution of the evil of the house of Israel, and of the
house of Judah,
Which they have wrought unto themselves,
In provoking me to anger by burning incense to Baal.
- 18 JEHOVAH also acquainted me, and I knew ;
Then didst thou shew me their proceedings.
- 19 For I was like a tame lamb that is led to slaughter ;
And knew not that they had laid plots against me, *saying*,
Let us destroy the tree in its nutriment ;

occur, Ezekiel i. 24, and are there explained to be בקול מחנה, "like the voice of an host." Here, as it has been remarked, chapter x. 22, they signify the confused murmur of the Chaldean army, coming to desolate Jerusalem and its dependencies with fire and sword. See Homer's description of the advance of an Asiatic army, composed, as was that of Nebuchadnezzar, of various nations. Iliad. Δ. 433-438.

Mounting upwards—עליה is generally considered as the preposition עלי with the affix ה. But this may justly be questioned, as it must be referred to the same antecedent, as דליותי, and, therefore, should have been עלי. But I rather take עליה to be the feminine participle present of עלה, the third radical admitting a change into י, and so in agreement with אש to signify, "a fire mounting or spreading upwards." In ורעו also I conceive to be the infinitive of רעה, according to a common anomaly, and to denote either the design for which the fire was kindled, or the effect of its increasing violence, so as to consume the tree, both the trunk and its branches.

Verse 17. *In prosecution of the evil of the house, &c.*—בגלל properly signifies "devolving," or "rolling on," that is, prosecuting or pushing forwards into effect the evil or mischief which the house of Israel and Judah had been the means of bringing upon themselves by provoking God to anger.

In provoking me—One ms. reads להכעיסו, "in provoking Him to anger." But all the versions agree in the pronoun of the first person. And God, being the speaker, may be admitted to speak of himself in the first or third person indiscriminately.

"להם—*Fortè redundat.*"—SECKER.

Verse 19. *Like a tame lamb*—There is no conjunction to be found before אלוף, and therefore it cannot signify, "or an ox," as in our English version. All the ancient versions represent it as an epithet of כבש. The Vulgate renders it *mansuetus*; and אלוף may be either the participle Pahul of אלף, "to teach," or "habituate;" or a participial adjective from that source. In Arabic *الأنف* signifies *mansuefactus fuit*. See CASTELLI *Lexicon*.

"כבש אלוף—'A quiet lamb.' See LOWTH."—SECKER.

Let us destroy the tree in its nutriment—The prophet's countrymen, instead of reflecting on themselves as the real authors of their own misfor-

- And let us cut him off from the land of the living,
That his name may no more be mentioned.
- 20 But, O JEHOVAH of hosts, who judgest righteously,
Who triest the reins and the heart,
Let me see thy vengeance upon them,
For unto thee have I laid open my cause.
- 21 Therefore thus saith JEHOVAH,
As concerning the men of Anathoth that seek thy life,
Saying, Prophecy not in the name of JEHOVAH,
That thou mayest not die by our hand :
- 22 For this cause thus saith JEHOVAH of hosts ;
Behold I am about to execute judgment upon them ;
The young men shall die by the sword ;
Their sons and their daughters shall die by famine ;
- 23 And there shall be none of them left remaining ;
For I will bring evil upon the men of Anathoth,
The year of their visitation.

CHAPTER XII.

- 1 RIGHTEOUS art thou, O JEHOVAH, whensoever I enter
into controversy with thee,

tunes, seem in these words willing to throw the blame upon him, as if he was the promoter and efficient cause of the evils which he predicted, and to suppose that by cutting him off they might have a chance of escaping them. This is the most probable meaning of their proverbial saying, "Let us destroy the tree by intercepting that which supplies it with nourishment;" לֶחֶמוֹ, "its food." Upon the same principles Ahab charges Elijah with "troubling Israel;" (1 Kings xviii. 17;) and professes to hate Micaiah, as if it had been the effect of that prophet's ill-will, that "he did not prophesy good concerning him, but evil." (1 Kings xxii. 8.)

Verse 21. *That seek thy life*—The LXX. read נַפְשִׁי, "my life;" but this is unsupported by any other authority.

Verse 22. *For this cause thus saith JEHOVAH of hosts*—These words are omitted by the LXX.; and indeed they seem to be quite superfluous, so as to favour a suspicion, that they may have been repeated from the beginning of the preceding verse by the mistake of a transcriber.

The young men—The LXX. and the Chaldee render, "their young men."

Verse 23. *Upon the men of Anathoth*—The ancient Bodleian ms. and three others for אֲנָתוֹת read אֲנָתוֹת.

CHAP. XII. EMBOLDENED, as it should seem, by the success of his prayers against the men of Anathoth, the prophet ventures freely, though with professions of confidence in the divine justice, to expostulate with God concerning the prosperity of wicked men in general; whose punishment he solicits, attesting the mischiefs that were continually brought upon the

Yet let me expostulate with thee concerning judgments.

Wherefore doth the way of wicked men prosper ?

At ease are all they who deal very perfidiously.

2 Thou hast planted them, they have also taken root ;

They advance in growth, they have borne fruit ;

Thou art near in their mouth,

But art far from their reins.

3 But thou, O JEHOVAH, hast known me ;

Thou canst discern by trial my heart to be with thee ;

land by their unrestrained wickedness. (Verses 1-4.) In reply he is forewarned to expect, that, in proportion to the power of his enemies, his own personal grievances would naturally increase ; whilst the distractions of the state and the unkindness of his kinsfolk precluded him all hopes either of public or of private redress. (Verses 5, 6.) But God expressly challenges the national calamities as the result of his own special determination and judgment. He had discarded his people for their malicious behaviour towards him, and they were therefore given up to the outrage and devastation of fierce and merciless invaders. (Verses 7-13.) At last he promises them a restoration in future, with a retaliation in kind upon their heathen neighbours who had oppressed them ; but with this reservation, that such of these as would come over to his established worship, he would receive and incorporate into his church ; but the unbelieving part should be utterly extirpated.

Verse 1. *Yet let me expostulate with thee concerning judgments*—מַשְׁפָּטִים מֵעַתָּה אֵינִי אֵרִיר אִתְּךָ. This phrase, or nearly the same, has occurred twice before, chapter i. 16 ; iv. 12 ; and does again, chapter lii. 9, where it evidently signifies, to “arraign” a criminal, and bring him to a trial for a violation of the laws. Here it must signify a similar, though respectful, inquiry into certain measures of God’s providence, how far they correspond with those principles of justice and equity, which we conceive God to have established as the common measure of his own actions as well as ours. This is the only way in which a good and pious man can, with any propriety, be said to “speak judgments with God,” or bring his action against him.

“ Πως δη σεο, Κρονδη, τολμα νοος ανδρας αλιτρους

Εν ταυτη μοιρα τον τε δικαιον εχειν.

THEOG. v. 377, 378.”—SECKER.

Verse 2. *Thou art near in their mouth, but art far from their reins*—By מַכְלִיּוֹתֵיהֶם, as it is written in fifty-seven mss. and eight editions, we are to understand the secret thoughts and affections of the heart. So the “reins” are frequently used in Scripture language : See chapter xi. 20 ; xvii. 10 ; Psalm vii. 9 ; xvi. 7 ; Rev. ii. 23. Compare Isaiah xxix. 13.

Verse 3. *My heart to be with thee*—Here the marginal translation of our Bibles merits the preference, “with thee.” For the prophet contrasts the affections of his own heart, which he says were “with God,” or set upon him, with the dispositions of those of whom he had said, that God was far from their reins or inward parts.

- Draw them out as sheep for slaughter,
 And set them apart as for the day of execution.
- 4 How long shall the land mourn,
 And the grass of every field wither,
 Through the wickedness of them that dwell therein?
 The beasts are consumed, and the birds,
 Because they have said, He will not see our latter end.
- 5 If thou hast run with footmen, and they have wearied thee,
 Then how wilt thou chafe thyself with horses?

Verse 4. *Because they have said, He will not see our latter end*—That is, he will not concern himself about rewarding or punishing us hereafter. *אחרית*, which is expressly rendered by our translators “a reward,” Prov. xxiv. 14, 20, properly signifies the final result or consequence of our actions, according to which only it can be determined, whether they have been advantageous to us or otherwise. See chapter xvii. 11; Num. xxiii. 10; xxiv. 20; Prov. xix. 20; xxiii. 18; and more particularly, Psalm xxxvii. 37, 38, where the different end, *אחרית*, of the good man and of the wicked is precisely distinguished; to the good man it is peace, but to the wicked it is utter destruction. But the inference which bad men are apt to draw from God’s past forbearance is, that he is totally regardless and indifferent as to the moral conduct of mankind. Hence promising to themselves the same impunity in future, which they have hitherto experienced, they are led to a free indulgence of all their wicked inclinations. Accordingly, the psalmist complaining, as the prophet does here, of the prosperity of the wicked, represents their behaviour and their principles in terms exactly similar. Psalm xciv. 5-7 :—

They break in pieces thy people, O JEHOVAH,
 And thine heritage do they afflict;
 The widow and the stranger do they murder,
 And the fatherless they put to death:
 For they have said, JEHOVAH will not see,
 Neither will the God of Jacob regard.

Verse 5. *Then how wilt thou chafe thyself with horses*—*תחררה* does not properly signify “contending,” as it has been commonly rendered; but the effect of contending, being “chafed” or “heated;” as if it had been more fully-expressed, “Then how wilt thou be heated, when thou runnest with horses?” And the plain meaning of the metaphor is, “If in contending with men of thine own rank thou hast suffered already some inconvenience; how much more molestation hast thou room to expect, when it cometh to thy lot to contend, as in the course of thy prophetic mission thou unavoidably wilt, with persons far more considerable in station and power?” The leading men of the state, the princes of Judah and Jerusalem, are meant, whom Jeremiah appears to have offended by the freedom of his opposition, and by whom he was persecuted almost unto death.

“*Ἰνπευς οὐν εἰς πεδῖον ἐληλυθὼς πρὸς πεζῶν ἀγωνίας.* ARR. *Epict.* lib. ii. cap. 13.”—SECKER.

Ἀγωνίας seems perfectly to express the sense of the Hebrew verb *תחררה*.

- And though in a land of peace thou mayest have confidence,
 Yet how wilt thou do in the swelling of Jordan ?
- 6 Whereas also thy brethren and the house of thy father,
 Even these have acted perfidiously towards thee ;
 Even these have pursued with loud outcries after thee :
 Rely not upon them, that they will speak friendly unto thee.
- 7 I have abandoned my house,
 I have relinquished my heritage,
 I have given the beloved of my soul into the hand of her
 enemies.
- 8 Mine heritage hath been to me as a lion in the forest,
 She hath exerted her voice against me,
 Therefore have I hated her.
- 9 As the ravenous bird Tseboa hath my heritage been to me ;

It denotes the commotion and chafing of a man's mind, when he finds himself in danger of being foiled by a superior adversary.

“גִּזְעוֹת—*Putat Cler. legendum* לֵא בִּישׁוֹר.”—SECKER.

In the swelling of Jordan—The ravages of war and hostile invasion are often represented in Scripture under the image of a river rising rapidly above its banks, and carrying all before it. To these inundations the river Jordan was very subject ; and on such occasions, as we are told, (MAUNDRELL's *Travels*, page 81,) several sorts of wild beasts, which are wont to harbour among the trees and bushes by the river side, are forced out of their covert, and infest the neighbouring plains. This circumstance is particularly alluded to by the prophet, (chapter xlix. 19,) and seems likewise to have been here in his view. For among all the dire effects incident to a country from the approach of a foreign enemy, this is not one of the least formidable, that evil-minded persons within the state are emboldened to throw off all legal restraints, and, taking advantage of the general confusion, openly commit the most daring outrages on their fellow-citizens ; not only with impunity, but often under a pretence of zeal for the public welfare. *Silent leges inter arma*, is a well-known adage ; and the prophet found it verified to his cost, when even the authority of the king himself, as we learn from the following history, (chapter xxxviii. 4, 5,) was insufficient to protect him from the malice of his persecutors.

Verse 6. *Rely not upon them, that they will speak friendly unto thee*—That is, Their former behaviour plainly shows, that thou canst not reasonably depend upon them for that countenance and support which a man naturally looks for from that quarter, against the hostilities of strangers.

Verse 7. *The beloved of my soul*—יְדִידוֹת is more properly written in forty-six mss. and nine editions יְדִידוֹת. See the first paragraph of the note on chapter xi. 15.

Verse 9. *As the ravenous bird Tseboa*—BOCHART (*De Sacr. Animal.* par. i. lib. 3. cap. 11.) hath undeniably proved, that צְבוֹעַ frequently signifies that fierce wild beast called the “hyæna ;” but not exclusively ; for the same author admits in another part of his work a species of serpents to be

- O ye ravenous birds, come ye against her round about ;
 Assemble, all ye beasts of the field,
 Come ye to devour.
- 10 Many pastors have destroyed my vineyard,
 They have trodden under foot my portion,
 They have reduced my pleasant portion into a desolate wil-
 derness.

designed by the same name, and that both these animals are so called from the various colours with which their bodies are marked. See par. ii. lib. 3. cap 7. But this learned man has not, I think, so incontrovertibly maintained his opinion, that the hyæna is here intended; because in order to make good his assertion, he is obliged to construe עֵיִשׁ, "a beast," instead of "a bird of prey." And why not, says he, since the verb עָרַשׁ, or עֵיִשׁ, belongs not to birds only, but to any animal that rushes on its prey? I must confess I see no better reason to the contrary; nor does the nature of language require a better, than that common use, the supreme arbiter in the case, hath restricted it to birds only; for it does not any where appear, as far as I know, to be used for a beast of prey, which is usually designed by a different word. "But to show," continues Bochart, "that the name of עֵיִשׁ belongs not to birds only, צִפּוּר, 'a bird,' is sometimes added to it *διακριτικῶς*, as Ezekiel xxxix. 4: 'I will give thee unto the ravenous birds, לְעֵיִשׁ צִפּוּר;' every עֵיִשׁ not being a bird, but beasts of the ravenous and carnivorous kind being included in that name." This, however, shows nothing at all, being a mere circular fallacy; for without previously admitting the truth of the conclusion, that the name עֵיִשׁ belongs not to birds only, it does not appear that צִפּוּר is added diacritically, and not rather pleonastically, or in some other manner.* But what seems more probable is, that it is צִבּוּעַ, and not עֵיִשׁ, which is of ambiguous use, and may signify a species of bird so called from its variegated plumes, as we have already seen it attributed to a species of serpent, as well as to the hyæna, for a similar reason. And here I shall beg leave to borrow the words of Bochart, which follow those above-cited, as much to the purpose: "Nor is it a new thing," says he, "that the same name should belong in common to a ravenous bird and a carnivorous beast. In Greek, as every one knows, *κικκος* signifies a species of 'hawk;' *ακμων*, a species of 'eagle;' and *ακτιως*, 'a kite.' Yet Oppian enumerates among the different wolves, *κικκος*, *ακμωνα*, and *ακτιων*. On the other hand, the Greeks call a 'kite' *λουπη*, from the similarity of disposition. And why a species of *monedula* (*Anglicè*, 'a jackdaw') is called *λυκος*, is owing to its rapacity." Now these reasons, though they may not prove, as I think they do not, that עֵיִשׁ is a generic name for a ravenous beast as well as a ravenous bird, since the

* From a view of the passage, Ezekiel xxxix. 4, I am inclined to think, that לְעֵיִשׁ there is not a noun, but the infinitive verb with the ל prefixed; for if לְעֵיִשׁ צִפּוּרֵי signified "to the ravenous birds," we ought to read afterwards וְלִצְפּוּרֵי, "and to the beasts;" but the words seem more properly to be rendered, "I have given thee to be fallen upon by (literally, 'to the falling upon of') the birds of every kind, and the beasts of the field, for devouring;" that is, I have given or appointed thee to be fallen upon and devoured by them.

- And though in a land of peace thou mayest have confidence,
 Yet how wilt thou do in the swelling of Jordan ?
- 6 Whereas also thy brethren and the house of thy father,
 Even these have acted perfidiously towards thee ;
 Even these have pursued with loud outcries after thee :
 Rely not upon them, that they will speak friendly unto thee.
- 7 I have abandoned my house,
 I have relinquished my heritage,
 I have given the beloved of my soul into the hand of her
 enemies.
- 8 Mine heritage hath been to me as a lion in the forest,
 She hath exerted her voice against me,
 Therefore have I hated her.
- 9 As the ravenous bird Tseboa hath my heritage been to me ;

It denotes the commotion and chafing of a man's mind, when he finds himself in danger of being foiled by a superior adversary.

“ לֵא בּוֹטֵחַ —Putat Cler. legendum בּוֹטֵחַ —SECKER.

In the swelling of Jordan—The ravages of war and hostile invasion are often represented in Scripture under the image of a river rising rapidly above its banks, and carrying all before it. To these inundations the river Jordan was very subject ; and on such occasions, as we are told, (MAUNDRELL'S *Travels*, page 81,) several sorts of wild beasts, which are wont to harbour among the trees and bushes by the river side, are forced out of their covert, and infest the neighbouring plains. This circumstance is particularly alluded to by the prophet, (chapter xlix. 19,) and seems likewise to have been here in his view. For among all the dire effects incident to a country from the approach of a foreign enemy, this is not one of the least formidable, that evil-minded persons within the state are emboldened to throw off all legal restraints, and, taking advantage of the general confusion, openly commit the most daring outrages on their fellow-citizens ; not only with impunity, but often under a pretence of zeal for the public welfare. *Silent leges inter arma*, is a well-known adage ; and the prophet found it verified to his cost, when even the authority of the king himself, as we learn from the following history, (chapter xxxviii. 4, 5,) was insufficient to protect him from the malice of his persecutors.

Verse 6. *Rely not upon them, that they will speak friendly unto thee*—That is, Their former behaviour plainly shows, that thou canst not reasonably depend upon them for that countenance and support which a man naturally looks for from that quarter, against the hostilities of strangers.

Verse 7. *The beloved of my soul*—יְדוּת is more properly written in forty-six mss. and nine editions יְדוּת. See the first paragraph of the note on chapter xi. 15.

Verse 9. *As the ravenous bird Tseboa*—BOCHART (*De Sac. Animal.* par. i. lib. 3. cap. 11.) hath undeniably proved, that צִבּוּעַ frequently signifies that fierce wild beast called the “hyæna ;” but not exclusively ; for the same author admits in another part of his work a species of serpents to be

- O ye ravenous birds, come ye against her round about ;
 Assemble, all ye beasts of the field,
 Come ye to devour.
- 10 Many pastors have destroyed my vineyard,
 They have trodden under foot my portion,
 They have reduced my pleasant portion into a desolate wil-
 derness.

designed by the same name, and that both these animals are so called from the various colours with which their bodies are marked. See par. ii. lib. 3. cap 7. But this learned man has not, I think, so incontrovertibly maintained his opinion, that the hyæna is here intended ; because in order to make good his assertion, he is obliged to construe עֵיִשׁ, "a beast," instead of "a bird of prey." And why not, says he, since the verb עֵיִשׁ, or עֵיִשׁ, belongs not to birds only, but to any animal that rushes on its prey ? I must confess I see no better reason to the contrary ; nor does the nature of language require a better, than that common use, the supreme arbiter in the case, hath restricted it to birds only ; for it does not any where appear, as far as I know, to be used for a beast of prey, which is usually designed by a different word. "But to show," continues Bochart, "that the name of עֵיִשׁ belongs not to birds only, צִפּוּר, 'a bird,' is sometimes added to it διακριτικῶς, as Ezekiel xxxix. 4 : 'I will give thee unto the ravenous birds, לְעֵיִשׁ צִפּוּר ;' every עֵיִשׁ not being a bird, but beasts of the ravenous and carnivorous kind being included in that name." This, however, shows nothing at all, being a mere circular fallacy ; for without previously admitting the truth of the conclusion, that the name עֵיִשׁ belongs not to birds only, it does not appear that צִפּוּר is added diacritically, and not rather pleonastically, or in some other manner.* But what seems more probable is, that it is צִבּוּעַ, and not עֵיִשׁ, which is of ambiguous use, and may signify a species of bird so called from its variegated plumes, as we have already seen it attributed to a species of serpent, as well as to the hyæna, for a similar reason. And here I shall beg leave to borrow the words of Bochart, which follow those above-cited, as much to the purpose : "Nor is it a new thing," says he, "that the same name should belong in common to a ravenous bird and a carnivorous beast. In Greek, as every one knows, κῆρυξ signifies a species of 'hawk ;' ἀκμῶν, a species of 'eagle ;' and ἄκτινος, 'a kite.' Yet Oppian enumerates among the different wolves, κῆρυξ, ἀκμῶνα, and ἄκτινον. On the other hand, the Greeks call a 'kite' λουπητή, from the similarity of disposition. And why a species of *monedula* (*Anglicè*, 'a jackdaw') is called λυκος, is owing to its rapacity." Now these reasons, though they may not prove, as I think they do not, that עֵיִשׁ is a generic name for a ravenous beast as well as a ravenous bird, since the

* From a view of the passage, Ezekiel xxxix. 4, I am inclined to think, that לְעֵיִשׁ there is not a noun, but the infinitive verb with the ל prefixed; for if לְעֵיִשׁ צִפּוּר signified "to the ravenous birds," we ought to read afterwards וְלִזְרוֹת, "and to the beasts;" but the words seem more properly to be rendered, "I have given thee to be fallen upon by (literally, 'to the falling upon of') the birds of every kind, and the beasts of the field, for devouring;" that is, I have given or appointed thee to be fallen upon and devoured by them.

- 11 They have made it a desolation ;
Through me it mourneth being desolate ;
The whole land is made desolate,
Yet there is no man that layeth it to heart.
- 12 Upon all the plains in the wilderness are the spoilers come ;
Surely the sword by JEHOVAH'S appointment devoureth,
From one end of the land even unto the other end of
the land,
No flesh hath any peace.

instances adduced are of specific names only in the lowest degree ; yet may well serve to evince by analogy, that צִבּוּעַ may denote a species of bird (of the eagle or falcon kind, perhaps, some of which are known to have beautifully speckled or spotted feathers) as well as the hyæna, and the serpent so called ; and accordingly the generic name הָעֵיט, "the bird of prey," may be added in order to give it its proper discrimination.

It may further be observed in confirmation that הָעֵיט צִבּוּעַ means a "ravenous bird," and not a beast, in this place, that in the subsequent part of the verse the birds of prey are called upon to come in a body, distinctly from the beasts of the field, whose attendance is likewise particularly required. This I am sensible might be looked upon as a kind of begging the question, were not the point in a manner determined not only by the text of Ezekiel just now cited ; but also by another, (Isaiah xviii. 6,) where both beasts and birds are found joined together in a manner exactly parallel. Now if הָעֵיט be admitted in the second instance in this verse to signify a "bird of prey," it is most likely that it bears the same sense in the first instance also. And, indeed, the context furnishes a good presumption of its so doing. God in the preceding verse had set forth, that his heritage or people had acted towards him as a lion, a particular kind of wild beast ; in this he is supposed to liken their behaviour to that of a bird of prey equally fierce and rapacious : Hence he calls in return upon other ravenous creatures, birds as well as beasts, meaning the Chaldeans and Babylonians, to come forward and avenge his cause, by falling upon this ungrateful race and devouring them.

As there is no determining with certainty the particular species of bird to which the name צִבּוּעַ is given, the Hebrew name is therefore left in the version.

Verse 11. *They have made it a desolation*—I know not how שָׁמָה can admit of being rendered passively *ereth*, according to the Roman, or *ερημηθη*, according to the Alexandrian, ms. of the LXX. All the other versions seem either to have read שָׁמָה, or to have supposed שָׁמָה to have been written contractedly for it.

Verse 12. *Upon all the plains in the wilderness*—By שָׁפִיט בַּמִּדְבָּר the same I apprehend is meant as by נְאוֹת מִדְבָּר, chapter ix. 10, namely, the smooth plots of greensward in the waste, or uncultivated country, which afford pasturage to the cattle. See notes on chapter iv. 11, and chapter ix. 10.

By JEHOVAH'S appointment—לְיְהוָה. See notes on chapter iv. 12 ; xv. 8, &c.

- 13 They have sown wheat, and have reaped thorns,
They have possessed, and shall not be benefited ;
But they shall be disappointed of your crops,
Because of the fierceness of the wrath of JEHOVAH.
- 14 THUS saith JEHOVAH ;
With regard to all my evil neighbours,
Who molest the inheritance which I have caused my people
Israel to inherit ;
Behold I will pluck them out of their land,
And the house of Judah will I pluck out from among them.
- 15 And it shall be, after that I shall have plucked them out,
I will again have compassion on them, and bring them
back,
Every one to his own possession,
And every one to his own land.
- 16 And it shall be, if they will indeed learn the ways of my
people,
To swear by my name, As JEHOVAH liveth,
Like as they have taught my people to swear by Baal ;
Then shall they be built in the midst of my people.
- 17 But if they will not comply,
Then will I pluck up that nation,
Plucking up and destroying, saith JEHOVAH.

Verse 13. *And shall not be benefited*—Twenty MSS. and two editions read ולא instead of לא before יועלו; the Syriac and Vulgate also prefix the conjunction.

Verse 14. *Thus saith JEHOVAH*—Two MSS. read כי כה, "Surely thus:" And this seems to have been the reading in the copies used by the LXX., who have expressed כי by *ori*.

"שכני—*Negligunt pronomen LXX., Chald. הרעים reddit Syr. 'pastoribus.' non est pronomen, sed nota numeri pluralis. Vide Buxtorf. Thes. lib. i. cap. 9.*"—SECKER. Perhaps הרעים ought here to be rendered "pastors," or "shepherds," and the verse to be translated thus:—

THUS saith JEHOVAH ;
With respect to all my neighbours;
The pastors who molest the inheritance,
Which I have caused my people Israel to inherit.

Compare verse 10.

Verse 16. *Then shall they be built in the midst of my people*—The acceptance of the believing Gentiles is here clearly intimated, and their union with the church of God, the middle wall of partition being thrown down. See, concerning the actual accomplishment of this prophecy, Ephes. ii. 13–22.

CHAPTER XIII.

- 1 THUS said JEHOVAH unto me, Go and get thee a linen girdle, and put it upon thy loins, but put it not in water.
2 And I got the girdle according to the word of JEHOVAH,
3 and I put it upon my loins. And the word of JEHOVAH
4 came unto me a second time, saying, Take the girdle which
thou hast gotten, which is upon thy loins, and arise, go to
5 Euphrates, and hide it there in a hole of the rock. So I
-

CHAPTER XIII. THIS chapter contains a single and distinct prophecy, which under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction that was destined to fall upon the whole Jewish nation, including the individuals of every rank and denomination. (Verses 1-14.) An exhortation to humiliation and repentance is subjoined, (verses 15-21,) and the cause of all the evils is assigned in the general corruption and profligacy of manners that prevailed without prospect of amendment. (Verses 22 to the end.) The particular mention of the joint downfall of the king and queen, verse 18, seems to justify the opinion which ascribes this prophecy to the beginning of the reign of Jehoiakim, whose fate with that of his queen is in like manner noticed together, chapter xxii. 18.

Verse 1. *But put it not in water*—God explains at verse 11 what was meant by the symbol of the girdle or sash worn about the loins, namely, his people Israel, whom he purchased and redeemed of old, and attached to himself by a special covenant; that as a girdle serveth for an ornament to the wearer, so they should be subservient to the honour and glory of his name. But it is added, “they would not hearken,” or conform to his intentions; therefore, being polluted with the guilt of their disobedience, they were in that state, and on that very account, to be carried into captivity; conformably to which the prophet was directed not to put the girdle in water, that is, not to wash it, but to leave it in that filthiness which it had contracted in the wearing.

Verse 4. *Go to Euphrates*—In the margin of our ancient English Bibles it is remarked, that “because this river Perath or Euphrates was far from Jerusalem, it is evident that this was a vision.” And the generality of the best commentators seem to have been of this opinion. Nor indeed is it very credible, that the prophet should have been sent twice upon a journey of such considerable length and difficulty, to a very great loss of his time, when every purpose would have been answered altogether as well, if the transaction had been represented in vision. The same supposition of a vision must be admitted in other cases also, particularly chapter xxv. 15-29; for it would be a downright absurdity to believe, that Jeremiah actually went round with a cup in his hand to all those kings and nations there enumerated, and made them drink of its contents. And yet the prophet makes no more distinction in this latter case, than in that now before us, between mental and bodily action. The reason of which in both cases

- went and hid it near Euphrates, as JEHOVAH had com-
 6 manded me. And it came to pass after many days, that
 JEHOVAH said unto me, Arise, go to Euphrates, and take
 from thence the girdle, which I commanded thee to hide
 7 there. And I went to Euphrates, and digged, and took
 the girdle from the place where I had hidden it; and, be-
 hold, the girdle was marred, so that it was good for no-
 8 thing. And the word of JEHOVAH came unto me, saying,
 9 Thus saith JEHOVAH;
 After this manner will I mar the excellency of Judah,
 And the excellency of Jerusalem exceedingly;
 10 This wicked people,
 Who refuse to hearken to my words,
 Who walk after the lust of their own heart,
 And have gone after strange gods,
 To serve them, and to bow down to them;
 And they shall be as this girdle,
 Which is good for nothing.
 11 For as the girdle cleaveth unto the loins of a man;

most probably was, that as to the matter in hand it made no difference, whether the performances related were visionary or real; for either way they served equally to represent the events, which it was God's pleasure to make known. In like manner St. Paul, who says of himself, that he was caught up once into the third heaven, and another time into paradise, where he heard things beyond the power of utterance, was at the same time himself left in a state of uncertainty, whether he was in the body, or out of the body; but though he could not decide this point, he was not in the least degree doubtful of the truth of what was then revealed to him. (2 Cor. xii. 2-4.) Bochart, however, supposes, that Jeremiah's journeys and all the transactions were real; but that by פרתה is to be understood אפרתה, "Ephrata," a town not far distant from Jerusalem; and supports his conjecture by saying, that the elision of the first letter or syllable א is not uncommon; and that when the Euphrates is meant, the word נהר, "river," always precedes. But, supposing that to be the case, the symbolical representation would not be near so perfect, as wanting that allusion to the place of the captivity of the Jews, which is to be found in the river Euphrates, emphatically called, "The rivers of Babylon," Psalm cxxxvii. 1.

Verse 9. *Exceedingly*—הרב is probably the adjective רב used adverbially with the article ה, to denote the superlative degree; see Psalm li. 4, where הרב is adopted by the Masoretes instead of הרבה, and is the reading found in twenty-seven mss. and three editions.

הרב—Perhaps this should have been הרבה, the gerund of רבה in Hiphil, signifying "to do a thing much." See note on chapter ii. 12, page 26; also Psalm li. 4. ה follows immediately.

So caused I to cleave unto me
 The whole house of Israel,
 And the whole house of Judah, saith JEHOVAH;
 To be unto me a people,
 And a name, and a praise, and a glory;
 But they hearkened not.

- 12 THOU shalt also speak unto them this word,
 Thus saith JEHOVAH, the God of Israel;
 Every vessel shall be filled with wine.
 And they will say unto thee, Do we not know assuredly
 That every vessel shall be filled with wine?
 13 Then shalt thou say unto them, Thus saith JEHOVAH,
 Behold I will fill all the inhabitants of this land,
 And the kings that sit in David's stead upon his throne,
 And the priests, and the prophets,
 And all the inhabitants of Jerusalem, with drunkenness:
 14 And I will dash them one against another,
 And the fathers and the children together, saith JEHOVAH;
 I will not pity, neither will I spare,
 Neither will I shew mercy so as not to destroy them.
- 15 Hear ye, and attend; be not lifted up;
 Surely JEHOVAH hath spoken:
 16 Give ye glory unto JEHOVAH your God,
 Before it grows dark,

Verse 12. *And they will say unto thee, Do we not know, &c.*—This answer, which God foretells would be made by the people to the foregoing denunciation, seems to imply that by a wilful mistake they would put a literal construction upon his words, as if he had meant to tell them of a plentiful vintage that was coming on, which would fill all their wine vessels; and of this they claim to be as good judges as he from the promising appearance of the vineyards. “Do you tell us this as a piece of news, or a supernatural discovery? Is it not evident to us as well as to you?” But the prophet is directed to deal more plainly with them, and to tell them that the wine he meant was not such as would exhilarate, but such as would intoxicate; being no other than what would be poured out of the wine cup of God's fury to the subversion of all ranks and orders of men among them. Compare chapter xxv. 15–29; and see Bishop Lowth's notes on Isaiah i. 22; li. 21.

Verse 13. *In David's stead*—This is evidently the literal construction of לְדָוִד, the particle ל signifying *vice, loco*, “in the stead of.” See Noldius.

Verse 16. *Before it grows dark*—יִחַשֵׁךְ. Twenty-three mss. and three editions read יִחַשֵׁיךְ, according to which our English translators have ren-

And before your feet stumble upon the mountains of gloominess ;

And when ye look for light,

It there be turned into the shadow of death, even gross darkness.

17 But if ye will not hear it, whilst ye are in secure places ;

dered, "before he cause the darkness." But the more general reading is *וַיִּוֹשֶׁךְ*, the future in Kal of *וַיִּוֹשֶׁךְ*, which signifies "to be or grow dark." This seems rather preferable, and is conformable to the version of the LXX., Syriac, and Vulgate, "before it grows dark ;" that is, before the time of darkness or distress comes on ; darkness being a common emblem of distress and misery.

The mountains of gloominess—By *הַרֵי נִשְׁחָה* I imagine those caverns and holes in the mountains are meant, which the Jews were wont to make use of for burying-places ; the gloomy shade of which probably gave rise to that expression we meet with both here and elsewhere, "the shadow of death." The prophet Isaiah makes use of much the same images, Isaiah lix. 9, 10, where he represents the people as thus complaining of the wretchedness of their situation :—

We look for light, but behold darkness !
 For brightness, but we walk in obscurity.
 We grope for the wall like the blind,
 Even as those that are eyeless do we grope :
 We stumble at midday, as in the dusk,
 In desolate places, like the dead.

Our translators seem rightly to have derived *אֲשֶׁמְנִים*, in the last of these lines, from *אָשַׁם*, "to make desolate ;" and the "desolate places" probably intend the same as "the dark mountains," those solitary and gloomy mansions, at which when "the dead" arrive, they may, by a poetical image, be supposed to stumble because of the darkness, and to fall so as never to rise more. Compare Psalm xlv. 20 ; cxliii. 3.

It there be turned, &c.—The Masoretes for *יִשְׁתָּה* substitute *וַיִּשְׁתָּה* ; and so it is found in sixteen mss. and four editions. This variation affords ground to suspect a mistake in the text ; but it is probable that the true reading was neither *יִשְׁתָּה* nor *וַיִּשְׁתָּה*, but *יִשְׁתָּה*, the future in Niphal, which the sense seems to require ; and is indeed only a transposition of the *ו* and *י* in *וַיִּשְׁתָּה*. The LXX. render *וְשִׁמְהָ*, *καὶ ἐκεῖ*, and none of the ancient versions express more than one verb.

Verse 17. *Whilst ye are in secure places*—*בְּמִסְתָּרִים סָתַר* in Hiphil signifies "to secure" or "protect" from danger or evil ; (Psalm xvii. 8 ; xxxi. 21 ; lxiv. 2, &c.) and both *סָתַר* and *מִסְתָּרִים* being nouns, denote a "place of security." See Deut. xxxii. 38 ; Psalm xxxi. 21 ; lxi. 5 ; cxix. 114 ; Isaiah iv. 6 ; Jer. xlix. 10. All the ancient versions, and the modern ones, as far as I know, are agreed in connecting *בְּמִסְתָּרִים* with the words that follow ; but it seems evident to me that the best sense arises from joining it with the preceding context ; the prophet telling the people, that if they would not take warning in time, whilst they were still secure and

- My soul shall mourn from forth of its body, and shall weep sorely,
 And mine eye shall run down with tears,
 Because the flock of JEHOVAH is carried into captivity.
- 18 Say to the king and to the queen, Humble yourselves, sit ye down ;
 For he will cause to fall from your heads the diadem of your glory.
- 19 The cities of the south are shut up, and none openeth ;
 The captivity of Judah is fully effected, the captivity of one and all.

unhurt, and had it in their power to prevent the threatened evils by a sincere repentance, all he could do for them would be to sympathize with them, and bewail the calamities they brought upon their own heads.

From forth of its body—The LXX., Chaldee, and Vulgate, seem to have taken גוה for גוה, and our English translators have accordingly rendered it “pride.” None seem to have perceived that גוה is a compound of גו, “a body,” and the affix pronoun ה; and that the meaning is no other than that the soul should show its internal grief “from the face of its body,” כפני גוה, that is, “by the outward signs of bodily weeping;” which answers to the parallel line, “And mine eye shall run down with tears.”

Verse 18. *Humble yourselves, sit ye down*—That sitting was a posture of humiliation under circumstances of affliction and distress, see Judges xx. 26 ; Job ii. 8 ; Isaiah iii. 26 ; see Bishop Lowth’s note on the last-cited passage ; and see HARMER’S *Observations*, chap. vi. obs. 25.

He will cause to fall from your heads—יורד can neither have מראשותיכם nor עשרה for its subject, for obvious grammatical reasons. I apprehend it to be written contractedly for יורד, the third person singular of the future in Hiphil, whose subject is יהוה, found in the preceding context. ראש may be supposed to have a plural with a feminine termination, ראשות, as well as a masculine, ראשים ; in which case ראשות seems to signify the “bolsters,” “pillows,” or “cushions,” on which the head rested in lying down, and upon which the regal ornaments were laid. See Gen. xxviii. 11, 13 ; 1 Sam. xix. 13, 16 ; xxvi. 7, 11, 12, 16 ; 1 Kings xix. 6. Twenty-eight MSS. and six editions read at large, מראשותיכם.

“מראשותיכם, ‘from your heads.’ *Multa voces habent duplicem terminationem pluralem.*’ (Buxtorf. *Thes.* lib. i. cap. 10, *in fine.*)”—SECKER.

Verse 19. *The cities of the south*—Judah, lying south in respect of Chaldea, which, in the next verse, is characterized by the name of “the north;” the “cities of the south” may mean the cities of Judah in general ; or they may mean those cities in particular which lay in the southern parts of Judah, at the greatest distance from the enemy ; which yet were subjected to the common calamity, as well as those which were nearer at hand. And this suits rather better with the sense of the next line. By their being “shut up,” is meant that they were uninhabited ; and, of course, the gates were kept shut, and not opened for the admission of passengers to and fro.

- 20 Lift up your eyes, and see those that are coming from the north ;
Where is the flock that was given thee, the sheep of thy glory ?
- 21 What wilt thou say, when visitation shall come upon thee ?
Seeing it is thou that teachest them to be rulers in chief over thee ;
Shall not pangs seize thee, like as a woman in travail ?

The captivity of Judah is fully effected, the captivity of one and all— הגלה יהודה כלה הגלה שלמים. It is hardly possible to admit of the translation given of these words, either by the ancient or modern interpreters, although they seem not to deviate widely from their general sense. הגלה is generally considered as the third person singular of the preter in Hophal, from גלה. But this, in the masculine, is הגלה; in the feminine, הגלחה. Nor can כלה in any wise agree with יהודה, either as the feminine of כל, or as having the feminine affix ה; because יהודה is masculine. But הגלה is the noun גלה in *regimine* with the article prefixed, and כלה is a verb which properly signifies, "is fully wrought," or "brought about." As for שלמים, or שלמים, as it stands in twenty mss. and five editions, I cannot conceive it to be used adverbially, or in any wise like it. שלם signifies, "full," "complete," "entire;" so that I apprehend שלמים may very fairly be taken for the integral parts which constitute the whole taken together, and not some without the other.

Verse 20. *Where is the flock that was given thee*—Nations and cities are often spoken of under the figure of distinct female personages, as "the daughter of Judah," "the daughter of Sion, or Jerusalem," "the daughter of Tyre, Egypt, Edom, Babylon," &c. The single female, then, that is here addressed, must be the daughter of Judah; who is asked, with a sarcastical sneer, what was become of all the numerous multitudes which God had given her formerly, constituting, like flocks of sheep, the national wealth and glory.

Verse 21. *Seeing it is thou that teachest, &c.*—Thirty-one mss. and seven editions read למרה; but למרה seems as likely to have been the true reading, if the 'be taken as paragogic to the feminine participle Benoni; of which frequent instances occur. See chap. xxii. 23; li. 13; and Buxtorf. *Thes. Gram.* lib. i. cap. 13; *Annot. ad particip. præsens.* Some have understood the alliances contracted heretofore with the Assyrians by Ahaz, and the conduct of Hezekiah towards the ambassadors of the king of Babylon, to be here alluded to, as having paved or prepared the way for the future invasion of the country by the Chaldeans. But I rather think that the irreligious and wicked manners of the people are principally designed; which put them out of the protection of Almighty God, and rendered them an easy conquest to any enemy that came against them. Thus they taught their enemies to oppress and to be lords over them; against whom, but for their own faults, they might have maintained their security and independence.

A woman in travail—For לרה all the ancient versions seem to have read

- 22 And when thou shalt say in thine heart, Wherefore have these things befallen me ?
For the abundance of thine iniquity thy skirts are uncovered,
thy heels are left bare.
- 23 Can a Cushite change his skin, or a leopard his spots ?
Then may ye prevail with them to do good who have learned to do evil.

לירר, or, יולרר, the ' having been, in all probability, since lost by accident. Six mss. still retain the ' לירר, though transposed out of its proper place; unless we should think ללרר a more likely reading, which word occurs, Isaiah xxxvii. 3.

Verse 22. *Have these things befallen me*—For קראני, twenty-one mss. and two editions read קראוני.

Thy skirts are uncovered, thy heels are left bare—This is a periphrasis for "being forced into captivity;" it being the barbarous custom of conquerors in ancient times to treat their captives with such indignities, in conducting them to the place of their intended residence. See Isaiah iii. 17; xx. 4; xlvi. 2, 3; Nahum iii. 5. חמס implies, "stripping," or, "tearing off by violence."

Verse 23. *A Cushite*—It has been a matter of great dispute among the learned, whether the Cushites were Ethiopians or Arabians. BOCHART, among many others, is thoroughly persuaded that the latter are always designed in Scripture by that appellation. (*Phaleg*, lib. iv. cap. 2.) I am much inclined to be of his opinion; not hereby supposing that all the Arabians are so denominated, but principally those who bordered upon Egypt, along the banks of the Red Sea, and whom we find closely connected with the Egyptians. (Chapter xlvi. 9; Isaiah xx. 3-5; xxxvii. 9.) And this situation is, I think, indisputably confirmed by 2 Chron. xxi. 16, where God is said to have "stirred up against Jehoram the spirit of the Philistines and of the Arabians that were on the confines of the Cushites." Here we find a distinction between the Arabians properly so called, and the Cushites. But, by the "Arabians," who joined with the Philistines, it is most natural to understand those of Arabia Petraea, who, together with the Philistines, were on the confines of the Cushites, the people inhabiting along the western coasts of the Red Sea; but could not, in any wise, be said to be contiguous to the Ethiopians, since the whole length of Egypt lay between them. But the text now before us is principally insisted on, (by those who hold the Cushites to have been Ethiopians,) as alluding to the sable skins of the natives of Ethiopia. It is probable, however, that the Cushites that lay along the Red Sea, if not altogether black, were of a much more swarthy complexion than the Jews, as approaching so much nearer to the sun, and, from their manner of living, being exposed so much more to the rays of it. Our ingenious traveller, SANDYS, speaking of the Moors that now inhabit Egypt, and who, he says, were descended of the Arabians, (meaning, no doubt, the Cushites we are speaking of,) expressly describes them to be "tawny of complexion."—SANDYS'S *Travels*, book ii.

Then may ye prevail with them—This is clearly the sense of הוכלו.

- 24 I have therefore scattered them as the stubble passing before
the wind of the desert.
- 25 This is thy lot, thy measured portion from me, saith
JEHOVAH,
Who hast forgotten me, and hast trusted in falsehood :
- 26 Therefore have I uncovered thy skirts before thee,
That thy shame may be seen, thine adulteries, and thy
neighings.
- 27 Thou hast devised thy whoredom upon the hills,
In the fields I have seen thine abominations :
Wo unto thee, O Jerusalem ! thou wilt not be clean ;
How much longer yet shall it be before thou wilt ?

See chapter xx. 7 ; xxxviii. 22. And, by rendering thus, we find the proper antecedent of מַעֲפִיץ, in the next line.

Verse 24. *The wind of the desert*—“The most vehement storms to which Judea was subject, came from the great desert country to the south of it.” See Bishop Lowth’s note on Isaiah xxi. 1.

Verse 26. *Therefore have I also uncovered, &c.*—Mr. Lowth, on verse 22, observes, that it was the usual punishment inflicted on lewd women to strip them naked, and expose them to the eyes of the world. This was a way of publishing their faults to their utter disgrace ; as was the avowed design of God in the present instance.

Verse 27. *Thou hast devised thy whoredom*—זָמָה I take not to be a noun, but a verb, from זָמַם. It is hereby designed to reproach Jerusalem with having practised her idolatry in such a deliberate manner, as showed it to proceed from a steady attachment, which at the same time she was at no pains to disguise, having chosen the most public places for the scene of her wickedness. Seven mss. and two editions read זָמָה in the plural.

“Appear, thine adulteries and thy neighings, the lewdness of thy whoredom. I have seen thine abominations on the hills in the fields.” So the old versions.—SECKER.

Thou wilt not be clean—Our English version supposes an interrogation here : “Wilt thou not be made clean ?” Bût all the ancient versions understand the words לֹא תִשָּׁהַר as simply declarative of the cause for which the woe was pronounced. The LXX. render, οτι ουκ καθαρισθης. The Syriac also expresses the causal particle.

How much longer yet shall it be before thou wilt ?—In the margin of our English Bible the words are literally translated, “After when yet ?” But this is manifestly an elliptical form of speech, and requires to be supplied by a repetition of the foregoing words, לֹא תִשָּׁהַר. “After what time yet wilt thou not be clean ?” that is, How much longer shall it before thou wilt ?

“לֹא תִשָּׁהַר אֲחֶרֶי מָתַי עַד—*Puto legendum אֲחֶרֶי, et ejusmodi phrasin esse, cujus est אֲחֶרֶי אֲחֶרֶי, Num. xiv. 24, et alibi.*”—SECKER.

CHAPTER XIV.

1 THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH.

2 BECAUSE of the drought Judah mourneth,

CHAP. XIV. I CANNOT find any mark, internal or external, whereby to ascertain the date of the prophecy delivered in this and the following chapter. Some have imagined, that the mention made of false prophets and their predictions at verse 13 of this chapter, according with what is said, chapter xxiii. 9-32, is a proof that both prophecies belonged nearly to the same period of time; and the latter of them was undoubtedly delivered in the reign of Jehoiakim, as we shall see hereafter. But from this circumstance of agreement nothing can with certainty be inferred, because we find the like mention made of false prophets, both in preceding times, (see chapter v. 31,) and in those that are subsequent. (Chapter xxvii. 14, &c.) As for what is said of the drought, and of the calamities of sword and famine, it is evidently spoken prophetically of what should happen in future, without limitation of distance. Nothing therefore appearing to the contrary, the presumption is in favour of the order in which these chapters are found at present; and we are justified in admitting, that this prophecy may have been delivered in the beginning of Jehoiakim's reign, not long after the foregoing, since the subject-matter will equally fall in with this season as with any other.

The six first verses of this chapter foretell great distress that should be occasioned in Judah by means of a long drought. The prophet in the name of the people makes a confession of sins, and supplicates the divine mercy. (Verses 7-9.) God declareth his resolution to punish, and will not be entreated. (Verses 10-12.) Jeremiah complains of false prophets, who amuse the people with contrary predictions; God disclaimeth them, and threatens both them, and the people who listened to them, with sword and famine. (Verses 13-18.) The prophet renews his supplications in the people's name and behalf. (Verses 19 to the end of the chapter.)

Verse 2. *Because of the drought*—עלידברי הבצרות. These words are usually taken in connexion with the preceding; but I have detached them for the following reasons: First, because the word of JEHOVAH in the prophecy which follows comprehends other matters, and not the drought singly; secondly, עלידברי more properly signifies "because," or "by means of," and thus specifies the direct and immediate cause of the mourning of Judah; and, thirdly, the hemistichs are hereby better distinguished.

The word הבצרות, which our English translators have rendered "the dearth," is derived from בצר, which is used in the same sense as עצר, to "withhold" or "restrain;" so that it might indeed signify a withholding of provisions, or making a scarcity of them; but, from the context, it is obvious, that a withholding of rain, or "a drought," is rather intended; as בצרות is also rendered, chapter xvii. 8, and as all the ancient versions have here represented. The plural number is adopted, most probably to denote that the usual showers were withholden, not for one season only, but for a continued succession of them; as was the case in the reign of king Ahab, (1 Kings xvii. 1,) when, according to the reckoning of St. James, (chapter

- And the gates thereof languish ;
 They are in deep mourning for the land ;
 And the cry of Jerusalem is gone up.
- 3 The nobles also have sent their younger ones for water ;
 They came to the pits ; they found no water ;
 They returned with their vessels empty ;
 They were ashamed and confounded,
 They covered their heads.
- 4 Because the ground is crumbled to dust,
 Forasmuch as there hath been no rain in the land,
 The husbandmen were ashamed ;
 They covered their heads.
- 5 When the hind also had calved in the fields,
 Then it was deserted, because there was no grass.

v. 17,) "it rained not on the earth by the space of three years and six months." At what time the great drought, here mentioned, took place, we find not among the records of history. Some intimations of a like kind are given, chapter iii. 3 ; see the note there. That it was a calamity incident to the land of Israel, and applied as a punishment for sin, may be seen from comparing Deut. xi. 17 ; xxviii. 23 ; 1 Kings viii. 35.

The gates thereof languish ; they are in deep mourning—The gates of cities being places of public resort, where the courts of justice were held, and other common business transacted, seem here to be put for the persons that meet there ; in like manner as when we say, "The court is in mourning," we mean the persons that attend the court or king's palace. So that by this passage we are to understand, that all the persons who appear in public are dejected, and put on black, or mourning, on account of the national distress.

Verse 3. *Their younger ones*—Six mss. at present, one of which is the ancient Bodleian one, N^o. 1, and four others, as they stood originally, confirm the Masoretic reading צעיריהם ; as do also the oldest printed Bible, and one other edition in its marginal notes. Four other mss. read צעיריהם. The LXX. render τους νεωτεροους αυτων, "the younger members of their family," or their children. For we find, that in the simplicity of ancient times the children of considerable persons, particularly the daughters, were employed in the menial offices of drawing water for the use of the family and of the flocks. (Genesis xxiv. 13, 15 ; xxix. 6-10 ; Exodus ii. 16.) In like manner HOMER describes the daughter of king Alcinous going in person with her maids to the river to wash the clothes of the family. (*Odys.* z. 50, &c.)

They covered their heads—See note on chapter ii. 37. Two mss. omit the conjunction ו in יחפפו, as in the next verse ; and the use of the Asyndeton seems not only more elegant, but more conformable to grammatical rule in this place ; for the ו would regularly have a converse force.

Verse 5. *When the hind also had calved in the fields, then it was deserted*—The LXX. and Theodotion render as if they had read, אילות בשרה ילדו, ויעזבו. And, indeed, as the text stands at present, we are obliged to have

6 And the wild asses stood on the plains,
They snuffed up the wind like dragons;
Their eyes were wasted,
Because there was no herbage.

7 Though our iniquities have testified against us,
O JEHOVAH, do thou act with a regard to thine own name;

recourse to the sense of the preceding words, rather than the words themselves, for a subject of נטוה, "it was then deserted;" it, namely, what she had just calved, was deserted. But if we could suppose a mistake in the word בשרה, and by the slightest alteration imaginable substitute בשרו, it would clear up every difficulty, and the sense of the passage would be highly improved. בשרו signifies "her own flesh," one of her own kind, a part of herself, in whose preservation she is interested by the strongest impulse of nature; yet even this is abandoned through dire necessity. Near relations are called one's own flesh. "He is our brother and our flesh." (Gen. xxxvii. 27.) Much more may the offspring of a female be called "her own flesh." I submit this, however, as a mere conjecture only; as the corruption, if one, must have been of a date prior to the oldest versions; and there is no trace to be met with of any thing like the alteration proposed. But of the substitution of the ו and ל for each other by mistake we have numberless instances; and perhaps there is no mistake more easy to be fallen into.

Verse 6. *The plains*—שפיים. See note on chapter iv. 11, 12.

They snuffed up the wind like dragons—They sucked in the air for want of water to cool their internal heat. BOCHART (*De Sacr. Animal.* par. i. lib. 3, cap. 16) observes, that the comparison to dragons or great serpents is very just; for Ælian (cap. ii. 19) describes these animals as standing daily for some hours with the head erect, and the mouth wide open towards the sky, and by the force of their breath, οὐρεὶ ὠγγε, as by an attractive charm, drawing to them not only the air, but the very birds as they fly along. Varro thus speaks of the ox:—

*Et bos suspiciens cælum (mirabile visu!)
Naribus aërium patulis decerpit odorem.*

And is imitated by VIRGIL, *Georg.* i. 375.

————— *bucula cælum
Suspiciens patulis captavit naribus aurum.*

The same author, Bochart, adds, that, "the eyes of the wild asses are properly noticed, as being by nature extremely sharp-sighted." But, for want of nourishment these must fail and be exhausted.

Verse 7. *Do thou act with a regard to thine own name*—That is, Deal not with us according to our deservings, but so as not to give occasion to strangers to speak evil of thy name, to question thy power, wisdom, or goodness. So God says, (Ezek. xx. 9, 14, 22, 44,) that, amidst the various provocations he had received, he had still acted uniformly upon this principle.

For our apostasies have been many ;
We have sinned against thee.

- 8 O thou hope of Israel,
His saviour in time of distress,
Wherefore wilt thou be as a stranger in the land ?
And as a traveller that turneth in for a night's lodging ?
- 9 Wherefore wilt thou be as one in a deep sleep ?
As a man that hath no power to save ?
Seeing thou art in the midst of us, O JEHOVAH,
And we are called by thy name,
Desert us not.

- 10 Thus hath JEHOVAH said concerning this people,
They have so loved to wander,
Their feet have they not refrained,
When JEHOVAH bruised them not :
Now will he call their iniquity to remembrance,
And will take account of their sins.
- 11 Therefore said JEHOVAH unto me,
Pray not for this people in a friendly manner.
- 12 When they fast, I will not hearken to their cry ;
And when they offer a burnt offering or a meat offering, I
will not accept them ;

Verse 8. *As a stranger, and as a traveller*—That is, as one who, having no permanent interest in the land, is little concerned for its welfare.

Verse 9. *As one in a deep sleep*—נרדם is a word that occurs no where else in the Hebrew, nor is acknowledged by the kindred dialects. The LXX. seem to have preserved the true reading, νερδω, νερδω, *somno obrutus*. In one ms. the ה is upon a rasure. Of God it is said, Psalm cxxi. 3, 4, that he is a guardian and protector, that never slumbereth nor sleepeth.

“ נרדם—נרדמ, LXX. *alibi semel sic reddunt* ; νερδω νερδω *semel* ; *et infra νερδω sapè.*”—SECKER.

“ Verse 10. כן אהבו—This they love ; (see chapter v. 31 ; Amos iv. 5.) they restrain not their feet from wandering.”—SECKER.

Their feet—Four mss. read ורגליהם with the conjunction ; “and their feet have they not refrained.”

When JEHOVAH bruised them not—All the ancient versions, as well as our English one, consider רצם as formed from רצה, to “accept” or “delight in.” But it seems rather to belong to the verb רץ, to “bruise” or “crush.”

Verse 11. *In a friendly manner*—שניה denotes a kind, benevolent, and friendly disposition in the prophet, inducing him to wish and promote the welfare of the people as far as it lay in his power. And such seems to be the general sense of לשניה in the Old Testament.

But by sword, and by famine, and by pestilence,
I will make an end of them.

- 13 Then said I, Alas! O Lord JEHOVAH!
Behold the prophets say unto them,
Ye shall not see the sword,
Neither shall famine come unto you;
But peace will I assuredly give you in this-place.
- 14 Then said JEHOVAH unto me;
The prophets prophesy falsely in my name:
I have not sent them, nor commissioned them,
Neither have I spoken unto them;
A false vision, and divination, and vanity,
And the guile of their own heart, do these prophesy unto
you.
- 15 Therefore thus saith JEHOVAH;
As concerning the prophets who prophesy in my name,
Though I have not sent them, but they say of themselves,
Sword and famine shall not be in this land;
By sword and by famine shall those prophets be consumed.
- 16 And the people, to whom these prophesy,
Shall be cast forth in the streets of Jerusalem
By means of the famine and the sword;
And they shall have none to bury them;
They, their wives, and their sons, and their daughters;
And I will pour upon them their own wickedness.
- 17 And thou shalt say unto them this word;
Let mine eyes run down with tears night and day,
And let them not cease;

Verse 13. *Assuredly*—אמת is here also used adverbially, as chap. x. 10.

Verse 14. *And vanity*—For ואלול, the Masoretes read ואליל, which is confirmed by sixteen mss. and three editions.

And the guile—For ותרמית the Masoretes read ותרמית, and so do thirteen mss. and four editions, with the Syriac, Chaldee, and Vulgate. But the LXX. render in the plural number, και προαιρησεις.

“ וקסם ואלול—*Videtur vel prima vox mendosa esse, vel aliquid deesse.*”—SECKER. It appears to me, that חזון שקר signifies “an imaginary vision or revelation,” which was not real; קסם, “something supposed to be discovered by the art of divination;” אילול or אליל, “the oracular response of an idol;” but תרמית לבם, “the fraudulent suggestion of a man’s own heart,” which he knew to be false, but uttered with an intent to deceive.

Verse 16. *I will pour upon them their own wickedness*—That is, by metonymy, the ill effects and consequences of it.

- Because a great hurt hath she received,
 The virgin daughter of my people,
 A blow that is exceedingly painful.
- 18 If I go out into the fields,
 Then behold those that are slain by the sword !
 And when I enter the city,
 Then behold those that pine with famine !
 Yet both the prophet and also the priest
 Go trafficking about the city, and take no knowledge.
- 19 Hast thou altogether rejected Judah ?
 Hath thy soul abhorred Sion ?
 Wherefore hast thou smitten us, and we have no remedy ?
 We look for peace, and there is no good,
 For a time of healing, and behold terror ?
- 20 We acknowledge, O JEHOVAH, our wickedness,
 And the iniquity of our fathers ;
 For we have sinned against thee.
- 21 Spurn us not for thy name's sake,
 Dishonour not the throne of thy glory ;
 Call to mind, annul not thy covenant with us.
- 22 Are there among the vanities of the heathen any that can
 cause rain ?

Verse 18. *Go trafficking about the city*—The meaning is, they go about with their false doctrines and lying predictions, as pedlars do with their wares, seeking their own gain. St. Paul characterizes such sort of teachers in much the same terms : *Περιπατούντες εν πανουργία, (και) δολούντες τον λογον του Θεου.* (2 Cor. iv. 2.) And St. Peter says of them, *Εν πλεονεξία πλαστοις λογοις υμας εμπορευονται.* (2 Peter ii. 3.)

And take no knowledge—They pay no regard to the miseries in which their country is involved, but act as if they were totally insensible of them. See the verb ידע used in this sense, Isaiah i. 3 ; lviii. 3.

Verse 19. *We look for peace*—Here the construction is more marked by the preceding words וְאִנּוּ לְנוּ שְׁלוֹמָא, than it is, chapter viii. 15 ; for the translation might proceed thus : “ A looking for peace,” &c. or, more at large, “ Wherefore is there to us a looking for peace ? ” &c. See note on chapter viii. 15.

Verse 20. *And the iniquity of our fathers*—The Syriac and Chaldee read וְאִנּוּ, and it is not improbable that the conjunction may have been lost in the ׀ preceding. But if there be no conjunction, then I conceive that וְאִנּוּ may be considered as a verb, and construed thus : “ We acknowledge, O JEHOVAH, that we have wrought wickedly the iniquity of our fathers ; ” that is, have practised over again the same wickedness, of which our fathers set the example.

Or can the heavens give showers?
 Art not thou He, O JEHOVAH our God?
 And we have looked up to thee,
 Because thou hast done all these things.

CHAPTER XV.

- 1 THEN said JEHOVAH unto me;
 Though Moses or Samuel should stand before me,
 My soul would not be moved in favour of this people;
 Send them away from before me, and let them depart.
- 2 And it shall be, when they shall say unto thee, Whither
 shall we depart?
 Then shalt thou say unto them, Thus saith JEHOVAH;
 They that are for death, unto death;
 And they that are for the sword, unto the sword;
 And they that are for famine, unto famine;
 And they that are for captivity, unto captivity.
- 3 And I will commission against them four species, saith
 JEHOVAH;
 The sword to slay, and the dogs to drag about,
 And the birds of the heavens, and the beasts of the earth,
 To devour and to destroy.

CHAP. XV. To the supplications at the close of the preceding chapter God replies by declaring, that not even the intercession of his favoured servants, Moses and Samuel, should divert him from executing his purpose of vengeance against Judah, which is denounced in terms of great severity. (Verses 1-9.) At verse 10, Jeremiah breaks out into a passionate exclamation on account of the odium and persecution that was brought upon him. God reproves him for speaking slightly of the divine aid, the benefit of which he had already experienced; and threatens him with the loss of his fortunes as a punishment for his sins. (Verses 11-14.) The prophet deprecates the ill effects of God's displeasure, representing the cheerful readiness with which he had obeyed the divine call, and the continual uneasiness he had felt in contemplating the melancholy subject of his commission. (Verses 15-18.) Assurances of protection and security are renewed to him, on condition of obedience and fidelity on his part. (Verses 19 to the end.)

Verse 1. *Send them away from before me, and let them depart*—That is as much as to say, Tell them to come no more to me with their supplications, but to go out of my sanctuary. So Isaiah i. 12, 13: "When ye come to appear before me, who hath required this at your hands? Tread my courts no more." A strong declaration of determined resentment!

Verse 2. *For death*—It is obvious from the foregoing enumeration, (chapter xiv. 12,) that מוֹת, "death," here means "the pestilence." So also chapter xviii. 21.

- 4 And I will give them up to vexation in all kingdoms of the earth,
 On account of Manasseh the son of Hezekiah king of Judah,
 Because of all that he did in Jerusalem.
- 5 For who shall have pity upon thee, O Jerusalem?
 Or who shall condole with thee?
 Or who shall turn aside to solicit for thy welfare?
- 6 Thou hast forsaken me, saith JEHOVAH,
 Thou wilt go backward:
 Therefore have I stretched out my hand against thee, and destroyed thee.
- 7 I am weary of forbearing them; therefore I have scattered them with a van;

Verse 4. *To vexation*—“According to the Masora, we have here a metathesis of a letter, ליועה for לועוה; but the word in the text bears a greater affinity to its root ווע, and is in general more agreeable to the genius of the language than the proposed lection.”—DR. DURELL.

Twenty mss. and three editions concur with the above-mentioned Masoretic reading. But though the word is read with the like variation in other places, the Samaritan text represents it, Deut. xxviii. 25, as we read here, ליועה; and וועה occurs, Isaiah xxviii. 19, without any opposition from the Masoretes, or any variation in the mss., except that in one ms. it is contractedly written ווע. But it is more material to observe, that the sense in which our translators have generally rendered ליועה, “to be removed,” or “for a removing,” seems not at all competent to it. For the verb ווע, signifies to “move, agitate, or disquiet;” but not to remove or transfer from one place to another. Accordingly, וועה is rightly rendered “a vexation,” Isaiah xxviii. 19; and ליועה, “to trouble,” 2 Chron. xxix. 8.

Because of all that he did—Instead of על אשר, all the ancient versions appear to have read על-כל אשר; and so it is found in the text of three mss., and in the margin of one more.

Verse 5. *To solicit for thy welfare*—לשאל לשלם לך. This phrase, 2 Sam. viii. 10, seems to signify simply, “to enquire after one’s welfare.” The meaning here is, “Who will go out of his way to show thee any office of humanity, either to inquire after thy welfare, or to petition God for it?” Either sense is admissible.

Verse 7. *I am weary of forbearing them*—Our translators have rendered, “I am weary of repenting,” deriving הנחם from נחם; and the sense is a very unexceptionable one, as God is said to “repent” when he remits in mercy the punishment due to sin, and is moved by some sufficient reason not to execute his threatened vengeance. But in this place I am rather inclined to follow the LXX. and Syriac, which seem to have considered הנחם as the infinitive Hiphil from ינה, with the affix ם, and signifying, to “leave them unpunished,” or “unmolested.”

- With my whirlwind have I rendered the land childless ;
 I have destroyed my people ;
 From their ways have they not returned.
- 8 Their widows have been multiplied by me beyond the sand
 of the sea,
 I have brought against their mother a chosen one, spoiling
 at noonday :
 I have caused to fall upon her suddenly an enemy and
 terrors.

With my whirlwind—שער, with a Sin, signifies “a storm or whirlwind,” the same as סער; and this seems more apposite here, than to render בשערי הארץ, “in the gates of the land.”

From their ways—Two mss. and the Syriac version read ויכריכהם, “but, or yet, from their ways,” &c. There is, however, a like ellipsis of the discretive particle, verse 1; and again, verse 10, of this chapter.

Verse 8. *Their widows have been multiplied by me*—Eleven mss. and three editions read, with the Masora, אלמנותי; besides eight mss. more, which read contractedly אלמנותי—לי, “by” or “through me;” that is, according to my disposition or appointment. See note on chapter iv. 12.

Against their mother, אלהם עליאם—להם signifies here “a mother city;” see 2 Sam. xx. 19; and להם is used as a possessive pronoun. One ms. reads לחם, which, being interpreted “war” or “fighting,” would afford a good sense. The LXX. totally omit להם.

“The nation in general is called the mother of each Jew in particular; Isaiah i. 1; Hosea ii. 2-5; or, as Lowth thinks, Jerusalem.”—SECKER.

A chosen one—Nebuchadnezzar king of Babylon is undoubtedly here designed, who might be called “a chosen one,” as being selected by God to be the instrument and executioner of his vengeance. In the margin of our Bibles, בהור is rendered “a young man;” and this also would very properly characterize the same person. For JOSEPHUS (*Contra Apion*. lib. i.) cites from Berosus, the Chaldean historian, a passage to the following purport; that “Nabopolassar, king of Babylon, hearing that the provinces of Egypt, Cœle-Syria, and Phœnicia had revolted, and being himself infirm through age, sent a part of his forces under his son Nebuchadnezzar, then in the prime of youth, οὗτος ἐστὶ ἐν γλαυκίᾳ, by whom those provinces were again reduced.” This was the expedition said to have been undertaken by him in the third year of Jehoiakim, king of Judah; in the course of which, after having first defeated the Egyptian army at Carchemish, he laid siege to Jerusalem, took and plundered it, carrying away much spoil and many captives to Babylon. See chapter xlv. 2; Dan. i. 1-3; 2 Kings xxiv. 1.

An enemy and terrors—None of the ancient versions, except the Vulgate, seem to have conceived עיר to signify “a city” in this place; nor is it possible to construe the text as it is done there, and in our English version. It is most probable that עיר is either a mistake for ער, “an enemy,” or that it is sometimes used in that sense. And עיר ובהלוח may, by an Hendiadys, stand for “a terrible enemy.”

- 9 She that hath borne seven is become feeble,
 She hath given up the ghost ;
 Her sun is gone down while it is yet day ;
 She is ashamed and confounded ;
 And their remnant will I give to the sword
 Before the face of their enemies, saith JEHOVAH.
- 10 Wo unto me, O my mother !
 For thou hast borne me a man of strife,
 And a man of contention throughout the whole land ;
 Yet have I neither lent on usury, nor have they taken usury
 of me.
- 11 They have reviled me all of them, said JEHOVAH ;
 Have I not brought thee off advantageously ?
 Have I not stood by thee in time of evil,
 And in time of distress against the enemy ?

Verse 9. *She that hath borne seven*—See 1 Sam. ii. 5. Seven is put for “many,” and the multitude of the inhabitants or children of Jerusalem, the mother city, is here alluded to.

Her sun is gone down—Literally, as the text now stands, “She is gone down, her sun, while it is yet day.” But the Masora reads *בא שמשא*, instead of *בא*, and has the sanction of four mss. Houbigant, however, insists that *שמש* is both feminine and masculine.

Verse 10. *For thou hast borne me a man of strife*—The prophet here complains of the opposition he met with from his countrymen for speaking unwelcome truths, which had occasioned him as much uneasiness as if he had engaged in the most invidious of all occupations, and the most likely to engender strife,—that of lending and borrowing upon usury. The discreitive particle is here elliptically wanting before *לא־נשיתי*; as has been already noted on verse 7. One ms. reads *ולא*.

Verse 11. *They have reviled me, all of them, said JEHOVAH*—*מקללוני* cannot certainly be right; for it does not appear how such a word can be formed. I apprehend, therefore, that the reading should be *כלהם קללוני*; and that they are the words, not of Jeremiah, but of God; who, resenting what had fallen from the mouth of the prophet, complains that the whole nation, one and all, his prophet as well as the rest, had spoken reproachfully of him; and then proceeds to remind the prophet what an especial care he had taken of him.

Have I not brought thee off advantageously?—For *שרותך* the Masoretic reading is *שריתך*, and it is countenanced by five mss. and three editions. But there are many other variations. Nineteen mss. read *שרותיך*; twelve *שריתך*; one *שארותיך*; one *שארתיך*; one *שאריתך*; and one *שאריתך*. But among all these *שריתך* seems the most probable, which, coming from *שרה*, to “set loose,” or “let go,” may very properly be understood of God’s

- 12 Shall he break iron in pieces,
Iron from the north, and brass ?
- 13 Thy substance, and thy treasures will I give for spoil,
Not for price, but for all thy sins, even in all thy borders :
- 14 And I will cause *them* to pass with thine enemies into a land
thou hast not known ;
Because a fire is kindled in mine anger, that shall burn upon
you.

extricating or bringing the prophet out of all the dangers and difficulties he had hitherto encountered, לָשׂוּב, "happily," or in an advantageous manner; so that he had little reason to censure or reproach his Patron and Benefactor.

Verse 12. *Shall he break iron in pieces*—The subject of יָרֵעַ seems to be "the enemy," הַיָּבֵיב, mentioned in the preceding verse; and the meaning may be, "Shall the enemy crush or overpower one whom I have made like the hardest iron and brass?" alluding to what God had said to the prophet when he first engaged him in his service; chapter i. 18. "Iron from the north" is perhaps justly supposed to denote in a primary sense that species of hardened iron, or steel, called in Greek χαλύψ, from the Chalybes, a people bordering on the Euxine Sea, and consequently lying to the north of Judea, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people as known in former times by the name of Chalybes, but afterwards called Chaldæi; and mentions their iron mines. (Lib. xii. pag. 549.) These, however, were a different people from the Chaldeans, who were united with the Babylonians.

Verse 13. *Not for price*—That is, not making thee any compensation, but inflicting these losses upon thee as a punishment for thy sins.

But for all thy sins—The ancient Bodleian ms., N^o. 1., and one more, with the LXX., Syriac, and Vulgate, omit the conjunction ו. The Syriac and Chaldee also omit כִּל, and seem to have read only בְּחַטֵּאתֶיךָ, "Because of thy sins."

Verse 14. *And I will cause them to pass with thine enemies*—The same substantives הַיָּבֵיב וְאֹיְבֹתָיִךְ serve for accusatives to this verb הֵעֲבִירְתִּי, as to the verb אֶתֵּן in the preceding verse: "Thy substance and thy treasures will I give for spoil — and will cause *them* to pass with thine enemies into a land," &c.; that is, I will suffer thine enemies to carry them away. There appears, therefore, no internal cause to suspect the authenticity of the text. But the LXX. and Syriac for הֵעֲבִירְתִּי read וְהֵעֲבִירְתִּי, "And I will cause thee to serve;" whether they actually found it so in their Hebrew copies, as it now appears in one ms., and perhaps in two more; or whether they thought it necessary to bring the text to a conformity in this instance with chapter xvii. 4. Of these two passages, however, it may be observed, that though there is a similarity between them in some respects, there is a difference in others, and intentionally, no doubt, because they relate to different objects, the one to an individual, the other to the Jewish nation taken collectively; so that what might be true of the one would not hold equally with respect to the other. Thus the Jewish nation were made to

- 15 THOU hast known, O JEHOVAH, remember me,
 And visit me, and avenge me of my persecutors ;
 Within the length of thine anger comprehend me not ;
 Know that for thy sake I have undergone reproach.
- 16 Thy words were found, and I entertained them ;
 And thy commission was joy to me, and the delight of my
 heart :
 Because I was called by thy name,
 O JEHOVAH, God of hosts.
- 17 I have not sat in the assembly of those that make merry ;

serve their enemies in a foreign land ; but not so Jeremiah, who retired, when he left his own country, into Egypt, where he was not under the Babylonish dominion. But all that he had was carried off by the Babylonians with the rest of the spoil ; so that for good reasons the present reading of *והעברתי* seems to be authentic. Seven mss. and one edition, notwithstanding, read *והעברתי*, and one ms. *והעברתיך*. Also in the subsequent part of the verse five mss. for *על-עולם* read *עליכם* in like conformity with chapter xvii. 4. But this last variation is not countenanced by any of the ancient versions, which seem uniformly to have been made after *עליכם*.

Verse 15. *Within the length of thine anger comprehend me not*—There is no doubt that *אריך אפים* denotes “slowness to anger,” Exodus xxxiv. 6, &c., but that sense is not suitable here. But *אריך* is applied to space as well as time ; and denotes “a length” or “extent of limits ;” and the prophet may be understood to pray, that God would not so far lengthen or carry forward his resentment, as to comprehend him personally within the limits of it, who had already incurred the reproach of men for his zeal in God’s service. Our old version renders, “Take me not away in the continuance of thine anger ;” which differs not very greatly from the sense I have proposed ; the prophet seeming to think, that, during a long course of God’s anger against his people, he himself, however innocent, might naturally be involved in those sufferings, which were intended for the punishment of the guilty. But the former translation seems preferable.

“לא יאכל—*Foriè delendum* ; א ; *sequitur* לא.”—SECKER.

Verse 16. *And I entertained them*—*Et suscipiebam eos*. So Jerome represents the translation of Symmachus. In which case *יאכל* seems to be derived from *כיל*, *complecti*. And it is certain that none of the ancient versions, except the Vulgate, understand *יאכל* as belonging to the verb *אכל*, “to eat.” The prophet says of himself, that when God’s commands were communicated to him, he instantly received them with cordiality and goodwill ; and was rejoiced at the honour done him in being appointed the servant and messenger of such a master.

And thy commission—All the ancient versions read *דברך* in the singular number, according to the reading of the Masora, and of eleven mss. and two editions.

Verse 17. *I have not sat in the assembly of those that make merry*—

- Neither have I rejoiced because of thy hand ;
 I sat solitary, because thou filledst me with indignation.
 18 Wherefore hath my grief been unremitting ?
 And my wound mortal, refusing to be healed ?
 Wilt thou be altogether unto me
 As the lying of waters that are not sure ?

מְשַׂחֲקִים, which our translators have here rendered, “mockers,” is more properly translated, “them that make merry,” chapters xxx. 19; xxxi. 4. In the preceding verse the prophet had declared, that he had felt great satisfaction at first in being appointed to the office of God’s messenger. But his joy was not of long continuance; the tenor of his commission was such as to affect him, like St. Paul, and much upon the same account, with “great heaviness and continual sorrow of heart;” (Romans ix. 2;) so that, renouncing all cheerful society, he indulged a solitary melancholy, in prospect of the dire effects of God’s indignation against his unhappy country.

Because of thy hand—“The hand of God” upon a prophet often means the impulse of the prophetic spirit. (1 Kings xviii. 46; 2 Kings iii. 15; Ezekiel i. 3; iii. 14, 22, &c., &c.)

“Verse 18. בְּיָמֵי אֵלֶּיךָ הָרָמָה—Ποθεν ιασομαι; LXX. *Legerunt* אֵלֶּיךָ אֵלֶּיךָ.”
 —SECKER.

Wilt thou be altogether unto me as the lying of waters, &c.—These words, I think, may be thus paraphrased, “Wilt thou frustrate and disappoint my hopes, as the waters of a spring, that fail in a dry season, do the hopes of those who are thirsty, and seek for them in vain to allay their thirst?”

On this passage Dr. Durell has the following note:—“As הָרָמָה is equally the third person feminine as the second masculine of the same verb, הָרָמָה, I would rather make מַכְרִי, ‘my wound,’ the subject of the verb, than God. A wound alternately healing and rankling may not improperly be compared to ‘a liar.’ But, for a prophet of the true God to address his Creator under that idea, seems to me to border on profaneness. I would, therefore, render, ‘It is altogether to me as a liar;’” &c.—DR. DURELL.

I have produced the above remark of my late pious and learned friend as being certainly ingenious, and corresponding with the LXX. and Vulgate versions. There appears not, however, to me that profaneness in the prophet’s expression, which the Doctor supposes; but a degree of impatience only, which is duly checked in the following reply. But I cannot help bringing forward another citation made by Mr. Harmer (chapter v. observation 24, note) from one of Sir John Chardin’s MSS., concerning a delusive appearance of water in the deserts of Arabia, which, as Mr. H. supposes, may be referred to in this place. “There is a splendour, or vapour,” says Chardin, “in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert, afflicted by thirst, are drawn in by such appearances, but, coming near, find themselves mistaken; it seems to draw back as they advance, or quite vanishes. I have seen this in several places. Q. Curtius takes notice of it in speaking of Alexander the Great in Susiana.” With this allusion in view we might render, “Wilt thou be to me as the

- 19 Whereupon thus said JEHOVAH,
 If thou wilt turn when I turn thee, thou shalt stand before
 me ;
 And if thou wilt separate the precious from the vile, thou
 shalt be as my mouth ;
 These shall turn to thee,
 And thou shalt not turn to them.
- 20 And I will make thee against this people a strong wall of
 brass ;
 When they shall war against thee, they shall not prevail over
 thee ;
 For I will be with thee to save thee,
 And to deliver thee, saith JEHOVAH.
- 21 And I will deliver thee out of the hand of wicked men,
 And I will rescue thee out of the grasp of formidable ones.

CHAPTER XVI.

- 1 THE WORD OF JEHOVAH CAME ALSO UNTO ME, SAYING,
 2 Thou shalt not take unto thee a wife,

delusion of waters that are not real," or "not answerable to their appearance?"

"בְּמַר אֲכֹלֵב מִיָּם—*Fortè legendum אֲכֹלֵב*. Confer cap. xxx. 14. *Sed commodè se habet lectio recepta.*"—SECKER.

Verse 19. *If thou wilt turn as I shall turn thee*—The prophet, having shown some impatience at the nature of his commission, is informed by God that the condition of being his servant must be following implicitly the directions given him; and that if he did so, and discharged his duty in a proper manner, his opponents should be obliged to conform to him, instead of his complying with their humours and inclinations, and he might rest assured of safe protection. To "separate the precious from the vile" means to teach sound doctrine, distinguishing rightly between what is good and what is otherwise; which is the characteristic of a true minister of God.

"If thou wilt return," that is, to tell the Jews what I bid thee, 'I will bring thee back,' that is, safe from them; 'and if thou separate the precious,' that is, my word, 'from the vile,' that is, the reproaches of the people, 'thou shalt be my prophet, and they shall follow thee to seek my word.' CLER. Or, 'If thou distinguish good persons from bad, and make them distinguish themselves.'"—SECKER.

CHAP. XVI. THE prophecy which begins here is continued on to the end of verse 18 of the next chapter. Nor is there any reason to suspect its being out of its proper place, but that it may have been delivered, as well as those of the preceding chapters, towards the beginning of Jehoiakim's evil reign.

The prophet is forbidden to marry or beget children because of the

Neither shall there be unto thee sons and daughters in this place.

3 For thus saith JEHOVAH ;

As concerning the sons and concerning the daughters,

Those that are born in this place ;

And concerning their mothers that bear them,

And concerning their fathers that beget them, in this land ;

4 They shall die of mortal diseases,

They shall not be lamented nor buried,

They shall be for dung upon the face of the ground ;

By sword also and by famine shall they be consumed ;

And their carcases shall be for meat

Unto the fowls of the heavens, and to the beasts of the earth.

5 Surely thus said JEHOVAH ;

Enter not into the house of mourning,

Neither go to one that lamenteth,

judgments that were about to fall upon all the inhabitants of the land, both old and young. (Verses 1-4.) For the like reasons he is commanded not to join with any of his neighbours either in their mourning, or in their convivial mirth. (Verses 5-9.) He shows that their calamities were the effect of their apostasy and disobedience, for which God would drive them into exile, and give them no quarter, till he had fully requited their wickedness. (Verses 10-18.) But their future restoration is intermediately foretold, (verses 14, 15,) as is also the conversion of the Gentiles. (Verses 19-21.)

Verse 3. *Those that are born*—Forty-one mss. and twelve editions for הילודים read more rightly, הילודים, the participle *Pahul*.

Verse 4. *Of mortal diseases*—כימותי חולאים. Literally, "Of deaths of sicknesses ;" meaning, no doubt, epidemical disorders, such as the pestilence, terminating in death.

Verse 5. *The house of mourning*—I see not the least reason for rendering כרוח, "a mourning feast," as it is expressed in the margin of our Bibles, and as several learned commentators have distinguished it. The word occurs only once besides in the Hebrew, namely, Amos vi. 7, nor is another to be met with from the same root. And in that passage of Amos the notion of a "funeral banquet" is clearly out of the question ; and I am inclined to think the same as to any banquet at all. That funeral feasts were in use among the Greeks and Romans, cannot be doubted ; and that something of the same kind was practised by the Jews, may likewise be allowed ; but whatever relates to that point is here treated of at verse 7. In Arabic the verbs راح *malè habuit*, and رزا *malo affectit, vel, detrimentum passus*, might countenance in כרוח the sense of "mourning" or "affliction," which the context in this place evidently suggests, but without any idea of feasting, with which these verbs seem not to have the least connexion. But under

Nor condole with them ;
 For I have withdrawn my peace from this people, saith
 JEHOVAH,
 Lovingkindness and tender mercies.

the root *נח* in CASTELL'S *Lexicon* we find a sense which seems exactly to suit *מרוח* in both passages where it is used, though in different ways ; namely, *exaltatio vocis, sive ad fletum, sive ad lætitiã* ; so that in one place it might stand for "noisy mirth," in the other, for "the loud outcry of lamentation." The latter is characterized in St. Mark's gospel, chapter v. 38, by the term *θορυβος*, where, speaking of Jairus's daughter, lately departed, our Saviour, it is said, found *θορυβον κλαιοντας και αλαλαζοντας πολλα*. Correspondent to which is a passage cited by Mr. Harmer, (chapter vi. obs. 54,) from one of Sir J. Chardin's mss. concerning the present manners of the east, in which "the concourse to places where persons lie dead is said to be incredible. Every one runs thither, the poor and the rich ; and the first more especially make a strange noise." See also what follows in the same observation still more to the purpose. The prophet then is forbidden to enter into the house from whence such lamentable outcries proceeded ; or of "one that lamenteth thus loudly ;" (for *מרוח* may be the participle present in Pihel ;) as he is at verse 8 to go into the house of feasting.

For *לספור* nineteen mss. and three editions read *לספד*, which might be the participle present, "to him that lamenteth ;" and if *בית מרוח* be rendered, "the house of him that uttereth a mournful cry," these two participles will point out the antecedents, to which *להם*, which presently follows, refers.

Lovingkindness and tender mercies—These words are not expressed in the version of the LXX. ; but Origen has inserted, as from some other version, *και τον ελεον μου, και τους οικτιρισμους μου*, which supposes the reading of the text to have been, *ואת-חסדי ואת-רחמי*. But none of the ancient versions besides, nor any of the collated mss, countenance this reading. And perhaps it might be meant, that as God had withdrawn "his peace" from the people, so he would not have any others show "loving-kindness or compassion" for those, with whom he had declared himself at enmity.

Verse 6. *No one shall cut himself for them*—*להם-להם ולא יתגוד* is commonly joined with the words preceding ; but those words are complete by themselves, as may be seen above, (verse 4,) and in one ms. the *ו* in *ולא* is omitted, in which case *לא יתגוד להם* will make a hemistich perfectly corresponding with the next.

The cutting of their own flesh as a mark of grief for their deceased friends and relations, though expressly forbidden to the Jews by the law, (Lev. xix. 28 ; Deut. xiv. 1,) appears from hence to have been still in use among them, as well as among their neighbours, on this and other occasions of great mourning and affliction. See chapter xli. 5 ; and compare chapters xlvii. 5 ; xlviii. 37. The like practice attendant on funeral obsequies has been found among people lately discovered in the South Seas. "The New Zealanders have deep furrows marked on their foreheads. These were cut, in the frenzy of their grief, with a sharp shell, for the loss of their friends and relations. The Otaheitean women wound the crown of the head, under

6 And they shall die, great and small, in this land,
 They shall not be buried nor lamented,
 No one shall cut himself for them,

the hair, with a shark's tooth, to prove the sincerity of their grief. And the ancient Huns wounded their cheeks on all occasions, where they wanted to testify their grief for the loss of a great man or a relation."—FORSTER'S *Observations*, p. 588. It is curious to remark and to investigate the cause of such corresponding usages, in nations so widely distant from each other.

It has been observed, that the priests of Baal slashed themselves with knives, in order to excite the attention and commiseration of their idol; (1 Kings xviii. 28;) and hence it has been supposed, that this cutting of the flesh was forbidden the Israelites in the law of Moses, as having been practised by their heathen neighbours under the form of an idolatrous rite. This may have been so in some measure; and the superstition of heathen nations might have led them to think, that the anger of their deities, which had occasioned their misfortune, might be propitiated by the voluntary sufferings they inflicted on themselves. If this practice, therefore, in succeeding times was unattended with any such superstitious intention among the Jews, this may have been the cause why the breach of the law in this respect was so coolly passed over in them, who meant no more by cutting their flesh, than others do by tearing their hair and beating their breasts, namely, to give vent to their grief; perhaps not without some indignation against themselves, as if they thought themselves accessory to the evil they deplored by some fault or inadvertency of their own. But that there was no infringement of the law in this proceeding, can never be granted, either as to the letter or the spirit of it. As to the first, Mr. Harmer, indeed, contends (chapter x. obs. 66) that the law would not be at all contravened, if the word "dead," in Deut. xiv. 1, be understood to signify "dead idols." But this cannot possibly be the case, if we consider that לָמָוֹת there must be understood as לַנֶּפֶשׁ, Lev. xix. 28, where the same prohibition is given. And if there can be any doubt concerning the import of this latter word, we shall find it explained in a subsequent chapter, (Lev. xxi. 1,) where the priests are forbidden to be defiled, לַנֶּפֶשׁ, "for the dead among his people;" that is, they were not to approach any dead body, or assist in doing the last offices for it; unless, as expressed in the following verses, that dead body was one of their kindred in the nearest degrees of consanguinity. And in the verse immediately after, the same prohibition of shaving off their hair and cutting their flesh is especially renewed in their particular case. This, therefore, plainly shows, that by the terms, "cutting the flesh for the dead," the law had respect to nothing else than to this mode of expressing grief for, or in regard to, a deceased relation or friend. And that the spirit, as well as letter, of the law was violated by this practice, will likewise appear from the reason assigned, Deut. xiv. 2: "For thou art an holy people unto the Lord thy God; and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth." A similar reason is given, Lev. xxi. 6, for restraining the priests from the same behaviour: "They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the

- Nor shall any one make himself bald for them.
- 7 Neither shall men break bread among them,
On account of a mourner, to comfort him over a deceased
friend;
Nor shall men make them drink of the cup of consolations,
Because of one's father, or because of one's mother.

bread of their God, they do offer; therefore they shall be holy." In both instances we see, the prohibition of the law stands upon the same ground, though in different degrees. Both priests and people were consecrated and set apart for the worship of JEHOVAH in a peculiar manner; and, therefore, neither the one nor the other were to admit of any thing that might derogate from the external decency and comeliness of that service, which they were required to perform in the face of all mankind; which a voluntary disfiguring of the human form in their own persons must unavoidably do.

Nor shall any one make himself bald for them—Cutting off the hair is a still more general practice among mankind as a token of mourning. See Bishop Lowth's note on Isaiah xv. 2. FORSTER, in his *Observations*, p. 560, speaks of "the hair cut off, and thrown on the bier" at Otaheite. And, at the Friendly Islands, it is expressly said, that "cutting off the hair is one of their mourning ceremonies." (*Narrative of Cook's and Clarke's Voyage*, vol. i. p. 112.) This also was forbidden by the Mosaic law at the same time, and on the same principles as the foregoing one. The hair is the natural ornament of the head; and the loss of it a considerable defect in the human figure. It was therefore not to be voluntarily assumed by those whose profession obliged them to "worship JEHOVAH in the beauty of holiness." At what time the observance of the law in these particulars began to be relaxed, does not appear; but I do not recollect any traces of such customs among God's chosen people, earlier than those which are alluded to in the prophetic books, properly so called.

Verse 7. *Neither shall men break bread among them*—The translation in the text of our English Bibles, "Neither shall men tear themselves for them," seems not near so proper as that in the margin, "break bread for them." It would be an unmeaning repetition of what had been said in the foregoing verse, and by no means suitable to the latter clause of this; besides, פָּרַם signifies, not "to tear," but "to divide," and "distribute." So we read, Isaiah lviii. 7, פָּרַם לָרֵעֵב לֶחֶם, "to deal" (or distribute) "thy bread to the hungry." The LXX. and Vulgate seem, indeed, to have found לֶחֶם, "bread," in the text of their copies here; and in one ms. לָחַם is, perhaps, written for לֶחֶם. But as לָחַם is in a style of conformity with the context, instead of parting with it, I am more apt to conclude, either that לָחַם has been lost out of the later mss., by means of its great similarity to לָחַם, the next adjoining word; or that it was designedly omitted from the first, by an ellipsis very easy to be supplied. As to the custom alluded to, Jerome inform us, in his commentary on this place, that "it was usual to carry provisions to mourners, and to make an entertainment; which sort of feasts the Greeks call *παραδεισῆνα*, and the Latins, *parentalia*." The origin of which custom undoubtedly was, that the friends of the mourner, who came to comfort him, (and that they often came in great numbers for that

- 8 Also enter not into the house of feasting,
To sit down with them to eat and to drink.
- 9 For thus saith JEHOVAH of hosts, the God of Israel ;
Behold I am about to cause to cease from this place,
Before your eyes, and in your days,
The voice of joy, and the voice of mirth,
The voice of the bridegroom, and the voice of the bride.
- 10 AND it shall be when thou shalt have declared unto this
people all these things ; and they shall say unto thee, Where-
fore hath JEHOVAH pronounced against us all this great evil ?
and what is our iniquity, and what our sin, which we have
11 committed against JEHOVAH our God ? then shalt thou say
unto them ;

purpose, we may learn from John xi. 19,) easily concluding that a person so far swallowed up of grief as even to forget his own bread, could hardly attend to the entertainment of so many guests, each sent in his proportion of meat and drink, in hopes to prevail upon the mourner, by their example and persuasions, to partake of such refreshment as might tend to recruit both his bodily strength and his spirits. To this custom Tobit refers when, among other good exhortations to his son, he directs him "to pour out his bread on the burial of the just." (Tobit iv. 17.) And such, no doubt, was the entertainment which Job's friends partook of when they came "to eat bread with him ;" and, for a farther consolation to his misfortunes, "every man gave him a piece of money, and an ear-ring of gold." (Job. xlii. 11.) Sir John Chardin, in one of his mss., tells us, that "the oriental Christians still make banquets of the same kind, by a custom derived from the Jews ; and that the provisions spoken of in this verse were such as were wont to be sent to the house of the deceased ; where healths were also drunk to the survivors of the family, wishing that the dead may have been the victims for the sins of the family." These latter meant, no doubt, or were taken from, "the cup of consolations." "The same," says he, "with respect to eating, is practised among the Moors." In like manner he explains (as many other commentators have also done) "the bread of men," mentioned Ezekiel xxiv. 17, as signifying "the bread of others ; the bread sent to mourners ; the bread that the neighbours, friends, and relations sent."—HARMER, chapter vi. obs. 55. How far the funeral entertainments among the Greeks and Romans corresponded with the before-mentioned, I leave to be considered by those who are conversant in heathen antiquities. See, in particular, HOMER'S *Iliad*, Ψ. 29, Ω. 801.

“יִפְרֹסוּ לָהֶם—*Rectè videntur LXX. legisse לחם ; sic enim Isai. lviii. 7. nec alibi de pane frangendo usurpatur פֶּרֶס*.”—SECKER.

“עַל־אֲבֵל—*‘Lugenti,’ Vulg. ; rectè.*”—SECKER.

Verse 10. *What is our iniquity, and what our sin*—All the ancient versions read עֲוֹנוֹנוֹ and חַטָּאתֵנוֹ, as in the text at present ; but thirty-four mss. and three editions read in the plural עֲוֹנוֹנֵנוֹ ; and thirty-eight mss. and one edition, חַטָּאתֵינוֹ.

- BECAUSE your fathers have forsaken me, saith JEHOVAH,
 And have followed after strange gods,
 And have served them, and worshipped them,
 And have forsaken me, and not kept my law :
- 12 And ye yourselves have done still more wickedly than your
 fathers,
 And behold ye follow every one the lusts of his own wicked
 heart,
 Without hearkening unto me ;
- 13 Therefore will I cast you forth from out of this land
 Into the land which ye have not known, ye nor your
 fathers ;
 And there shall ye serve strange gods day and night ;
 Because I will shew you no favour.
- 14 After this, behold, the days shall come, saith JEHOVAH,
 When it shall no more be said, As JEHOVAH liveth,
 Who brought up the children of Israel out of the land of
 Egypt :

Verse 13. *And there shall ye serve strange gods*—This is a prediction of what would happen to them in the course of their captivity ; but of their own seeking, not of God's appointment. Finding themselves cast out of the favour of their own God, and despairing of any relief from that quarter, they would be tempted to put themselves under the protection of the gods of the country where they dwelt. See Deut. iv. 28 ; xxviii. 36, 64 ; 1 Sam. xxvi. 19.

Verse 14. *After this, behold, the days shall come*—Mr. Lowth supposes that לכן sometimes signifies, “ nevertheless ;” and Noldius does the same. But, both here and chapters xxiii. 7 ; xxx. 16 ; xxxii. 36 ; and also Isaiah xxx. 18 ; Hosea ii. 14, it seems more properly to signify, “ after this.” ל is used frequently to denote, “ after a time or transaction ;” as לשבעת הימים, “ after seven days ;” (Gen. vii. 10 ;) לשנתיים ימים, “ after two years ;” (2 Sam. xiii. 23 ;) לגלותה, “ after the carrying into captivity ;” (Ezek. i. 2 ;) להמיתה, “ after having murdered ;” (chapter xli. 4 ;) and; therefore, why not לכן, “ after this ?” See also Exodus xix. 1 ; Numb. i. 1 ; 1 Kings iii. 18, &c. It is obvious that this notice of a future restoration was here inserted on purpose to guard the people, during their exile, from falling into idolatry through despair, by letting them see they had still a prospect of recovering God's wonted favour and protection.

When it shall no more be said, As JEHOVAH liveth, who brought up, &c.—That is, “ The people, in those days, shall no more swear by JEHOVAH, as their Deliverer from Egyptian bondage ; but as him who had restored them from a much more calamitous situation, after they had been carried into captivity to Babylon, and dispersed through different countries.” The latter deliverance would be so much more wonderful and important, as to swallow up all remembrance of the former.

- 15 But, As JEHOVAH liveth,
Who brought up the children of Israel out of the north
country,
And out of all the lands whither he had driven them ;
For I will cause them to return unto their own land,
Which I gave unto their fathers.
- 16 Behold I will send for many fishers,
Saith JEHOVAH, and they shall fish them :
And afterwards I will send for many hunters,
And they shall hunt them from every mountain,
And from every hill, and from the holes of the rocks.
- 17 For mine eyes are upon all their ways ;
They are not hidden from before my face ;
Neither is their iniquity concealed from the sight of mine
eyes.
- 18 And I will requite in a double proportion their iniquity and
their sin,
Because they have defiled my land by the vileness of their
odious practices,
And their abominations have overspread mine heritage.
- 19 O JEHOVAH, my strength, and my fortress,
And my refuge in the day of distress ;

Verse 16. *Behold I will send for many fishers*—The Masoretes for לריגים read לריגים, and so do seven mss. and four editions. By “fishers,” and “hunters,” are probably meant the same enemies, who should take different methods, one after another, to destroy them; besieging them in their cities, and taking them like fish enclosed in a net; and afterwards pursuing the scattered parties from place to place, till they got them into their hands; so that, one way or other, none would be suffered to escape. Compare Isaiah xxiv. 17, 18; where it is, in like manner, foretold, that those who escaped from one danger should fall by another.

Verse 18. *And I will requite in a double proportion*—So I think ראשונה כשנה should be rendered. Literally, the words signify, “the first time repeated.” And God assigns the reason why their punishment should be doubled: Because the offence committed in their own persons was aggravated by the influence of their bad example, tending to diffuse the same impiety and wickedness throughout the land. Thus they became answerable for the sins of others, together with their own, and were, therefore, to receive double punishment.

Verse 19. *O JEHOVAH, &c.*—The prophet, shocked at the apostasy of Israel, and concerned for God’s honour, looks forward to the time when, as he predicts, even the Gentiles themselves shall become sensible of the

To thee shall the nations come from the ends of the earth,
And shall say, Truly our fathers have falsely possessed
vanity ;

And there is not amongst them any that can profit.

20 Shall man make Gods for himself,
When they themselves are not Gods ?

21 Therefore behold I, instructing them at this time,
Will make known to them my hand and my might ;
And they shall know that my name is JEHOVAH.

absurdity of their hereditary idolatry, and be converted to the acknowledgment of the true God.

Have falsely possessed vanity—חַלַּל signifies, “to be possessed of a property in any thing.” And as JEHOVAH is said to be the “portion” or “inheritance” of his people who claimed him as their peculiar God ; in like manner the heathen nations may be said to have had their portion and inheritance in those idols to whose protection they recommended themselves. But these idols were הַבַּל, “vanity,” things of nought, mere creatures of the imagination, without real existence. Their possession, therefore, or inheritance in such things, was a fiction only, or false possession, a title without a foundation. The next line expresses exactly the same sense in different words ; and the following context argues conformably.

Verse 20. *Shall man make gods for himself, &c.*—This seems to be a reply from God, accounting for what was said before, (that the Heathens had no benefit from the objects in which they placed their religious confidence,) by asking whether it was likely that men could create gods, giving them power and perfections which they had not in themselves.

Verse 21. *Therefore behold I, instructing them at this time*—The time alluded to is undoubtedly that when the gospel was to be preached to, and embraced by, the Gentiles ; when God promises that he would make such a display of his mighty power, as should amply convince them of the truth of his existence and divinity. “They shall know that my name is JEHOVAH ;” a name which implies absolute and necessary existence, the real source and origin of all perfection ; and they shall know it by the blessings which shall, from my providence, be derived to them.

CHAP. XVII. In this chapter the prophet describeth, in the first four verses, the attachment of the people of Judah to idolatry, and foretelleth the fatal consequences. He contrasteth the accursed condition of him that resteth his trust on man, with the blessedness of one that trusteth in God ; and illustrates both by apt and lively comparisons. (Verses 5–8.) He showeth, that, be the human heart ever so wily, God can detect, and will finally punish its double-dealing. (Verses 9–11.) He acknowledgeth that sure salvation cometh from God, and from him only. (Verses 12–14.) And, complaining of those that scoffed at his predictions, he prayeth for the divine countenance and support against them. (Verses 15–18.)

The remaining part of the chapter is taken up with a distinct prophecy,

CHAPTER XVII.

- 1 THE sin of Judah is written with a pen of iron,
 With the point of a diamond it is engraved,
 Upon the tablet of their heart,
 And upon the horns of their altars :
- 2 While their children remember their altars and their groves,
 Near the green trees,
 And upon the highest hills.

relative to the strict observance of the sabbath-day; which the prophet was sent, most probably immediately after the delivery of the foregoing, to proclaim aloud in all the gates of Jerusalem, as a matter which concerned the conduct of each individual, and the general happiness of the whole.

Verse 1. *The sin of Judah is written, &c.*—Some commentators have understood these words in a literal sense, as if these idolaters had actually carried about them tablets hanging before the place of their hearts, on which, and on the horns of their altars, the name of their idol was inscribed. But I think that “the pen of iron,” and “the diamond’s point,” might be sufficient to show that the whole was spoken metaphorically, and meant to denote, that idolatry was indelibly fixed in their affections and memory, as much so as if it had been engraved with instruments capable of making the strongest and most durable impression upon their heart, as upon a writing tablet, and upon their altars, so as to be for ever present before their eyes. And for a further proof of this, appeal is made, verse 2, to the behaviour of their children, equally attentive to and tenacious of the corrupt institutions which they had learned from the example of their parents. This was indeed inverting the rule which Moses had prescribed to them in order to secure the observance of God’s law; and which is also couched in the like metaphorical terms, Deut. xi. 18–20: “Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up: And thou shalt write them upon the door posts of thine house, and upon thy gates.” In the same style Solomon enforces his exhortations, Prov. iii. 3: “Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart.” And again, Prov. vii. 3, speaking of his commandments, says, “Bind them about thy fingers; write them upon the table of thine heart.”

Of their altars—Sixty-one, perhaps sixty-five, mss. and the oldest edition of the Bible, for מִבְּחֹרֵיהֶם read מִבְּחֹרֵיהֶם; and forty-nine, perhaps fifty-three, mss. read מִבְּחֹרֵיהֶם contractedly. The Syriac, Chaldee, Vulgate, Arabic, and the Greek versions preserved in the Hexaplar, likewise render “their,” not “your, altars.”

Verse 2. *And upon the highest hills*—Sixty-two, perhaps sixty-five, mss. and two editions read ועל instead of על before גְּבוּעוֹת. The Syriac, Chaldee, and Arabic also prefix the conjunction.

- 3 O my mountain, thy substance in the field,
 And all thy stores will I give up to pillage,
 Thy strong holds, because of sin, throughout all thy borders.
- 4 And I will dismiss thy glory from the inheritance
 Which I have given unto thee ;
 And I will cause thee to serve thine enemies in a land
 Which thou hast not known ;

Verse 3. *O my mountain, &c.*—The ancient versions all connect the words *הררי בשדה*, or whatever they read instead of them, with the preceding context. But it is manifest that the text, as it stands at present, cannot be reconciled with any of their interpretations. Most of the modern commentators render, as we find in our English Bible, “O my mountain in the field;” although they differ in explaining what is meant thereby. Some understand Mount Sion or Jerusalem; others, the temple. Michaëlis paraphrases it thus: “O Jerusalem, which hast long been situate on my chosen mountain, and surrounded by a most fertile country, the land of Canaan.” But at the same time he cites Cocceius, who says, that the Jewish people are hereby enigmatically compared with the rest of the world, as a mountain situate in the midst of a level plain, and distinguished with a glory which did not belong to the world in general. These explanations are ingenious; but the general error seems to me to lie in not observing that *בשדה* should be construed with *היילך*, so as to denote substance in the field, as cattle, growing corn, &c. in contradistinction to *אוצרותיך*, “thy stores,” laid up in granaries, &c. at home. *הררי* then stands single, and may be understood of the Jewish nation; the punishment of which is denounced. Nations and princes of great power and eminence are figuratively called “mountains” in regard to their strength and elevation. See chapter li. 25; Isaiah xli. 15; Zech. iv. 7. Judah is therefore styled “God’s mountain,” as having been chosen by him, and thereby raised to a degree of elevation above all other people. See chapter xxxi. 23.

And all thy treasures—All the ancient versions for *כל* read *יכל*, as it is found in no less than one hundred and ninety-three, perhaps one hundred and ninety-five, mss. and three editions.

Thy strong holds—DR. DURELL has the following note on Deut. xxxiii. 29: “Though *במורה* generally denotes such high places as were appropriated to the religious rites of idolaters; it is likewise used for ‘intrenchments, or fortifications,’ on eminences, which seems to be the sense of it here. See 2 Sam. i. 19, 25; xxii. 34, where the Chaldee paraphrase constantly renders *במורה* by *בית חוקף*, ‘a fortified edifice.’”—*Parallel Prophecies of Jacob and Moses*, page 150.

It is obvious how well this sense of *במורה* suits here. And to the above instances we may add Deut. xxxii. 13, with its parallel, Isaiah lviii. 14, and also Ezekiel xxxvi. 2.

Verse 4. *And I will dismiss thy glory*—*ושמטתה ובך*. That there is a corruption in the text here, is, I think, scarcely to be doubted. The Greek versions preserved in the Hexaplar render, *και αφαιρεθησθη* (α. αφαιρεθησεται, Græb. και αφεθησθη μνησθη) και ταπεινωθησθη (α. ταπεινωθησεται). From hence I conjecture, that possibly instead of *ובך* they read *ירך*, because *יך* is ren-

Because a fire is kindled in mine anger,
It shall burn continually.

THUS saith JEHOVAH ;

- 5 Cursed is the man who putteth his trust in man,
And maketh flesh his arm,
And whose heart turneth away from JEHOVAH.
- 6 For he shall be like a blasted tree upon the waste,
Which is not sensible when good cometh ;
But is continually exposed to scorching heats in the desert,
A barren land, and uninhabitable.
- 7 Blessed is the man who trusteth in JEHOVAH,
And the object of whose confidence JEHOVAH is.
- 8 For he shall be like a tree planted by the water side,
Which by the side of the stream sendeth forth its roots,
And is not sensible when heat cometh ;
But its leaf is green,
And in a year of drought it is without concern,
Nor doth it decline bearing fruit.
- 9 THE heart is wily above all things ;
It is even past all hope ; who can know it ?

dered by the LXX. *ταπεινος* and *ταπεινωμενος*. Admit this, and by separating ה from the end of *ישמטתה*, where it is at least of no use, and prefixing it to *וידך*, we shall read *וידך ישמטתה*. But *שמט* properly signifies to “dismiss,” “release,” or “set free.” See the learned Mr. PETER’s explanation of it in his *Dissertation upon Job*, page 348. We may therefore render, “And thou shalt dismiss” (or, part with) “thy glory from thy inheritance,” &c. ; that is, Thou shalt no longer exercise thy sovereignty, or live in thy wonted splendour in the land. But the Syriac and Arabic seem to have read *ישמטתי*, which is still better, and conforms with *והעברתי*, which follows. “And I will dismiss” (or, cause to depart) “thy glory,” &c.

“*Videntur Gr., Vulg. legisse* ידך לבדך זכבא, זכבא, זכבא, *interpretantur LXX., טאפנוס.*”—SECKER.

A fire is kindled—Instead of *קדחתם* two mss. read *קדחה*, as chapter xv. 14. And all the Greek versions in the Hexaplar, together with the Chaldee and Arabic, seem to have done the same. The Syriac, indeed, follows the present reading of the text. And one ms., with the Vulgate, reads *קדחת, succendisti*.

Verse 6. *Is continually exposed to scorching heats*—Literally, “inhabitheth scorching heats.” See the like phrase, Isaiah xxxiii. 14.

Verse 8. *And is not sensible*—The Masorettes here read *יראה*, as at verse 6 ; and this reading is justified by forty-eight, perhaps fifty, mss. and five editions ; and by the Chaldee paraphrast, who renders, *ולא יחוי*. Compare Psalm i. 3.

Verse 9. *It is even past all hope ; who can know it ?*—That is, humanly

- 10 I JEHOVAH search out the heart,
 And try the reins;
 To give to every man according to his ways,
 And according to the fruit of his doings.
- 11 As the Kore, that hatcheth what it did not lay;
 So is he that getteth riches, and not according to right:
 In the midst of his days he shall relinquish them,
 And he shall be a felon in his latter end.

speaking, there is no chance that any one should trace it through all its windings, and discover what is at the bottom of it.

“עקב—LXX. reddunt sabeva.”—SECKER.

“אנוש signifies ‘man,’ or ‘sick,’ and perhaps ‘incurable,’ or ‘desperate;’ but, I believe, never ‘desperately wicked.’ Perhaps, ‘to be despaired of.’”—SECKER.

Verse 10. *And try the reins*—The LXX., Syriac, and Vulgate prefix the conjunction, and twenty, perhaps twenty-one, mss. read ויבוח; and seven others, ויבוח.

To give to every man according to his ways, and according to the fruit—Twenty-four mss. and the oldest edition of the Hebrew Bible, together with the LXX., read לוח without the conjunction. Sixty-two, perhaps sixty-five, mss. and two editions concur with the Masora, and with the LXX. and Syriac versions, in reading כורכני instead of כורכני. Also twenty-seven, perhaps thirty-one, mss. and two of the most ancient editions, with the LXX., Syriac, and Vulgate, read וכפרי, with the conjunction prefixed.

Verse 11. *As the Kore, that hatcheth what it did not lay*—BOCHART (*De Sacr. Anim.* par. i. lib. i. cap. 12) with a great deal of learning contends, that קרא is not a partridge, nor any bird known in these parts. If so, it were wrong to lead persons into error, by giving it a name that belongs to a different species. That it is a bird which frequents the mountains, and of no great value, may be learned from 1 Sam. xxvi. 20. Here it is said to sit upon and hatch the eggs of birds of another species. This want of distinction is indeed common to many sorts of birds; but the partridge is no way remarkable for it. But where it is done, the young ones, when fledged, are sure to forsake their supposititious dam, and to join with those of their own feather; in which circumstance the point of comparison seems to lie.

“קרא—Bird Kore.”—SECKER.

And not according to right—That is, not in a due regular manner, by the blessing of God upon honest endeavours, but by arts of knavery and injustice.

In the midst of his days—For ימי the Masora reads ימי, with the concurrence of fifty-seven mss., among which are some of the oldest, and two editions; and of all the ancient versions.

He shall be a felon in his latter end—That is, He shall have the reward of a felon at last, or shall be brought to condign punishment. This is directly opposite to what Balaam wished, (Numb. xxiii. 10,) and what every wise man would wish for himself, “a latter end like that of the righteous.” בל seems to signify a man of blasted character or morals; or perhaps one

- 12 A glorious throne, set on high from the beginning,
Is the place of our sanctuary, the object of the hope of
Israel.
- 13 O JEHOVAH, all that forsake thee shall be confounded,
And shall be recorded in the earth for revolvers,
Because they have forsaken JEHOVAH, a fountain of living
waters.

who by his misdemeanour has forfeited the privileges of a citizen, and rendered himself obnoxious to public justice; in short, "a rogue," or "felon." Our translators have generally rendered נבל "a fool;" and no doubt such depravity implies folly in the extreme. But by "fool" we generally understand, not one that goes wilfully wrong, but one who has a natural defect of understanding; and whom we do not so much condemn as pity for the misconduct, which for want of right discernment he is led into. It would therefore be certainly better, if the word נבל were otherwise translated in many passages of the Bible, where, as well as in this, the primary idea of "fool" is apt to mislead the inattentive, or unlearned reader at least, into wrong notions as to the general scope of the sentence. I cannot help mentioning one, which few English readers, I believe, have properly understood for the reason before mentioned, and which also at the same time may serve to illustrate what is meant by a man being נבל in his latter end. In 2 Sam. iii. 33, 34, king David is represented as lamenting over the death of Abner, and doing justice at once to the character of that great general, and to his own innocence of any share or concern in his murder. The words properly understood are as follow: "Died Abner as a felon, or malefactor, dieth?" No; for if he had, the circumstances of his death would have been different; he would have been led, as such persons used to be, bound hand and foot to the place of execution. "But," continues the king, "thy hands were not bound, nor thy feet put into fetters. As a man falleth before the face of the sons of treachery, so fellest thou." That is, Thou sufferedst not by a legal sentence; but, as many good and virtuous men have done besides, thou fellest by the hand of envious and ruffianly assassins.

Verse 12. *A glorious throne*—As in the preceding verses was set forth the vain dependence of him who seeks to advance himself by indirect methods; so here we are taught the solid foundation which he builds upon who has recourse to the divine blessing, and seeks to recommend himself to the favour of that Being to whom Israel was taught to look up for support, and whose kingdom, from all eternity, ruleth over all.

Verse 13. *And shall be recorded in the earth for revolvers*—For יסורי, the Masoretes very properly substitute יסורי, a reading which is confirmed by thirty-eight, perhaps forty, mss., among which are those of the best note, and by two printed editions. The meaning undoubtedly is, that those who deserted JEHOVAH should have their names recorded and transmitted to posterity with infamy, as revolvers and rebels against their rightful Sovereign.

"יסורי—*Desinit quandoque plur. in '.* Vide Buxtorf. *Thes. lib. i. cap. 9.*"

- 14 Heal me, O JEHOVAH, and I shall be healed ;
Save me, and I shall be saved ;
For thou art the object of my praise.
- 15 BEHOLD, these say unto me,
Where is the word of JEHOVAH ? let it come now.
- 16 But I have not been in haste to outrun thy guidance ;
And the fatal day have I not desired ;
Thou knowest that which hath issued from my lips,
It hath been before thy face.
- 17 Be not thou a terror unto me,
Thou art my refuge in the day of adversity.
- 18 Let my persecutors be confounded ; but let not me be con-
founded ;
Let them be dismayed, but let not me be dismayed ;
Bring thou upon them the day of calamity,
And with redoubled destruction destroy them.
- 19 THUS said JEHOVAH unto me ;
Go and stand in the gate of the children of the people, through
which the kings of Judah come in, and through which they

—SECKER. Perhaps, rather, an omission of the \square , by a licence of the transcriber. See KENNICOTT'S *Diss. Gen.* sect. 26.

Verse 15. *Where is the word of JEHOVAH ? let it come now*—The interval of delay between the delivery of the word of prophecy and its accomplishment hath afforded, frequently, to unbelievers, a handle for scoffing at, and questioning, the truth of it. They want, forsooth, more immediate proofs for their conviction. See Isaiah v. 19 ; Ezekiel xii. 22, 27 ; Amos v. 18 ; 2 Peter iii. 4.

Verse 16. *I have not been in haste to outrun thy guidance*—Literally, “I have not hastened from feeding after thee.” The metaphor is taken from sheep feeding where their shepherd led them. The prophet exculpates himself from having officiously put himself forward, like a sheep that hastily gets before the shepherd ; or showing any desire of bringing on the evil day of which he was appointed to give notice. He appeals to God as a witness, that, in all that he had spoken, he had only acted the part of a faithful messenger, of one who knew that his conduct was subject to the immediate inspection and notice of an omnipresent Judge. “It hath been before thee :” “I have spoken it as in thy presence.”

Verse 19. *The children of the people*—For בני-עם, the LXX. render as if they had read עמך, “thy people,” λαου σου. But the Masoretes read העם ; and this reading is also countenanced by seventeen mss. and four editions, besides four mss. more which have a letter erased at the beginning of עם. By “the gate of the children of the people,” I suppose is meant, the gate most frequented by the people, being that nearest the palace, where the kings of Judah held their most solemn courts of judicature.

20 go out, and in all the gates of Jerusalem: And thou shalt say unto them, Hear ye the word of JEHOVAH, O ye kings of Judah, and all Judah, and all ye inhabitants of Jerusalem, 21 that pass through these gates. Thus saith JEHOVAH, Take heed unto yourselves, and carry no burden on the sabbath 22 day, nor bring in through the gates of Jerusalem; neither bring ye forth any burden out of your houses on the sabbath day, neither transact ye any manner of business; but keep ye holy the sabbath day; according as I commanded your 23 fathers: But they hearkened not, nor inclined their ear, but stiffened their neck, so as not to hear, and so as not to 24 receive instruction. And it shall be, if ye will indeed hearken unto me, saith JEHOVAH, so as not to bring in any burden through the gates of this city on the sabbath day, but to keep holy the sabbath day, without transacting thereon any 25 manner of business: Then shall there enter in at the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and upon horses, they, and their chieftains, men of Judah, and inhabitants of Jerusalem; and 26 this city shall be established for ever. And there shall come from the cities of Judah, and from the environs of Jerusalem, and from the land of Benjamin, and from the plain, and from the hill country, and from the south, persons bringing burnt-offerings, and sacrifices, and meatofferings, and incense, and bringing offerings of praise, unto the house of JEHOVAH. 27 But if ye will not hearken unto me, to keep holy the sabbath

“בני-עם—*Memoratur*, cap. xx. 2, *porta בני-עם*; *et rex ibi sedebat*, cap. xxxviii. 7.”—SECKER.

Verse 23. *So as not to hear*—For שומע, the Masoretes read, by transposition, שמיע, with the concurrence of five mss. The same is also found in the margin of the edition of Felix Pratensis, and among the various readings collected by Houbigant. Twenty-eight mss. and three ancient editions read שמיע, without the ו.

Verse 24. *Thereon*—Ten, perhaps twelve, mss. and three editions, with the Masora, read בן for בה.

Verse 25. *They, and their chieftains, men of Judah, and inhabitants of Jerusalem*—I suppose it is hereby meant, that both the kings themselves, and the subordinate governors or captains, should be natives of the country, and not foreigners.

Verse 26. *And from the plain, and from the hill country, and from the south*—These divisions of the country, belonging to the tribe of Judah, may be found, Joshua xv. 21, 33, 48; and these, together with the tribe of Benjamin, made up the whole kingdom of Judah, when taken separate from the kingdom of Israel, or of the ten tribes. See the same enumeration, chap. xxxii. 44.

day, and not to carry any burden, and go through the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall consume the palaces of Jerusalem, and it shall not be extinguished.

CHAPTER XVIII.

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH,
SAYING,

2 ARISE and go down to the potter's house, and there I will
3 cause thee to hear my words. So I went down to the potter's
4 house, and behold he was at work upon the stones. And

Verse 27. *And go through the gates*—For רבא, the Chaldee and Vulgate seem to have read ויהבא or יהביא, which seems to be countenanced by verses 21, 24. But, “to carry a burden, and go,” implies, to go loaded with it; and therefore no alteration seems necessary. The ancient Bodleian ms. and one more wholly omit רבא.

CHAP. XVIII. THE prophecies and transactions contained in this and the two following chapters successively hang together; and, if they are introduced in their proper place, (which there is no reason to controvert,) these also, as well as the foregoing, must be referred to some part of the three first years of Jehoiakim's reign.

The prophet is shown, first, under the type of the potter, God's absolute authority over nations and kingdoms, to regulate and alter their condition at his own discretion. (Verses 1–10.) He is then directed to exhort the people to avert the evil designed them, by repentance and amendment; and, upon their refusal, to charge them with the guilt of unprecedented revolt, and to foretell their destruction. (Verses 11–17.) They conspire against him: He protesteth against their unmerited and ungrateful persecution of him, and calleth for justice against them.

Verse 3. *And behold he was at work*—והנהו עשה מלאכה. The Masora here reads והנה הוא, instead of והנהו, and has the concurrence of five mss.; it is also so found in the Babylonish Talmud, another Rabbinical Commentary, and in the margin of the edition of Felix Pratensis. But the present text perfectly agrees with the Hebrew idiom, and needs no alteration.

Upon the stones—This is the literal signification of על-האבנים, which the LXX. also render, ἐπι τῶν λίθων. There can be no doubt that the machine is intended on which the potters formed their earthen vessels; and the appellation οἱ λίθοι, “the stones,” will appear very proper, if we consider this machine as consisting of a pair of circular stones placed upon one another like millstones, of which the lower was immovable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work; as may be learned from Ecclus. xxxviii. 29. Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity,

the vessel which he was making of clay was marred by the hand of the potter; and he began anew, and made it another vessel, as it seemed meet to the potter to make. Then came the word of JEHOVAH unto me, saying,

- 6 CANNOT I do after the manner of this potter
With respect to you, O house of Israel? saith JEHOVAH.
Behold as the clay is at the disposal of the potter,
So are ye at my disposal, O house of Israel.
- 7 Whosoever I shall speak concerning a nation and concerning a kingdom,
Of plucking up, casting down, and destroying;
8 And that nation concerning which I have spoken shall turn from its wickedness;
I also will repent of the evil which I proposed to do unto it.
- 9 And whosoever I shall speak concerning a nation, and concerning a kingdom,
Of building up and of planting;
10 And it shall do that which is evil in my sight, and not hearken unto my voice:
I also will repent of the good which I said I would do for its benefit.
- 11 AND now speak, I pray thee, unto the men of Judah,
And unto the inhabitants of Jerusalem, saying,
Thus saith JEHOVAH;
Behold I imagine evil against you,

formed into shape with his hands. The principal difference between this and the wheel in present use seems to be, that, instead of the upper stone, a nut or beam is used, of about two feet in length and one in diameter, the foot of which plays perpendicularly upon the nether stone. This beam serves for an axis to a circular wooden frame, like a wheel, joined to it at the lower end; and on the top of this beam, which is flat, the clay is placed, and the motion given, and the operation performed in the manner above described. It is probable the upper stone was, for convenience, shaped not unlike this wheel and beam; and might, not improperly, have given the name of "the wheel" to the whole machine, but not of "the wheels," as in our English version, there being but one of the stones that had the resemblance of a wheel. Perhaps the *sella parturientium* may have been a contrivance of a similar kind; for which reason, we find it called by the same name, הַאֲבִיטִים. (Exodus i. 16.)

Verse 4. *Of clay*—Instead of כַּחמֶר, nineteen, perhaps twenty-three, mss. and four editions read בַּחמֶר. Two mss. read בַּחמֶר.

"Abundant hæc verba בִּיד הַיּוֹצֵר בַּחמֶר, vel כַּחמֶר, et fortè irrepserunt ex ver. 6."—SECKER.

- And devise against you a device ;
 Return ye now every man from his evil way,
 And amend your ways and your doings.
- 12 But they said, It is a thing not to be hoped :
 For after our own imaginations will we go,
 And we will practise every one the lust of his evil heart.
- 13 Therefore thus saith JEHOVAH ;
 Enquire now among the nations,
 Who hath heard such things as these ?
 The virgin of Israel hath practised lewdness in a very high
 degree.
- 14 Will the snow leave Lebanon before any rock of the field ?
 Will men dig for strange waters perversely in preference to
 such as flow ?

Verse 14. *Will the snow leave Lebanon, &c.*—The two similitudes in this verse are evidently designed to illustrate the unnatural and absurd conduct of the Jewish nation in deserting their own God, and adopting the superstitions of a strange idolatry, in preference to the good old paths which God had ordained for them to walk in. As to the first, Lebanon, it must be observed, was the highest mountain in Israel, lying to the north of it, and having its summit almost always covered with snow ; from the whiteness of which it is supposed to have derived its name. See the accounts of modern travellers referred to, *Ancient Univ. Hist.* vol. i. book i. p. 570, fol. The same circumstance is also recorded by TACITUS, *Hist. lib. v. cap. 6* : *Præcipuum montium Libanum erigit, mirum dictu, tantos inter ardores opacum fidumque nivibus.* It would therefore be very unnatural and monstrous, if the snow should quit the tops of Lebanon, whilst the rocks of less height in the adjacent country were covered with it.

Will men dig for strange waters, &c.—“Strange waters” are those brought from distant parts by pipes or conduits, or by canals digged for the purpose. Thus Sennacherib is represented as boasting of his power, 2 Kings xix. 24 : “I have digged and drunk strange waters, and with the sole of my feet have I dried up the rivers of besieged places,” or rather “of embankment ;” the meaning of which I conceive to be, “I have caused waters to be brought from afar in canals, which I have digged for the supply of mine army, which was so numerous as to dry up in their passage even such large rivers, as required a dyke or embankment to guard against their inundations.” Instead of קרים נוזלים, I propose to read קרי מנוזלים. קרי and בקרי are used, Lev. xxvi. 21, 23, 24, &c. adverbially to signify “contrary,” or “in direct contradiction.” By נוזלים, are meant “the natural streams, or rivers.” So that the sense here will be, “Will men act so preposterously, as to bring waters from a distance by artificial modes of conveyance, rather than make use of the natural streams, which flow through their own country ?” Compare both these instances with those that follow in the next verse, and it will be seen how exactly they correspond, taken in the same order respectively.

- 15 But my people have forgotten me, they have burned incense to vanity :
And paths of ancient use have caused them to stumble in their ways,
Whilst they walk in paths of a road not thrown up :
- 16 Making their land an object of astonishment, of perpetual hissing ;
Every one that passeth by it shall be astonished, and shall shake his head.
- 17 Like an east wind will I scatter them before the face of an enemy ;
I will turn my back to them, and not my face, in the day of their destruction.
- 18 THEN said they, Come and let us devise measures against

“ קרים נוזלים זורים—βιωτος ανεμα φερομενον, LXX. עו et *alibi reddunt βιωτος*. Pro קרים *videntur legisse* קרים. Vide vers. 17.”—SECKER.

Verse 15. *And paths of ancient use have caused them to stumble*—This translation must be right, if the text be right ; for there is no other subject for ויכשלום, or, as it is written at large in twenty-one mss. and four editions, ויכשילום, but שבילי. And if we were to read ויכשלו, according to ms. Bodleian, N^o. 1, it should seem necessary to read also ובשבילי ; which, however, is not to be found in any collated ms. or edition, although somewhat countenanced by the Syriac and Vulgate. In this latter case we should render, “ And they have stumbled in their ways at paths of ancient use, or standing.” But the same, or nearly the same, sense will be found to result from the text as it stands at present. For, whatever it be that creates such a disgust and prejudice, as to divert any one from pursuing a course he was engaged in, is said to “ cause him to stumble,” or to prove a “ stumbling-block in his way.” By שבילי עולם are meant those good old paths (chapter vi. 16) or lines of duty, which were marked out to the people by the divine law. But these, it seems, disgusted them, or “ caused them to stumble as they went along ;” they therefore quitted those paths, and chose rather to walk in others less commodious and salutary, “ paths of a road not thrown up ;” the paths of an idolatrous ritual, not prescribed or made for their use.

“ ויכשלום—‘ And they have caused them to stumble,’ &c. This is from the Chaldee. Rather, ‘ They have stumbled in their ways, the ancient roads, to walk in bypaths ;’ or, ‘ that they should walk.’”—SECKER.

Verse 17. *Like an east wind*—All the ancient versions agree in כרוח, the present reading of the text. But the ancient Bodleian ms. N^o. 1, and twelve more, perhaps fourteen, read ברוח, “ with an east wind.” The “ east wind ” being dry and blasting, is commonly used to express the severity of God’s judgments. See Isaiah xxvii. 8 ; Hosea xiii. 15.

Verse 18. *Come and let us devise measures, &c.*—The people to whom Jeremiah had delivered his message from God, seem to have been incensed against him, on much the same ground as the Jews, in after-times, were

Jeremiah: For the law shall not fail from the priest, nor counsel from the wise man, nor the word from the prophet: Come and let us smite him on the tongue, and let us not regard any of his words.

- 19 GIVE heed unto me, O JEHOVAH,
And listen to the voice of my adversaries.
- 20 Shall evil be rendered for good?
Surely they have digged a pit for my soul.
Remember how I have stood before thee,
To intercede for their welfare,
To turn away thine anger from them.
- 21 Therefore give thou up their sons unto famine,
And drain them by means of the sword;

against our Saviour and his apostles. They had persuaded themselves that God had intended for them a perpetual establishment; and would, accordingly, provide them with a constant succession of men in all departments to preserve and maintain the general welfare; namely, priests to direct in all matters of law and religion; wise statesmen to manage their civil concerns; and prophets to make known to them the immediate will of God on all important and extraordinary occasions. Upon this presumption they inferred that Jeremiah, who foretold the contrary, was a false prophet, and as such they determined to punish him.

Let us smite him on the tongue—Our English translators have rendered, “Let us smite him with the tongue;” which commentators understand to mean, “Let us bring an accusation against him.” The Chaldee Paraphrast explains it, “Let us bear false witness against him.” In the margin of our Bibles we find “for the tongue;” which may signify, “Let us punish him for his malignant speeches.” But I rather think we should render, “Let us smite him on the tongue,” that is, on the offending part; alluding to a very significant mode of inflicting punishment, by directing it to that particular member of the body which had the most immediate share in the offence; although here it may possibly carry this general import only, “Let us punish him so as effectually to silence him.”

Verse 20. *Shall evil be rendered for good?*—Literally, “Shall one render evil?” for רעה, being feminine, cannot be the subject of הישילם, which is used indefinitely.

Verse 21. *And drain them*—The LXX. here render, ἀπορροον αυτους εις χερας μαχαρας, and the other ancient versions seem rather to favour the derivation of הנגרם from גור. But our English translators have derived it from נגר, “to flow or run away” like water; and I think, more properly; although they have supplied, unnecessarily, as it should seem, both here and Ezekiel xxxv. 5, the word “blood.” For והנגרם, or, as it is found in seven mss. and two editions, והגירם, and in one ms. הגירם, without the conjunction, signifies, “drain them,” or “cause them to melt and flow away” like water. See Psalm lviii. 8.

- Let their women be childless and widows,
 And let their men be killed by pestilence,
 Their young men slain by the sword in battle.
- 22 Let an outcry be heard from their houses,
 When thou shalt bring a troop upon them suddenly ;
 Because they have digged a pit to catch me,
 And snares have they privily laid for my feet.
- 23 But thou, O יְהוָה, hast known
 Their whole counsel against my life :
 Accept no atonement for their iniquity,
 And blot not out their sin from before thee :
 But let them be overthrown in thy presence ;
 In the time of thy wrath proceed against them.

The same phrase occurs, Psalm lxiii. 11, *יגירוהו על-ידי-חרב*, which I cite in order to suggest an emendation which seems necessary. In our English translation now in use it is rendered, "They shall fall by the sword;" and correspondently in the LXX., Syriac, and Vulgate, *Παραδοθησονται εις χειρας ρομφαιας*, *Tradentur in manus gladii*. But how *יגירוהו* can have this passive sense, does not appear. On the other hand, in the margin of our present Bibles it is rendered, "They shall make him run out like water by the hands of the sword;" in the ancient version, "They shall cast him down with the edge of the sword;" and in the Chaldee paraphrase, "They shall fear him because of the stroke of the sword." In all which, the difficulty will be to find the antecedent of the affix *הו*, "him." But it seems evident to me, that the word *יגירוהו* has suffered a corruption by the transposition of the two last letters, and that we should read *יגיררהו*; and then the sense of the verse will not only be clear in itself, but perfectly correspond with the preceding one, thus:—

- 10 But these with a view to destruction seek my life ;
 Let them go into the lower parts of the earth :
 11 They drain it off by means of the sword ;
 Let them be a portion for foxes.

"*על-ידי*—*והגרים*—'Deliver them into the hand.' See the old versions."—
 SECKER.

Let their women—The LXX., Syriac, and Vulgate here omit the copulative *ו* before *והגרים*, and I should, from analogy, guess them to be right. On the other hand, at the beginning of the last hemistich of this verse, the LXX. together with one ms. add the conjunction before *בחרויהם*; but this I think less probable.

Killed by pestilence—*הרגי מות*. Among the judgments enumerated, chap. xv. 2, *מות*, it was there observed, signified "the pestilence," or some epidemical disease that was mortal. The same must be the case here.

Verse 23. *But let them be overthrown*—For *ורגי*, twenty-seven, perhaps twenty-eight, mss. and five editions read, with the Masora, *ורדי*. Two mss. for *בעת*, read *כעת*. The sense in both cases is nearly the same; but the ancient versions confirm the present reading of the text.

CHAPTER XIX.

- 1 THUS said JEHOVAH unto me; Go and get thee a potter's earthen vessel, and some of the elders of the people and of
 2 the elders of the priests. And thou shalt go forth unto the valley of the son of Hinnom, which lieth before the gate Harsith, and shalt proclaim there the words which I shall
 3 speak unto thee. And thou shalt say, Hear ye the word of

CHAP. XIX. UNDER the type of breaking a potter's vessel, Jeremiah, in the presence of the elders, of the priests, and people, foreshoweth the ruin and desolation of Judah and Jerusalem for their sins; (verses 1-13;) and repeateth the like denunciations in the court of the temple; (verses 14, 15;) for which, being beaten and imprisoned by Pashur, captain of the temple, on his release he pronounceth a terrible sentence against Pashur and his friends, foretelling their being carried away captives with all Judah unto Babylon, where Pashur, and all that belonged to him, should die in exile. (Chapter xx. 1-6.) Jeremiah complaineth of the mockery of his enemies, and their malicious attempts to hurt him; but professeth his trust that God would still defeat their purposes, and avenge his wrongs, and celebrateth his deliverance with a song of praise. (Verses 7-13.) He bitterly lamenteth his being born to a life of so much sorrow and uneasiness. (Verses 14—to the end.)

Verse 1. *Unto me*—Six mss. and two editions read אֵלַי, "unto me," agreeably to the LXX. and Syriac versions. Another ms. has אֵלַי in the margin.

And some of the elders, &c.—The LXX., Syriac, and Chaldee here supply a verb answering to the verb "take," which is found in our English version. But I apprehend there is an ellipsis of the words הֵלֶכְךָ אִתָּךְ, which are virtually contained in the preceding verb הֵלֶךְ: "Go thou, and let some of the elders, &c. go with thee." See verse 10.

Verse 2. *Which lies before the gate Harsith*—The Masoretes with fifteen mss. and three editions read הַחֲרִסִית for הַחֲרָסוֹת, and this reading of the last syllable is also confirmed by the LXX., Aquila, Symmachus, Theodotion, and the Syriac, who all have rendered the word as a proper name; the first *Xapσειθ*, the other three Greek translators *Αρσειθ*, and the Syriac, by an evident mistake of רִחֲסִית, חֲרִסִית. Our English translators, with some other interpreters, have supposed this to be "the east gate," called שַׁעַר הַמִּזְרָח, Neh. iii. 29; and that הַחֲרִסִית is of the same import, from חָרַם, "the sun," the gate being opposite to the sun at its rising. But though חָרַם signifies "the sun," I see no reason for determining it to be "the rising sun," and, consequently, for interpreting the adjective "eastern." But what more directly contradicts this is, that the valley of the son of Hinnom was not on the east, but on the south, side of Jerusalem; as I think may be concluded from Joshua xv. 8, but is expressly affirmed by an ingenious traveller, who viewed the place on the spot, and whose words are, "On the east is Mount Olivet, separated from the city by the valley of Jehoshaphat, (which also circleteth a part of the north,) on the south the mountain of offence, interposed

Jehovah, O ye kings of Judah, and ye inhabitants of Jerusalem. Thus saith Jehovah of hosts, the God of Israel; Behold I am about to bring evil upon this place, which whosoever heareth, both his ears shall ring: Because they have
 4 deserted me, and have alienated this place, and have burned incense in it to strange gods, whom they have not known; they, and their fathers, and the kings of Judah; and have
 5 filled this place with the blood of innocents: And have erected the high places of Baal, to burn their sons in the fire for

with the valley of Gehinnon."—SANDYS'S *Travels*, book iii. p. 155. It seems far more probable, that החרסית is derived from חרש, "a potsherd," which being written with a "Sin," is in sound the same as חרס, and the letters are often interchangeably used for each other. In Chaldee it is written חרס; and the Vulgate here renders, *factilis*. This favours the supposition of Grotius, that the gate was so called, because the potters threw out of it their broken pieces; only he seems to be mistaken in placing it near the temple. The Chaldee Paraphrast interprets it "the dung gate;" and it is most likely to have been the same with that which is so called, Neh. iii. 13, 14, because, besides the rubbish of broken pots, all the filth of the city was carried through it, and laid in the valley of Hinnom, after Josiah had defiled it; for which reason also the valley itself seems to have been named, "the valley of dead bodies and of ashes," (chapter xxxi. 40,) or, as it is expressed more fully in the Syriac, "the valley into which they cast dung and ashes." In further confirmation of this it may be observed, that the dung gate is found exactly in the quarter in which I have before proved the gate to be situated, which was in front of the valley of the son of Hinnom. For when Nehemiah dedicated the walls of Jerusalem, he appointed the people in two companies to go round in procession; one company to the right, or south, the other to the left, or north, so as both to come in by the east to the temple. The procession, therefore, beginning from the west, the first gate that presented itself to the party that came round by the south, was the dung gate; which consequently was on the south side, nearest the west; as the valley of the son of Hinnom also appears to have been. See Neh. xii. 31. However, till the affair has been decided by better judgments, I have thought best to follow the prudent caution of those who have interpreted החרסית as a proper name.

"החרסית—Perhaps there is an allusion to חרש, 'earthen,' verse 1."—SECKER.

"Verse 3. מלכי—*Plur. Sic Versiones. Sed potuit oriri 'ex sequenti'.*"—SECKER.

Verse 4. *They have deserted me*—For עובני twenty-seven, perhaps twenty-eight, mss. and two editions read עובני.

"Rather, distinguish thus, 'Unto other gods whom they have not known; they, and their fathers, and the kings of Judah,' that is, have forsaken me."—SECKER.

Of innocents—The Masora reads נקיים, and has the concurrence of forty-two, perhaps forty-three, mss. and six editions.

burntofferings to Baal ; which I enjoined not, nor commanded,
 6 nor was it acceptable unto me. Therefore behold the days
 are coming, saith JEHOVAH, that this place shall no more be
 called Topheth, or The valley of the son of Hinnom, but
 7 The valley of slaughter. For I will defeat the counsel of
 Judah and of Jerusalem in this place ; and I will cause them
 to fall by the sword before their enemies, and by the hand of
 them that seek their lives ; and their dead bodies will I give
 for meat unto the fowls of the heavens, and unto the beasts
 8 of the earth : And I will make this city an object of astonish-
 ment and of hissing : Every one that passeth by it shall be
 9 astonished, and shall hiss because of all its plagues. And I
 will cause them to eat the flesh of their sons and the flesh
 of their daughters ; and they shall eat every one the flesh of
 his companion during the siege and the distress, with which
 their enemies and those that seek their lives shall straiten them.
 10 Then shalt thou break the vessel in the sight of the men that
 11 go with thee ; and thou shalt say unto them, Thus saith
 JEHOVAH of hosts : So will I break this people and this city as
 he breaketh the potter's vessel, which cannot be made whole
 again : And men shall bury in Topheth, until there be no room
 12 to bury. Thus will I do unto this place, saith JEHOVAH,
 and to the inhabitants thereof, even so as to make this city
 13 like Topheth. And the houses of Jerusalem, and the houses

Verse 5. *Which I enjoined not, &c.*—See note on chapter vii. 31.

Verse 7. *And I will defeat the counsel of Judah, &c.*—It is probable that some signal check was given the Jews in this quarter by the Chaldeans during the siege of Jerusalem.

“וּבְקֵתִי—Perhaps an allusion to בְּקֵבֶק, verse 1.”—SECKER.

Verse 8. *Of hissing*—Hissing seems to mean here an inarticulate sound, expressing not so much contempt, as astonishment mixed with horror. See chapter xviii. 16, &c., &c.

Verse 9. *And I will cause them to eat the flesh, &c.*—See the like threatened, Lev. xxvi. 29 ; Deut. xxviii. 53 ; Ezek. v. 10, and spoken of as accomplished, Lam. iv. 10.

Verse 11. *As he breaketh*—That is, as Jeremiah breaketh ; the words being spoken by JEHOVAH.

Which cannot be made whole again—For לְהַרְפֵּה, thirty-one mss. and three editions read לְהַרְפֵּא ; and the final ה is upon a rasure in five other mss.

And men shall bury in Topheth—These words are omitted by the LXX. ; but are found in the parallel passage, chapter vii. 32.

Verse 12. *Like Topheth*—That is, either “a place of slaughter,” as verse 6, or “defiled,” as it follows in the next verse.

of the kings of Judah, shall be as the place Topheth, unclean; together with all the houses, on the roofs of which they have burned incense unto all the host of heaven, pouring out also oblations unto strange gods.

- 14 AND Jeremiah came from Topheth, whither JEHOVAH had sent him to prophesy; and stood in the court of the house of
15 JEHOVAH, and said to all the people, Thus saith JEHOVAH of hosts, the God of Israel; Behold I am about to bring upon this city, and upon all the cities belonging to it, all the evil which I have denounced against it; because they have stiffened their neck, so as not to hearken to my words.

CHAPTER XX.

- 1 WHEN Pashur the son of Immer the priest (who was also the commanding officer in the house of JEHOVAH) heard Jere-

Verse 15. *I am about to bring*—The Masora with twenty-five, perhaps twenty-seven, mss. and three editions, for כביא read כבי.

And upon all the cities belonging to it—כל-עריה. All the cities of Judah and Benjamin are meant, which acknowledged Jerusalem for their metropolis, and were subordinate to her.

CHAP. XX. Verse 1. *Commanding officer*—Three mss. read with the Syriac, פקיד ונגיד. But the text seems to need no alteration. The case was probably this: The priests, as we learn from 1 Chron. xxiv., were distributed by David into twenty-four courses, under as many heads of families, each of which courses officiated by turns in the temple service. The heads of each course or family are said (verse 5) to be “governors of the sanctuary,” and, according to our present translation, “governors of the house of God;” but “of the house” is not expressed in the Hebrew; therefore אלהים שרי-האליהם may more properly be rendered, “principal” or “chief of the judges or magistrates;” according to a well-known signification of אלהים. The meaning then will be, that these heads of the courses had not only the chief ordering of the holy things, or of the service of the sanctuary, but were invested also with authority and power, at least within the precincts of the temple, to maintain peace and good order there. These persons I look upon to be the same with those who, in the New Testament, are styled *αρχιερείς*, “chief priests,” being next in dignity and power to the high priest. The course of Immer was the sixteenth in order, and Pashur, it seems, was the head of it; so that if the course of Immer was at that time upon duty, Pashur was at the same time the acting ruler or commander in the temple. And this I conceive to be implied in the words פקיד ונגיד; פקיד implying his authority or command, and נגיד, that he was then in the exercise of it; and by virtue of that authority he took upon him to punish Jeremiah as a disturber of the peace. I have given this officer or magistrate the military title of “commanding officer,” because it was usual to

2 miah prophesying these things : Then Pashur smote Jeremiah the prophet, and committed him to the house of correction, which was in the higher gate of Benjamin, which was near the
3 house of JEHOVAH. And it came to pass the next day, when Pashur released Jeremiah out of the house of correction,

consider the temple as a kind of garrison held by priests and Levites under military subordination. And for this reason, no doubt, we find him called by the name of *στρατηγος του ιερου*, "captain of the temple," Acts iv. 1 ; v. 24, 26. In Luke xxii. 52, "captains," *στρατηγοι*, are spoken of in the plural number ; which may perhaps be thus accounted for : As on the great festivals not only the priests of the ordinary course, but the whole body of priests, were called upon to assist in the sacrifices ; so, on account of the multitudes that flocked to the temple at these times, the guards were also necessarily doubled, and of course a greater number of *στρατηγοι*, "captains," were on constant duty ; and many, if not all these, came to assist in apprehending Jesus, as on a service which might be esteemed hazardous on account of the number of his disciples.

Verse 2. *The house of correction*—Our translators have rendered *המחפכת* "the stocks ;" but I think without sufficient ground ; for the word, which properly signifies that instrument of punishment, is *סד*. See Job xiii. 27 ; xxxiii. 11. The word *המחפכת* occurs twice besides ; (chapter xxix. 26 ; and 2 Chronicles xvi. 10 ;) in both which places it is rendered simply "a prison ;" and is mentioned as a punishment due to or inflicted on one, who assumed the character of a prophet without a proper call, or was presumed to have behaved unbecomingly as such. The verb *הפך*, from which it is derived, signifies in Hiphil to "cause to turn, alter," or "change ;" that is, in respect of moral conduct, to "correct," or "reform ;" and therefore *המחפכת* seems not improperly expressed by "the house of correction ;" such places being also often established in the gates of cities, where courts of judicature were anciently held. And it is very natural to understand here, that Pashur, having caused Jeremiah to be beaten or scourged, ordered him into confinement afterwards ; from whence he released him the next day.

The higher gate of Benjamin—The city of Jerusalem, taken in its full extent, was included within the lot of two tribes ; but the north part, the ancient Jebusi, of which Mount Moriah, where the temple stood, made a part, was in the lot of Benjamin, as may be seen, Joshua xviii. 16. Admitting this, the upper or higher gate of Benjamin must be one of those that were on the north side ; and accordingly Ezekiel, (chapter ix. 2,) describes "the higher gate" as "lying toward the north." By the epithet "higher," I suppose regard may be had to the course of the sun, rising in the east, and going down to the west ; so that the higher of the gates, that were in the north quarter in the lot of Benjamin, must be the most eastern of them, and consequently one adjoining to the temple. See chapter xxxvi. 10, 12. This also appears from the before-cited passage, (Ezek. ix. 2,) where Ezekiel, who stood within the inner court of the temple, is said to have seen six men advancing directly "from the way of the higher gate, which lieth toward the north, to the side of the brasen

that Jeremiah said unto him, JEHOVAH hath called thy
 4 name not Pashur, but Magor-missabib. For thus saith
 JEHOVAH, Behold I am about to make thee a terror to
 thyself, and to all thy friends; and they shall fall by the
 sword of their enemies, thine eyes also looking on; and all
 Judah will I give into the hand of the king of Babylon,
 and he shall carry them captive unto Babylon, and shall
 5 smite them with the sword. And I will give all the strength
 of this city, and all its industry, and all that is valuable
 in it, and all the treasures of the kings of Judah will I
 give into the hand of their enemies, and they shall spoil
 6 them, and take them, and carry them to Babylon. And

altar." The gate, however, though it must be thus situated, might otherwise be called "higher," from its standing on more elevated ground than the rest in the circuit of the wall.

Verse 3. *Magor-missabib*—This word signifies, "Terror-all-around." And God's calling him by that name implies that he would render him such as he called him. So when God called Abram by the new name of Abraham, he assigns the reason, "For a father of many nations have I made thee." (Genesis xvii. 5.)

Verse 5. *All the strength of this city, and all its industry, and all that is valuable in it*—חֲסִי properly signifies that which strengthens and secures the possession of any thing. Here, no doubt, it means "the men of war," which constitute "the strength" of a city or state; as יְבִיעָה, "its labour," or "industry," does the industrious artisans and mechanics; and יְקָרָה, the honourable and respectable members of the community, not included in the two former classes. With respect to this sense of יְבִיעָה, I think we have an instance in point, Isaiah xlv. 14, where we read, יְבִיעַ מִצְרַיִם וּמְצָרֵי כוּשׁ, which Bishop Lowth renders, "The wealth of Egypt, and the merchandise of Cush;" considering יְבִיעַ as put by metonymy for that wealth which is gotten by industry. But if we consider the context, we shall plainly perceive, that persons, and not inanimate things, are spoken of; and that by יְבִיעַ מִצְרַיִם וּמְצָרֵי כוּשׁ must be meant, "the manufacturers of Egypt, and the merchants of Cush;" that is, the people of those countries respectively distinguished by their turn for arts and commerce; who, with the Sabæans, alike remarkable for the tallness of their stature, it is said, should come over and join the party of him who was employed and countenanced by the true God.

It will, I think, tend much to illustrate this passage, and the corresponding conduct of the Babylonian monarch, related 2 Kings xxiv. 12-17, if I here cite the words of a celebrated modern historian, who describes the similar behaviour of those barbarians, the Moguls or Tartars, who under Zingis overran and conquered Asia, to their captives, in the following manner: "The inhabitants, who had submitted to their discretion, were ordered to evacuate their houses, and to assemble in some plain adjacent to the city, where a division was made of the vanquished into three parts. The first class consisted of the soldiers of the garrison, and of the young

thou Pashur, and all that dwell in thy house, ye shall go into captivity; and thou shalt enter Babylon, and there thou shalt die; and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied falsely.

- 7 THOU didst allure me, O JEHOVAH, and I was allured; Thou didst encourage me, and didst prevail; I am become a laughing stock every day,

men capable of bearing arms; and their fate was instantly decided; they were either enlisted among the Moguls, or they were massacred on the spot by the troops, who, with pointed spears and bended bows, had formed a circle round the captive multitude. The second class, composed of the young and beautiful women, of the artificers of every rank and profession, and of the more wealthy or honourable citizens, from whom a private ransom might be expected, was distributed in equal or proportionable lots. The remainder, whose life or death was alike useless to the conquerors, were permitted to return to the city; which in the mean while had been stripped of its valuable furniture, and a tax was imposed on those wretched inhabitants for the indulgence of breathing their native air."—GIBBON'S *History of the Decline and Fall of the Roman Empire*, vol. iii. page 367. Here we see evidently the distinction of חסן, יגיע, and יקר, and also of those poorer and meaner citizens, who were left in the land, but still tributary to the Chaldeans, first under Zedekiah, and next under Gedaliah, (Chapter xxxix. 10; xl. 7.)

Verse 7. *Thou didst allure me, &c.*—It would be a singular pleasure to me to contribute in any degree towards clearing the character of a much injured servant of God from those imputations, which have, I think, very undeservedly been cast upon it. He has been particularly censured on account of the passage before us, in which he has been represented as profanely and insolently upbraiding God with having falsified his word to him, and having even forced him into his service, without granting him that protection which he had encouraged him to expect. This would have been profane insolence indeed; but neither do the words used by him necessarily imply any such thing; nor can they be so understood consistently with what the prophet declares, verse 11, that God was with him, and so effectually took his part as to baffle all the designs of his enemies, and make them ashamed of their unsuccessful malice. And again, verse 13, he breaks forth into a song of praise and thanksgiving to God for his especial preservation of him. Surely these are not the expressions of one who complained of being deceived and imposed on by God; and the verb פתה may as well signify to "persuade" or "allure" by fair means, as by false and indirect ones; in which latter case only it implies "seduction" and "deceit." Now God had invited Jeremiah into his service; and proposed both to qualify him for, and to employ him in, a ministry of the most important and honourable kind. "Before I formed thee in the womb, I knew thee; and before thou camest forth from the birth, I separated thee; a prophet unto the nations have I constituted thee." (Chapter i. 5.) And again,

- Ridicule hath spent its whole force upon me.
- 8 For as often as I speak,
 Whether I cry out against injustice, or proclaim devastation,
 The word of JEHOVAH is turned against me
 Into matter of reproach and derision continually.

verse 10: "See I have given thee power this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to overthrow; and to build, and to plant." Such an offer was sufficiently flattering to human ambition; for if it be accounted highly honourable to serve an earthly prince, how much more to become the special minister and agent of the supreme Lord of heaven and earth! Accordingly Jeremiah says, that he received the commission with joy, and was much pleased for a time with being "called by the name of JEHOVAH God of hosts." (Chapter xv. 16.) But this was before he had experienced the inconveniences of his new dignity; although he could not pretend that these were altogether concealed from him; for he was apprized from the first, that he should encounter great opposition, which, however, God would not suffer to prevail against him. (Chapter i. 17-19.) He could not, therefore, nor did he, say that he was deceived; the utmost he could mean was, that he was allured by the dazzling splendour of the office to take it upon him, without weighing all its consequences. So that if any reflection be here intended, it is not levelled at God, but at his own rashness and want of consideration. There is also a little ground for charging the prophet with saying, that God had forced him into a disagreeable office against his will. Yet this seems to be implied in our common translation of זוקתי וחיכל, "Thou art stronger than I, and hast prevailed;" in which sense all the ancient versions and the generality of commentators seem to agree. But the verb זוק in Pihel signifies to "fortify" or "encourage;" as may be seen, Deut. i. 38; iii. 28; Isaiah xli. 7, &c. And the words in question, I am persuaded, allude to that encouragement which the prophet received from God, when he told him at first that he would both enable him to discharge the office, and would support him against all opposers, (chapter i. 7, 8, 17-19,) or to that which was afterwards given him, when he began to complain of hardships. (Chapter xv. 19-21.) This being the case, I see nothing in the prophet's words, but what is consistent with the utmost piety and reverence towards God; who, he says, had prevailed upon him to undertake an honourable, though painful, employment, and had encouraged him to go through with it by assurances, which he acknowledges him to have made good; but that the unmerited scorn and insult he had met with on the part of man had often tempted him to wish that he could have withdrawn himself fairly out of the way. Surely in all this, we may say of him, as the scripture says of another eminent sufferer,—Jeremiah "sinned not, nor charged God foolishly." (Job i. 22)

Ridicule hath spent its whole force upon me—בלה, if an adjective, as it is generally understood to be, must either be a feminine, or have a feminine affix; neither of which could well be accounted for in this place. But it is a verb, and literally signifies, "is perfected," or "carried to its utmost length."

- 9 But when I say, I will not make mention of it,
 Neither will I speak any more in its name ;
 Then it becomes in my heart as a burning fire, being pent
 up within my bones ;
 And though I weary myself with refraining, I find it not in
 my power.
- 10 Surely I have heard the babbling of many, *saying*,
 Report ye terror all around, and we will report it :

“ Verse 8. מדי דברי—*πικρῶ λογῶ μου. LXX. Fortè legerunt, מדי דברי.*—
 SECKER. Perhaps the true reading may have been, מדי דברי, “with all the
 power of my words,” or, “in the strongest terms.” The passage then may
 be thus translated :—

I am become a laughing stock every day,
 Ridicule is perfected in me,
 When I urge in the strongest terms,
 I proclaim violence and devastation ;
 For the word of JEHOVAH is turned against me
 Into matter of reproach and derision continually.

The prophet hereby means to say, that he was sure to be treated with the highest degree of ridicule, whenever he proceeded to enforce his commission with earnestness, which was that of proclaiming the approaching evils, violence and devastation ; for though what he said was no other than the word of JEHOVAH, which ought naturally to have procured him respect, it had a quite contrary effect, and exposed him to perpetual obloquy and derision.

Verse 9. *Neither will I speak any more in its name*—Our English translations, both ancient and modern, make JEHOVAH the antecedent of the affix pronouns in אונכרנו and בשמו ; but I rather take דבר to be so, as it is evidently the subject of the following verb ודיה. To “speak in the name of God’s word” is to deliver any thing as bearing the stamp of that authority.

Then it becomes in my heart as a burning fire, &c.—I question whether any thing more is meant here, than that his conscience would not let him be easy in suppressing that which he knew it was his duty to speak out. In like manner St. Paul says of himself, that “necessity was laid upon him, so that woe would be to him if he preached not the gospel, the dispensation of which had been committed unto him.” (1 Cor. ix. 16, 17.) The psalmist makes use of the like expression, “the fire burned,” to denote the inward agitation he felt, whilst he endeavoured to stifle the sentiments which laboured for utterance. (Psalm xxxix. 3)

Being pent up within my bones—עציר is the reading, instead of עצר, in nineteen mss. ; of which the ancient Bodleian is one ; and is right, being the participle Pahul masculine in agreement with דברי. “Pent up within my bones,” that is, confined within my breast.

Verse 10. *Report ye terror all around, and we will report it*—The prophet says, that he had overheard, or was not unacquainted with, the conversation of many, who encouraged one another to spread reports of danger that threatened him on all sides, in hopes to intimidate him, or to urge him to

- All my familiar friends watch for my halting,
 Perhaps, *say they*, he may be drawn aside, so that we may
 prevail against him,
 And we may take our revenge of him.
- 11 But JEHOVAH is on my side, as a formidable champion ;
 Therefore shall my persecutors stumble, and shall not
 prevail ;
 They are exceedingly ashamed, because they have not
 succeeded,
 With an everlasting shame, that shall not be forgotten.
- 12 And, O JEHOVAH of hosts, who putteth the righteous to
 trial,
 Who discernest the reins and the heart,
 I shall see thy vengeance upon them,
 For unto thee have I laid open my wrongs.
- 13 Sing ye to JEHOVAH, praise ye JEHOVAH,
 Because he hath delivered the soul of the poor out of the
 hand of evildoers.
- 14 CURSED be the day on which I was born,
 The day on which my mother bare me, let it not be blessed.

take some false step, which they, even his most familiar friends, were ever on the watch to turn to his disadvantage. The expressions are borrowed from Psalm xxxi. 13. Recollect also in what manner our Saviour was continually beset by persons, who often put the like treacherous arts in practice, with a view to entrap and entangle him, so as to furnish a specious accusation against him.

“שטרי צלעי—Or, ‘the guards of my side.’”—SECKER.

“Verse 11. אהי—אוהי, *Codex unus Kennicott.* p. 512.”—SECKER.
 Eighteen mss. and four editions read אהי.

With an everlasting shame, that shall not be forgotten—Dr. Durell proposes to consider עול as compounded of עיל and the ם affix, and to render, “The confusion of their wickedness shall not be forgotten.” This is a very plausible conjecture, and would afford a good sense; but we find the same words repeated, chap. xxiii. 40; only the relative אשר is there expressed before לא רשכה, which here suffers an ellipsis, according to a very common Hebrew idiom; and the sense is so determined in that place, as to leave no room for doubting in this.

Verse 12. *And, O JEHOVAH of hosts, &c.*—Compare chapter xi. 20.

Verse 14. *Cursed be the day, &c.*—Here the prophet is again accused of giving proof of the malignity of his heart, by uttering the most horrid imprecations against persons and things that had not injured him, nor could have given him the least cause of complaint. But Mr. Lowth, in his commentary upon the place, has very properly urged in his defence, that what we read here, is a lamentation written in a poetical strain, like the *Lessus*

- 15 Cursed be the man who brought the news to my father,
Saying, There is a male child born unto thee ;
Making him exceedingly glad.
- 16 And let that man be as the cities,
Which JEHOVAH overthrew, and repented not ;
Even hearing an outcry in the morning,
And an alarm at the time of noon :

or *Nenia*, which the *præfice*, or "mourning women," used to sing; wherein strong poetical figures are used, and all the circumstances brought in that are proper to raise the passions, but which it would be extremely wrong to interpret in a strict and literal sense; and, therefore, that the imprecations here excepted to are not to be looked upon as so many expressions of indignation and malice, but rather of mourning and sorrow. Divested of this poetical heightening, all that the prophet says amounts only to this: That his birth-day had proved a very unlucky one to him; and that the man who had brought his father the news of his birth had, in reality, been the messenger of ill tidings, instead of good; for that, as things had turned out with him, it would have been a kinder and more charitable office to have strangled him in the womb, than to have assisted in bringing him into the world, to lead a life of so much bitterness and disquietude. So much may be said for it in a moral view. But, with respect to its poetical merit, I know of nothing in its kind more truly and beautifully affecting. What could have painted the distress of the prophet's mind with more strong and lively colouring? The pencil is guided by nature; which delights in multiplying passion, especially of the violent and tumultuous kind, and expanding it over whatever has any the slightest relation to, or connexion with, the object that first excited it. See *Elements of Criticism*, chap. ii. p. 1, sect. 5. Bishop LOWTH has also cited similar instances of grief discharging itself in invectives and bitter wishes against objects equally blameless and undeserving with those which our prophet has singled out; among the rest is the following exclamation in David's celebrated lamentation over Saul and Jonathan: "Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offerings." (2 Sam. i. 21.) Upon which he thus descants:—"All which, if you were to bring to the standard of cool and dispassionate reason, what would appear more absurd? But if you have an eye to nature, and the ordinary flow of the passions, what more genuine, more exact, more beautiful! The falling upon a wrong cause instead of the right, though a fault in logic, is sometimes an excellence in poetry; because the leading principle in the former is right reason, in the latter it is passion." (*De Sac. Poes. Heb. Prælect.* xxiii.)*

Verse 16. *Even hearing an outcry, &c.*—That is, subject to continual alarms, as cities beset with enemies; or to mournful cries uttered in his own family, on account of repeated misfortunes.

* *Quæ omnia, si ad rectæ rationis normam erigas, quid absurdius? si naturam et affectuum motus spectes, quid verius, quid expressius, quid pulchrius? Non causa pro causa, in dialectica fugitivum, in poetica interdum est virtus: Quia nimirum illic ratio, hic affectus dominantur.*

- 17 Who did not slay me from the womb,
So that my mother might have been my grave,
Even the womb of her that conceived me, for ever.
- 18 Wherefore came I forth from the womb,
To experience disquietude and sorrow,
And that my days should be spent in shame ?

CHAPTER XXII.*

- 1 THUS said JEHOVAH ; Go down to the house of the king
of Judah, and thou shalt speak there this word, and shalt say,
- 2 HEAR the word of JEHOVAH, O king of Judah,
That sittest upon the throne of David,
Thou, and thy servants, and thy people,
That enter in through these gates :

Verse 17. *Even the womb of her that conceived me*—Instead of וְרַחֲמֵי הָרֵחַב I propose to read וְרַחֲמֵי הָרֵחַב, as exegetic of אִמִּי, or answering as a parallel to it. The Syriac has preserved the affix י after הָרֵחַב; but if we read the text as it now stands, how can הָרֵחַב, which is feminine, agree with רַחֲמֵי, which is masculine? הָרֵחַב is found in a parallelism with אִמִּי, Cant. iii. 4; and הָרֵחַב with אִמִּי, Hosea ii. 7.

“וְרַחֲמֵי, וְרַחֲמֵי—‘Because he did not slay me; and my mother become my grave.’”—SECKER.

THE chapter now marked “chapter xxi.” is the first instance of the disorderly arrangement taken notice of page 14. From the two first verses we learn, that it was delivered in answer to a message sent by king Zedekiah, when Nebuchadnezzar was coming to make war against him; that is, about the ninth year of his reign. All the intermediate prophecies, therefore, of Jehoiakim’s, and of the eight first years of Zedekiah’s, reign, ought, of right, to precede this; which is, accordingly, postponed, to follow in its proper order of succession.

CHAP. XXII. THE prophecy which follows, to chapter xxiii. 9, was evidently delivered in the reign of Jehoiakim; for it speaks of his immediate predecessor as already gone into captivity, and foretells the death of Jehoiakim himself. It is likewise probable that it followed immediately after what is said in the sixth and seventh chapters to have passed in the temple-precincts; from whence, as from higher ground, the prophet is ordered to “go down to the house of the king of Judah.” Compare chap. xxxvi. 12.

* A new arrangement of the chapters in Jeremiah having been adopted, from chapter xx. to chapter xlvi., they are here to be found in the following order:—

XX	XLV.	XXI.	XXXIX. 1—14
XXII.	XXIV.	XXXIV.	XL.
XXIII.	XXIX.	XXXVII.	XLI.
XXV.	XXX.	XXXII.	XLII.
XXVI.	XXXI.	XXXIII.	XLIII.
XXXV.	XXVII.	XXXVIII.	XLIV.
XXXVI.	XXVIII.	XXXIX. 15—18	XLVI. &c.

- 3 Thus saith JEHOVAH ;
Do right and justice,
And deliver the spoiled out of the hand of the oppressor,
And the stranger, the fatherless, and the widow,
Defraud ye not, nor injure by violence,
Neither shed innocent blood in this place.
- 4 For if ye shall indeed do according to this word,
Then shall there enter in through the gates of this house
Kings sitting in the stead of David upon his throne,
Riding in chariots, and upon horses,
Each one himself, and his servants, and his people.
- 5 But if ye will not hearken unto these words,
By myself have I sworn, saith JEHOVAH,
Surely this house shall become a desolation.
- 6 For thus hath JEHOVAH said
Concerning the house of the king of Judah ;

The beginning of this prophecy is an address to the king of Judah, his servants, and people, recommending an inviolable adherence to right and justice, as the only means of establishing the throne, and preventing the ruin of both prince and people. (Verses 1-9.) The captivity of Shallum is declared to be irreversible. (Verses 10-12.) Jehoiakim is severely reprov'd for his tyrannical oppressions, and his miserable end foretold. (Verses 13-19.) His family is threatened with a continuance of the like calamities ; the fall and captivity of his son Jeconiah are explicitly set forth ; and the perpetual exclusion of his seed from the throne. (Verses 20-30.) The name of Zedekiah is not mentioned, for obvious reasons ; but he is no doubt principally intended in the two first verses of chapter xxiii. under the general character of those evil shepherds who should be punished for dispersing, instead of feeding, the flock. In the six following verses, with which the prophecy concludes, the people are consoled with gracious promises of future blessings ; of their return from captivity ; and of happier times, under better governors ; of the glorious establishment of the Messiah's kingdom ; and of the subsequent restoration of all the dispersed Israelites, to dwell once more in their own land.

Verse 3. *The oppressor*—For עשוק, the participle Pahul, "oppressed," three mss. read עשק ; and one ms., with the oldest edition of the Bible, read עושק, as in the parallel passage, chapter xxi. 12. All the ancient versions follow this reading.

Defraud ye not, nor injure by violence—Twenty-three mss. and eight editions read חרנו for חרנו. The LXX., Syriac, Chaldee, and Vulgate, with thirty-three mss. and six editions, read ואל, with the conjunction before חרמסו.

Verse 4. *In the stead of David*—See note on chapter xiii. 13.

And his servants—For ועבדיו the Masoretes read ועבדיו, which is certainly right, and agreeable to all the ancient versions, and to twenty-seven, perhaps twenty-nine, mss. and three editions.

- Gilead art thou through me, O summit of Lebanon ;
 Surely I will make thee a desart,
 Cities not inhabited.
- 7 And I will commission against thee destroyers,
 Every man and his weapons ;
 And they shall cut down the choice of thy cedars,
 And shall cast *them* upon the fire.
- 8 And many nations shall pass by this city,
 And they shall say one to another,
 Wherefore hath JEHOVAH done thus unto this great city ?
- 9 Then shall they answer, Because they have forsaken the
 covenant of JEHOVAH their God,
 And they have worshipped strange gods, and served them.
- 10 WEEP ye not for him that is dead,
 Neither be sorry for him :
 Weep ye sorely for him that is gone away,
 For he shall return no more,
 Nor see his native land.
- 11 For thus saith JEHOVAH
 Concerning Shallum the son of Josiah king of Judah,

Verse 6. *Gilead art thou through me, O summit of Lebanon*—לי, “through me,” that is, by my disposition or appointment. See note on chapter xv. 8. Lebanon, it has been observed before, was the highest mountain in Israel ; and was, therefore, an apt emblem of the reigning family, advanced to the highest rank and dignity in the state. Gilead was the richest and most fertile part of the country ; the meaning, then, is plainly this :—“By my providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing ; but the same power that raised thee will likewise be exerted in reducing thee to the lowest state of indigence and distress.

Cities not inhabited—The Masora reads נישבו for נושבה, and has the concurrence of seven mss. and the margin of the Bible of Felix Pratensis. But no alteration is necessary, if Buxtorf’s rule be admitted, that a plural substantive may be joined with a singular adjective in a distributive sense ; thus, “Cities every one of them uninhabited.” See BUXTORF. *Thes. Gram.* lib. ii. cap. 2. But supposing an alteration ; instead of נושבה, or נישבו, perhaps we should rather read נישבות. See Ezek. xii. 20.

Verse 7. *And I will commission*—Our English translation here is, “And I will prepare ;” but וקדשתי literally signifies, “And I will sanctify ;” that is, I will take them into my service, and authorize them to act against thee under my commission, or as my agents and ministers.

Verse 11. *Shallum the son of Josiah*—The son of Josiah, who immediately succeeded his father on the throne, was no other than Jehoahaz, whom Pharaoh Necho deposed after a reign of three months, and carried him

- Who reigned instead of Josiah his father,
 Who went forth from this place ;
 He shall not return thither any more :
- 12 But in the place, whither they have carried him away captive, he shall die,
 And shall see this land no more.
- 13 Wo unto him that buildeth his house with injustice,
 And his upper apartments with wrong ;
 That exacteth his neighbour's service for nought,
 And payeth him not for his work ;

captive to Egypt, where he died. (2 Kings xxiii. 30-34.) It is therefore probable, that Shallum was his name before he ascended the throne, which he changed for Jehoahaz, as his brothers Eliakim and Mattaniah also assumed the names of Jehoiakim and Zedekiah on the like occasion. (2 Kings xxiii. 34 ; xxiv. 17.) But it has been thought difficult to reconcile this with 1 Chron. iii. 15, where the sons of Josiah are said to be, "the firstborn, Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum." Now Johanan could not be the same as Jehoahaz, because Jehoahaz was certainly younger than Jehoiakim ; as appears from comparing 2 Kings xxiii. 31 with verse 36 of the same chapter. What, therefore, became of Johanan, we find not ; he may have died before his father ; or he may have been set aside for some objection of incapacity or dislike. But if Jehoahaz be Shallum, then the order of the sons must be inverted in the fore-cited passage, and we ought to read, "the third Shallum, the fourth Zedekiah ;" which I believe was the case.

Verse 13. *His upper apartments*—MR. HARMER having remarked, that "the chief and most ornamented apartments of the palace, which Jehoiakim set himself to build, are here represented by Jeremiah as 'upper rooms,'" supposes that "none of our authors would express themselves after this manner ; the 'lower rooms' would be the chief object of their attention ;" but adds, that "it was perfectly natural in Jeremiah ; for the chief rooms of the houses of Aleppo at this day are those above, the ground floor being chiefly made use of for their horses and servants."—Chapter iii. obs. 7. But there is nothing peculiar to the east in this ; in England too, the grand apartments in great houses are raised above the ground-floor, which is usually taken up for offices only.

And payeth him not for his work—Our translators have here rendered פּעֹלָה, "his work," as the word properly signifies. But in other places they have assigned to it the sense of "reward." The ancient versions have done the same here. And led by such authorities, the learned DR. RANDOLPH, in a comment on Psalm cix, added, by way of appendix to two sermons on *The Excellency of the Jewish Law*, gives the following note on verse 20, of that Psalm :—"The word פּעֹלָה or פּעֹלָה, as it signifies 'work,' so it sometimes signifies 'the wages' or 'reward' of work ; Lev. xix. 13 ; Job vii. 2 ; Jer. xxii. 13." But that greater stress may not be laid on such authorities than is meet, I shall beg leave to transcribe a note taken from a pamphlet,

- 14 That saith, I will build for myself
 A spacious house, and lofty apartments.
 Cutting out also for himself windows,
 And ceiling with cedar, and painting with vermilion.

published soon after the above comment, in which the texts referred to are thus examined:—

“In the first (Lev. xix. 13) it is rendered, ‘The wages (שְׂעָלָת) of him that is hired shall not abide with thee all night until the morning.’ But this is rather a paraphrastic than a literal translation. The Vulgate still renders, *opus mercenarii tui*, which is right; for, every free man having a right of property in his own labour, if you do not pay an hireling for his day’s work, you detain from him unjustly that labour which is his property, and which he consented to make over to you only for a valuable consideration: So long therefore as that consideration is unpaid, ‘his work’ is truly said to ‘abide with you;’ for it is his by right till paid for. In Job vii. 2, the idea of wages is founded on a misapprehension of the author’s sentiment, who had no such thing in view, as is evident from considering the next verse, where Job complains that he had ‘passed in succession months of vanity,’ (that is, in vain expectation of relief,) and that ‘nights of weariness had been his constant lot.’ The first of these is compared (verse 2) to ‘the shadow’ (the vain hopes of liberty) which the ‘bond-slave (עֶבֶר) gapes after;’ the latter to ‘the day-labourer’s work,’ (שְׂעָלָת) which he expects as constantly as the day comes. And in this respect it is, that Job (verse 1) compares ‘his days to the days of an hireling,’ every one bringing its portion of labour and sorrow along with it. The translation, therefore, should be, ‘As a slave panteth for a shadow, and an hireling looketh for his work: So have I passed in succession months of vanity, and nights of weariness have been allotted me.’ In the last instance, (Jer. xxii. 13,) our translators have rightly rendered יִתְּנוּ לֹא יִתְּנוּ לֹא יִתְּנוּ, ‘and giveth’ (or ‘payeth’) ‘him not for his work;’ for the verb נָתַן, signifies ‘to pay for,’ or ‘to recompense.’ See 2 Chron. vi. 23; Ezek. vii. 4; xi. 21, &c. So that in all these instances פְּעֵלָה or פְּעַל is capable of its usual sense, ‘work,’ or ‘labour.’”—*Expostulatory Letter to Dr. Randolph*. Oxford, 1773, page 20.

Verse 14. *And lofty apartments*—מְרוּחִים is a word that occurs no where else in the Hebrew; nor can it be a participle, or participial adjective from רוּחַ in agreement with עֲלִיּוֹת, because of the difference of gender. For my part, I have no doubt that we ought to read וְעֲלִיּוֹת מְרוּחִים, “apartments of heights,” that is, lofty ones; which exactly correspond with בֵּית מְרוּחַ, “a house of dimensions,” or a spacious one. The authority of internal evidence is here so strong, that it seems sufficient to support the emendation without any external testimony in its favour.

Cutting out also for himself windows—In the margin of our English Bibles we read, “my windows;” which certainly cannot be right. Dr. Durell was of opinion, that the true reading is חֲלֹנָיו סָפַן; and that the verbs סָפַן and מִשׁוּחַ being infinitives, or rather gerunds, the rendering should be, “And cutteth him out his windows, ceiling with cedar, and painting with vermilion.”—DR. DURELL. In confirmation of this conjecture, one MS. reads חֲלֹנָיו, and another סָפַן without the conjunction. But many instances

- 15 Shalt thou reign, because thou frettest thyself in cedar?
 Did not thy father eat and drink,
 And do right and justice?
 Then he enjoyed prosperity.
- 16 He maintained the cause of the afflicted and needy;
 Was not this then prosperity,
 The knowing of me? saith JEHOVAH.
- 17 But thine eyes and thine heart are not
 But upon thine inordinate desires,
 And upon the blood of the innocent, to shed *it*,
 And upon oppression and upon extortion, to practise *it*.
- 18 Therefore thus saith JEHOVAH
 Concerning Jehoiakim the son of Josiah king of Judah,

occur, where the ם final is omitted. See DR. KENNICOTT'S *Dissert. Gener.* § 26. And all the ancient versions favour this supposition. I take קרע also to be a gerund as well as the two verbs that follow.

"*Putarem hic legendum םסין, ut sit infinitivus.*"—SECKER.

Verse 15. *Shalt thou reign, because thou frettest thyself in cedar?*—For מִחֻרָה the Syriac reads מִחֻחֻרָה, from חֻרָה "to rejoice;" so that the sense would be, "Shalt thou reign, because thou gratifiest thy taste with living in a palace of cedar?" That is, Will that circumstance contribute to make thee happy? For thus "to reign" or "be a king" is often used. See 1 Cor. iv. 8. Not that a kingdom or the state of a king is indeed a state of superior happiness, but is generally looked up to as such by those who see nothing but the external pomp and splendour and affluence which usually accompany it. Hence "to be as happy as a king" is a common proverbial expression; and even the writers of the New Testament have borrowed the ideas of "a crown" and "a kingdom" to represent the glory and happiness that await good Christians in another life. But there seems to be no reason for presuming an alteration to be necessary in the text, since מִחֻחֻרָה, from חֻרָה to "fret" and "grieve," signifies one that is a prey to the uneasy passions of discontent and remorse. And the question will then be somewhat of a sarcastic nature, which asks, "Shalt thou reign, because thou frettest thyself in cedar?" As if it had been said, Is this the inestimable privilege of royalty, this the circumstance which constitutes thy happiness as a king, to carry continually about thee the pangs of guilt, anxiety, and remorse in a splendid palace? In like manner speaks HORACE of

— miseros tumultus
 Mentis, et curas laqueata circum
 Tecta volantes.

Od. lib. ii. 16, 10.

And it is obvious how well this suits with the following context, which places in a striking contrast the happiness of the good Josiah, resulting from the consciousness of having fulfilled the duties of his station with pious integrity. Did not thy father eat and drink, that is, partake of all the real comforts and conveniences which human life requires, in as great a degree

They shall not lament for him, *saying*,
 Ah my brother ! or, Ah sister !
 They shall not lament for him, *saying*,
 Ah lord ! or, Ah her glory !

as thyself? But at the same time governing with impartial justice and equity, he enjoyed, in consequence thereof, that solid and true felicity which nothing but the practice of virtue and religion, emphatically called "the knowing of God," can bestow.

"כי אתה מתחרה באהז"—According to the reading of the LXX., the translation should be, 'because thou contendest with Ahaz,' that is, which shall be worst. GROTIUS.—SECKER.

Verse 18. *Ah her glory!*—So הרה must be rendered, if the text be right, and must respect Jehoiakim's queen, whose "glory" was in a manner departed from her on the death of her husband; as in the former stanza the word אחות, "sister," can be understood of none but her. The prophet's meaning then will be, that Jehoiakim's obsequies should not be celebrated with the usual funeral lamentations; either on the part of his relations, bemoaning his loss, and condoling with the queen, their widowed sister; or on the part of his domestics, bewailing the misfortune they had themselves sustained in being deprived of so good a master, and in seeing the degradation of their unhappy mistress. It must, however, be noted, that seven mss. in the text, and two in the margin, read הרה; and five mss. read הרה. The ancient Bodleian ms. N^o. 1, and one more read הרה. But I give the preference to the present text taken according to the explanation above.

Verse 19. *With the burial of an ass shall he be buried*—Let me be allowed here to correct what has been before erroneously, I think, laid down (page 16) in the epitome given of Jehoiakim's reign, that "in his fourth year he was loaded with chains, when the king of Babylon took Jerusalem the first time;" and that "he was afterwards slain without the gates of Jerusalem in an attempt to check the depredations of the enemy." That he was once bound in fetters by the king of Babylon with intent to carry him to Babylon, is said, 2 Chron. xxxvi. 6. But whether at the first or second time that he made war upon him, is not specified. Dr. Prideaux says, it was the first time, whose opinion I followed both in this circumstance and in that of his death, without having duly attended to Ezek. xix. 8, 9, where we read, that "the nations set upon him on every side from the provinces, and spread their net over him, in their pit he was taken: And they put him in ward in chains, and brought him to the king of Babylon; and he put him into holds, that his voice might no more be heard upon the mountains of Israel." For from hence it may be inferred, that as he is not said to have been put in chains more than once, he was more liberally treated at first on surrendering without resistance to the king of Babylon, who left him in possession of the kingdom. But on his having rebelled afterwards, the nations, meaning, the Chaldeans, Syrians, Moabites, and Ammonites, who were sent to ravage Judah, as we learn from 2 Kings xxiv. 2, having in an ambuscade surprised, and not slain, but made him prisoner, carried him to the king of Babylon, who detained him in close custody till he could conveniently send him to

19 . With the burial of an ass shall he be buricd, dragged along,
And cast forth beyond the gates of Jerusalem.

Babylon. But this design being frustrated by his previous death, which happened soon after his confinement, Nebuchadnezzar, at once to testify his indignation against him, and perhaps to intimidate his successor from exasperating him by a long resistance, ordered his dead body to be ignominiously cast forth without burial before the walls of Jerusalem; as is foretold both here and chapter xxxvi. 30.

It may be observed, indeed, that Josephus's narrative differs materially in many particulars from the account which I have given of the transactions of these times. But if I have followed the authority of scripture in preference to that of Josephus, who is sometimes hardly consistent with himself, I trust I shall not need excuse. In the first place, JOSEPHUS says, (*Ant. lib. x. cap. 6, edit. Hudson,*) that "Nebuchadnezzar made no attempt against the Jews till the eighth year of Jehoiakim's reign, which was the fourth of his own reign; when by threats he compelled Jehoiakim to submit, and pay him tribute, which he did for three years." But Daniel says expressly, (chapter i. 1,) that Nebuchadnezzar came against Jerusalem in the third year of Jehoiakim, and besieged it; by which some are willing to understand, that he entered upon his expedition in the third, but did not actually appear against Jerusalem till the fourth, year of Jehoiakim, after having first defeated the Egyptian army at Carchemish.* Now Daniel was himself one of the captives whom Nebuchadnezzar carried away at this time, and therefore may reasonably be presumed to have not mistaken the date. Further, Daniel says, (chapter ii.) that in the second year of Nebuchadnezzar's reign, he was brought before that king, and expounded his dream. But the second year, according to Daniel, who follows the Babylonish computation from the death of that prince's father, corresponds with his fourth year, according to those who date his reign from the time he was associated with his father in the empire. Daniel, therefore, was brought in before Nebuchadnezzar, at Babylon, in the very year which Josephus has fixed on for his first expedition against Jerusalem. But it appears from Daniel i. 5, 18, that Daniel was not introduced to the king till after he had been three years in training under the discipline of the Chaldeans. The captivity, therefore, of Daniel must have begun, and consequently Jehoiakim must have fallen

* This apparent difference may, perhaps, be reconciled by supposing that the Babylonians and Jews began their year at different seasons, and that Daniel followed the former, whilst the other sacred writers conformed to the latter. To explain this, let it be remembered, that before the year 1752, when uniformity was established by act of Parliament, the year in England had two different commencements, one from the 1st day of January, the other from the 25th day of March following, so that an event which happened in the interval was by some attributed to the year 1750, and by others to 1751, of the Christian era. Hence we see, that if the commencement of the Babylonian year was subsequent to that of the Jewish, and the siege and taking of Jerusalem happened in the intermediate time, at Babylon it might be dated in the third, and at Jerusalem in the fourth, year of Jehoiakim. The Jews themselves had two different dates for the beginning of their year. The one took place on the first day of the month Abib, by divine institution, on their coming out of Egypt, the other on the first day of Tisri, six months later, which was in common use before, and was probably the same that was observed by their Syrian neighbours, from whence the nation derived their origin.

20 Go up to Lebanon, and cry,
 And upon Bashan lift up thy voice,

under the dominion of Nebuchadnezzar, at least three years before the time which Josephus has assigned for it.

Again: Josephus says, that "soon after Jehoiakim's revolt, the king of Babylon advanced with an army in person, and that Jehoiakim readily admitted him into Jerusalem, not suspicious of any harm, as neither having shut the gates, nor made any preparation to oppose him: But that Nebuchadnezzar, having entered the city, instantly put him to death, and cast his dead body, unburied, without the walls." Now the former part of this account, respecting the manner of the king of Babylon's reception into Jerusalem, I conceive to be true, except only that it happened at the time of his former approach to the city. But after Jehoiakim's revolt, the sacred historian expressly says, (2 Kings xxiv. 2,) that Nebuchadnezzar did not come in person, but sent troops of Chaldeans joined with the neighbouring nations to distress him. And it is also said, (Ezek. xix. 8,) as has been already observed, that he was not taken prisoner, by the king of Babylon himself, but by the nations before-mentioned, who delivered him into the king of Babylon's hand. Besides which, the words of the sacred history (2 Kings xxiv. 10, 11) lead us to conclude, that Nebuchadnezzar did not join his army in person, till after his servants had laid siege to Jerusalem; and that they had not besieged it, till after Jeconiah had reigned nearly three months. So that all Josephus's account of this matter also, except only that Jehoiakim's body was cast forth without burial, appears to be erroneous, if the authority of scripture is at all to be depended on.

Nor is the historian more credible in his relation of what befell Jehoiakim's son and successor. For if the time of the king of Babylon's coming up to his army before Jerusalem has been rightly stated above, then Jeconiah must have reigned three months, at least without the authority of the king of Babylon, and not "by his appointment," as Josephus has related. Further: Josephus relates, that "Nebuchadnezzar having, whilst he was at Jerusalem, made Jeconiah king, afterwards repented of what he had done, and sent an army to besiege him; and that Jeconiah surrendered himself to the king of Babylon's generals upon a promise of indemnity; but that within a twelvemonth the terms of capitulation were violated, and Jeconiah with his mother and friends were, by the king's special orders, sent captives to Babylon." All this is quite inconsistent with what we read, 2 Kings xxiv. 11-17, that the king of Babylon was present in person, and that Jeconiah went out to him with his mother, &c., and was directly carried to Babylon, not having reigned in all, according to the most extended account, more than three months and ten days; and that Zedekiah, his uncle, was immediately made king in his stead. The circumstance of the capitulation having been broken within a twelvemonth, seems to have been suggested to Josephus by a mistaken interpretation of *למשך השנה*, (2 Chron. xxxvi. 10,) which Josephus understood to mean "within the revolution of a year;" but it evidently denotes no more than "at the return, or beginning, of the new year."

Verse 20. *Go up to Lebanon, and cry*—The verbs here being feminine, Jerusalem is generally supposed to be addressed; but I rather think the

- And cry from the borders ;
 Surely all that favour thee are broken.
- 21 I spake unto thee in the times of thy tranquillity,
 Thou saidst, I will not hearken ;
 Such hath been thy manner from thy youth.
 Because thou hast not hearkened unto my voice,
- 22 A blast shall carry off all thy pastors,
 And thy friends shall go into captivity ;
 Surely then shalt thou be ashamed,
 And shalt be confounded because of all thy wickedness.
- 23 O inhabitant of Lebanon,
 That makest thy nest in cedars,
 How gracious wilt thou be made, when sorrows come upon
 thee,
 'The pain as of a woman in travail !

royal house or family of Judah is meant, the whole chapter being a prophecy concerning it and its several branches. She is styled, "inhabitant of Lebanon," verse 23, for the same reason as her state and dignity is denoted, verse 6, by "the summit of Lebanon," as being highest of all. See note above. Here she is called upon ironically to go to the tops of the high mountains, and to the frontiers of the country, and cry aloud for help to the neighbouring powers ; but in vain ; since all those who had any inclination to favour her, the Egyptians in particular, were themselves crushed and disabled by the arms of the king of Babylon.

The borders—עבריים signify not only the fords or passages of a river, but all the country along each bank ; and, in general, all those parts through which people pass to go from one country to another, that is, the borders or extremities. See chapter xlix. 32 ; 1 Kings iv. 24.

Verse 22. *A blast shall carry off all thy pastors*—God's judgments are compared to a scorching and blasting wind. See chapter iv. 12 ; Isaiah xli. 16 ; lvii. 13. This, it is here said, should consume all the heads and governors of the family ; as it happened to the four last kings of it in succession.

Verse 23. *O inhabitant of Lebanon*—See note on verse 20. For יִשְׁבֹתִי, the Masora, with eleven mss. and one edition in the margin, reads יִשְׁבֹת, or יִשְׁבֹתָ, and with thirteen mss. and three editions, for מִקְנוֹתִי, reads מִקְנוֹתָ or מִקְנוֹתָ. It is possible, however, that here, as in other places, the paragogic י may have been used. See note on chapter xiii. 21.

How gracious wilt thou be made—The Masora here discards the י final in נִחַמְתִּי, as in the preceding participles, and is countenanced by fifty-four mss. and five editions. The LXX., Syriac, Chaldee, and Vulgate all consider the verb as in the second person singular, though, I think, none of them favour the precise word נִחַמְתִּי. But I am inclined to think the text is right as it stands at present ; and that as חֲנֹן, in Kal, signifies "to be gracious," so, in Niphal, the verb should be rendered, "to be made such" in temper and disposition. נִחַמְתִּי, therefore, being the participle in Niphal,

- 24 As I live, saith JEHOVAH,
 Though Coniah the son of Jehoiakim king of Judah were
 A signet upon my right hand,
 Yet from thence would I pluck thee ;
- 25 And I will deliver thee into the hand of them that seek thy
 life,
 And into the hand of them of whom thou art afraid,
 Even into the hand of Nebuchadrezzar king of Babylon,
 And into the hand of the Chaldeans.
- 26 And I will cast thee forth,
 And thy mother that bare thee,
 Into a foreign land,
 Where ye were not born ;
 And there ye shall die.
- 27 But unto the land whither they set their mind on returning,
 Thither shall they not return.
- 28 A contemptible broken idol
 Is this man Coniah ?
 Or a vessel in which none delighteth ?
 Wherefore are they cast forth, he and his seed,
 And are thrown upon a land which they knew not ?
- 29 O Earth ! earth ! earth !
 Hear the word of JEHOVAH.
- 30 Thus saith JEHOVAH,
 Write ye this man childless,

will signify one that, from having been obstinate and inflexible in prosperity, is changed by adversity, and made courteous and condescending, ready to comply with and follow admonition and good advice.

“נחנהי—*Hic tantum extat in Niphal.* ‘How wilt thou groan?’”—SECKER. Does not this suppose the reading to have been אנהי?

Verse 24. *Coniah*—Some fanciful reasons have been suggested by the Rabbinical writers and others, for calling Jeconiah in this chapter by the name of “Coniah.” But if it be not a mistake in the text, I should suppose this prince to have been originally called “Coniah,” and to have changed his name to Jeconiah on ascending the throne, as was done by his father and uncles.

Verse 26. *And I will cast thee forth, and thy mother*—Fulfilled, 2 Kings xxiv. 15.

“Verse 28. See a great character of Jeconiah, and the esteem in which the Jews held him to that day, in JOSEPHUS, *Ant.* lib. x. cap. 7. *edit. Hudson.*”—SECKER.

Verse 30. *Write ye this man childless*—I cannot agree with the generality of commentators, who suppose that God hereby declares it as a thing certain, and, as it were, orders it to be inserted among the public acts of his

A man that shall not prosper in his days ;
 For none of his seed shall prosper,
 Sitting upon the throne of David,
 And reigning any more over Judah.

CHAPTER XXIII.

- 1 Ho to the shepherds that destroy
 And scatter the sheep of my pasture ! saith JEHOVAH.
- 2 Therefore thus saith JEHOVAH, the God of Israel ;
 With regard to the shepherds that feed my people,
 Ye have scattered my flock, and driven them away,
 And have not taken care of them ;
 Behold, I am about to visit upon you
 The evil of your doings, saith JEHOVAH.
- 3 But I will gather the remnant of my flock
 From all the countries whither I have driven them ;
 And I will bring them back to their own fold,

government, that Jeconiah should die absolutely childless. Other parts of scripture positively assert him to have had children, 1 Chron. iii. 17, 18 ; Matt. i. 12. And both verse 28, and the subsequent part of this verse, imply that he either had or should have seed. But the historians and chroniclers of the times are called upon, and directed to set him down childless ; not as being literally so, but yet the same to all intents and purposes of public life ; for he was to be the last of his race that should sit upon the throne of David ; and his descendants were no more to figure as kings, but to be reduced to the rank and obscurity of private persons. And in this sense the prophecy was actually fulfilled ; for, allowing Zerubbabel, who is called governor of Judah, (Haggai i. 1.) to have been a lineal descendant of Jeconiah, yet he could not be said to sit upon the throne of David, and reign, or rule, in Judah, seeing he was but a provincial governor, a mere servant of the king of Persia, in whom the sovereignty resided ; nor were any of those kings, who afterwards reigned in Judah, even of the family of David, until the time of Christ, who, though of David's seed, was not the seed of Jeconiah, but descended from the same ancestor in a collateral line.

CHAP. XXIII. Verse 1. *Ho to the shepherds*—הוֹי I take to be here a particle of calling, as the LXX. and Syriac represent it ; and not of commination, as in our English translation. The latter wicked kings of David's race, and particularly Zedekiah, (whom it was not proper to mention by name, as the prospect of his succession might excite the jealousy of the reigning monarch,) are here called upon to attend to the divine judgments coming upon them.

Verse 3. *And I will bring them back to their own fold*—Twenty-one mss. and four editions read נודתן in the singular number, instead of נודתן. The

- And they shall be fruitful and shall multiply.
- 4 And I will raise up shepherds over them, who shall feed them,
So that they shall not fear any more, nor be dismayed,
Nor shall they be visited, saith JEHOVAH.
- 5 Behold the days are coming, saith JEHOVAH,
That I will raise up unto David a righteous Branch,
And a king shall reign and act wisely,
And shall execute judgment and justice in the land.
- 6 In his days Judah shall be saved,
And Israel shall dwell in security ;
And this is the name by which JEHOVAH shall call him,
OUR RIGHTEOUSNESS.

singular number is also expressed both in the LXX. and Syriac versions. But perhaps, instead of אֶתְהוֹן and נִוְהוֹן, we ought rather to read אֶתְהוֹם and נִוְהוֹם, as all the other references to the same antecedent are in the masculine gender.

Verse 4. *Nor shall they be visited*—Our present English translation is, “Neither shall they be lacking.” But I think it more suitable to follow the common use of the verb פָּקַד, and to understand thereby, that the people should no more be visited with those calamities to which, through the misconduct of former governors, they had been exposed. *Delirant reges, plectuntur Achivi.*

Verse 5. *A righteous Branch*—See again, chapter xxxiii. 15, 16 ; and compare Psalm cxxxii. 17 ; Isai. iv. 2 ; xi. 1 ; Zech. iii. 8 ; vi. 12 ; Luke i. 69.

A king shall reign and act wisely—See Isaiah xxxii. 1.

Verse 6. *And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS*—Literally, according to the Hebrew idiom, “And this is his name, which JEHOVAH shall call Our Righteousness ;” a phrase exactly the same as, “And JEHOVAH shall call him so ;” which, as I have before observed in note on chapter xx. 3, implies that God would make him such as he called him ; that is, “our righteousness,” or the author and means of our salvation and acceptance. So, by the same metonymy, Christ is said to “have been made of God unto us wisdom, and righteousness, and sanctification, and redemption.” (1 Cor. i. 30.)

I doubt not but some persons will be offended with me for depriving them, by this translation, of a favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it : I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The LXX. have so translated before me, in an age when there could not possibly be any bias of prejudice, either for or against the before-mentioned doctrine ; a doctrine which draws its decisive proofs from the New Testament only. In the parallel passage, (chapter xxxiii. 16,) the expression is a little varied, but the sense, according to a just and literal translation, is precisely the same : “And this is He whom JEHOVAH shall call, Our Righteousness.”

- 7 After this, behold, the days shall come, saith JEHOVAH,
When they shall no more say, As JEHOVAH liveth,
Who brought up the children of Israel out of the land of
Egypt :
- 8 But, As JEHOVAH liveth, who brought up,
And who conducted the seed of the house of Israel from the
north country,
And from all countries whither I had driven them,
That they might dwell in their own soil.

CONCERNING THE PROPHETS.

- 9 MY heart is broken within me,
All my bones are shaken,
I am become like a drunken man,
And as a man whom wine hath overcome,
Because of JEHOVAH,
And because of his sacred words.
- 10 Surely the land is filled with adulterers ;

Verse 7. *After this*—See note on the parallel passage, chapter xvi. 14.

Verse 9. *Concerning the prophets*—This is prefixed as a title to distinguish the following head of prophecy, which, though probably delivered at the same time with the foregoing one, treats of a subject entirely different. In like manner after a general title placed at the head of the prophecies concerning the heathen nations, we find the several particulars distinctly prefaced with למצרים, למואב, למדין, לבני עמון, לאדום, &c.; chap. xlv. 1, 2; xlviii. 1; xlix. 1, 7, &c., &c.

Jeremiah testifies the horror he felt within him on contemplating the wickedness of the priests and prophets of Judah, and the vengeance which God was about to execute upon them for the corruption which had been diffused through the whole land by the influence of their evil doctrines and example. (Verses 9–15.) He exhorts the people in the name of God not to listen to the words of the prophets that prophesied of peace, when evil was determined, and would infallibly take place, as would in time appear; and charges those prophets with speaking of themselves, and not from the divine commission. (Verses 16–22.) God asserts his omnipresence and omniscience; and reproveth the audaciousness of the false prophets, who affected to place their own idle dreams on a level with the all-powerful and efficacious word of divine revelation; declaring himself against the several species of those impostors. (Verses 23–32.) In fine, he requireth all sorts of persons to desist from an indecency in common use, of styling his word a burden; and threatens severely to punish those who, in defiance of this command, should continue to cast such a slur upon it.

Verse 10. *Adulterers*—This term, which properly respects those who violate the marriage-bed, seems here extended to such as, by fraud and

- Surely because of these the land mourneth ;
 The pastures of the waste are dried up ;
 Their will also hath been wickedness,
 And their might without right.
- 11 Yea both the prophet and the priest have acted perversely,
 Even in my house have I found their wickedness, saith
 JEHOVAH.
- 12 Therefore shall their way become as slippery places,
 Into darkness shall they be thrust, and shall fall therein :
 Surely I will bring upon them evil,
 The year of their visitation, saith JEHOVAH.
- 13 As in the prophets of Samaria I beheld that which was
 disgusting ;
 They prophesied in the name of Baal, and caused my people
 Israel to err :

falsehood, circumvent others, and tempt them to join in the commission of those illicit actions which imply breach of faith and duty towards God. See verse 14.

Because of these—So מִפְּנֵי אֱלֹהִים is rendered both by the LXX. and Syriac, and, I think, rightly; for I see nothing that “swearing,” which our English translators and others understand by אֱלֹהִים, has to do in the case.

“ אֱלֹהִים—‘These.’”—SECKER.

The pastures of the waste—See note on chapter ix. 10.

Their will also—Our translators have rendered מְרוֹצָתָם, “their course,” from רוץ, “to run;” and in the margin, “their violence, from רָצַץ, “to crush or bruise.” But it seems more properly to be here derived from רָצוּהוּ, and to signify “their will,” or “choice;” as גְּבוּרָתָם does the exertion of “their power,” or “might,” in conformity to such a previous determination of the mind.

Verse 11. *Even in my house*—See chapter vii. 30.

Verse 12. *Their way become as slippery places*—See Psalm xxxv. 6.

Verses 13, 14. *As in the prophets of Samaria, so in [the prophets of Jerusalem]*—See ו thus used in the way of comparison, 2 Sam. xv. 34. So likewise the Syriac here renders it.

Verse 13. *They prophesied*—הִנְבְּאוּ. This verb is not used in Hiphil, except here and Ezekiel xxxvii. 10, in which latter place, for וְהִנְבְּאוּתִי, nine mss. read וְהִתְנַבְּאוּתִי in Hithpahel; and one ms. apparently reads הִתְנַבְּאוּ here too, which may probably be right, as it agrees with the versions of the LXX., Syriac, and Vulgate.

But one ms. here reads הִנְבְּאוּ, the infinitive in Niphal, which likewise is no bad emendation, and is rather countenanced by the like use of the two infinitives, גְּאוּף וְהִלֵּךְ, (verse 14,) expressing that in which “the horrible thing,” שְׁעוֹרָה, consisted, of which the prophets of Jerusalem were

- 14 So in the prophets of Jerusalem have I seen a horrible thing ;
 Committing adultery and walking in falsehood ;
 They will also strengthen the hands of wicked doers,
 So that none will turn from his wickedness ;
 They are become to me all of them as Sodom,
 And her inhabitants as Gomorrah.
- 15 Therefore thus saith JEHOVAH of hosts concerning the prophets ;
 Behold I will feed them with wormwood,
 And I will give them water of hemlock to drink :
 Because from the prophets of Jerusalem
 Perverseness is gone forth into the whole land.
- 16 Thus saith JEHOVAH of hosts,
 Harken not unto the words of the prophets,
 Who, instilling vain notions into you,
 Utter a vision of their own heart,
 Not speaking after the mouth of JEHOVAH ;
- 17 Saying unto those that make light of the word of
 JEHOVAH,
 Peace shall be unto you ;
 And whilst every one goeth after the lusts of his own heart,
 they have said,
 Evil shall not come upon you.
- 18 For who hath stood in the privy council of JEHOVAH,

guilty ; as this is intended to specify the "disgustful practice," תפליה, seen in the prophets of Samaria. In this latter case we should render

Prophesying in the name of Baal, so as to cause my people Israel to err.

Verse 14. *Committing adultery and walking in falsehood*—See note on verse 10.

"שבו—*Videtur legendum* שוב. *Sed confer* cap. xxvii. 18 ; Ezek. xiii. 3."
 —SECKER.

Verse 15. *Water of hemlock*—See note on chapter viii. 14.

Verse 16. *Not speaking after the mouth of JEHOVAH*—It is obvious that אומר ought to be constructed with the preceding words, which renders all clear. Five mss. with the LXX. and Syriac read ולא מפּי יהוה, "and not speaking after the mouth of JEHOVAH."

Verse 17. *And whilst every one goeth after*—All the ancient versions render as if they had read וילכל, and so do our English translators. But as none of the collated mss. verify this reading, I have considered כל הולך as the participle and noun used absolutely, *Omnibus ambulantis*.

- And hath seen and heard the matter?
 Or who hath listened to and heard his words?
 19 Behold the whirlwind of JEHOVAH, it goeth forth hot,
 Even a settling whirlwind, upon the head of the wicked it
 shall settle.
 20 The anger of JEHOVAH shall not turn back,
 Until he hath wrought, and until he hath completed the
 purpose of his heart:
 In the latter days ye shall understand it clearly.
 21 I sent not these prophets, but they ran of themselves;
 I spake not to them, but of themselves they prophesied.
 22 But if they had been present in my privy council,

Verse 18. *And hath seen and heard the matter*—Instead of אֶת־דְּבָרִי I am for reading אֶת־דְּבָרִי, and prefixing ו to the following word מִי, rendering אֶת־דְּבָרִי, “the matter,” or proceeding, settled and determined in the privy council of JEHOVAH; and this might not improperly be said to be seen as well as heard. Again: For דְּבָרִי, which signifies, “my word, or words,” the Masora with forty-one, perhaps forty-three, mss. and eight editions read דְּבָרִי; but I am more inclined to think the true reading may have been דְּבָרָיו, “his words;” and that the ו was accidentally dropt or lost in the same letter following at the beginning of the next word; a case which has frequently happened. And by thus distinguishing between אֶת־דְּבָרִי, “the matter,” and דְּבָרָיו, “his words,” the words of JEHOVAH treating of and deciding upon it, an unmeaning tautology seems to be avoided.

Verse 19. *Behold the whirlwind of JEHOVAH, it goeth forth hot*—The hot scorching wind blowing from the south, of which notice has been already taken in note on chapter iv. 11, 12, is evidently here alluded to. מִתְחוּלָל and יְחוּל in the following hemistich are both from the same root, and seem to have the same force as the Arabic verb *جاء* *descendit, requievit, incidit, incubuit*. I have, therefore, rendered it “a settling wind,” one that blows not with a transient blast, but exerts a continued force upon the head of the unfortunate traveller, till it has effectually destroyed him. See Maillet’s description of the malignant effects of such a wind cited at large, HARMER’S *Observations*, chapter i. obs. 16. In the parallel passage, chapter xxx. 23, instead of מִתְחוּלָל the word used is מִתְגוּרָר, a word which has exactly the same signification as is here attributed to מִתְחוּלָל.

“חַמָּה יֵצֵאת—‘Fury goeth forth.’—יְחוּל—‘Shall rest.’”—SECKER.

Verse 20. *The anger*—Two mss. read חֲרוֹן אַף, “The fierce anger;” as chapter xxx. 24.

Ye shall understand it clearly—The LXX., Syriac, and Vulgate, with two mss., having read מוֹמֵת in the singular number instead of מוֹמֵת, I have followed this reading, which furnishes a proper antecedent to בָּה in this clause. All the ancient versions, except the Vulgate and Theodotion, omit בִּינָה, which does not appear in the parallel passage, chapter xxx. 24, except in two mss.

“*Videtur vel בָּה vel בִּינָה expungendum.*”—SECKER.

Then would they have caused my people to hear my words,
And would have turned them from their evil way,
And from the wickedness of their doings.

- 23 Am I a God near at hand, saith JEHOVAH,
And not a God afar off ?
- 24 Can any one hide himself in secret places,
So that I shall not see him ? saith JEHOVAH.
The heavens and the earth
Do not I fill ? saith JEHOVAH.
- 25 I have heard what the prophets have said,
That prophesy falsely in my name,
Saying, I have dreamed, I have dreamed ;
- 26 How long shall the fire be in the heart ?
The prophets are prophets of falsehood,
And prophets of the fraud of their own heart :
- 27 Who study to make my people forget my name through
their dreams,
Which they relate every one to his neighbour,
Like as their fathers have forgotten my name through Baal.
- 28 The prophet who hath a dream, let him tell a dream ;
But he that hath my word, let him speak my word truly,

Verse 22. *And would have turned them*—וישיבוים is the reading of thirty-six, perhaps thirty-seven, MSS. and five editions ; and is marked in the margin of Van der Hooght's edition.

Verse 26. *How long shall the fire be in the heart ?*—Houbigant objects, and justly, as it should seem, to the interrogation in הִישׁ after the prior interrogation עַד מַתִּי. But, instead of rejecting the ה, and reading simply יש, as he does, I am inclined to think that הִישׁ is corruptly written for הַשׁ, which scarcely differs in pronunciation. In chapter xx. 9, the prophet, meaning to say, that, though he was sometimes resolved not to declare any more the word of JEHOVAH revealed to him, he could not forbear, expresses himself thus : וְהָיָה בְלִבִּי כְאֵשׁ, "Then it becomes in mine heart as fire." In like manner the false prophets here spoken of, who pretended to dreams, may be understood to ask, "How long shall the fire be in the heart ?" that is, How long shall we be made uneasy by suppressing, and not telling our dreams ? With this, the following context well agrees ; for after premising that these dreamers were false prophets, who studied to withdraw the people from their religious allegiance, God says, verse 28, that they might tell their dreams, if they would, provided they did not presume to blend them with the word revealed by him to his true prophets ; which would be mixing chaff with good wheat.

"עַד-מַתִּי"—'How long shall it be ?' See Psalm vi. 4."—SECKER.

"הִישׁ בְּלִבִּי"—'Is it in the heart of ?' &c."—SECKER.

"Verse 27. הֲחִשְׁבִּים.—'Do they think,' &c."—SECKER.

- What hath chaff to do with the wheat? saith JEHOVAH.
 29 Is not the power of my word like fire? saith JEHOVAH;
 And like a hammer that breaketh a rock in pieces?
 30 Therefore, behold, I am against the prophets, saith
 JEHOVAH,
 That purloin my words, every one from his neighbour.
 31 Behold I am against the prophets, saith JEHOVAH,
 That take their own tongue, and say, He hath said.
 32 Behold I am against prophets of false dreams, saith
 JEHOVAH,
 Who have also related them, and seduced my people by
 their groundless lies;
 But I sent them not, nor commissioned them;
 Neither will they profit this people at all, saith JEHOVAH.
- 33 And when this people shall ask thee,
 Or a prophet, or a priest, saying,
 What is the burden of JEHOVAH?

Verse 29. *Is not the power of my word like fire?*—For כה I am strongly inclined to suspect the true reading to have been כח; which is very much countenanced by the version of the Chaldee Paraphrast. Compare Heb. iv. 12.

Verse 30. *That purloin my words*—Those persons seem to be meant, who, by any indirect methods, hindered the people from receiving the true revealed word of God, prejudicing them against those who were commissioned to declare it, or calumniating and misrepresenting its purport.

Verse 31. *That take their own tongue, and say, He hath said*—The phrase of “taking their own tongue” is, I think, very easily to be understood of those, who, without any inspiration, take upon them to deliver messages to the people, and pretend that they came from God. “Taking their own tongue” may signify, “taking them into employ;” as God says, chapter xxv. 9, “And I will take, ולקחתי, all the families of the north,” that is, I will engage them in my service.

Verse 32. *By their groundless lies*—בשקריהם ובפחזותם. These words I consider as an Hendiadys; or they may be rendered, “By their lies and by their groundless tales.” פחזו signifies “that which is not solid or stable.”

Verse 33. The remaining part of this chapter is directed against those who called the word of God spoken by the true prophets, “a burden,” by way of reproach; meaning that it always portended evil, and never good; a burden signifying a calamitous prophecy. Ahab intended to cast the same slur on the prophet Micaiah, when he represented him as one that never prophesied good concerning him, but evil. (1 Kings xxii. 8.)

Or a prophet—Three mss. read נביא without the article prefixed; and it ought to be so, as well as כהן.

- Then shalt thou say unto them, Ye are the burden,
 And I will cast you off, saith JEHOVAH.
- 34 And the prophet, and the priest, and the people,
 Which shall say, The burden of JEHOVAH,
 I will even punish that man and his house.
- 35 Thus shall ye speak every one to his neighbour,
 And every one to his brother,
 What hath JEHOVAH answered?
 And, What hath JEHOVAH spoken?
- 36 But the burden of JEHOVAH shall ye mention no more :
 For the burden of every man shall be his own word ;
 And ye have perverted the words of the living God,
 Of JEHOVAH of hosts, our God.
- 37 Thus shalt thou say to the prophet,
 What hath JEHOVAH answered thee ?
 And, What hath JEHOVAH spoken ?
- 38 But if ye will say, The burden of JEHOVAH ;
 For this cause thus saith JEHOVAH,
 Because ye say this word, The burden of JEHOVAH ;
 Although I sent unto you, saying,
 Ye shall not say, The burden of JEHOVAH ;
- 39 Therefore behold I will both take you up altogether,
 And I will cast you off, together with the city,

Ye are the burden—The LXX., Syriac, Chaldee, and Vulgate, all seem to have read the words thus : אַתֶּם הַמְשָׂא, instead of אַתֶּם-מְשָׂא. The word מְשָׂא is then applied in a somewhat different sense from what was intended in the question. "Ye are the burden;" that is, Ye are become an intolerable load to JEHOVAH, of which he will quickly discharge himself. The verb נָשָׂא signifies "to loosen" or "disengage one's self" from any thing.

"אַתֶּם-מְשָׂא—Υμεις εστε το λημμα. LXX. Vulg. legerunt, אַתֶּם הַמְשָׂא. Omnino rectè. Vide Isai. i. 14; Amos ii. 13; Deut. i. 12; Jer. xlv. 22. Sic olim divisit has voces Meibomius, teste Kennicotto, p. 518."—SECKER.

Verse 36. *For the burden of every man shall be his own word*—That is, Every man shall have most reason to regard his own word as hurtful and prejudicial to him. For the words of God were delivered with a salutary tendency to warn sinners of the danger of their situation, and to call them to repentance. Those, therefore, who make a right use of them will have no cause to complain. But those who despise and reject them, pervert that which should have been for their wealth into an occasion of falling.

Verse 39. *Therefore, behold, I will both take you up altogether*—It is obvious that according to the Hebrew idiom נָשָׂא and נָשָׂא (or נָשָׂא, as it is in twelve mss. and one edition) are the same verb repeated, with an allusion to "the burden" before spoken of, verse 33. Compare Hosea i. 6. נָשָׂא

Which I gave to you and your fathers, from out of my presence.

- 40 And I will bring upon you an everlasting reproach,
And a perpetual disgrace, which shall not be forgotten.

CHAPTER XXV.*

1 THE WORD WHICH CAME UNTO JEREMIAH CONCERNING ALL THE PEOPLE OF JUDAH, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH (THE SAME WAS THE FIRST YEAR OF NEBUCHADREZZAR KING OF BABYLON)

2 WHICH Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,
3 From the thirteenth year of Josiah son of Amon king of

is put for נשאתי, according to the form of the verbs quiescent in ה, which is often assumed by those quiescent in א.

“אני אתכם נשאתי—Λαμβανω υμας λημματα. LXX. ‘Tollam vos portans,’ Vulg. Syr. Rectissime. Nam imitatur נשאת aliquando formam ה.”—SECKER.

Verse 40. *And a perpetual disgrace*—Three mss. for וכלמדת read וכלמת, as chapter xx. 11. The ancient Bodleian ms. N^o. 1 is one of them. All the ancient versions render the word in the singular number.

CHAP. XXIV. is postponed in regard to the order of time.*

CHAP. XXV. THIS chapter seems to come next in succession to chapters xxii., xxiii. It is dated in the fourth year of Jehoiakim, and most probably belonged to the earliest part of that year. For the defeat of the Egyptians at Carchemish, and the subsequent taking of Jerusalem, are both placed in the same year. But from verse 9 I think it may be concluded, that Nebuchadnezzar had but just entered upon his expedition, and had not yet carried into execution any of those designs for which God there says he would send and take him.

The prophet reproveth the Jews for their disregard of the divine calls to repentance. (Verses 1-7.) He foretellet their subjugation, together with that of the neighbouring nations, to the king of Babylon for seventy years, and the fall of the Babylonish empire at that period. (Verses 8-14.) The same is foreshown under the symbol of the cup of God's wrath, with which Jeremiah is sent, perhaps in a vision, unto all the nations, which are enumerated at large, to make them drink of it to their utter subversion. (Verses 15-29.) And the like prophecy is the third time repeated in a strain of sublime and poetic imagery. (Verses 30 to the end.)

Verse 1. *The same was the first year of Nebuchadnezzar king of Babylon*—That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out

* See note, page 166.

Judah even unto this day (this is the three and twentieth year) the word of JEHOVAH hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not
 4 hearkened: (Also JEHOVAH hath sent unto you all his servants the prophets, rising early and sending, but ye have not
 5 hearkened nor inclined your ear to hear) saying, Return, I pray you, every one from his evil way, and from the wickedness of your doings, and dwell ye in the land, which JEHOVAH
 6 gave to you and to your fathers for ever and ever. And go not after strange gods to serve them, and to worship them; and provoke me not to anger with the work of your hands;
 7 and I will not hurt you. But ye have not hearkened unto me, saith JEHOVAH, on purpose to provoke me to anger with
 8 the work of your hands, to your own hurt. Therefore thus
 9 saith JEHOVAH of hosts; Because ye have not hearkened unto my words, behold, I am about to send, and will take all the families of the north, saith JEHOVAH, and Nebuchadrezzar king of Babylon my servant, and bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.
 10 And I will cause to cease from them the voice of joy, and the voice of mirth, the voice of the bridegroom, and the voice of the bride, the sound of milstones, and the light of a candle.

on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death.

Verse 3. *Rising early*—For אשכים one ms., and another in the margin, read השכים; and eight mss. and two editions read השכם, as in the next verse; in the ancient Bodleian ms., N^o. 1, the א is upon a rasure. There is no doubt but this may be reckoned among the instances where the א is substituted by mistake for ה. See note on chapter iv. 19.

Verse 7. *On purpose to provoke me*—For הכעסוני the Masora, with twenty-five mss. and three editions, reads הכעיסני, conformably to chapter vii. 18; xxxii. 29. למען expresses here the correspondency of the end to the means.

Verse 9. *And Nebuchadrezzar*—For ואל two mss. read ואלה, which is most probably the right reading. In one ms. the ל is upon a rasure.

Verse 10. *The sound of milstones, and the light of a candle*—MR. HARMER has an excellent observation on this place, which I cannot do better than present the reader with at large:—

“The time for grinding their corn is the morning; which consideration makes the prophet's selecting the noise of mill-stones, and the lighting up of candles, as circumstances belonging to inhabited places, appear in a view which no commentators, that I have examined, have taken any notice of.

11 And this whole land shall become a desolation, and an astonishment; and these nations shall serve the king of Babylon
 12 seventy years. And it shall come to pass when seventy years

“I am indebted to Sir John Chardin’s ms. for the knowledge of this fact. It informs us, that ‘in the east they grind their corn at break of day; and that when one goes out in a morning, one hears every where the noise of the mill; and that it is the noise that often awakens people.’

“It has been commonly known that they bake every day; and that they usually grind their corn as they want it; but this passage informs us, that it is the first work done in a morning, as well as that this grinding of their mills makes a considerable noise, and attracts every ear; and as the lighting up of candles begins the evening, there is an agreeable contrast observable in these words: ‘Moreover I will take from thee the voice of mirth and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of mill-stones, and the light of the candle. And, their whole land shall be a desolation.’ Gloomy shall be the silence of the morning, melancholy the shadows of the evening; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign.

“A land may abound with habitations, and furnish an agreeable abode, where the voice of mirth is not heard—none of the songs, the music, and the dances of nuptial solemnities; but in the east, where no mill-stones are heard in the morning, no light seen in the evening, it must be a dreary, dismal solitude.” Chapter iv. obs. 4. See also chapter iii. obs. 18.

Verse 11. *And an astonishment*—Seventeen mss., among which are several of the most ancient, and three editions read *וּלְשֹׁמֵרָה*, with the conjunction; which is also prefixed by the Syriac and Vulgate. The word is wholly omitted in the common editions of the LXX.; but the ms. Pachom. reads *και ερημωσιν*.

And these nations shall serve the king of Babylon seventy years—This period of the nations’ servitude must be computed from the defeat of the Egyptians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighbouring nations of Syria and Palestine, as well as Jerusalem, under his subjection. This was near two years before the heathen chronologers in general begin his reign, his father being still living. After his father’s death Nebuchadnezzar, according to Ptolemy’s canon, reigned forty-three years, Ilverodamus, or Evilmerodach, his son, two, Neriglissar four, and Nabonadius, supposed to be Belshazzar, the grandson of Nebuchadnezzar, seventeen; to which if we add two years of Darius the Mede, who is said (Dan. ix. 1) to have been made king over the realm of the Chaldeans, we shall find the nations to have continued all that time, nearly seventy years, in subjection, more or less, to the king of Babylon. But after the accession of Cyrus, who put an end to the Babylonish monarchy, the nations could serve the king of Babylon no longer, because there was no longer a king of Babylon to serve; for the kings of Persia were never called kings of Babylon; but Babylon became itself a subject and dependent province under a subordinate governor, and began from that instant to experience in some degree those divine visitations, which termi-

are accomplished, I will visit upon the king of Babylon, and upon his nation, saith JEHOVAH, their iniquity, and upon the

nated at length in what is so justly called, in the next verse, "perpetual desolations." See Bishop Lowth's note on Isaiah xiii. 19.

The same period is likewise precisely determined under a somewhat different view, chapter xxix. 10. Here God promises that "at the very time when seventy years were accomplished in Babylon, לְפִי מְלֵאחָ לְבַבְךָ שְׁבֹעִים שָׁנָה, he would visit his people, and perform his good word towards them, in causing them to return to their own place." He did so accordingly in the first year of Cyrus, king of Persia, exactly seventy years after the first carrying away of the people captives from Jerusalem to Babylon; when, as the sacred historian expressly testifies, (2 Chron. xxxvi. 22; Ezra i. 1,) "that the word of JEHOVAH by the mouth of Jeremiah might be accomplished, God stirred up the spirit of Cyrus king of Persia to issue a proclamation," permitting the Jews honourably to return; and in pursuance of that edict they did immediately return in great numbers to Jerusalem. Now there is no other passage in the writings of Jeremiah, besides those already cited, where any direct mention is made of a period of seventy years. It is evident therefore, that this same period of seventy years must be intended (Dan. ix. 2) "whereof the word of JEHOVAH," it is said, "came unto Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." I trust, therefore, that I have not been mistaken (as the Rev. Dr. PRIESTLEY, in the observations prefixed to his *Harmony of the Evangelists*, sect. 3, supposes me to be) in having, upon such good authority, fixed on the decree or proclamation of Cyrus, before-mentioned, for the point of coincidence, where the seventy years terminate, alluded to, Dan. ix. 24, and which the Doctor himself is pleased to allow to be the same with those spoken of at the beginning of the chapter, and from which the subsequent term of seventy-seven weeks must be reckoned to begin.* I grant, indeed, that the prophet Zechariah (chapter i. 12) speaks of another term of seventy years, which, as the learned gentleman states, may have commenced somewhere about the last siege of Jerusalem, and been carried down as far as to the building of the temple, under Darius Hystaspes. During this term, too, no doubt, the marks of God's indignation may have subsisted, and actually did subsist, at Jerusalem, as falling in with those troublous times, or times of distress, marked by Daniel as belonging to his second period of seventy-seven weeks, in which he says the building of Jerusalem should, notwithstanding, go forward, and the city should continually improve in consideration and figure.† But that the seventy years of Zechariah were the same with those which had before been the subject of Jeremiah's predictions, cannot possibly be admitted consistently with those texts of scripture already referred to; nor indeed does Zechariah himself say any thing that necessarily leads to such a conclusion. In vain, therefore, is it to think of ascertaining by circumstances quite foreign to the purpose the dates which belong to Daniel's prophecy.

Verse 12. *His nation*—Our translators here render הַגּוֹי הַזֶּה "that

* See my Dissertation on Daniel's Prophecy, chapter ix. verse 20 to the end.

† Ibid. p. 42.

- land of Chaldea, and I will make it perpetual desolations.
- 13 And I will bring upon that land all my words which I have spoken concerning it; all that is written in this book, which
- 14 Jeremiah hath prophesied concerning the nations. For of them, even of these, shall many nations and great kings exact service; and I will render to them according to their work, and according to the operation of their hands.
- 15 Surely thus said יהוה the God of Israel unto me; Take the cup of the wine of this wrath from my hand, and tender

nation;" but the Syriac, "his people;" and I am myself inclined to look upon ההוא to be the substantive pronoun, used in the genitive case, from considering it in many other places, but particularly Gen. xvii. 14; Exod. xii. 15; Lev. vii. 20; &c.; where it seems in like manner to be governed of הנפש, and referred to some other antecedent, because the gender of נפש is determined, by the verb which follows, to be feminine; so that the proper translation in those places would be, "The soul of him," of the same who had been guilty of the transgression specified, "shall be cut off," &c.

And I will make it—For אתו, the LXX. render *avrou*, and one ms. reads אתה. Another reads אתה.

Verse 13. *And I will bring upon that land*—והבאתי. The Masora here reads והבאתי, and so do thirty-three mss. and three editions. But this can hardly be deemed a various reading, it being only an abbreviated mode of writing הבאתי or הבאתי, which is the regular form of the verbs quiescent in the second radical. According to the remark in the last note but one, היהא should be referred to the word בשרים, which is the name of the country, as chapter l. 10; li. 24; not of the people; and ארץ, which is joined with it in the last verse, is used in the masculine gender, if אתו be the true reading. I take, therefore, the true construction of הארץ היהא to be "the land of the same," that is, of Chaldea; although I have still rendered, "that land;" the sense being all one here, whichever way it is expressed.

In this book, which Jeremiah hath prophesied concerning the nations—Those prophecies are meant, which are to be found all together from chapter xlvi. to chapter li. inclusively; and which the LXX. have introduced in this place.

Verse 14. *For of them, even of these, shall many nations and great kings exact service*—The verb עברו, when ב is prefixed to the object, signifies to "exact," or "make use of the service of another." See chapters xxii. 13; xxvii. 7; xxx. 8; xxxiv. 9. It is probable the original reading here was יעברו, and that the ו has been lost in that of the preceding word. The LXX. have wholly omitted this verse; but in one of the Greek versions, noticed in the Hexaplar, we find, *καταδουλευσονται γαρ αυτους*, which corresponds with יעברו.

Verse 15. *Take the cup of the wine of this wrath*—Those circumstances which constitute the good and evil of human life are often represented in scripture as the ingredients of a cup, which God, as master of a feast, mixes up, and distributes to the several guests, as he thinks fit. Hence, when our Saviour asks his disciples, James and John, whether they were

it to all the nations to drink, unto whom I shall send thee;
 16 and let them drink, and stagger, and be out of their wits,
 because of the sword which I am about to send among them;
 17 (So I took the cup at the hand of JEHOVAH, and tendered it
 to all the nations to drink, unto whom JEHOVAH had sent me;
 18 To Jerusalem, and to the cities of Judah, and to the kings
 thereof, and to the princes thereof, to make them a desolation,
 and an astonishment, and a hissing, and a curse, as at this

able to drink of the cup which he was to drink of, he means, whether they had resolution and patience to undergo the like sufferings and afflictions, as his father had allotted for him. (Matt. xx. 22.) And in the like sense he prays, Matt. xxvi. 39, "O my Father, if it be possible, let this cup pass from me." Accordingly, by this image of "the cup of the wine of God's wrath," we are to understand those dreadful and afflictive judgments, which an incensed God was about to inflict on the objects of his displeasure. And Jeremiah the prophet, who announced them, is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it; the effects of which were to appear in the intoxication, that is, the terror and astonishment, the confusion and desolation, that should prevail among them. See Bishop Lowth's note on Isaiah li. 21, and compare Rev. xiv. 10; xvi. 19.

And tender it—to drink—For וַהֲשִׁיחָהּ thirteen mss. read וַהֲשִׁיחָהּ, without the paragogic ה.

"This must be either a vision, or perhaps only a course of figurative expression, signifying that Jeremiah was to foretell, and did accordingly foretell, that these nations should drink of the cup of God's anger, just as he is said, chapter i. 10, to be set over nations, to root out, &c., when the meaning was only to foretell that they should be rooted out."—SECKER.

Verse 17. *So I took the cup, &c.*—It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated; but either that he did so in a vision, or else that he actually did what is figuratively designed, that is, he publicly announced the judgments of God severally against them, as we find in the chapters mentioned in note on verse 13. Another thing to be observed is, that the words of JEHOVAH are broken off at the end of verse 16, and not resumed till the latter part of verse 26; where JEHOVAH again continues his directions thus: "And the king of Sheṣhach shall drink after them." All the intermediate part contains an account of Jeremiah's executing the divine commission, and is to be included within a parenthesis. It is most likely that this narrative was written either by the prophet himself, or dictated by him to Baruch, his amanuensis, after the destruction of Jerusalem, when a compilation was made of all his prophecies; which supposition will account for the words, כִּי־וַהֲשִׁיחָהּ, "as at this day," found at the close of the next verse.

"Verse 18. מַלְכֵיהֶם—That is, 'successive kings.'"—SECKER.

And to the princes thereof—In Van der Hooght's edition the conjunction ו is omitted before אֶת־שָׂרֵיהֶם; but it is expressed in all the ancient versions, and in one hundred and seventeen mss. and twelve editions.

And an astonishment, and a hissing—Here again the conjunction is omitted

19 day : To Pharaoh king of Egypt, and to his servants, and to his princes, and to all his people, and to all the intermingled
 20 people ; And to all the kings of the land of Uz, and to all the kings of the land of the Philistines, and to Ashkelon, and to
 21 Gaza, and to Ekron, and to the remnant of Ashdod ; To
 22 Edom, and to Moab, and to the children of Ammon ; And to all the kings of Tyre, and to all the kings of Sidon, and to the
 23 kings of the region which is by the sea side ; And to Dedan,

before לשמה and לשרקה ; but five, perhaps six, mss. read it before לשמה, and five, perhaps seven, mss. and two editions, before לשרקה, or לשריקה. The LXX., Syriac, and Vulgate express it in both places.

And a curse—The LXX. and Syriac omit ולקללה. The LXX. also omit כיום הזה.

“ כיום הזה—This must have been written in, and not before, the captivity.”—SECKER.

Verse 19. *And to all the intermingled people*—These words I join with the preceding, and understand thereby all the foreigners resident in Egypt, who had, by intermarriages, formed connexions with the Egyptians. St. Jerome is of the same opinion. In Exodus xii. 38 we read of ערב, “a mixed multitude,” distinct from the children of Israel, that went up with them out of Egypt. And again, Nehemiah xiii. 3, it is evident that כל-ערב means all those that were not of the seed of Israel, but who had settled among them. See Ezekiel xxx. 5. Arabia, properly so called, is specified afterwards. (Verse 24.)

Verse 20. *The land of Uz*—This was the country of Job ; but, concerning its situation, different opinions are holden. It was most probably on the confines of Idumea, if not a part of it. The daughter of Edom is said to dwell in the land of Uz. (Lam. iv. 21.) Uz was the son of Nahor, Abraham’s brother. (Gen. xxii. 21.)

The remnant of Ashdod—Or Azotus, which had been very much ruined by two sieges, in which it was taken ; the one by Tartan, the Assyrian general mentioned, Isaiah xx. 1, the other by Psammitichus, king of Egypt, who retook it after the longest siege that had ever been known in those times. (HERODOT. lib. ii. cap. 157.) Let it be remembered, that by “kings” are meant only the sovereigns and civil rulers of a country, whatever were the form of government established in it. The prophecy respecting the Philistines is contained in chapter xlvii.

Verse 21. *To Edom*—The LXX., Syriac, and Vulgate, with seven mss., read the ו at the beginning of this verse. For the prophecies concerning Edom, Moab, and the Ammonites, see chapters xlviii.; xlix. 1, 7.

Verse 22. *The region which is by the sea side*—So the margin of our English Bible represents האי אשר בעבר הים. And that אי does not always signify “an island,” properly so called, see note on chapter ii. 10. בעבר signifies, “on the side” of a river, or of the sea ; see Joshua v. i., and note on chapter xxii. 20. I take the same district to be here meant as is called חוף הים, Ezekiel xxv. 16, and אי כפתור, chapter xlvii. 4. See note on this latter place.

Verse 23. *And to Dedan*—Forty-two mss., eight editions, and all the

and to Tema, and to Buz, and to all that have their coast
 24 insulated; And to all the kings of Arabia, and to all the
 kings of the mingled race of those that dwell in the desert;
 25 And to all the kings of Zimri, and to all the kings of Elam,

ancient versions, express the conjunction ו at the beginning of this verse. Dedan was descended from Abraham, by Keturah. (Gen. xxv. 3.) It was probably he that founded the city Dedan; which, however, in process of time, seems to have been annexed to Edom. See chapter xlix. 8; Ezek. xxv. 13.

Tema—Tema was one of the sons of Ishmael; (Gen. xxv. 15;) and a city or district called after him was situate near the mountains which separate Arabia from Chaldea. (*Ancient Univ. Hist.* vol. vii. book 4, chap. 8, page 230, folio.)

Buz—Buz was the brother of Uz; (Gen. xxii. 21;) and settled, most probably, in his neighbourhood. Elihu, the most discreet of Job's friends, was a Buzite. (Job xxxii. 2.)

And to all that have their coast insulated—These I suppose to be the inhabitants of the peninsula of Arabia, especially those situate towards the bottom or narrow part of it. See note on chapter ix. 26.

Verse 24. *And to all the kings of Arabia*—The whole country to which we give the general name of "Arabia" seems to have been thrown, in scripture, into two great divisions, one of which is called properly ערבה, *Arabah*, the other קדם, *Kedem*, according to their respective situations; *Arabah* signifying "the west," as *Kedem* does "the east." Each of these had their subdivisions; the first comprehending that which geographers have distinguished by the name of "Arabia Petræa," and also, perhaps, those parts along the western coast of the Red Sea, bordering upon Egypt, which I conceive to have been the residence of the Cushites; (note on chapter xiii. 23;) and the inhabitants of which are called Arabians to this day. The other part, called *Kedem* comprehended Arabia Felix and Arabia Deserta; the former of which the scriptures seem to have distinguished by the name of קצויעי פאר, "those that have their coast insulated," mentioned in the preceding verse; and the latter, I suppose, are intended in this verse by the following words, הערב השכנים במדבר, "the mingled race of those that dwell in the desert;" meaning such as inhabited the great desert country lying between Mesopotamia and Palestine. These may have been called הערב, from the sense of the verb ערב, "to mix" or "mingle together," either from their manner of inhabiting the desert promiscuously and in common, without any fixed property or abode, but settling for a time where they found pasture, and then removing with their flocks to another place; (see STRABO, lib. xvi. page 747; PLIN. *Nat. Hist.* lib. vi. sect. 32;) or else, which I rather think, from their being made up of people of different descents; concerning whom see what will be said in a note on chapter xlix. 28.

Verse 25. *Zimri*—Zimran was one of the sons of Abraham, by Keturah; all of whom he sent away eastward of Canaan, to settle in the east country, or the land of Kedem. (Gen. xxv. 2, 6.) It is probable that the people of Zimri were the descendants of Zimran, and were the same that PLINY mentions, among the inhabitants of Arabia, by the name of "Zamareni." (*Nat. Hist.* lib. vi. sect. 32.)

"זמר—Συρος, Ζαυραρ. Quod et hodie Syr. habet."—SECKER.

26 and to all the kings of Media; And to all the kings of the north, those that are near, and those that are afar off, one with another, and to all the kingdoms of the earth, which are upon the face of the ground) and the king of Sheshach shall drink
 27 after them. And thou shalt say unto them, Thus saith JEHOVAH of hosts, the God of Israel, Drink ye, and be drunken, and vomit, and fall so as not to rise again, before
 28 the sword which I am about to send among you. And it shall be, in case they shall refuse to take the cup from thine hand to drink, that thou shalt say unto them, Thus saith JEHOVAH
 29 of hosts, Ye shall surely drink. For behold upon the city

Elam—See the prophecy concerning Elam, chapter xlix. 34; and what will be said in the notes there.

The kings of Media—Whether the Medes made any opposition to the conquest of Elam by the king of Babylon, and were unsuccessful; or whether this relates to the disturbance occasioned by the Babylonian invasion of the frontiers of Media, as related in XENOPHON'S *Cyropædia*; (lib. ii.) or whether to any other calamity which befell that kingdom during their wars with the Babylonian monarchs, of which history has given no account, as far as I know; is uncertain.

Verse 26. *The kings of the north, those that are near, and those that are afar off*—By the kings of the north that were near, the kings of Syria are probably meant. See chapter xlix. 23. "Those that are afar off" may mean the Hyrcanians and Bactrians, who are reckoned, in XENOPHON'S *Cyropædia*, (lib. i.) among them that were subjected or oppressed by the king of Babylon; and perhaps others besides of the neighbouring nations that were compelled to submit to the Babylonian yoke. All these lay to the north of Judea, and at a great distance.

All the kingdoms of the earth, which are upon the face of the ground—This must be understood with a limitation to that part of the continent which the Jews had any correspondence or acquaintance with; just as Πασα ἡ οἰκουμένη stands for the whole Roman empire, Luke ii. 1. The ambition of a prince like Nebuchadnezzar, who aimed at universal monarchy, could not help occasioning great distress and confusion, both among those who felt, and among those who dreaded, the power of his arms.

And the king of Sheshach shall drink after them—Here the speech of JEHOVAH is resumed, which was broken off at the end of verse 16. That "Sheshach" means Babylon, appears clearly from chapter li. 41; but among the reasons that have been assigned for this name, I have met with none that I think satisfactory. שָׁכַךְ signifies "to subside and sink down;" hence, שָׁכַךְ may signify, "that which subsides and sinks down;" and may, perhaps, allude to the low situation of Babylon, which did not derive its strength from being built, like many other great cities, upon the heights of a rock, but stood upon a large flat or plain, cowering, as it were, amidst the waters that surrounded it, and by which it was rendered, in some parts, inaccessible to an enemy. Accordingly, she is said, chapter li. 13, to "dwell upon many waters."

which is called by my name I begin to bring evil; and shall ye go altogether unpunished? Ye shall not go unpunished; for a sword am I about to call for against all the inhabitants of the earth, saith JEHOVAH of hosts.

- 30 THOU shalt also prophesy unto them all these words, and shalt say unto them,

JEHOVAH from on high shall roar,
And from his holy habitation shall he utter his voice;
He shall roar aloud against his resting place,
A shout like that of the vintagers shall he give
Against all the inhabitants of the earth.

- 31 A tumult hath reached unto the extremity of the earth;
Because JEHOVAH hath a controversy with the nations,
He hath entered into judgment with the whole race of the wicked,

Delivering them up unto the sword, saith JEHOVAH.

- 32 Thus saith JEHOVAH of hosts;
Behold, evil is going forth from nation to nation,
And a great whirlwind shall be raised from the extreme quarters of the earth:

- 33 And the slain of JEHOVAH in that day shall be
From the one end of the earth even unto the other end of the earth:

They shall not be lamented, nor gathered, nor buried,
For dung shall they be upon the surface of the ground.

- 34 Wail, O ye shepherds, and cry,
And roll yourselves *in ashes*, O ye chief of the flock;
Because your days for slaughter, and your dispersions, are accomplished;
And ye shall fall like a precious vessel.

Verse 30. *Against all the inhabitants of the earth*—Two MSS., both of them respectable ones, for אל read על.

Verse 31. *The whole race of the wicked*—כל־בשר of itself is sometimes put for "all mankind;" but, Job xii. 10, we read כל־בשר־איש "all flesh of man," that is, "the whole race of man;" and in like manner I conceive הרשעים should be joined with כל־בשר, and the whole rendered together, "the whole race of the wicked."

Verse 34. *And roll yourselves in ashes*—באפר must here be understood as it is expressed, chapter vi. 26; Ezekiel xxvii. 30.

And ye shall fall like a precious vessel—That is, Ye who are esteemed above the common rank shall undergo the fate of a precious vessel, made

- 35 And the means of flight shall be cut off from the shepherds,
And of escape from the chief of the flock.
- 36 A voice of crying of the shepherds,
And of wailing of the chief of the flock,
Because JEHOVAH hath laid their pasture waste !
- 37 Also the peaceful folds are destroyed
By means of the fierce wrath of JEHOVAH.
- 38 He hath quitted, like a lion, his covert ;
Surely their land is become a desolation,
By means of the fierceness of the oppressor,
And by means of the fierceness of his wrath.

CHAPTER XXVI.

1 IN THE BEGINNING OF THE REIGN OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH CAME THIS WORD FROM JEHOVAH, SAYING,

2 THUS SAITH JEHOVAH, Stand in the court of the house of

of a crystal or gem, which, being let fall, is shattered to pieces ; its original value being no security against such disasters. I cannot, however, help thinking, that possibly for חמדה, the original reading may have been חמרה, "of clay" or "earth." To be "dashed in pieces like a potter's vessel" denotes irreparable ruin. (Psalm ii. 9.)

"ככלי—סא קאטא, LXX. ; quasi legissent, B. B.] *quod cum sequentibus [non et cum precedentibus, B. B.] optime convenit.*"—SECKER.

Verse 38. *By means of the fierceness of the oppressor*—Ten mss. and one ancient edition, with the LXX. and Chaldee, for חרון, read חרב. The Syriac seems to have read חרון יהודה, instead of חרון היונה. But the reading of the text at present seems preferable ; for if היונה, "the oppressor," be referred to "the lion," which JEHOVAH is compared to, then חרון, I conceive, will be much more suitable than חרב.

CHAP. XXVI. THE preceding chapter is dated in the fourth year of the reign of Jehoiakim, but ascribed, with probability, to the early part of that year. This chapter is dated in the beginning of the same reign. Hence it has been concluded, that this must have preceded the former in order of time. But the conclusion will not hold, if we consider that, chap. xxviii. 1, the beginning of Zedekiah's reign is expressly declared to mean the fourth year and the fifth month. The same, therefore, may be the case here, and may thus be accounted for : In a reign which lasted eleven years, as did both Jehoiakim's and Zedekiah's, the word ראשית, "the beginning" or "early part," need not be restrained to the first year of it ; but, supposing the whole divided into three equal parts, a beginning, a middle, and an end, the first of these may comprehend and denote the three first years, and some part of the fourth also. This chapter therefore may, on such a supposition, be allowed to stand next to the foregoing one.

- JEHOVAH, and speak unto all the cities of Judah, those that come to worship in the house of JEHOVAH, all the words which I have charged thee to speak unto them; abate not a word
- 3 if peradventure they will hearken, and turn every one from his evil way: that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.
- 4 And thou shalt say unto them, Thus saith JEHOVAH; If ye will not hearken unto me to walk in my law, which I have set
- 5 before you, to hearken unto the words of my servants the prophets, whom I send unto you, rising up early and sending,
- 6 even as ye have not hearkened: then will I make this house like Shiloh, and this city will I make a curse among all nations of the earth.
- 7 And the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of JEHOVAH.

Jeremiah is directed to foretell the destruction of the temple and city of Jerusalem, without a speedy repentance and reformation. (Verses 1-6.) On this account he is apprehended and accused, before the council, of a capital offence; he enters upon his defence, and is acquitted; his advocates urging the precedent of Micah in the reign of Hezekiah. (Verses 7-19.) But from a contrary precedent it appears his life would have been in great danger, had he not met with a powerful protector.

“Verse 2. *Fortè pro עירי legendum עירי*.”—SECKER.

Unto all the cities of Judah—Here it is evident that עירי, “cities,” are put for their inhabitants; and we may conjecture from hence that this transaction passed at one of the great festivals, when the people of Judah were assembled out of all their cities to worship at Jerusalem.

Verse 5. *Rising up early*—Thirteen mss. and the oldest edition of the Hebrew Bible read השכם without the ו prefixed; nor does the conjunction appear in the LXX., Chaldee, or Vulgate versions.

Even as ye have not hearkened—The particle ו is thus used, 1 Sam. xii. 15; Job v. 7, &c.

Verse 6. *Like Shiloh*—See chapter vii. 12, 14.

This city—Instead of הוצאתה, the Masoretes read הוצאת, which is the reading also of thirty-five mss., some of them the most ancient, and three editions.

Verse 7. *The prophets*—The prophets, as is manifest from many passages in scripture, were an order of men among the Jews devoted to sacred literature, and qualified by their attainments in religious knowledge, to advise and instruct the people, who came to consult them in cases of doubt and difficulty. They appear to have been trained in seminaries and schools, under the direction of some prophet eminent for wisdom and piety; as those mentioned, 1 Sam. xix. 20, were under Samuel; and those, 2 Kings ii. 3; vi. 1, under Elijah and Elisha. That they were numerous, appears from this circumstance; that when Jezebel slew all the prophets of JEHOVAH whom she could meet with, Obadiah hid an hundred of them, and

8 And it came to pass, when Jeremiah had done speaking all that JEHOVAH had commanded him to speak to all the people, that the priests, and the prophets, and all the people
 9 apprehended him, saying, Thou shalt surely die. Wherefore hast thou prophesied in the name of JEHOVAH, saying, This house shall be like Shiloh, and this city shall be made desolate without an inhabitant? And all the people were assembled together against Jeremiah in the house of JEHOVAH.
 10 When the princes of Judah heard these things, they went up from the king's house to the house of JEHOVAH, and sat in
 11 the entrance of the new gate of the house of JEHOVAH. Then

saved their lives. (1 Kings xviii. 4.) And afterwards there appeared no less than four hundred of them prophesying in that character before Ahab and Jehoshaphat. (1 Kings xxii. 6.) It is not to be supposed that these were, all of them, or at all times, divinely inspired, but ordinarily gave their advice as men versed in the law and in the other scriptures. Sometimes, however, they were enabled to answer those that consulted them, by immediate revelation from God. And out of this body God generally, perhaps, chose those whom he sent as his ambassadors and messengers extraordinary, to notify the designs of his providence, and to warn his people to repent and turn from the ways which displeased him. I say generally, but not always; for Amos expressly says of himself, that he was "neither a prophet," meaning by profession, "nor a prophet's son," one bred up in the schools of the prophets; but an illiterate herdman, when JEHOVAH sent him to prophesy unto Israel. (Amos vii. 14.) But neither did the sacredness of their character secure them from bearing a part in the general corruption of the times; on the contrary, Jeremiah in particular complains bitterly of them for having prostituted themselves to the worst of purposes, deceiving the people by false pretences, and being greatly instrumental in promoting the cause of impiety and wickedness. See chapter v. 31; xiv. 13, 14; xxiii. 14, &c.; xxviii. 15; xxix. 8, 9, &c. &c. See also Ezekiel xiii. 2, &c.; Micah iii. 5, 11; Zeph. iii. 4. After the total cessation of prophecy, the scribes, who are often mentioned in the gospels, seem to have stepped into the place of the prophets; and, by their acquired skill in the sacred writings, without any claim to supernatural gifts, to have taught the people, and instructed them in all matters of religious concernment. See Mat. xxiii. 2, 3.

Verse 9. *Hast thou prophesied*—For נבִּיתוּ, fifteen mss. and two editions read נבִּארוּ, which is indeed the regular form; but, as was observed in note on chapter xxiii. 39, the verbs quiescent in נ, the third radical, often assume the form of those quiescent in ב.

Verse 10. *The princes of Judah*—This was no doubt the great court of the Sanhedrim, first instituted, Num. xi. 16, and revived by Jehoshaphat, 2 Chron. xix. 8. Before this court we find Baruch afterwards brought to read the roll. (Chapter xxxvi. 12, &c.)

Gate of the house of JEHOVAH—Twenty, perhaps twenty-one, mss. and

spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die: because he hath prophesied concerning this city according as ye have
 12 heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, JEHOVAH hath sent me to prophesy concerning this house and concerning this city all
 13 the words which ye have heard. But now amend ye your ways and your doings, and hearken unto the voice of JEHOVAH your God; and JEHOVAH will repent him of the evil
 14 which he hath denounced against you. And as for me, behold, I am in your power; do to me as it is good and right
 15 in your eyes. Only know assuredly, that if ye put me to death, surely ye shall bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth JEHOVAH hath sent me unto you, to speak all these
 16 words in your ears. Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of JEHOVAH our
 17 God. Certain also of the elders of the land rose up and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith JEHOVAH of hosts, Sion shall be plowed up as a field, and Jerusalem shall become heaps, and the mountain of the house shall be like the heights of the forest. Did Hezekiah king of Judah, and
 19 all Judah, proceed to put him to death? Did he not fear JEHOVAH, and intreat the favour of JEHOVAH, so that JEHOVAH repented him of the evil which he had pronounced against them? But we are doing great mischief to ourselves.
 20 But there was also a man that prophesied in the name of

one edition read, שער בית יהוה; and the Syriac, Chaldee, Arabic, and Vulgate render conformably to this reading.

Verse 12: *Unto all the princes, and to all the people*—כל is omitted before *השרים* in four mss., and in the version of the LXX. We may observe that this verse, compared with verses 16, 17, seems to savour strongly of a democratical form of government; as if the people in general were appealed to, and had a voice in judicial proceedings.

Verse 18. *Micah*—For *מיכיה*, the Masorettes, with twenty-nine mss. and four editions, read *מיכה*, conformably to Micah i. 1. There is another similar mistake in this verse in the word *יירושלים*, which in one hundred and two, perhaps in one hundred and five, mss. and two editions is written *יירושלם*.

Sion shall be plowed, &c.—See Micah iii. 12.

Verse 20. *But there was also a man, &c.*—There are three different

Jehovah, Urijah the son of Shemaiah of Kirjath-jearim ; and he prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, and all his great men, and all the princes, heard his words, then the king sought to put him to death : but Urijah heard and was afraid, and fled and went into Egypt. But Jehoiakim the king sent adversaries, Elnathan the son of

opinions respecting the words that follow. The first ascribes them to an opposite party, who, by a contrary precedent to the foregoing, urged the condemnation of Jeremiah. But against this it is objected, that such a transition in the speakers would have had some mark of distinction prefixed. Others suppose that this instance was adduced by the same persons as the former, and with intent to mark the different consequences that had ensued ; but that they forbore to draw their inference at large, partly out of a decent respect to the reigning prince, who was chiefly concerned in the transaction ; and partly because all their hearers were of themselves sufficiently sensible of the present calamitous state of the kingdom. But this implies a more refined system of manners than was consistent with the practice of the times ; besides that the nation was not at that season in circumstances singularly calamitous, whatever might be the case soon after. But the least exceptionable opinion seems to be, that the elders concluded their speeches, verse 19 ; and that the writer of the narrative goes on to observe in his own person, that, notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to the cause of Jeremiah, but for the influence and authority of Abikam, the son of Shaphan, which was exerted to save him.

“ Here I suppose the prophet speaks again.”—SECKER.

Verse 21. *And was afraid*—For **ירא** thirty-three mss. and five editions read **ויירא** ; which is more right.

Verse 22. *Adversaries*—It is scarcely probable that **מצרים** should here signify “ Egypt,” as **אלימצרים** follows immediately after, and the tautology would be intolerable. But either **מצרים** may be the participle in Hiphil, and signify “ distressers,” or, perhaps, the **מ** may have been repeated from the end of the preceding word, and we should read **אנשים צרים**, “ adversaries,” instead of **אנשים מצרים**. This is certainly as common a ground of mistake in transcribers as any that occurs, and the pleonasm of the word **אנשים** is a well-known Hebrew idiom. So **אנשים אחים** signifies “ brethren,” Genesis xiii. 8. By “ distressers,” or “ adversaries,” words of nearly the same import, may probably be understood persons whose business it was, by crimination and solicitation, to prevail upon the governors of Egypt to give up the man who had fled for refuge into their territories. For it is hardly to be supposed, that Jehoiakim would have dared to send a party of men into the dominions of a powerful neighbour, to seize, by force, one that had put himself under the protection of a foreign state ; nor would the Egyptians have put up with the insult. But as the king of Egypt was in friendship with Jehoiakim, he may have been prevailed on by the press-

- 23 Achbor, and certain men with him, into Egypt: and they brought Urijah forth out of Egypt, and brought him to king Jehoiakim, who slew him with the sword, and cast his dead body into the buryingplaces of the children of the people.
- 24 Howbeit the hand of Ahikam the son of Shaphan was with Jeremiah, that he should not be delivered into the hand of the people to put him to death.

CHAPTER XXXV.*

- 1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH IN THE DAYS OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH, SAYING,

ing importunity of his agents to suffer them to carry off the obnoxious fugitive.

Verse 23. *And cast his dead body into the buryingplaces of the children of the people*—By “the children of the people” are meant the populace of the lowest order, who were buried in a public cemetery, having no distinct sepulchre to themselves, as all persons of rank and character, and especially of so honourable an order as that of the prophets, used to have. But the king’s design was to brand his memory, as far-as he could, by such an ignominious treatment of his remains. Maillet, speaking of the Egyptian repositories of the dead, says, that while some “were enclosed in chests, and placed in niches,” others “were put into those tombs without any embalming at all, or such a slight one, that there remains nothing of them in the linen in which they were wrapped but their bones, and those half rotten. It is probable,” continues he, “that each considerable family had one of these burial-places to themselves; that the niches were designed for the bodies of the heads of the family; and that those of their domestics and slaves had no other care taken of them than the laying them on the ground after having been embalmed, and even without that; which, without doubt, was also all that was done even to the heads of families of less distinction.” See HARMER’S *Observations*, chap. vi. obs. 59. Should we now suppose,—and the supposition is not improbable,—that the prophets had an appropriated burying-place of their own; the excluding of Urijah from it, and burying of him promiscuously among the common herd, could be regarded, in those days, in no-better light than the burying of a person now in the highway would be.

CHAP. XXXV. ALL the intermediate prophecies from chapter xxvi., according to the Hebrew arrangement, belong clearly to the reign of Zedekiah; and, consequently, are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chapter xlv., which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem upon the hostile approach of Nebuchadnezzar and his army in the fourth year of Jehoiakim. Calmet, indeed, supposes that it was not till the latter end of

* See note, page 166.

- 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of JEHOVAH, into one of the

Jehoiakim's reign that the Rechabites were driven into the city for shelter; grounding his opinion upon its being said, verse 11, that they entered it "for fear of the army of the Chaldeans, and for fear of the army of the Syrians," and comparing this with 2 Kings xxiv. 2, where "JEHOVAH" is said to have "sent bands of Chaldees, and of Syrians, &c. against Judah to destroy it." But this reasoning will not hold; for, first, Nebuchadnezzar might have been, and most probably was, joined by the Syrians in his first expedition against Jerusalem, after the defeat of the Egyptians at Carchemish, which brought on the submission of all Syria. And, secondly, Nebuchadnezzar does not appear to have come in person a second time till after Jehoiakim was at least taken prisoner, and his generals had closely invested Jerusalem. See note on chapter xxii. 19. But, further, the title of Psalm lxx., according to the LXX., speaks of the sons of Jonadab as among the first that were carried into captivity. Now the first captivity was in the fourth year of Jehoiakim, when Daniel and his companions, with several others, were transported to Babylon. If any stress, then, is to be laid upon this title, the date of this prophecy is decided. I pretend not, indeed, to say of what authority the titles in general are; nor is this recognised in the Hebrew copies. But its being found in all the copies of the LXX., affords reason to conclude, that there was such a tradition, at least, concerning the sons of Jonadab, when this version of the Psalms was made.

Jeremiah is sent unto the Rechabites upon their coming to Jerusalem, and for a trial of their obedience offers them wine to drink. They refuse it, and object the express prohibition of their father. (Verses 1-11.) The Jews are hereupon upbraided with their disobedience to the divine commands, and menaced with vengeance. (Verses 12-17.) A blessing is promised to the Rechabites for their dutiful behaviour. (Verses 18, 19.)

Verse 2. *The house of the Rechabites*—The Rechabites, as may be collected from verse 7, were not of the children of Israel, but strangers of another race that dwelt among them. From 1 Chron. ii. 55, they appear to have been Kenites, a people originally settled in that part of Arabia Petrea, which was called the land of Midian; and most probably the descendants of Jethro, the father-in-law of Moses, or of Hobab, (whom some look upon to have been Jethro's son, others, Jethro himself,) who is called "a Kenite," and said to have severed himself from the rest of his countrymen, and to have dwelt among the people of Israel. Compare Numb. x. 29-32 with Judges i. 16; iv. 11. At what time Rechab lived, who gave his name to the family, is not certain, nor whether he was the immediate father or the remote ancestor of Jonadab; for the word "son" often denotes nothing more than "a lineal descendant." But it is most likely, that the Jonadab here spoken of, as having dictated a rule of living to the Rechabites, was the same person of whom mention is made, 2 Kings x. 15. For that this latter was a man of considerable eminence, is manifest from the respect shown him by Jehu; and his being taken along with him by that prince to witness his zeal for the honour of the true God, shows him to have been a man of right and religious principles. The institutions he left with his

3 chambers, and give them wine to drink. Then I took Jaazaniah, the son of Jeremiah, the son of Habatziniah, and his brethren, and all his sons, and the whole house of the Rechabites. And I brought them into the house of JEHOVAH, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine and cups; and I said unto them, Drink ye wine. But they said, We will not drink wine: for Jonadab the son of Rechab our father charged us, saying, Ye shall not drink wine, ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard,

posterity bespeak a principal concern for the purity of their morals, which he might rightly suppose would be less liable to be corrupted, whilst they adhered to the simplicity of their ancient usages, than if they adopted the refinements of modern luxury. He, therefore, enjoined them not only to abstain from the use of wine, but to live, as the patriarchs did of old, and as many of their countrymen, the Scenite Arabs, continue to do at this day, without any fixed habitations or possessions, far from the society of cities, in the open country, feeding their flocks, and maintaining themselves by the produce of them.

“The Rechabites descended from the Kenites, who inhabited the same country that the Nabathæans did afterward, of whom DIODOR. SICULUS (lib. xix. page 722, edit. Rhodom.) says, Νομος δ' εστιν αυτοις, μητε σιτον σπειρειν, μητε φυτευειν μηδεν φυτον καρποφορον, μητε οινω χρησηθαι, μητε οικιαν παρασκευαζειν. χρωνται δε τω νομω τουτω, διαλαμβανοντες τους ταυτα κτωμενους αναγκαζεσθαι ραδιως υπο των δυνατων ενεκα της τουτων χρειας ποιειν το προσταττομενον. Ammian. Marcellin. says much the same things of the Saracens, excepting their not building houses.”—SECKER.

Verse 4. *A man of God*—This name usually imports “a prophet,” one who had been employed upon a divine commission; nor do I ever find it used in any other sense. Otherwise I might have been induced to think, that it here denoted an officer in waiting upon the magistrates or rulers, (so מַלְאָכִים is sometimes used, as also מְשִׁיבִים, for those in attendance upon a great man's person; see 1 Kings x. 8;) and entitled to a chamber in the temple in right of his office; his chamber being said to be next to that in which the princes, or Sanhedrim, used to assemble.

Verse 6. *But they said*—One ms. of note and antiquity adds וְלִי, “unto me.”

Mr. Harmer, from some circumstances which he relates concerning the Bedouins of Egypt, conjectures, that some misunderstandings had arisen between the Rechabites and the children of Israel, on account of the former having taken upon them to sow lands in the country of the latter; and that these being chiefly owing to wine, Jonadab, who was then the Sheck, or head of the family, solemnly charged them for the future never to drink

- nor have any : but ye shall dwell in tents all your days, that ye may live many days in the land where ye are strangers.
- 8 And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, so as not to drink wine all our days, we, our wives, our sons, and our daughters ;
- 9 nor to build houses for us to dwell in ; neither have we vine-
- 10 yard nor field, nor seed : but we have dwelt in tents, and obeyed and done according to all that Jonadab our father com-
- 11 manded us. But it came to pass, when Nebuchadrezzar king of Babylon was coming up against the land, that we said, Come, and let us enter into Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians ; and let us dwell in Jerusalem.
- 12 Then came the word of JEHOVAH to Jeremiah, saying,
- 13 Thus saith JEHOVAH of hosts, the God of Israel ; Go and say unto the men of Judah, and to the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words ? saith
- 14 JEHOVAH. The words of Jonadab the son of Rechab, which he gave in charge to his sons not to drink wine, have been punctually performed ; for they have drunk no wine unto this day, but have obeyed the commandment of their father : I also have spoken unto you, rising up early and speaking, but ye

wine, which had been the immediate cause of the feud, nor to attempt to sow any lands, which had been the remote cause of it ; but to content themselves with feeding their flocks in the common pastures, so as to give no umbrage to the people among whom they dwelt. (Chapter ii. obs. 4.) And this conjecture, it must be owned, is much favoured by the motive assigned, verse 7, "that ye may live many days in the land where ye be strangers." As if, on supposition of a contrary behaviour, there was some reason to fear lest they might be driven out of it.

"Verse 7. The noblest of the Arabians dwell always in tents. PIETRO DELL VALLE, *Lett.* 5 Aug. 1625. sect. 4."—SECKER.

Verse 14. *The words of Jonadab have been punctually performed*—There is no doubt but this is the sense of the words here made use of. There is, however, a peculiarity in the construction that deserves notice. Two anomalies are generally supposed, the nominative case with a preposition before it, אֶת־דָּבָרִי; and the singular verb הִוָּקַם in agreement with a plural subject. But I much question whether this is the case ; and I submit whether it is not more probable, that the idiom consists in the passive verb being used in the third person singular impersonally, with an accusative after it, according to the construction of the active verb. "It hath been performed," or "There hath been a performance of (or, according to) the words of Jonadab." Other passages of the like form may be accounted for in the same manner. See chapter xxxvi. 32.

- 15 have not hearkened unto me. And I have sent unto you all my servants the prophets, rising up early and sending, saying, Return, I pray you, every one from his evil way, and amend your doings, and go not after strange gods to serve them; and dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto
- 16 me. Because the sons of Jonadab the son of Rechab have fulfilled the commandment of their father, which he commanded
- 17 them, but this people hath not hearkened unto me: Therefore thus saith JEHOVAH, the God of hosts, the God of Israel; Behold, I am about to bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil which I have denounced against them; because I have spoken unto them, and they have not hearkened; and I have called unto them, and they have not answered.
- 18 And unto the house of the Rechabites said Jeremiah; Thus saith JEHOVAH of hosts, the God of Israel; Because ye have hearkened unto the commandment of Jonadab your father, and have observed all his directions, and have done according
- 19 to all that he hath charged you; Therefore thus saith JEHOVAH of hosts, the God of Israel, There shall be no failure of one in the line of Jonadab the son of Rechab, standing before me continually.

Verse 19. *There shall be no failure of one in the line of Jonadab, &c.*—The meaning of this promise in its full extent seems to be, not only that the race of Jonadab should never fail or be extinct, but that some of the family should ever be found among the worshippers of the true God. For to stand in the presence of a prince implies an attendance, in some degree, upon his person and service. So the queen of Sheba, speaking of Solomon's court, says, "Happy are thy men, happy are these thy servants, which stand continually before thee." (1 Kings x. 8.) And, therefore, to "stand before God" must denote, at least, the privilege of treading his courts, and of worshipping him among the train of his chosen servants and followers. Some have carried the matter still further, and have supposed that in virtue of this promise the Rechabites were admitted to bear a part in the temple-service; and this opinion seems to have dictated the Vulgate translation of 1 Chron. ii. 55: *Cognationes quoque scribarum habitantium in Jabez, canentes, atque resonantes, et in tabernaculis commorantes. Hi sunt Cinai, qui venerunt de calore patris domus Rechab.* But besides that there is no other authority for believing that the Levites were set aside from the functions of singers and porters, which belonged exclusively to them, and which in this translation seems to be given to the Kenites, I am of opinion that not only these words, חרעתיים שמעתיים שוכתיים, are the proper names

CHAPTER XXXVI.

- 1 AND IT CAME TO PASS IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH, THAT THIS WORD CAME UNTO JEREMIAH FROM JEHOVAH, SAYING,
- 2 TAKE thee a roll of a book, and write upon it all the words which I have spoken unto thee concerning Israel, and concerning Judah, and concerning all the nations, from the day that I began to speak unto thee, from the days of Josiah,

of distinct families, but that the same is the case of סופרים also, which should be rendered "Sopharites" instead of "scribes;" and that the text does not represent them as Rechabites, but as collateral branches descended from Hemath, a common ancestor of those families, and of the house of Rechab. So that the verse may properly be translated thus: "Also the families of Sopharites dwelling in Jabetz, Tirhathites, Shimeathites, Suchathites: These were Kenites, descended from Hemath, an ancestor of the house of Rechab." Should Jabetz have been a city built by an eminent man of that name, mentioned, 1 Chron. iv. 9, (which Kimchi not unreasonably supposes,) this would be another circumstance to distinguish these people from the Rechabites: For it is most natural to conclude, that the Rechabites, who had already found their obedience to their father's commands turn out so much to their honour and advantage, would not have departed from it in this article of dwelling in tents without an apparent necessity.

CHAP. XXXVI. By divine appointment Jeremiah causeth Baruch to write all his preceding prophecies on a roll, and to read them to the people on a fast-day. (Verses 1-10.) The princes are informed of it, and send for Baruch, who readeth the roll before them; at the contents of which they are greatly alarmed, and advise Jeremiah and Baruch to hide themselves. (Verses 11-19.) They acquaint the king, who sendeth for the roll; and, having heard a part of it read, he cutteth it in pieces and burneth it. (Verses 20-26.) Jeremiah is commanded to write it anew, and to denounce the judgments of God against king Jehoiakim. (Verses 27-31.) Baruch writeth a new copy, with additions. (Verse 32.)

It was the opinion of both Archbishop Usher and Dean Prideaux, that the roll was twice read by Baruch in the temple; and that the first reading was on the tenth day of the seventh month, being the great day of atonement, in the fourth year of king Jehoiakim. But this, I am persuaded, is a mistake; and the reasons urged by the latter of those two learned men, in support of his hypothesis, are by no means satisfactory and conclusive: He says that "the reading of the roll in the temple is twice related in this chapter;" and that, "in the first relation, it is said to be done in the fourth year of Jehoiakim, and in the second relation it is said to be done in the fifth; which plainly denotes different times." (*Connexion of Old and New*

3 even unto this day. Peradventure the house of Judah may hear all the evil which I purpose to do unto them, so as to return every one from his evil way, and I may forgive their

Testament; part i. book 1.) The conclusion is unquestionable, if the premises were but just; but no such double relation do I see in fact, nor is it any where asserted, in this chapter, that the roll was read in Jehoiakim's fourth year. It is said, indeed, (verse 1,) that the word of JEHOVAH came to Jeremiah in the fourth year of Jehoiakim, but not at what time of the year; and we may allow, too, that Baruch received his instructions from Jeremiah immediately, concerning both the writing and the reading of the roll. With respect to the latter, his instructions were, that he should read the roll on a fast-day, when the people of Jerusalem, and out of all the cities of Judah, were assembled in the house of JEHOVAH. But it is presumed only, and not with much probability neither, that the fast-day intended was the tenth day of the seventh month, which, in the Old Testament, is known only by the name of "the day of atonement;" and had it been designed under another name here, it would, methinks, at least, have been distinguished by prefixing the article הַ, as בְּיּוֹם הַצִּוּם, "on the day of the fast;" in like manner as in the New Testament, where it is supposed to be spoken of, Acts xxvii. 9, it is stiled ἡ ἡμέρα, "the fast," by way of eminence, it being the only one enjoined the Jews by divine authority. It is, however, simply said here, בְּיּוֹם צוֹם, "on a fast-day," which would suit any day that the people should agree among themselves to observe as such. Accordingly, after its being said in general terms, (verse 8,) that Baruch did as Jeremiah commanded, in regard to reading the roll in the temple, the ninth and tenth verses proceed to specify the particular circumstances of time and place; namely, that it was in the ninth month of the fifth year of king Jehoiakim, on a fast-day, which all the people of Jerusalem, and of all the cities of Judah, had appointed, and were met to observe, on account, as it is believed; of the city having been taken by Nebuchadnezzar, on that very day in the preceding year; and in a certain chamber belonging to the house of JEHOVAH, distinctly described, most probably, from the window or balcony of it that looked into the higher court, where the people were gathered together in crowds below; that Baruch read in their hearing the words which Jeremiah had dictated to him. Here, then, is but one single relation; and, as far as appears hitherto, of one single reading only in the audience of the people. Nor is any more proved by the second argument adduced, namely, that, "in the first relation, Jeremiah is said to be shut up in prison when the roll was read; but in the second relation, it plainly appears he was out of prison, for he was then at full liberty to go out of the way and hide himself." Here, also, the matter labours for want of proof, and the whole proceeds upon a misconstruction of the text; for it is not said that "he was shut up in prison" when he gave the directions to Baruch, but barely, that he was "shut up," or "confined," עָצוּר; (verse 5;) or,—taken, as it should be, in connexion with the context that follows,—under some such confinement or restraint as precluded him from going to the house of JEHOVAH. Now, this he might have been in a variety of ways, without being shut up in a prison; a species of persecution which does not otherwise

4 iniquity and their sin. And Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of JEHOVAH, which he had spoken unto him, 5 upon a roll of a book. And Jeremiah commanded Baruch, saying, I am confined, I cannot go into the house of JEHOVAH :

appear to have befallen him about this time. We read, indeed, chapter xxvi., that, in the beginning of Jehoiakim's reign,—that is, as has been already explained in the introductory note on that chapter, in the early part of this same fourth year,—Jeremiah was arrested, and brought to a capital trial before the princes and people, for the predictions he had uttered; but he was then acquitted, though not, as may be concluded from the last verse of the chapter, without difficulty, and by the influence of a powerful friend. It is not improbable, however, that, though he escaped with his life, he might, upon this occasion, have received a prohibition, like that which the Sanhedrim gave to the apostles; (Acts iv. 18; v. 40;) or might even have been obliged to give security not to enter the temple, or to speak in it by way of prophesying, for a certain time. This would be sufficient to justify the expression made use of; and might even extend to restrain him from going in person to the temple at the time the roll was actually read, though long after the directions were given, and yet not prevent him from hiding himself with Baruch, where the king's officers could not find them. Upon the whole, I see no good reason for concluding that the roll was read publicly in the temple more than once; nor does JOSEPHUS, who speaks of its being read in the ninth month of the fifth year, (*Ant. lib. x. cap. 6, edit. Hudson,*) give the least hint of its having been done before; which if it had been, I think we might naturally have expected to have been informed how it was received by those who heard it the first time, as well as by those who heard it the second. From the utter silence on this head the contrary may be presumed; and we may fairly conjecture the case to have been pretty nearly as follows: Towards the latter end of Jehoiakim's fourth year, after Nebuchadnezzar had replaced him on the throne, and had left the city, it is possible that both king and people, freed from former apprehensions, began again to indulge their wicked inclinations and fancies; and therefore Jeremiah was ordered to lay before them, at once, all the evils that still threatened them in future, and from which nothing but speedy repentance and amendment could protect them. In consequence of this charge, Jeremiah caused Baruch to write a collection of all his prophecies, and to have them in readiness to read at a fit opportunity. Perhaps the collection was not fully completed before the fifth year was already begun; but the season pitched on as most convenient for reading this tremendous publication, was the day on which the people had assembled themselves to deplore before God the calamity with which he had visited them just a twelvemonth before. Accordingly, at that time Baruch read openly in the temple what he had written; and the immediate consequences of such reading are related at large. I have been more particular in discussing this matter, as thinking it necessary, by way of apology, or justification of myself, for opposing my opinion to two such very respectable authorities.

6 But go thou, and read in the roll, which thou hast written from my mouth, the words of JEHOVAH in the hearing of the people, in the house of JEHOVAH, upon a fast day; and also in the hearing of all Judah that come out of their cities shalt
7 thou read them. Peradventure they may prostrate themselves in supplication before JEHOVAH, and they may return every one from his evil way: for great is the anger and the indignation
8 which JEHOVAH hath denounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of
9 JEHOVAH in the house of JEHOVAH. For it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed a

“Verse 6. The fast is taken to be that of the tenth of the seventh month, which was yearly; and this to be a second reading, on an occasional fast ten months after; because ‘the fast’ properly denotes the stated fast; and ‘reading in the ears of Judah’ probably means reading at the feast of tabernacles, which came five days after the yearly fast, (Lev. xxiii. 34,) and at which all Judah assembled, which we do not find that they did at the yearly fast. But we find they did at the occasional fast here, verse 9; and therefore that may be meant, verse 6. It is said, indeed, that when Jeremiah first bid Baruch read the book, he said he was ‘shut up;’ but at the reading mentioned here he was at liberty to hide himself. (Verses 19, 26.) But he might be set at liberty between his directions to Baruch and Baruch’s reading to the princes, though it were but a day’s distance. And he is not said, verse 5, to be ‘shut up in prison,’ as chapters xxxiii. 1; xxxix. 15, but only ‘shut up,’ עָצוּר, which word is used, Neh. vi. 10, of a person who was not in prison; though it appears not what is directly meant there. And if there were two readings, it seems strange that no effect of the first should be mentioned. Jeremiah might be detained by prudence, or by the king’s command, that he did not go to speak in the temple.”—SECKER.

Verse 7. *They may prostrate themselves in supplication*—Literally, “Their supplication may fall,” which undoubtedly respects the humble posture of the supplicant in presenting it. See again chapter xxxvii. 20. In the subsequent part of the verse “the anger and the indignation” is put by metonymy for the effects of it, the heavy judgments which in consequence thereof JEHOVAH denounced against his people.

Verse 9. *All the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed a fast*—This is the natural construction, as the text stands at present, and so the LXX., Chaldee, and in part the Syriac, render. But the Vulgate and our English translators render, “They proclaimed a fast—to all the people,” as if for כָּל-הָעָם they had read כָּל-בְּנֵי-הָעָם, which is indeed found in one ms. But the text, I am persuaded, is right: and meant to indicate that the fast was enjoined by human authority, by the

- 10 fast before JEHOVAH in Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of JEHOVAH, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entrance of the new gate of the house of JEHOVAH, in the hearing of all the people.
- 11 And Micaiah the son of Gemariah the son of Shaphan heard
 12 all the words of JEHOVAH from out of the book. And he went down to the king's house, into the scribe's chamber; and, lo! all the princes were sitting there, Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of
 13 Hananiah, and all the princes. Then Micaiah declared unto them all the words which he had heard, when Baruch read in
 14 the book, in the hearing of the people. And all the princes sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, The roll wherein thou hast been reading in the hearing of the people, take it in thine hand, and go. And Baruch the son of Neriah took the roll in
 15 his hand, and came unto them. And they said unto him, Sit down now, and read it in our hearing. And Baruch read in
 16 their hearing. And it came to pass, when they had heard all the words, they looked with consternation upon one another; and said unto Baruch, We will surely inform the king of all
 17 these matters. And they asked Baruch, saying, Tell us now,

authority of the people themselves, and not of God. See 1 Kings xxi. 12. The ancient Bodleian ms. No. 1, omits the word הגבאים, according to which the translation should be, "and all the people of, or belonging to, the cities of Judah."

Verse 10. *In the higher court, at the entrance of the new gate of the house of JEHOVAH*—It may hardly be necessary to observe, that by "the house of JEHOVAH" is meant all that is included within the sacred precincts; not only the sanctuary, or house, properly so called, but all the outbuildings, and the courts around, the inner court of the priests, and the outer court, which was open to all the people. Neither of these courts could be called "the higher" because of the elevation of the ground; for JOSEPHUS expressly tells us, (*Ant. lib. viii. cap. 3, edit. Hudson,*) that the whole was levelled by Solomon with incredible pains, so as to raise the lower parts to the same height with the top of the mountain on which the temple was built. But it has been before suggested, in a note on chapter xx. 2, that הגעלין, "the higher," may have respect to the course of the sun, rising in the east, and going down to the west, and so may denote "the eastern." As, therefore, the sanctuary stood at the west end of the hill, and the court of the priests before it, surrounded by the court of the people on three sides, that part of the court of the people which was in front of the inner court was most probably that which is here called "the higher court."

- 18 How didst thou write all these words from his mouth. And Baruch said unto them, With his mouth he repeated unto me
 19 all these words, and I wrote in a book after him. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.
 20 And they went in unto the king into the court; but they laid up the roll in the chamber of Elishama the scribe; and
 21 they declared all the matters in the hearing of the king. And the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe; and Jehudi read it in the

What strengthens this opinion is, that the gate, which is here called "the new gate," being, no doubt, that which had been lately built by Jotham, is styled "the higher gate" of the house of JEHOVAH. (2 Kings xv. 35.) The chamber of Gemariah, therefore, in which Baruch took his station, was in the great outer court, either close to or over the gateway of the eastern gate; so that if he read, as is supposed, from a window or balcony, he would be heard by the concourse of people, that came flocking into the court through that gate.

Verse 18. *And I wrote in a book after him*—Our English translation is, "and I wrote them with ink in a book." The Syriac, Chaldee, and Vulgate, have also agreed in rendering בָּדִי "with ink;" but the LXX. and Arabic express no such word. Nor can it escape notice, how little to the purpose of the question it was for Baruch to specify the materials with which he wrote. And as to the word, דִּי, which is translated "ink," it occurs no where else in the Hebrew in that sense. For my part, I think that בָּדִי is composed of the preposition ב, the noun דִּי, and the affix pronoun י. יִדִּי signifies "the sufficiency" or "ability" of a person, or the "full measure" of a thing. And we find בָּדִי to denote, "in the sufficiency of," or "according to the ability, measure," or "full proportion" and "extent" of a person or thing. See בָּדִי, chapter xlvi. 30, and בָּדִי, chapter li. 58. יִדִּי also, which is much the same, is used in the like sense. I therefore think that בָּדִי here denotes "after him," or according to Jeremiah, that is, according to the matter which he supplied or dictated; in other words, I wrote, says Baruch, exactly as he suggested, neither more nor less.

"Mr. Green on Psalm xiii. observes, that these words should be placed and pointed thus—'How didst thou write all these words? From his mouth? And Baruch answered them, From his mouth. He pronounced all these words unto me, and I wrote,' &c."—SECKER. Query, Whether בָּדִי may not be a transposition of דִּי, "by his direction?" See note on chapter xxxviii. 10, page 277.

Verse 20. *And they went in unto the king into the court*—They were before, it is said, (verse 12,) in the king's house, that is, in the exterior precincts of the palace, where were apartments and offices fitted up for the principal officers of state, and for the attendants of the court. But from what is here said it appears, that there was an interior corps of building for the king's personal residence, ranged, as is the fashion of the great houses of the east at this day, round an open court or quadrangle, and containing apartments separately appropriated for summer and winter use.

hearing of the king, and in the hearing of all the princes who
 22 stood beside the king. And the king was sitting in the winter
 apartment in the ninth month, and there was set before him a
 23 hearth with burning coals. And it came to pass when Jehudi
 had read three or four sections, he cut it with the scribe's
 knife, and cast it into the fire that was on the hearth, until
 all the roll was consumed in the fire that was on the hearth.

Verse 22. *And there was set before him a hearth with burning coals*—I have rendered אֵשׁ “a hearth,” or “fire-place,” without determining it to be a fixed one under a chimney, of which it is said there was none admitted at Jerusalem by reason of the smoke. Mr. Harmer, who gives this circumstance as related by Maimonides, tells us likewise from Dr. Russell, that the fires used at Aleppo, in the lodging-rooms, are of charcoal, in pans; and in like manner from Dr. Pococke, that pans of coals are the fires used in winter in Egypt. He further adds, that Sir John Chardin, in his ms. notes, supposes the fire that was burning before Jehoiakim was a pan of coals; and cites a passage from him, which says, in French, “This was just as the great warm themselves in winter in Persia, and particularly in Media, and wherever there is no want of wood. The manner in which they sit will not allow them to be near a chimney; in these places, therefore, of the east they have great brasiers of lighted coals.” (HARMER'S *Observations*, chapter iii. obs. 24.) Now the translation of the Vulgate entirely agrees with this account: *Et posita erat arula coram eo plena pruinis*. For *arula*, “a little altar,” entirely conveys the idea of “a brasier,” or “receiver,” of lighted coals, standing upon a tripod, or some such support. Nor do I see any reason why מבערות, or מבערות, may not be understood to signify, “with burning coals.” Again: If for ואת-האש we read ואתה אש, (which is more natural, as, no mention having been made of a hearth before, there is consequently no occasion for the article ה prefixed to אש,) the Hebrew text will also be found in perfect agreement with the Latin translation, and the English will run thus: “And there was brought, or came, before him a little altar, or movable hearth, with burning coals.” It is, I think, a confirmation of what has been offered on this subject, that the *arula*, or fire-hearth, is said to have approached, or been set before the king, and not the king to sit before it; which would have been a much properer mode of expression, had the hearth been immovable under a chimney.

Verse 23. *Three or four sections*—As the book which Jehudi read was “a roll,” to render דלתות “leaves” would seem rather to carry an eye to the books of modern times, than to suit that ancient mode of writing. דלת properly signifies “a door that opens and shuts;” and from thence I conjecture that by דלתות may be meant the different sections of these prophecies, which, being delivered at different times, and having a relation to different subjects, have each a proper beginning and ending of its own. The title of a section and the first hemistich of a poem, is said to be called in Chaldee דלת, as being the introduction or door leading to what follows.

With the scribe's knife—It is probable that the implements for writing were lying on the table before the king, ready for the scribe's, or secretary's, use, in case there was any call for writing orders or dispatches. Among

- 24 But neither were the king, nor any of his servants, that heard
 25 all these words, afraid, nor rent they their garments. And
 although Elnathan, and Delaiah, and Gemariah interceded with
 the king not to burn the roll, yet he would not hearken unto
 26 them. And the king ordered Jerahmeel the king's son, and
 Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to
 apprehend Baruch the scribe, and Jeremiah the prophet: but
 JEHOVAH hid them.
- 27 Then came the word of JEHOVAH to Jeremiah (after that
 the king had burned the roll, and the words which Baruch had
 28 written from the mouth of Jeremiah) saying, Take thee again
 another roll, and write upon it all the former words, which were
 in the first roll, that Jehoiakim king of Judah hath burned.
- 29 And to Jehoiakim king of Judah thou shalt say, Thus saith
 JEHOVAH, Thou hast burned this roll, saying, Why hast thou
 written thereon, saying, The king of Babylon shall surely
 come, and shall destroy this land, and shall cause to cease from
 30 it man and beast? Therefore thus saith JEHOVAH concerning
 Jehoiakim king of Judah, He shall not have one to sit upon
 the throne of David; and his dead body shall be cast forth to
 31 the heat by day, and to the frost by night. And I will visit
 upon him, and upon his seed, and upon his servants, their
 iniquity; and I will bring upon them, and upon the inhabitants
 of Jerusalem, and upon the men of Judah, all the evil which
 I have denounced against them, but they hearkened not.
- 32 Then took Jeremiah another roll, and gave it to Baruch the
 son of Neriah, the scribe; and he wrote thereon from the
 mouth of Jeremiah all the words of the book, which Jehoiakim

these was the knife he used either for restoring the pen, when it became too blunt, or for making erasures.

Verse 26. *The king's son*—So all the ancient versions render יהמלך, except the Vulgate, which makes it a proper name, "Amelech," and is followed by our English translators here, though not in a similar instance, (1 Kings xxii. 26,) where Joash, "the king's son," according to our version, but "the son of Amelech," according to the Vulgate, has a commission given him to execute not unlike the present. Perhaps he may not have been the son of the reigning king, but one of the blood royal, and therefore called the king's son, as the king was in the place of father or head of the family.

Verse 30. *His dead body shall be cast forth*—See chapter xxii. 19.

"His son Jehoiachin reigned three months. Zedekiah, who succeeded, and reigned eleven years, was Jehoiakim's brother, according to 2 Kings xxiv. 17; and Jer. xxxvii. 1; his son, according to 2 Chron. xxxvi. 10. But the LXX., Vulgate, and Syriac, here agree with the book of Kings. Or,

king of Judah had burned in the fire; and there was a further addition made unto them of many words of the same sort.

CHAPTER XLV.*

1 THE WORD WHICH JEREMIAH THE PROPHET SPAKE UNTO BARUCH THE SON OF NERIAH, AFTER HE HAD WRITTEN THESE WORDS IN A BOOK FROM THE MOUTH OF JEREMIAH, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH, SAYING,

2 THUS hath JEHOVAH the God of Israel spoken concerning
3 thee, O Baruch; Thou hast said, Woe now unto me! for

supposing the latter, he had afterwards none to sit on his throne."—SECKER.

Verse 32. *And there was a further addition made, &c.*—Here I think is another instance of the passive verb in the third person singular used impersonally, with an accusative after it, according to the regimen of the verb active; ועוד נוסף עליהם דברים רבים נהמה; See what has been before said on the subject of this idiom in the note on chapter xxxv. 14.

CHAP. XLV.—This chapter, though placed at such a considerable distance from the foregoing, is simply an appendage of it. Baruch, as we there learn, had been employed by Jeremiah, as his amanuensis, to write a collection of all those dreadful threatenings which God had denounced by his mouth. This seems to have affected the poor man's spirits, and to have alarmed his fears to such a degree, that God thought proper to re-assure him by letting him know, that though amidst the general calamities of his country he ought not to look for any mighty matters for himself, yet in consideration of his services his own life should be preserved to him by an especial providence in all places whither it might be his lot to go.

Verse 1. *After he had written*—בכתבו. This seems to indicate that the exact time of this prophecy was between the writing and the publication of the roll. And, perhaps, if Baruch had not received such special assurances of protection, he might not have had resolution enough to follow the prophet's further directions, and to have read first before all the people, and afterwards before the princes, what he had written.

"את-הדברים האלה"—These words; that is, those in chapter xxxvi. to which this chapter belongs. But Grotius observes, that the prophecies which relate to the whole people are placed first; then that which concerns a single person, as in St. Paul's epistles; some of whose epistles to particular persons were written before some to churches; and, lastly, the prophecies concerning the Gentiles, which follow in chapter xlv. &c. But, possibly, the meaning may be, that Jeremiah said this to Baruch on his having written what is contained in chapter xlv. in the book which he had formerly written from Jeremiah's mouth in the fourth year of Jehoiakim

* See note, page 166.

Jehovah hath added grief to my sorrow ; I am wearied with
 4 my sighing, and have found no rest. Thus shalt thou say
 unto him, Thus hath Jehovah said ; Behold, what I have
 builded, I am about to pull down ; and what I have planted,
 5 I am about to pluck up, even the whole land itself : and
 seekest thou great things for thyself? Seek *them* not ; for,
 behold, I am about to bring evil upon all flesh, saith Jehovah ;
 but I will give thee thy life as spoil in all places whither thou
 goest.

Only, if so, verse 4 must relate to the affairs of Egypt ; as, indeed, even bad persons are said to be planted by God ; (chapter xii. 2 ;) and all kingdoms ; (chapter xviii. 9.)"—SECKER. This latter supposition cannot possibly be true ; for it is evident that the things contained in chapter xlv. did not happen till after the people were removed into the land of Egypt, and therefore could not have been written in the fourth year of Jehoiakim, as "these things" are expressly said to have been.

Verse 5. *I will give thee thy life as spoil*—This is a proverbial expression found not only here, but also, chapter xxi. 9 ; xxxviii. 2 ; xxxix. 18 ; and may be thus explained. What comes to a man in the way of spoil, being unlooked-for gain, may be considered as an extraordinary instance of good luck, as it is called. Accordingly the psalmist says, "I rejoice at thy word, as one that findeth great spoil." (Psalm cxix. 162.) And therefore, when it is said, "A man's life shall be given him as spoil," the meaning is, that his life shall be saved under such circumstances, that he shall have reason to look upon himself as extremely fortunate, or, to speak more properly, as indebted to the favour of divine providence for a singular and extraordinary benefit.

THE prophecies being all concluded, which were delivered in the reign of Jehoiakim, excepting such as relate to the heathen nations, which were probably reserved apart from the rest by special design ; the next in order are those which belong to the former or peaceable part of Zedekiah's reign, before he renounced his allegiance to the king of Babylon ; and of these the following appears to be the most proper arrangement : Chapter xxiv. xxix. xxx. xxxi. xxvii. xxviii.

CHAP. XXIV. WE cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least, since the vision is dated from after the carrying away of Jeconiah and the people with him into captivity, as from an event which happened but a little before.

Under the type of good and bad figs, God representeth to Jeremiah the different manner in which he should deal with the people that were already gone into captivity, and with Zedekiah and his subjects that were left behind ; showing his favour and kindness to the former in their restoration and re-establishment ; but pursuing the latter with unrelenting judgments unto utter destruction.

CHAPTER XXIV.*

1 JEHOVAH shewed me, and behold two baskets of figs offered according to law before the temple of JEHOVAH, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, and the artificers, and the armourers, from Jerusalem, and had conducted them to Babylon: one basket of figs exceedingly good, like the figs of the early sort; and the other basket of figs exceedingly bad, which could not be eaten for badness. And JEHOVAH said unto me, What seest thou, Jeremiah? And I said, Figs: the good figs exceedingly good; and the bad exceedingly bad, which cannot be eaten for badness. Then came the word of JEHOVAH unto me, saying, Thus saith JEHOVAH the God of Israel; Like these good figs, so will I distinguish the captives of Judah, whom I have sent out of this place into the land of Chaldea,

Verse 1. *Two baskets*—שני דוראי. שני דוראי is the dual number of דור, in which the Aleph is inserted to express the Pathach.

Offered according to law—This is what is meant by מועדים, “ordained, appointed;” they were brought for an offering of first-fruits, as the law had directed.

“מועדים—Κεμενους, LXX.; ‘positi,’ Vulg. Syr. Ch. Nescio an legendum.”—SECKER.

And the artificers, and the armourers—חזש is a general name for any handicraftsman, whether working in wood or in metal; but מסגר, which comes from סגר, to “shut in,” or “enclose,” I am inclined to think, means properly “the armourers,” who made the coats of mail which enclosed the body. And it is reasonable to presume, that the king of Babylon would be solicitous to carry all these off, with intent not only to employ them in his own service, but to prevent the Jews who were left behind from furnishing themselves with arms, in case of a revolt.

Verse 2. *Like the figs of the early sort*—Dr. Shaw speaks of three sorts of figs; the first of which he calls the *boccore*, (being those here spoken of,) which come to maturity towards the middle or latter end of June; the second the *kermez*, or summer-fig, which ripens seldom before August; and the third, which he calls the winter-fig. This is usually of a much longer shape and darker complexion than the *kermez*, hanging and ripening upon the tree, even after the leaves are shed; and, provided the winter proves temperate, is gathered as a delicious morsel in the spring. (SHAW'S *Travels*, page 370, fol.) The Doctor thinks that the latter sort were those which our Saviour expected to have found on the fig-tree at the time of the passover in March. (Matt. xxi. 19; Mark xi. 13.)

* See note, page 166.

6 in a favourable manner. And I will set my eyes upon them favourably, and I will bring them again to this land; and I
7 will build them up, and not pull down; and I will plant them, and not pluck up. And I will give them a heart to know me, that I am JEHOVAH; and they shall be to me a people, and I will be to them a God; when they shall return
8 unto me with their whole heart. But as the bad figs, which cannot be eaten for badness, surely thus saith JEHOVAH, So will I make Zedekiah king of Judah, and his princes, and the residue of Jerusalem, those that are left in this land, and those
9 that settle in the land of Egypt: and I will deliver them up to vexation afflictively in all kingdoms of the earth; to be a reproach, and a proverb, and a taunt, and a curse, in all
10 places whither I shall drive them. And I will send among them the sword, and the famine, and the pestilence, until they be consumed from off the land, which I gave unto them and to their fathers.

Verse 5. *In a favourable manner*—See note on chapter xiv. 11. לטובה is to be joined, not with the verb שלחתי, as our English translation seems to indicate, but with אביר.

Verse 8. *So will I make Zedekiah, &c.*—So אהן should be rendered here, as chapter xxix. 17.

“כי-יבא—Tadē, LXX.; ‘sic,’ Syr.; ‘hæc,’ Vulg. quasi non legissent.”—SECKER.

In this land—For בארץ הזאת, one ms. reads בעיר הזאת, “in this city;” and the Syriac and Vulgate adopt this reading, and so does the Alexandrian edition of the LXX. But the other editions of the LXX. render, εἰς γῆν αἰγυπτίαν, according to the received reading of the text.

In the land of Egypt—See chapter xlv. 12–14.

Verse 9. *To vexation afflictively*—With respect to ליועה, “to vexation,” see note on chapter xv. 4. In the Syriac, Chaldee, and Vulgate, a conjunction is prefixed to לרעה, and one ms. reads ולרעה; in which case, ליועה and ולרעה, “to vexation and to affliction,” might not improperly be rendered as an Hendiadys, “to afflictive vexation.” But לרעה is probably right, and may stand opposed to לטובה; (verses 5, 6;) and as one denotes a disposition to favour and befriend, the other may signify a disposition to harm and afflict; in which case לרעה may be rendered “afflictively,” or, with an unfriendly and afflictive view.

And a taunt—The ancient versions seem very properly all of them to have prefixed the ו לשנינה. Twenty-five mss. and two editions read ולשנינה; and in three mss. a letter is erased before the ל.

Verse 10. *And the famine*—Seventeen, perhaps eighteen, mss. and one edition read ואת-הרעב; and the LXX., Syriac, and Vulgate likewise prefix the conjunction.

CHAPTER XXIX.*

- 1 Now these are the words of the letter, which Jeremiah the prophet sent from Jerusalem, unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away cap-
 2 tive from Jerusalem to Babylon, after the departure of Jeconiah the king, and the queen, and the eunuchs, and the princes of Judah and Jerusalem, and the artificers, and the armourers,

CHAP. XXIX. THERE is no person that can read this chapter with attention, without being sensible of an embarrassment and incoherence in particular parts of it, which leaves a suspicion of some capital defect either in the text or its arrangement. Happily the LXX. are found to step in here to our relief, by evidencing a transposition of verse 15, which they have placed, where undoubtedly it ought to stand, immediately before verse 21. This emendation I have adopted, as by it a due order and connexion is restored, both in the place from whence the verse is removed, and in that to which it is transferred: A sufficient proof of its authenticity. That transpositions of this kind have taken place in various parts of sacred scripture, through the inadvertency of transcribers, is notorious. (See Bishop Lowth's notes on Isaiah vii. 8, 9; xxxviii. 4, 5.) The case here may possibly have been, that the transcriber's eye was caught by the same word with which verse 16 begins, at the beginning of the other verse a little below, which led him to transcribe the whole verse. Then, finding his mistake, rather than deface his ms., he may have chosen to pass it over without notice, or may have added a mark of correction in the margin, which was neglected by future copyists. But there is still another difficulty in this chapter to be accounted for, which is, that it undeniably contains the substance of two letters written at different times, as is evident from comparing verse 28 with verses 4, 5; although the title at the beginning announces but one, and there is no mark of distinction to be found afterwards. The distinction, however, is certainly to be made at the end of verse 20. For in the first letter the prophet exhorts the captives to accommodate themselves to their present circumstances, under an assurance that their captivity would last to the end of seventy years; after which period, and not before, God would visit and restore them. And to prevent their listening to any false suggestions that might flatter them with hopes of a speedier return, he informs them of what would happen to their brethren that were left behind at Jerusalem, for whom a harder fate was reserved than for those that had been carried away. After this, finding, as it should seem, upon the return of the messengers, the little credit his first message had met with, he sends a second to the same persons, denouncing the divine judgments against three of their false prophets, by whose influence chiefly the people had been prevented from hearkening to his good advice.

Verse 2. *And the princes*—Six mss. and one edition read ושרי, and the conjunction is prefixed in all the ancient versions, except the Chaldee.

* See note, page 166.

- 3 from Jerusalem, by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Nebuchadnezzar king of Babylon unto Babylon) saying,
- 4 THUS saith JEHOVAH of hosts the God of Israel unto all the captivity, whom I have caused to be carried away captive
- 5 from Jerusalem unto Babylon; Build ye houses, and inhabit;
- 6 and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters unto husbands, that they may bear sons and daughters; and increase ye there, and be not
- 7 diminished. And seek ye the peace of the city whither I have caused you to be carried away captive, for in the peace thereof
- 8 shall ye have peace. For thus saith JEHOVAH of hosts, the God of Israel; Let not your prophets that are in the midst of you, nor your diviners, impose upon you, neither hearken ye
- 9 to your dealers in dreams, whom ye cause to dream. For they

Verse 5. *The fruit of them*—Here, instead of פֵּרִיָן, the true reading is probably פֵּרִיָהוּן, as at verse 28, and it is so found in one ancient ms. of good note.

Verse 8. *Your dealers in dreams, whom ye cause to dream*—As this word חֹלְמֵיכֶם is used for persons that dream, chapter xxvii. 9, it ought likewise to be taken in the same sense here. These dreamers might be said to be made, or encouraged, to dream, by the easy credit given to their impostures, and the reputation and respect they thereby acquired.

It may, however, be observed, that this verb חָלַם no where else occurs in Hiphil; and all the ancient versions seem to have read אֲשֶׁר אַתֶּם חֹלְמִים, for they render, unanimously, “your dreams, which ye dream.” But as for the reason above assigned I am persuaded, that חֹלְמֵיכֶם signifies, not “your dreams,” but “your dreamers,” so I cannot but suspect a latent corruption of the text, and that for אֲשֶׁר אַתֶּם חֹלְמִים, the true reading originally was, אֲשֶׁר אַתְּכֶם חֹלְמִים, “who dream among you.” It is obvious, how much better this suits with the context: “Hearken not to your dreamers who dream among you,” being in perfect correspondency with what goes before: “Let not your prophets that are in the midst of you, nor your diviners, deceive you.” And as to the manner of the mistake, consider only, that, if it be a mistake, it was most probably made before the ם final began to be in use; in which case a transcriber might easily mistake אַתְּכֶם, for אַתְּמֶם; and that change once made, the latter ם would naturally be prefixed to the following word, since no such word as אַתְּמֶם could possibly be made out. This emendation, however, depending so much upon conjecture, I have not followed it in the version, but submit it to further consideration.

“אֲשֶׁר אַתְּכֶם חֹלְמִים—Ἐννομαζέσθε LXX. Syr. Vulg. Conjugationem Hiphil retinet Chald. quæ hic tantum, et Isaiah xxxviii. 16; reficiendi sensu extat in V. T.”—SECKER.

prophesy falsely unto you in my name; I have not sent them,
 10 saith JEHOVAH. For thus saith JEHOVAH, Surely when
 seventy years have been completed at Babylon, I will visit
 you, and I will perform towards you my good promise, in
 11 bringing you again to this place. For I know the intentions
 which I have in my mind respecting you, saith JEHOVAH,
 intentions of peace, and not of hurtful tendency; to make
 12 your latter end even an object of hope. And ye shall call
 upon me, and shall go and pray unto me, and I will hearken
 13 unto you. And ye shall seek me, and shall find, when ye
 14 shall have sought me with your whole heart. And I will be
 found of you, saith JEHOVAH: And I will reverse your cap-
 tivity, and I will gather you from all the nations, and from all
 the places whither I have driven you, saith JEHOVAH; and I
 will bring you again to the place whence I caused you to be
 carried away captive.

Verse 9. *I have not sent them*—The LXX., Syriac, and Vulgate here suppose the conjunction prefixed to לֹא־שְׁלַחְתִּים; but it is not found so in any of the collated mss.

Verse 10. *When seventy years have been completed*—לְפִי properly signifies “at the mouth;” and as the mouth of a river metaphorically denotes the extremity of its course, where it discharges its waters into the sea; so, by a further metaphor drawn from hence, לְפִי seems to denote being “at the full end” of a certain period or limited course of time, where it is just going to lose itself in, and mix with, the ocean of eternity. Here, therefore, we are to understand that, “at the very instant of, or immediately upon, the completion of seventy years,” the restoration of the Jews should take place. See note on chapter xxv. 12.

Verse 11. *To make your latter end even an object of hope*—See chapter xxxi. 17.

“לְתֶת לָכֶם אַחֲרֵיהֶם וְחָקוּהָ” —To give you posterity (Psalm cix. 13) and hope.”—SECKER.

Verse 13. *Ye shall have sought me*—Twenty-one mss. and two of the oldest editions read at large, חֲדָרְשׁוֹנִי.

Verse 14. *I will reverse your captivity*—For שְׁבִיחַכֶּם, which is the common reading of the text in this place, the Masora substitutes שְׁבוּחַכֶּם, with the concurrence of twenty-six mss. and five editions. This I take to be right; for it appears to me that שְׁבִיחַ, or, *in regimine*, שְׁבִיחַ, properly signifies “captive persons,” but שְׁבוּחַ, “the state and condition of captivity;” and that שְׁבוּחַ וְיִשְׁבֹּחַ is to be rendered, “And I will reverse, alter, or put an end to captivity;” the same Divine Providence, which first brought such a state upon a people, causing it to go away again, or return from them. But it is not easy to discover upon what principle the Masoretes proceeded, when, having here changed שְׁבִיחַכֶּם into שְׁבוּחַכֶּם, they contrariwise altered שְׁבוּחַכֶּם into שְׁבִיחַכֶּם, Psalm cxxvi. 4; and again שְׁבוּחַכֶּם into שְׁבִיחַכֶּם, Zeph. ii. 7; although the reason of the case seems exactly alike in all; and, what

- 16 BUT thus hath JEHOVAH spoken concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that went not forth with
 17 you into captivity: Thus saith JEHOVAH of hosts, Behold, I am about to send upon them the sword, and the famine, and the pestilence, and I will make them like the vilest figs, which
 18 cannot be eaten for badness. And I will persecute them with sword, and with famine, and with pestilence; and I will give them up to vexation in all kingdoms of the earth, for a curse, and for an astonishment, and for a hissing, and for a reproach,
 19 among all nations, whither I have driven them: because they have not hearkened unto my words, saith JEHOVAH, when I sent unto them my servants the prophets, rising up early and sending, even as ye have not hearkened, saith JEHOVAH.
 20 Hearken ye therefore unto the word of JEHOVAH all ye of the captivity, whom I have sent from Jerusalem to Babylon,

is more singular still, having first changed שביחהן into שביחהן, Ezek xvi. 53, in the very same verse, and where there can be no doubt but that the very same thing is intended, they have twice changed the text from שביח into שבות; and have moreover substituted ושבות שביחך instead of ושביחך שביחך, where, notwithstanding, it appears, both from the sense of the passage, and the concurrent testimony of all the ancient versions, that neither the one nor the other is right, but that the true reading must have been ושבותי שבותך.

Verse 16. *But thus hath JEHOVAH spoken*—Though כִּי is here rendered “but,” it properly signifies “for,” as assigning a second reason for not crediting the false prophets, who, as it should seem, had promised the captives, not only a speedy return, but a peaceful re-establishment in their own land. In confutation of the latter part, the people are shown the many and grievous calamities which would fall upon their brethren that were left there. And hence, in the conclusion, the prophet derives a fresh argument to those of the captivity, for composing themselves to that quietness and patience which he had recommended, considering the comparatively easier lot which Providence had assigned to them.

Upon the throne—For ל א, sixteen mss. and two editions read more properly, על. In four more mss. א is upon a rasure.

Verse 17. *And the famine*—Twenty-two mss. and three editions read וואתירעב; and the Syriac, Chaldee, and Vulgate also prefix the conjunction.

“השערים—* τα συναραιμ. Συναραιμ δε εστι τη Εβραϊκη φωνη τα εν υλαις φουμενα. Theodoret. apud Montfauc. Qu. An שביערים. Vide de hac voce Grab. de vitis, p. 80.”—SECKER. Might not this bad sort of figs be called שערים from being hairy on the outside?

Verse 18. *And with famine*—Here, also, thirteen mss., perhaps fifteen, and one edition, read וברעב, with the Syriac, Chaldee, Vulgate, and Theodotion.

To vexation—See note on chapter xv. 4.

Verse 19. *Even as ye have not hearkened*—See note on chapter xxvi. 5.

- 15 WHEREAS ye have said, JEHOVAH hath raised up for us
 21 prophets in Babylon : Thus saith JEHOVAH of hosts, the God
 of Israel, concerning Ahab the son of Kolaiah, and concerning
 Zedekiah the son of Maaseiah, who prophesy unto you in my
 name falsely ; Behold, I will deliver them into the hand of
 Nebuchadrezzar king of Babylon ; and he shall slay them
 22 before your eyes : and from them shall be taken a curse
 among all the captives of Judah that are at Babylon, saying,
 JEHOVAH make thee like Zedekiah, and like Ahab, whom the
 23 king of Babylon roasted in the fire : because they have practised
 villany in Israel, and have committed adultery with their
 neighbours' wives, and have spoken a word in my name falsely,
 which I commanded them not ; for I know and am a witness,
 saith JEHOVAH.
- 24 ALSO to Shemaiah the Nehelamite shalt thou speak, saying,
 25 Thus hath JEHOVAH of hosts the God of Israel spoken, say-
 ing, Because thou hast sent letters in thy name unto all the
 people that are at Jerusalem, and to Zephaniah the son of
 26 Maaseiah the priest, and to all the priests, saying, JEHOVAH
 hath made thee priest in the room of Jehoiada the priest, that

Verse 20. It seems not improbable that after this verse, and before verse 15, which is here restored, some words may have been dropped, which served for a title to the subsequent letter; perhaps these that follow: ואלה דברי הספר ירמיה הנביא אשר שלח שניה מירושלם בבבלה: "And these are the words of the letter of Jeremiah the prophet, which he sent a second time from Jerusalem to Babylon." Compare these words with the preceding.

Verse 22. *Roasted in the fire*—In all probability they were treated in the same manner as was intended for Shadrach, Meshach, and Abed-nego. (Daniel iii. 20, 21.)

Verse 23. *Have committed adultery with their neighbours' wives*—The Jewish Rabbins, as Grotius here observes, have a traditionary notion that these were the two elders who attempted the chastity of Susannah; the story of which they think to be true in part, though not altogether such as it is represented in the Greek.

For I know and am a witness—That is, "For I am not an inattentive witness of such enormities." Twenty-two, perhaps twenty-three, mss. and five editions read, with the Masora, הוידע instead of הוידע; and eight more mss. read הוידע, sinking the ו.

Verse 24. *The Nehelamite*—In the margin of our Bibles הנחלמי is rendered "dreamer;" but the termination speaks it to be a patronymic. The Chaldee renders חלמי דרמן; and we find such a place as "Helam" mentioned, 2 Sam. x. 16, 17. Jerome interprets it, *de loco Neelami*.

Shalt thou speak—The charge is here addressed to the prophet.

Verse 26. *Hath made thee priest in the room of Jehoiada*—Seraiah is said

there should be officers in the house of JEHOVAH, in the case of any one that is mad, and giveth himself out for a prophet, and that thou shouldst commit him to the house of correction, 27 and to close confinement. Now therefore why hast thou not rebuked Jeremiah the Anathothite, who giveth himself out 28 for a prophet among you? Forasmuch as he hath sent to us at Babylon, saying, The term is long; build ye houses, and 29 inhabit; and plant gardens, and eat of the fruit of them. (And Zephaniah the priest read this letter in the ears of Jeremiah 30 the prophet.) Therefore hath the word of JEHOVAH come unto Jeremiah, saying, Send unto all the captivity, saying, 31 Thus hath JEHOVAH spoken concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, when I sent him not, but he hath caused you to trust in a 32 falsehood: Therefore thus saith JEHOVAH, Behold, I will punish Shemaiah the Nehelamite, and his seed, there shall not be one of his line dwelling among this people; neither shall he behold the good which I will do unto my people, saith JEHOVAH; because he hath spoken prevarication concerning JEHOVAH.

to have been the chief priest, and Zephaniah the second priest, when Jerusalem was taken. (Chapter lii. 24.) Who, then, was Jehoiada? Perhaps he was one that had been superseded in his office of second priest for being remiss in his duty; and therefore Zephaniah may have been here reminded of him by way of intimation, that as they had been both appointed for the same purposes, so Zephaniah might expect the same fate as his predecessor, if he copied the example of his negligence. The second priest officiated as substitute of the high priest, in case of absence or indisposition, and perhaps was always invested with subordinate authority.

“בית פקידים—ἐπιστάτης ἐν τῷ οὐρανοῦ. LXX.; ‘ut esses prefectus,’ &c. Syr.: ‘ut sis constitutus princeps,’ &c. Chald.; ‘ut sis dux,’ &c. Vulg. Fortè, פקיד גביר.”—SECKER.

And that-thou shouldst commit—ונתתה. Ten MSS. and one edition omit the paragon *ה*. Perhaps, however, we ought rather to read ונתתם, “and that ye should commit,” &c.

To the house of correction, and to close confinement—For the first of these words, *המסופחה*, see chapter xx. 2; where we find Jeremiah to have met with this treatment from Pashur, one of the priests, and captain of the temple. With respect to the second word, *הזיניק*, it occurs no where else in the Hebrew, but, in Arabic, *ضنك* signifies, *arctum esse*. See Grotius in locum.

Verse 28. The term is long—ארכה, or ארכא, Dan. iv. 24, signifies, “a prolongation” or “lengthening of a term.”

“Verse 32. ושב—Videtur vox ex literis præced. et sequent. conflata.”—SECKER.

Prevarication—סרה properly signifies, “a declining,” or “turning aside

CHAPTER XXX.

1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH;
SAYING,

2 THUS hath JEHOVAH the God of Israel spoken, saying,
Write thee all the words that I have spoken unto thee in a

from the strait path," the path of truth and right. Here, and chapter xxviii. 16, it means the presumption of uttering as a revelation from God what a man knew to be not so.

CHAPTERS XXX. XXXI. THERE are many prophecies in various parts of the Old Testament which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the gospel dispensation. These two chapters contain a prophecy of this kind, which must necessarily be referred to those times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people that returned from Babylon were the people of Judah only, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not the captivity of Judah only should be restored, but the captivity of Israel also; meaning those ten tribes that were carried away before by Shalmaneser, king of Assyria, and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration; when God will manifest himself, as formerly, the God and patron of all the families of Israel, and not of a few only. Again: It is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independent of any but God and David their king. But this was not the case with the Jews that returned from Babylon. They then, indeed, had a leader, Zerubbabel, one of their own nation, and also of the family of David; but both the nation and their leader continued still in a state of vassalage and the most servile dependence upon the Persian monarchy. And when the Grecian monarchy succeeded they changed their masters only, but not their condition; till at length, under the Asmonæan princes, they had, for a while, an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke, since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains, therefore, to be brought about in future, under the reign of the Messiah, emphatically distinguished by the name of "David;" when every particular circumstance predicted concerning it will, no doubt, be verified by a distinct and unequivocal accomplishment.

3 book. For, behold, the days are coming; saith JEHOVAH, when I will reverse the captivity of my people, Israel and

There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery; but it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is, in direct terms, foretold. From hence the transition is natural and easy to the more glorious and general restoration that was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings, and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the strongest and most satisfactory kind of evidence that the latter, how remote soever its period, would, in like manner, be brought about by the interposition of Providence in its due season.

But though this prophecy relates wholly to one single subject, it seems naturally to divide itself into three distinct parts. The first part, after a short preface, in which the prophet is required to commit to writing the matters revealed to him, commences with representing, in a style of awe and energy, the consternation and distress which, in some future day of visitation, should fall upon all nations, preparatory to the scene of Jacob's deliverance. (Verses 5-9.) Israel is encouraged to confide in the divine assurances of restoration and protection. (Verses 10, 11.) He is prepared, previously, to expect a severe chastisement, for the multitude of his sins; but consoled with the prospect of a happy termination. (Verses 12-17.) This is followed by an enumeration at large of the blessings and privileges to which the Jews should be restored upon their re-admission into God's favour. (Verses 18-22.) Again, however, it is declared, that the anger of JEHOVAH would not subside till his purposed vengeance against the wicked should have been fully executed; and then, but not till then, an entire reconciliation would take place between him and all the families of Israel. (Verse 23—xxx. 1.)

The second part of this prophecy begins, chapter xxxi. 2, and is marked by a sudden transition to a distant period of time, represented in a vision, and embellished with a variety of beautiful scenes and images. God announces the renewal of his ancient love for Israel, and promises them, in consequence thereof, a speedy restoration of their former privileges and happiness. (Verses 2-5.) Already the heralds have proclaimed on Mount Ephraim the arrival of the joyful day; they summon the people to re-assemble once more in Sion; and promulge, by special command, the glad tidings of salvation which God had accomplished for them. God himself declares his readiness to conduct home the remnant of Israel from all parts of their dispersion; to compassionate and relieve their infirmities; and to provide them with all necessary accommodations by the way. (Verses 6-9.) The news is carried into distant lands; and the nations are summoned to attend to the display of God's power and goodness in rescuing his people from their stronger enemies, and in supplying them, after their return, with all manner of good things, to the full extent of their wants and desires. (Verses 10-14.)

Judah, saith JEHOVAH; and I will bring them back to the land which I gave to their fathers, and they shall possess it.

4 AND these are the words which JEHOVAH hath spoken concerning Israel and concerning Judah.

5 SURELY thus saith JEHOVAH,
A voice of trembling have we heard,
There is terror, and no peace.

6 Ask ye now, and see,
If a male can bring forth?
Wherefore have I seen every man,
His hands upon his loins, as a woman in travail,
And all faces are changed into paleness?

7 Alas! for that day is great,

Here the scene changes, and two new personages are successively introduced, in order to diversify the same subject, and to impress it more strongly. Rachel first; who is represented as just risen from her grave, and bitterly bewailing the loss of her children, for whom she looks about her in vain, but none are to be seen. Her tears are dried up, and she is consoled with the assurance that they are not lost for ever; but shall, in time, be brought back to their ancient borders. (Verses 15-17.)

Ephraim comes next. He laments his past undutifulness with great contrition and penitence, and professes an earnest desire of amendment. These symptoms of returning duty are no sooner discerned in him, than God acknowledges him once more as a darling child, and resolves, with mercy, to receive him. (Verses 18-20.)

The virgin of Israel is then earnestly exhorted to hasten the preparations for her return; and encouraged with the prospect of having a signal miracle wrought in her favour. (Verses 21, 22.) And the vision closes at last with a promise, that the divine blessing should again rest upon the land of Judah; and that the men of Judah should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want. (Verses 23-26.)

In the third part, by way of appendix to the vision, the following gracious promises are specifically annexed:—That God would, in time to come, supply all the deficiencies of Israel and Judah; and would be as diligent to restore, as he had ever been to destroy, them; and would not any more visit the offences of the fathers upon the children. (Verses 27-30.) That he would make with them a better covenant than he had made with their forefathers. (Verses 31-34.) That they should continue his people by an ordinance as firm and lasting as that of the heavens. (Verses 35-37.) And that Jerusalem should again be built, enlarged in its extent, and secure from future desolation. (Verses 30-40.)

Verse 3. *I will reverse the captivity of my people, Israel and Judah*—See notes on chapter iii. 18, and chapter xxix. 14.

- So that there is none like it ;
 And a time of distress, which shall be to Jacob ;
 But he shall be saved from it.
- 8 And it shall be in that day,
 Saith JEHOVAH of hosts,
 I will break his yoke from off his neck,
 And his bands will I burst asunder ;
 And strangers shall no more exact service of him :
- 9 But they shall serve JEHOVAH their God,
 And David their king, whom I will raise up for them.
- 10 Therefore, fear thou not,
 O my servant Jacob, saith JEHOVAH ;
 And be not thou dismayed, O Israel ;
 For, behold, I will bring thee safe from afar,
 And thy seed from the land of their captivity ;
 And Jacob shall again be at rest,
 He shall also be secure, and there shall be none to make him
 afraid.

Verse 7. *Which shall be to Jacob*—It is evident that there is no other antecedent to *הוא* but *היא* צרה. Two mss., indeed, read *הוא*, so as to represent *היום ההוא* ; and two other mss., one of which is the ancient Bodleian, N^o. 1, omit *היא*. But the text needs no alteration. “That day is a great one, and a time of distress ; which” [distress] “shall be to” (or, upon) Jacob ;—that is, he shall himself have a share in it, although he shall, in the end, be rescued from it by a mighty salvation.

“ועתה צרה היא ליעקב”—“And it is a time of trouble to Jacob.”—SECKER.

Verse 8. *From off his neck, and his bands*—The Vulgate appears clearly to have read *et vincula ejus*, instead of *ומסרותיו* ; and the context absolutely requires that we should read both *וצוארו* and *ומסרותיו*, “his neck, and his bands ;” for the yoke of Jacob can alone be meant, the yoke which he carried upon his neck, and the bands by which that yoke was fastened upon him ; there being no other antecedent to which the pronoun affix can possibly be referred ; and Jacob is spoken of in the third person, and not addressed in the second till afterwards at verse 10. Accordingly the LXX. render, *απο του τραχηλου αυτων, και τους δεσμους αυτων*, expressing the pronoun in the plural, because the antecedent, Jacob, is plural in sense ; which they usually do in the like circumstances, as may be seen, verses 20, 21. The collated mss. afford several instances of this mistake of *γ* for *י*, which requires only an extension of the lines both ways. See Bishop Lowth’s note on Isaiah lii. 14, where *עלין* appears to have been written for *עלי*.

Verse 9. *David their king*—The Messiah is thus called after the name of his progenitor ; Isaiah Iv. 3, 4 ; Ezek. xxxiv. 23, 24 ; xxxvii. 24, 25 ; Hos. iii. 5.

- 11 For I will be with thee,
 Saith JEHOVAH, to save thee ;
 When I shall make a full end of all the nations,
 Whither I have dispersed thee,
 Yet will I not make a full end of thee :
 But I will correct thee with moderation,
 And will not make thee altogether desolate.
- 12 Surely thus saith JEHOVAH ;
 Thy bruise is desperate,
 Thy wound is grievous :
- 13 There is none that lendeth a helping hand for thy cure ;
 No healing medicines are applied to thee.
- 14 All thy friends have forgotten thee,
 They seek not after thee ;
 Surely with the stroke of an enemy have I smitten thee,
 A severe chastisement ;
 Because thy iniquity is great,
 Thy offences are numerous.

Verse 11. *Correct thee with moderation*—See note on chapter x. 24.

And will not make thee altogether desolate—In this sense the Chaldee renders ונקה לא אנקך, and with the approbation of several learned commentators ; for it is a sense that seems most suitable to this place. Nor can there be a doubt that the words will admit of this construction. For the verb נקה primarily signifies *vacuum esse* ; and though it often may denote exemption from guilt or punishment, yet it may, with equal reason, signify, “cleared” or “emptied of all that is good,” or, “made desolate.” In this sense it is certainly used, Isaiah iii. 26, and Zech. v. 3. And thus it seems most agreeable to the context to understand the words ונקה לא אנקך, Exodus xxxiv. 7 ; Numb. xiv. 18, particularly in the latter instance, where it is urged by Moses as a reason for God’s sparing the Israelites, that he had declared himself to be a God of “mercy, forgiving iniquity and transgression, and not utterly destroying, when he visiteth the iniquity of the fathers upon the children unto the third and fourth generation.” It must, however, be granted, that the other sense, in which the words are usually taken, has much to be said in its favour.

Verse 13. *There is none that lendeth a helping hand for thy cure*—The words ויניקך אינן properly signify, “There is none that pleadeth thy cause ;” but instead of “juridical,” the word למזור and the sense of the context require them to be understood of “medical,” assistance. מזור signifies “the dressing of a wound or sore.”

Verse 14. *Because thy iniquity is great*—רב is the preter of רבב. See על thus used with the preter verb following, Psalm cxix. 136.

“עניך—*Vel excidit כי post ק, vel intelligendum est ; vel חטאתה ‘panam,’ non ‘peccatum,’ notat, ut alibi ; viz tamen hic ; vide enim versum sequentem, ubi extat ori apud Th. Syr.*”—SECKER.

- 15 Why criest thou because of thy bruise?
Thy suffering is without remedy;
Because thy iniquity is great,
Thy offences are numerous,
Have I done these things unto thee.
- 16 Afterwards shall all they that devour thee be devoured,
And all thine enemies, they shall go into captivity;
And they that spoil thee shall become a spoil,
And all them that plunder thee will I give up to plunder.
- 17 For I will restore soundness to thee,
And of thy wounds will I heal thee, saith JEHOVAH;
Although they have called thee an Outcast,
Sion, she whom no one careth for.
- 18 Thus saith JEHOVAH;
Behold, I will reverse the captivity of Jacob's tents,
And upon his dwelling places will I have compassion;
And the city shall be builded upon its heap,
And the palace shall be re-established upon its former plan.
- 19 And out of them shall go forth thanksgiving,
And the voice of them that are joyous;
And I will multiply them, and they shall not be diminished,
And I will raise them to honour, and they shall not be
brought low.
- 20 And his children shall be as aforetime,

Verse 16. *Afterwards*—לְבַן. See note on chapter xvi. 14.

They that spoil thee—For שָׂאֵסִיךְ six mss. and two ancient editions read שְׂוִיסִיךְ; and six other mss. with one edition, and the margin of Van der Hooght's Bible, read שְׂוִסִיךְ.

Verse 18. *And the city shall be builded upon its heap*—That is, “upon the ruins of the old city;” for הֵל usually signifies “a heap of ruins.” It might, however, signify “a hill” or “rising ground,” such as Jerusalem was built upon, and such as was generally chosen for the site of ancient cities. So הַלֵּם seems to signify, Joshua xi. 13; and, accordingly, the margin of our Bibles here renders הַלֵּה, “little hill.” So that by the city being built עַל-הַלֵּה, may be understood its being rebuilt upon its ancient ground-plot; which perfectly corresponds with the next hemistich. By “the city,” Jerusalem is commonly understood, and by אֲרָמוֹן, either “the temple,” or “the king's palace.” But I rather think that both עִיר and אֲרָמוֹן are designed, not for any particular city or palace, but for the cities and palaces of Jacob in general. Nouns in the singular number are often thus used; which I am persuaded is the case of עִיר and אֲרָמוֹן, Isaiah xxv. 2, where they stand for the cities and palaces of the nations, whose punishment had been predicted in the conclusion of the preceding chapter.

Verse 20. *And his children*—Here we may observe, that the pronouns in

- And his congregation shall be established before me ;
 And I will call to account those that oppress him.
- 21 And his prince shall be of his own race,
 And his governor shall go forth out of the midst of him ;
 And I will draw him, that he may come near unto me ;
 For who is he that hath set his heart
 To draw near unto me ? saith JEHOVAH.
- 22 And ye shall be unto me a people,
 And I will be unto you a God.
- 23 Behold the whirlwind of JEHOVAH, it goeth forth hot,
 Even a settling whirlwind, upon the head of the wicked shall
 it settle.
- 24 The fierce anger of JEHOVAH shall not turn back,
 Until he hath wrought, and until he hath accomplished the
 purpose of his heart ;
 In the latter days ye shall discern it.

CHAPTER XXXI.

- 1 AT that time, saith JEHOVAH,
 Will I be a God unto all the families of Israel,
 And they shall be unto me a people.

this and the verse following are of a different number from those in the preceding verse ; and with good reason, for they refer to different antecedents. The antecedents to those used, verse 19, are the dwelling-places of Jacob, the cities and palaces spoken of, verse 18. But the antecedent to the pronouns in this and the next verse is manifestly Jacob himself ; a distinction not sufficiently marked in our translation.

Verse 21. *And his prince shall be of his own race*—The meaning here is plain, that they should not be governed by foreigners, but by those of their own nation or family. Here it is probable, that *מְשָׁלֵי* and *אֲדִירָי*, though singular, denote his governors and magistrates in general ; as before observed on verse 18.

And I will draw him—God promises to dispose the heart of his people to turn to him, as without his grace few or none would be so inclined. The sense is much the same as chapter xxxi. 33. Compare John vi. 44, 45.

“ עָרַב אֶת-לִבּוֹ—*Fortè legendum* עָרַךְ ; *nam* מְעַרְבֵי-לֵב, Prov. xvi. 1.”—SECKER.

Verses 23, 24. These two verses occur, with some slight variations, chapter xxiii. 19, 20. For *סָעַר* sixteen mss. read here *וְסָעַר*, as in the parallel passage ; and so do the Syriac and Chaldee. For *מִתְגֹּרֵר* one ms. reads *מִתְחַלֵּל*. Both these words are nearly of the same import, as has been already observed in the note on chapter xxiii. 19.

Verse 24. *The purpose*—The LXX., Syriac, and Vulgate read *מִסֹּמֶת* in the singular number here, as well as chapter xxiii. 20. One ms. reads *מִזְמִית*. Three mss. read *בִּינָה* here at the end of the verse, as in the parallel place.

- 2 Thus said JEHOVAH,
 A people, relicks of the sword, hath found favour in the
 wilderness,
 Israel a proceeding towards his restoration.
- 3 (From afar off JEHOVAH appeared unto me)
 Also with a love of long standing have I loved thee,
 Therefore have I lengthened out mercy to thee.
- 4 Yet again will I build thee, and thou shalt be built, O virgin
 of Israel;
 Yet again shalt thou deck thyself with thy tabrets,

CHAP. XXXI. Verse 2. *In the wilderness*—By “the wilderness,” I conceive to be here meant the barren and desolate condition of the Jewish church and nation during the time of their rejection. It seems to denote nearly the same, Isaiah xl. 3. See Bishop Lowth’s note there.

Israel a proceeding towards his restoration—הלך (in twelve mss. and three editions it is written הליך) is, I doubt not, the infinitive verb applied as a substantive. It properly denotes “a going forwards,” or making an actual progress towards a certain point or end. Thus ההלכים לדרך מצרים is spoken of those who were already set forwards, and were on their way to go down to Egypt, Isaiah xxx. 2. Accordingly הלך להגיע is to be understood of God’s having actually set forwards, or begun to execute his design of causing the children of Israel to return to their own land; and so is exegetic of the grace or favour which the people is said to have found in the wilderness. See the sense of הוגיע, explained at large in note on chapter vi. 16, and take into the account what is observed in the following note.

Verse 3. *From afar off JEHOVAH appeared unto me*—These words, it is certain, were not spoken by God, as those were that go before, and those that immediately follow. They must, therefore, be included in a parenthesis, and seem designed to intimate, that the prophet was favoured with a visionary prospect of a remote period to come, in which God is represented as discoursing of the transactions belonging to that period, as if they were already at hand; and this accounts for the use of verbs in the past tense, both in the preceding verse, and in verses 6, 7. It is manifest from verse 26, that the prophet had been in a vision or trance, out of which he awaked. And it is no less evident, that the general restoration of Israel, the subject of the discourse which he had heard during his vision, so much to his satisfaction, is not yet accomplished, nor entered upon, nor is there any certainty when it will be.

Also with a love—The ו before אהבת is omitted by the LXX., and in eight mss.

Have I lengthened out mercy to thee—משך signifies to “lengthen out,” or “continue on;” and is used precisely in this sense with חסד, Psalm xxxvi. 10; cix. 12. God is here said to have lengthened out his mercy, or continued the exercise of it, to Israel in regard of his ancient love, although frequently provoked to abridge it.

Verse 4. *Yet again shalt thou deck thyself with thy tabrets*—That it was usual for the women of Israel to go forth with tabrets and dancing in times

- And shalt go forth in the dance of those that make merry.
- 5 Yet again shalt thou plant vineyards on the mountains of Samaria ;
Plant, O ye planters, and eat ye the fruit.
- 6 For the day is come, have watchmen proclaimed on mount Ephraim ;
Arise ye, and let us go up to Sion, unto JEHOVAH our God.
- 7 For thus hath JEHOVAH said,
Shout forth joy unto Jacob,
And congratulate with the chief of the nations ;
Publish ye, praise ye, and say,
JEHOVAH hath saved thy people,
The remnant of Israel.

of public rejoicing and prosperity, see Exodus xv. 20 ; Judges xi. 34 ; 1 Samuel xviii. 6. These times were now to be renewed.

Verse 5. *Plant, O ye planters, and eat ye the fruit*—The verb *תלל* signifies to “make,” or “use as common,” and “not prohibited.” By the law of Moses no man was allowed to eat the fruit of his vineyard till the fifth year after the planting. For the three first years it was to be considered as in a state of uncircumcision, or uncleanness. In the fourth year the fruit was holy to the Lord. But after that time it became free for the owner’s use. See Lev. xix. 23–25, where the verb *תלל* is accordingly used for eating of the fruit of a plantation without restraint, as also Deut. xx. 6 ; xxviii. 30, as well as in the passage before us. Here, therefore, a promise is given, directly opposite to the threat denounced, Deut. xxviii. 30, that the persons, who planted the vineyards on the hills of Samaria, should not be compelled to give up the fruits of their labour to others, but should themselves remain in the land, and enjoy the produce of their plantations unmolested.

Verse 6. *For the day is come, have watchmen proclaimed*—So the words should be rendered, and not as in our translation, “For there shall be a day, that the watchman shall cry.” For the verbs *יש* and *קראו* are neither of them in the future, but in the preter tense. See the first note on verse 3. It is scarcely needful to repeat here, what has been before observed, (see note on chapter vi. 17,) that by “watchmen” are meant God’s prophets, giving notice of his dispensations, and calling upon men to act suitably under them.

Verse 7. *The chief of the nations*—This term I look upon to be synonymous with Jacob, or Israel, who, being the peculiar people of God, was thereby exalted to a pre-eminence above other nations. The privileges of primogeniture are asserted to belong to him, verse 9, which is equivalent to calling him the chief or head of the nations ; the firstborn being commonly entitled to the rank of chief or head among many brethren. (Romans viii. 29.)

JEHOVAH hath saved thy people—The LXX. and Chaldee render *הושיע* in the third person of the preter tense, instead of the imperative ; and the context seems so to require it. For to publish with praise belongs to a blessing already received, and does not imply praying for it. But in both

- 8 Behold, I will bring them from the north country,
 And will gather them from the extremities of the earth:
 Among them the blind and the lame,
 The woman with child, and she that travaileth together,
 A great company shall they return.
- 9 Behold with weeping shall they come,
 And amidst supplications will I lead them along;
 I will conduct them to streams of water,
 In a smooth way, wherein they shall not stumble;
 For I have been a father unto Israel,
 And Ephraim, he was my firstborn.
- 10 Hear the word of JEHOVAH, O ye nations,
 And report in the distant coasts, and say,
 He that scattered Israel will gather him,
 And will guard him, as a shepherd doth his flock.
- 11 For JEHOVAH hath redeemed Jacob,

these versions עמו "his people" is substituted for עמך "thy people;" this, however, is not countenanced by any of the collated mss., nor does the context afford ground for presuming a mistake in the text. The watchmen are required to address their publication to Jacob, and to say, as they very properly might, "JEHOVAH hath saved thy people." See the first note on verse 3.

Verse 9. *Behold with weeping shall they come*—It seems much more natural to place הנה at the beginning of this verse, rendering it "behold," then to construct it, as most of the ancient versions and as our translators have done, at the end of the 8th verse, giving it the sense of "thither." It also suits the metre better where I have placed it. I consider בבכי, "with weeping," and בתחנונים, "amidst supplications," to denote, that, at the very instant they were weeping for their sins, and offering up their supplications to God for mercy, he would interpose graciously in their favour, and begin to conduct them safely back to the place whither it was their wish to return. Compare chapter iii. 21. Something of the same sort is said concerning Ephraim, verses 19, 20.

In a smooth way, wherein they shall not stumble—One ms. for ישר reads אשר; and I cannot help saying, that I think it the most natural and grammatical reading; although, in conformity with the generality of copies, and with the ancient versions, I have followed in my version the received reading of the text. Were we to read אשר, the translation would be "in," or "along, a way wherein they shall not stumble."

For I have been a father unto Israel—The remembrance of former connexions is here set down as the motive of God's returning favour to Israel. See verse 3.

Verse 11. *For JEHOVAH hath redeemed Jacob, and will deliver him*—The first of these verbs is in the preter tense; but the second must be construed in the future, because of the Vau conversive. It is meant to say, that God

- And will deliver him out of the hand of him that is stronger than he.
- 12 And they shall come, and shall shout in the height of Sion,
And shall flock together for to share in the good things
of JEHOVAH,
For corn, and for new wine, and for oil,
And for the young of the flock, and of the herd ;
And their soul shall be as a wellwatered garden,
And they shall not pine for hunger any more.
- 13 Then shall the virgin in the dance rejoice,
And the young men and old men together ;
For I will change their mourning into joy ;
I will also comfort them, and cheer them after their sorrow.
- 14 And I will satiate the desire of the priests with delicacies,
And my people shall be satisfied with my good things,
saith JEHOVAH.
- 15 Thus saith JEHOVAH ;
A voice hath been heard in Ramah,

had already begun, and would continue to carry on, the redemption and deliverance of Jacob. See the first note on verse 3.

"Verse 13. וְרִי—' Shall be glad,' *χαρησονται*. LXX. *Syr.* 'Saltabant virgines et mulieres,' Exodus xv. 20, &c. *De viris autem vix invenies, nisi de Amalekitis*, 1 Sam. xxx. 16 ; *et de Davide*, 2 Sam. vi. 14 ; Psalm. xxx. 11, *nedum de senibus ; nam* Exodus xxxii. 19 ; Job xxi. 11 ; Psalm. cxlix. 3 ; cl. 4, *an ad viros, an ad faminas pertineant, incertum.*"—SECKER. But I see not why on such an extraordinary occasion even the old men might not be said to forget their age and infirmities, and to join in the dance as well as the young.

Verse 15. *A voice hath been heard in Ramah*—In this verse I have kept close to the received reading, except that, in conformity to the LXX., Syriac, and St. Matthew's Gospel, I have rejected the repetition of עֲלֵי־בְנֵיהָ, which carries internal marks of interpolation, being not only superfluous, but rather perplexing the sense, and loading the metre. Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin, was buried ; who is here, in a beautiful figure of poetry, represented as come forth out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. The evangelist, indeed, applies these words to Herod's massacre of the infants at Bethlehem, and its environs. (Matt. ii. 17, 18.) The context, however, plainly shows that this massacre could not have been the direct and immediate object of the prophecy. See the following note. But the prophet's words so well suited the occasion, that the evangelist could not help observing their congruity. He must, therefore, be understood just as if he had said, "The circumstances of this affair were such,

- A lamentation of most bitter weeping ;
 Rachel, weeping for her children,
 Refuseth to be comforted, because they are not.
- 16 Thus saith JEHOVAH,
 Refrain thy voice from weeping,
 And thine eyes from tears ;
 For thy work shall have a reward, saith JEHOVAH,
 And they shall return out of the land of the enemy :
- 17 There is also hope in thy latter end, saith JEHOVAH,
 And thy children shall return unto their own border.
- 18 I have surely heard Ephraim lamenting himself ;
 Thou hast corrected me, and I was corrected, like a steer
 not broken :
 Turn thou me, and I shall be turned ;
 For thou art JEHOVAH my God.
- 19 Surely after that I was turned, I repented,
 And after that I was admonished, I smote upon my thigh ;
 I was ashamed, and even covered with confusion,

that the words of Jeremiah, though spoken with a different view, may well be accommodated to the present occasion." And this is as much as can be allowed in many passages of the New Testament, where the words in the Old Testament are said to be fulfilled. See Matt. ii. 15 ; Acts i. 16-20, &c., &c.

ברמיה—It is observable that Nebuzaradan had the captives at Ramah. (Chapter xl. 1.) There is an emphasis in the repetition of the words על-בניה. So HORACE, *Epist.* i. xiv. 7, 8:—

*Fratrem mærentis, rapto de fratre dolentis
 Insolabiliter.*—SECKER.

Verse 16. *For thy work shall have a reward*—That is, Thou shalt not have brought forth children in vain, nor shalt thou be deprived of that satisfaction in seeing the welfare of thy children, which is the parent's reward for her care and attention in bringing them into the world, and providing for their support and education. "They shall return out of the land of the enemy." But if the massacre at Bethlehem had been primarily designed here, with what propriety could this have been said ?

Verse 17. *There is also hope in thy latter end*—See the like expression used chapter xxix. 11.

לאחריתך—Perhaps, 'to,' or, 'concerning thy posterity.'—SECKER.

And thy children—The LXX. and Arabic appear to have read בניך instead of בנים.

Verse 19. *I smote upon my thigh*—Smiting upon the thigh was an indication of inward sorrow and compunction. See Ezekiel xxi. 12. So also in HOMER'S *Iliad.* II. 124:—

- Because I did bear the reproach of my youth:
 20 Is Ephraim a son dear unto me?
 Is he a child fondly beloved?
 That so soon as ever my word is in him,
 I should indeed call him again to my remembrance?
 Therefore have my bowels been moved for him,
 I will surely have mercy upon him, saith JEHOVAH.
- 21 Set thee up waymarks,
 Fix up for thyself tall poles,
 Set thine heart toward the highway;
 By the way thou wentest return, O virgin of Israel,
 Return to these thy cities.
- 22 How long wilt thou turn thyself away, O refractory virgin?
 For JEHOVAH is about to create a new thing in the earth,
 A woman shall put to the rout a strong man.

————— αυταρ Αχιλλευς
 Μηρω πληξαμενος Πατροκληα προσειπεν.

When Ephraim was made sensible of his sinfulness, he discovered marks of real contrition.

Because I did bear the reproach of my youth—That is, because by the misconduct of my earlier days I had fixed a blot upon my character, and subjected myself to reproach.

Verse 20. *Is Ephraim a son dear unto me? Is he, &c.*—These questions are designed to be answered in the affirmative, as appears from the inference, "Therefore have my bowels been moved for him."

Verse 21. *Set thee up waymarks, &c.*—These words are a call to Israel to prepare for their return. צינים are "stone pillars," and תמורות are "tall poles," like "palm-trees," or, perhaps, made of palm-trees, (חמר properly signifies a "palm-tree,") both set up in the roads at certain distances for the traveller's direction, and extremely necessary for those who have to pass wild and spacious deserts.

Verse 22. *Wilt thou turn thyself away*—חמק is found only here and in one other place, Cant. v. 6, where it is understood of one that had "turned himself about and gone off;" and from hence, perhaps, חמוק, Cant. vii. 1, are thought to signify "the joints of the thighs," which turn about for the purposes of motion. The tergiversation of Israel, their backwardness to comply with the gracious invitations given them to return, seems to be here intended.

A woman shall put to the rout a strong man—I cannot, at any rate, concur in opinion with those commentators who understand these words to relate to the miraculous conception of the Virgin Mary without the operation of man. They surely cannot, by any construction, be brought to imply such a thing. Admitting that the word חסויב may signify, "shall encompass" or "comprehend in the womb," and that נבר, instead of "an adult" or

- 23 Thus saith JEHOVAH of hosts, the God of Israel ;
 Again shall they speak this word in the land of Judah,
 And in the cities thereof, when I reverse their captivity,
 JEHOVAH shall bless thee, O habitation of righteousness,
 O mountain of the most Holy One.
- 24 And Judah shall dwell in it, and all his cities,
 Husbandmen altogether, and they shall go about with
 flocks.
- 25 For I have refreshed the thirsty soul,
 And every soul that pined for hunger have I filled.

“strong man,” may also signify “a male child;” yet the words, all together, will still import no more, than that “a woman shall conceive,” or “contain, a male child.” But this, it will be said, is nothing new or extraordinary. I grant it is not, and, therefore, have reason to presume that this is not the sense intended. But the verb *סבב* signifies “to turn about,” and, consequently, in Hiphil or Pihel may signify, to “cause to turn about,” that is, to “repulse,” or “put to the rout,” an opposing adversary. But to do this implies a prevalency over him. Again: There is a manifest opposition between *נקבה*, “a woman,” one of the feebler sex, and *גבר*, which signifies not simply “a man,” but “a mighty man, a hero,” or “warrior.” And, therefore, “A woman shall put to the rout,” or “repulse, a strong man,” may, by a proverbial form of speech, denote, “The weaker shall prevail over the stronger.” Now this, it must be confessed, is in itself new and unusual, and contrary to the ordinary course of nature; but then it is ascribed to the interposing power of God, who is said therein to “create a new thing,” or, in other words, to work a miracle. The connexion of this sense with the context is easy to be explained. The virgin of Israel is exhorted not to turn aside, or to decline the invitation given her to return, as she might, perhaps, be disposed to do, through dread of the power of enemies, who would oppose her deliverance. For her encouragement, she is told, that she had no reason to be apprehensive of the superior strength of any enemies, since God would work a miracle in her favour, and enable her, though apparently weaker, to overcome and prevail against all their opposition. See verse 11. By “women,” weak and feeble persons are frequently designed. See chapter i. 37; li. 30; Isaiah xix. 16.

Verse 23. *O mountain of the most Holy One*—Or, “O mountain the most holy.” *הר הקדוש* may be rendered either way.

Verse 24. *And all his cities*—By “cities,” we must here understand “citizens,” or “inhabitants of cities,” as chapter xi. 12; xxvi. 2; Genesis xxxv. 5. So also, I think, Isaiah xiv. 21.

Husbandmen altogether, and they shall go about with flocks—These words are descriptive of the circumstances, in which the ancestors of the Jews were placed upon their first introduction into the land of Canaan. The land was, by divine appointment, divided by lot among them, and every man had his separate portion or patrimony assigned him, which he was forbidden to alienate or exchange, and, consequently, was bound to cultivate himself for the maintenance of himself and family. Besides which, I con-

- 26 Hereupon I awoke, and saw ;
And my sleep was pleasing unto me.
- 27 BEHOLD the days come, saith JEHOVAH,
That I will sow the house of Israel, and the house of Judah,
With the seed of man, and with the seed of beast.
- 28 And it shall be that, as I have watched over them,
To pluck up, and to pull down, and to overthrow,
And to destroy, and to afflict :
So will I watch over them,
To build, and to plant, saith JEHOVAH.
- 29 In those days they shall no more say,
The fathers have eaten a sour grape,
And the children's teeth shall be set on edge.
- 30 But every man shall die for his own iniquity ;
Every man that hath eaten the sour grape,
His teeth shall be set on edge.
- 31 Behold, the days come, saith JEHOVAH,
That I will make with the house of Israel,
And with the house of Judah, a new covenant :

ceive, there were certain districts of waste or unappropriated plain, known by the name of "the wilderness," reserved for the purpose of grazing and feeding their cattle in common. Thus every citizen was literally a husbandman, without any exception, and also a shepherd, or feeder of flocks. Nor could any institution be better calculated to render a people virtuous and happy, by training them up to habits of sobriety, frugality, and industry, and restraining them from the pursuits of luxury and pernicious elegance ; whilst the prodigious increase of their numbers under such circumstances afforded a sufficient proof, that, through the divine blessing co-operating with the natural fertility of their soil, they were all plentifully supplied with every article requisite for their commodious and comfortable subsistence. Accordingly, it here appears to be the avowed design of divine Providence, upon bringing the Jewish people back to inhabit once more their ancient land, to revive among them an institution so favourable to their happiness.

Verse 26. *Hereupon I awoke, and saw*—These words afford a plain proof that something like a dream or visionary representation had preceded, and confirm the interpretation offered in the first note on verse 3.

Verse 29. *The fathers have eaten a sour grape, &c.*—For אכלו, eleven mss., and the first printed edition of the Bible, read in the future יאכלו, as in the text, Ezekiel xviii. 2. Five other mss. have a rasure in the place of the י. It is not, however, very material to the sense, which reading we follow. The meaning of the proverbial expression is obvious, and seems to have been founded on what is generally declared in several parts of scrip-

32 Not according to the covenant which I made with their fathers,

In the day that I took them by the hand,

To bring them out of the land of Egypt ;

Which covenant of mine they violated,

Although I was a husband unto them, saith JEHOVAH.

ture, that " God visiteth the sins of the fathers upon the children ;" and, perhaps, on his having particularly threatened to bring evil upon Judah and Jerusalem for the sins committed in the reign of Manasseh. (Chapter xv. 4 ; 2 Kings xxi. 11-15 ; xxiii. 26, 27.) But it certainly does not follow from hence, as the proverb would seem to insinuate, that the innocent children were to be punished for the offences of their guilty fathers. This is no way consistent with our ideas of natural justice ; nor can any instance be produced of God's ever having proceeded in such a manner. I speak of judicial punishment, properly so called, and not of the natural effects and consequences of sin. If children have been punished for the transgressions of their parents, it was because the children were guilty as well as the parents. Nor did the children suffer more than their own iniquities had deserved ; although the delinquency of their forefathers might have become a reasonable motive for treating them with greater severity than they would otherwise have met with, in order to put a stop to the progress of hereditary wickedness. This is all, I conceive, that ever was, or could be, designed by God's " visiting the sins of the fathers upon the children." It is promised, however, that in those future times, of which the prophet was speaking, no regard of any kind should be had to the sins of others, but that every man should bear his own burden, and suffer simply and solely for his own transgressions.

Verse 32. *Which covenant of mine they violated*—The LXX., and St. Paul, (Heb. viii. 9,) render אשר as a conjunction, *οτι* ; but I rather consider it as a relative pronoun, with which the substantive is repeated by a pleonasm not uncommon in the Hebrew language. See Buxtorf. *The. Gram.* lib. ii. cap. 8.

Although I was a husband unto them—וּאֲנִי בַעֲלָהִי בָנָם. Various have been the attempts made to reconcile the Hebrew text with the apostle's citation, Heb. viii. 9, where we read, *καγω ημελησα αυτων*. Some have supposed the original Hebrew to have been *בַּחֲלִי*, others *בַּעֲלָהִי*, both which signify, " I have loathed," or " abhorred." The learned Dr. Pococke has from the Arabic asserted the same sense to belong to *בַּעֲלָהִי*. But we find nearly the same words used before, (chapter iii. 14,) *כִּי אֲנִי בַעֲלָהִי בָנָם*, which our translators render, " for I am your husband ;" but perhaps they might as well have been rendered, " for I have been your husband ;" that is, I have discharged the duty of a husband, or superior relation, in patronizing and protecting you. For in all those mutual relations which imply subordination, as between husband and wife, father and child, sovereign and subject, wherever submission and obedience are required on the one hand, care and protection are stipulated, or understood to be due, on the other. And this stipulation is expressly made in the covenant between God and his people, which is so often alluded to in the very terms

- 33 But this is the covenant which I will make with the house of Israel ;
 After those days, saith JEHOVAH, will I put my law into their inward parts,
 And upon their heart will I write it ;
 And I will be unto them a God,
 And they shall be unto me a people.
- 34 And they shall not teach any more,
 Every man his neighbour, and every man his brother,
 Saying, Know ye JEHOVAH ;
 For they shall all know me,
 From the least of them even unto the greatest of them,
 saith JEHOVAH ;
 For I will pardon their iniquity,
 And their sin will I remember no more.
- 35 Thus saith JEHOVAH,
 Who hath appointed the sun for a light by day,

of the matrimonial one. Now, God asserts, both in the text before us, and in the other passage above cited, that he had been "the husband" of his people; that is, in other words, that he had fulfilled his part of the covenant in taking due care of them, although they had violated it on their part by revolting and withdrawing their allegiance from him. So that with this sense of בְּעֵלְתִּי, the words of the LXX., as they stand in the generality of copies, do materially agree; *καγω ἐμελεσα αυτων*, "although I took care of," or, "protected them." In the Alexandrian copy, indeed, as well as in the Epistle to the Hebrews, the word *ημελησα* is found, which bears a quite contrary sense. But this variation in the copies of the LXX. leaves room to doubt, whether the apostle, who certainly in this instance cited from the LXX., may not originally have written *εμελησα* too. There is nothing in the scope of his argument that is conclusive with respect to either of the two readings. The corruption might, therefore, have been the more readily admitted into the text of the apostle, by those who found it already in the copies of the LXX. which they had in use.

Verse 33. *I will put my law*—נָתַתִּי is the preter tense; but the future seems to be required. Accordingly sixteen, perhaps seventeen, mss. prefix the ו conversive, besides two which have a letter erased before נָתַתִּי. But the LXX. and the apostle, Heb. viii. 10, both render *διδους*; which leads me to think, that probably instead of נָתַתִּי, the word might originally have been נָתַתִּי, compounded of נָתַת the infinitive, with the affix pronoun ו, and the preposition ב prefixed. It is obvious, how easily the ב might have been changed into נ; and the construction of נָתַתִּי will equally suit with the Hebrew idiom, and with the Greek translation: "When I put, or, in putting, my law into their inward parts, I will also write it on their heart."

"Verse 34. כִּי אֶסְלַח—'When,' or 'that I forgive, and remember.'"—

- The stated order of the moon and stars for a light by night ;
 Who agitateth the sea, so that the waves thereof roar ;
 JEHOVAH of hosts is his name :
- 36 If these ordinances shall depart from before me ;
 Then shall the seed of Israel also cease
 From being a nation before me continually.
- 37 Thus saith JEHOVAH ;
 If the heavens above can be measured,
 Or the foundations of the earth beneath be traced out ;
 Then will I also reject the whole seed of Israel,
 Because of all that they have done, saith JEHOVAH.
- 38 Behold, the days come, saith JEHOVAH,
 That the city shall be built, under the direction of JEHOVAH,
 From the tower of Hananeel unto the corner gate :

Verse 35. *The stated order*—Twenty-four mss. and five editions read חקוק, and three mss. חוקוק, in the plural number. But the Syriac and Vulgate acknowledge the singular. In the LXX. the word is omitted.

Who agitateth the sea—רנע הים. These words occur, Isaiah li. 15, where our translators render, as they have done here, “who divideth;” but Bishop Lowth, “who stilleth.” But on comparing the ancient versions in both places, we find a very different sense assigned to רנע. The LXX. here render, και κρανην, but in the passage of Isaiah, ο ραπασσων : and the Vulgate, turbo, and qui turbat ; which agree better with the primary sense of רנע, that implies “quick motion.” See TAYLOR’S *Concordance*, and the note on chapter vi. 16.

Verse 37. *Because of all that they have done*—Three mss. add ל, “unto me,” or “against me.” And the same is expressed in the Alexandrian copy of the LXX., and in the Chaldee and Arabic versions.

Verse 38. *Behold, the days come*—In the Hebrew text, as it stands in the generality of mss. and printed editions, the word באים is wanting ; but the Masoretes have supplied it ; and it is found in twenty-two, perhaps twenty-three, mss. and in five editions ; in two mss. a word of four letters is erased after ימים. All the ancient versions express it.

Under the direction of JEHOVAH—ליתרה, “through JEHOVAH,” according to his disposition and appointment. See notes on chapters xv. 8 ; xxii. 6. Or it may signify, “for JEHOVAH,” for his use and service.

From the tower of Hananeel, &c.—Here follows a description of the circumference of a new city to be built on the site of Jerusalem ; but that it does not mean the city which was rebuilt after the return of the Jews from the Babylonish captivity, is evident from two principal circumstances ; first, because the limits are here extended farther, so as to include a greater space than was contained within the walls at that time ; and, secondly, it is here said, that it should never be razed or destroyed any more. This new city, therefore, must be referred to those after-times, when the general restoration of Israel is appointed to take place.

- 39 And a line of the measure shall proceed on straight forward
Over the hill Gareb, and shall encompass Goatha,
40 And the whole valley of the dead bodies, and of the ashes,
And all the fields unto the brook Kidron,
As far as to the angle of the horse gate eastward :

From the tower of Hananeel unto the corner gate—Here I would beg leave to refer to a plan of the city of Jerusalem, as rebuilt in Nehemiah's time, to be found in the *Ancient Universal History*, vol. i. book i. chapter 7, folio. According to this plan, the tower of Hananeel appears to have stood in the north-east part of the city, opposite to the west end of the temple-precincts. From thence the wall proceeded to the corner gate, supposed to be the same as the old gate, which stood directly north. It probably had the name of "the corner gate" given it from the wall running out into an angle in that part.

Verse 39. *A line of the measure*—For קויה fourteen mss. and one edition read with the Masora, קו. "A line of the measure" is a line marking the circumference. נגורו is rendered, "straight before him," or "directly forward," Joshua vi. 5.

Over the hill Gareb, and shall encompass Goatha—According to the above-mentioned plan, the hills Gareb and Goatha are out of the limits of the city. The latter is supposed to be Golgotha; that is, in Hebrew, "the heap of Gotha;" which, being the place where our Saviour was crucified, was of course without the city-walls at the time of that transaction. These hills were a little to the north-west of the old city-walls, but seem destined to be brought within the compass of the new city.

Verse 40. *And the whole valley of the dead bodies, and of the ashes*—This was undoubtedly the valley of Hinnom, called "the valley of the dead bodies and of the ashes," from its having been made a common burying-place, and a receptacle for the rubbish and filth of the city. See chapter vii. 32; xix. 11; and note on chapter xix. 2. The valley of Hinnom lay to the west of the city, winding to the south. See note on chapter xix. 2, compared with *Ancient Universal History*, vol. i. book i. chap. 7.

And all the fields—Twenty-five, perhaps twenty-six, mss. and six editions read here, according to the Masora, השרמות, instead of השרמות. "The fuller's fields" are supposed to be meant. Aquila here renders τα προαίτια, and the Vulgate confirms the reading of השרמות, though divided into two words, השר מות, *regionem mortis*. The fuller's field is said to have been near the conduit of the upper pool, (2 Kings xviii. 17.) and, consequently, on the south side of the city, where the pools were situate. Those fields with the valley of Hinnom, though before without the line of the city, seem now to be included within it, if the verb ונסב, "shall wind about," or "encompass," extends to them, as well as to Goatha, by means of the copulative.

The brook Kidron—This appears, according to the before-mentioned plan, to be at the south-east end of the city. JOSEPHUS places it at the foot of the Mount of Olives, to the east of Jerusalem. (*De Bell. Jud.* lib. v. cap. 2. edit. Hudson.) The horse-gate was situate in the east.

Sacred to JEHOVAH it shall not be plucked up,
Neither shall it be thrown down any more for ever.

CHAPTER XXVII.*

I IN THE BEGINNING OF THE REIGN OF ZEDEKIAH THE SON OF JOSIAH KING OF JUDAH CAME THIS COMMAND UNTO JEREMIAH FROM JEHOVAH, TO SAY,

Sacred to JEHOVAH, it shall not be plucked up—The words קִרַּשׁ לַיהוָה, “Holiness unto JEHOVAH,” were ordered to be inscribed on the plate that was worn upon the high priest’s forehead, to denote that his person was sacred, being set apart for the peculiar service of God. (Exodus xxviii. 36.) The same words, I conceive, are here used to signify, that the whole circuit of the city, being consecrated to God, appropriated to his honour and service, should not thenceforward be any more subjected to ruin and devastation.

CHAP. XXVII. It is evident, notwithstanding the mistake that has crept into the introductory sentence of this chapter, as will be presently noticed, that the prophecies contained both in this chapter, and in that which follows next, belong to the fourth year of Zedekiah’s reign. About this time, ambassadors came to Zedekiah from the kings of Edom, Moab, and other neighbouring nations, to solicit him, as it should seem, to join with them in a confederacy against the king of Babylon. On this occasion Jeremiah is ordered to put bands and yokes about his neck, and to send them afterwards to the before-mentioned kings, declaring the sovereignty of Nebuchadnezzar and his successors to be of divine appointment, and promising peace and protection to such as submitted quietly, but menacing evil in case of resistance. (Verses 1–11.) A like admonition is delivered to Zedekiah, advising him not to expose himself and his people to certain ruin by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon. (Verses 12–15.) The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels, which had been carried to Babylon together with Jeconiah. Instead of which it is foretold, that the remaining vessels in the house of God, and in the king’s house at Jerusalem, should be carried after the other, and should not return till the appointed period of Judah’s captivity was at an end. (Verses 16 to the end.)

Verse 1. ZEDEKIAH—The common reading of the text here is “Jehoiakim;” but this is so difficult to reconcile with what follows, that Mr. Lowth, in his *Commentary* upon the place, with a liberality of sentiment the more laudable, as it was singular in his days, when almost all the world was infatuated with a vain prejudice of the absolute integrity of the Hebrew text, owns his persuasion, that “the least forced way of solving the difficulty is to say, that Jehoiakim is crept into the text, by the negligence of the scribes, who might have their eyes fixed upon the beginning of the last chapter or section, instead of Zedekiah.” Accordingly, we find זְדַקְיָהוּ in

* See note, page 166.

2 THUS said JEHOVAH to me, Make thee bands and yokes,
 3 and thou shalt put them upon thy neck; and thou shalt send
 them to the king of Edom, and to the king of Moab, and
 to the king of the children of Ammon, and to the king of
 Tyre, and to the king of Sidon, by the hand of the ambassa-
 dors, that are come to Jerusalem to Zedekiah king of Judah.
 4 And thou shalt charge them with a message unto their masters,
 5 saying, Thus saith JEHOVAH of hosts, the God of Israel,
 Thus shall ye say unto your masters; I have made the earth,
 and the man and the beast which are upon the face of the
 earth, by my great power, and by my outstretched arm; and
 I will give it unto whomsoever it seemeth meet unto me.
 6 And now I have given all these lands into the hand of Ne-
 buchadnezzar king of Babylon, my servant, and the beasts of
 7 the field also have I given unto him, to serve him. And all
 nations shall serve him, and his son, and his son's son, until
 the time of his land, even his, be come, when many nations
 8 and great kings shall exact service of him. And it shall be,
 that whatsoever nation and kingdom will not serve him, Ne-
 buchadnezzar king of Babylon, and will not submit its neck to

one ms., of good repute and antiquity, in the margin of another, and most probably it was so in the text of a third, where the ' was evidently † at first, and the remainder of the word is upon a rasure. The Syriac and the Oxford ms. of the Arabic version also read, Zedekiah. See note on chapter xxviii. 1.

Verse 2. *Thus said JEHOVAH unto me*—The word אֲנִי is omitted by the LXX., as are all the words כִּדְאִמְרֵי יְהוָה אֲנִי in the Syriac version. One ms. for אֲנִי reads יִשְׂרָאֵל אֱלֹהֵי. In all these cases it might not be improper to render in the preceding verse, according to the usual form, “came this word unto Jeremiah from JEHOVAH, saying”—. But the introduction of אֲנִי, “unto me,” which is found in all the collated mss. and editions, and in the Chaldee and Vulgate versions, and in the ms. Pachom. of the LXX., seems to imply, that the prophet was commanded to declare what JEHOVAH had given him in charge to do. And it follows accordingly, verse 12, that he did so declare it in the presence of Zedekiah, adding a serious admonition, with a particular application to that king and his people of what had been before laid down in general terms concerning every nation and kingdom, according as they did, or did not, submit to the power which God had appointed to rule over them.

Verse 5. *And the man*—Three mss. read וְאֶת־הָאָדָם; and the Syriac, and Vulgate likewise prefix the conjunction. The LXX. omit all the following words, וְאֶת־הָאָדָם וְאֶת־הַבְּהֵמָה אֲשֶׁר עַל־פְּנֵי הָאָרֶץ.

“Verse 7.—בְּמֵיתוֹ. ‘Until the time of his land come, even his;’ as Prov. xxiii. 15; 1 Kings xxi. 19; Psalm ix. 6. Of the fulfilling of this verse, see Cler. The last was his daughter’s son.”—SECKER.

When many nations, &c.—See note on chapter xxv. 14.

- the yoke of the king of Babylon, with sword and with famine and with pestilence will I visit upon that nation, saith
- 9 JEHOVAH, until I have consumed them by his hand. Therefore hearken ye not to your prophets, and to your diviners, and to your dealers in dreams, and to your astrologers, and to your sorcerers, that speak unto you, saying, Ye shall not
- 10 serve the king of Babylon: for they prophesy falsehood unto you, so as to remove you far from your own land, and that
- 11 I should drive you out, and that ye should perish. But the nation which shall bring its neck under the yoke of the king of Babylon, and shall serve him, I will even leave them undisturbed in their own land, saith JEHOVAH, and they shall cultivate it, and shall dwell therein.
- 12 And I spake to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.
- 13 Why will ye die, thou and thy people, by sword, and by famine, and by pestilence, according as JEHOVAH hath spoken concerning the nation which will not serve the king of Babylon.
- 14 And hearken ye not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy falsehood unto you. For I have not sent them, saith JEHOVAH, but they prophesy in my name falsely, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.
- 16 Also to the priests, and to all the people, spake I, saying, Thus saith JEHOVAH, Hearken not unto the words of your prophets that prophesy unto you, saying, Behold, the vessels of the house of JEHOVAH shall be brought back again from Babylon now shortly: for they prophesy unto you falsehood.
- 17 Hearken ye not unto them; serve the king of Babylon, and
- 18 live: wherefore should this city become a desolation? But if they be prophets, and if the word of JEHOVAH be with them, let them now intercede with JEHOVAH of hosts, that the vessels which are left in the house of JEHOVAH, and in the house of the king of Judah, and in Jerusalem, may not go to
- 19 Babylon. For thus saith JEHOVAH of hosts concerning the pillars, and concerning the sea, and concerning the bases, and

Verse 13. *And by famine*—Seven mss. and one edition read *וּבְרָעָב*, conformably with the Syriac, Chaldee, and Vulgate, which all express the conjunction.

Verse 19. *The pillars, the sea, the bases*—See 1 Kings vii. 15, 23, 27; and compare chapter lii. 17, &c.

concerning the residue of the vessels that are left in this city,
 20 which Nebuchadnezzar king of Babylon took not, when he
 carried away captive Jeconiah the son of Jehoiakim king of
 Judah from Jerusalem to Babylon, and all the nobles of Judah
 21 and Jerusalem: Surely thus saith JEHOVAH of hosts, the God
 of Israel, concerning the vessels that are left in the house of
 JEHOVAH, and in the house of the king of Judah, and in
 22 Jerusalem; They shall be carried to Babylon, and there
 shall they be until the day that I shall visit them, saith
 JEHOVAH; when I will bring them up, and restore them to this
 place.

CHAPTER XXVIII.

1 AND it came to pass in the same year, in the beginning
 of the reign of Zedekiah king of Judah, in the fourth year,
 in the fifth month, that Hananiah, the son of Azur, the pro-
 phet, who was of Gibeon, spake unto me in the house of
 JEHOVAH, in the presence of the priests and of all the people,
 2 saying, Thus hath JEHOVAH of hosts, the God of Israel,
 spoken, saying, I have broken the yoke of the king of Babylon.

Verse 21. *And in Jerusalem*—One ms. reads here *וּבְיִרוּשָׁלַם*, as at verse 18, and another has a rasure in the place of *ב*. The Chaldee also, and Theodotion express the preposition.

CHAP. XXVIII. HANANIAH pretendeth to prophesy in the name of JEHOVAH, that within two years the Babylonish yoke should be broken, and that the vessels which had been carried to Babylon by Nebuchadnezzar, together with all the captives, should within that time be restored. (Verses 1-4.) Jeremiah consenteth to allow of Hananiah's pretensions to the character of a true prophet, in case his prediction be accomplished. (Verses 5-9.) Hananiah, in confirmation of what he had foretold, breaketh off the yoke from Jeremiah's neck. (Verses 10, 11.) Jeremiah is ordered to declare that the king of Babylon's yoke, instead of wood, should be made of iron. (Verses 12-14.) He foretelleth the death of Hananiah within the year; and he dieth, accordingly, two months after. (Verses 15 to the end.)

Verse 1. *In the same year*—Here we find the precise date of the preceding prophecy ascertained, and that it was delivered not only in the beginning of Zedekiah's reign, but in the fourth year of it, and gave rise to the following transaction. How the fifth month of the fourth year of Zedekiah's reign can be said to be "the beginning" of it, see accounted for in the prefatory note on chapter xxvi.

In the fourth year—The Masora instead of *בשנה* reads *בשנה*, which is more regular, and is the reading of twenty, perhaps twenty-two, mss., four editions, and the Jerusalem Talmud.

Hananiah the son of Azur the prophet—In what sense Hananiah was a prophet, see note on chapter xxvi. 7.

- 3 Within two full years will I bring again to this place all the vessels of the house of JEHOVAH, which Nebuchadnezzar king of Babylon took from this place, and carried them to Babylon.
- 4 And Jeconiah the son of Jehoiakim king of Judah, and all the captives of Judah, that went to Babylon, will I bring again to this place, saith JEHOVAH; for I will break the yoke of the king of Babylon.
- 5 Then Jeremiah the prophet spake unto Hananiah the prophet in the presence of the priests, and in the presence of all
- 6 the people that stood in the house of JEHOVAH. And Jeremiah the prophet said, Amen; so let JEHOVAH do; let JEHOVAH confirm thy words which thou hast prophesied, in bringing back the vessels of the house of JEHOVAH, and all
- 7 the captives, from Babylon unto this place. Nevertheless hear now this word which I speak in thy hearing, and in the
- 8 hearing of all the people. The prophets, who have been before me and before thee from ancient time, have also prophesied concerning many nations, and concerning great king-
- 9 doms, of war, and of calamity, and of pestilence. Whatsoever prophet shall prophesy of peace, by the word of the prophet coming to pass shall the prophet be discerned, whom JEHOVAH hath sent indeed.
- 10 Then Hananiah the prophet took the yoke from off the
- 11 prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith JEHOVAH, After this manner will I break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within the space of two full years. And the prophet Jeremiah went his way.
- 12 Then came the word of JEHOVAH to Jeremiah, after that Hananiah the prophet had broken the yoke from off the neck
- 13 of Jeremiah the prophet, saying, Go and tell Hananiah, saying, Thus saith JEHOVAH, Thou hast broken yokes of wood,

Verse 8. *And of calamity*—So ולרעה signifies, which is the present reading of the text; but twenty-one mss. and one edition read ולרעב, “and of famine;” and three mss. read לרעב without the conjunction. ולרעב seems the most probable reading, if we consider that the evils frequently threatened by the prophet are “the sword,” (that is, “war,”) “famine,” and “pestilence.” See chapters xxiv. 10; xxvii. 8, 13; xxix. 17, 18, &c. The LXX. in this place omit the two latter, and speak only of *πολεμον*, “war;” but in the ms. Pachom. it is added, *και εις κακα, και εις θανατον*; the Vulgate substitutes *et de fame*, instead of ולרעב.

Verse 13. *Yokes of wood*—For מוטות, which is singular, nineteen mss.

- 14 but thou shalt make instead of them yokes of iron. For thus saith JEHOVAH of hosts, the God of Israel; A yoke of iron have I put upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and also the beasts of the field have I given unto him.
- 15 The prophet Jeremiah also said unto Hananiah the prophet, Hear now, Hananiah; JEHOVAH hath not sent thee;
- 16 but thou hast made this people to trust in a lie. Therefore thus saith JEHOVAH, Behold I am about to cast thee from off the face of the ground; this year thou shalt die, because
- 17 thou hast spoken prevarication concerning JEHOVAH. And Hananiah the prophet died in the same year, in the seventh month.

CHAPTER XXI.*

- 1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, WHEN KING ZEDEKIAH SENT UNTO HIM PASHUR THE SON OF MELCHIJAH, AND ZEPHANIAH THE SON OF MAASEIAH THE PRIEST, SAYING,

and one edition read מַשְׁוֹר, and thirteen mss. and three editions, מוֹשׁוֹר, at large. Also for יַעֲשִׂית, "but thou shalt make," the LXX. and Arabic render, "but I will make," as from יַעֲשִׂיתִי.

Verse 16. *Prevarication*—See note on chapter xxix. 32.

CHAP. XXI. THIS chapter contains the first of those prophecies which were delivered by Jeremiah subsequent to the revolt of Zedekiah, and the breaking out of the war thereupon, and which are continued on to the taking of Jerusalem, related in chapter xxxix., in the following order: Chapters xxi., xxxiv., xxxvii., xxxii., xxxiii., xxxviii., xxxix.

The message in this chapter has by some been confounded with that in chapter xxxvii.; (see the argument prefixed to chapter xxi. in Mr. Lowth's *Commentary*;) but they are, I think, clearly and undeniably distinct from each other. From the reply given to that in chapter xxxvii., it is manifest, that the Chaldeans, who had been besieging Jerusalem for some time, had already raised the siege, and were gone to meet the Egyptian army, leaving the Jews in great hopes that they would never return again. But the terms of this message seem to imply, that the king of Babylon had but just commenced his hostilities against Judah, of which Zedekiah informs the prophet, as of a matter that might not yet have come to his certain knowledge; and desires him to intercede with God, that he would divert the storm by some such extraordinary interposition, as he had been wont to manifest in favour of his people. (Verses 1, 2.) The answer likewise takes no notice of any siege or operations past, but simply regards the future,

* See note, page 166.

- 2 INTREAT, we pray thee, JEHOVAH for us, because Nebuchadrezzar king of Babylon maketh war against us; if so be that JEHOVAH will deal with us according to all his wondrous works, and he may go up from us.
- 3 And Jeremiah said unto them, Thus shall ye say to Zedekiah; Thus saith JEHOVAH the God of Israel, Behold, I will turn aside the weapons of war, which are in your hand, wherewith ye fight against the king of Babylon, and against the Chaldeans, that besiege you from without the wall, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand, and with a strong arm, and with anger, and with fury, and with great wrath.
- 6 And I will smite the inhabitants of this city, both man and beast; of a great pestilence shall they die. And after this, saith JEHOVAH, I will deliver Zedekiah king of Judah, and his servants, and the people, even those that are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall have no pity on them, neither shall he spare, neither shall he shew mercy.
- 8 And unto this people shalt thou say, Thus saith JEHOVAH,

which it is declared should end unfortunately, because God would take an active part against the inhabitants of Judah, and would deliver both their city, and also the king and his people, into the hands of their merciless enemies. (Verses 3-7.) It is further shown, that the only resource of the people for safety, was to surrender themselves to the Chaldeans. (Verses 8-10.) And as for the royal house, they are warned to prevent the effects of God's indignation by doing justice and right, and not to trust to their strong hold, which would stand them in no stead, when God was bent on their destruction. (Verses 11 to the end.) The time of this transaction, therefore, I conceive to be in the ninth year of Zedekiah, previous to the siege of Jerusalem, which began in the tenth month of that year.

Verse 2. *Intreat*—*רָצָה* signifies to "seek" or "apply to" God by prayer and supplication, as well as to "inquire" any thing of him. See Isaiah lv. 6; and the former sense is most suitable in this place. See note on chapter xxxvii. 7.

Nebuchadrezzar—Dr. Kennicott has observed that the name of the king of Babylon is thus spelt in twenty-six other places of this book, besides that before us, in the printed copies; and in ten places, "Nebuchadnezzar." There is a great variation in the mss.

Verse 3. *Thus shall ye say*—Thirty mss. and three editions read תַּאמְרוּן, instead of תַּאמְרִן. One ms. seems to read תַּאמְרוּ, and in another ו is upon a rasure.

Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by sword, and by famine, and by pestilence; but he that goeth out, and surrendereth himself to the Chaldeans that lay siege round about you, he
10 shall even live, and his life shall be unto him as spoil. For I have set my face against this city in an evil, and not in a friendly manner, saith JEHOVAH; into the hand of the king of Babylon shall it be delivered, and he shall burn it with fire.

11 And with regard to the house of the king of Judah, hear
12 ye the word of JEHOVAH. O house of David, thus saith JEHOVAH, Judge ye, searching out right, and deliver him that is spoiled out of the hand of the oppressor, lest my wrath go forth like fire, and it be kindled, and there be none to quench,

Verse 9. *He shall even live*—The Masora for יהיה יחיה reads יהיה, and is countenanced by eighteen mss., two capital editions, the margin of the edition of Felix Pratensis, the Chaldee Paraphrast, and the Babylonish Talmud. There is also some trace of it in the LXX.; for though we read there, *ζησεται, και εσται η ψυχη αυτου εις σκυλα*, it follows immediately, *και ζησεται*.

His life shall be unto him as spoil—See note on chapter xlv. 5. In the ms. Pachom. of the LXX., instead of *εις σκυλα* we read, *εις ωφελειαν*.

Verse 10. *In an evil, and not in a friendly manner*—See notes on chapters xiv. 11; xxiv. 5, 9.

“Verse 11. וּלְבֵית—‘And to the house,’ &c.”—SECKER.

Verse 12. *Searching out right*—לְבַקֵּר appears to me to be the gerund from בָּקַר, “to seek” or “search out diligently;” and to afford a better sense than if we render it, “in the morning.” Perhaps we may find a similar mistake in the sense of לְבַקֵּרִים, Isaiah xxxiii. 2, which is there rendered by our English translators, “every morning.” But might not the words הִיא לְבַקֵּרִים be better translated, “Be thou their support to those that seek,” or “make application to thee for that purpose?” the pleonasm of the affix in וְרַעַם being an extremely common Hebrew idiom.

Lest my wrath go forth like fire—It has been the opinion of many learned men, and Mr. Lowth in particular, in the argument prefixed to this chapter in his *Commentary*, gives it for his, that “all which follows from verse 11 of this chapter belongs to the same subject with the twenty-second chapter, and relates to the time of Jehoiakim.” And afterwards, in his note on these words, “Lest my fury go out like fire,” he infers from them, “that this prophecy was antecedent to that at the beginning of the chapter, and before that peremptory decree was published against the king’s house mentioned, verse 7 of this chapter.” But I cannot help thinking that this latter part is but a continuation of the same prophecy with which the chapter begins; for the house of David was still to be visited with more calamities than those which had befallen it in the days of Jehoiakim. And how peremptory soever the decree may sound, verse 7, we must remember the rule laid down concerning such decrees, chapter xviii. 7, 8; none of

- 13 because of the evil of your doings. Behold, I am against thee, O thou inhabitant of the levelled hollow of a rock, saith JEHOVAH; ye who say, Who shall make a breach upon us?
 14 Or who shall enter into our habitations? And I will punish you according to the fruit of your machinations, saith JEHOVAH; and I will kindle a fire in the forest thereof, and it shall consume all around it.

which, it seems, are irreversible on the condition of a change of conduct. And though God may well be supposed to know when no such ground of reversal will take place, yet it is agreeable to the justice of his providence repeatedly to admonish sinners of the means by which his judgments may be avoided, that they may have none to blame but themselves, when the threatened vengeance overtakes them.

Of your doings—The Masora for מעלליהם, reads מעלליכם, and is countenanced by twenty one MSS., and by the Syriac, Chaldee, and Vulgate versions. The LXX. omit the three last words of this verse; but in the MS. Pachom. we find, *απο προσωπου αδικιας των επιτηδευματων υμων.* One MS. reads מעלליכם.

Verse 13. *O thou inhabitant of the levelled hollow of a rock*—It is impossible that our present English translation can be right, for there appears no trace of a conjunction preceding צור; nor do I see any reason to suppose that it is Jerusalem which is here addressed by apostrophe, although such seems to be the prevailing opinion; or how that city could well be said to be “an inhabitant of the valley,” when it was built chiefly on two hills, as we learn from JOSEPHUS; (*De Bell. Jud. lib. v. cap. 4, edit Huds.*;) or how it could be called “a rock of the plain,” when it was surrounded by deep valleys, “for the most part environed with other not far removed mountains, as if placed in the midst of an amphitheatre;” which is the description given of it by a modern traveller, who had been upon the spot. (SANDYS’S *Travels*, book iii. page 155.) The address is certainly continued on to the house of David, whose place of residence was Mount Sion, called “the city of David.” This was a very high and steep rocky mountain on every side, and, in the opinion of its ancient possessors, the Jebusites, deemed impregnable, till David took it from them; (2 Sam. v. 6, 7;) and both he and his successors are said to have improved considerably its natural strength. This is undoubtedly here meant by צור; and העמק I conceive to signify “the hollow surface” of this rock at the top, in which (המישר, “levelled,” or “regularly formed by art”) the foundations of the buildings were laid; for it is manifest, that if המישר be considered as the participle Pyhal from ישר, “to be even” or “level,” it must, on account of the prefixed article, rather agree with העמק, which has the article likewise, than with צור. And this situation, in a hollow at the top of a rock, is perhaps alluded to in the word טקנות, which is used concerning the same family, chapter xxii. 23; who are said to “make their nest,” as the eagle doth, in the holes or clefts of the high rocks. See chapter xlix. 16. And, confiding in the strength of their situation, the inhabitants are here represented as defying the approach of any one to hurt them.

Verse 14. *In the forest thereof, and it shall consume all around it*—This trans-

CHAPTER XXXIV.*

- 1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH, WHEN NEBUCHADNEZZAR KING OF BABYLON, AND ALL HIS ARMY, AND ALL THE KINGDOMS OF THE EARTH THAT WERE UNDER HIS DOMINION, AND ALL THE PEOPLES, MADE WAR AGAINST JERUSALEM, AND AGAINST ALL THE CITIES THEREOF, SAYING,
- 2 THUS SAITH JEHOVAH the God of Israel, Go and speak to Zedekiah, and thou shalt say unto him, Thus saith JEHOVAH, Behold, I am about to deliver this city into the hand of the

lation is made according to the present reading of the text, ביערה, when the affix must be referred to the house of David; and "the forest thereof" will then denote the large trees or timber of which the habitations of that royal family were built, and in respect of which it is called, chapter xxii. 23, "the inhabitant of Lebanon that made her nest among" (or of) "cedars." But there is some reason to suspect the authenticity of the word ביערה. Both the Syriac and Chaldee appear to have read בעריה, which is some advance towards בערה, the reading of one, and ביערה, the reading of two mss., which if admitted as the participle present of בער, "to burn," the rendering of the passage would be, "And I will kindle a fire burning and consuming," or, "which shall burn and consume" all around it; that is, all around the fire itself.

CHAP. XXXIV. THIS chapter contains two distinct prophecies; the first of which is dated at the time when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem, and of the cities of Lachish and Azekah, most probably towards the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year. It announces to Zedekiah the taking and burning of Jerusalem, his own captivity, peaceful death, and honourable interment. (Verses 1-7.)

The second prophecy was delivered some time after, when the Chaldeans had broken off the siege, and were marched off to meet the Egyptian army, which made a show of coming to the relief of Jerusalem. It reproaches the people of Judah for their perfidious and inhuman behaviour to their brethren, whom they had released from bondage, according to the law; but, on thinking all danger from the enemy over, had compelled to resume their former servitude. For this God threatens to let loose upon them at once the sword, the pestilence, and the famine; and to deliver them up to the vexations of the Chaldeans, their cruel enemies, who should return, take and burn their city, and reduce their country to a solitary waste. (Verses 8 to the end.)

Verse 1. *And against all the cities thereof*—The LXX. and Arabic, with one ms., instead of עריה read ערי יהודה, as at verse 7. But עריה means

* See note, page 166.

3 king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and into his hand shalt thou be delivered; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to
 4 Babylon. Nevertheless hear the word of JEHOVAH, O Zedekiah king of Judah; Thus hath JEHOVAH spoken concerning
 5 thee, Thou shalt not die by the sword. In peace shalt thou die, and according to the burnings of thine ancestors, the former kings that were before thee, so shall they burn for thee; and they shall lament for thee, *saying*, Ah lord! for I
 6 have spoken the word, saith JEHOVAH. And Jeremiah the prophet spake unto Zedekiah king of Judah all these words
 7 in Jerusalem, when the forces of the king of Babylon were making war against Jerusalem, and against all the cities of Judah that remained, against Lachish, and against Azekah; for these remained of the cities of Judah, fortified cities.

8 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, AFTER THAT KING ZEDEKIAH HAD ENTERED INTO COVENANT WITH ALL THE PEOPLE THAT WERE IN JERUSALEM, TO PROCLAIM LIBERTY UNTO THEM: THAT EVERY ONE SHOULD LET HIS BONDMAN, AND EVERY ONE HIS BONDWOMAN, THAT WAS A HEBREW MAN, OR HEBREW WOMAN, GO FREE, AND NOT EXACT SERVICE OF THEM, EVERY ONE OF A JEW HIS BROTHER.

the same, as the other cities of Judah were all dependent upon the authority residing in the capital.

Verse 5. *According to the burnings of thine ancestors*—See 2 Chron. xvi. 14; xxi. 19; from whence it appears to have been customary for the Jews to burn a large quantity of spices at the interment of their kings; an honour not refused to Zedekiah, though he died in captivity.

They shall lament for thee, saying, Ah lord!—See chapter xxii. 18, and the note there.

Verse 8. *To proclaim liberty unto them*—By the law of Moses, (Exodus xxi. 2; Deut. xv. 12,) the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse; but king Zedekiah, upon the approach of the Chaldean army, whether from religious motives, or a political view to employ the men who were set free in the service of the war, engaged the people in a covenant to act conformably to the law; and they released their brethren accordingly. But no sooner were their fears abated by the retreat of the Chaldeans, than, in defiance of every principle of religion, honour, and humanity, they imposed the yoke of servitude anew upon those unhappy persons.

- 10 And all the princes hearkened, and all the people, who entered into covenant to let every one his bondman, and every one his bondwoman, go free, and not to exact service of them any more, they hearkened, I say, and let them go.
- 11 But they returned afterwards, and took back the bondmen and the bondwomen, whom they had let go free; and compelled them to serve as bondmen and bondwomen. Then came the word of JEHOVAH to Jeremiah from JEHOVAH,
- 13 saying, Thus saith JEHOVAH the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-
- 14 men, saying, At the end of seven years ye shall let go every man his brother, an Hebrew, who shall have been sold unto thee; when he shall have served thee six years, then thou shalt let him go free from thee. But your fathers
- 15 hearkened not unto me, nor inclined their ear. And when ye had turned at this time, and had done what was right in mine eyes, in proclaiming liberty, every one to his neighbour, and had entered into a covenant before me in the house which
- 16 is called by my name: then ye returned, and profaned my name, and took back every one his bondman, and every one

Archbishop Usher computes the ninth year of Zedekiah's reign to have been the sabbatical year; and supposes that, on this account, the covenant of general release was entered into at the beginning of that year. But the sabbatical year, which was every seventh year from that in which the Israelites entered into possession of the land of Canaan, had nothing at all to do with the release of servants. In the year of sabbath they were only restrained from sowing their ground and pruning their vineyard; but every seventh year from the beginning of their service the Hebrew bond-slaves were to be discharged. Six years they were to serve, and in the seventh they were to go out free. Only the fiftieth year, or year of jubilee, was also to be a time of general release. (*Lev. xxv. 39-41.*) But that the sabbatical year was so, I see not the least reason to conclude, but quite the contrary.

Verse 10. *And all the princes hearkened*—That is, they hearkened, or conformed, to the obligations of the covenant, which they had entered into at the instigation of their prince.

Verse 11. *And compelled them to serve*—For *ויכבשו*, forty-three mss. and four editions read, with the Masora, *ויכבשו*. See verse 16.

Verse 14. *At the end of seven years*—This is the literal rendering of *מקץ שבע שנים*; but the import of the phrase is, "in the course of the seventh year," or, in the last term of that period. See Mr. Lowth's note on this verse. Compare *Deut. xv. 1, 9.*

Verse 16. *And took back*—For *וירשבו*, which occurs twice in this verse, forty-two mss. and three editions read *צתשיבו* in the second instance, as in

his bondwoman, whom ye had let go free to follow their own inclinations; and ye compelled them to be bondmen
 17 and bondwomen unto you. Therefore thus saith JEHOVAH, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every one to his neighbour; behold, I proclaim liberty in regard to you, saith JEHOVAH, unto the sword, and to the pestilence, and to the famine; and I will
 18 give you up to vexation in all kingdoms of the earth. And I will give the men that have transgressed my covenant, who have not fulfilled the terms of the covenant which they made in presence of the calf, which they cut in twain, and passed
 19 between the parts thereof; the princes of Judah, and the

the first instance fourteen mss. read וְהַשְׁבִּי. And this distinction of the conjugations Kal and Hiphil seems necessary to be thus expressly marked, as we find it in the text at verse 11.

Verse 17. *And to the pestilence*—All the ancient versions, except the Vulgate, place the conjunction before אֶל-הַדְּבַר; and thirty-four mss. and three of the oldest editions read וְאֶל-הַדְּבַר.

To vexation—The Masora, in conjunction with thirty-six mss. and three editions, read לְוִיעָה instead of לוֹעָה; but in support of the present reading see note on chapter xv. 4.

Verse 18. *In presence of the calf*—All the versions that I have met with, both ancient and modern, have fallen into the same error (so I deem it) of rendering לִפְנֵי “in my presence;” whereas לִפְנֵי appears to me to have no affix, but to have the government of the next word that follows, הָעֵגֶל, and therefore we should render לִפְנֵי הָעֵגֶל, “in presence of the calf.” This at once takes away all the difficulty that has been found in the construction of הָעֵגֶל, and the case appears to be this: In order to ratify the covenant, they killed a calf, or young bullock, which they cut in two, and placing the two parts at some distance from each other, they passed between them; intending to signify by this rite, that they consented to be served in the like manner, in case they violated their part of the covenant. Something of the like sort was in practice among the Greeks and Romans upon such occasions, as may be seen in HOMER’s *Iliad*, Γ. 298, and LIVING’S *Roman History*, lib. i. cap. 24, and lib. xxi. cap. 45. Hence there will appear a peculiar force in the expression of “entering into the covenant in presence of the calf;” because the sight of that object served to remind them of the penalties they subjected themselves to on violating their engagement. We find God conforming himself to this usage, when he made a covenant with Abraham. (Genesis xv. 9, 10, 17, 18.)

כָּרַתוּ וְגוֹ—*Si omittas posteriori loco אשר כרתו, liquida erunt omnia; vel si legas, בעגל.*—SECKER.

“*When they cut the calf*—English Bible. Rather, literally, ‘the calf which they cut.’ For this, being the sign of the covenant, was called ‘the covenant;’ as circumcision was, and as the cup in the New Testament. On the custom of dividing the calf, see Lowth.”—SECKER.

princes of Jerusalem, and the eunuchs, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heavens, and to the beasts of the earth. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, even into the hand of the king of Babylon's army, which are gone up from you. Behold, I will give the command, saith JEHOVAH, and will cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and the cities of Judah will I make a desolation without an inhabitant.

CHAPTER XXXVII.*

1 Now king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, regarded the words of JEHOVAH, which he spake by the prophet Jeremiah. And Zedekiah the king sent Jehuchal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to Jeremiah the prophet, saying, Pray now to JEHOVAH our God for us. For

Verse 19. *And the eunuchs*—The LXX., Syriac, Chaldee, and Arabic versions add the conjunction before הַסְרִיסִים, or הַסְרִיסִים, as it is more perfectly written in forty-four mss. and four ancient editions.

Verse 22. *And burn it with fire*—Forty-seven mss. and seven editions read regularly יִשְׂרָפָהּ, instead of יִשְׂרָפָה.

CHAP. XXXVII. IN the beginning of this chapter certain preliminary facts are related, tending to fix the time and occasion of Zedekiah's second message to Jeremiah. (Verses 1-5.) God suggests an answer, foretelling the retreat of the Egyptians, and the return of the Chaldean army, who should take and burn Jerusalem. (Verses 6-10.) During the absence of the Chaldeans, Jeremiah, attempting to quit the city, and retire to his own country-possession, is seized upon for a deserter, and thrown into a dungeon. (Verses 11-15.) The king sends for, and consults, him; and, being entreated by the prophet not to remand him to his former prison, is prevailed upon to change the place, and to abate of the rigour of his confinement. (Verses 16 to the end.)

Verse 3. *Jehuchal the son of Shelemiah*—This man came in the place of Pashur, who, together with Zephaniah, brought the former message from

* See note, page 166.

- Jeremiah came in and went out among the people, and they
 5 had not cast him into prison. Also Pharaoh's army was come
 forth out of Egypt, and the Chaldeans who laid siege to
 Jerusalem, when they heard the report of them, marched off
 from before Jerusalem.
- 6 Then came the word of JEHOVAH unto Jeremiah the pro-
 7 phet, saying, Thus saith JEHOVAH the God of Israel; Thus
 shall ye say to the king of Judah that sent you to me, to seek
 me; Behold, Pharaoh's army, which is come forth to your
 8 assistance, shall return to their own land, to Egypt. And the
 Chaldeans shall come again, and fight against this city, and
 9 they shall take it, and burn it with fire. Thus saith JEHOVAH,
 Deceive not yourselves, saying, The Chaldeans shall surely go
 10 away from us; for they shall not go. But, although ye had
 smitten the whole army of the Chaldeans, that fight against
 you, and there remained of them wounded men, every one in
 his tent, they should rise, and burn this city with fire.
- 11 AND it came to pass, when the army of the Chaldeans
 were marched off from before Jerusalem because of Pharaoh's
 12 army, that Jeremiah went forth out of Jerusalem, to go into
 the land of Benjamin, to receive a portion thereof among the
 13 people. And as he was in the gate of Benjamin, a captain of

Zedekiah. See the other marks of distinction between the two messages in the introductory note on chapter xxi.

Verse 4. *Into prison*—Eighteen, perhaps nineteen, mss. and two editions read *הכלוא*, according to the Masora, instead of *הכליא*. Six mss. read *הכלא*.

Verse 7. *To seek me*—Our English translators render, "to inquire of me." But this is not the proper sense of *ירש* here; for the messengers were not sent to ask any question of God, but to desire the prophet to be their advocate with him, to "seek," or "solicit him in their favour." (Verse 3.) See note on chapter xxi. 2.

Verse 12. *To receive a portion thereof*—This is a proper sense of the verb *חלק*, to "divide," or "take a share" among others; as *חלק* the noun also signifies "a portion," or "share." And this seems a more natural interpretation here, than to understand it, as our translators seem to have done, of the prophet's "withdrawing himself," or "slipping away," (as it is expressed in the margin,) for fear of being shut up again in the city on the renewal of the blockade. For the case appears to have been this: Jeremiah had been cut off from his patrimony in the land of Benjamin, by the Chaldeans having been masters there. But upon their retreat he meant to return, with a view of coming in for a share of the produce of the land with the rest of his neighbours. For that he was likely to want some means for his support, is evident from his having been obliged to be subsisted in prison afterwards upon a public allowance.

the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah ; and he laid hold on Jeremiah, 14 saying, Thou art going over to the Chaldeans. And Jeremiah said, It is false, I am not going over to the Chaldeans. But he hearkened not to him. And Irijah laid hold on Jeremiah, 15 and brought him unto the princes. And the princes were incensed against Jeremiah ; and smote him, and committed him to prison in the house of Jonathan the scribe ; for they made that a prison.

16 When Jeremiah was entered into the dungeon and into the 17 cells, and had abode there many days ; then Zedekiah the king sent, and took him ; and the king asked him in his house privately, and said, Is there any word from JEHOVAH ? And Jeremiah said, There is : for he hath said, Into the hand of 18 the king of Babylon shalt thou be delivered. And Jeremiah said unto king Zedekiah, What offence have I committed against thee, or against thy servants, or against this people, 19 that ye have cast me into prison ? And where are your pro-

Verse 15. *For they made that a prison*—There is nothing extraordinary in making the dwelling-house of a great man a prison, according to either the ancient or modern manners of the east. See Genesis xxxix. 20. Even in the royal palace itself we find there was a prison. (Chapter xxxii. 2.) MR. HARMER (*Observations*, chapter viii. obs. 37) gives the following passage concerning eastern prisons, out of a MS. of Sir John Chardin : “The eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused in their own houses, they set apart a canton of it for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics.”

And thus Mr. Harmer thinks that Jonathan’s house became a prison, in consequence of his being made a royal scribe, or, as we should term him, secretary of state.

Verse 16. *Was entered into the dungeon, and into the cells*—From comparing this place with chapter xxxviii. 6, it seems likely that “the dungeon” was a deep pit, sunk perpendicularly like a well, in the middle of the open court or quadrangle, around which the great houses were built ; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgment of the unfortunate persons who were let down there. Hence also it may be, that the same word בּוּר is frequently put for “the grave ;” the ancient repositories of the dead being often constructed with niches in the same manner, in which the bodies were placed separately. Accordingly, we read, Isaiah xiv. 15, “But thou shalt be brought down to the grave, to the sides of the pit.” אֶל-יַרְכֵּית-בּוּר.

Verse 19. *And where*—Thirteen mss. and four editions read, with the Masora, יָאִיָּה, instead of יָאִי.

phets, that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? But now hear, I pray thee, O my lord the king; let my supplication, I pray thee, fall down before thee, and cause me not to return to the house of Jonathan the scribe, nor let me die there. And Zedekiah the king commanded, and they committed Jeremiah into the court of the prison, and allowed him a loaf of bread every day out of the baker's street, until all the bread in the city were spent. And Jeremiah remained in the court of the prison.

*Verse 20. *Let my supplication fall down before thee*—That is, Let me be allowed to supplicate thee in the most humble manner, prostrating myself before thee. See note on chapter xxxvi. 7.

Verse 21. *Into the court of the prison*—This was not belonging to the house of Jonathan the scribe, where the dungeon was; but the court of the prison in the king's house, mentioned, chapter xxxii. 2.

And allowed him—Literally, “allowing him also;” for יָרַח is the infinitive used for a gerund.

CHAP. XXXII. THE date of the following transaction and prophecy is ascertained, at the beginning of this chapter, to have been in the tenth year of Zedekiah's reign, whilst the Chaldeans invested the city, and Jeremiah was confined in the court of the prison. These circumstances show, that it must have been after that the Egyptians had retreated back to their own land, and the Chaldeans had renewed the siege a second time. Different, however, is the opinion of Usher, Prideaux, and other learned men, who suppose a prior imprisonment of Jeremiah, immediately after he had spoken to Zedekiah, as is represented, chapter xxxiv. 1-7. And the ground of this supposition seems to be, his being here in this chapter said to have been confined by Zedekiah for having spoken those words. But it does not follow from hence, that he was immediately put under confinement for the offence so given. No such thing is related, chapter xxxiv., nor expressly asserted elsewhere. On the contrary, it is expressly denied, chapter xxxvii. 4, where it is said, that at the time the message came from Zedekiah, during the temporary absence of the Chaldeans, Jeremiah was at full liberty, “for they had not cast him into prison:” Words which could not have been properly used, had he been released from prison but a very little while before. The truth, I am persuaded, is, that Jeremiah was confined by order of Zedekiah but once, and then in consequence of the disagreeable truths spoken by him, as is here reported. For it is evident, that the king, when he sent for him, (chapter xxxvii. 17,) had nothing to lay to his charge, nor does he offer to disprove the prophet's asseverations of his innocence. But he was probably mortified to perceive, that the prophet's sufferings had not made him more pliable, as he hoped to have found him, but that he still persisted in his former denunciations of evil; and, therefore, though he condescended to mitigate, he would not absolutely release him from his confinement, but committed him to the court of the prison; which accord-

CHAPTER XXXII.*

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH IN THE TENTH YEAR OF ZEDEKIAH KING OF JUDAH: THE SAME WAS THE EIGHTEENTH YEAR OF NEBUCHAD-NEZZAR :

2 And at that time the army of the Chaldeans laid close siege to Jerusalem, and Jeremiah the prophet was confined in the court of the prison, which belonged to the house of the king of
3 Judah. For Zedekiah king of Judah had put him in confinement, saying, Wherefore hast thou prophesied, saying, Thus saith JEHOVAH, Behold, I am about to give this city into the
4 hand of the king of Babylon, and he shall take it. And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and he shall speak with him mouth to
5 mouth, and his eyes shall behold his eyes. And he shall

ingly became the scene of the following transaction. I trust, therefore, that this chapter and that which follows next will appear to be inserted in their proper place.

The circumstances of time and place being specified as above in the five first verses, Jeremiah relates the order he received from God to buy the field of Hanameel; which he does in due form, and delivers the writings to Baruch to keep safely, in token of God's promise to restore the rights of possession in the land. (Verses 6-15.) Jeremiah, in a prayer to God, acknowledges his infinite greatness and power, and the wonders of his goodness to Israel, with the ungrateful and contumacious behaviour of that people, which had derived the present evil upon them; and concludes with an humble representation of the desperate circumstances of his country, notwithstanding which he had been commanded to make the foregoing purchase. (Verses 16-25.) In reply, God asserts his own all-sufficiency; and then goes on to avow his determined resolution to give up the city to be taken and burned by the Chaldeans, because of the many and great provocations that had been given him. (Verses 26-35.) He promises, however, in time to re-assemble his people, and bring them back to their own land, to enter into covenant with them anew, and to promote their welfare; so that the land, though given up to desolation at present, should flourish again, and possessions be once more bought and sold, as in former time. (Verses 36 to the end.)

Verse 1. *The tenth year*—בשנת עשירית. The Masora here proposes to read בשנה, with the concurrence of sixteen mss. and three editions; but בשנת is equally justifiable by usage. See chapter xlvi. 2; li. 59, &c., &c.

Verse 4. *And his eyes*—The Masora here reads רעיני. This is clearly

* See note, page 166.

transport Zedekiah to Babylon, and there shall he be until I visit him, saith JEHOVAH. When ye shall fight against the Chaldeans, ye shall not prosper.

6 AND Jeremiah said, The word of JEHOVAH came unto me,
7 saying, Behold, Hanameel the son of Shallum thine uncle will
8 come unto thee, saying, Buy thee my field which is in Anathoth, for thine is by law the redemption for to purchase. And Hanameel my uncle's son came unto me according to the word of JEHOVAH in the court of the prison, and said unto me, Buy, I pray thee, my field which is in Anathoth, which is in the land of Benjamin; for thine is by law the inheritance, and thine the redemption: buy it for thyself. Then I knew that
9 this was the word of JEHOVAH. I bought therefore the field which was in Anathoth of Hanameel my uncle's son, and I
10 paid him the money, seventeen shekels of silver. And I had

right, and is confirmed by fifty-four mss. and seven editions, together with all the ancient versions, and the parallel passage, chapter xxxiv. 3, where we read ויעניך, and not ויעניך.

Verse 5. *When ye shall fight against the Chaldeans, ye shall not prosper*—Three mss., ancient ones, read וילא תצליח; according to which the Syriac renders, "For ye shall fight against the Chaldeans, but shall not prosper." A turn very suitable to the context.

Verse 7. *Thine is by law the redemption for to purchase*—See Lev. xxv. 25. משפט is the "law" or "ordinance" there established, and is governed by the preposition ב, sunk by ellipsis at the beginning; answering to *jure*, or *de jure*, in Latin.

Verse 8. *Thine is by law the inheritance*—See Numbers xxvii. 11.

משפט may fairly be rendered, as in our English Bible, "the right" of the redemption, and "the right" of the inheritance; *jus redemptionis, jus hereditatis*. See Deut. xviii. 3; xxi. 17; Ezek. xxi. 27.

Verse 9. *And I paid him the money, seventeen shekels of silver*—As money was anciently paid by weight, and not by tale, the verb שקל is often used simply for "to pay;" and the act of weighing in the balance or scales being specified particularly in the next verse, I have rendered ואשקלה here simply, "And I paid." See Isaiah lv. 2; where תשקל is applied, not only to silver, which might be weighed, but to labour also, where it can only signify the "paying" or "bartering" of it in exchange, according to its supposed worth. As to the price that was paid, doubts have arisen concerning the amount of it. Seventeen shekels of silver make but about forty shillings sterling; and this has been thought too inconsiderable a price for the purchase of a piece of ground. But it should be considered, in the first place, that the quantity of land is uncertain; and next, that the circumstances of the times must have greatly tended to lessen the value of landed estates. The field in question was, at the time of the purchase, in the enemy's possession; and the purchaser well knew that he or his heirs had no chance of entering upon it till after the expiration of the seventy

a deed drawn up and sealed, and I caused witnesses to witness, 11 and I weighed the money in scales. And I took the purchase deed, that which was sealed *containing* the assignment and 12 the limitations; and that which was open. And I delivered the purchase deed to Baruch the son of Neriah, the son of Maaseiah, in the presence of Hanameel my uncle's son, and in

years' captivity; so that the purchase-money was not in itself so inadequate as at first sight might be imagined. Besides, the seller, it is likely, was in immediate want of money, and could get no one else to purchase in the precarious situation things were in. He might, therefore, be glad to take what the prophet, who, doubtless, was not rich, was able to give; and who would not have thought of making the purchase, at any rate, had he not acted under the divine direction, for a special purpose. From the construction of the words *שבעה שקלים וְעשרה הכסף*, some have been led to suppose that *עשרה הכסף* meant, "ten pieces of silver," of a different value from shekels; but the numerals in Hebrew are so variously disposed in different places, as to afford no certain rule of arguing from thence. Upon the whole, I should think that "seventeen shekels of silver" are most likely to be the sum here intended; only, perhaps, there may be a redundancy of the *ה* in *הכסף ה*, repeated by mistake, from the end of the preceding word; and in one ms. it is omitted.

Verse 10. *And I had a deed drawn up and sealed, and I caused witnesses to witness*—I see no reason why *אזרחם* and *אזרח*, as well as *אעד*, may not be considered as in Hiphil. The formalities of a Hebrew bargain of sale are here worth noticing.

Verse 11. *That which was sealed containing the assignment and the limitations, and that which was open*—The deed or instrument of purchase, from what is here said, seems to have been written upon a single roll, but to have consisted of two parts; the upper part containing *המסורה*, which I conceive to be the *formula*, directing the assignment, or making over the property; and *החוקים*, "the limitations," or description of the premises. This part was rolled up, and sealed with the seals of the parties, or, perhaps, of the public officer who attended; by which the falsification of the contents was prevented. At the bottom, which was left open, perhaps an abstract of the deed was written, and the names of the witnesses; this being for public notoriety, as the close part was reserved for evidence, in case of judicial controversy.

Verse 12. *And I delivered the purchase deed to Baruch*—Baruch was a scribe by profession; and it may be concluded that the attendance of such a one, skilled in the forms of law, was necessary on those occasions, both to draw up the writings, and to officiate in the capacity of a notary public with us. And to his custody, as being a public officer, the custody of the title-deeds was intrusted.

My uncle's son—In the original text we read only *דודי*, "my uncle;" but the LXX., Syriac, Vulgate, and Arabic, render, "my uncle's son," as in the preceding verses; and seven, perhaps nine, mss. read *בן דודי*, or *בן דוד*.

the presence of the witnesses who were written in the purchase deed, and in the presence of all the Jews, who sate in the
 13 court of the prison. And I charged Baruch in their presence,
 14 saying, Thus saith JEHOVAH of hosts, the God of Israel,
 Take these writings, this purchase deed, both the sealed, and
 this open deed, and deposit them in an earthen vessel, that they
 15 may endure many days. For thus saith JEHOVAH of hosts the
 God of Israel, Yet again shall houses and fields and vineyards
 be recovered in this land.

16 THEN prayed I unto JEHOVAH, after I had delivered the
 17 purchase deed to Baruch the son of Neriah, saying, Ah Lord
 JEHOVAH! Behold, thou hast made the heavens and the earth
 by thy great power, and by thy stretched out arm; there can
 18 be nothing too hard for thee; who shewest mercy unto thou-
 sands, and recompensest the iniquity of the fathers into the

The witnesses who were written in the purchase deed—הכתובים may be taken, either actively or passively, for "those who wrote," or, "those who were written;" and fourteen, perhaps sixteen, mss. and four ancient editions read הכתובים; the Syriac, Chaldee, and Vulgate also render in the passive. I prefer this, too, as the subscription of witnesses to deeds in their own handwriting appears to be a modern practice only. The ancient mode with us was this: When the instrument was drawn up, it was read in the hearing of the witnesses, (which seems to be what the prophet meant by ויאער עדים, "and I caused witnesses to witness,") and then the clerk, or scribe, added their names, in a sort of memorandum. See BLACKSTONE'S *Commentaries*, book ii. chap. 20. The same I suppose to have been the proceeding here; nor do I recollect, in any part of the sacred writings, the most distant allusion to a man's signing his own name by way of evidence; unless it may be so inferred from our English translation of Isaiah xlv. 5, where we read, "And another shall subscribe with his hand unto the Lord;" instead of which the LXX., Aquila, and Symmachus agree in rendering, "And another shall write upon his hand, I belong to God;" which Bishop Lowth, in his note upon the place, has shown to be "an allusion to the marks which were made by punctures, rendered indelible by fire, or by staining, upon the hand, or some other part of the body; signifying the state or character of the person, and to whom he belonged: The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god." But though there is no allusion in the scriptures to the evidence of subscription, there frequently is to sealing, as a mode of authentication.

And in the presence of all the Jews—Nine, perhaps ten, mss. read here וילעיני, with the conjunction; and so the LXX., Syriac, and Vulgate.

Verse 14. *Take these writings*—I do not think that this contradicts what is said in the note on verse 11. For הספרים may be understood of the two parts of the same roll, of which one was sealed, and the other part left open.

bosom of their children that come after them ; the greatest, 19 the mightiest God, whose name is JEHOVAH of hosts: great in counsel, and manifold in operation, whose eyes are open upon all the ways of the children of men, to give to every one according to his ways, and according to the fruit of his doings: 20 who hast displayed signs and wonders in the land of Egypt, even unto this day, and in Israel, and among men ; and hast 21 made thyself a name, as at this day : and hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with a stretched 22 out arm, and with great terribleness ; and hast given unto them this land, which thou swarest unto their fathers to give them, 23 a land flowing with milk and honey : and they have entered in, and possessed it ; but they have not obeyed thy voice, nor walked according to thy law ; all that thou commandedst them to do, they have not done ; therefore hast thou caused all this 24 evil to befall them. Behold, the mounts are advanced unto the city to take it, and the city is given into the hand of the Chaldeans, that war against it, by means of the sword, and of the famine, and of the pestilence ; and what thou hast spoken 25 is come to pass, and, behold, thou seest. Yet hast thou said unto me, O Lord JEHOVAH, Buy thee the field for money, and cause witnesses to attest ; whereas the city is given into the hand of the Chaldeans.

Verse 18. *Whose name is JEHOVAH of hosts*—One ms. reads שמך instead of שמי, and the Vulgate renders, *nomen tibi*. But the text, I think, needs no alteration ; for the ה is emphatic before the three words, האל הגדול, הגבור, and we might render thus, “the God, the greatest, the mightiest, he whose name is JEHOVAH of hosts.”

Verse 20. *And wonders in the land of Egypt, even unto this day*—Twenty-seven mss. and twelve editions read ומופתים, as expressed at large in the next verse, where we read ובמופתים. It is not meant, that God had continued on working miracles in Egypt from the time of Moses, but that the miracles which he then wrought in Egypt continued still to bear witness to his omnipotency both there, and in Israel, and among all mankind.

Verse 21. *And with a stretched out arm*—ובאזרוע. Nine mss. omit the א. The word אזרוע, however, occurs for זרוע once besides in the Hebrew, Job xxxi. 22.

Verse 23. *According to thy law*—Twenty five, perhaps twenty-six, mss., and seven editions, read, with the Masora, ובחורתך, instead of בחיותך. Some of these mss. are of the most ancient. One ms. reads בחורתך. The LXX. and Arabic render in the plural number, but the Syriac, Chaldee, and Vulgate in the singular. In ms. Pachom. the rendering is, εν τῷ νόμῳ, instead of εν τοις προσταγμασι.

26 THEN came the word of JEHOVAH unto Jeremiah, saying,
 27 Behold, I JEHOVAH am the God of all flesh; can any thing
 28 be too hard for me? Therefore thus saith JEHOVAH, Behold,
 I am about to give this city into the hand of the Chaldeans,
 and into the hand of Nebuchadrezzar king of Babylon, and he
 29 shall take it. And the Chaldeans, that war against this city,
 shall enter, and shall set this city on fire, and shall burn it, and
 the houses, upon the roofs of which they have burned incense
 to Baal, and have poured out libations unto strange gods, so
 30 as to provoke me to anger. For the children of Israel and the
 children of Judah have been but doing that which is evil in
 my sight from their youth: surely the children of Israel have
 been but provoking me to anger with the work of their own
 31 hands, saith JEHOVAH. For a yoke of mine anger, and a yoke of
 mine indignation, hath this city been to me, from the day that
 they built it, even unto this day, to remove it from before me,
 32 because of all the wickedness of the children of Israel, and of
 the children of Judah, which they have committed to provoke
 me to anger, they, their kings, their princes, their priests, and
 their prophets, and the men of Judah, and inhabitants of
 33 Jerusalem. For they have turned unto me the back, and not
 the face, and when I taught them, rising early and teaching,
 34 they none of them hearkened so as to receive instruction. And

Verse 30. *Surely the children of Israel have been but provoking me*—Four mss. and one edition here add *כי* after *היה*, as before at the beginning of the verse.

Verse 31. *For a yoke of mine anger, and a yoke of mine indignation, hath this city been to me*—As I cannot construe *על* here as a preposition, I am led to suppose it to be the noun *עול*, “a yoke,” written by abbreviation, *על*. The metaphor, it must be confessed, is strong and singular; but the meaning is obvious enough, and suitable to the context. For as a yoke upon the neck compels the bearer to carry about the burden suspended from it; so, God says, the city of Jerusalem, because of the notorious wickedness of the people, had been as it were a yoke about his neck, having his anger and his indignation so closely connected with it, that he could not dismiss them, till they had caused an entire removal of the offensive object from before him.

Verse 33. *And when I taught them*—*ילמד* here, in the first instance, if the text be right, must be the participle present, agreeing with *אלי*; “they have turned the back, and not the face, unto me, even teaching them.” But this construction seems not very familiar to the Hebrew language. I therefore am inclined to suspect a fault in the text, and that, instead of *ילמד אתם*, we should read *ואני למד אתם*; and the ancient versions of the LXX., Syriac, and Vulgate, favour this conjecture. One ms. read at first *ילמד* instead of *ילמד*; and the ' may have been the remains of *ואני*.

- they have set up their abominations in the house which is called
 35 by my name, to defile it. And they have erected the high
 places of Baal, which are in the valley of the son of Hinnom,
 to cause their sons and their daughters to pass through unto
 Molech; which I commanded them not, nor was it acceptable
 unto me; practising this abomination for to bring guilt upon
 Judah.
- 36 But now after this, thus saith JEHOVAH the God of Israel
 concerning this city, of which ye say, It is delivered into the
 hand of the king of Babylon by sword, and by famine, and by
 37 pestilence: Behold, I will gather them out of all the countries
 whither I have driven them in mine anger, and in mine indig-
 nation, and in great wrath; and I will bring them again unto
 38 this place, and I will cause them to dwell securely. And they
 shall be unto me a people, and I will be unto them a God.
 39 And I will give them one heart and one way, to fear me con-
 tinually, for the good of them, and of their children that come
 40 after them. And I will make an everlasting covenant with
 them, which I will not withdraw from their posterity, to be a

Verses 34, 35. See chapter vii. 30, 31, and the notes there.

Verse 35. *To cause their sons and their daughters to pass through unto Molech*—Our English version runs, “to pass through the fire;” but though *באש* is added in the text, Deut. xviii. 10; 2 Kings xvi. 3, and in several other parallel places, it is not found so here, except in ‘two mss., nor, Lev. xviii. 21. It is, however, no doubt, to be understood. But how much is implied in thus causing the children to pass through the fire, is a point that learned men are not quite agreed in. Some suppose that the children were only dedicated to the idol-deity by a ceremony, in which fire was used without hurting them; and it is certain that *העביר* implies no more than a bare dedicating or consecrating, Exod. xiii. 12. On the other hand, by comparing other passages, and particularly the parallel ones, chapter vii. 31; xix. 4, we shall there see reason to conclude, that the children were actually burned to death in the fire, and consumed like other burnt-offerings. See Bishop Patrick’s comment on Lev. xviii. 21, and Mr. Lowth’s on chapter vii. 31. The fact, in all probability, was, that the more tender-hearted parents were content simply to dedicate their children, waving them perhaps over the fire that was burning before the idol, without doing them any corporal hurt; whilst the gloomy superstition of others prompted them to go greater lengths, and to perpetrate the most inhuman barbarities under the notion of religious worship. Both, however, were guilty of actions highly offensive to God, and provoking his resentment.

For to bring guilt upon Judah—Twenty, perhaps twenty-one, mss. and two editions read, with the Masora, *החשי* instead of *החשיה*. The final *ה* is lost in the initial of the word that follows.

Verse 36. *After this*—*לכן*. See note on chapter xvi. 14.

Verse 40. *Which I will not withdraw from their posterity*—For *אשונ* the

benefactor unto them; and the fear of me will I put into their
 41 heart, that they shall not depart from me. And I will rejoice
 over them in doing them good, and I will plant them in this
 42 land assuredly, with all my heart, and with all my soul. For
 thus saith JEHOVAH, As I have brought upon this people all
 this great evil, so will I bring upon them all the good which
 43 I speak concerning them. And the fields shall be bought in
 this land, of which ye say, It is desolate without man or beast;
 44 it is given into the hand of the Chaldeans. Fields shall men
 buy with money, drawing up writings also, and sealing, and
 causing witnesses to attest, in the land of Benjamin, and in the
 environs of Jerusalem, and in the cities of Judah, and in the
 cities of the hill country, and in the cities of the plain, and in
 the cities of the south; for I will reverse their captivity, saith
 JEHOVAH.

CHAPTER XXXIII.

1 THE WORD OF JEHOVAH CAME ALSO TO JEREMIAH A
 SECOND TIME, WHILST HE WAS STILL CONFINED IN THE
 COURT OF THE PRISON, SAYING,

LXX. seem to have read אשיב, ην ου μη αποστρεψω; unless we admit of שוב in Kal being used in the sense of "turning back," or "bringing again;" of which there are frequent instances; see chapters xxx. 3, 18; xxxi. 23; xxxiii. 26; xlviii. 47; Psalm xiv. 7; lxxxv. 1; Ezek. xvi. 53; Amos ix. 14; &c., &c. מֵאַחֲרֵיהֶם, "from those that come after them," or "their posterity." So אַחֲרֵיךָ is properly rendered, "thy posterity," 1 Kings xxi. 21. And בְּנֵיהֶם אַחֲרֵיהֶם, "their children that come after them," verses 18, 39.

Verse 44. *In the land of Benjamin, &c.*—For these divisions of the kingdom of Judah, see chapter xvii. 26, and the note there.

CHAP. XXXIII. THIS chapter contains a prophecy, which, though applicable in some parts to the restoration of the Jews from Babylon, cannot, however, be so understood upon the whole, for reasons already touched upon in the note prefixed to chapters xxx., xxxi., and which hold equally good in the present instance.

God reveals his gracious purpose of healing the wounds of Jerusalem, restoring the captivity both of Israel and Judah, forgiving their sins, and distinguishing them with such blessings, as to strike the astonished nations with fear and trembling. (Verses 1–9.) He foretells that the land, whose desolation they deplored, should again flourish with multitudes both of men and cattle. (Verses 10–13.) He confirms his former promise of establishing a kingdom of righteousness in a branch of the house of David, and rendering it perpetual, together with the priesthood of the sons of Levi. (Verses 14–18.) He declares his covenant in this respect with David and the Levites to be as sure as the covenant of day and night. (Verses 19–22.) And,

- 2 **THUS** saith **Jehovah**, the doer of it,
Jehovah the framer of it, who also disposeth it,
Jehovah of hosts is his name.
- 3 Call unto me, and I will answer thee,
 And I will shew thee great things,
 And hidden things, which thou knewest not.

to remove the reproach of having cast off those families whom he had once distinguished by his choice, he renews his protestations of infallibly restoring the seed of Jacob, and of appointing the seed of David to rule over them for ever. (Verses 23 to the end.)

Verse 2. *The doer of it*—This place has been looked upon as corrupt, because the affix pronoun ה in עשה seems to be without an antecedent. Houbigant proposes two emendations; one suggested by the Syriac, where עשך is substituted instead of עשה, and also ארח for אורה, and להכינה for להכניה. But he inclines to give the preference to another taken from the LXX., who render, ποιων γην, και πλασσων αυτην. Hence he infers, that the Greek interpreters read עשה האדמה instead of עשה יהוה. To give this conjecture its full force, we may add, that, instead of יהוה after עשה, one ms. has been found to read אדני, which may be thought to come somewhat nearer the word אדמה. But I am persuaded in myself, that the received reading of the text is genuine, and conceive the pronoun ה, "it," to refer to the thing which God says: "Thus saith **Jehovah**, who himself is about to do it," namely, what he saith. There is an instance of a similar kind to be met with, Isaiah xxxvii. 26, where the antecedent of the same pronoun ה is to be sought in the sense of the context. The whole verse may be thus rendered:—

Hast thou not heard? of old I have done it,
 Of ancient times I have also formed it; now have I brought it on;
 And thou hast been for the desolating of flourishing nations, strongly fortified cities.

The pronoun "it" here evidently refers to "the desolating of flourishing nations," &c; for this was the very thing which God says he had "done of old, and formed in ancient times," as Nebuchadnezzar might well be supposed to "have heard;" and this was also that which he had "brought about of late" by the agency of Nebuchadnezzar himself; who, indeed, had been vain enough to arrogate to himself the whole performance, although he had only borne the part of a subordinate minister in it. Bishop Lowth, in interpreting this verse, adopts the reading of the LXX., גרים נצים, instead of גלים נצים; and I have done the same; but, instead of "warlike nations," I have rendered נצים, "flourishing," from גון, "to flourish."

Verse 3. *And hidden things*—Two MSS., and the celebrated printed Bible, called "Minchath Shai," (see DR. KENNICOTT'S *Dissert. General.* sect. 62,) instead of ונצרות read ונצרות, which agrees with the Chaldee; and is most likely to be the true reading. See Isaiah xlviii. 6.

"לא ידעתם"—Whether this means the return of the Jews from the Babylonish captivity, or the times of the Messiah, both had been foretold by Jeremiah as plainly as they are expressed here. Calvin answers, that his

- 4 For thus saith JEHOVAH, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,
Which are thrown down by the mounts and the sword,
5 That are come to make war on the part of the Chaldeans,
And to fill them with the dead bodies of the men,
Whom I have smitten in mine anger, and in my wrath,
And upon account of all the wickedness of whom
I have hid my face from this city :
6 Behold, I will make it perfectly sound and whole, and will
heal them ;
I will also grant their prayer for peace and truth :

faith had been staggered. Perhaps God speaks here, not to the prophet, but to the people, who were backward to know what they might have known; and as some presumed on false predictions in their favour, so some despaired of the true. Chapter xxxii. 36.—SECKER. Rather perhaps, “which thou didst not, nor couldst know,” but by revelation.

“Verse 4. הנהוצים—Rather, ‘which are to be thrown down;’ as Isaiah xxvii. 13; Psalm cxxxvii. 8.—חרב is used for an instrument in destroying walls and forts. See 2 Chron. xxxiv. 6; Ezek. xxvi. 6.”—SECKER. “The sword” is commonly used for “war,” or “the operations of war” in general. See note on chapter l. 38. And it is very probable that some of the houses of Jerusalem had already been cast down by the enemy’s warlike engines playing upon them from the mounts without.

Verse 5. *That are come to make war on the part of the Chaldeans*—באו is thus used with הסללות for its subject, chapter xxxii. 24. But אחיכשויים must not be rendered, “against the Chaldeans;” for it is evident those instruments of war were not employed against the Chaldeans, but in their service against the besieged. Therefore אחיכשויים must either signify “on the part of the Chaldeans;” (see chapter li. 59;) or else את may be left by mistake for מאת, the initial מ being lost (as it often happens) in the same letter terminating the preceding word.

Verse 6. *Behold, I will make it perfectly sound and whole*—The antecedent to לה is clearly מהעיר, verse 5. The Vulgate and Chaldee render as if they had read להם; but the LXX. and Syriac confirm the present reading, which is found in all the collated mss. and editions, except one ms., which reads לך.

And will heal them—For ורפאתם, forty-two mss. and nine editions read ורפאתים, in conformity with all the ancient versions. The antecedent of the pronoun must be sought in the next verse; namely, the captivity of Judah and Israel. See note on verse 2.

ורפאתים—The antecedent of the pronoun must be those whom God says in the preceding verse that he had smitten, or plagued; for it does not imply that they were slain.

I will also grant their prayer for peace and truth—עתה signifies to “pray in a devout, fervent manner.” Hence עתרה may well be construed “a

- 7 And I will bring back the captivity of Judah,
And the captivity of Israel;
And I will build them as at the first.
- 8 And I will cleanse them from all their iniquity,
Which they have been guilty of towards me;
And I will forgive all their iniquities,
Which they have been guilty of towards me,
And which they have rebelliously committed against me.
- 9 And it shall become through me a name of joy,
A praise, and a glory, among all nations of the earth,
Which shall hear of all the good that I do among them;
And they shall fear and tremble because of all the good,
And because of all the prosperity that I procure unto
them.
- 10 Thus saith JEHOVAH,
Yet again shall be heard in this place,
Of which ye say,
It is desolate without man and without beast,
In the cities of Judah, and in the streets of Jerusalem,
That are desolate without man,
Even without an inhabitant, and without beast,
- 11 The voice of joy, and the voice of mirth,
The voice of the bridegroom, and the voice of the bride,
The voice of them that say, Praise ye JEHOVAH of hosts,
For JEHOVAH is gracious,

devout and fervent prayer;" and to "manifest to any one his petition" seems to imply the granting of it. I have therefore rendered וגליתי להם עתרת, שלום ואמת, "I will also grant their prayer for peace and truth;" or, will show them the blessings they have prayed for.

"עתרת—*Putat Castelleo legendum עטרת; aliter frigere et cogi sententiam.*"
—SECKER.

Verse 7. *And I will build them*—For ובנתיים, thirty mss. and five editions read more correctly, ובניתיים.

"Verse 9. והיתה—'And it shall be — unto it.'—*English Bible.* Rather, 'And she shall be — unto her.'"—SECKER. But והיתה is here used absolutely, there being no feminine subject to which it can properly be referred. "It," therefore, signifies the whole matter or-proceeding. See notes on chapters xlii. 16; lii. 3. And the sense of the passage is probably, that the restoration of God's people should afford cause to all nations to rejoice in God, and to give praise and glory to him for what he had wrought. Render, therefore, "And it shall become to me a name (or, title) of joy," &c.

That I procure unto them—All the ancient versions render as if they had read להם, instead of לה, and there is one mss. that does so.

- For his mercy endureth for ever ;
 Of them that bring praise to the house of JEHOVAH ;
 For I will restore the captivity of the land,
 As at the first, saith JEHOVAH.
- 12 Thus saith JEHOVAH of hosts,
 Yet again shall there be in this place,
 That is desolate without man and beast,
 And in all the cities thereof,
 An habitation of shepherds folding sheep.
- 13 In the cities of the hill country, and in the cities of the
 plain,
 And in the cities of the south, and in the land of Benjamin,
 And in the environs of Jerusalem, and in the cities of
 Judah,
 Shall the flocks pass yet again
 According to the direction of him that numbereth *them*,
 saith JEHOVAH.
- 14 BEHOLD, the days come, saith JEHOVAH,
 That I will perform that good thing,
 Which I have spoken concerning the house of Israel,
 And concerning the house of Judah in those days.
- 15 For at that time I will cause to grow up

Verse 13. *And in the cities of the plain*—Twenty mss. read וּבְעָרֵי, and the LXX., Syriac, and Vulgate likewise express the conjunction. For the divisions here enumerated, see chapter xvii. 26, and note there.

According to the direction of him that numbereth—Our English translation is, “under the hands of him that telleth them;” as if עַל-יָדַי meant the same as רוּחַת הַשֶּׁבֶט, Lev. xxvii. 32. But “passing under the rod” means only their being numbered, the shepherd striking every sheep with his rod or crook, as it passes out of the fold, and so counting them. But the expression here made use of seems to imply, that the sheep should not stray about at random, but pass according to the direction of a shepherd, who, in numbering them as they come out of the fold, at the same time points out to them with his hands the way they are to take. See note on chapter ix. 31.

עַל-יָדַי—See note on chapter v. 31, page 58.

Verse 14. *Concerning the house of Israel, and concerning the house of Judah*—אֶל-בֵּית יִשְׂרָאֵל וְעַל-בֵּית יְהוּדָה. These two prepositions, אֶל and עַל, seem to be nearly of the same force; and we often find them applied in the same sentence, as if the variation was accounted a matter of elegance. Here, undoubtedly, no difference can be conceived between them. Some mss., however, affect an uniformity; two for אֶל reading עַל, and on the other hand, four, perhaps five, for עַל substitute אֶל.

- Of the line of David a branch of righteousness,
 And he shall execute judgment and justice in the land.
- 16 In those days Judah shall be saved,
 And Jerusalem shall dwell securely:
 And this is he, whom JEHOVAH shall call OUR RIGHTEOUS-
 NESS.
- 17 Surely thus saith JEHOVAH,
 There shall not be a failure in the line of David of one
 Sitting upon the throne of the house of Israel:

Verse 15. *A branch of righteousness*—After צמח צדקה (three mss. read וצמח צדקה) twenty-one mss. and four editions add the words ומלך מלך והשכיל, “and a king shall reign and prosper,” as chapter xxiii. 5. The same is found in the Syriac and Arabic versions.

Verse 16. *And this is he, whom JEHOVAH shall call OUR RIGHTEOUSNESS*—This is the strict grammatical translation of the words of the text. The ancient versions seem to have been made from the parallel passage, chapter xxiii. 6, where, however, the words differ extremely, though they amount to the same sense. See the note there. Three mss. read here, וזה שמו, and one of these omits לה. It must be observed, that the ה in לה is not the feminine affix, but the masculine after the Chaldee form, which frequently occurs.

“לה—*Potest pronomen punctis mutatis vel masc. esse vel fem.*”—SECKER.

Verse 17. *There shall not be a failure in the line of David of one sitting, &c.*—From the Babylonish captivity to the coming of Christ, David was without a successor of his family sitting upon the throne of Judah or Israel, in any sense whatsoever. And from the destruction of Jerusalem to the present time, the Jews have had neither a king nor a regular priesthood belonging to their nation. So that hitherto there has been a failure and interruption both in the royal line of David, and in the sacerdotal one of Levi: A plain proof that the prophecy alludes not to any time that is already past, but respects what is to come. It is true, indeed, that, in a spiritual sense, the kingdom of Christ, the Son of David, has been for some time established over those whom the apostle calls “the Israel of God,” (Gal. vi. 16,) and the “children of Abraham,” (Gal. iii. 7,) meaning thereby all true believers, whether of the Jews or of the Gentiles. And it is true, also, that in the church of Christ there hath been a constant and uninterrupted succession of persons appointed to perform the public offices of religion in the room of, although not taken out of the family of, the priests the Levites. And the perpetuity of this kingdom and this priesthood is, I know, in the opinion of many learned expositors, looked upon as a full and authentic completion of the intention of this prophecy. This, however, seems to be spiritualizing too far, when the case admits of a more direct and literal interpretation. The days, it is evident, are not yet arrived, though they certainly will come, for the performance of God’s good promise concerning the restoration of the house of Israel and the house of Judah under Christ, their Righteousness. Admitting this, and that all the families of Israel shall again be re-established in their own possessions,

- 18 Neither shall there be a failure in the line of the priests
the Levites of one
Offering before me burnt offerings, and burning meat offer-
ings,
And performing sacrifice continually.
- 19 THE word of JEHOVAH came also unto Jeremiah,
saying,
- 20 Thus saith JEHOVAH,
If ye can make void my covenant of the day,
And my covenant of the night,
So that they be not daily and nightly in their season :
- 21 Then shall my covenant be made void with David my
servant,
That he shall not have a son reigning upon his throne ;
And with the Levites the priests, that they shall not minis-
ter unto me.
- 22 As the host of heaven cannot be numbered,

what improbability is there, that the two families of David and Levi may actually revert also to their ancient privileges, subject only to the supreme authority of the Messiah, and continue to enjoy them, as it is here expressly declared, in uninterrupted succession to the end of the world ?

Verse 18. *And burning meat offerings*—The verb *מִקְטִיר*, which properly signifies, “burning incense,” is not unfitly here applied; because part of every meat-offering was covered with frankincense, and burned upon the altar for a memorial of sweet savour unto God. See Lev. ii. 1, 2, &c. It is not necessary, however, to suppose, that precisely the same sacrifices shall continue to be offered in the Christian church, which are prescribed by the Mosaic law; but, as that law is abrogated, we may fairly understand those sacrifices figuratively to denote the offices of a more spiritual worship substituted in their stead.

Verse 20. *So that they be not daily and nightly in their season*—Our translators render, “and that there should not be day and night in their season.” But in this case we should read *יוֹם*, and not *יוֹמָם*. *יוֹם* is the adverb, “by day,” or, “daily;” and *יוֹמָם וּלְיָלֵלָה* signifies, *die et nocte*, “by day and by night,” or, “daily and nightly,” that is, “always,” or “continually.” So that the true construction of the words is, “that my covenant of the day, and my covenant of the night, be, or hold, not continually in their season.” See verse 25.

Verse 21. *That they shall not minister unto me*—Here *מִשְׁרָתִי* seems to be the infinitive verb with the affix *י*, and the preposition *בְּ* prefixed; answering to *מִהֵינָה*, used just before. But in the next verse *מִשְׁרָתִי*, followed by *אֲתִי*, is the participle plural in Pihel.

“Verse 22. *As the host of heaven cannot be numbered*, *אֲתִי מִשְׁרָתִי*—*Fortè delendum* אֲתִי, *cum præcedat* תִּי. *Vid. ver. 21.*—SECKER.

Nor the sand of the sea measured :
 So will I multiply the seed of David my servant,
 And the Levites that minister unto me.

- 23 THE word of JEHOVAH came also unto Jeremiah, saying,
 24 Hast thou not observed what this people have spoken,
 saying,
 The two families which JEHOVAH had chosen, he hath
 even rejected them ?
 And they have treated my people with scorn,
 So as not to look upon them any more as a nation.
 25 Thus saith JEHOVAH,
 If my covenant be not daily and nightly,
 The ordinances of heaven and earth *if* I have not ap-
 pointed :
 26 Then will I cast off the seed of Jacob, and David my
 servant,
 So as not to take of his seed to be rulers
 Unto the seed of Abraham, Isaac, and Jacob :
 But I will reverse their captivity, and I will have mercy
 upon them.

Verse 24. *The two families which JEHOVAH hath chosen*—It is plain from verse 26, that the two families here meant are those of Jacob and David; though some have supposed the two kingdoms of Israel and Judah, others the royal and sacerdotal families of David and Levi, to be intended.

“הָעַם הַזֶּה—‘This people,’ that is, some of them.—GROTIUS. But the distinction between ‘this people’ and ‘my people’ in this verse, is remarkable.”—SECKER.

“מִהֵינִי—‘That they are no more,’ &c.”—SECKER.

Verse 25. *If my covenant be not, &c.*—In this verse the Vulgate and Syriac both read וְחֻקֹתַי, but the conjunction is not found in any of the collated mss. or editions. The same versions agree in expressing the negative לֹא but once; but the Vulgate omits it after אִם, the Syriac before שִׁמְתִי. But the text needs no alteration; all that is necessary being to extend the influence of אִם, “if,” to the latter clause as well as to the former. It would, perhaps, be more clear if we read וְחֻקֹתַי, but the Asyndeton appears to be often matter of choice. The covenant is that above-mentioned of the day and of the night, (verse 20,) which there is understood to be daily and nightly, that is, perpetual without interruption; and the ordinances of heaven and earth are the stated order of things in both, such as the system of numberless stars in the heavens, and the unmeasurable sand of the sea, (verse 22,) all which God claims to be of his ordering and appointment.

Verse 26. *But I will reverse their captivity*—For אָשׁוּב, nineteen mss. and three editions read with the Masora, אָשִׁיב. But it is questionable at least whether אָשׁוּב be not as proper. See note on chapter xxxii. 40. These

CHAPTER XXXVIII.*

- 1 AND Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchijah, heard the words which Jeremiah used to
 2 speak unto all the people, saying, Thus saith JEHOVAH, He that remaineth in this city shall die by sword, and by famine, and by pestilence: but he that goeth forth to the Chaldeans shall live; and his life shall be unto him as spoil, and he
 3 shall live. Thus saith JEHOVAH, This city shall surely be

words, we may observe, are the regular inference of a syllogism, the minor of which is suppressed, but may be thus supplied: "But my covenant is daily and nightly, and I have appointed these ordinances, therefore I will not cast off the seed of Jacob," &c., but I will reverse their captivity, and will have mercy upon them.

"כִּי אֲשׁוּב—'When I shall,' &c."—SECKER.

CHAP. XXXVIII. THIS chapter (to which are subjoined the four last verses of chapter xxxix. on account of their obvious connexion) contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem. The princes of Judah, offended with Jeremiah for repeating to the people who visited him in the court of the prison, the message he was charged with; (chapter xxi. 9, 10;) cause him to be cast into a deep and miry dungeon. (Verses 1-6.) Ebed-melech obtains an order from the king, and takes him up out of it. (Verses 7-13.) The king consults with him in private; he seeks to persuade the king to give himself up to the king of Babylon's officers, as the only means of safety to himself, and of preserving the city from destruction. (Verses 14-23.) The king assures to him his life, but requires him not to divulge the secret of his conference to the princes; who inquire about it, but receive an evasive answer; and Jeremiah remains in the court of the prison. (Verses 24-28.) The piety of Ebed-melech is rewarded with a promise of personal safety amidst the ensuing public calamities. (Chapter xxxix. 15-18.)

Verse 1. *Used to speak*—This is the proper sense of מִדְּבַר, the conjugation Pihel specially denoting the diligent or repeated performing of an action.

Verse 2. *And by famine*—Six mss. read וּבְרֵעַב, as found in the text, chapter xxi. 9. The LXX., Syriac, and Vulgate also express the conjunction.

And by pestilence—The common editions of the LXX. totally omit וּבַדָּבָר; but in the ms. Pachom. we find, καὶ ἐν θανάτῳ. Aquila and Theodotion express the same. Drusius also cites from one of the Greek interpreters, though without a name, καὶ ἐν λοιμῳ.

Shall live—Here also, as in chapter xxi. 9, the Masoretes propose to read יחיה, instead of יחיה, and have the concurrence of fifteen, perhaps sixteen,

* See note, page 166.

delivered into the hand of the army of the king of Babylon, 4 who shall take it. Then said the princes unto the king, Let this man, we pray thee, be put to death, forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking unto them according to these words: surely this man is not one that 5 seeketh the welfare of this people, but the hurt. And Zedekiah the king said, Behold, he is in your power; for the king can 6 carry no point in competition with you. Then took they Jeremiah, and cast him into the dungeon of Malchijah, the king's son, which was in the court of the prison; and they let Jeremiah down with cords: and in the dungeon there was no water, but mire; and Jeremiah sunk in the mire.

mss. and two editions, with the margin of the Bible of Felix Pratensis. But how properly soever the ו may have been prefixed there, the use of it seems to be superseded here by the extraordinary addition of וחי at the end of the verse. It may be observed frequently, that, in the repetition of a message or command, the repeater is not always scrupulous in adhering to the precise form of words, provided there be no essential alteration in the sense and general meaning. This will appear on a further comparison between this verse and chapter xxi. 9, in the latter of which we find ונפל and וזרית עליכם, which are not here; as, on the contrary, וחי, which is here, is not to be found there. The meaning of the words, "And his life shall be unto him as spoil," see explained in note on chapter xlv. 5.

Verse 3. *The army of the king of Babylon*—Four mss. omit חייל, in conformity with chapter xxi. 10; but it is expressed in all the ancient versions.

Verse 4. *Let this man, we pray thee, be put to death*—Seven mss. and two ancient editions omit את before הואיש.

He weakeneth—Three mss. and two editions read מרפה, which is certainly right, and not מרפא, which comes from רפא, "to heal," and suits not with this place. The gutturals א and ה are often substituted by mistake for each other, and the contrary mistake to this is made in reading להרפה instead of להרפא, chapter xix. 11.

Verse 5. *For the king can carry no point in competition with you*—The king evidently speaks this in disgust with the princes for endeavouring to frustrate his clemency. He had once rescued Jeremiah out of their hands, and taken him under his royal protection; but his prerogative, he tells them, was likely to avail but little when opposed by their obstinate and repeated importunities. The power was, in reality, theirs, and not his.

Verse 6. *The king's son*—See note on chapter xxxvi. 26.

In the dungeon there was no water, but mire—This account of the dungeon accords with what was mentioned in the note on chapter xxxvii. 16. For if the dungeon was in the open court, and left open like a well at top, there being no other way of giving it air and light, the falling of rain, mixing with the earth below, would occasion mud in a place where the sun's rays could not reach to dry up the moisture.

- 7 And Ebed-melech the Cushite, an eunuch, who was then in the king's house, heard that they had cast Jeremiah into the dungeon; and the king was sitting in the gate of Benjamin.
- 8 Then Ebed-melech went forth out of the king's house, and
- 9 spake to the king, saying, My lord the king, these men have done amiss all that they have done unto Jeremiah the prophet, whom they have caused to be thrown into the dungeon: for he will die upon the spot for hunger, when there is no longer
- 10 any bread in the city. Then the king commanded Ebed-melech the Cushite, saying, Take along with thee thirty men from hence, and take up Jeremiah the prophet out of the
- 11 dungeon, before he die. And Ebed-melech took the men along with him, and went into the king's house under the store-room, and took from thence torn rags and worn out rags, and let them down by cords into the dungeon to Jeremiah.
- 12 And Ebed-melech the Cushite said to Jeremiah, Put now these torn and worn out rags under thine armholes under the cords.
- 13 And Jeremiah did so. And they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.
- 14 And king Zedekiah sent, and took Jeremiah the prophet unto him into the third entrance, which is in the house of JEHOVAH. And the king said unto Jeremiah, I am about to

Verse 7. *The king was sitting in the gate of Benjamin*—No doubt, he sat there to hear the complaints of the people, and to administer justice; the courts for that purpose being usually held in the gates of the city. See Bishop Lowth's note on Isaiah xxix. 21.

Verse 9. *When there is no longer any bread in the city*—Our translators render, "For there is no more bread in the city." But the city does not appear to be reduced as yet to that extremity; for when that came to be the case, the king fled, and the city was taken. See chapter lii. 6, 7. But Ebed-melech supposed with reason, that when the bread failed, Jeremiah must be starved with hunger in the dungeon; for he would of course be neglected, and have it not in his power to make those shifts for subsistence which persons at liberty might avail themselves of.

Verse 10. *Take along with thee*—בִּידֶךָ. Literally, "In thine hand." See the like phrase, 1 Sam. xvi. 2.

בִּידֶךָ—"Under thy command." *Sub ductu et imperio tuo.* (Num. xxxi. 49.)—MICHAELIS.

Verse 11. *Torn rags*—For הַסְחָבוֹת, the Masoretes, with five mss., read סְחָבוֹת. סְחָבוֹת signifies, "to tear," as מָלַח does, "to grow rotten by wearing."

Verse 14. *Into the third entrance*—מְבוֹאָה properly signifies, "an avenue," or "entrance" to any place. It appears that, from the king's house to the temple, Solomon formed a communication, which was called, "the king's

- 15 ask thee a question; hide not any thing from me. And Jeremiah said unto Zedekiah, When I have told thee, wilt thou not surely put me to death? and when I shall have
 16 given thee counsel, thou wilt not hearken unto me. Then king Zedekiah sware unto Jeremiah in secret, saying, As JEHOVAH liveth, who made us this soul, I will not put thee to death, nor will I deliver thee into the hand of these men that
 17 seek thy life. And Jeremiah said unto Zedekiah, Thus saith JEHOVAH, the God of hosts, the God of Israel, If thou wilt

ascent by which he went to the house of JEHOVAH," and was of so excellent a structure, that it is reckoned as one of the things that raised the queen of Sheba's astonishment at Solomon's wisdom and magnificence. (1 Kings x. 5.) This we find to have extended to one of the western gates of the temple, called "Shallecheth," which is said to have been "by the causeway of the going up," or "ascent," above-mentioned. (1 Chron. xxvi. 16) Now this I conclude to have been the first entrance. From the gate Shallecheth there must have been a passage the whole length of the south side of the building of the sanctuary, extending straight forward, till the king faced about to the left, in order to go to his place in the court, where he is said to have stood before the altar, 2 Chronicles vi. 12. From the gate Shallecheth, therefore, to this turning, I look upon to have been the second entrance, and the same that is called "the king's entry without," 2 Kings xvi. 18. The third entrance, then, I conceive to be the continuance of the same approach from the turning above-mentioned, till it terminated with "the brasen scaffold on which Solomon stood in the midst of the court, right over against the altar, in the presence of the whole congregation of Israel." (2 Chron. vi. 12, 13.) This is expressly called מבוטא, "the entrance," where "the king stood at" (or upon) "his pillar," 2 Chron. xxiii. 13; the pillar being, most probably, the support on which the scaffold or pulpit rested. This entrance, I am also inclined to think, is that which is called מוסך השבת, "the covert of the Sabbath," 2 Kings xvi. 18; being covered over for the king's accommodation, when he appeared in the temple on the sabbath-day, at the head of the congregation of Israel. To this, as the most retired place, king Zedekiah may be understood to have brought the prophet, in order to confer with him with the greatest privacy. For the better understanding of what is here laid down, I would refer the reader to the plan of Solomon's temple in *Ancient Univ. Hist.* vol. i. book 1, chap. 7.

Verse 16. *Who made us*—אֵת אֲשֶׁר עָשָׂה. The Masoretes omit אֵת, and so do fifteen mss. and three editions.

Of these men that seek thy life—הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מִבְּקִשִׁים אֶת־יָנֹכְשֶׁךָ. The ancient Bodleian ms., N^o. 1, instead of מִבְּקִשִׁים אֶת־יָנֹכְשֶׁךָ, reads הַמְּבַקְשִׁים; three other mss. also read הַמְּבַקְשִׁים, and one מְבַקְשִׁים, with a rasure of a letter at the beginning. This last and one of the three omit אֲשֶׁר אֵלֶּה.

Verse 17. *The God of hosts*—Six mss. omit the word אֱלֹהֵי before צְבָאוֹת; nor do any of the ancient versions appear to countenance more than according to the usual form, יְהוָה צְבָאוֹת.

indeed go forth unto the chieftains of the king of Babylon, then shall thy soul live, and this city shall not be burned with
 18 fire ; but thou shalt live, thou and thy family. But if thou wilt not go forth unto the chieftains of the king of Babylon, then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire ; and thou thyself shalt
 19 not escape out of their hand. And king Zedekiah said unto Jeremiah, I am apprehensive of the Jews, who are gone over to the Chaldeans, lest they deliver me into their hand, and
 20 they insult me. And Jeremiah said, They will not deliver thee. Hearken, I beseech thee, unto the voice of JEHOVAH, in what I speak unto thee, that it may go well with thee, and
 21 that thy soul may live. But if thou refuse to go forth, this is
 22 the thing that JEHOVAH hath revealed unto me : Even, behold, all the women that are left in the house of the king of Judah, shall be brought forth unto the chieftains of the king of Babylon, and these shall say, Thy familiar friends have set thee on, and prevailed over thee ; they have set thy
 23 foot fast in the mire, and are turned away back. And all thy wives, and thy children, shall they bring out to the Chaldeans ; and thou thyself shalt not escape out of their hand, but by the hand of the king of Babylon shalt thou be taken, and thou
 24 shalt be the means of burning this city with fire. Then said Zedekiah unto Jeremiah, Let no man know of these
 25 words, and thou shalt not die. But if the princes shall hear that I have conversed with thee, and shall come unto thee, and shall say unto thee, Tell us, we pray thee, what thou hast spoken unto the king, conceal not from us, and we will not put thee to death ; and what the king hath said unto thee :

But thou shalt live—For וחיטה, before אמה, seven, perhaps eight, mss. and one in the margin read וחיית and seven others, perhaps eight, and two editions, read וחייתה.

Verse 22. *They have set thy foot fast in the mire, and are turned away back*—Twenty-four mss. and the margin of Van der Hooght's Bible read רגליך. The Syriac, and Vulgate, and the Alex. edit. of the LXX. also express the word in the plural number ; but the LXX., according to the Vatican edition and Chaldee, confirm the present reading in the singular. Our translators have rendered, "Thy feet are sunk in the mire," according to the punctuation of הפטעו, which makes it passive in Hophal ; but it is rather to be taken in Hiphil, and referred to the king's "familiar friends," as the subject of the verb, who, having brought him into difficulties, went off, and left him in the lurch. This was particularly true of his Egyptian allies. See chapter xxxvii. 7.

26 then shalt thou say unto them, I offered humbly my supplication before the king, that he would not cause me to return
 27 to the house of Jonathan to die there. Accordingly all the princes came to Jeremiah, and questioned him; and he told them according to all those words, which the king had commanded. And they said no more, for the conversation was not
 28 heard. And Jeremiah remained in the court of the prison until the day that Jerusalem was taken, and he was *there* when Jerusalem was taken.

CHAPTER XXXIX.*

15 AND the word of JEHOVAH came unto Jeremiah, whilst he
 16 was confined in the court of the prison, saying, Go, and speak unto Ebed-melech the Cushite, saying, Thus saith JEHOVAH of hosts, the God of Israel, Behold, I am about to bring my words upon this city for harm, and not for good; and they
 17 shall be before thy face in that day. But I will deliver thee

Verse 26. *I offered humbly my supplication before the king*—Literally, “I let fall,” or “prostrated, my petition.” See note on chapter xxxvi. 7.

Verse 27. *For the conversation was not heard*—הִדְבַּר I consider to be the conversation that had passed between the king and Jeremiah; which no one having heard but they two, the princes had nothing to object against what Jeremiah told them.

Verse 28. *And he was there when Jerusalem was taken*—Three mss. for וְהָיָה read וְהָיָה, which, according to the rule of the Vau conversive, would be right. Some copies begin the next chapter with these words; the Syriac omits them entirely. The LXX. express וְהָיָה at the beginning of chapter xxxix., but omit the three words that follow in the Hebrew.

“וְהָיָה כִּשְׁמֵרָה לְכֹהֵן אֲשֶׁר נִלְכְּדָה יְרוּשָׁלַם”
Non extant apud LXX. Desunt etiam in Syr. et videntur delenda, utpote a præcedentibus bis scriptis orta.—SECKER. As some mss. read וְהָיָה, if instead of that we suppose the reading to have been וְיָחִי, it will afford a good sense, being rendered, “For he was alive when Jerusalem was taken.” But supposing the four last verses of chapter xxxix. to have followed immediately, as I have inserted them, which is clearly their natural order, these words may then have been prefixed to them in the following manner:—“And it came to pass about the time that Jerusalem was taken, that the word of JEHOVAH came unto Jeremiah,” &c.

CHAP. XXXIX. Verse 16. *I am about to bring*—Twenty-one mss. and three editions read, with the Masora, כִּבְיָא instead of כִּבִּי. The כִּ is lost both here and chapter xix. 15, in the same letter, which begins the following word.

And they shall be before thy face in that day—That is, Thou shalt see the accomplishment of them.

* See note, page 166.

in that day, saith JEHOVAH; and thou shalt not be given into
 18 the hand of the men of whom thou art afraid. But I will
 surely rescue thee, and thou shalt not fall by the sword; but
 thy life shall be unto thee as spoil; because thou hast trusted
 in me, saith JEHOVAH.

CHAPTER XXXIX.*

1 IN the ninth year of Zedekiah king of Judah, in the tenth
 month, came Nebuchadrezzar king of Babylon and all his
 2 army unto Jerusalem, and they laid siege to it. In the
 eleventh year of Zedekiah, in the fourth month, on the ninth
 3 day of the month, the city was broken into. And all the
 chieftains of the king of Babylon entered, and posted them-
 selves in the gate of the centre; Nergal-sharetzar Samgar,
 Nebo-sarsechim Rab-saris, Nergal-sharetzar Rab-mag, and all

Verse 18. *But thy life shall be unto thee as spoil*—See note on chapter
 xlv. 5.

THIS chapter begins with an account of the taking of Jerusalem, and
 relates the flight of Zedekiah, and the particulars of his punishment,
 after that he was taken and brought before the king of Babylon; and also
 the burning of the city, and removal of the people, a few of the meanest
 only excepted, to Babylon. (Verses 1-10.) Jeremiah is released, and
 kindly treated in consequence of a special charge from Nebuchadrezzar.
 (Verses 11-14.)

Verse 2. *In the eleventh year*—The LXX., Syriac, and Vulgate place a
 conjunction at the beginning of this verse; but it does not appear in any
 of the collated mss. and editions.

Verse 3. *The gate of the centre*—The city of Jerusalem stood upon two
 hills, Sion to the south, and Acra to the north, with a deep valley between
 them. "The gate of the centre," as the term seems plainly to import, was
 a gate of communication in the middle of the valley between the two parts
 of the city, sometimes called "the higher" and "the lower city." The
 Chaldeans entered the city on the north side by a breach in the walls, and
 immediately rushing forward, and posting themselves in this gate, in the
 very heart or centre of the city, they became thereby masters at will of the
 whole. Zedekiah, with his troops, perceiving this, fled out of the opposite
 gate on the south side.

*Nergal-sharetzar Samgar, Nebo-sarsechim Rab-saris, Nergal-sharetzar
 Rab-mag*—As Nergal-sharetzar occurs twice, the next word seems to be an
 addition to the name by way of distinguishing the persons. And I am
 inclined to think that סמגרי, רב־סגרי, and רב־סג, were all titles of office,
 as we find רב־שבחים, which we render, "captain of the guards," or it
 might be, "commander in chief of the forces," was the title of Nebuzar-

* See note, page 166.

4 the rest of the chieftains of the king of Babylon. And it came to pass, when Zedekiah king of Judah, and all the men of war, saw them, they fled, and went forth out of the city by night by the way of the king's garden, through the gate between the two walls: and they went forth toward the
5 plain. And the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath: and he proceeded judicially
6 against him. And the king of Babylon slew the sons of Zede-

adan. What tends to confirm this is, that we find afterwards, verse 13, נְבוּזַבְדַּן־נַגְדַּן and נְבוּזַבְדַּן־נַגְדַּן placed after נְבוּזַבְדַּן־נַגְדַּן without a conjunction intervening, in the same manner as נְבוּזַבְדַּן־נַגְדַּן follows נְבוּזַבְדַּן־נַגְדַּן, although the conjunction ו precedes both נְבוּזַבְדַּן־נַגְדַּן and נְבוּזַבְדַּן־נַגְדַּן. But if Rab-saris be a title of office, (the Syriac supposes it to be "master of the eunuchs,") then Nebo-sarsechim, here, and Nebu-shazban, verse 13, mean, probably, the same person, notwithstanding the difference of the names. Nor is it to be wondered at, that there should be such a variation in the name of a subject, when the name of the king himself is varied in like manner, being sometimes found "Nebuchadnezzar," and sometimes "Nebuchadrezzar;" not to mention a number of other differences that occur in the different copies. Nergal was an idol worshipped by the Cuthites. (2 Kings xvii. 30.) Nebo, a Babylonish Deity. (Isaiah xlv. 1.) And we find it usual to prefix the name of those idols to the names of persons of rank; as Nebu-chadnezzar, Nebo-nassar, Nebu-zaradan, Neriglissar, or Nergal-assur, who was one of Nebuchadnezzar's successors; Bel-shazzar, another of them; and Daniel the Jew had the name of Bel-teshazzar given him, "after the name of my god," says Nebuchadnezzar, speaking of him, Dan. iv. 8. I conceive, therefore, that we have in this verse the names of three only of Nebuchadnezzar's captains, with their titles of distinction, Nergal-sharetzar Samgar, Nebusarsechim Rab-saris, and Nergal-sharetzar Rab-mag; and again, verse 13, the names and titles of three, Nebu-zaradan Rab-tebachim, or "captain of the guards," Nebu-shazban Rab-saris, and Nergal-sharetzar Rab-mag. What offices Samgar, Rab-saris, and Rab-mag denote, I pretend not to determine.

Verse 4. *Through the gate between the two walls*—We find mention made of two walls, one exterior to the other, 2 Chron. xxxii. 5. Probably between these two walls might have been a private postern, through which the king and his followers might slip out unperceived by the besiegers, who surrounded the city, and, undoubtedly, kept a strict watch at the principal gates.

And they went forth—For נָצְאוּ, seven mss. and the first printed edition read נָצְאוּ; and in one ms. a letter is erased at the end of נָצְאוּ. The Syriac, Theodotion, Vulgate, and the Arabic ms. Oxon. all represent the verb in the plural.

Verse 5. *And he proceeded judicially against him*—See note on chapter i. 16. Zedekiah had sworn allegiance to the king of Babylon, and was, there-

- kiah at Riblah before his eyes, and all the nobles of Judah did
 7 the king of Babylon slay. And he put out the eyes of Zede-
 kiah, and bound him with fetters of brass, to carry him to
 8 Babylon. And the house of the king, and the houses of the
 people, did the Chaldeans burn with fire, and they brake down
 9 the walls of Jerusalem. And the residue of the people that
 remained in the city, and the deserters who had come over to
 him, even the residue of the people, those that remained,
 Nebuzaradan captain of the guards transported to Babylon.
 10 But the meanest of the people, who had no property, Nebuzaradan captain of the guards left in the land of Judah, and gave them at the same time vineyards and fields.
 11 And Nebuchadrezzar king of Babylon had given a charge concerning Jeremiah to Nebuzaradan captain of the guards,
 12 saying, Take him, and have thine eyes upon him, and do him no manner of harm; but according as he shall say unto thee,
 13 so deal thou with him. So Nebuzaradan captain of the guards sent, and Nebu-shazban Rab-saris, and Nergal-sharetzar Rabmag, and all the commanders of the king of Babylon; they
 14 sent, I say, and took Jeremiah out of the court of the prison, and delivered him to Gedaliah, the son of Ahikam, the son of Shaphan, to conduct him home; and he dwelt among the people.

fore, liable to be tried and condemned as a rebel and traitor. See 2 Chron. xxxvi. 13; Ezek. xvii. 16, 18.

Verse 8. *And the houses of the people*—Literally, “And the house of the people,” where *בית*, “the people,” may denote every private citizen or subject taken distributively; so that as the community is made up of king and subject, this expression, “the house of the king, and the house of the people, or subject,” is equivalent to “all the houses of Jerusalem” without distinction. See chapter lii. 13.

Verse 9. *And the residue of the people, &c.*—Two sorts of persons are here distinguished: 1. The residue of the people that remained in the city, when it was taken: 2. Those who had deserted during the siege; and these together are included under one general name, “even the residue of the people, those that remained.” Compare chapter lii. 15.

Verse 12. *But according as*—*כפי* is omitted by the Masora, and by sixteen mss. and one edition. Yet *כפי* seems full as proper as *כפי* singly.

Verse 14. *To conduct him home*—It appears from chapter xl. 1, that Jeremiah had been first carried off to Ramah with the rest of the captives.

CHAP. XL. THE five following chapters contain a particular account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the people into Egypt; and the prophecies of Jeremiah concerning them there.

CHAPTER XL.

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, AFTER THAT NEBUZARADAN CAPTAIN OF THE GUARDS HAD TAKEN HIM AND LET HIM GO FROM RAMAH; FOR HE HAD BEEN BOUND WITH CHAINS AMONG ALL THE CAPTIVITY OF JERUSALEM AND JUDAH, WHO WERE CARRIED AWAY CAPTIVE TO BABYLON.

2 AND the captain of the guards took Jeremiah, and said unto him, JEHOVAH thy God hath denounced this calamity against
3 this place. And JEHOVAH hath come and done according as he spake; because ye had sinned against JEHOVAH, and not
4 obeyed his voice; therefore hath this thing befallen you. And now, behold, I have loosed thee this day from the chains which were upon thy hands. If it seem good unto thee to come with me to Babylon, come; and I will set mine eyes upon thee: but if it seem evil unto thee to come with me to Babylon, forbear: behold, the whole land is before thee; according as it seemeth good, and according as it seemeth right in thine eyes to go, go thither; and while it continueth so, it shall not be

“Verse 1. *הדבר אשר היה*—The word of the Lord is not delivered till chapter xlii. 7.”—SECKER. All the intermediate part, therefore, from *ארו בקחתו ארו* must be considered as related in a long parenthesis.

HAD TAKEN HIM AND LET HIM GO—Most interpreters have understood *ארו בקחתו ארו* of Nebuzaradan’s having first taken Jeremiah as a captive unto Ramah. But if the order of the sentence be well observed, as well as the more common use of the verb *לקח*, it will, I think, rather appear, that those words relate to his “taking,” or having him brought to him, in order to give him his discharge.

Verse 3. *And JEHOVAH hath come and done*—*יבא* may as well be the future in Kal as in Hiphil; and God is frequently said to “come” in person to execute his purposes. See Exodus xx. 24. And, indeed, the word “visit” implies “coming,” either to show mercy, or to inflict punishment.

Hath this thing—Twenty-six mss., three editions, and the Babylonish Talmud, read *הדבר*; in two other mss. a letter is erased in the place of *ה*.

Verse 4. *Thy hands*—Twenty-three, perhaps twenty-four, mss. and eight editions read *ידך* instead of *ידך*. The LXX., Syriac, and Vulgate also express the plural number.

And while it continueth so, it shall not be set aside—*ועודני לא ישוב*. Interpreters seem much perplexed about the explanation of these words; but by connecting them at the end of this verse with the words preceding, the sense, I think, becomes perfectly clear. *ועודני*, “and while it is still” good and right in thine eyes, *לא ישוב*, “it shall not turn back,” or “be set aside;” no one shall compel thee to take a different course.

- 5 set aside. Return therefore to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or else, whithersoever it seemeth right in thine eyes to go, go. And the captain of the guards gave him provisions, and a gratuity, and dismissed him. And Jeremiah went unto Gedaliah the son of Ahikam to Mizpeh, and dwelt with him among the people that were left in the land.
- 7 Now when all the captains of the forces, which were in the open country, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor over the land, and that he had committed to his charge men, and women, and children, even certain of the poor of the land, of those who were not carried away captive to Babylon: then they came to Gedaliah in Mizpeh, even Ishmael the son of Nethaniah, and Johanan and Jonathan, the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of Hoshaiah the Maachathite, they and their men. And Gedaliah the son of

"Verse 5. ועודנו לא ישוב—*Vide omnino Prolegomena Grab.*"—SECKER. Perhaps instead of *ישב* we should read *ישב* or *ישוב*, and then Nebuzaradan may be supposed to proceed in his speech thus: "And until it" (namely, "the land," for *ארץ* is sometimes masculine as well as feminine; see chapter xxv. 12) "be settled, do thou also return to Gedaliah, and dwell with him in the midst of the people." See note on chapter i. 13. This Nebuzaradan advises the prophet to do for his security, in case he chose to continue in the land; but still leaves him at full liberty to go and do as he pleased.

Verse 7. *Of those who were not carried away, &c.*—In two mss. for *מאשר* we read only *אשר*, which seems more agreeable to the LXX. and other ancient versions.

Verse 8. *And Johanan and Jonathan*—The LXX. have only *και Ιωαναν υιος Καρη*; save that in ms. Pachom. after *Καρη*, or rather *Καρε*, follows *και Ιωαθαβ*. Two mss. omit *ויינתן*, and it is erased in two others. One ms. omits *ויינתן*. Thirteen mss. and one edition read *בן* for *בני*; and the Chaldee reads *בר* in the singular number.

Ephai—The Masora reads *עפי* for *עופי*, and so do fifteen, perhaps sixteen, mss. and three editions. In two mss. and the first printed edition we read only *עפי*. But the LXX. rather countenance *עופי*, rendering it *Ιωφε*; in the Alexandrian edition *Ωφε*, and in ms. Pachom. *Ωφεθ*.

And Jezaniah the son of Hoshaiah the Maachathite—*המעכתי* is, doubtless, a patronymic, and, probably, bespeaks a descendant of Maachab, Caleb's concubine. (1 Chron. ii. 48.) The name of Jezaniah's father appears to have been Hoshaiab, (chapter xlii. 1,) and it has, most probably, been lost out of the text in this place.

- Ahikam, the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will reside at Mizpeh, to stand before the Chaldeans who shall come to us; but do ye gather in wine, and summer fruits, and oil, and put into your vessels; and dwell in your cities, which ye have occupied. Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had given a remnant to Judah, and that he had made Gedaliah the son of Ahikam, the son of Shaphan, governor over them; then all the Jews returned from all the places whither they had been driven, and came to the land of Judah unto Gedaliah to Mizpeh; and they gathered in wine and summer fruits in great abundance.
- 13 And Johanan the son of Kareah, and all the captains of the forces that were in the open country, came unto Gedaliah to Mizpeh; and they said unto him, Art thou well aware that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to take away thy life? But Gedaliah the son of Ahikam believed them not. And Johanan the son of Kareah spake to Gedaliah in private at Mizpeh, saying, Let me go, I pray thee, and smite Ishmael the son of Nethaniah, and no one shall know. Wherefore should he take away thy life, and all Judah be dispersed, those that are gathered unto thee, and the remnant of Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, By no means do this thing; surely thou speakest falsely of Ishmael.

CHAPTER XLI.

- 1 AND it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, and great officers of the king, even ten men, with him, came unto Gedaliah the son of Ahikam to Mizpeh; and they eat bread there together in Mizpeh. Then Ishmael the son of

Verse 9. *Fear not to serve the Chaldeans*—The ancient Bodleian MS., N^o. 1, has a singular reading here, *מעבור* for *מעבור*, "Fear not to come over to the Chaldeans." This makes a very good sense; but the text needs no alteration.

Verse 10. *To stand before the Chaldeans*—That is, to be ready to receive and obey their commands.

Verse 16. *By no means do this thing*—For *רעש* the Masora reads *רעשה*, with the concurrence of twenty-one mss. and three editions.

Nethaniah arose, and the ten men that were with him, and they smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land. And all the Jews that were with him, with Gedaliah in Mizpeh, and the Chaldeans that were found there, the men of war, did Ishmael smite. And it came to pass the second day after he had murdered Gedaliah, whilst no one knew it, that there came men from Shechem, and from Shiloh, and from Samaria, fourscore persons, having their beards shaven, and their clothes rent, and having cut themselves, with an oblation and incense in their hand, to bring to the house of JEHOVAH. And Ishmael the son of Nethaniah went out to meet them from Mizpeh, weeping all along as he went; and it came to pass when he met them, that he said unto them, Come ye to Gedaliah the son of Ahikam. And it came to pass, when they were come into the midst of

CHAP. XLI. Verse 5. *And from Shiloh*—Seven MSS., with all the ancient versions, prefix the conjunction ו. “Shiloh” is differently written in the Hebrew copies, שִׁילֹה, שִׁילֹה, שִׁילֹה, שִׁילֹה.

Having their beards shaven, and their clothes rent, and having cut themselves—All these signs of mourning and great affliction (see Job i. 20, and notes on chapter xvi. 6) seem to have been manifested on account of the calamity which had befallen the city and temple.

To bring to the house of JEHOVAH—Though the temple was destroyed, it may be presumed that the people continued to offer up sacrifices and offerings on the spot where it stood, as long as they remained in the land; for we find this began to be their practice soon after their return, before the temple was rebuilt. See Ezra iii. 2, 3, &c.

“It is not said in the preceding history that the house of God was burned, though, chapter xxxix. 8, the burning of the houses is mentioned. But it is said, 2 Chron. xxxvi. 19, and it is intimated, chapter l. 28; li. 11. That it was burned on this occasion, is allowed. According to 2 Kings xxv. 8, this happened on the seventh day of the fifth month; but, chapter lii. 12, on the tenth day of the fifth month; which fifth month Jeremiah, chapter i. 3, mentions as the time of Zedekiah’s captivity. Now, what is here told happened in or after the seventh month; within which time these persons must have known that the temple was burnt. But, they were going to the place where it stood; as the Jews are said, Ezra iii. 8, to come to the house of God at Jerusalem before it was rebuilt; and they set up an altar, and offered sacrifices there. (Verses 3, 6.) Kimchi and others think that Gedaliah had set up an altar at Mizpeh. But were such places called ‘the house of the Lord?’ And if Jeremiah had meant thus, would he not have explained himself? Vignoles, indeed, (vol. i., p. 507, &c.,) seems to prove that the temple was not burned till thirteen months after the city was taken. Yet he alleges not this passage.”—SECKER. JOSEPHUS says, the temple was burnt on the first day (ἡ πρώτη) of the fifth month of the eleventh year of Zedekiah’s reign. (*Ant. lib. x., cap. 8., edit. Hudson.*)

the city, that Ishmael the son of Nethaniah massacred them at
 8 the pit, he, and the men that were with him. But ten men
 were found among them, that said unto Ishmael, Slay us not,
 for we have hidden stores in the fields, wheat, and barley, and
 oil, and honey. He forbore therefore, and slew them not among
 9 their brethren. Now the pit, into which Ishmael cast all the
 dead bodies of the men whom he had smitten along with Gedaliah,
 the same which king Asa had made on account of Baasha

Verse 7. *Massacred them at the pit*—Our English translators have rendered, “slew them *and cast them* into the midst of the pit,” adding the words, “and cast them,” which are not in the Hebrew, in order to make out the sense. And Mr. Lowth, in his note on the place, undertakes to justify the ellipsis as agreeable to the Hebrew idiom. Others have supposed that the verb וישליך, or וישליכום, has been lost out of the text, it being expressed in the Syriac, and also in the Complutensian edition of the LXX. by *καὶ ἐνεβαλεν*, in the ms. Pachom. by *καὶ ἐρρίψε*, and in one other of the Greek versions, cited in the Hexapla, by *καὶ ἐρρίψεν αὐτοὺς*. But, on the other hand, it may be observed, that תוך is not expressed either by the LXX. or Syriac, and I am therefore inclined to believe that, instead of an omission, we have here an undue repetition of this word תוך after אל, which was occasioned by reading אל-תוך דעיר just before. In this case, by rejecting תוך, and reading only אל-הבור, we may render, “at,” or, “near the pit.” So we read, 2 Kings x. 14: וישחטום אל-בור בית-עקו, “and slew them at the pit of the shearing-house.” So also 1 Maccab. vii. 19, a book said to have been translated out of Hebrew, we find, *καὶ ἐβυσεν αὐτοὺς εἰς τὸ φρεαρ τὸ μέγα*, which our English translators have also rendered, “and when he had slain them, *he cast them* into the great pit;” but in the Hebrew original it was doubtless as we suppose it here, וישחטום אל-הבור.

“אל-תוך הבור—The same ellipsis see 1 Maccab. vii. 19; Psalm lxxiv. 7; lxxxix. 39. *Καὶ ἐρρίψεν εἰς τὸ φρεαρ. Cod. Reg.; Vide Prolegom. Grab.*—SECKER.

Verse 9. *Now the pit*—בור signifies a “bason, cistern,” or “reservoir;” a large pit for receiving rain water, which Asa, who built and fortified Mizpeh at the time he was at war with Baasha, king of Israel, (1 Kings xv. 22,) caused to be made in the midst of the city, in order that the people might not be in want of so necessary an article in case of a siege. Reservoirs of this kind were much in use in Palestine, as JEROME tells us in his *Commentary* upon Amos iv. 7, 8. His words are, “*In his enim locis, in quibus nunc degimus, præter parvos fontes, omnes cisternarum aquæ sunt.*” And JOSEPHUS testifies the advantage of them to the besieged, when he tells us, that when Masada was reduced to the greatest distress for want of water, it was relieved by a fall of rain in the night, which filled all the reservoirs. (*Ant. lib. xiv., cap. 14., edit. Hudson.*) Each private family seems also to have had one of these pits or reservoirs for its own use: “Drink ye every one the waters of his own cistern;” בורו, “his pit,” or “reservoir,” says Rabshakeh to the people of Jerusalem, Isaiah xxxvi. 16.

Along with Gedaliah—ביד, “by the hand,” or “side” of him. So ביד is used, chapter xxxviii. 10. See note there.

king of Israel, Ishmael the son of Nethaniah filled it with
 10 the slain. And Ishmael took captive all the residue of the
 people that were in Mizpeh, the king's daughters, and all the
 people that remained in Mizpeh, whom Nebuzaradan captain
 of the guards had committed to the charge of Gedaliah the
 son of Ahikam; even Ishmael the son of Nethaniah took
 them captive, and set forth to pass over to the children of
 Ammon.

11 But when Johanan the son of Kareah, and all the captains
 of the forces that were with him, heard of all the evil that
 12 Ishmael the son of Nethaniah had done, they took all the men,
 and went to fight with Ishmael the son of Nethaniah, and
 13 came up with him at the great waters that are in Gibeon. And
 it came to pass, when all the people that were with Ishmael
 saw Johanan the son of Kareah, and all the captains of the
 14 forces that were with him, they rejoiced. And all the people
 that Ishmael had taken captive from Mizpeh faced about, and
 15 came back again to Johanan the son of Kareah. But Ishmael
 the son of Nethaniah escaped from Johanan with eight men,
 16 and went to the children of Ammon. Then took Johanan the
 son of Kareah, and all the captains of the forces that were
 with him, all the remnant of the people, whom he had reco-
 vered from Ishmael the son of Nethaniah, from Mizpeh, after
 the murder that had been committed upon Gedaliah the son
 of Ahikam, strong men, men of war, and women, and chil-
 dren, and eunuchs, whom he had brought back from Gibeon;
 17 and they went, and dwelt in Geruth-Chimham, which is near

“ברור גדול ביד גדליהו—*Φρεαρ μεγα*. LXX. *Legerunt* ברור גדול. *Rectè, ni fal-*
lor. Sequitur הווא—SECKER. In this case we must translate thus:
 “Now the pit, into which Ishmael cast all the dead bodies of the men whom
 he had slain, (it was the great pit, which king Asa had made on account of
 Baasha king of Israel,) Ishmael the son of Nethaniah filled it with the slain.”
 The addition of the relative *pleonasticè* together with the substantive is a
 Hebrew idiom not unfrequent. BuxT. *Thes.* i. ii. cap. 8. Or might not the
 true reading have been בער גדליהו?

Verse 12. *The great waters that are in Gibeon*—Called “the pool, or lake,
 of Gibeon,” 2 Sam. ii. 13.

Verse 16. *After the murder that had been committed upon Gedaliah*—I take
 הנה to be here the infinitive in Hophal.

Verse 17. *In Geruth-Chimham*—For כמרחם twenty-six mss. and four
 editions read, with the Masora, כמרחם. *Geruth-Chimham* signifies, “the
 habitation of Chimham,” and was so called, as the Chaldee Paraphrase
 informs us, from its having been given by David to Chimham the son of
 Barzillai the Gileadite, 2 Sam. xix, 38, 40. But I have followed the example

18 Bethlehem, in order to proceed to go into Egypt, out of the reach of the Chaldeans; for they were afraid of them, because that Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land.

CHAPTER XLII.

1 THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people,
 2 from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication come humbly before thee, and pray for us unto JEHOVAH thy God, in behalf of all this remnant, (for we remain a few out
 3 of many, as thine eyes do see us) that JEHOVAH thy God may inform us of the way wherein we shall walk, and of the
 4 thing which we shall do. And Jeremiah the prophet said unto them, I have heard; behold, I will pray unto JEHOVAH your God according to your words; and it shall be that whatsoever thing JEHOVAH shall answer you, I will declare to you;
 5 I will not keep any thing from you. And they said to Jeremiah, Let JEHOVAH be a true and faithful witness among us, if according to whatsoever JEHOVAH thy God shall commis-
 6 sion thee to say to us, we do not so act. Whether good or bad, we will obey the voice of JEHOVAH our God, to whom we send thee; that it may be well with us, when we shall have obeyed the voice of JEHOVAH our God.
 7 And it came to pass at the end of ten days, that the word
 8 of JEHOVAH came unto Jeremiah. Then called he for Johanan the son of Kareah, and for all the captains of the forces that were with him, and for all the people, from the least even unto
 9 the greatest, and said unto them, Thus saith JEHOVAH, the God of Israel, unto whom ye sent me to lay your supplication
 10 humbly before him: If ye will indeed remain in this land,

of the LXX., in rendering the whole as a proper name, affixed to the place from a circumstance that belonged to it so long ago.

CHAP. XLII. Verse 2. *Let our supplication come humbly before thee*—See note on chapter xxxvi. 7.

Verse 6. *To whom we send thee*—For אָנֹכִי fifty-seven, perhaps sixty-seven, mss. and six editions read, with the Masora, אַנְכֹּנִי.

Verse 10. *If ye will indeed remain*—All the ancient versions agree in rendering שׁוּב תִּשְׁבוּ, as both from the verb יָשַׁב, although the infinitive of יָשַׁב according to the anomaly is שָׁבַת; it is, however, found יָשַׁב, written

then will I build you, and will not pull down; and I will plant you, and will not pluck up; for I repent me of the evil
 11 that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith JEHOVAH; for I will be with you to save you, and to deliver
 12 you out of his hand. And I will shew mercies unto you; and he shall have mercy upon you, and shall settle you in your
 13 own land. But if ye say, We will not remain in this land, so as not to hearken unto the voice of JEHOVAH your God,
 14 saying, No; for we will go into the land of Egypt, that we may not see war, nor hear the sound of the trumpet, nor be
 15 hungry for bread; and we will reside there: Even now therefore hear the word of JEHOVAH, O remnant of Judah, Thus saith JEHOVAH of hosts, the God of Israel, If ye will altogether set your faces to enter into Egypt, and will go
 16 to sojourn there, and the thing shall be; the sword, of which ye are afraid, shall overtake you there in the land of Egypt; and the famine, of which ye are apprehensive, shall there follow
 17 close after you into Egypt; and ye shall die there. And it shall be that all the men, who have set their faces to go into

defectively for שׁוּב, 1 Sam. xx. 5, according to the form of regular verbs; and may either have dropped the ' by accident here, or it may have been taken away by Aphæresis. But I see no reason why שׁוּב may not be considered as the gerund שׁוּב, "to return," and so be rendered with וּשְׁבוּ, "if going back ye will remain;" that is, "if ye will go back to your former habitations, and remain in this land." Only it must be confessed, that the usual Hebrew idiom is the repetition of the same verb.

Verse 12. *And shall settle you in your own land*—Both the Syriac and Vulgate seem to have considered הַשִּׁיב as written defectively for הוֹשִׁיב; and it most probably was so; for the persons addressed are supposed not to have left their own land; the king of Babylon, therefore, might more probably be said to let them remain, or to confirm their settlement there, than to bring them back to a place which they had never quitted.

"וְהִשִּׁיב"—*Kai επιστρέψω υμας*, LXX.; 'Et habitare faciam,' *Vulg.*, *Syr. Potest minori mutatione legi וְהִשִּׁיב*, 'et sinet vos habitare.' *Confer* cap. xliii. 3. *Sed forte וְהִשִּׁיב idem notat, ut ver. 10. שׁוּב idem quod שׁוּב. Vel אֶרְמוֹהּ de fundo uniuscujusque intelligendum est; ut Gen. xlvii. 22."*
 —SECKER.

Verse 16. *And the thing shall be*—That is, if ye shall carry your resolve into execution. Compare chapter lii. 3; Isaiah vii. 7; xiv. 24; where also the verb is used in the feminine, as it is here. On the contrary, the verb is always masculine, when the design is to express the certainty of a prediction taking place, as announced in words that follow; as may be seen in places without number.

Verse 17. *And it shall be that all the men*—Instead of וְיָדוּי, the ancient

Egypt to sojourn there, shall die by sword, and by famine, and by pestilence; and there shall not one of them remain, or
 18 escape from the evil that I bring upon them. For thus saith JEHOVAH of hosts, the God of Israel; As mine anger and my wrath hath been poured out upon the inhabitants of Jerusalem: so shall my wrath be poured out upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall not see this
 19 place any more. The word of JEHOVAH concerning you, O remnant of Judah, Go ye not into Egypt, ye shall know assuredly; for I have testified to you this day. Surely ye have practised deceit against your own souls: for ye sent me unto JEHOVAH your God, saying, Pray for us unto JEHOVAH our God; and according to all that JEHOVAH our God shall say,
 21 so declare unto us, and we will do. And I have declared unto you this day, but ye have not hearkened unto the voice of JEHOVAH your God, nor to any thing with which he hath
 22 commissioned me unto you. Now therefore ye shall know assuredly, that by sword, and by famine, and by pestilence shall ye die in the place, whither ye have chosen to go to sojourn.

CHAPTER XLIII.

1 AND it came to pass, when Jeremiah had made an end of speaking unto all the people all the words of JEHOVAH their

Bodleian ms., N^o. 1, reads וְהָיָה; which is more agreeable to the rule of the ו conversive. But perhaps we ought rather to read וְהָיָה.

And by famine—Six mss. read וּבְרֵעַב, and so the LXX., Syriac, and Vulgate. But the LXX. omit וּבְרֵעַב, as chapter xxxviii. 2, which, however, is expressed in ms. Pachom. by *καὶ ἐν θανάτῳ*, as it is also by Theodotion. See again, verse 22.

Verse 19. *The word of JEHOVAH ye shall know assuredly*—דַּבַּר is not a verb here, as our English translators have rendered it, but a noun, and governed in the accusative by יָדַע חֹזֵק. The meaning is, “Ye cannot plead ignorance of the divine command, for I have solemnly declared it to you this day.”

Verse 20. *Surely ye have practised deceit against your own souls*—Twenty-two mss. and five editions read with the Masora הִרְעִיתֶם, which is certainly right. The deceit they had practised, the prophet tells them, would certainly turn to their own disadvantage.

Verse 22. *And by famine*—Thirteen mss. and three editions read here, וּבְרֵעַב, as do also the LXX., Syriac, and Vulgate. Here also וּבְרֵעַב, which is omitted in the common editions of the LXX., is expressed in ms. Pachom. by the words *καὶ ἐν θανάτῳ*, and so likewise in the versions of Aquila and Theodotion. See above on verse 17.

God, with which JEHOVAH their God had commissioned him
 2 unto them, all these words; that Azariah the son of Hoshaiah,
 and Johanan the son of Kareah, and all the proud men, said,
 speaking unto Jeremiah, Thou speakest falsehood; JEHOVAH
 our God hath not sent thee to say, Ye shall not go into Egypt
 3 to sojourn there. But Baruch the son of Neriah setteth thee
 on against us, to deliver us into the hand of the Chaldeans to
 4 slay us, and to carry us away captive to Babylon. So Johanan
 the son of Kareah, and all the captains of the forces, and all
 the people, obeyed not the voice of JEHOVAH, to remain in
 5 the land of Judah. But Johanan the son of Kareah, and all
 the captains of the forces, took all the remnant of Judah, who
 were returned from all the nations, whither they had been
 6 driven, to dwell in the land of Judah; the men, and the
 women, and the children, and the king's daughters, and
 every person whom Nebuzaradan captain of the guards had left
 with Gedaliah the son of Ahikam, the son of Shaphan, and
 7 Jeremiah the prophet, and Baruch the son of Neriah; and
 they went into the land of Egypt; for they obeyed not the
 voice of JEHOVAH: and they came as far as Tahpanhes.
 8 Then came the word of JEHOVAH unto Jeremiah in Tah-
 9 panhes, saying, Take in thy hand great stones, and hide them
 in the clay in the brickkiln, which is at the entrance of the
 house of Pharaoh in Tahpanhes, in the sight of some men of

CHAP. XLIII. Verse 2. *Azariah the son of Hoshaiah*—The Syriac here reads "Jezeniah the son of Hoshaiah," as chapter xlii. 1, and there can be little doubt that the same name is intended here, the variation being no greater than is to be found frequently in the use of proper names in scripture. The name יִזְנְיָה is written יִזְנְיָהוּ, 2 Kings xxv. 23; from which יִזְנְיָהוּ may be found without farther deflection than the usage of the prophet in other instances may seem to justify. Coniah and Jeconiah are the same name, without and with the ך at the beginning; and so are Nebuchadnezzar and Nebuchadrezzar, where the נ and ר are used indiscriminately. With the like variations יִזְנְיָהוּ becomes יִזְנְיָה; and the ך and ץ are but different modes of aspiration, between which the modern Jews at least make so little distinction, as to express them both *nudo vocalis sono*. Hence we may conclude יִזְנְיָהוּ, יִזְנְיָה, and יִזְנְיָהוּ to be but different enunciations of one and the same name.

Verse 7. *Tahpanhes*—That is, *Daphnæ Pelusiaca*. See note on chapter ii. 16.

Verse 9. *In the sight of some men of Judah*—Literally, "In the sight of men Jews;" which implies indefinitely some of that nation; not, as our present translation runs, "the men of Judah," as if the presence of all the emigrants was required; for in that case the reading would, at least have been, הַיְהוּדִים הַהֵם, with the definite article prefixed.

- 10 Judah. And thou shalt say unto them, Thus saith JEHOVAH of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar king of Babylon my servant, and I will set his throne above these stones which I have hidden, and he shall spread forth his splendor over them. And he shall come and smite the land of Egypt, those that are for death, with death; and those that are for captivity, with captivity; and those that are for the sword, with the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and shall carry them away captive; and he shall clothe

Verse 10. *And he shall spread forth his splendor over them*—I cannot find any ground for rendering שפִּירוֹר (so the Masora reads with the concurrence of fourteen, perhaps sixteen, mss. and three editions, instead of שפִּירוֹרֵי), “his tent” or “pavilion;” for שפִּיר signifies no more than “beautiful, elegant, splendid;” and therefore I understand the words here to denote, that Nebuchadrezzar should there display all the splendour and magnificence of his royal state; or if something more particular be intended, it would be, that, as he sate upon his throne, his royal robes should spread themselves, and cover the place where those stones lay. The LXX., according to the Vatican edition, render, *τα σπλα ἐπ’ αὐτοῦ*. The Alexandrian edition and ms. Pachom. *τα σπλα αὐτου*.

“The Greek writers make no mention of any conquest of Egypt by the Babylonians, but make Apries overcome by Amasis. See chapter xlv. 30. It is thought the Egyptian priests would not tell them what was not for the honour of their country. The conquest mentioned, chapter xlvi. 2, was before this, and under Necho; and for the truth of it, and of further ones made by Nebuchadnezzar in Africa, GROTIUS on chapter xlvi. 2, refers to 2 Kings xxiii. 29, xxiv. 7, to Strabo, Megasthenes, Josephus, Berosus. The last, he says, affirms that Nabopolassar, father of Nebuchadnezzar, had part of Egypt. The two first, I suppose, only mention the succession of the kings. See hereafter on chapter xlv. 30.”—SECKER.

Verse 11. *And he shall come*—Fifteen mss. and two editions, with the Masora, for נבואה, read נבוא.

Verse 12. *And I will kindle a fire*—The LXX., Syriac, and Vulgate render the verb in the third person, as if they had read וְהִצִּיחַ; but it is not so found in any of the collated mss. And the same phrase occurs in several other passages of this prophet, (chapters xvii. 27; xxi. 14; xlix. 27; l. 32,) in all which God speaks of himself as the agent or prime mover; as he does here, no doubt, with design to inculcate this necessary and important lesson, that in all that is performed here below, both the plan is his, and the power of carrying it into execution, whatever other instruments he may choose to employ as the subordinate ministers of his providence. The other verbs which follow are to be referred to Nebuchadrezzar, as acting under the divine commission and authority.

“וְהִצִּיחַ—*Kai kavrei, LXX., Syr., Vulg.; quasi legissent וְהִצִּיחַ. Rectè, ut videtur.*”—SECKER.

- himself with the land of Egypt, as a shepherd clotheth himself with his garment; and he shall go forth from thence in peace.
- 13 And he shall break in pieces the images of the house of the Sun, which is in the land of Egypt; and the houses of the gods of Egypt he shall burn with fire.

CHAPTER XLIV.

1 THE WORD WHICH CAME TO JEREMIAH CONCERNING ALL THE JEWS THAT DWELT IN THE LAND OF EGYPT, THAT DWELT AT MIGDOL, AND AT TAHPANHES, AND AT NOPH, AND IN THE COUNTRY OF PATHROS, SAYING :

- 2 THUS saith JEHOVAH of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; for, behold, they are a desolation this day, and there is no inhabitant in them, because of their wickedness which they have committed to provoke me to anger, in going to burn incense for to serve strange gods,

He shall clothe himself with the land of Egypt—This expression seems to denote, that he should appropriate to himself, and carry off the riches of the land of Egypt; or, as we say, load himself with the spoils of it, and go off as quietly as a shepherd wraps his garment about him, and goes about his business. See Ezekiel xxix. 19.

Verse 13. *The house of the sun*—The LXX. render בית שמש, *Heliopolis*, that is, “the city of the sun,” where, as we learn from HERODOTUS, (lib. ii. cap. 59.) the Egyptians celebrated a grand festival annually in honour of the sun, who had a temple there. But בית שמש seems rather to mean the temple itself, in which the images of their deity were erected.

“CHAP. XLIV. Verse 1. מל כל—*Sic Versiones. Fortè tamen* מל. *Sed sic* מל כל, cap. xlvi. 1.”—SECKER. Two MSS. read מל.

AT MIGDOL, &c.—Migdol is mentioned, Exodus xiv. 2, as situate near the Red Sea. But I do not take this to be the place here intended. Migdol properly signifies “a tower,” and may, in all probability, have been given as a name to different cities in Egypt, where there was a distinguished object of that kind. The city of Magdulus is mentioned by Herodotus, Hecataeus, and others, and placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red Sea to be in the route of the Israelites; but its situation in the neighbourhood of Tahpanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the “Migdol” here spoken of. For then, as BOCHART observes, we shall find the four places mentioned exactly in the order of their respective distances from that country; first, Migdol, or Magdulus; secondly, Tahpanhes, or Daphnæ; thirdly, Noph, or Memphis; and, lastly, the district of Pathros, or Thebais. See BOCHART, *Phaleg*. (Lib. iv. cap. 27.)

4 whom they knew not ; they, ye and your fathers. I sent also
 unto you all my servants the prophets, rising early and send-
 ing, saying, Do not, I pray you, this abominable thing which
 5 I hate. But they hearkened not, nor inclined their ear, to
 turn from their wickedness, and not to burn incense unto
 6 strange gods. Therefore hath my wrath been poured out, and
 mine anger, and hath been kindled against the cities of Judah,
 and against the streets of Jerusalem ; and they are become a
 7 desolation and a waste, as at this day. And now thus saith
 JEHOVAH, the God of hosts, the God of Israel ; Wherefore
 do ye commit great evil against your own souls, to the cutting
 off among you of man and woman, child and suckling, out of
 8 the midst of Judah, without leaving a remnant of you ; in
 provoking me to anger with the works of your own hands, in
 burning incense to strange gods in the land of Egypt, whither
 ye are gone to dwell ; that there may be a cutting off of you,
 and that ye may become a curse and a reproach among all
 9 nations of the earth ? Have ye forgotten the wickednesses of
 your fathers, and the wickednesses of the kings of Judah,
 and the wickednesses of the princes thereof, and your own
 wickednesses, and the wickednesses of your wives, which they
 have committed in the land of Judah, and in the streets of
 10 Jerusalem ? They have not been contrite unto this day,
 neither have they feared, neither have they walked in my law,
 nor in my statutes, which I set before you, and before your

Verse 3. *They, ye and your fathers*—One ms. omits *המה*, and six mss. omit *אחם*. But the text, I conceive, is in no need of any alteration, the words, “they, ye and your fathers,” being added, in order to specify who “they” were, who are said to have committed the wickedness ; “they,” namely, “ye and your fathers.” Two mss. read *ואחם*, “even ye,” &c.

Verse 6. *And a waste*—Eight mss. read *ולשמה*, with the *ו* prefixed ; and all the ancient versions express the copulative.

Verse 7. *Against your own souls*—Twenty-eight mss. and three editions, besides the London Polyglott, read, *נפשתיכם*, instead of *נפשותכם* ; and seven mss. and one edition *נפשוהיכם*.

Verse 9. *And the wickednesses of the princes thereof*—It is very evident that the present reading, *נשיו*, “his wives,” must be wrong. The true reading seems to be pointed out by the LXX., who render, *και των κακων των αρχοντων υμων*. That the wickednesses of the princes or subordinate magistrates should follow the mention of the wickednesses of the kings, is very natural. See verses 17, 21. It is therefore not improbable, that for *נשיו*, the original word was *שריו*, or perhaps, *נשיאיו*, which, being contractedly written *נשאיו*, might have been corrupted into *נשיו*. Two mss. omit

11 fathers. Therefore thus saith JEHOVAH of hosts, the God of Israel, Behold, I set my face against you for harm, even to
 12 cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed in the land of Egypt; they shall fall by the sword, by famine shall they be consumed, from the least even unto the greatest; by the sword and by famine shall they die; and they shall become an execration,
 13 and an astonishment, and a curse, and a reproach. And I will visit upon them that dwell in the land of Egypt, as I have visited upon Jerusalem, with sword, and with famine, and with
 14 pestilence. And the remnant of Judah, those who are come into the land of Egypt with a view to sojourn there, and to return into the land of Judah, whither they set their minds upon returning, to dwell there, shall not have one escaper or survivor; whereas none shall return but escapers.

נשיו ואח רעהות-נשיו ואח רעהות; one ms. omits נשיו ואח רעהות; and three mss. omit נשיו ואח רעהות ואח רעהות.

“Verse 11. *Archontes*—*LXX.*; *quasi legissent* שריכב *Leviiori mutatione legeretur* שריו; *nam principes sunt et regis et populi.*”—SECKER.

“Verse 11. כל-יהודה—That is, ‘all the Jews’ who fled into Egypt, of whom also it is said, chapter xlii. 17, that none should remain; meaning that but a few should, as appears on comparing verses 14, 28.”—SECKER.

Verse 12. *They shall fall by the sword, by famine shall they be consumed*—So I render conformably to the received reading of the text. But twenty-eight, perhaps twenty-nine, mss. and one edition, for ברעב, read וברעב; and all the ancient versions express the copulative ו.

“The words may be rendered thus: ‘Consumed in the land of Egypt: They shall fall by the sword, they shall be consumed by the famine; from the least unto the greatest by sword and famine shall they die.’”—SECKER.

And an astonishment—Here also thirty mss. and six editions read ולשמה, in conformity with the ancient versions. See chapter xlii. 18.

Verse 13. *And with famine, and with pestilence*—Here again all the ancient versions, with thirteen mss., read וברעב, with the copulative. Here, also, וברעב is omitted in the Vatican edition of the *LXX.*, but expressed in the Alexandrian, and in ms. Pachom. by the words *καὶ ἐν θανάτῳ*. See notes on chapter xlii. 17, 22.

Verse 14. *And the remnant of Judah, &c.*—It is evident from verse 28, that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few; and the same thing is implied in the latter sentence of this verse. But the former part of this verse excludes out of the number of escapers every individual of those that were called properly “the remnant of Judah;” those that had set their faces to enter Egypt to sojourn there in opposition to the express command of God, upon a presumption that they knew better than God how to consult

15 Then all the men, who knew that their wives had burned incense unto strange gods, and all the women that stood by, a great company, even all the people that dwelt in the land of
 16 Egypt in Pathros, answered Jeremiah, saying, As for the word which thou hast spoken unto us in the name of **JEHOVAH**,
 17 we will not hearken unto thee. But we will surely perform what is gone forth out of our mouth, in burning incense unto the regency of the heavens, and pouring out libations thereunto; like as we did, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem, when we had plenty of bread, and were prosperous,
 18 and saw no adversity. But from the time we left off to burn

their own restoration. The few, then, who were destined to escape, and to return back to the land of Judah, were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them.

“פליטיים—*Ανασσωσμενοι*, LXX. This word and *σωζομενοι* answer often to פליטיים and פליטה. Hence *σωζομενοι*, in the New Testament. Translate thus:—‘And none of the remnant of Judah shall escape or remain, which are come to sojourn here in the land of Egypt, and to return into the land of Judah, on which they set their heart to return to dwell there.’ For this is the natural construction, and the Vulgate, Syriac, and Chaldee follow it; and שם signifies ‘here’ of necessity, both in this place and Numb. xxxii. 26.”—**SICKER**. I have pretty nearly followed the above translation, on a supposition that all was right in the text. But it ought to be observed, that the LXX. render *του επιστρεψαι εις γην Ιουδα*, as if for לשוב, they had read לשוב, without the conjunction; and this is the reading of three mss., one a pretty ancient one. One ancient ms. omits שם after לשוב, and neither the LXX. nor Vulgate acknowledge it. Also thirteen mss. read בארץ יהודה, which all the versions favour. ב was probably dropped by means of the same letter preceding in לשוב. With these alterations, if allowed, I would propose to render, “And of the remnant of Judah, who are come to sojourn in the land of Egypt, there shall not be an escaper or survivor to return into the land of Judah, where they set their minds upon returning to inhabit; for there shall none return but escapers.” By “escapers” it is evident are meant such individuals as have had the particular good fortune to save themselves by flight from the general destruction.

Verse 17. *The regency of the heavens*—See note on chapter vii. 18. Eleven mss. and two editions read למלאכה; one ms. למלאכה אחרים; in three others the כ is dilated upon a rasure. Again, verse 18, twelve, perhaps thirteen, mss., besides one in the margin, and one edition, read למלאכה, and in two mss. the כ is dilated upon a rasure. Again, verse 19, thirteen, perhaps fourteen, mss. read למלאכה, and in three the כ is dilated upon a rasure. It is to be observed that in these places the LXX. render, *τη βασιλευση του ουρανου*; whereas, chapter vii. 18, they have rendered the same words, *τη στρατια του ουρανου*.

incense unto the regency of the heavens, and to pour out libations thereunto, we have been in want of every thing, and
 19 have been consumed by the sword and by famine. And when we burned incense unto the regency of the heavens, pouring out also libations thereunto, did we, exclusively of our men, make cakes for it, worshipping it, and pouring out libations thereunto?

20 Then spake Jeremiah unto all the people, to the men, and to the women, even to all the people, who had returned him
 21 an answer, saying, The incense which ye have burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land with them, hath not JEHOVAH remembered? and hath
 22 it been acceptable unto him? But JEHOVAH could no longer

Verse 19. *Exclusively of our men*—By the law of Moses, the men had an independent power of binding themselves by any religious vow or obligation; but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands; but if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable. (Num. xxx. 1-16.) This appeal, therefore, to the concurrence of their men, must be considered as coming from the female part of the assembly only, who thereby appear to declare, that since they were thus authorized by those who alone had a legal right to control them, they should not submit to any other restraint upon their inclinations. It is to be observed, that מַקְטִירִים is of the masculine gender, because אִנְחֹנִי includes both the men and women, who, in some degree, joined together in this idolatrous worship; and from this joint concern it is, that the women argue the consent of the men. The women, however, seem to have taken the most active part in the business, and the men to be rather passively concerned. See what follows in note on verse 25.

“להעעבה—*Non extat apud LXX., Syr.: ‘ad colendum eam,’ Vulg.: ‘idolo,’ Chald. Rectè.*”—SECKER.

And pouring out—For יוֹהֵסֶךְ, eleven mss. and two editions read יוֹהֵסֶךְ, and two mss. להֵסֶךְ.

“Verse 21. יהוה וזכר יוהוה—אתם וזכר אתם—אתה וזכר אתה—Οὐχὶ τοῦ θυμιαματος, ἐμνησθη Κύριος; LXX., Syr.: quasi legissent—אוחה וזכר אתה, quod et cum verbo sequenti convenit.”—SECKER.

Or hath it been acceptable unto him—וְחַעֲלָה עַל-לִבּוֹ. That is said to be על-לב, “near,” or “according to the heart” of any one, which is pleasing or acceptable to him: Thus Ruth, ii. 13, “Thou hast spoken according to the heart of thine handmaid,” על-לב שפחתך, “what is agreeable or pleasing to her;” so again, 2 Sam. xix. 7. Accordingly, that thing is said to “ascend” or “come unto” or “upon the heart” of any one which he approves and delights in: Thus, “All that came into Solomon’s heart,” 2 Chron. vii. 11, means all that was agreeable to him, or that he liked to

bear, because of the wickedness of your doings, because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a
 23 curse, so as to be without an inhabitant at this day. Because ye have burned incense, and because ye have sinned against JEHOVAH, and have not obeyed the voice of JEHOVAH, nor walked according to his law, and to his statutes, and to his testimonies; therefore hath this calamity befallen you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear ye the word of JEHOVAH, all Judah, that are
 25 in the land of Egypt: Thus hath JEHOVAH of hosts, the God of Israel, spoken, saying, As for you and your women, they have even spoken with your mouths, and with your hands have ye fulfilled, saying, We will surely perform our vows which we have vowed, to burn incense to the regency of the heavens, and to pour out libations thereunto; they will surely make good your vows, they will surely accomplish
 26 your vows. Therefore hear ye the word of JEHOVAH, all

do; and, 2 Kings xii. 5, "All the money that cometh into any man's heart," אשר יעלה על לב-איש, is, "all that he is willing or desirous to bring into the house of JEHOVAH;" so, chapter vii. 31, the burning of the children in sacrifice is said to be a thing which God had not commanded, "nor did it ever come unto his heart," ולא עלתה עלי לבי, that is, as has been before explained, it was "not what he desired, or in any wise approved or delighted in." הקטר is here the infinitive mood of the verb with the article prefixed, used as a noun, and is properly to be rendered, "the burning of incense."

Verse 25. *As for you and your women, &c.*—The different genders have not been sufficiently attended to in the explications that have been hitherto given of this verse; they ought, however, to have been carefully distinguished, as such a distinction seems to be the proper key to let us into the true meaning of the text; for it cannot be imagined that a writer of any tolerable accuracy would jumble the genders together in such a promiscuous manner as they would be found here, supposing the same persons to be all along intended. In the version I have endeavoured to preserve the distinction; and the sense resulting therefrom appears to be this, that, though the women were the immediate actors in the idolatrous vows and service, the men would still be considered as having a principal share in the guilt, forasmuch as they made the acts of the women their own, by not preventing what, without their allowance, could not have been carried into effect. See the preceding note on verse 19.

They will surely accomplish your vows—Three, perhaps four, mss. read, with the Chaldee, נסכיבם, "your libations," instead of נריבם, in the last instance; and with that reading we must render, "They will surely perform your libations."

Judah, that dwell in the land of Egypt; Behold, I have sworn by my great name, saith JEHOVAH, that my name shall no more be called upon by the mouth of any man of Judah, saying, As JEHOVAH liveth, throughout all the land of Egypt.

27 Behold I will watch over them for evil, and not in kindness; and they shall be consumed, every man of Judah which is in the land of Egypt, by the sword, and by famine, until there

28 be an end of them. And the escapers from the sword, that shall return out of the land of Egypt into the land of Judah, shall be few in number; and all the remnant of Judah, that are come into the land of Egypt to sojourn there, shall know

29 whose word shall stand good, mine or theirs. And this shall be the sign unto you, that it is I that visit upon you in this place, to the end that ye may know that my words shall be

30 surely verified upon you to *your* hurt: Behold, I will deliver Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; like as I have delivered Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and who sought his life.

CHAPTER XLVI.*

1 THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH THE PROPHET CONCERNING THE NATIONS.

Verse 30. *Pharaoh-Hophra king of Egypt*—This prince is the same that is called by profane authors, Apries; and his unfortunate end, in exact conformity with this prediction, is related by HERODOTUS, lib. ii. cap. 169, and by DIODORUS SICULUS, lib. i. pag. 43, *edit Rhodomanni*, 1604.

“By the enemies of Pharaoh, thus distinguished from Nebuchadnezzar, some think that Amasis and the rebellious subjects of Apries are meant. Jeremiah might have reasons for not explaining whom he alluded to; or there might be Egyptians in Nebuchadnezzar’s army who sought Apries’s life, as is hinted, chapter xlvi. 26. But the Egyptian king and his enemy here must surely be the same as chapter xliii. 9, 10, and therefore must be Apries and Nebuchadnezzar. Indeed, if Amasis called in Nebuchadnezzar, he may be jointly meant. Josephus says, Nebuchadnezzar killed the king of Egypt after taking Jerusalem, but mentions not Amasis. Herodotus says, Amasis killed him, and mentions neither Nebuchadnezzar nor any foreigner assisting; nor doth any Greek historian. See a little before, on chapter xliii. 10.”—SECKER.

CHAP. XLV. has been already inserted, next after chapter xxxvi.

* See note, page 166.

2

OF EGYPT.

CONCERNING THE ARMY OF PHARAOH-NECHO KING OF EGYPT, WHICH WAS BY THE RIVER EUPHRATES AT CARCHEMISH, WHICH NEBUCHADREZZAR KING OF BABYLON DEFEATED, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH.

3 ORDER ye the buckler and shield,
And move on to battle.

CHAP. XLVI. Verse 1. THE WORD OF JEHOVAH, &c.—This verse is a general title to the collection of prophecies contained in this and the five following chapters. The nations spoken of are the same of whom an enumeration is made, chapter xxv. 19–26. Thirteen, perhaps fourteen, MSS. and eight editions read כָּל־הַגּוֹיִם, “all the nations.” These prophecies were not delivered all at the same time: To some the date is annexed; in others it is left uncertain.

“The difference of style between the following prophecies and the preceding is remarkable.”—SECKER.

Verse 2. OF EGYPT—In this chapter are two distinct prophecies concerning Egypt. The first appears to have been delivered at the time that the Egyptian army lay along the banks of the Euphrates, waiting to oppose the entrance of Nebuchadnezzar into Syria, in the fourth year of the reign of Jehoiakim, king of Judah. The two armies came to an engagement near the city of Carchemish, the same which Pharaoh-Necho was going against when he was opposed by king Josiah, (2 Chron. xxxv. 20,) and which is supposed to be that which AMMIANUS calls *Carcusium*. (Lib. xxiii. cap. 5.) The event of the battle proved very unfortunate to the Egyptians, who were routed with a prodigious slaughter; as is here foretold by the prophet, in a very animated style, and with great poetic energy and liveliness of colouring. In the third and fourth verses the mighty preparations of the Egyptians for war are described; which occasion the prophet, who foresees the defeat, to express his astonishment at an event so contrary to what might have been expected; but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terror all around, and had decreed that neither swiftness nor strength should avail the owners, so as to save them from the impending overthrow. (Verses 5, 6.) In the verses that follow next, the king of Egypt is represented as beginning his march with all the ostentation and insolence of presumed success. He is compared to a mighty river,—the Nile, or the Euphrates,—when it swells above its banks, and threatens to overwhelm the country with ruin and desolation. (Verses 7, 8.) He is heard calling aloud to the nations of which his army is composed, giving them the signal for action, and rousing them to deeds of desperate valour. (Verse 9.) But all in vain; for the time is come for God to avenge himself of his ancient foes; they are doomed to slaughter, to fall a bloody sacrifice on the plains of the north. (Verse 10.) The whole concludes with an apostrophe to the daughter of Egypt, whose wound is

- 4 Harness the horses ; and mount, ye horsemen ;
And stand forth with helmets ;
Make bright the spears, put on the coats of mail.
- 5 Wherefore have I seen these in dismay ?
Put to the rout, even their mighty ones are beaten down ;
And they are fled amain, and have not looked back.
Fear is on every side, saith JEHOVAH :
- 6 Let not the swift flee away ;
Neither let the mighty escape ;
Northward by the side of the river Euphrates
They have stumbled, and shall fall.
- 7 Who is he that riseth up like a river,
Whose waters swell like floods ?
- 8 Egypt riseth up like a river,
And like floods do his waters swell.
He saith, I will rise, I will cover the land,
I will destroy the city, and those that dwell therein.
- 9 Mount ye the horses, and deal furiously ;

pronounced incurable, and her disgrace universally known ; forasmuch as the number of her warriors have served only to augment the general disorder, and more effectually to destroy each other.

“According to Daniel i. 1, Nebuchadnezzar came to Jerusalem, which was after smiting Pharaoh, in the third year of Jehoiakim. But ‘came’ may mean only ‘went.’ VIGNOLES (vol. ii. page 426) thinks he beat Pharaoh after the Chaldeans had taken Jerusalem ; which seems to me improbable.”—SECKER. See note on chapter xxii. 19.

Verse 5. *Fear is on every side, saith JEHOVAH*—These words ought rather to be connected with the following, which, being spoken imperatively, can only be understood as coming from the mouth of God. “Fear” seems to be put, by metonymy, for danger ; so that the words, taken all together, imply, that, from the danger which surrounded them on all sides, it was the divine decree, that neither the swift should escape by flight, nor the strong be able to extricate himself by any exertions of valour.

Verse 8. *Do his waters swell*—The ancient versions seem all to have read here מימי, as in the preceding verse. I am inclined to think that the י has been dropped by accident after מיס ; and that, instead of ויאמר מיס, we should read, מימי יאמר ; although the versions seem rather to countenance מימי ויאמר.

“*מיס—Υδατα αυτης, Cod. Reg.; Vide Prolegom. Grab. Sic et Syr., Vulg., Chald.; legerunt מימי, ut ver. 7. Rectè; præsertim cum sequatur יי.*”
—SECKER.

I will destroy the city—Perhaps instead of אבירה עיר, we should rather read אביר העיר ; not that any particular city seems to have been intended, but, indefinitely, the cities of the land which the king of Egypt, under the image of a river, was to overflow.

- The chariots, and let the warriors go forth :
 Cush and Phut handling the shield,
 And the Ludim expert in the use of the bow.
 10 But this is the day of the Lord,
 A day of vengeance of JEHOVAH of hosts,

Verse 9. *Cush and Phut*—Cush and Phut were two of the sons of Ham, and brothers to Mizraim, the father of the Egyptians. (Gen. x. 6.) And the Ludim are said to be descended from Mizraim, Gen. x. 13. Cush is translated, both in the LXX. and Vulgate, as well as in our English version, Ethiopians; but Bochart and others are persuaded, that the Arabians are always meant by that appellation in scripture; and, in general, I think it must be so understood. See BOCHART, *Phaleg*, lib. iv. cap. 2. Here, I think, those Arabians are chiefly intended who bordered upon Egypt, near the Red Sea, and whom we find closely connected with the Egyptians. (Isaiah xx. 3-5.) See note on chapter xiii. 23. As these lay to the east, so, by Phut, it is most probable the Libyans were intended, who lay west of Egypt. JOSEPHUS says expressly, that Phut settled in Libya; and that in Mauritania there was, at the time he wrote, a river of that name. (*Ant. lib. i. cap. 6, edit. Hudson.*) PLINY mentions this river; (*Nat. Hist. lib. v. cap. 1;*) and JEROME; who likewise adds, that the country round was called *Phutensis*. (*Tradit. Heb. in Genesim.*) See also BOCHART, *Phaleg*, lib. iv. cap. 33. As for the Ludim, BOCHART contends that they were the Ethiopians. (*Phaleg. lib. iv. cap. 26.*) And, that the Ethiopians were famous for the use of the bow, we may learn from HERODOTUS, (lib. vii. cap. 69,) who says that they had bows four cubits long. In a matter, however, not altogether certain, it seems the best way to adhere to the scriptural names, and to be satisfied that the three nations were allies of Egypt, as they are also represented, Ezek. xxx. 5.

“לודים—These were probably inhabitants of Meroe.”—SECKER.

Expert in the use of the bow—תפשי דרכי קשת. Literally, “handling” or “practising the ways of the bow.” The Syriac version seems to countenance this; but, for my own part, I cannot help suspecting an interpolation of the word תפשי, which was used just before; and think that לודים דרכי קשת is, in itself, a complete and more likely sentence: “And the Ludim that bend the bow.” In what manner those great bows were bent, see note on chapter li. 3.

“תפשי דרכי—*Videtur delendum hic תפשי, cum ante duas voces præcesserit. Confer tamen רומי קשת נושקי, Ps. lxxviii. 9.*”—SECKER.

Verse 10. *But this is the day of the Lord*—There is some ground for suspecting the word לאדני, which I do not think is countenanced by the ancient versions; and, in the collated mss. there are the following variations:—In one ms. לאדני is upon a rasure; in another ליהוה is substituted for it; in another, for לאדני יהוה, we find only ליהוה; in another, ליהוה לאדני; in another, ליהוה אלהי; in another יהוה is omitted. In the second instance, for לאדני יהוה the ancient ms. N^o 1. reads ליהוה אלהים; and one ms. omits יהוה. The LXX., in the first instance, seem to have read, ליהוה לאדני; and in the second, only ליהוה, according to the Roman edition; but ליהוה צבאות, according to the Alexandrian and ms. Pachom.

- To avenge himself of his enemies ; and the sword shall devour ;
 It shall also be satiated, and drenched in their blood ;
 For the Lord JEHOVAH of hosts hath a sacrifice,
 In the north country, by the river Euphrates.
- 11 Go up to Gilead, and take balm,
 O virgin daughter of Egypt ;
 In vain hast thou multiplied medicines,
 There is no cure for thee.
- 12 The nations have heard of thy disgrace,
 And thine outcry hath filled the earth :
 For they have stumbled, the mighty against the mighty,
 They are both of them fallen together.
- 13 THE WORD WHICH JEHOVAH SPAKE TO JEREMIAH
 THE PROPHET CONCERNING THE COMING OF NEBUCHAD-
 REZZAR KING OF BABYLON TO SMITE THE LAND OF
 EGYPT.
- 14 DECLARE ye in Egypt, and publish ye in Migdol,

The Vulgate I conceive to have read, in both places, ליהוה אלהי צבאות, or ליהוה לאלהי צבאות. I have not, however, attempted any further alteration than barely to prefix ל to יהוה in the first instance, which, I think, tends to a proper division of the hemistichs. See chapter l. 25.

To avenge himself of his enemies—Besides ancient feuds, a more recent ground of God's enmity against Egypt arose from the perfidious conduct of the Egyptians towards his people, whom they encouraged to trust in their alliance, and always deserted in time of need. See Isaiah xxx. 3-5; Ezek. xxix. 6, 7.

Verse 11. *And take balm*—צרי. See note on chapter viii. 22.

Hast thou multiplied—For הרביתי, seven mss. read, with the Masora, הרבית. And all the ancient versions express the second person singular, and not the first.

“ Verse 12. קלונך—Φωγη σου, LXX. *Rectè, ut videtur.*”—SECKER.

Together—For יחדיו, twenty-one mss. and two editions read יחדו.

Verse 13. THE WORD WHICH JEHOVAH SPAKE, &c.—There appears no ground for ascertaining the time when this second prophecy was delivered ; but the desolation foretold in it is, undoubtedly, the same which Ezekiel has predicted, chapters xxix. xxx. xxxi. xxxii. And this came to pass in the twenty-seventh year of Jehoiachin's captivity, (that is, the sixteenth year after the destruction of Jerusalem,) as may be collected from Ezekiel xxix. 17, where Nebuchadnezzar's army is spoken of as having at that time suffered a great deal in the siege of Tyre ; on which account the spoils of Egypt are promised them for their wages and indemnification ; and the promise was accordingly made good that same year. See JOSEPH. *Ant.* (Lib. x. cap. 9, edit. Hudson.)

- Publish ye also in Noph, and in Tahpanhes say ye ;
 Stand firm, and prepare thyself,
 For the sword hath devoured those that are round about
 thee.
- 15 Wherefore is thy mighty one overthrown ?
 He stood not, because **JEHOVAH** pushed him down.
- 16 He hath caused many to stumble, yea, to fall ;
 They said therefore one to another,
 Arise, and let us return to our people,
 And to our native country, because of the oppressor's sword.
- 17 They cried there, O Pharaoh king of Egypt,
 A tumult hath frustrated the appointed meeting.
- 18 As I live, saith the king,
 Whose name is **JEHOVAH** of hosts,
 Surely like Tabor among the mountains,
 And like Carmel by the sea, shall one come.
- 19 Get ready thy equipage for removing,
 O inhabiting daughter of Egypt ;
 For Noph shall become a desolation,
 It shall also be destroyed, so as to have no inhabitant.

Verse 14. *Those that are round about thee*—For סביבך, eighteen mss. and four editions read סביבך. But the text needs no alteration.

Verse 15. *Thy mighty one*—The syntax and context show plainly that we should read אביריך instead of אביריך ; and forty-five, perhaps forty-six, mss. and three editions, with the Vulgate, confirm this emendation. The LXX. render, ο Απης ; ο μωσχος ο εκλεκτος σου, as if that Egyptian idol was intended. But it may as well be understood of the king of Egypt, or indefinitely put for the mighty ones or warriors of that nation in a plural sense.

“ אביריך—נסחף אביריך—Εφυγεν—ο μωσχος ο εκλεκτος σου, LXX. ‘*Computruit fortis tuus ?*’ Vulg. *legerunt* אביריך. Rectè. Vide cap. xxx. 21.”—SECKER.

Verse 16. *He hath caused many to stumble, yea, to fall*—The LXX. connect the words thus ; and, I think, most properly, both with respect to the sense and metre.

Verse 17. *They cried there*—The allies of Egypt, driven to their own homes, as mentioned in the preceding verse, send from thence their excuses to Pharaoh, alleging the disaster which had prevented their joining him at the time and place appointed.

Verse 18. *Like Tabor among the mountains*—Tabor and Carmel were two of the most considerable mountains in the land of Israel. Carmel formed the principal headland all along the sea-coast. Nebuchadnezzar is compared to these, on account of his superiority over all others.

Verse 19. *Get ready thy equipage for removing*—I conceive כלי to mean either the carriages, or the trunks and boxes that held the things that were to be removed. See Ezekiel xii. 3.

O inhabiting daughter of Egypt—There seems to be a designed antithesis

- 20 Egypt is a heifer of a beautiful countenance,
A breeze from the north is coming against her.
- 21 Her mercenaries also in the midst of her are like bullocks of
the stall;
Yet even these have turned their backs,
They are fled together, they made no stand;
Because the day of their destruction was come,
The time of their visitation was upon them.
- 22 Her voice shall proceed like that of an enchanter,
When they shall advance with force and with axes;
Come ye against her, like fellers of trees,

between 'ושבת', "inhabiting," and the act of migration which was to follow.

Verse 20. *Of a beautiful countenance*—יפה-פיה—*are two words, and seem to answer the Latin words, Os formosa.*

A breeze—The Hebrew verb קרץ, as the Arabic قرض, signifies to "pinch" or "bite," like one of those stinging flies which infest the cattle. Hence we find קרציה used in Chaldee for a fly of the larger kind. It is probable, some allusion may here be designed to the Egyptian traditions concerning Isis, on which the Grecian mythologists founded their story of I O. (OVID. *Metam.* lib. i.)

Is coming against her—For the second בא, seventy-three mss. and two editions read ביה, as do all the ancient versions. One ms. reads באה; and, in nine others, the א is upon a rasure.

Verse 21. *Like bullocks of the stall*—That is, pampered and high-fed, so that from them might have been expected the most spirited exertions.

Together—For יחדיו, thirty-six mss. and one edition read יחדו.

Verse 22. *Her voice shall proceed like that of an enchanter*—"That is, 'Her (Egypt's) voice shall be low and inarticulate through fear.' This passage seems to be an imitation of Isaiah xxix. 4, where we find the same threat denounced against Jerusalem, namely, 'Thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground.' The cause which is assigned is the same in both places, the irresistible attack of powerful enemies."—DR. DURELL.

The pertinency of the above illustration needs no other comment than to refer to Bishop LOWTH's note on Isaiah xxix. 4.

When they shall advance—No subject is here expressed, but it is clear enough from the context who are intended; especially if the following verbs באו and כרתו be rendered, as I am persuaded they should be, in the imperative. The Syriac so renders the latter of these verbs. For the persons, whose coming was to occasion Egypt to lower her tone to such a degree, must be those to whom JEHOVAH gave the command to go against her, and cut down her forest; that is, the Chaldeans. By "her forest" may be understood either her people, or her cities; both of which were very numerous; the latter amounting to no less than one thousand and twenty in those times; as Grotius reckons.

- 23 Cut down her forest, saith JEHOVAH,
That it may not be found on searching ;
Although they surpass the locusts in multitude,
And they are without number.
- 24 The daughter of Egypt is confounded ;
She is given into the hand of the people of the north.
- 25 JEHOVAH of hosts, the God of Israel, hath said ;
Behold, I will visit upon Ammon of No,
And upon Pharaoh, and upon Egypt,
And upon her gods, and upon her kings ;
Even upon Pharaoh, and upon those that depend upon him.
- 26 And I will deliver them into the hand of those that seek
their life,
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants :
But after this shall it be inhabited,
As in days of old, saith JEHOVAH.

Verse 25. *Ammon of No*—This is a literal translation of אַמּוֹן מִנּוֹ, and we need seek for no other. Ammon was the name by which the Egyptians called “Jupiter ;” who had a famous temple at Thebes, and was worshipped there in a distinguished manner ; on which account the city was called “Diospolis ;” and by this name the LXX. have rendered נַא, Ezek. xxx. 14, 16. If No, therefore, be Thebes, or Diospolis, then “Ammon of No” signifies the deity of the place, “the Theban Jupiter,” as HERODOTUS styles him, lib. ii. cap. 42. As, on the other hand, נַא אַמּוֹן, Nahum iii. 8, should be rendered, “No of Ammon,” which exactly corresponds with the Greek Διοσπολις. But very different from these is the term, אַמּוֹן מִנּוֹ, used, Ezek. xxx. 15, which, indeed, signifies “the multitude,” or numerous inhabitants, “of No ;” although from the similitude of אַמּוֹן and מִמּוֹן our translators, and others besides them, have confounded them together, and have rendered מִנּוֹ אַמּוֹן, “the multitude of No,” and נַא אַמּוֹן, “populous No,” or “No of multitude.” Some have supposed No to mean “Alexandria,” the great emporium of Egypt ; and the Chaldee and Vulgate have rendered accordingly. But Alexandria was not built at the time when Jeremiah prophesied ; and it does not appear that there had been before any considerable city at least standing upon the spot, which the founder made the object of his choice.

When an idolatrous nation is doomed to destruction, God is said to execute vengeance upon the idols of the country. See chapter xliii. 12, 13. Accordingly, Ammon of No, the principal deity, and Pharaoh, the principal man, among the Egyptians, are marked out, in the first place, as the primary objects of divine visitation ; then follow, in the gross, Egypt with all her gods, and all her kings ; which latter term is explained to include both Pharaoh himself, and those subordinate rulers who were dependent upon him for the rank and authority they held.

- 27 But fear thou not, O my servant Jacob,
Neither be thou dismayed, O Israel ;
For, behold, I will bring thee safe from afar,
And thy seed from the land of their captivity ;
And Jacob shall again be at rest,
He shall also be secure, and there shall be none to make
him afraid.
- 28 Fear thou not, O my servant Jacob,
Saith JEHOVAH, for I will be with thee ;
When I shall make a full end of all the nations,
Whither I have driven thee,
Yet of thee will I not make a full end ;
But I will correct thee with moderation,
And will not make thee altogether desolate.

CHAPTER XLVII.

- 1 THE WORD OF JEHOVAH, WHICH CAME TO JEREMIAH
THE PROPHET CONCERNING THE PHILISTINES, BEFORE
THAT PHARAOH SMOTE GAZA.

Verse 26. *After this shall it be inhabited*—At the end of forty years Egypt was to begin to recover itself, as Ezekiel foretells, chapter xxix. 13.

Verses 27, 28.—These two verses are almost the same as chapter xxx. 10, 11. See the notes on the latter of those verses.

“How was a full end made of these nations? The kingdoms, which then and afterwards led the Jews captive, were destroyed, and the people of those kingdoms mixed so as not to be now distinguished; and their religions are extinct. Judaism hath subsisted; and, doubtless, its professors are generally Jews by descent. Yet they have undergone more and heavier sufferings than any people. As their prophets, beginning with Moses, threaten them heavily, why should they not have threatened them with destruction; especially as they seemed incurably prone to idolatry? How could they, on the contrary, venture to say, as, Lev. xxvi. 44; Deut. iv. 31, and here, if not by God’s direction, that they should not be destroyed utterly? Can they mean only that they should return from Babylon? Their words carry more. The Romans, indeed, called their city ‘eternal.’ And any writer may flatter the constitution of his country with perpetuity. But Moses and the prophet here are not making panegyrics or compliments. And that a thing so unlikely to be said or fulfilled should be both, is a strong presumption that it was said by inspiration. Circumcision, early instruction, the prerogatives ascribed to the Jews in sacred scripture, mutual hatred between the nations and them, intermarriages among themselves, the idolatry of other nations, have contributed to preserve them.”—SECKER.

CHAP. XLVII. Verse 1. CONCERNING THE PHILISTINES.—Among the other nations who were doomed to suffer by the hostilities of Nebuchad-

2 **THUS** saith **JEHOVAH**,
 Behold, waters are coming up out of the north,
 And they shall become an overflowing torrent,
 And shall overflow the land, and all that is therein ;
 The city, and those that dwell in it ;
 And the men shall cry aloud,
 And every inhabitant of the land shall wail.

nezzar king of Babylon, the Philistines are enumerated, chapter xxv. 20 ; and the calamities foretold in this present chapter most probably befell them during the long siege of Tyre, when Nebuchadnezzar ravaged their country, in order, as it is said, verse 4, to cut off from Tyre and Sidon all chance of assistance from that quarter. But as no history, sacred or profane, has, to my knowledge, mentioned the taking of Gaza by the king of Egypt ; there is no means of ascertaining the precise date of the delivery of this prophecy. Some have supposed the Pharaoh here spoken of to be Pharaoh-Necho, and that he subdued Gaza after the battle of Megiddo, (2 Kings xxiii. 29,) when the whole country round submitted to his victorious arms. Others have thought, that it was Pharaoh-Hophra, who, having marched out of Egypt to the relief of Jerusalem, when besieged by the Chaldeans, in the ninth or tenth year of Zedekiah, thought proper to retire again on the approach of the enemy towards him ; (chapter xxxvii. 5, 7 ;) but on his return fell upon Gaza, and pillaged it. All this, however, is no better than mere conjecture ; and it seems at least as probable, that this event happened about the fourth year of Zedekiah, when we find the kings of the neighbouring nations of Edom, Moab, Ammon, Tyre, and Sidon, meditating a revolt against the king of Babylon, and sending their ambassadors to Zedekiah to engage him in their confederacy. (Chapter xxvii.) Now this, I think, they would scarcely have been hardy enough to undertake, had they not thought themselves sure of support from the king of Egypt ; who, perhaps, at this very time, having war in view, may have begun his operations by surprising the strong city of Gaza, which, from its situation, must have greatly annoyed Egypt, had it been in the hands of an enemy. Admit this, and it will not only furnish the date of this prophecy, but will afford a reasonable ground to presume, that about the same time were delivered both the latter prophecy in the preceding chapter concerning Egypt, and also those in the two following chapters concerning the several nations therein specified, none of which, excepting that concerning Elam, have any dates annexed to them. Against this it may, perhaps, be alleged, that these prophecies are all alluded to, chapter xxv. 13, where we read, "all that is written in this book, which Jeremiah hath prophesied concerning the nations." I grant the allusion, but without allowing the inference,—that, therefore, these prophecies must have been in being before the prophecy contained in that chapter, which is dated in the fourth year of Jehoiakim. For, indeed, if that inference were allowed, it would equally tend to antedate the prophecies concerning Elam, and concerning Babylon itself, which are equally alluded to with the rest, but are expressly assigned to the fourth year of Zedekiah. But the truth seems to be, that the words above-cited from chapter xxv. 13, were not originally a part of the prophecy there, as it

- 3 At the noise of the galloping of the hoofs of his steeds,
At the rattling of the multitude of his wheels, as he drove
along,
Fathers turned not to look after children,
For slackness of hands.
- 4 Because of the day that is coming
To lay waste all the Philistines,
To cut off from Tyre and from Sidon
Every helper that remaineth ;

was first spoken by Jeremiah ; it being pretty generally agreed, that Jeremiah's prophecies were not compiled together into a book till some time after their first publication. This compilation may not have taken place till after the taking of Jerusalem, for all that we know, whether made by Jeremiah himself, or by some other under his direction ; and, therefore, if not certainly made before the time in which these prophecies are supposed to have been delivered, no argument can be drawn against the supposition from the words above-cited, which could not have been inserted until the time of such compilation, as before that time they could not be said to be written all together in a book.

Verse 3. *At the noise of the galloping of the hoofs of his steeds*—שעטת occurs no where else in the Hebrew. The LXX. render it *ορης*; the Syriac and Chaldee by words that respectively denote a progressive motion. But Grotius seems to have expressed it most happily, who has rendered שעטת שיקול, *a quadrupedante sono* ; having in view, no doubt, that line of VIRGIL, (*Æn.* viii. 596,)

Quadrupedante putrem sonitu quatit ungula campum.

We may therefore render it, “ At the galloping sound,” or, “ At the sound of the galloping.” The Syriac verb שעט signifies, “ to swim ” in water, and “ to fly ” in air ; and may, with equal propriety, be applied to “ the galloping motion ” of a horse, performed by a similar action of his feet upon the ground.

“ שעטת—*Hæc vox hic tantum extat in S. S. Nusquam in linguis cognatis, præterquam in Syriacâ, in quâ ‘natare, volare, repere’ notat. Affine quoad sonum est צעיר ‘incedere.’*”—SECKER.

At the rattling of the multitude of his wheels, as he drove along—The Syriac, Vulgate, and the Alexandrian edition of the LXX., together with MS. Pachom., render as if they had read והמון ; but the conjunction appears not in any of the collated mss. or editions. For my part, I consider רכב as the infinitive mood, expressing the act of riding or driving along ; so that לרכבו may signify, *in equitatione, vel aurigatione ejus, or, in equitando, vel aurigando eo*, “ in his driving along.” This being so, והמון may either be governed of לרכבו or of מרעש.

For slackness of hands—כרפיון ידים. This implies, “ a dissolution ” or “ relaxation of bodily vigour,” from the impression made by fear on the mind, so as to incapacitate a person from exerting his strength to any efficacious purpose.

(FOR JEHOVAH will lay the Philistines waste,
The remnant of the country of Caphtor)

- 5 Baldness is come unto Gaza ;
Ashkelon is put to silence.
O thou remnant of their valley,
How long wilt thou slash thyself ?

Verse 4. *The remnant of the country of Caphtor*—The Caphtorim, as well as the Philistim, are said to have been descended from Mizraim, the father of the Egyptians. (Gen. x. 14.) Whether these Caphtorim were settled at first in Cappadocia, as some of the ancients have thought; or in the island of Crete, according to others; or whether they migrated immediately from some parts of Egypt, where they were straitened for room, which, considering the place they removed to, seems rather more probable; certain it is, that they expelled the Avim from that part of Philistia which is contiguous to Gaza, and fixed themselves there; (Deut. ii. 23;) on which account the country was afterwards called, “the country of Caphtor.” For the signification of נ, see note on chapter ii. 10. “The remnant of the country of Caphtor” is, therefore, to be understood of the few that remained out of a great number that formerly dwelt in that part of Philistia.

Verse 5. *Ashkelon is put to silence*—As shaving off of the hair and cutting of the flesh have been before observed to be marks of grief and mourning, (chapter xvi. 6,) so silence is likewise expressive of great affliction. Thus Job’s friends are said to have sat with him seven days and seven nights upon the ground without addressing a word to him, because they saw his grief was very great. (Job ii. 13.) And so נרמזה is to be understood (Isaiah xv. 1) of Moab’s being made speechless with grief and astonishment the night that her cities were spoiled. See chapter xlviii. 2.

O thou remnant of their valley—Instead of עמקם, “their valley,” the LXX. appear to have read ענקים, “of the Anakims.” And this reading may be thought to derive some countenance from what is said, Joshua xi. 22: “There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, there remained.” But we shall see reason to prefer the present reading of the text, if we consider the situation of Gaza and Ashkelon, about twelve miles distant from each other, near the sea, in a valley, of whose beauty and fertility an accurate traveller has given the following description:—“We passed, this day, through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountains, whereon stands Hebron; on the left hand the Mediterranean Sea, bordered with continued hills, beset with variety of fruits. The champion between, about twenty miles over, full of flowery hills, ascending leisurely, and not much surmounting their ranker vallies; with groves of olives and other fruits dispersedly adorned.”—SANDYS’S *Travels*, book iii. page 150. The author adds, that, in his time, “this wealthy bottom (as are all the rest) was, for the most part, uninhabited, but only for a few small and contemptible villages;”—a state of desolation owing to the oppressions of a barbarous and ill-advised government. But we may easily conceive the populousness that must have prevailed there in its better days, especially if we consider the power which the Philistines

- 6 HO ! sword of JEHOVAH !
 How long wilt thou not be at rest ?
 Retire into thy scabbard,
 Return, and be still.
- 7 How can it be at rest,
 Since JEHOVAH hath given it a charge ?
 Against Ashkelon, and against the sea coast,
 There hath he appointed it.

CHAPTER XLVIII.

1

CONCERNING MOAB.

THUS saith JEHOVAH of hosts, the God of Israel ;
 Wo unto Nebo ! for it is spoiled ;
 Kirjathaim is confounded, is taken ;
 It is confounded, the high fortress, and broken down.

once possessed, and the armies they brought into the field, although their country was scarce forty English miles in length, and much longer than it was broad.

Verse 6. *Ho ! sword of JEHOVAH !*—The Babylonish monarch seems to be here addressed by this title, as the Assyrian was by that of “the rod of God’s anger ;” (Isaiah x. 5 ;) such conquerors being the appointed executioners of the divine judgments. Compare Ezekiel xiv. 17 ; xxi. 3, &c.

Return—הָרָגְעִי. See note on chapter vi. 16.

Verse 7. *How can it be at rest*—It is obvious from the context, that וְרָשַׁקְתָּ is here improperly repeated in the second person, and that we ought to read, רָשַׁקְתָּ, in the third person, as all the ancient versions have done.

CHAP. XLVIII. Verse 1. CONCERNING MOAB—The following prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the same time with that concerning the Philistines in the preceding chapter, namely, during the siege of Tyre. See USHER’S *Annals*, An. Mundi, 3419 ; JOSEPH. *Ant.* lib. x. cap. 9. *edit.* Hudson. With respect to the time of the delivery of these prophecies, see the prefatory note on chapter xlvii.

Many passages and expressions will be found in this chapter which Jeremiah hath borrowed from a prophecy of Isaiah, chapters xv. and xvi., concerning a like calamity which befell Moab, in all probability, when Shalmaneser, king of Assyria, seized upon their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel. By comparing the parallel places, much light may be mutually thrown upon them ; and, as Bishop Lowth thinks, several mistakes in the present text of both prophets may be rectified.

The high fortress—הַמִּשְׁגָּב. Our translators have here rendered *Misgab* as the proper name of a city ; but we find no mention any where else of a city of Moab of that name. From the article prefixed I am induced to

- 2 Moab shall have no more glorying in Heshbon ;
They have devised evil against her, *saying*,
Come, and let us cut her off from being a nation :
Thou also, O Madmen, shalt be put to silence ;
A sword shall follow after thee.
- 3 A cry is heard from Horonaim,
Desolation and great destruction.
- 4 Moab is destroyed ;
Her diminished ones have caused a cry to be heard.

think that *המשגב* is an appellative, and applied to Kirjathaim, if the text stand as at present ; which, by a repetition, is said to be “confounded (high fortress though it were) and broken down,” notwithstanding the strength of its situation. In the Roman edition of the LXX. *הבישה וחהה המשגב* is rendered, *ησχυθη αμαθ και αγαθ*. What *αμαθ και αγαθ* can mean, I know not ; but in the Alexandrian edition we find, instead of these words, *αμαθ το κραταιωμα, και ηττηθη* ; in ms. Pachom. *το οχυρωμα Μωαβ, και ηττηθη*. And perhaps we may not unreasonably suspect a double error to have crept into the text, and that, for *הבישה*, we ought to read, *הביש*, where the *ה* has been added by mistake, arising from the next word beginning with *ה* ; and that, for *וחהה*, we should read, *ויחהה*, as the *ו* conversive seems to require : Thus corrected, the text might be rendered, in a direct manner,

The high fortress is confounded and broken down.

“The high fortress” might mean either Kirjathaim before-mentioned, or any other high fortress of Moab, as ms. Pachom. suggests.

Verse 2. *In Heshbon ; they have devised*—There is a Paranomasia in these words, *בהשבון חשבון* ; a figure in which the Hebrew writers seem much to delight. Another occurs presently after in this verse, *מדמן דממי*. *מדממי* signifies, “Thou shalt be made speechless” with grief and astonishment. See note on chapter xlvii. 5.

“*אין עוד תהלח מואב בהשבון*—There is no more the praise of Moab in Heshbon.’ Or, ‘The glorying of Moab in Heshbon shall be no more.’—*Omnes versiones habent בהשבון. Fortè tamen è ex præcedenti*.”—SECKER.

Verse 3. *A cry is heard from Horonaim*—Literally, “The voice of a cry,” which is an Hebraism, and means what is expressed in the version. See note on chapter x. 22.

Verse 4. *Her diminished ones*—For *צעוריה* the Masoretes have substituted *צעוריה*, and are countenanced by nineteen mss. and three editions. The LXX. render, *εις Ζογορα*, which leads one to think that they had found, or supposed, the reading to be *ציערה*, answering to *ציער*, Isaiah xv. 5. But I see no reason to suspect an error in the received reading of the text, *צעוריה*, “her diminished ones ;” *צעוריה* being the participle *Pahul*, from *צער*, and signifying persons “reduced,” or “made little,” either in number, or in circumstances ; as was the case of the Moabites, who are represented as having suffered in both, from the hostilities that had been exercised against them.

- 5 Surely at the ascent of Luhith
Weeping shall go up after weeping ;
Surely at the descent of Horonaim
Mine enemies have heard a cry of destruction.
- 6 Flee ye, save your lives,
And be like a blasted tree in the wilderness.
- 7 For because thou hast trusted in thy acquisitions,
Therefore with thy treasures shalt thou thyself also be
taken :
And Chemosh shall go into captivity,
His priests and his princes together.
- 8 A spoiler also shall come unto every city,
And there shall not a city escape ;
And the valley shall perish, and the plain shall be destroyed,
According as JEHOVAH hath spoken.
- 9 Give wings unto Moab,
That she may fly quite away ;
And let her cities become a desolation,
That there be no inhabitant in them.
- 10 Cursed is he that executeth the work of JEHOVAH deceit-
fully ;
And cursed is he that keepeth back his sword from blood.

Verse 5. *At the ascent of Luhith*—For הלחית, sixteen mss. and one edition read with the Masora הלהית, as Isaiah xv. 5, and eighteen mss. and three editions, הלחית. At Luhith, the hill country of Moab appears to have begun, and here the people are represented as mounting the hill successively in their flight before the enemy, weeping as they follow one after another. So that from hence the text in Isaiah may more probably be corrected by reading כו for בני, “Weeping shall go up after weeping.” At Horonaim they again descended into the plain ; where, it is said, “mine enemies” (God is the speaker) “have heard a cry of destruction.” God ‘calls the Moabites his “enemies,” as bearing them a grudge for the malevolence expressed by them towards his people, the Jews, and for their insolence towards himself. See verses 26, 42 ; Ezek. xxv. 8, 9 ; Zeph. ii. 8–10. In Isaiah צרי is not found, and יעערו (perhaps a mistake for יעוררו) stands in the place of שמעו. But these variations may have been by design.

Verse 6. *And be like a blasted tree*—That is, a tree stripped of its foliage : A proper emblem of one robbed of all his fortune, and just able to escape with life by fleeing into the desert.

“Verse 7. במעשין—‘In thy possessions ;’ so the word is translated, 1 Sam. xxv. 2. It means ‘fruits of labours,’ Exodus xxiii. 16.”—SECKER.

And Chemosh—For כמיש the Masora reads כמוש, as at verse 13 ; and twenty-seven mss. and five editions, with all the ancient versions, confirm the emendation. Also for יהו the Masora reads יהוה ; which is likewise

- 11 Moab hath been at ease from his youth,
 And he hath settled upon his lees,
 And hath not been drawn off from vessel to vessel,
 Neither hath he gone into exile:
 Therefore hath his taste remained in him,
 And his flavour hath not changed.
- 12 Nevertheless, behold, the days come, saith JEHOVAH,
 That I will send unto him tilters, that shall tilt him down,
 And shall empty his vessels, and break their pitchers to
 pieces.

confirmed by twenty mss. and three editions, besides five mss. which have a letter erased at the end of יהי.

Verse 11. *He hath settled upon his lees*—All wines, it is said, ought to be kept for some time upon their lees, in order to preserve their strength and flavour; on which account the lees are expressed by a word that signifies “the preservers.” Wine is apt to be damaged by being drawn off too soon into other vessels. By this allegory, therefore, Moab is represented as having enjoyed singular advantages, from having constantly remained in his own country, ever since he became a people. See Bishop Lowth’s excellent note on Isaiah xxv. 6.

“Moab was an ancient nation. The youth of the Israelites was when they were in the wilderness. (Chapter ii. 2.) Isaiah had prophesied much the same things against Moab as Jeremiah doth here; and they were to be accomplished in three years, (Isaiah xvi. 14,) between which time and this was one hundred and thirty years. Besides this, Saul, David, and Jehoshaphat had wars with them. But we read not that they were at any time carried captive out of their own land, which is the point insisted on here; and ‘captivity’ is now intimated, verse 12, and expressly mentioned, verses 46, 47.”—SECKER.

Verse 12. *Nevertheless*—לְכִּי here may signify “nevertheless,” or it may be rendered, “after this.” See note on chapter xvi. 14.

Tilters, that shall tilt him down—Our translators have rendered יְצַעֲבֵי וַיִּצְעָבֵי “wanderers that shall cause him to wander;” and the same idea of “wandering” or “travelling” is elsewhere supposed to belong to יִצְעָב; but, I think, without any good grounds. The true signification of this verb may rather be derived from the Arabic, *لَو*, *inclinauit*; or from *ἔλασεν*, *destruxit, humiliavit, solo æquavit*. The former of these *לَو* is peculiarly used to signify “the tilting,” or “lowering,” of a cask or jar, in order to draw out the contents. Accordingly the LXX. here render, *κλινοντας, και κλινουσιν αυτον*. The Vulgate, *stratores laguncularum, et sternent eum*. See note on chapter ii. 20. The allegory, therefore, begun in the preceding verse, is here continued, and by יְצַעֲבֵי, “tilters,” the Chaldeans are designed, who should lower the vessels of Moab, namely, the cities, and empty them, and also break to pieces their bottles or pitchers, that is, destroy the lesser towns and villages, dependent on the cities; to which the bottles or pitchers answer, being filled with the redundancy of

- 13 And Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Bethel, their confidence.
- 14 How will ye say, We are mighty ones,
And men of strength for war?
- 15 A spoiler of Moab and of her cities is gone up,
And the choice of his young men are gone down to slay,
Saith the king, whose name is JEHOVAH of hosts.
- 16 The destruction of Moab is near approaching,
And his calamity hasteth on apace.
- 17 Bemoan him, all ye that are round about him;
And all ye that know his name, say,
How is the sceptre of strength broken!
The rod of beauty!
- 18 Come down from splendor, and sit in thirst,
O inhabitant daughter of Dibon;
Because the spoiler of Moab is come up against thee,
A destroyer of thy strong holds.

the larger vessels. In confirmation of the above etymology we may observe how much better a sense is supplied from thence, than that which our translators have given, in two places of Isaiah, where the word צַעֲרָה occurs. In Isaiah li. 14, צַעֲרָה is rendered "the captive exile;" but it seems rather to be the participle *Pahul*, which should be written at large צַעֲרָה, and signifies *prostratus*, "the wretch depressed" by misfortunes, or by violent oppression; and thus stands opposed to הַמַּצִּיק, "the oppressor," of whom it was asked in the preceding verse, "What is become of the fury of the oppressor?" In reply to which question it follows very aptly, that, the cause being removed, the effect would cease; "the poor afflicted sufferer" should soon be released, now that the oppressor was no more. Again: Isaiah lxiii. 1, צַעֲרָה בְּרַב כְּחוֹ, is rendered in our Bible, "travelling in the greatness of his strength." Would it not be much more suitable to the context, "subduing," or "humbling" his enemies "by his mighty power?"

Verse 13. *Bethel*—That is, the calf set up there for an object of divine worship, to which the Israelites trusted for protection. (1 Kings xii. 28, 29; Hosea x. 6:)

Verse 15. *A spoiler of Moab, &c.*—The conqueror of Moab is here represented as having gained an eminence above her, and from thence sending down the choice of his troops to massacre those below. If the distinction of gender in the affix pronouns be attended to, this explanation of the words will be found necessary, and will clear up every difficulty in the construction. Six mss. read שׂוֹרֵד, as at verse 18.

"שׂוֹרֵד מוֹאָב"—Perhaps, 'The spoiler of Moab is come up against her cities.'—SECKER. We must then read בְּעָרֶיהָ for בְּעָרֶיהָ, of which I see no trace.

Verse 18. *Come down from splendor, and sit in thirst*—Thirst is here put in a general sense for a want of the necessaries of life. Some have supposed

- 19 Stand by the way side, and look out,
O thou inhabitress of Aroer ;
Ask of him that fleeth, and of her that is escaped,
Say, What hath been done ?
- 20 Moab is confounded, because he is broken down ;
Howl ye, and cry :
Publish in Arnon,
That Moab is spoiled.
- 21 Judgment also is come upon the plain country,
Upon Holon, and upon Jahatza, and upon Mephaath,
- 22 And upon Dibon, and upon Nebo, and upon Beth-diblahaim,
- 23 And upon Kirjathaim, and upon Beth-gamul, and upon Beth-meon,
- 24 And upon Kerioth, and upon Botsra,
And upon all the cities of the land of Moab,
Those that are far off, and those that are near.
- 25 The horn of Moab is cut off,

that צמא may signify the same as צמאון, "a dry, parched, thirsty land." If so, as her former situation might be figured by sitting on a splendid throne, so her present misery, by sitting on the ground. See Isaiah iii. 26. But the other interpretation seems most natural. For ישרי, the Masora, and twenty, perhaps twenty-two, mss. and three editions read ושרי; which reading is confirmed by all the ancient versions.

Perhaps we might divide and render thus:—

Because a spoiler of Moab is gone up,
He hath destroyed in thee thy strong holds.

Verse 20. *He is broken down*—As Moab is here masculine, being the subject of הריש, and is the subject of חרה too, I am inclined to think that for חרה we should read חת, and that the ה was added at the end by mistake owing to the next word הלילו beginning with that letter. See the same again, verse 39.

Howl ye, and cry—For וועקי and הלילו, the Masora reads וועקי and הלילו. Seven mss. and one edition read הלילו; and eight, perhaps ten, mss. and three editions, הלילו. Twelve mss. and four editions read וועקי. All the ancient versions, except the LXX., express these verbs in the plural number. But the LXX. not only render both these verbs singular, but also הגירו, as if they had read הגירו.

Verse 21. *Mephaath*—For מפעת the Masora reads מיפעת, and so do sixteen, perhaps seventeen, mss., and three editions. The Chaldee also so expresses the name here, as both the Hebrew and Chaldee text, Joshua xxi. 37. The Chaldee is also uniform, Joshua xiii. 18. But in the Hebrew text there we find מפעת without the ' ; but twenty-two mss. and three editions there also read מיפעת.

- And his arm is broken, saith JEHOVAH.
 26 Make him drunken, because he hath puffed himself up against
 JEHOVAH ;
 And clap at Moab in his vomiting,
 That he also may become an object of derision.
 27 For was not Israel the object of thy derision ?
 Was he found among thieves,
 That thou shouldst insult him with all the power of thy
 words ?
 28 Leave the cities, and dwell in the rock,
 O inhabitants of Moab, and be ye like a dove,
 That maketh her nest by the sides of the pit's mouth.

“ Verse 25. *Κερα* and *Ζωαρα* are two cities of Moab in Ptolemy, to which Grotius thinks this verse alludes.”—SECKER.

Verse 26. *Make him drunken*—השכירוהו. This is certainly the singular number, although the LXX., Syriac, and Vulgate, with our English translators, have rendered in the plural, as if they had read, השכירוהו, which is indeed the reading of seven mss. and one edition. But the Chaldee has retained the singular number, and, I think, rightly, the address being made to any one indefinitely; and ונספך is also the second person singular in the imperative likewise; the same person being commanded to clap hands at Moab, as pointing him out to scorn and ridicule in his despicable condition. This is the proper sense of נספך, which indeed is generally followed by a noun, expressing “the hands;” but not always. See Job xxxiv. 37.

Verse 27. *Was he found*—For נמצאה, nine mss. and three editions, with the Masora, read נמצא.

That thou shouldst insult him with all the power of thy words—Our translators have rendered רחמנווד, “Thou skippedst for joy;” but this seems quite foreign to the purpose; and besides, the verb is in the future. מדי דבריי signifies properly, “according to the power,” or “sufficiency, of thy words;” and רחמנווד, “thou shalt,” or “shouldst, move” or “bestir thyself.” And the sense of all taken together is very apt and suitable: “Didst thou find Israel among thieves, coming to rob thee of thy property, that thou shouldst think thyself intitled to break out into all manner of revilings against him?” Compare Ezek. xxv. 8; Zeph. ii. 8, 10. The LXX. and Syriac render כי בו תחנוד, “that thou shouldst make war upon him;” but they have omitted מדי דבריי; otherwise the sense would not differ essentially from what I have proposed. Mr. Lowth has suggested another, though, I think, a less probable translation: “For the words thou hast spoken against him thou shalt be carried captive.” This agrees with the Chaldee paraphrase.

Verse 28. *By the sides of the pit's mouth*—That is, on the edge of the precipice. The mouth of the pit is the same as the brink of destruction; the pit or grave yawning wide, as it were, ready to swallow one up. And the image is peculiarly striking, when a person from the side of a steep rock looks down into a deep gulf below. The Moabites are exhorted to

- 29 We have heard of the pride of Moab ;
His haughtiness is exceedingly supereminent,
His pride also, and his arrogance, and the lifting up of his
heart :
- 30 I know, saith JEHOVAH, his fierce wrath ;
But he is not alike in the extent of his ability,
He is not alike in performing.
- 31 Therefore for Moab will I wail,
Even for all Moab will I cry out ;
Unto the men of Kir-heres
Shall Jaazer make moan inarticulately through weeping.

retire for safety to such places, where the apprehensions of danger would secure them from the enemy's pursuit. That doves build in the clefts or natural hollows of a rock ; see Cant. ii. 14. DR. SHAW, in his *Travels*, page 162, folio, mentions a city on the African coast, called "Hamam-et," from the number of wild pigeons ("Hamam") that are bred in the cliffs of the adjacent mountains.

Verses 29, 30. There are several words in these two verses which are not to be found in the parallel passage, Isaiah xvi. 6. But in the main they agree ; and while they describe the overweening pride and insolence of Moab, and the intemperance of his rage, they intimate the small pretensions he had for such high assuming, either in respect of the extent of his power, or of his actual performance.

Verse 30. *He is not alike in the extent of his ability*—כִּן refers to גָּאָה in the preceding verse ; "he is not so," that is, alike super-eminent. בְּדִיּוֹ signifies, "according to the measure" or "extent of his power." See note on chapter xxxvi. 18. The LXX., according to ms. Pachom., render it, *κατα το ικανον αυτου*—"he is not so," alike super-eminent, "in performing." עָשָׂו is the infinitive mood used gerundively, *faciendo*, or *quoad faciendum*.

Verse 31. *Shall Jaazer make moan inarticulately through weeping*—I have not the least doubt that the subject of יִהְיֶה is to be found in יַעֲזֹר, which has been improperly separated from it, and, together with the preceding word מִבְּכֵי, assigned to the beginning of the following verse. Nor is it difficult to perceive that the mistake has arisen from exacting a greater conformity between this passage and its parallel one, Isaiah xvi., than was ever intended. For though Jeremiah has condescended to borrow not only the sentiments, but also the words, of his predecessor, he has not tied himself down to observe the same order in their construction, as will abundantly appear from examining the two passages together. הִגֵּה properly signifies, "to utter a confused imperfect sound," as those do whose voice is broken with grief and weeping : מִבְּכֵי, "from," or "because of weeping," is therefore added to it emphatically. And Jaazer, one of the cities of Moab, (Numb. xxxii. 3.) is, by a beautiful fiction of poetry, represented as condoling in such a piteous moan with the citizens of Kir-heres on the misfortunes of their country. Kir-heres, or Kir-haraseth, appears to have been once the capital, or at least the strongest of the cities, of Moab. (2 Kings iii. 25.) By detaching יַעֲזֹר מִבְּכֵי as above, the sense of what fol-

- 32 I will weep for thee, O vine of Sibmah ;
 Thy shoots have passed beyond the sea,
 Unto Jaazer have they extended ;
 Upon thy summer fruits and upon thy vintage a spoiler hath
 fallen.

lows is not impaired, but the metrical division seems to be rendered more perfect. One ms. indeed, for יהנה, reads אהנה ; but it is single, and not countenanced by the ancient versions, or any other authority.

I would here beg leave to offer an observation on the corresponding passage, Isaiah xvi. 7, where we read לאשישי קיר-הרשה הזה אר-ינכאים. The change of לאשישי into לאנשי, in conformity with the reading in Jeremiah, is probably right. But the last word נכאים, to which Bishop Lowth objects, and proposes to read נכלמו instead of it, may yet, I conceive, be allowed to hold its place. אר-ינכאים may be rendered, "verily being sore grieved," and, joined with רהגו, points out the immediate cause of that inarticulate moan implied, as above noticed, in the verb יהנה, the voice being, as it were, choaked with grief ; just as מבכי is here added to יהנה, for the same purpose. "For the men of Kir-hereseth shall ye moan, verily being sore grieved."

Verse 32. *Thy shoots have passed beyond the sea, &c.*—As the parallel passage, Isaiah xvi. 8, 9, and this verse, tend mutually to illustrate each other, it may not be amiss to subjoin the following, which appears to me the most exact and literal, translation of the former. I do not mean to examine how far Bishop Lowth's alterations of the text in Isaiah are well or ill grounded, but simply to compare what is said, in both places, of the vine of Sibmah, which is unconcerned with those alterations.

- 8 Because the fields of Heshbon have languished,
 The vine of Sibmah the lords of the nations have broken down,
 Whose generous plants extended unto Jaazer,
 Whose shoots strayed into the wilderness,
 They diffused themselves, they passed beyond the sea.
 9 Therefore with the weeping of Jaazer will I weep,
 O vine of Sibmah, I will water thee with my tears ;
 O Heshbon and Elealeh, because for thy summer fruits,
 And for thy harvest, the shouting hath fallen (or, failed).

Sibmah was a city of Moab, and, as we may perceive, distinguished for its excellent vine ; the shoots or plants of which were much sought after, and, of course, propagated over the neighbouring country. In Isaiah the passage is fullest ; for there it is said, these plants "extended to Jaazer, strayed into the wilderness, and passed beyond the sea." Jaazer was a city in the north border of Moab, being, as EUSEBIUS in his *Onomasticon* places it, ten miles to the west of Philadelphia, that is, Rabbah of the children of Ammon. "The wilderness" of Moab lay to the east of that country. (Numb. xxi. 11.) And by "the sea" no other can well be understood than the Dead Sea, or Lake of Asphaltites, which was in the south-west quarter of Moab. In the verse now before us we read, as the text stands at present, "Thy shoots have passed beyond the sea, unto the sea of Jaazer have they extended." Hence geographers have been induced to

- 33 And joy and gladness shall be taken away
From the fruitful field, even from the land of Moab ;
And wine from the presses have I caused to cease ;
The treader shall not tread,
The shouting shall be no shouting.
- 34 From the cry of Heshbon unto Elealeh,
Unto Jahatz have they sent forth their voice,
From Zoar even unto Horonaim,
Like a heifer of three years old ;
For even the waters of Nimrim shall become desolate ;
- 35 And I will cause to cease in Moab, saith JEHOVAH,
Him that erecteth a high place, and that burneth incense to
his gods.

suppose a lake near the city of Jaazer, and called by that name ; but, I believe, without any other authority than what is derived from this passage. But two mss. omit ים before יעור ; and the LXX. say nothing of the sea, but instead thereof render, *πολεις Ιαζηρ*. So that the existence of such a sea or lake is at least very questionable ; and I am inclined to think the text here was no other than in Isaiah, עדי-יעור נבער ; and thus we find the shoots of this celebrated vine to have diffused themselves from the Dead Sea unto Jaazer ; that is, the whole length of the country from south to north.

Verse 33. *The treader shall not tread*—לא-ידרך הירד. In these words there is a palpable mistake, which the text of Isaiah xvi. 10, enables us to rectify, where we read לא-יירך הירך ; and this correction is confirmed both by the Syriac and Chaldee. The next words, הירד לא הירד, will be found to correspond exactly in sense with what follows in the text of Isaiah, הירד השבת, “I have caused the shouting (or, acclamation of the vintagers) to cease ;” or, as Bishop Lowth rather approves, הירד השבת, “an end is put to the shouting ;” which Jeremiah thus expresses, “The shouting shall be no shouting ;” that is, it shall cease.

“*Confer cum Isai. xvi. 6-11, ubi eadem fere verba ; sed vel apud hunc, vel illum, vel utrumque prophetam, miserè depravata.*”—SECKER.

Verse 34. מועקה—Query. Whether this word may not be designed for מועקרת, and so signify the women crying out in Heshbon ? It may be the participle present in Pihel, which conjugation denotes action more intense and repeated.

Like a heifer of three years old—The particle of similitude כ is not here expressed, but it is often elliptically deficient. The meaning of this verse I conceive to be, that the cry of Moab, beginning at Heshbon, was continued on from city to city, till the whole country resounded as with the lowing of a young cow, that runs from place to place in search of her calf that has been taken from her : An image singularly expressive. See Isaiah xv. 4, 5.

Verse 35. מועלה במה—Perhaps we should have read מועלה בממה, “him that sacrificeth upon a high place ;” the preposition ב being lost in the

- 36 Therefore shall my heart sound like pipes for Moab,
Even my heart unto the men of Kir-heres shall sound like
pipes ;
Therefore the reserves which he had made are perished.
- 37 Surely every head is baldness,
And every beard is shorn ;
Upon all hands are cuttings,
And upon all loins sackcloth.
- 38 Upon all the house tops of Moab,
And in the streets thereof lamentation is complete ;
Because I have broken Moab as a vessel,
In which none hath pleasure, saith JEREMIAH.
- 39 How is he broken down ! have they howled ;

initial letter of the noun. The LXX., Vulgate, and Chaldee favour this emendation.

Verse 36. *Therefore the reserves which he had made are perished*—יתר properly signifies a *residuum* or “remnant” that is left after some general loss or destruction. I conceive, therefore, that by יתרה עשה אברו, we must understand that all the “reserves” or savings, which Moab had made at first out of his shattered fortunes, were, by re-iterated blows, at length so entirely consumed as not to leave a single wreck behind. And this interpretation will be found equally suitable to the parallel place, Isaiah xv. 7, although the text is varied there; for after יתרה עשה, follows ופקדונם, which may be rendered, “and their deposits,” or what they had carefully laid up; after which, instead of אברו, Isaiah adds, על נחל הערבים ישאום, by which Jerome and others are inclined to understand, that the Assyrians should “carry them to the valley of willows,” that is, Babylon. But to this, besides other objections, it might be said, that there was no reason to suppose the Assyrians would carry their booty to Babylon, which at that time was no conspicuous part of the Assyrian empire. I should therefore propose to render, “The Arabians shall carry them to a valley;” meaning the Arabian freebooters, who might form a part of the Assyrian army, and carry the booty they had gotten into some one of those retired valleys in the desert, where it is still their custom to carry their plunder, and divide it. The LXX., it is evident, understood “the Arabians” to be designed; and what is said is very consonant to the manners of that people.

Verse 37. *Shorn*—The mss. and printed editions are here also divided, as well as Isaiah xv. 2, on the reading of גרועה or גרעה. The first is found in the text here, in Isaiah the latter. See Bishop Lowth’s note on Isaiah xv. 2.

Upon all hands are cuttings—See notes on chapter xvi. 6, concerning both cutting the flesh, and shaving off the hair in times of mourning.

And upon all loins—כל is inserted before מתנים in nine mss. and three editions. So likewise read the LXX. and Vulgate.

Verse 38. *Upon all the house tops*—Compare Isaiah xv. 3.

Verse 39. *Is he broken down*—See note on verse 20.

How hath Moab turned the back !

Moab is ashamed, and shall become an object of derision,
And a terror to all that are round about him.

40 For thus saith JEHOVAH ;

Behold, like an eagle shall one fly,

And shall spread forth his wings over Moab :

41 The cities are taken, and the strong holds are surprised ;

And the heart of the mighty men of Moab shall be in that
day

As the heart of a woman in pangs.

42 And Moab shall be destroyed, so as to be no more a people,
Because he hath puffed himself up against JEHOVAH.

43 The terror, and the pit, and the snare, are upon thee,
O inhabitant of Moab, saith JEHOVAH.

44 He that fleeth from before the terror, shall fall into the pit ;
And he that getteth up out of the pit, shall be taken in the
snare ;

For I will bring lamentation unto Moab,

The year of their visitation, saith JEHOVAH.

“אֵיךְ חָתָה הַיְלִילוֹ—‘How is she broken? how! ye.’ This is literal. But the versions read differently.”—SECKER.

Verse 40. *Like an eagle shall one fly*—The verb here has an indefinite, or, at least, an unexpressed, subject. But the Babylonian general, or nation, is designed; for there is an evident allusion to Deut. xxviii. 49. Compare chapter xlix. 22.

Verse 41. *The cities are taken*—קְרִיּוֹת is used as a proper name, verse 24; and most of the ancient versions, as well as our English translators, have so rendered it in this place. But the context, as well as the prefixed article, seems rather to determine it otherwise. If הַקְרִיּוֹת be a proper name, why not הַמְצֻרוֹת? But where do we meet with such a city as the latter? As for the singular verb being joined with a plural noun, it is a common Hebraism, and said to denote a distribution of the subject. See Buxtorf. *Thes. Gram.* lib. ii. cap. 10.

“Verse 42. מֵעַם—‘From being a people;’ that is, for a time. See verse 47.”—SECKER.

Verses 43, 44. Compare Isaiah xxiv. 17, 18, and see Bishop Lowth’s note on those verses.

Verse 44. *He that fleeth*—הַנִּיט, the Masora, twenty-seven mss., and four editions, read הַנִּיט, as in the text, Isaiah xxiv. 18.

Lamentation—For אֲלֵיהֶם, the LXX. and Syriac seem to have read אֲלֵהֶם, which they render, “these things.” But if that reading were admitted, perhaps אֲלֵהֶם in this place might have been better translated, “a curse.” But אֲלֵיהֶם may possibly signify the same as אֲלֵיהֶם in Chaldee, “lamentation, wailing,” from אָלַה “to lament;” which verb occurs in the Hebrew, Joel i. 8. The Syriac, in like manner, from ܐܠ, *lavit*, derives ܐܠܘܢ, *lamentum*.

- 45 Those that fled made a stand under the shadow of Heshbon for strength ;
 But a fire is gone forth out of Heshbon,
 And a flame from the midst of Sihon,
 And hath consumed the quarter of Moab,
 And the capital seat of the sons of tumult.

Verse 45. *Those that fled made a stand under the shadow of Heshbon for strength*—Some interpreters join מנח with נסים, as if it were, “those that fled from force,” or because of the superior force of the enemy. But I am more inclined to construct it with עמדו, and to understand the words thus: “Those that fled, or were put to flight in the open field, no sooner got under the cover of Heshbon, than they found themselves strong enough to make a stand;” “they stood for strength,” that is, the additional strength they derived from the shelter of that fortress. But now, instead of being a security to them, as formerly, Heshbon became the source of ruin to Moab.

“מנח—Perhaps, ‘for want of force.’ See Lowth, and Noldius in מ.”—
 SECKER.

But a fire, &c.—The remainder of this verse, and the next, are borrowed from an ancient prophecy, cited, Numb. xxi. 28, 29, with some addition from Numb. xxiv. 17. From a juxta-position of these passages we shall better judge of their resemblance and variations:—

סיון	מקריח	להבה	מחשבון	יצאה	מִי־אֵשׁ	Num. xxi. 28.
סיון	מבין	ולהבה	מחשבון	יצא	מִי־אֵשׁ	Jer. xlviii. 45.
ארנן	במרת	בעלי	מואב	ער	אכלה	Num. xxi. 28.
שאון	בני	וקדקד	מואב	פאת	וחאכל	Jer. xlviii. 45.
שת	כל-בני	וקרקר	מואב	פאתי	ומחץ	Num. xxiv. 17.

In the first of these hemistichs, twelve mss. and six editions read יצאה in Jeremiah, the same as in the text of Numbers. In the second hemistich, מבין corresponds in sense with מקריח; but the Syriac, Theodotion, and the Arabic, represent מקריח, “from the city.” One mss., for מבין, reads מביה. After the first word in the third hemistich, the remainder of the verse is evidently taken from Numb. xxiv. 17. By פאתי מואב the LXX. understand “the princes” or “leaders of Moab,” τῶν ἀρχαίων Μοαβί and the Chaldee interprets פאת in the same sense. But פאת seems rather to denote that circumscribed spot, angle, or quarter, of the habitable earth, which was allotted for the portion of any particular people. So, Neh. ix. 22, God is said to have given his people Israel kingdoms and nations, and to have “assigned them to a certain limited spot,” or “quarter;” ויחלקם לפאה. And in marking out their limits, Moses says, Numb. xxxiv. 3, “Then your quarter on the south shall be,” &c. והיה לכם פאתי-נגב. And again, Joshua xviii. 14, 15, פאת is applied in like manner. So chapter ix. 26, by קצירי פאה, I understand those, who having an insular, or at least a peninsular, situation, had “their quarter” separated or cut off from any other by the interposition of the sea. See note on that place. וקדקד is the reading of the Samaritan text in Numbers xxiv. 17, instead of וקרקר. קדקד properly signifies “the crown” or “top of the head;” hence it may denote

- 46 Wo unto thee, O Moab !
 Thou art undone, O people of Chemosh ;
 For they have taken thy sons captives,
 Thy daughters also captives.
- 47 But I will turn again the captivity of Moab
 In the latter days, saith JEHOVAH.—
 Thus far the judgment of Moab.

CHAPTER XLIX.

I CONCERNING THE CHILDREN OF AMMON.

THUS saith JEHOVAH ;
 Hath Israel no sons ?

metaphorically, "the principal seat" or "head quarter" of those who are here styled "sons of tumult;" שִׁמּוֹן being substituted, probably by design, for שֶׁח, in order to mark out the Moabites by a character which had rendered them particularly obnoxious, their tumultuous and indecent proceedings against their Jewish neighbours; see verse 27. Or they might be called "sons of tumult," as being destined to suffer by the tumultuous invasion of the Chaldeans; in like manner as we find persons called "children of disobedience," and "children of wrath," from having been guilty of the one, and being doomed to abide the other. (Eph. ii. 2, 3.)

Verse 46. *Wo unto thee, O Moab!*—The parallel passages stand thus:—

אברת עמי־כמוש	אוי־לך מואב	Num. xxi. 29.
אבר עמי־כמוש	אוי־לך מואב	Jer. xlvi. 46.
ובנהיו בשביח	בניו פליטים	נתן Num. xxi. 29.
ובגנתך בשביח	כילקחיו בניך בשבי	Jer. xlvi. 46.

For אבר, in the second hemistich, all the ancient versions, with one ms., read אברת, as in the original prophecy. The rest seem to be variations of choice, as better suited to Jeremiah's purpose. One ms., with the Syriac and Vulgate, omit בשבי; in which case the two last lines are to be rendered thus:—

For they have taken thy sons
 And thy daughters into captivity.

"Verse 47. It appears from JOSEPHUS (*Ant. lib. xiii. cap. 13, edit. Hudson.*) that they did return."—SECKER.

CHAP. XLIX. Verse 1. CONCERNING THE CHILDREN OF AMMON—
 Besides Jeremiah, this downfall of the Ammonites is foretold also by Ezekiel, xxv. 2-7; Amos, i. 13-15; Zephaniah, ii. 8-11. For the presumptive date of the delivery of this prophecy, see note on chapter xlvii. 1; and for the time of its completion, see note on chapter xlviii. 1.

"עמוי—Ο λαος αυτων, LXX. *Pro* εμων *usurpatur* Num. xxii. 5. *Nescio, an Ammonite dicti sunt* עם מלכם, *ut Moabite* עם כמוש, cap. xlviii. 46."—SECKER.

Hath he not an heir ?

Why hath Milcom taken possession of Gad ?

And his people dwelt in the cities thereof ?

2 'Therefore behold the days come, saith JEHOVAH,

That I will cause to be heard in Rabbah of the children of
Ammon an alarm of war,

And she shall become a heap of desolation,

And her daughters shall be destroyed by fire :

And Israel shall take to their possessions who have taken
to his,

Saith JEHOVAH.

3 Howl, O Heshbon, for Ai is spoiled ;

Why hath Milcom taken possession of Gad?—It is probable from hence that when the king of Assyria carried away captives the Gadites and their brethren who dwelt beyond Jordan, (2 Kings xv. 29 ; 1 Chron. v. 26,) the Ammonites, either by the consent or connivance of the Assyrian conqueror, took possession of their vacant country, to which they had no pretensions of right, so long as any of the ancient owners, or their posterity, were in being. The prophet Amos speaks of a similar proceeding of the Ammonites, attended with a circumstance of shocking barbarity : "They ripped up," says he, "the women with child of Gilead, that they might enlarge their border." (Amos i. 13.) But Amos prophesied before the Gadites were dispossessed by the Assyrian, as above-mentioned, and is, therefore, supposed to have in view the time when Hazael king of Syria laid waste the same country. (2 Kings x. 33.) The LXX. here read "Gilead" for "Gad ;" which, indeed, amounts to the same thing ; for half Gilead was in the possession of the Gadites. Our translators have rendered מלכמ, "their king," but I have followed most of the ancient versions in rendering it "Milcom," as the proper name of the chief deity of the Ammonites, who is so called, 1 Kings xi. 5. And as this interpretation of the word seems most suitable here, so at verse 3 it appears almost indispensable ; see note there. As JEHOVAH is said to have given his people Israel the lands they possessed, so the idolatrous nations considered their acquisitions as obtained by the favour of their respective idols. See Judges xi. 24.

Verse 2. *And her daughters*—The lesser towns dependent upon the metropolis are called "her daughters."

And Israel shall take to their possessions—This is understood to have been fulfilled when Judas Maccabeus defeated the Ammonites, and took their towns. (1 Maccabees v. 6, &c.) Zephaniah speaks in like manner, ii. 9 : "The residue of my people shall spoil them, and the remnant of my people shall possess them." But both prophets may perhaps refer to still future times, when Israel shall be finally restored to their own land, as is frequently foretold of them ; and not only recover their own ancient possessions, but succeed, likewise, to the vacant possessions of their once hostile neighbours, long before extinct and irrecoverably lost.

Verse 3. *Ai is spoiled*—Ai must be a different city from that taken by Joshua, chapter viii., which lay on the west side of Jordan ; for all the

- Cry, ye daughters of Rabbah ;
 Gird on sackcloth, lament,
 And run ye to and fro within the fences ;
 For Milcom shall go into captivity,
 His priests and his princes together.
- 4 Wherefore dost thou glory in vallies ?
 Though thy valley be fruitful, O perverse daughter,
 That glorieth in her treasures,
 That saith in her heart,
 Who shall come unto me ?
- 5 Behold, I will bring a terror upon thee,

country of Hammon lay on the east. Grotius mentions another city, called *Taa* by Ptolemy; which being near Heshbon, the destruction of it was matter of concern to the neighbouring city. *Jam proximus ardet Ucalegon.*

Within the fences—By גררות are meant those “fences” or “enclosures” round the lesser towns which served to secure them against thieves and robbers, but were not dignified with the name of “walls,” capable of resisting the attack of a regular enemy. The Psalmist distinguishes these from the fortifications of cities, Psalm lxxxix. 41: “Thou hast broken down all his fences; (גררותיו); thou hast brought his strong holds (מבצרים, ‘his walled fortresses,’) to ruin.” The inhabitants, therefore, of the lesser towns, “the daughters of Rabbah,” were destined to run to and fro, like persons distracted with fear, “within their enclosures,” not daring to step beyond them, lest they should fall in with the enemy, whose approach they dreaded.

For Milcom shall go into captivity—Here the same is said of Milcom, as was of Chemosh, chapter xlvi. 7; which shows that Milcom is properly used as the name of the Ammonitish idol. For יחזיו, at the end of this verse, twenty mss. and two editions read יחזרו.

Verse 4. *Though thy valley be fruitful*—The text runs, “Fruitful thy valley;” but the same mode of expression is used, Numb. xxiv. 21: איתן מושבך; which our translators render, “Strong is thy dwelling place;” but it certainly should be, “Let thy dwelling place be strong;” for וישים, which follows next, is a verb in the imperative mood: “And put thou thy nest in a rock.” The whole is spoken by way of concession: “Be it so; let thy dwelling place be strong, and put thy nest in a rock, if thou wilt; nevertheless the Kenite shall be wasted,” &c. So here, “Let thy valley be fruitful;” or, “Though it be so, yet glory not therein; for, notwithstanding its fertility, it shall be no security to thee against the terror that I shall bring upon thee.”

That saith in her heart—These words are not in the text at present, but are found in one ms. of good note, and in three of the oldest editions, which read, האמרה בלבבה, and in one ms. which reads, האומרה בלבבה. All the ancient versions express, at least, האמרה. Compare Obad. 3.

Verse 5. *A terror*—פחור, that is, “an object of terror.” “The image,” says Bishop Lowth in his note on Isaiah xxiv. 17, “is taken from a line

- Saith the Lord JEHOVAH of hosts,
 From all parts round about thee;
 And ye shall be driven every one before it,
 And there shall be none to rally against him that is fled.
 6 But after this I will turn again the captivity
 Of the children of Ammon, saith JEHOVAH.

7

CONCERNING IDUMEA.

- THUS saith JEHOVAH of hosts;
 Is there no more any wisdom in Teman?
 Is counsel passed away from the prudent?
 Hath their wisdom overshot itself?
 8 Flee ye, turn your backs,
 Retire deep for to dwell,
 O ye inhabitants of Dedan;
 Because the calamity of Esau have I brought,
 The time of his visitation upon him.

strung with feathers of all colours, which, fluttering in the air, scared and frightened the wild beasts into the toils or pit which was prepared for them."

Every one before it—That is, "before the terror."

Verse 7. CONCERNING IDUMEA—The destruction of Edom, or Idumea, is likewise foretold by Ezekiel, xxv. 12–14; xxxv. 2, &c; Joel, iii. 19; Amos, i. 11, 12; and by the prophet Obadiah.

From the prudent—מִמְבִּיטִים לְמִבְּנִיטִים. An ellipsis of the preposition כִּי may, I think, be often observed when the word begins with the same letter.

Hath their wisdom overshot itself?—מֵרַחֵף signifies, "to be redundant," or "luxuriant," like the branches of a vine. Hence Dr. Taylor has explained this passage, "Is their wisdom become luxuriant? Doth it shoot out into proud, vain, foolish conceit?" See TAYLOR'S *Concordance*. Compare Obad. 7, 8.

Verse 8. *Retire deep for to dwell*—The meaning of this is, that they should go into those deep caverns to hide themselves from the enemy, whither the people of those parts used to retire on the like occasions. See Judges vi. 2; 1 Sam. xiii. 6; Isaiah ii. 10, 19; and Bishop Lowth's note on the latter of those verses.

The time of his visitation—For פְּקֻדָּתוֹ ms. reads פְּקֻדָּתוֹ; another, פְּקֻדָּתוֹ; and, in a third, the two last letters are upon a rasure. The Vulgate and Chaldee countenance פְּקֻדָּתוֹ, which is conformable to the usual mode of expression. See chapter viii. 12; x. 15; xi. 23; xxiii. 12; xlv. 21; xlviii. 44; l. 27; li. 18. But besides the present instance, there are two other exceptions, chapter vi. 15; l. 31: See the notes on both those places. Should, however, the true reading be פְּקֻדָּתוֹ, I should rather consider פְּקֻדָּתוֹ to be contractedly written for פְּקֻדָּתוֹ, so as to be the noun plural *in regimine*, rather than the verb. The plural noun is sometimes used

- 9 If grape gatherers come unto thee,
They shall not leave any gleanings ;
If thieves by night,
They shall plunder enough to suffice them :
- 10 For I have laid Esau bare,
I have exposed his hiding places,
So that he cannot conceal himself ;
His seed is spoiled, and his brethren, and his neighbours,
And there is nothing of him left.
- 11 Shall I preserve the life of thy fatherless children ?
Or shall thy widows trust in me ?
- 12 Surely thus hath JEHOVAH said,
Behold, they, whose right it was not to have drunken,
Have indeed drunken of the cup ;

to denote an intense degree ; and, accordingly, פקדוֹתַי might signify, " his sore visitation."

Verse 9. *They shall not leave any gleanings*—Our translators have placed an interrogation here, but there is no sign of it in the original. The meaning is, that when the enemy came to spoil, they should meet with no interruption, but should glean quite clean, and leave nothing behind through haste. The same thing is expressed in the two next hemistichs, where it is obvious we should read ישחיתו, instead of השחיתו ; as the LXX. and Vulgate evidently did.

Verse 10. *For*—So כִּי should here be rendered, and not " but ;" for the reason is here assigned for what was said in the preceding verse, that the Edomites should be totally stripped and plundered : " Because," says JEHOVAH, " I have exposed them naked and defenceless to the invaders."

Conceal himself—For ונחבא, twelve, perhaps fourteen, mss. and one edition read ונחבא ; and this is, no doubt, one of the many places where the ה and א are put by mistake for each other.

And there is nothing of him left—The sense of this and of the following verse has been sadly perplexed by a wrong combination of עובר, which now stands at the beginning of verse 11 ; but which, being divided, and עוב, or עויב, given to the end of this verse, and the ה, as a mark of interrogation, prefixed to the next word, יחמיק, so that the verse may begin with היתחמיק, a very clear and consistent sense is restored ; the interrogations in verse 11 amounting to an absolute negative.

" Verse 11. עובר יחמיק—The Chaldee thinks this spoken to the Jews. Some think it ironical, as they think Isaiah xvi. 4. The LXX. read very differently. Others make a very harsh ellipsis, translating יאיינו, verse 10, ' And there is none to say, ' &c."—SECKER.

Verse 12. *Whose right it was not to have drunken*—This must be understood comparatively, for it cannot be said that the Jewish people did not deserve to be punished ; but, in comparison with the Edomites, and other neighbouring nations, they were, in a manner, innocent, or rather less deserving of the evil that befell them. Compare Prov. xi. 31 ; 1 Peter iv. 17, 18. Or their near relation to God might have appeared sufficient to

- And shalt thou, the very one, go altogether unpunished?
 Thou shalt not go unpunished,
 But thou shalt assuredly drink.
- 13 For by myself I have sworn, saith JEHOVAH,
 That an astonishment, a reproach, a desolation,
 And an execration, shall Botsra become;
 And all her cities shall become perpetual wastes.
- 14 I have heard a proclamation from JEHOVAH,
 And an ambassador sent among the nations, *saying*,
 Assemble yourselves, and come against her,
 And arise to battle.
- 15 Behold, I have made thee of small account among the
 nations,
 Contemptible among the men of whom thou art horribly
 afraid.
- 16 The pride of thine heart hath deceived thee,
 O thou that dwellest within the incirclings of the rock,
 That occupiest the height of a hill;

exempt them from such rigorous treatment. See chapter xxv. 29; Obad. 16. There is a peculiar emphasis in the pronoun הוּא which follows, and denotes that Edom was "he," "the very person," to whom the punishment was peculiarly due.

Verse 13. *A reproach*—The conjunction ו is placed before לחרפה in three mss. and in the LXX., and before both לחרפה and לחרב in the Syriac and Vulgate. In the editions of the LXX. לחרב is omitted; but in ms. Pachom. there is a word corresponding to it: *Eis αφανισμον, και εις αβατον, και εις καταρασιν.*

Verse 15. *Behold*—Four mss., among which is the ancient Bodleian, N^o. 1, together with the LXX, omit כִּי at the beginning of this verse, where it is, at least, superfluous.

Contemptible among the men of whom thou art horribly afraid—One ms. after בּוֹי, reads אַחַה: "Contemptible art thou," or, "shalt thou be, among men." In the book which the Jews call "Rabboth," (see KENNICOTT'S *Dissert. Gen.* sect. 42,) instead of בּוֹי בְּאֵרֶם, this place is cited thus, בּוֹי אַחַה כְּאֵרֶם, as it stands in the text, Obad. 2; but the true emendation here required is, to recall תּפִלְצִתֶּךָ from the beginning of the next verse, and to connect it with this. תּפִלְצִתֶּךָ properly signifies, "terror," or "trembling," as is evident from the use of the verb in Hithpahel, Job ix. 6; so that "the men of thy terror" mean, according to a common Hebraism, "those of whom thou art greatly afraid." In further justification of this construction it may be observed, that not only the sense and metre are improved by it, but a grammatical error saved; for, according to the principles of grammar, it would be wrong to construct תּפִלְצִתֶּךָ with הַשֵּׂא, on account of the difference of gender. The next verse proceeds afterwards exactly as Obad. 3.

Verse 16. *Within the incirclings of the rock*—בּוֹחֲגֵי is a word that occurs

- Though thou settest on high thy nest as an eagle,
 From thence will I bring thee down, saith JEHOVAH.
- 17 And Idumea shall become an object of astonishment,
 Every one that passeth by her shall be astonished,
 And shall hiss because of all her calamities.
- 18 According to the overthrow of Sodom and Gomorrah,
 And of the neighbouring places thereof, saith JEHOVAH,
 There shall not a man dwell there,
 Neither shall a son of man sojourn in her.
19. Behold, as a lion cometh up,
 A strong one from the swelling of Jordan against a fold,
 When I throw her into disorder, I will cause him to run
 away from her ;

only here, in the parallel passage, Obad. 3, and Cant. ii. 14. Our translators have rendered it, "the clefts" of the rock; but for no other reason, as far as I can perceive, than because the context seemed to require such a sense; for it does not appear connected with any root in the kindred dialects that has a signification like it. It seems rather to come from *רוח*, "to encircle," and, in that case, may signify, "the windings" or "encirclings" of the rock. Whether it may have been a mistake by transposition for *בזוג* or not, I will not pretend to say; but such transpositions are often to be met with in the mss.; and, in one ms., this very word is written *בזוגי*, by a still further protrusion of the Vau. Perhaps by "dwelling within the encirclings of the rock," may be intended the general situation of the cities and towns of Idumea, surrounded, for the most part, with steep rocks and mountains. But I am more inclined to think, that the circular extent or limits of the city Selah are particularly designed; which city is spoken of as belonging to the Edomites, 2 Kings xiv. 7, and there called, as it is here, *הסלע*, "the rock," by way of eminence; and by the Greeks, *Πετρα*, for the same reason. STRABO describes it as "built upon a plain and level surface, but fortified all round with the natural rock, being externally a steep precipice, but within having plenty of springs that supply water for other usés, and for the purposes of gardening." (Lib. xvi. p. 779.) *Κεῖται γὰρ ἐπὶ χωρίον τ' ἀλλὰ ομαλοῦ καὶ ἐπιπέδου, κυκλῶ δὲ πέτρα φρουροῦμενου, τὰ μὲν ἐκτὸς κρημνοῦ ἀποτομοῦ, τὰ δ' ἐντὸς πηγὰς ἀφθονοῦς ἐχούτος εἰς τὴν ὑδρεῖαν καὶ κηπεῖαν.*

Verse 17. *And shall hiss*—See note on chapter xix. 8:

Verse 19. *Behold, as a lion cometh up, &c.*—It has already been observed, in a note on chapter xii. 5, that the river Jordan is subject to very rapid inundations, which force the wild beasts out of the thickets by the river side, and drive them to infest and disturb the neighbouring plains. We are here presented, by way of similitude, with the image of a lion, thus driven from his covert, and running up with great force from the water towards the sheepfolds.

When I throw her into disorder—*עָרָה* is considered as an adverb both in our English and in the ancient versions; but it has certainly the form of

And him that is chosen will I commission against her :
 For who is like me ? or who shall prescribe to me ?
 Or who is that shepherd, that can stand before me ?
 20 Therefore hear ye the counsel of JEHOVAH,
 Which he hath taken against Idumea ;
 And his purposes which he hath purposed
 Against the inhabitants of Teman !
 Surely they shall be dragged away from the little ones of the
 flock ;
 Surely he will make their habitation astonished at them.

a verb ; and, as I have already observed, in note on chapter xxxi. 35, that רגע signifies to “ agitate ” or “ disturb,” so I see no reason why we may not render כִּי־אֲרַגְעֶהּ “ when I shall agitate,” or “ throw her into disorder.” See afterwards chapter l. 34. The similitude will hereby be rendered complete : “ When I shall occasion a like commotion in her, Idumea, as a fierce and strong lion may be supposed to do in the sheepfolds, when he falleth upon them, then will I cause him ” (namely, the son of man, of whom it was said, in the preceding verse, that he should not reside or sojourn in her) “ to run away from her, as the affrighted shepherds and their flocks from before the lion.”

And him that is chosen will I commission against her—That is, “ I will authorize him, whom I have selected for the purpose, to command the expedition against her.” Nebuchadnezzar is here designed, as the commissioned agent against Idumea ; as Cyrus is meant, chapter l. 44, against Babylon. פָּקֵד is used in the like sense, chapter li. 27, as אֶפְסָד here.

Who shall prescribe to me?—עָרָה properly signifies “ to direct or fix ” authoritatively what is to be done.

Who is that shepherd—That “ leader,” or “ commander,” that can stand the brunt of an attack from me. The word רֹעֵה, “ shepherd,” is used in correspondence with the sheepfolds before mentioned.

Verse 20. *Surely they shall be dragged away from the little ones of the flock*—Two reasons occur with great force against rendering, with our translators, “ The least of the flock shall draw them out ; ” or as סָחַב properly signifies, “ shall drag them,” as dogs do dead carcasses, tearing and rending them. See chapter xv. 3. The first is, that in order to express the superlative degree we should read הִצְעִירִי, with the article prefixed. And, secondly, it would be unnatural to speak of sheep or lambs dragging any other creatures about without violence. The text, therefore, I think, should be read thus, הִצְעִירִי הַצֵּיִן, and rendered, “ they shall be dragged, or torn away, from the little ones of the flock,” that is, from their wives and children. After having made the above remark, I found that the same division of the words was suggested by Houbigant ; but he makes הִצְעִירִי הַצֵּיִן the subject of the verb ; *raptabuntur parvuli gregis*. Either way the sense is a good one ; which is preferable, I leave to the determination of the learned.

Their habitation—Twenty-seven mss. and five editions read נִיִּידָהּ in the plural. But the LXX., Syriac, and Vulgate confirm the present reading of

- 21 At the noise of their fall the earth trembleth ;
It crieth out ; at the Red sea is heard the voice thereof.
- 22 Behold he shall mount and fly like an eagle,
And shall expand his wings over Botsra ;
And the heart of the strong men of Moab shall be in that
day
As the heart of a woman in pangs.

23

CONCERNING DAMASCUS.

HAMATH is confounded, and Arphad,
Because they have heard evil tidings ;

the text. If by "their habitation," or "habitations," we understand by metonymy the persons dwelling in them, or "their families," it will, I think, tend to confirm the interpretation I have proposed in the preceding part of the verse, "They shall be torn away from their wives and children by force, to the great amazement of their families and domestics, who shall be witnesses of the calamity."

Verse 21. *It crieth out ; at the Red sea is heard the voice thereof*—For קולה thirty-three, perhaps thirty-five, mss. and four editions read קולם. But קולה certainly best suits with צעקה, which seems to be a verb agreeing with הארץ, as well as רעשה. But the LXX. evidently found no such word as either קולה or קולם in their copy. Without it the sense would be complete, considering צעקה as the infinitive mood used as a substantive with the affix, to be thus rendered:—

The cry thereof is heard at the Red Sea.

The similar passage, chapter l. 46, favours the rejection of קולה or קולם.

"*Eadem, mutatis mutandis, leguntur, cap. l. 44-46, ubi pro ביטסוף legitur בגוים. Non extat סוף apud LXX. Et fortè primò בגוים depravatum in גוים, deinde סוף additum.*"—SECKER.

Verse 22. *Behold he shall mount and fly like an eagle*—Compare chapter xlvi. 40, 41.

Verse 23. CONCERNING DAMASCUS—Damascus was the capital of the kingdom of Syria, and had seemingly at this time swallowed up all the other petty sovereignties of that country. Isaiah had before uttered a prophecy concerning it of a calamitous import, chapter xvii, which had been fulfilled by Tiglath-pileser's taking it, and carrying the people captives to Kir, 2 Kings xvi. 9. Amos also had foretold the same event, Amos i. 3-5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other neighbouring nations. See note on chapter xlvi. 1.

Hamath is confounded, and Arphad—Hamath and Arphad are elsewhere joined together. See 2 Kings xviii. 34 ; xix. 13 ; Isaiah x. 9. Hamath was the capital of a part of Syria bearing the same name, and which formed once an independent kingdom. It was situate on the northern frontier of the land of Israel, whence we find frequent mention of "the entrance of

- They are melted into a sea of solicitude,
Which cannot be at rest.
- 24 Damascus is enfeebled;
She hath turned herself to flee,
And trembling hath seized her,
Distress hath laid hold on her,
And pangs, as on a woman in travail.
- 25 How have they not left her a city of praise,
A city of my joy!
- 26 Therefore shall her young men fall in her broad places,
And all the men of war;
They shall be put to silence in that day,
Saith JEHOVAH of hosts.

Hamath," Numb. xxxiv. 8, &c. The city of Hamath, JOSEPHUS tells us, was that which the Macedonians afterwards called "Epiphania." (*Ant. lib. 1. cap. 6. edit. Hudson.*) And JEROME, in his *Commentary* on Isaiah x. 9, says the same: *Hemath, quam Syri usque hodie Epiphania vocant*; Arphad, or Arvad, is with good reason held to be the island of Aradus in the Mediterranean sea; as those who are called *הארודי*, Gen. x. 18, are by the LXX. rendered *Αραδιοι*, and in the Vulgate, *Aradii*. This island was not far from the shore, and nearly opposite to Hamath.

They are melted into a sea of solicitude—This is a literal translation of the text, and appears to me preferable in sense to any of the interpretations which I have hitherto met with.

"*Præ solitudine, Vulg. ; quasi legissent* *מאמנה* *Præcedit* *ם*."—SECKER.

Verse 24. *Distress hath laid hold on her, and pangs*—It seems clear both from the grammar and metre, that the words *ואחזתה* and *והבלים* have been transposed in the text, as it stands at present. Compare chapter l. 43.

Verse 25. *How have they not left her*—This passage, which has occasioned much perplexity, may, I think, be rendered sufficiently clear by only supposing *עזובה* to be written for *עזובה*, an abbreviated mode of writing which often occurs. Both the Syriac and Vulgate render the verb in the third person plural; and four mss. have supposed a suppression of the *ו*, but have supplied it in the wrong place, one reading *עזובה*, and three *עזובה*. The subject of *עזובה* would be the trembling, the distress, and the pangs, which are said in the preceding verse to have seized on Damascus, and, as it follows here, had left her in such a condition, as to be no longer what she used to be, "a city of praise, a city of my joy," or one which I can behold with satisfaction and delight.

"*איך לא עזובה*—'How comes it to pass that it was not left, or spared?'"

SECKER.

"*משושי*—is properly paragogic here, or a mark of the plural."—SECKER.

Verse 26. *Her broad places*—Her open areas or squares. See note on chapter v. 1.

- 27 And I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-hadad.
- 28 CONCERNING KEDAR, AND CONCERNING THE KINGDOMS
OF HAZOR, WHICH NEBUCHADREZZAR KING OF BABYLON
SMOTE.
- Thus hath JEHOVAH said;
Arise ye, go up to Kedar,
And spoil the children of Kedem.
- 29 Their tents and their flocks let them take,
Their curtains, and all their furniture;
And their camels let them carry off for their own use;
And let them bring upon them terror from every side.
- 30 Flee ye, move off apace,

Verse 27. *Ben-hadad*—This seems to have been a common name for the kings of Syria; as Pharaoh was for those of Egypt.

Verse 28. CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR—Kedar is well known to have been one of the sons of Ishmael, Gen. xxv. 13, who settled in Arabia. But of Hazor I no where find a satisfactory account given by the commentators. There is, indeed, a city called "Hazor," mentioned, Josh. xi. 10, and in other parts of scripture. But this was in the land of Canaan; whereas the kingdoms of "Hazor" here prophesied of were evidently in Arabia, in the neighbourhood at least of Kedar. But among the sons of Joktan, who were prior to the Ishmaelites in Arabia, and whose descendants are therefore looked on as the only genuine Arabs, we find one, whose name was Hazor-Maveth, Gen. x. 26-30. And as by Kedar all the descendants of Ishmael are probably here designed; so all the other branches of the family of Joktan may likewise be included under the general name of Hazor. And this leads me to observe it as the most probable reason, why the Arabians "that live in the desert" are called "a mingled people," or promiscuous multitude, chapter xxv. 24; that they were thus made up of people of different descents; some of them being sprung from Joktan, others from Ishmael, to whom must be added the sons of Abraham, by Keturah, who are also said to have been settled in Kedem, or the east country, Gen. xxv. 6, and perhaps other families besides. All these were divided into petty sovereignties, under chiefs, called "Emirs," and others called "Shekhs," which explains what is to be understood by "the kingdoms of Hazor."

Kedem—See note on chapter xxv. 24.

Verse 29. *Their tents and their flocks*—The substance of most of these Arabians, who were scenites, consisted in their tents, furniture, and cattle, with which they moved about from place to place, according as they could find pasture.

And let them bring upon them—וְקָרְאוּ. Literally, "Let them call for," or command, "their calamity" to come "upon them;" that is, occasion it. See 2 Kings viii. 1; Psalm cv. 15.

- Retire deep for to dwell,
 O ye inhabitants of HAZOR, saith JEHOVAH;
 For Nebuchadrezzar king of Babylon hath taken counsel
 against you,
 And hath devised a device against you.
- 31 Arise ye, go up against a nation at ease,
 That dwelleth securely, saith JEHOVAH;
 Which have neither gates nor bars;
 They dwell apart by themselves.
- 32 And their camels shall be for plunder,
 And the multitude of their cattle for spoil,
 And I will scatter them into every quarter of those that
 inhabit the insulated coast;
 And from all sides thereof will I bring their calamity,
 Saith JEHOVAH.
- 33 And HAZOR shall become a dwelling for dragons,
 A desolation for ever;
 There shall not a man dwell there,
 Nor shall a son of man sojourn therein.

34 THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH
 THE PROPHET CONCERNING ELAM, IN THE BEGINNING
 OF THE REIGN OF ZEDEKIAH KING OF JUDAH, SAYING,

Verse 30. *Retire deep for to dwell*—See note on verse 8.

Hath devised a device against you—For עליהם, which is certainly wrong, eighty mss., perhaps eighty-nine, and eight editions, read עליכם; also forty-nine mss. and four editions have it marked in the margin for a Keri. The LXX., Chaldee, and Vulgate render, “against you;” but the Syriac uniformly in both places of this verse, “against them.”

Verse 31. *They dwell apart by themselves*—That is, “Their habitations are isolated;” so I think בדר ישכנו must here signify. They do not live in cities, towns, or villages, where the houses are contiguous; but each family has its mansion apart from the rest, with land about it sufficient for the subsistence of their cattle. In this dispersed state they were, of course, less provided with the means of defending themselves from the incursions of an enemy.

Verse 32. *Of those that inhabit the insulated coast*—The peninsula of Arabia. See notes on chapter ix. 26; xxv. 23.

Verse 34. CONCERNING ELAM—Elam we find to have been an independent and even powerful kingdom in the days of Abram. (Genesis xiv. 1.) But I am not of opinion with those writers, who hold that by “Elam,” in scripture, “Persia” is always meant. There is no doubt but that when the monarchy of Persia was established under Cyrus, Elam was blended into and formed a part of it. But before that time Elam and Persia were

- 35 Thus saith JEHOVAH of hosts ;
 Behold I am about to break the bow of Elam,
 The principal part of their strength.
- 36 And I will bring against Elam four winds
 From the four extremities of the heavens,
 And I will scatter them before all those winds ;
 And there shall not be that nation,
 Whither the outcasts of Elam shall not come.

two distinct kingdoms ; of which this may be admitted for proof, that the kingdom of Persia, if Xenophon may be credited as an historian, was never subdued under the dominion of Nebuchadnezzar, but preserved its liberty in alliance with the Medes. Elam, on the contrary, is not only here prophesied of, as destined to become a part of the Babylonian conquests, but is actually spoken of, Daniel viii. 2, as a province of the Babylonish empire, over which Daniel seems to have presided, having Shushan for the seat of his government. We may, therefore, conclude Elam to have been, as the name itself would lead us to suppose, the country called, by Heathen writers, Elymais, which PLINY, in conformity with Daniel, describes as separated from Susiana by the river Eulæus, or Ulay. (*Nat. Hist.* lib. vi. cap. 31.) STRABO also gives it the same situation, and in two places mentions the wars it had carried on with the Susians and Babylonians. (*Lib.* xi. pag. 524 ; lib. xvi. pag. 744.) Shushan, or Susa, was, properly speaking, the capital of Susiana ; but it is likely, that when the Babylonians, in conjunction with the Susians, conquered Elam, they might have annexed it to the government of Susiana, and so the provinces united might have gone indifferently by the name of either Elam, or Susiana. If so, Abradates, whom Xenophon styles king of the Susians, and who, in the course of the war between the Babylonians and Medes, revolted from the former, and joined the latter with his forces, (XENOPHON. *Cyropæd.* lib. vi.) had Elam likewise, as well as Susiana, for his kingdom or government, conferred upon him by Nebuchadnezzar, who is said to have had an affection for him ; and his revolt from the son of his benefactor will help us to account for the forces of Elam being joined with Media in besieging Babylon, as foretold by Isaiah, xxi. 2, whilst the province or country itself may have still remained in the hands of the king of Babylon, who may have entrusted Daniel with the administration of it ; till, on the final subversion of the Babylonish monarchy, it was restored again to its former possessors, who had fought under the banners of the Medes and Persians, as is intimated, verse 39.

Verse 35. *The bow of Elam, the principal part of their strength*—Isaiah speaks of the Elamites in this manner, Isaiah xxii. 6, “ And Elam bare the quiver.” STRABO also says that the mountainous part of Elymais bred chiefly archers ; *στρατιώτας τρεφει, τοξοτας τους πλειστους.* (*Lib.* xvi. p. 744.) And LIVING speaks of *Elymæi sagittarii.* (*Lib.* xxxvii. cap. 40.) Other Heathen writers do the same.

Verse 36. *Four winds*—By these we are to understand enemies directing their force against them from every quarter of the heavens.

Whither the outcasts of Elam shall not come—Two obvious mistakes are

- 37 And I will cause Elam to be dismayed before the face of their enemies,
 And before the face of them that seek their life ;
 And I will bring evil upon them,
 The fierceness of mine anger, saith JEHOVAH ;
 And I will send after them the sword,
 Until I have consumed them.
- 38 And I will set my throne in Elam,
 And I will destroy from thence king and princes,
 Saith JEHOVAH.
- 39 But it shall come to pass at the end of days,
 That I will turn again the captivity of Elam,
 Saith JEHOVAH.

CHAPTER L.

1 THE WORD WHICH JEHOVAH SPAKE CONCERNING BABYLON, AND CONCERNING THE LAND OF CHALDEA, BY THE MINISTRY OF JEREMIAH THE PROPHET.

found here in the text. The first is יבוא, in the singular number, to agree with נורתי, a plural subject. This, however, might be accounted for by the subject's being taken distributively. See Buxtorf. *Thes. Gram.* lib. ii. cap. 10. But eight mss. read יבואו, two have a letter erased at the end of יבא; and in the notes of the celebrated Mantuan edition, N^o. 300, it is found יבואו. The other mistake is עילום for עולום, which is corrected by the Masora, and is found right in the text of fourteen, perhaps nineteen, mss. and three editions.

Verse 37. *Until I have consumed them*—In Van der Hooght's edition we read כלתי; but thirty-four mss. and fourteen editions read כלורתי, as it is also found among the various readings collected at the end of Van der Hooght's edition.

Verse 38. *I will set my throne in Elam*—Nebuchadnezzar acting under the commission and authority of God, the establishment of his power was in effect the setting up of the throne or dominion of his principal.

Verse 39. *I will turn again the captivity of Elam*—For אשויב, twenty, perhaps twenty-one, mss., and three editions, together with the Masora, read אשיב. And for שבית, the Masora reads שבוה, with the concurrence of thirty-one, perhaps thirty-two, mss. and five editions. See note on chap. xxix. 14.

CHAP. L. THIS chapter and the next contain a prophecy concerning the fall of Babylon, intermixed and contrasted with predictions concerning the redemption of Israel and Judah, who were not, like their oppressors, to be finally extirpated, but to survive them, and upon their repentance and conversion to be pardoned and restored. The prophecy was delivered and sent to Babylon in the fourth year of Zedekiah's reign, as appears from chapter li. 59.

Verse 1. AND CONCERNING THE LAND OF CHALDEA—Eleven mss. and

- 2 TELL ye among the nations, and publish ;
 And lift up a standard, publish, conceal not ;
 Say ye, Babylon is taken,
 Bel is confounded,
 Merodach is broken,
 Her idols are confounded,
 Her abominations are broken.
- 3 For a nation is come up against her from the north,
 Which shall reduce her land to desolation,
 So that there shall be no inhabitant therein :
 Both man and beast are fled,
 They are gone in those days.
- 4 BUT at that time, saith JEHOVAH,
 The children of Israel shall come,

three of the oldest editions read וַאֲנִי; and the Syriac, Chaldee, and Vulgate, all express the copulative. In the Complutensian edition of the LXX. we also find, *και επι γην Χαλδαιων εν χειρι Ιερεμιου του προφητου*, although in the other editions of the LXX. all these words are omitted. The same words, exclusive of *και*, are in ms. Pachom.

“Verse 3. It is not only said here that Babylon should be desolate, but that the people here spoken of should make it so. Now Cyrus, strictly, did not make it so, as the Jews on their return must know. Therefore they did not understand it strictly.”—SECKER. It is true, Babylon was not totally desolated all at once; but it was in consequence of what the Medes and Persians did to her, in subverting her empire, and removing the seat of government, that, in a course of time, בַּיְמֵי הַהִמָּה, this prophecy was strictly and literally fulfilled.

Verse 4. *But at that time*—I have detached the words בַּיְמֵי הַהִמָּה, from the beginning of this verse, as thinking, that, joined with בעת ההיא, they formed a very unmeaning tautology; that the word הלכו in the preceding verse seemed to begin a new hemistich, and to require something to complete both the sense and metre; that this was done by the addition of בַּיְמֵי הַהִמָּה; and moreover, that, by rendering the particle ו in ובעת, “but,” it well expressed the contrariety of the following passage to that which went before. See again verses 19, 20. The preposition ב, prefixed to time, frequently signifies “after;” nor does it always limit the context to an immediate succession, as is evident from the use of בַּיְמֵי הַהִמָּה, in Isaiah, and other prophetic writers. See in particular, Isaiah iv. 2; xix. 18, 19, 23, 24, &c. So that we might render בעת ההיא, “after that time.” But “at,” or “in, that time,” will in the present instance amount to just the same, and denote, “during the time of Babylon’s desolation;” which, being designed to be perpetual, will comprehend as well the time of the general restoration of Israel and Judah in the latter days, as that of their more immediate and partial return from Babylon. Which of these is here particularly intended, I do not pretend to decide; the terms made use of

- They, and the children of Judah together,
 They shall go, weeping as they go along,
 And shall seek JEHOVAH their God.
- 5 They shall inquire for Sion, with their faces thitherward,
 They shall come, and shall join themselves to JEHOVAH
 In an everlasting covenant, that shall not be forgotten.
- 6 Lost sheep have my people been,
 Their shepherds have caused them to stray on the moun-
 tains ;
 Turning aside from mountain to hill,
 They have gone, they have forgotten their resting place.
- 7 All that met with them devoured them,
 For their adversaries said, We shall commit no trespass,
 Because they have sinned against JEHOVAH,
 The legitimate fold and recourse of their fathers.

may, in some degree, coincide with both ; and those who admit the double sense of prophecy may be inclined to understand both ; whilst those who are of a different opinion are at liberty to choose which upon the comparison appears most satisfactory.

They shall go, weeping as they go along—Compare chapter xxxi. 9.

Verse 5. *They shall come*—One ms. reads יבאו, and so the Chaldee and Vulgate seem to have done. The LXX. render *καὶ ἔξουσιν*, by which they seem to have read יבאו.

In an everlasting covenant—We find the Jews, after their return from Babylon, in Nehemiah's time, entering into a covenant to walk in God's law, and to obey him. (Neh. ix. 38 ; x. 1, &c.) But by the "everlasting covenant," I am more inclined to understand that of the gospel.

Verse 6. *Have my people been*—The Masora, with seventeen, perhaps eighteen, mss. and three editions, read יהיו instead of היה. Either reading is allowable.

Their shepherds have caused them to stray on the mountains—The meaning of this is, that their pastors and governors had led them to commit idolatry ; of which the mountains were a principal scene. See chapter ii. 20 ; iii. 6, 23 ; Ezekiel vi. 3, 4, 13 ; xviii. 6, &c., &c.

Turning aside from mountain to hill—For שובבים, the Masora reads שובבו, in which sixteen mss. and two editions concur. Six mss. read שבבו. But I see no objection to שובבים, which has occurred twice before. (Chapter iii. 14, 22.) If we read according to the Masoretic emendation, שובבו must be rendered, "They" (that is, their shepherds) "have caused them to turn aside," &c. But if we follow the received reading, the people themselves are said to have turned aside and gone from mountain to hill, varying the object or place of their idolatrous worship, and forgetting the sanctuary of JEHOVAH their God, where alone they ought to have set up their rest. See what follows in the latter part of the next verse.

Verse 7. *The legitimate fold and recourse of their fathers*—The LXX. have omitted יהיה at the end of this verse ; and, I think, rightly, as the

- 8 Remove out of the midst of Babylon,
And out of the land of Chaldea go ye forth,
And be ye like he-goats before the flock.
- 9 For, behold, I am about to raise up,
And will bring against Babylon,
An assembly of great nations from the north country;
And will array them against her, whereby she shall be
taken;
Their arrows, like those of a skilful warrior,
Shall not return empty.
- 10 And Chaldea shall be for spoil,
All that spoil her shall have their fill, saith JEHOVAH.
- 11 When ye shall have rejoiced, when ye shall have triumphed,
O ye plunderers of mine inheritance;
When ye shall be grown fat like a heifer that treadeth,

repetition tends only to incumber the verse, and perplex the sense, which without it is extremely clear and complete. The allegory of sheep is still kept up. מִקָּוֶה signifies the place, whither they were accustomed to look up, and have recourse in all cases of danger or difficulty.

Verse 8. *Go ye forth*—For יֵצְאוּ, the Masora rightly reads צָאוּ, which is also the reading of twenty-two mss. and two editions. Compare chapter li. 6, 45; Isaiah xlviii. 20.

Be ye like he-goats—That is, set the example for others to follow.

Verse 9. *And will array them*—וְעִרְבוּ is construed both by our translators, and in the ancient versions, as the third person plural of the preter tense, with a sense as if it were in the conjugation Hithpael. But it seems rather to be the participle present in Kal with the affix, whose antecedent is קָהַל, and to be coupled by the conjunction ו prefixed with the two preceding participles, מַעִיר and מַעֲלָה.

Shall not return empty—That is, without doing execution. See the same expression, 2 Sam. i. 22. The verb יָשׁוּב, in the singular joined to הַצִּיּוֹ, a plural subject, distributes the subject, so as to denote that not one of their arrows should miss of their aim.

Verse 11. *Ye shall have rejoiced, triumphed, be grown fat, neighed*—For תִּשְׂמְחוּ, תַעֲלוּ, תִפְשׁוּ, תִרְצְחוּ, the Masora reads תִשְׂמְחוּ, תַעֲלוּ, תִפְשׁוּ, תִרְצְחוּ, which is more suitable to the context, and confirmed by all the ancient versions. Also eleven mss. and four editions read תִשְׂמְחוּ; six mss. and three editions, תַעֲלוּ; five mss. and one edition, תִפְשׁוּ; and ten mss. and two editions, תִפְשׁוּ; and fourteen mss. and two editions, תִרְצְחוּ.

Like a heifer that treadeth—Twenty-four mss. and five editions read דָּשָׂה, instead of דָּשָׂא; and in one ms. the א is upon a rasure. This reading seems preferable to the common one; for, by the law of Moses, the ox was not to be muzzled when he trod out the corn, but allowed to eat freely; (Deut. xxv. 4;) by which high feeding he was likely to grow fat. Heifers are spoken of as used for the same purpose, Hosea x. 11.

- And shall have neighed like steeds :
- 12 Your mother shall be greatly confounded,
She that bare you shall be ashamed ;
Behold her the last of the nations,
A desert, a land of drought, and a wilderness.
- 13 Because of the wrath of JEHOVAH she shall not be re-
established,
But she shall be desolate altogether ;
Every one that passeth by Babylon shall be astonished,
And shall hiss because of all her calamities.
- 14 Order ye against Babylon round about,
All ye that bend the bow ;
Shoot at her, spare not the arrow ;
Because she hath sinned against JEHOVAH.
- 15 Shout over her round about ;
She hath surrendered herself,

Neighed like steeds—So the margin of our English Bibles. And צהל is elsewhere used for the neighing of a horse ; but no where, as I know, for the bellowing of a bull. אבירים also is more commonly used for “war-horses, high-mettled steeds.” See chapter viii. 16 ; xlvii. 3 ; Judges v. 22.

כי תשמחו—The verbs in this verse may, and, perhaps, should, be rendered in the present tense ; “Because ye rejoice, because ye triumph, because ye are grown fat, and neigh.”

Verse 13. *She shall not be re-established*—לא תשב. I much question whether the verb ישב in Kal will admit of being rendered passively, “to be inhabited.” It signifies, however, “to be,” or “abide, in a stable, permanent state.” (Chapter xvii. 25 ; Psalm cxxii. 5 ; cxxv. 1.) And when spoken of cities that have been ruined and overthrown, it seems to denote their “settling again” after such a state of confusion and disorder, and “being re-established” in their former condition of tranquillity and civil polity. This, I think, will appear from considering it in the following passages : verse 39 ; Isaiah xiii. 20 ; Ezekiel xxvi. 20 ; xxix. 11 ; xxxvi. 35 ; Zech. i. 11 ; ii. 4 ; vii. 7 ; ix. 5 ; xii. 6 ; xiv. 10, 11, &c., &c.

And shall hiss—See note on chapter xix. 8.

Verse 14. *Order ye*—Our translators render ערכו, “Set yourselves in array,” as if the verb had been in Hithpael ; but I think it rather means, “Order ye the bow,” or direct it. See chapter xlv. 3.

Verse 15. *She hath surrendered herself*—Literally, “She hath given her hand,” no doubt, in token of subjection and homage. The phrase occurs in the same sense, 1 Chron. xxix. 24 ; Lam. v. 6. Some have thought it may be derived from the manner in which Abraham required his servant to engage to do what he required of him, by “putting his hand” under his thigh. (Genesis xxiv. 2.) And again, Jacob, in like manner, exacted the same of his son Joseph. (Genesis xlvii. 29.) But this seems to be rather a form of administering and taking an oath. *Dare manus*, in Latin, signifies “to yield ;” and, most probably, alludes to the act of the vanquished,

- Her battlements are fallen,
 Her walls are thrown down ;
 Because it is the avenging of JEHOVAH,
 Take ye vengeance upon her ;
 As she hath done, do ye unto her.
- 16 Cut off the sower from Babylon,
 And him that handleth the sickle in harvest time ;
 Because of the sword of the destroyer,
 They shall turn every one to his own people,
 And they shall flee every one to his own land.
- 17 Lions have worried Israel, a scattered sheep ;
 First the king of Assyria devoured him ;
 And this latter hath picked him to the bone,
 Nebuchadrezzar king of Babylon.

who, throwing down his arms, and stretching forth his defenceless hands, acknowledges himself to be in the victor's power.

Her battlements—The word in the text is אשיותיה ; but it is corrected by the Masora, which reads אשיותיה, with the consent of twenty-four mss. and five editions. The ancient Bodleian ms. reads אשיותיה ; two mss., אשיותיה ; two, אשיותיה ; one, אשיותיה ; one, אשיותיה. Amidst all this variety, it is not easy to determine which is right ; and, no such word occurring elsewhere in Hebrew, the signification itself becomes uncertain. Our translators render, “ her foundations ; ” but the falling of foundations, which are laid in the ground, is not very intelligible. The LXX. render επαλξεις, “ the battlements ; ” and, indeed, it appears to me not improbable, from the apparent connexion of אשיות with איש, that “ the battlements ” may be meant, where the men stood and fought in defence of the walls ; or, perhaps, the turrets filled with men, which were constructed in the wall at due distances. And in this sense we may understand the words ואשיא יחישי, Ezra iv. 12, “ They sewed together,” or connected, “ the turrets,” by building the wall in the intervals. Now אשיא differs from אשיות only in its Chaldee termination.

Because it is the avenging of JEHOVAH—This I take to mean, that it was the cause or quarrel of JEHOVAH, which they were engaged in, the avenging him of his enemies ; on which account they were not to be slack in their execution.

Verse 17. *And this latter hath picked him to the bone*—Our translators have rendered עצמו, “ hath broken his bones ; ” because עצם signifies “ a bone.” But the usual signification of the verb עצם is, “ to be strong ” or “ mighty ” in doing any thing, or “ to exceed ” and “ prevail ” over another. The Syriac, accordingly, here renders, “ hath been stronger than he ; ” as if עצמו was the same as כמנו עצם. But I think עצמו may be rendered, “ hath picked him to the bone,” or “ made him a mere bone or skeleton ; ” the latter prince having gone greater lengths in oppression than his predecessor.

- 18 Therefore thus saith JEHOVAH of hosts, the God of Israel,
Behold I will execute judgment upon the king of Babylon,
and upon his land,
Like as I have executed judgment upon the king of Assyria.
- 19 But I will bring back Israel to his own fold,
And he shall feed on Carmel and Bashan,
And upon mount Ephraim and Gilead
Shall his appetite be satisfied in those days.
- 20 And at that time, saith JEHOVAH,
Shall inquiry be made after the iniquity of Israel, and there
shall be none,
And after the sins of Judah, but they shall not be found ;
For I will pardon those whom I shall have reserved.
- 21 Against the land of bitternesses go up,
Upon it and upon its inhabitants visit, O sword,
And utterly destroy their posterity, saith JEHOVAH,
And perform according to all that I have charged thee.

Verse 19. *And Gilead*—The LXX. and Syriac seem to countenance *גלעד* instead of *גלעד*. But the article is sometimes used before *גלעד*, though it be a proper name; and we might here render, “in the mountain of Ephraim and of Gilead.” See Genesis xxxi. 21, 23, 25.

Verse 20. *And at that time*—See note on verse 4. The promise contained in this verse seems evidently to respect the gospel times, and “the remnant that shall be saved according to the election of grace.” Compare chapter xxxi. 34; xxxiii. 8; Isaiah lix. 20; Romans xi. 5, 26, 27.

Shall inquiry be made after the iniquity of Israel—Here we have the same construction as has been already taken notice of and accounted for in note on chapter xxxv. 14.

Verse 21. *Of bitternesses*—*מרתיים* and *פקוד*, in this verse, are both rendered by our translators as proper names. And the latter is so considered by the Chaldee paraphrast. But all the other ancient versions agree in representing *מרתיים* as an appellative, and *פקוד* as a verb. And as there is no certainty, and, indeed, little probability, that there were any places to which these belonged as proper names, I see no reason for understanding them so. *מרתיים* is the dual number of *מרד*, which may signify either “bitterness,” or “rebellion;” and I am inclined to think that Babylon is called “the land of bitternesses,” or “of redoubled bitterness,” because it had proved such to the Jewish nation, whose country had been ruined, and the people held in slavery there. The LXX., Syriac, and Vulgate appear to have read *יושביה* for *יושבי*; which being admitted, the construction of *פקוד* as an imperative verb, and *חרב* as a noun in the vocative case, will perfectly suit the context both before and after.

Their posterity—*אחריהם*. So the word often signifies; see chapter xxxii. 40; Psalm xlix. 13, &c., &c.

- 22 There is a sound of war in the land,
Even great destruction.
- 23 How is the hammer of the whole earth cut off and broken !
How is Babylon become an astonishment among the nations !
- 24 I have laid a snare for thee, and thou hast also been caught,
O Babylon, when thou wast not aware ;
Thou hast been met with, and also taken by surprise,
Because thou hast contended against JEHOVAH.
- 25 JEHOVAH hath opened his arsenal,
And hath brought forth the weapons of his indignation ;
For this is the work of the Lord,
Of JEHOVAH of hosts in the land of Chaldea.
- 26 Come ye against her from end to end,
Open her fattening stalls,
Trample her like heaps, and utterly destroy her,
Let there be no remains of her.
- 27 Slay all her bullocks,
Let them go down to the slaughter ;
Wo unto them !
For their day is come,
The time of their visitation.
- 28 The voice of them that are fled and escaped out of the land
of Babylon,
To declare in Sion the vengeance of JEHOVAH our God,
The vengeance of his temple.
- 29 Commanders have proclaimed concerning Babylon,

Verse 25. *For this is the work of the Lord*—For לאדני יהוה, one ms. reads ליהוה אדני; the ancient Bodleian ms., No. 1, ליהוה only; and two other mss., one of them ancient, ליהוה אלהים. Upon these grounds, and for the same reasons as are assigned, chapter xlvi. 10, I have ventured here also to prefix the ל to the word יהוה.

Verse 26. *From end to end*—Or, “from one end to the other.” So מקץ and מצד seem to signify. See chapter li. 16, 31; Gen. xix. 4; Isaiah xlii. 10.

Her fattening stalls—This is the proper sense of מאבסיה; and I conceive “her cities” to be meant; where the inhabitants were pampered like beasts fattened for the slaughter. See what follows in the next verse.

“סלל—סלל never elsewhere signifies, ‘to tread.’ It may mean here, ‘cast her up’ as heaps, in order to tread out the corn.”—SECKER.

Verse 29. *Commanders have proclaimed concerning Babylon*—Our translators have rendered רבים, “archers;” all the ancient versions have rendered it, “many,” and all make it the accusative following the imperative verb השמיע; but I rather think רבים to signify, “the generals or commanders of the Medes and Persians;” who are reported, by those that brought the

- All ye that bend the bow,
 Encamp against her round about,
 Let none of her escape ;
 Recompense her according to her work,
 According to all that she hath done, do unto her ;
 Because she hath acted proudly against JEHOVAH,
 Against the holy one of Israel.
- 30 Therefore shall her young men fall in her broad places,
 And all her men of war ;
 They shall be put to silence in that day, saith JEHOVAH.
- 31 Behold I am against thee, O proud one,
 Saith the Lord JEHOVAH of hosts ;
 Surely thy day is come,
 The time of thy visitation.
- 32 And the proud one shall stumble and fall,
 And there shall be none to raise him up ;
 And I will kindle a fire in his cities,
 And it shall consume all that are round about him.
- 33 Thus saith JEHOVAH of hosts,
 The children of Israel *have been* oppressed,
 And the children of Judah together ;
 And all they that carried them away captive held them fast,
 They refused to let them go.

news to Sion, to have given out public orders to their soldiers, to act against Babylon in the manner hereafter specified. That רב signifies, "a general," or "principal officer," appears frequently in this book, where רב־שבחים is constantly rendered, "captain of the guards," although, perhaps, it should be, "commander-in-chief of the army" or "soldiers;" for שבחים, "slaughter-men," denote those whose profession it is to slay. See note on chapter xxxix. 3.

Let none of her escape—Literally, "Let there not be one escaped of her." So the LXX. Μη εστω αυτης ανασωζομενος. Nor does there appear any deficiency in the text, although the Masoretes have supplied לה after יהי, and are countenanced by twenty mss. and five editions, besides four mss. which have פליטה, with two letters erased before it. But, against the insertion of לה, it must be observed, that it tends to produce an error in the syntax; for, in that case, פליטה must be a feminine noun, which could not properly agree with יהי, on account of the different gender.

Verse 31. *O proud one*—זיון is the abstract, "pride;" but is here used by metonymy for the concrete; and again in the next verse.

The time of thy visitation—All the ancient versions appear to have read, עת־פקרת; and so it actually stands in the first printed edition; and two mss. read פקורתך. See note on chapter xlix. 8.

- 34 Their Redeemer is strong,
 JEHOVAH of hosts is his name :
 He will surely maintain their cause,
 So as to cause a commotion in the earth,
 And to make the inhabitants of Babylon to tremble.
- 35 A sword *shall be* upon the Chaldeans, saith JEHOVAH,
 And upon the inhabitants of Babylon,
 And upon the princes thereof,
 And upon the wise men thereof ;
- 36 A sword upon the impostors, and they shall be infatuated ;
 A sword upon her mighty men, and they shall be dismayed :
- 37 A sword upon her horses, and upon her chariots,
 And upon all the mixed multitude which is in the mids
 of her,
 And they shall become like women ;
 A sword upon her treasures, and they shall be plundered ;
- 38 A sword upon her waters, and they shall be dried up :
 Because it is the land of graven images,
 And in idols do they glory.

Verse 34. *So as to cause a commotion in the earth*—This sense of הרגיע accords so well with the parallel hemistich, as to afford a fresh argument in favour of the explanation given of that verb in the notes on chapter vi. 16 ; xxxi. 35 ; xlix. 19.

Verse 35. *The Chaldeans*—For כשורים, the ancient Bodleian ms., N^o. 1, and six more read הכשדים ; and one has a letter erased before כשורים. כשורים signifies, “the province of Chaldea,” as מצרים does “Egypt ;” and I think it may be observed, that whenever “the Chaldeans” are intended, we always find the article ה prefixed, unless excluded by some general rule.

Verse 36. *The impostors*—By הברדים are meant, “the pretenders to the knowledge of future events,” by astrology, or the arts of divination. See Isaiah xlv. 25. The Syriac, Chaldee, and Vulgate seem to have read בריה, “her impostors ;” which carries a face of probability. The LXX., according to the Roman edition, omit the four first words of this verse ; but in the Complutensian we find, Μαχαίραν επί τους μαντείς, και ἀπρόβους εσονται.

Verse 37. *Upon her horses, and upon her chariots*—It is not easy to account why the masculine affix is found in כוסיו and רכבו, nor to what antecedent they can be referred. It is obvious, therefore, that we should read כוסיה and רכבה, in uniformity with the rest of the context. The ms. Pachom. of the LXX. renders, ἄππους αὐτῆς, and ἀρματα αὐτῆς, and not αὐτων, as in the printed editions.

Verse 38. *A sword upon her waters*—Our translators, after the example of the Vulgate and others, have rendered הורב in this place differently from the sense given to it in the preceding verses, as supposing that a sword has nothing to do with waters. But the “sword” is used metaphorically,

- 39 Therefore shall wild cats with jackals dwell,
The daughters of the ostrich also shall dwell in her ;
And she shall not be re-established any more for ever,
Neither shall she be inhabited from generation to generation.
- 40 According as when God overthrew Sodom and Gomorrah,
And the neighbouring places thereof, saith JEHOVAH,
There shall not a man dwell there,
Neither shall a son of man sojourn in her.
- 41 Behold a people cometh from the north, even a great nation,
And many kings shall be roused from the extremities of
the earth ;
- 42 The bow and the spear shall they take in hand ;
Cruel are they, and they will shew no mercy ;
Their voice shall roar as the sea ;
And upon horses shall they ride,
In orderly array, as men for battle,
Against thee, O daughter of Babylon.
- 43 The king of Babylon hath heard the rumour of them,
And his hands are waxed feeble ;
Distress hath taken hold on him,
Pain, as on a woman in travail.
- 44 Behold, as a lion cometh up,
A strong one from the swelling of Jordan against a fold,
When I throw her into disorder, I will cause them to run
away from her ;
And him that is chosen will I commission against her :
For who is like me ? or who shall prescribe to me ?
Or who is that shepherd, that can stand before me ?

to denote either the instrument of divine vengeance generally, or the operations and effects of war in particular ; in either of which senses it may be applied to "waters" as well as to "treasures." And the allusion here is evidently to the stratagem of Cyrus, who drained off the waters of the Euphrates, which ran through the city of Babylon ; by means of which his troops, by night, marched along the bed of the river into the heart of the city, and surprised it.

Verse 39. *Therefore shall wild cats with jackals dwell, &c.*—What ground there is for rendering ציים and איים by these names, may be seen at large by consulting BOCHART. *De Sacr. Animal.* par. i. lib. 3, cap. 12, 14. Compare with this passage the parallel one, Isaiah xiii. 19–22 ; and see Bishop Lowth's notes there.

She shall not be re-established—See note on verse 13.

Verse 42. *In orderly array*—See note on chapter vi. 23.

Verse 44. *Behold, as a lion, &c.*—See the notes on chapter xlix. 19, from which this verse differs only in the word ארררם ; for which the Masora

- 45 Therefore hear ye the counsel of JEHOVAH,
Which he hath taken against Babylon,
And his purposes which he hath purposed
Against the inhabitants of Chaldea :
Surely they shall be dragged away from the little ones of
the flock ;
Surely he will make their habitation astonished at them.
At the voice, BABYLON IS TAKEN, the earth is moved ;
And the cry thereof is heard among the nations.

CHAPTER LI.

- 1 THUS saith JEHOVAH,
Behold, I will raise up against Babylon,
And against those that dwell in the heart of mine adver-
saries,
A destroying wind.

directs to read ארִיצִים, with the concurrence of fifteen mss. and three editions. In the parallel place we find ארִיצִי, and the singular affix is understood to refer to "the son of man," mentioned in the preceding verse. Here, where the affix is plural, both אִישׁ and בְּנֵי-אָדָם, in verse 40, must be considered as the antecedents; both "inhabitants" and "sojourners" being caused to run away from Babylon on account of the commotions that were raised there.

Verse 45. *Against the inhabitants of Chaldea*—Four mss. for ארץ, read יושבי; three mss. and one in the margin, יושבי; and the LXX. seem to have read thus, who render, *ἐπι τοὺς κατοικοῦντας Χαλδαίους*; or, according to ms. Pachom., *ἐπι παντὰς τοὺς κατοικοῦντας Χαλδαίαν*. The Chaldee renders, ארץ ארעא ארעא כסדא, expressing both words, יושבי and ארץ. This agrees with one ms., which, with the first printed edition, reads יושבי ארץ; and with two ancient editions, which read יושבי ארץ. Compare the rest of the verse with the parallel place, chapter xlix. 20, and see the notes there.

"נודה"—*Sic LXX. Sed videtur legendum נודה cum reliquis versionibus, et cum cap. xlix. 20. Sequitur מ.*—SECKER.

CHAP. LI. Verse 1. *Against those that dwell in the heart of mine adversaries*—Instead of לב קמי, the LXX. render as if they had read כשדים, "Chaldea;" and the other ancient versions seem greatly perplexed, and differ in their interpretation of this passage. But לב, "the heart," is used for the interior part or midst of any thing. See Deut. iv. 11; Psalm xvi. 2, &c., &c. Accordingly, לב קמי יושבי may fairly be understood to signify, "those that dwell in the heart," that is, "the centre, of the country of mine adversaries, of those that rise up against me;" and is, by circumlocution, the same as Babylon itself.

"לב קמי" and "שבך" are supposed, by Jarchius and Kimchi, to stand, by *athbash*, for כשדים and בבל.—SECKER. *Athbash* is a disguised manner of writing, by a substitution of one letter for another, in a contrary direction

- But their land is filled with a trespass offering
 By the holy one of Israel.
- 6 Flee ye out of the midst of Babylon,
 And save ye every man his life,
 That ye be not cut off in her punishment :
 For it is the time of JEHOVAH'S vengeance ;
 A recompence will he render unto her.
- 7 Babylon is a golden cup in the hand of JEHOVAH,
 Intoxicating the whole earth ;
 Of the wine thereof nations have drunken ;
 Therefore shall nations glory, *saying*,
- 8 Babylon is suddenly fallen,
 And broken ; howl ye over her ;
 Take ye balm for her anguish,
 If so be she may be healed.
- 9 We have applied remedies to Babylon, but she is not
 healed ;
 Leave her, and let us go every one to his own country ;
 For her judgment hath reached unto the heavens,
 And is lifted up unto the skies.
- 10 JEHOVAH hath brought forth our deliverances ;

But their land is filled with a trespass offering—That שָׁמַח signifies, “a trespass-offering,” made for the atonement of sin, is evident from the common use of the word in Leviticus, and also from Isaiah liii. 10. Therefore, “the land being filled,” or “covered over, with a trespass-offering,” clearly denotes that the sin of it had been completely atoned for, and was, accordingly, pardoned.

Verse 6. *That ye be not cut off in her punishment*—Four mss. read לְרַחֵם, and the LXX. also express the conjunction. That עֲוֹן signifies “punishment” of iniquity, as well as “iniquity” itself, may be seen in many instances. See 1 Sam. xxviii. 10; Ezek. xiv. 10, &c.

Verse 7. *Babylon is a golden cup in the hand of JEHOVAH*—In what sense Babylon is called “a cup,” may be seen by comparing chapter xxv. 15. She was a splendid instrument of vengeance ordained by God against the neighbouring nations; and as all these had suffered by her, all are represented as ready to glory over her, or to rejoice, when her turn of suffering came.

Verse 9. *We have applied remedies to Babylon*—The nations that had been subject to Babylon are evidently the speakers here; they had endeavoured, they say, to support her sinking cause, but all in vain; and therefore as the case was desperate, they advise every one to shift for himself. Five, perhaps six, mss., and three editions, for גְּרַמְתָּהּ, read גְּרַמְתָּהּ; one ms., a pretty ancient one, reads גְּרַמְתָּהּ, an evident mistake for גְּרַמְתָּהּ; which is doubtless the reading that might be expected.

Verse 10. *Our deliverances*—This is still spoken in the name of those

- Come ye, and let us declare in Sion
The work of JEHOVAH our God.
- 11 Make bright the arrows, fill the quivers;
JEHOVAH hath roused up the spirit of the kings of Media;
For his purpose is against Babylon, to destroy it;
Surely it is the vengeance of JEHOVAH,
The vengeance of his temple.
- 12 Before the walls of Babylon set up a standard,
Keep a strong guard, place sentinels,
Prepare ye liers in ambush;
For as JEHOVAH hath purposed,
He hath also done that which he hath spoken,
Concerning the inhabitants of Babylon.

subdued nations, who, conscious of receiving from the interposition of JEHOVAH so mighty a deliverance from a state of servitude, propose going to Sion to make their due acknowledgments to him in the place appropriated to his worship, and own him for their God. For this scripture sense of צִדְקָתוֹ, see TAYLOR'S *Key to the Apostolic Writings*, chapter xvi.

Verse 11. *Fill the quivers*—So the LXX., Vulgate, Castalio, and others, interpret שלמים, both here and Ezek. xxvii. 11. And the word is generally so understood in the Syriac version.

“מלכי מדי—‘Kings of Media.’ Here, and at verse 28, the LXX. express the singular number, and the Syriac is pointed so as to be singular. The Chaldee hath the same word as the Hebrew. In verse 28 the particle ‘his’ seems to require the singular. But מלכי is never singular with a genitive after it, unless in מלכי צדק. But I think there are instances of a paragogic ‘in that case in other words. VIGNOLES (vol. ii. page 556) thinks the plural may be put for the singular, as in other words of dominion; or, that Cyrus and Astyages may be meant. Tomyris in Herodotus calls Cyrus ‘king of the Medes;’ and Thucydides scarce ever calls the Persians any thing but Medes.”—SECKER. Supposing the kings of Media to mean the Persian monarchs, Cyrus and his successors may here be designed, who were all bent to oppress and humble Babylon.

Verse 12. *Before the walls of Babylon*—Our translators, with the generality of interpreters, seem to have understood this as an address to the inhabitants of Babylon, calling upon them to stand upon their own defence; but they have been obliged to suppose it ironical, as against the declared purpose of God their efforts could be of little avail. But I am persuaded that the address is rather directed to the enemies of Babylon, who are exhorted to encamp before the walls, setting up their standards, and to commence the siege by strengthening their posts around, so as to prevent succours from entering the city, or the effects of any sally of the garrison. See chap. iv. 16, 17. And by הַאֲרָבִים, are doubtless meant those who were to be in readiness, when occasion offered, to enter the city by stratagem, and surprise it, as Gobryas and Gadatas did. See XENOPHON. *Cyropæd.* lib. vii.; HERODOTUS, lib i. cap. 191.

- 13 O thou that dwellest by the side of many waters, that
aboudest in treasures,
Thine end is come, O handmaid of thy covetousness.
- 14 JEHOVAH of hosts hath sworn by himself,
Surely I will fill thee with men, as with locusts,
And they shall send forth a shouting against thee.
- 15 He hath made the earth by his power,
Establishing the world by his wisdom ;
By his understanding also hath he spread out the heavens.
- 16 When he exerteth his voice, there is a tumult of waters in
the heavens,
And he maketh clouds to rise from the extremity of the
earth ;
He produceth lightnings with rain,
And bringeth the wind forth out of his magazines.
- 17 Every man becometh a brute by acknowledging,
Every goldsmith is put to shame by graving,
When they have set up false objects of worship,
And such as have no breath in them.
- 18 Vanity are these, the work of those that greatly err ;
In the time of their visitation they shall perish.
- 19 Not like these is the portion of Jacob ;
For he is the former of the universe,
And Israel is the rod of his inheritance ;
JEHOVAH of hosts is his name.

Verse 13. *O thou that dwellest*—For שוכני, the Masora, three mss., and one edition read, שוכנח ; the Babylonish Talmud, שוכנת.

O handmaid of thy covetousness—That is, “Thou that hast devoted thyself, as a slave, to the gratification of thine inordinate desires, thy ambition and avarice.” This interpretation is perfectly easy and natural ; although the generality of commentators have, by אמת, understood “the cubit,” or “measure of thy covetousness ;” which is applying a measure to that which is represented as immeasurable. The sense, however, in which they wish it to be taken is, that God had set a limit or bound to her inordinate ambition, which had now run its full length. But this appears to be a very constrained use of the word “cubit.”

Verses 15–19. These verses are transcribed from chapter x. 12–16. See the notes there.

Verse 16. *From the extremity of the earth*—Thirteen, perhaps fourteen, mss. here read מִקְצֵה הָאָרֶץ ; which perhaps may signify, not “the horizon,” as suggested in note on chapter x. 13, but “from one end of the earth to the other.” See note on chapter l. 26.

Verse 19. *And Israel is the rod of his inheritance*—וישראל is not here in

- 20 O battle-ax, thou shalt be my weapon of war ;
 And with thee will I break in pieces nations ;
 And with thee will I destroy kingdoms ;
- 21 And with thee will I break in pieces the horse and his rider ;
 And with thee will I break in pieces the chariot and its
 driver ;
- 22 And with thee will I break in pieces husband and wife ;
 And with thee will I break in pieces old man and boy ;
 And with thee will I break in pieces young man and
 maiden ;
- 23 And with thee will I break in pieces the shepherd and his
 flock ;
 And with thee will I break in pieces the husbandman and
 his team ;
 And with thee will I break in pieces magistrates and rulers.
- 24 And I will render unto Babylon,
 And to all the inhabitants of Chaldea,
 All their evil which they have done in Sion,
 Before your eyes, saith JEHOVAH.
- 25 Behold, I am against thee, O destroying mountain,
 Saith JEHOVAH, that destroyest the whole earth ;
 And I will stretch out my hand over thee,
 And I will roll thee down from the rocks,
 And I will make thee a burning mountain :
- 26 And they shall not take of thee a stone for a corner,
 Or a stone for foundations ;
 But thou shalt be perpetual desolations, saith JEHOVAH.
- 27 Lift up a standard in the land,
 Sound a trumpet among the nations,

the present text, but is found in twenty-two mss., in the Chaldee and Vulgate, and in ms. Pachom. of the LXX., conformably with chapter x. 16.

Verse 20. *O battle-ax*—The army of the Medes and Persians is most probably here intended ; as elsewhere the instrument of God's vengeance is called " a sword, a rod, a scourge."

Verse 25. *O destroying mountain*—Any nation or prince that rises in power above others, may be called, metaphorically, " a mountain ;" and the Babylonish nation is accordingly here to be understood by " the destroying mountain." " The rocks," from whence it was to be rolled, were its strong holds. And in the next verse, where it is said, " They shall not take of thee a stone for a corner-stone, or for foundations," we may understand thereby, that they should no longer have kings and governors taken from among themselves, but should be under the dominion of foreigners.

- Enlist nations against her,
 Summon kingdoms against her,
 Ararat, Minni, and Ashkenaz ;
 Commission a commander against her,
 Cause cavalry to come up like the bristled locust.
- 28 Enlist nations against her,
 The king of Media, the captains thereof,
 And all the rulers thereof,
 And all the land under his dominion.
- 29 And let the land tremble, and be in pain ;
 For the purpose of JEHOVAH against Babylon standeth sure,
 To make the land of Babylon a desolation,
 Without an inhabitant.
- 30 The mighty men of Babylon have ceased to fight,
 They have remained in strong holds,
 Their strength hath failed,
 They are become like women ;
 Her habitations are burned,

Verse 27. *Ararat, Minni, and Ashkenaz*—The two former of these BOCHART reasonably concludes to be the greater and lesser Armenia ; and the latter to be a part of Phrygia near the Hellespont. (*Phaleg*, lib. i. cap. 3 ; and lib. iii. cap. 9.) Concerning the latter HOMER seems to speak, *Iliad*, β. 862.

Φορκὺς αὐ φρυγίας ἦγε, καὶ Ἀσκανίος θεοειδής,
 Τῆλ' ἐξ Ἀσκανίης.

And that both the Armenians and Phrygians composed part of the army which Cyrus led against Babylon, may be seen in XENOPHON. *Cyropæd.* lib. iii. and lib. vii.

Commission a commander—Grotius supposes שַׁפְּטָר to be a transposition of the Persian “satrap.” See his note on the place.

Cavalry—like the bristled locust—Locusts are said to have the appearance of horses and horsemen, Joel ii. 4 ; Rev. ix. 7. BOCHART speaks of the head and face of the locust as resembling that of a horse. (*De Sac. Animal.* par. ii. lib. iv. cap. 5.) Or they may be compared on account of multitude, as verse 14. The LXX. seem so to have understood it. See Nahum iii. 15. But the epithet, “hairy” or “bristled,” seems to indicate the former ground of similitude.

Verse 28. *The king of Media, &c.*—The LXX. appear to have read מֶלֶךְ, in the singular number ; and this accounts for the affix of מִמְשַׁלְתּוֹ, which has the king for its antecedent, whilst the feminine affixes of פְּחוּתֶיהָ and סַנְגִּיחָהּ are to be referred to מֵדִי, “Media.”

Verse 29. *The purpose*—Eight mss. read מְטָוֶשֶׁת ; and all the ancient versions, except the Chaldee, express the noun in the singular number.

Verse 30. *Her habitations are burned*—So the LXX., Chaldee, and Vulgate render ; and one ms. reads נִצְתוּ. But such would the sense be a'so

Her bars are broken.

- 31 Courier shall run to meet courier,
 And messenger to meet messenger,
 To acquaint the king of Babylon,
 That his city is taken from end to end ;
- 32 And the passages are surprised,
 And the porches they have burned with fire,
 And the men of war are stricken with terror.

were we to read הָעִיר הַזֹּאת, "they have burned," the subject being indefinite. See verse 32.

Verse 31. *Courier shall run to meet courier, &c.*—That is, they shall run from different parts, and so fall in with one another, all carrying the same intelligence to the same person, that the city was taken on the side every one came from. This is a very natural description of what may be supposed to happen on a city being taken by surprise in the middle of the night ; for as fast as the alarm spread, people would be posting away with the news from all parts to the head-quarters. And HERODOTUS tells us, that, on account of the greatness of the city, the extreme parts of it were taken some time before those who lived in the middle knew of the attack. (Lib. i. cap. 191.)

Verse 32. *The passages*—These were most probably the entrances into the city from the river-side, which were secured by gates, that ought, as Herodotus observes, to have been fast barred ; which, if it had been done, would have effectually frustrated the attempt of the enemy ; but being left open and unguarded on account of the public festivity, the assailants were in possession of those entrances, and in the heart of the city, before the besieged were aware of it. (HERODOTUS, lib. i. cap. 191.)

The porches—The word הַאֲנָתִים signifies "lakes," or "pools of standing water," which some understand to be the marshes or overflowed lands around Babylon ; but how these could be burned with fire, I cannot conceive. Our translators render הַאֲנָתִים, "the reeds ;" but what end could be answered by burning the reeds in the bed of the river as they went along ? This could only serve to defeat the purpose of those whose aim was to get into the city before the people within had received the least alarm. Others interpret it of burning the outworks belonging to the marshy grounds about the river. But we do not read of any such thing having been done or attempted, at least in the night that Babylon was taken ; the sudden occurrences of which night are the subject of the intelligence here said to have been hastily carried to the king. Under these circumstances of difficulty, I cannot help suspecting that הַאֲנָתִים has been written by mistake for some other word ; and would propose to read הַאֲנָתִים, "the vestibules," or "porches" of the houses, upon the following grounds :—When Cyrus's troops were once in possession of the avenues or entrances from the river, their next care would, of course, be to provide for their passing along in safety. But in a speech which XENOPHON represents Cyrus to have made to his soldiers previous to their setting forth, he states, that "possibly some of them might be afraid of being annoyed, as they

- 33 For thus saith JEHOVAH of hosts, the God of Israel ;
 The daughter of Babylon is as a threshing floor ;
 The time of her threshing, yet a little while, and it shall
 come,
 The time of cutting short in her.
- 34 Nebuchadrezzar king of Babylon hath devoured us, hath
 destroyed us ;
 He hath made us vessels of emptiness ;
 He hath swallowed us up like a dragon, he hath filled his
 maw ;
 From the scene of our delight hath he cast us out.

passed along the streets, by weapons cast upon them from the tops of the houses ; but for this, says he, we have a remedy at hand. For the vestibules or porches of their houses may easily be burned from the materials they are built of ; so that by applying fire to them, we may soon force the citizens to quit their houses, or be consumed in them." (*Cyropæd.* lib. vii.) Now these harangues are never understood to be genuine, but to be of the historian's invention, the matter being suggested by the events which are known to have happened. So that we may fairly presume that this measure of firing the houses was actually taken by the soldiers who entered the city, both to secure themselves a safe passage, and to cause the greater confusion among the inhabitants. And thus the circumstances of the account will be found to follow in due order, the city taken, the avenues seized, the advanced buildings of the houses set on fire, and the defendants thrown into such consternation, as to be incapable of making any resistance.

Verse 33. *The time of cutting short in her*—That "the time of harvest" should be spoken of as subsequent to "the time of threshing," is not very natural. But *הקציר* seems rather to be the infinitive Hiphil of the verb *קצר*, and to allude to the manner of threshing with a drag or wain armed with iron teeth, or serrated wheels, which not only forced out the grain, but at the same time cut the straw in pieces for fodder ; whereas *הדריץ* denotes the treading out of the corn by oxen. See Bishop Lowth's note on Isaiah xxviii. 27, 28.

Verse 34. *Hath devoured us, hath destroyed us, &c.*—The Masoretes, with all the ancient versions, represent the five verbs in this verse as followed by the affix in the first person singular. Also for *אכלנו* four, perhaps seven, mss. and three editions, read *אכלני* ; for *הטמנו*, six, perhaps nine, mss. and three editions, read *הטמני* ; for *הציגנו*, four, perhaps six, mss. and three editions, read *הציגני*, and one, *הציגי* ; for *בלענו*, six, perhaps ten, mss. and three editions, read *בלעני* ; for *הדיחנו*, twelve, perhaps fifteen, mss. and three editions, *הדיחני*. But the commonly-received reading of the text seems at least as likely to be right, and is perhaps in itself preferable ; Sion and Jerusalem, which are both expressed in the next verse, being speakers here. All the emendation necessary seems to be the reading of *מערני* for *מערני*, which is pointed out by the ancient Bodleian ms., N^o. 1, and by three, perhaps six, more, which read *מערני*. An allusion is perhaps designed to

- 35 Let his violences done to my flesh be upon Babylon,
 Shall the inhabitress of Sion say ;
 And my blood upon the inhabitants of Chaldea,
 Shall Jerusalem say.
- 36 Therefore thus saith JEHOVAH,
 Behold, I will plead thy cause,
 And I will avenge thy wrongs ;
 And I will drain her sea,
 And I will make her spring dry.
- 37 And Babylon shall become heaps,
 An habitation of dragons,
 An object of astonishment and hissing,
 Without an inhabitant.
- 38 Together shall they roar like lions,
 They are roused like lions' whelps.
- 39 In their heat I will supply them with drink,
 And I will make them drunk, that they may exult,
 And may sleep an everlasting sleep,
 And not wake again, saith JEHOVAH.

the ejection of the first human pair out of paradise ; in which case we might render with great beauty, as well as precision, " From our Eden (or, paradise) hath he cast us out."

Verse 35. *His violences done to my flesh*—For חמסי ושמארי I propose to read חמסיו שארי, "the injuries done by him to my flesh," that is, to my own person, or my nearest kindred.

Verse 38. *They are roused*—נערו is probably written by contraction for נעורו, and the LXX. countenance this by the word ἐξήγειροθησαν, though improperly put in the place of שמאנו. The Syriac and Vulgate appear to have read ונערו or ונערו; and the ו may possibly have been sunk in the same letter at the end of the preceding word. This and the two following verses seem to describe the carousing and jollity, in the midst of which Babylon was taken. See HEROD. lib. i. cap. 191. XENOPHON. *Cyropæd.* lib. vii. compared with Daniel v.

Verse 39. *I will supply them with drink*—Our translators render משתיהם, "their feasts;" but all the ancient versions render it in the sense I have given, "their drink;" which agrees with the use of the word, Daniel i. 5, 8, 10, 16.

That they may exult—"They drank wine," says the historian, "and praised the gods of gold," &c. whilst they triumphantly made use of the golden vessels that were taken out of the temple of God at Jerusalem. (Dan. v. 3, 4.)

"Καρθωσσι, LXX.; 'sopiantur,' *Vulg.* Putat Grotius hic legisse LXX., *Vulg.*, Chald., יעלפו. Confer Isai. li. 20, *abi de Judæis tanquam inebriatis ab ira Dei dicitur*, עלפו שכבו. החעלה 'deliquium' notat, Amos viii. 13; Jon. iv. 8. Idemque, ut videtur, עלפם, Ezek. xxxi. 15; nec alibi occurrit hæc radix."—SECKER.

- 40 I will bring them down like lambs to the slaughter,
Like rams with he-goats.
- 41 How is Sheshach taken!
And the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!
- 42 The sea is come up over Babylon,
With the multitude of its waves is she covered.
- 43 Her cities are become a desolation,
A land of drought, and a wilderness;
No man shall dwell in them,
Neither shall a son of man pass through them.
- 44 And I will execute judgment upon Bel in Babylon,
And will bring forth out of his mouth that which he hath
swallowed,
And nations shall not flock unto him any more;
The wall also of Babylon is fallen.
- 45 Go ye forth out of the midst of her, O my people,
And save ye every one his own life,
Because of the fierce anger of JEHOVAH;
- 46 And lest your heart faint,
And ye be afraid because of the rumour heard in the land.
For the rumour shall come in a year,
And in a year after that the rumour,

Verse 41. *Sheshach*—That Babylon is meant by Sheshach, is certain; but why it is so called, is yet matter of doubt. See note on chapter xxv. 26.

Verse 42. *The sea is come up over Babylon*—By “the sea,” any large collection of waters is denoted, and in particular the river Euphrates, (verse 36,) so that the fate of Babylon is here alluded to; concerning which see verse 64; Isaiah xiv. 23; and PRIDEAUX’S *Connection*, part i. book 2. Others, by “the sea,” understand, metaphorically, a numerous army; and by “the overspreading of waters,” the invasion and conquest of the country.

Verse 43. *And a wilderness*—וערבה ארץ. Neither the LXX. nor Syriac acknowledge ארץ this second time, nor is it found in two mss. It could not well stand here, as represented in the Vulgate and our English translation, without changing בהן into בה twice in the following part of the verse. This is not done in any of the collated mss., except only that one ms. for בהן in the second instance reads בה. I conclude, therefore, either that ארץ has been repeated by the transcriber’s mistake, or that we should read by transposition, וערבה ארץ.

Verse 44. *That which he hath swallowed*—Meaning, no doubt, the offerings made him out of the spoils of the conquered countries, and more particularly the sacred vessels out of the temple of Jerusalem, which Nebuchadnezzar had placed in the temple of his god. (2 Chron. xxxvi. 7; Dan. i. 2; Ezra i. 7.)

Verse 46. *For the rumour shall come in a year, &c.*—This seems to be an

- And violence in the land,
Ruler against Ruler.
- 47 After this, behold, the days come,
When I will execute judgment upon the graven images of
Babylon ;
And her whole land shall be confounded,
And all her slain shall fall in the midst of her.
- 48 And the heavens and the earth shall shout over Babylon,
And all that is in them,
When from the north there shall come against her
The spoilers, saith JEHOVAH.
- 49 As Babylon hath caused the slain of Israel to fall,
So through Babylon have fallen slain of the whole earth.

idiomatic phrase, denoting that terrifying rumours should continue year after year.

And violence in the land, Ruler against Ruler—One ms. and two ancient editions read here, שׂוּד וְחַמָּס, “Devastation and violence;” and in the supplemental additions of Origen marked with asterisks in Grabe’s edition of the LXX. we find, *ταλαιπωρία και αδικια επι της γης*. It is possible that the consequences of the war between the two adverse powers of Babylon and Media, during which the dominions of the former were subjected to the miseries of foreign invasion, may alone be here intended. But Berosus the Chaldean historian, as cited by JOSEPHUS, *Contra Apion*. lib. i., gives an account of civil violences and disorders that were committed in the land after the death of Nebuchadnezzar, whose son Evilmerodach was after a short reign murdered, and his throne usurped by one of his subjects. The usurper’s son, who succeeded him, was also murdered in his turn, and the kingdom restored to the lawful heir; and all this happened in the course of a few years previous to the foreign invasion. These, therefore, I think, are more likely to be the violences in this passage alluded to, and introduced as the forerunners of still greater devastations.

Verse 47. *After this*—לְכֵן. See note on chapter xvi. 14.

And all her slain shall fall in the midst of her—This phrase seems designed to intimate, that, after the disorders before-mentioned, the land of Babylon should itself become the seat of war, since those of her that were slain in battle were to fall in the bosom of their own country, בְּתוֹכָהּ. See verse 4.

Verse 48. *When from the north there shall come against her, &c.*—For יְבוֹא there is no doubt but that the true reading is יָבֹא, by a transposition of letters. So it stands in four, perhaps five, mss. In two printed editions, יְבוֹא. The Syriac, Chaldee, Vulgate, Arabic, and one of the Greek interpreters preserved in the Hexapla, represent also the verb in the plural.

Verse 49. *So through Babylon have fallen slain of the whole earth*—The reason is here assigned, why the heavens, and the earth, and all that were therein, should rejoice at the fall of Babylon, because not only the people of Israel, but of the whole earth likewise, had been greatly annoyed by the power of that ambitious nation.

- 50 Ye that are escaped from her sword, go,
Stand not still,
Call to mind JEHOVAH from afar,
And let Jerusalem gain possession of your heart.
- 51 We have been confounded, because we have heard reproach,
Shame hath covered our faces,
Because aliens have entered
Into the sanctuaries of the house of JEHOVAH.
- 52 Therefore, behold, the days come, saith JEHOVAH,
That I will execute judgment upon her graven images,
And through all her land the wounded shall groan.
- 53 Though Babylon shall have mounted up to the heavens,
And though she shall have fenced high her strength,
From me shall spoilers come unto her, saith JEHOVAH.
- 54 The voice of a cry from Babylon,
And of great destruction from the land of Chaldea!
- 55 For JEHOVAH spoileth Babylon,
And destroyeth from out of her a great voice;
Their waves also roar like great waters,
Their sound hath caused a tumult.
- 56 Surely there is come against her,
Against Babylon a spoiler;
And her mighty men shall be taken,
And every one of her bows broken;

Verse 50. *Ye that are escaped from her sword*—Instead of מחרב הלכו לנו, I propose to read מחרבה לנו; for מחרבה is the imperative, and not הלכו. "Her sword" means the sword which wasted Babylon.

Gain possession of your heart—Let it be a prime object of your affection and desire. See notes on chapter iii. 16; vii. 31; xlv. 21.

Verse 53. *Shall have fenced high her strength*—That is, "shall have carried up her strong walls to a great height." That the walls of Babylon were of a prodigious height and thickness, HERODOTUS tells us, who says they were two hundred cubits high, and fifty cubits in breadth. (Lib. i., cap. 178.)

Verse 55. *Destroyeth from out of her a great voice*—When cities are populous, they are of course noisy. See Isaiah xxii. 2. Silence is therefore a mark of depopulation; and in this sense we are to understand God's destroying or taking away out of Babylon the great noise, which during the time of her prosperity was constantly heard there; "the busy hum of men," as the poet very expressively calls it. In this manner the mystical Babylon is threatened; Rev. xviii. 22, 23. Compare chapter vii. 34; xvi. 9; xxv. 10.

"Perhaps, 'Because JEHOVAH hath spoiled and destroyed Babylon, there is a great voice out of her'; and their waves,' &c."—SECKER.

Verse 56. *And every one of her bows broken*—The Syriac and Vulgate appear to have read וחרבה, with the conjunction.

- For a God of retributions,
 JEHOVAH, will surely requite.
- 57 And I will make drunk her princes, and her wise men,
 Her captains, and her rulers, and her mighty men ;
 And they shall sleep an everlasting sleep,
 And not wake again, saith the King,
 Whose name is JEHOVAH of hosts.
- 58 Thus saith JEHOVAH of hosts,
 The wall of Babylon, the broad one, shall be utterly razed,
 And her gates, the lofty ones, shall be burned with fire ;
 And peoples shall labour to the utmost extent of annihilation,
 And nations with all the power of fire, until they be weary.
- 59 THE word which Jeremiah the prophet commanded Seraiah
 the son of Neriah, the son of Maaseiah, when he went on the
 behalf of Zedekiah king of Judah to Babylon in the fourth

“Perhaps, for ‘JEHOVAH is a God of recompense, he will surely requite.’”—SECKER.

Verse 58. *The wall of Babylon, the broad one*—For חומות, “walls,” four mss. read חומה, and seventeen mss., with five editions, read חומת, which agrees with the LXX. and Vulgate, where “the wall” is expressed in the singular number. The adjective הרחבה seems to be added by way of marking it out as a ground of astonishment, that a wall of such a breadth, or “broad as it was,” should, notwithstanding, be utterly razed. So הכמשגב also seems to be used, chapter xlvi. 1: “It is confounded, high fortress though it be.” Modern travellers assure us, that not the least vestiges of this immense wall are to be found; and how this may be accounted for, see in Bishop Lowth’s note on Isaiah xiii. 19.

To the utmost extent of annihilation—בדיריק. We have before observed in note on chapter xxxvi. 18, that ד signifies “the full extent” and “measure” of any thing. So that בדיריק signifies, literally, “to the full extent,” or “utmost degree, of emptiness;” and refers to the razing of the walls, on which it is said that peoples should labour, till they had left the spot quite void and bare, where they stood. In like manner בריאש signifies, “to the full extent, or ability, of fire,” and refers to the burning of the gates, which should be done as completely as it was in the power of fire to do it; to which is added, ויעפו, implying that the persons concerned in executing this work of destruction should employ their whole strength in it, till they were quite exhausted with fatigue.

“ויבעו ונו”—*Estant eadem fere verba*, Hab. ii. 13, *nisi quod pro וביק scriptum sit ואש, et vice versâ; et ויעפו pro ויעפו*—SECKER.

Verses 59. *On the behalf of Zedekiah*—אֵת is rendered παρὰ by the LXX., and signifies, “from him,” “on his behalf,” or “by virtue of his commission;” for we have no reason to suppose that Zedekiah went in person to Babylon at that time. See אֵת used much in the same sense, chapter xxxiii. 5, and the note there. See also Genesis xlix. 25.

- 60 year of his reign; for Seraiah carried a present. And Jeremiah wrote all the evil that was to come upon Babylon in one book, all these words that are written concerning Babylon.
- 61 And Jeremiah said to Seraiah, When thou comest to Babylon, then thou shalt see, and read all these words: and thou shalt
- 62 say, O JEHOVAH, thou hast spoken concerning this place, of cutting it off, so that there shall not be in it an inhabitant, either man or beast; but there shall be perpetual desolation.
- 63 And it shall be, when thou hast made an end of reading this book, thou shalt bind a stone to it, and shalt cast it into the
- 64 middle of Euphrates: and thou shalt say, Thus shall Babylon

For Seraiah carried a present—In these words is specified the business on which Seraiah was sent. He was employed to carry the present, or customary tribute, which Zedekiah was obliged to pay to the king of Babylon in acknowledgment of his subjection and vassalage. That this is the sense of מְנוּחָה cannot be doubted, if we compare Judges iii. 15; 1 Sam. x. 27; 2 Sam. viii. 2, 6; 1 Kings iv. 21; 2 Kings xvii. 3; 2 Chron. xvii. 5, 11; xxvi. 8; xxxii. 23; Psalm lxxii. 10, &c., &c. שָׂר is usually considered as a noun, and rendered, “a prince,” or “chief;” and, in this sense, might here be understood as the person who was chief of the embassy, or had the principal charge of the present. Καὶ Σεραίας ἀρχῶν δούλων.—LXX. But we find שָׂרִי used, Isaiah lvii. 9, in the sense of “going to,” or “visiting, a person with a present.” See Bishop Lowth’s note on that verse, where he assigns the reason why שָׂרִי, “to visit,” is equivalent to “making a present.” We may, therefore, render שָׂרִי מְנוּחָה, “carried, or was the bearer of, a present.”

Verse 62. *But there shall be perpetual desolation*—The ancient versions seem all to have read שָׂמָמָה in the singular, instead of שָׂמָמָה in the plural, number; and the verb תְּהִיָּה requires it so; for it cannot have הַמְקוֹם for its subject, on account of the gender. שָׂמָמָה would require תְּהִיָּנָה.

Verse 63. *Thou shalt bind a stone to it, and shalt cast it into the middle of Euphrates*—Compare Rev. xviii. 21. This may call to mind a similar action related by HERODOTUS of the Phocæans, who, having resolved to leave their country, plunged a mass of iron into the sea, and swore never to return thither, till that mass rose again from the bottom. (Lib. i. cap. 165.)

— Simul inis saxa renarint
Vadis levata, ne redire sit nefas.

HOR. Epod. xvi. 25.

Verse 64. *Which I bring upon her*—After these words we read in the text, וַיֵּצֵא. But this is not to be met with in the translation of the LXX.; nor does it appear to me to be authentic, notwithstanding the concurrence of the later versions and mss. The sense is entire and complete without it; and the addition serves only to cause perplexity and confusion. The word seems to have been added by some transcriber, whose eye was caught by it at the close of the preceding paragraph, verse 58. The Vulgate seems to have read וַיֵּצֵא, which would be more tolerable, as it might then be

sink, and not rise again, because of the evil which I bring upon her.

THUS FAR THE WORDS OF JEREMIAH.

CHAPTER LII.

1 ZEDEKIAH was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Hamital, the daughter of Jeremiah of

referred to Babylon, and rendered, "for it shall be exhausted," or "wearied out."

“ויעפרו—*Nec genere, nec numero, nec sensu, convenit cum præcedenti, bus, et videtur post ætatem רַב לXX. ad oram libri ex fine ver. 58. scriptum, ut adjiceretur sequens notulu.*”—SECKER. Perhaps we should here read ויגעו from נגעו, and, connecting it with the following words, render, “And thus far reach the words of Jeremiah.” It is possible the transcriber may have observed both ויעפרו and ויגעו in verse 58, and thence have been led to write the wrong word.

THUS FAR THE WORDS OF JEREMIAH—These words seem to notify that the following chapter is not to be attributed to Jeremiah. They are not found in the LXX., where, indeed, they could not have been introduced at the end of this chapter at least, because the chapters are ranged differently in that version, and this makes only the twenty-eighth of the collection. By whom, or when, the chapters were digested in the order we now find them in the Hebrew Bibles, is uncertain. The disposition, for any thing which appears, is arbitrary, and, on many accounts, unlikely to have been made under the direction of the prophet himself. But when, or by whomsoever, the disposition was made, it is most probable that the foregoing words were subjoined at the same time, and by the same person.

CHAP. LII. THIS chapter was confessedly added by some one after Jeremiah's time, probably by Ezra, or whoever he was that revised the sacred writings after the return of the Jews from Babylon, and collected them into one body. It contains a brief history of the captivity, nearly the same, word for word, as it is related in the second book of Kings, chapter xxiv. 18–20, and chapter xxv. together with some few additions. Some have supposed it placed here as a proper introduction to the book of Lamentations. But more probably the design was, by immediately subjoining this historical narrative of the desolations of the Jewish nation to the predictions of Jeremiah concerning them, to hold forth a nearer view of the exact accomplishment of the divine word of prophecy.

“This chapter is not Jeremiah's. For the same history hath been already related by him. And it is marked at the end of the last chapter, that his words extend only thus far. And, verse 31, that king of Judah is called ‘Jehoiachin,’ as in the books of Kings and Chronicles, whom Jeremiah always elsewhere calls ‘Jeconiah,’ or ‘Coniah.’”—SECKER.

Verse 1. *Hamital*—The Masoretes, for חמיטל, both here and 2 Kings

- 2 Libnah. And he did that which was evil in the sight of
 3 JEHOVAH, according to all that Jehoiakim had done. For it
 was so because of the anger of JEHOVAH against Judah and
 Jerusalem, until he had cast them out of his sight. Zedekiah
 also rebelled against the king of Babylon.
- 4 And it came to pass in the ninth year of his reign, in the
 tenth month, on the tenth *day* of the month, that Nebuchad-
 rezzar king of Babylon came, he and all his forces, against
 Jerusalem, and encamped against it, and built forts against
 5 it round about. And the city was besieged until the eleventh

xxiv. 11, propose to read מְסוּחָם, with the concurrence of the Chaldee paraphrast, twenty mss., and four editions. But the LXX., who certainly followed copies more ancient than were within the reach of those critics, or than any now extant, read *Αμειτααλ*, and the Vulgate, "Amital." I see, therefore, no sufficient cause for altering the received reading of the text.

Verse 3. *For it was so because of the anger of JEHOVAH against Judah and Jerusalem*—The particle כִּי is here causal, and assigns a reason for what went before, namely, why Zedekiah succeeded Jehoiakim both in the throne and in wickedness. This happened, it is said, "because of the anger of JEHOVAH;" not that JEHOVAH instigated either them or any man else to do wickedly; but the thing was of his special order and appointment, for the punishment of a wicked people, that men of such perverse and evil dispositions were advanced to be their kings. For, having determined, as it is said, 2 Kings xxi. 11–16, to execute a signal vengeance upon Judah and Jerusalem for the very heinous provocations he had received during the reign of Manasseh, he first of all removed the good Josiah out of the way, out of respect to whose piety he would not bring the evil in his days; and thus opened the succession to his sons, the badness of whose principles favoured the designs of God's justice, and led them to pursue measures equally fatal to themselves and their country. For from hence it flowed, that to their other wicked and sinful actions they added one no less impolitic than profligate, that of rebelling against a prince, to whom they were engaged by all the ties of religion, honour, and gratitude; one who had power to crush them, and who exercised that power with the most unrelenting severity. Thus truly might it be said of the people of Judah, in the words of the prophet Hosea, xiii. 11, "God gave them kings in his anger, and took, or applied, them to the purposes of his indignation;" which, indeed, is but another way of expressing the sense here intended, namely, that it (Zedekiah's succession and wicked reign) was the consequence of the anger of JEHOVAH against Judah and Jerusalem, and designed finally to terminate in his removal of them out of his sight. Our translators have represented הִיחָד as used absolutely, making the words that follow dependent thereon, thus: "It came to pass—that Zedekiah rebelled against the king of Babylon." But in this case the verb is always masculine. But where the verb is referred to an antecedent, and that antecedent not expressed by a particular noun, but virtually contained in the sense of a whole proposition or sentence that has preceded, which I

- 6 year of Zedekiah's reign, in the fourth month, the ninth day of the month; when the famine was sore in the city, and there was no bread for the people of the land. And the city was broken into; and all the men of war fled, and went out of the city by night, by the way of the gate between the two walls, which is by the king's garden; (whilst the Chaldeans were before the city round about;) and they went toward the plain. But the forces of Chaldea pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his troops were scattered from him. And they took the king, and brought him up to the king of Babylon at Riblah in the land of Hamath: and he proceeded judicially against him.
- 10 And the king of Babylon slew the sons of Zedekiah before his eyes; and he slew also all the princes of Judah in Riblah.
- 11 And he put out the eyes of Zedekiah, and bound him with fetters of brass; and the king of Babylon carried him to Babylon, and put him in prison till the day of his death.
- 12 And in the fifth month, on the tenth day of the month,

judge to be the case here, there the verb is used in the feminine. Of this there is a double instance, Isaiah xiv. 24, where not only the verbs *היחה* and *תקום*, but the pronoun *היא*, are feminine, in reference to such an implied antecedent; for no other can certainly be found. See also note on chapter xlii. 16; and compare Judges xiv. 4; 2 Kings xii. 15, 24; 2 Chron. x. 15; xxii. 7; xxv. 20.

Verse 6. *In the fourth month*—Here the text supplies *בחדש הרביעי*, which words are wanting in 2 Kings xxv. 3.

Verse 7. *Fled, and went out of the city*—Here we find *יברחו ויצאו מהעיר*, which words are not to be found in the text, 2 Kings xxv. 4. But there seems to be a mistake in *יברחו*, which either ought to have been *ויברחו*, as chapter xxxix. 4, or simply *ברחו*. In one ms. a letter is erased before *יברחו*.

The gate between the two walls—See note on chapter xxxix. 4.

Verse 9. *And he proceeded judicially against him*—See note on chapter xxxix. 5. One ms. reads *וייברו*, as 2 Kings xxv. 6.

Verse 11: *In prison*—*בבית־השקת*. The Masora and four mss. read here *בית*, instead of *בבית*. But no alteration seems needful; as it is observed by Houbigant, that the *ב* is not omitted after *נתן*, when the words *בית* occur.

Verse 12. *On the tenth day of the month*—In the parallel place, 2 Kings xxv. 8, we read, *בשבעה*, “on the seventh,” instead of *בעשור*, “on the tenth.” This difference some attempt to reconcile, by supposing that one may speak of the day Nebuzaradan set out from Riblah, and the other of the day that he arrived at Jerusalem; or else, that he came on the seventh, but did not set fire to the buildings till the tenth. But it is more likely to have arisen from some mistake of the transcriber, perhaps in setting down the numbers at length, which were expressed by numeral letters in the old

(it was the nineteenth year of the reign of Nebuchadrezzar king of Babylon,) came Nebuzaradan captain of the guards, one that stood in the presence of the king of Babylon, to 13 Jerusalem. And he burned the house of JEHOVAH, and the king's house, and all the houses of Jerusalem, even every 14 great house burned he with fire. And all the army of the Chaldeans, that was with the captain of the guards, brake 15 down all the walls of Jerusalem round about. And some of the poor of the people, and the rest of the people that were left in the city, and the deserters that had gone over to the king of Babylon, even the remains of the multitude, did

copies. And in this instance such a mistake might easily happen between the ו and the י, of which the first stands for "seven," the latter for "ten."

It was the nineteenth year, &c.—One ms. here, and two mss. in 2 Kings xxv. 8, read הויה for הויה, as if to agree with חורש in gender; but הויה is feminine, agreeing with שנתה, as, chapter xxv. 1; xxxii. 1. The year had been before specified, according to Zedekiah's reign, verse 5; and this marks the corresponding year of Nebuchadrezzar's reign.

One that stood in the presence of the king of Babylon—In 2 Kings xxv. 8, for עמד לפני we read עבד, "a servant;" but the difference is in the words only, and not in the sense; for the first signifies "an attendant upon the king's person," one that stands ready to receive and obey his orders: So Gabriel says of himself, Luke i. 19, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee;" and, chapter xl. 10, Gedaliah professeth himself, in like terms, a servant of the Chaldeans, saying that he should dwell at Mizpeh, לעמד לפני הכשדים, "To stand before the face of the Chaldeans," that is, to receive and execute their commands.

Verse 13. *Even every great house*—So I think we should here translate; for, according to our present English translation, there is a tautology in saying, "All the houses of Jerusalem, and every great man's house." But the latter words seem to be added by way of correction or restriction of the former; as much as to say, "If not all the houses, literally, yet every great house, at least, that was in any respect considerable." And this is more likely than that he should put himself to the trouble of setting fire to all the little paltry dwellings of the poor. The LXX. and Vulgate render הגדול as the adjective of בית.

Verse 15. *And some of the poor of the people*—ימדלות העם. These words are not found in the parallel places, chapter xxxix. 9; 2 Kings xxv. 11; and are wanting in one ms. here.

Even the remains of the multitude—For הרמון, three mss. here read הרמון, as in the parallel place, 2 Kings xxv. 11; and by הרמון may be understood, "the great multitude that formerly inhabited Jerusalem," of whom a few only survived, called, "the remains of the multitude." These remains were before distinguished into "the people that were left in the

16 Nebuzaradan captain of the guards carry away captive. But some of the poor of the land did Nebuzaradan captain of
 17 the guards leave for vinedressers and for husbandmen. And the pillars of brass that were in the house of JEHOVAH, and the bases, and the brasen sea that was in the house of JEHOVAH, the Chaldeans brake, and carried all the brass of
 18 them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass, which they used in ministering, did they take away:
 19 And the basons, and the censers, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, whatsoever was of gold, the gold, and whatsoever was of silver,
 20 the silver, did the captain of the guards take away. The two pillars, the one sea, and the twelve brasen oxen that were underneath, the bases which king Solomon had made for the house of JEHOVAH, the brass from all these vessels was with-
 21 out weight. For the pillars, eighteen cubits in height was the one pillar, and a line of twelve cubits measured it round; and

city," or had continued there till the city was taken; and "the deserters," that had joined the Chaldeans during the siege; and are now concluded under one general name, "the remains of the multitude," or "populace." In chapter xxxix. 9, they are called, אֲחֵי־יְהוּדָה הַבְּעִיִּים, "the residuum of the people, those that remained."

Verse 17. *And the pillars, &c.*—See chapter xxvii. 19, &c.

Verse 19. *Whatsoever was of gold, the gold, and whatsoever was of silver, the silver*—That is, the utensils above-mentioned, some of which were of gold, and some of silver, he took them away of both kinds.

Verse 20. *And the twelve brasen oxen that were underneath*—It is manifest that חָזָה ought not to be considered as a preposition governing הַמַּבָּנוֹת, "the bases;" for the twelve oxen were under the sea, and not under the bases. (1 Kings vii. 25.) Accordingly, the LXX. render, *καὶ οἱ μωσχοδωδεκα χαλκοὶ ὑποκατω τῆς θαλάσσης*. But חָזָה is here to be taken adverbially, as Gen. xlix. 25. "The bases," הַמַּבָּנוֹת, were entirely distinct pieces of furniture from the sea and the twelve oxen, being ten in number, made for the reception of ten brass lavers, that were set upon them by Solomon. (1 Kings vii. 38.) But king Ahaz, in after-time, removed the lavers from off the bases, and most probably converted the lavers to some other use, which the word יָסַר seems to imply, 2 Kings xvi. 17; for we find no mention here made of the lavers, but of the bases only.

The brass from all these vessels—Instead of לְנִחְשָׁתָם כָּל I read לְנִחְשָׁתָם מִכָּל, "the brass that came from all these vessels," after that the Chaldeans had broken them to pieces, as we are told they did, verse 17.

Verse 21. *For the pillars, eighteen cubits in height was the one pillar*—The dimensions of the pillars seem to be given in order to justify the assertion, that the weight of the brass was too great to be ascertained. For

- 22 the thickness of it was four fingers, being hollow. And the chapter upon it was of brass; and the height of the one chapter was five cubits; and there was wreathen work, and pomegranates upon the chapter all round, the whole of brass; and
 23 in like manner the other pillar had also pomegranates. And the pomegranates were ninety and six toward every wind; all the pomegranates an hundred upon the wreathen work round
 24 about. And the captain of the guards took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers

קומה, the Masorettes, with sixteen, perhaps seventeen, mss. and two editions, read קומה, as, 1 Kings vii. 15; 2 Kings xxv. 17. But there seems to be no necessity for an alteration of the present reading, the construction being equally unexceptionable whether we choose to say, "Eighteen cubits was the height of one pillar," or, "The one pillar was eighteen cubits in height." But from hence we are led to consider the difference in height expressed, 2 Chronicles iii. 15, where we read that Solomon "made before the house two pillars of thirty and five cubits in length;" which must mean the length of both taken together; that is, each pillar was seventeen cubits and a half high: To reconcile which with what is said here and the other parallel places, some have supposed that each pillar had a base or pedestal of half a cubit, on which it stood, and which is not brought to account in the place now cited from the Chronicles: Others, that there were two sorts of cubits, of different lengths; which, however, I cannot admit, because we no where read of such diversity in the Hebrew measures; and if there had been such, it would have been always necessary to have specified the distinction, in order to keep clear of error. But most probably neither of the above solutions is necessary; but the truth may be, that the length of the two pillars taken together may have been set down at thirty-five cubits, as the nearest approach in whole numbers, although, in reality, somewhat more; in which case each of the two pillars would, for a like reason, be reckoned at eighteen cubits, there being no sort of occasion for greater accuracy.

Verse 23. *And the pomegranates were ninety and six toward every wind, &c.*—In 1 Kings vii. 42, and 2 Chronicles iv. 13, it is said, there were four hundred pomegranates for the two networks or wreaths, two rows of pomegranates for each network or wreath. The mode of expression here is different, but amounts to exactly the same: For, divide the two pillars into four quarters, according to the four winds; and let ninety-six pomegranates stand opposite to each of the four winds, upon the two pillars; the whole number in front of the four winds, taken together, will be three hundred and eighty-four. But they were in four rows, two on each pillar; and in each row must have been four angular pomegranates, that could not be said to be opposite to any one of the four winds, consequently, sixteen angular ones in the four rows; which sixteen, being added to three hundred and eighty-four, make up the number of pomegranates in all, four hundred; that is, an hundred in a row upon the wreathen work round about.

Verse 24. *Zephaniah the second priest*—See note on chapter xxix. 26.

- 25 of the door; and out of the city he took an eunuch, who had the charge over the men of war, and seven men of those that were near the king's person, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land, 26 who were found in the midst of the city; even Nebuzaradan captain of the guards took them, and brought them to the 27 king of Babylon at Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath; and carried Judah away captive out of their own land.
- 28 This is the people, whom Nebuchadrezzar carried away captive in the seventh year, three thousand and twenty three

And the three keepers of the door—These were not the ordinary porters, who were taken from among the Levites; but were priests, who stood at the door to receive the offerings of the people, and thus were keepers of the sacred treasury; an office of high trust and consideration. See 2 Kings xii. 9; xxiii. 4.

Verse 25. *And seven men of those that were near the king's person*—Literally, "who saw the king's face." Five only are mentioned, 2 Kings xxv. 19; but the Arabic reads there "seven," as well as here; and JOSEPHUS says, they were seven. (*Ant. lib. x. cap. 8, edit. Hudson.*)

And the principal scribe of the host—In the margin of our Bibles the translation is, "The scribe of the captain of the host." It appears, however, that there were certain officers belonging to the Jewish armies called, סופרים, or "scribes," who were what we might call, "muster-masters" of the troops. See 1 Maccabees v. 42. And the person here spoken of was probably the muster-master, or intendant-general of the army, the secretary at war.

Verses 28–30. These verses are not inserted in 2 Kings xxv.; nor are they to be found here, according to the Roman and Alexandrian editions of the LXX.; but in the Complutensian they are, and in two mss. collated by Dr. Grabe, in the one marked with asterisks, in the other without; and also in Theodotion's version in the Hexapla. All the other ancient versions acknowledge them, and they are not omitted in any of the collated Hebrew mss.; so that there is no doubt of their being genuine. But are we to conclude from them, that the whole number of the Jews whom Nebuchadnezzar, in all his expeditions, carried into captivity was no more than four thousand six hundred? This cannot be true; for he carried away more than twice that number at one time; and this is expressly said to have been in the eighth year of his reign. (2 Kings xxiv. 12–16.) Before that time he had carried off a number of captives from Jerusalem, in the first year of his reign, among whom were Daniel and his companions. (Dan. i. 3–6.) And of these Berosus the Chaldean historian speaks, as cited by JOSEPHUS, *Ant. lib. x. cap. 11, edit. Hudson.* These are confessedly not taken notice of here. And as the taking and burning of Jerusalem is, in this very chapter, said to have been in the fourth and fifth months of the nineteenth year of Nebuchadnezzar, those who were carried into captivity at the date of those

- 29 Jews. In the eighteenth year of Nebuchadrezzar, he carried away captive from Jerusalem eight hundred and thirty two
 30 persons. In the three and twentieth year of Nebuchadrezzar, Nebuzaradan captain of the guards carried away captive Jews, seven hundred forty and five persons. All the persons were four thousand and six hundred.

events cannot possibly be the same with those that are said to be carried away either in the eighteenth or the twenty-third year of that prince. Nor, indeed, is it credible, that the number carried away at the time the city was taken, and the whole country reduced, could be so few as eight hundred and thirty-two, supposing a mistake in the date of the year, which some are willing to do, though without sufficient grounds. Here, then, we have three deportations, and those the most considerable ones, in the first, the eighth, and the nineteenth years of Nebuchadnezzar, sufficiently distinguished from those in his seventh, eighteenth, and twenty-third years; so that it seems most reasonable to conclude, with Archbishop USHER, in his *Chronologia Sacra*, that, by the latter three, the historian meant to point out deportations of a lesser kind, not elsewhere noticed in direct terms in scripture. The first of these, said to have been in the seventh year of Nebuchadnezzar, was of those that had been picked up in several parts of Judah, by the bands of Chaldees, Syrians, and others whom the king of Babylon sent against the land previous to his own coming. (2 Kings xxiv. 2.) That in the eighteenth year corresponds with the time when the Chaldean army broke off the siege before Jerusalem, and marched to fight the Egyptian army; at which time they might think it proper to send off the prisoners that were in camp, under a guard, to Babylon. And the last, in the twenty-third year of Nebuchadnezzar, was, when that monarch, being engaged in the siege of Tyre, sent off Nebuzaradan against the Moabites, Ammonites, and other neighbouring nations; who, at the same time, carried away the last gleanings of Jews that remained in their own land, amounting, in all, to no more than seven hundred and forty-five. JOSEPHUS speaks of this expedition against the Moabites and Ammonites, which he places in the twenty-third year of Nebuchadnezzar, but mentions nothing done in the land of Israel at that time; only, he says, that, after the conquest of those nations, Nebuchadnezzar carried his victorious arms against Egypt, which he, in some measure reduced, and carried the Jews whom he found there captives to Babylon. (*Ant. lib. x. cap. 9, edit. Hudson.*) But the Egyptian expedition was not till the twenty-seventh year of Jehoiachin's captivity, that is, the thirty-fifth of Nebuchadnezzar, as may be collected from Ezekiel xxix. 17; so that those who were carried away in the twenty-third year were not from Egypt, but were, as before observed, the few Jews that remained in the land of Judah.

Verse 29. *He carried away captive from Jerusalem*—In the text of seven mss., in the margin of another, and in one upon a rasure, also in seven editions, some of them the most ancient, and in the margin or notes of three other editions, the word הגולה is expressed before מירושלם, as also in the Syriac version.

31 And it came to pass in the thirty and seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth
 32 out of prison, and spake graciously unto him, and set his seat above the seat of the kings, that were with him in Baby-
 33 lon; so that he changed his prison garments, and did eat bread before him continually all the days of his life.

Verse 31. *The twenty-fifth*—In the parallel place (2 Kings xxv. 27) we read, “the twenty-seventh:” A mistake, no doubt, on which side soever it lies, as the passages are evidently transcribed the one from the other. The LXX. here render, τετραδι και εκαδι, except the Complutensian edition, which substitutes πεμπτη for τετραδι.

In the first year of his reign—בשנת מלכותו. Literally, “in the year of his reign, or kingdom;” that is, the year co-incident with the beginning of it, from whence the date is taken. So that the word “first” is virtually implied in the phrase. In like manner, במלכו, verse 1, signified, “when he reigned,” or, “began to reign.” For הכליא, the Masora, twelve mss., and two editions read הכליא; eleven mss. and three editions, הכליא.

Verse 32. *Set his seat above the seat of the kings*—This may easily be understood to signify, that the king of Babylon showed him more respect and honour than he did to any of the other captive princes, by placing him nearest himself. See Esther iii. 1. It is probable the phrase may have proceeded from the custom of placing cushions for persons of more than ordinary distinction in the place allotted them to sit in. See HARMER'S *Observations*, chap. vi. obs. 26. The Masora, with seventeen, perhaps twenty-two, mss. and five editions, reads המלכים instead of מלכים.

Verse 33. *So that he changed his prison garments*—This has been considered by some as an act of generosity in Evil-merodach, giving the captive king new garments, more suitable to his royal dignity than those he wore in prison. But it was rather the act of Jehoiachin himself, who, out of respect to the king of Babylon's presence, and to mark his just sense of the favour shown him, no longer neglected his person and dress, as when a prisoner, and in affliction, but put on new apparel more adapted to the change in his circumstances. So Joseph, when he was sent for out of prison to appear before Pharaoh, first shaved himself, and changed his raiment. (Genesis xli. 14.) David did the same after he had ceased mourning for his child, before he went into the house of God. (2 Samuel xii. 20.) And Mr. Harmer observes, both that to change the garments often is in the east a mark of respect in visiting; and also that the putting on of new clothes is thought by those people to be very requisite, and, indeed, almost necessary, for the due solemnization of a time of rejoicing. See HARMER'S *Observations*, chap. vi. obs. 44 and 45.

His life—For חי, thirty-six mss. and five editions read, with the Masora, חי, as at the end of the next verse.

34 And his allowance, a constant allowance, was given him by the king of Babylon's order, at a certain rate every day, until the day of his death, all the days of his life.

Verse 34. *And his allowance, &c.*—This may have been an allowance for the maintenance of his family, if by "eating bread continually before him," as Jehoiachin is in the preceding verse said to have done, be meant sitting at the king of Babylon's own table. Compare 2 Sam. ix. 7, 10, 11.

END OF JEREMIAH.

THE
LAMENTATIONS OF JEREMIAH.

INTRODUCTION.

THE Lamentations of Jeremiah are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the four first chapters only that the several periods begin, acrostic-wise, with the different letters following each other in alphabetical order. By this contrivance the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, which have all the same initial letter. The two first chapters in like manner consist of triplets, excepting only the seventh period of the first, and the nineteenth of the second, which have each a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are only couplets. In the fifth chapter the periods are couplets, but of a considerably shorter measure.

It has been surmised by some men of eminence in literature, both among the ancients and moderns,* that these were the funeral lamentations composed by Jeremiah on the death of the good king Josiah, which are mentioned, 2 Chron. xxxv. 25, and there said to have been perpetuated by an ordinance in Israel. But whatever is become of those lamentations, these cannot possibly be the same; for their whole tenor from beginning to end plainly shows them not to have been composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants; which events are described not at all in the style of prophetic prediction, but alluded to and bewailed

* Josephus, Jerome, Archbishop Usher, &c.

as what had been already fully accomplished and brought to pass. And that this was the most ancient opinion held concerning them, appears from the introductory title prefixed to the Greek version of the LXX., and from thence probably transmitted to the Latin Vulgate ; but which, not being found in any of the Hebrew copies, I have inserted at the head of the first chapter between crotchets, as being somewhat doubtful of its original authority. The internal evidence is, however, sufficient to ascertain both the date and the occasion of these compositions ; nor can we admire too much the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. “Never,” says an unquestionable judge of these matters,* “was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied.” But it was before observed, that the prophet’s peculiar talent lay in working up and expressing the passions of grief and pity ; and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display.

* LOWTH *De Sacra Poesi Hebræorum*, Prælect. xxii.

THE

LAMENTATIONS OF JEREMIAH.

CHAPTER I.

[AND IT CAME TO PASS AFTER THAT ISRAEL HAD BEEN CARRIED AWAY CAPTIVE, AND JERUSALEM WAS BECOME DESOLATE, THAT JEREMIAH SAT WEEPING, AND LAMENTED WITH THIS LAMENTATION OVER JERUSALEM, AND SAID,]

- 1 How doth she sit solitary, the city that was full of people !
 She is become as a widow, that was great among the nations !
 She that was sovereign over provinces is become tributary !

 - 2 She weepeth sore in the night, and her tears are upon her cheeks ;
 She hath no comforter from among all her lovers ;
-

CHAP. I. JEREMIAH begins this his first elegy with mourning over the sad reverse of fortune which his country had experienced ; at the same time sorrowfully confessing that all her miseries were of her own seeking, the result of national wickedness and rebellion against God. In the midst of the discourse he on a sudden withdraws himself from view, and leaves Jerusalem to continue the complaint ; who humbly solicits from the divine compassion that comfort and redress, which she found it in vain to look for from any other quarter.

Verse 1. *She that was sovereign over provinces*—See what is said of David's conquests and sovereignty over the neighbouring states, 2 Sam. viii. 1-14 ; x. 6-19 ; of the extent of his son Solomon's dominions, 1 Kings iv. 21, 24 ; of the power of Judah in the reign of Jehoshaphat, 2 Chron. xvii. 10, 11 ; and also in that of Uzziah, 2 Chron. xxvi. 6-8.

Verse 2. *She weepeth sore*—Or, as it is expressed in our old English version, "She weepeth continually." In the Hebrew, according to the idiom of that language, it is, "Weeping she weepeth ;" בכו תבכה. Forty-eight, perhaps fifty-three, mss. and seven editions, for בכו בכו read בכה בכה. But no alteration seems necessary, for בכו is an usual form of the infinitive of verbs quiescent in ה. See Isaiah xxx. 19.

Her-lovers—Those that courted her alliance in the time of her prosperity. Several of the neighbouring princes sent their ambassadors to Zedekiah, (Jer. xxvii. 3, &c.,) to engage him, as appears from the context, to join

All her associates have dealt perfidiously by her, they are become her enemies.

3 Judah is gone into exile because of affliction, and because of great servitude,

She hath dwelt among the nations, she hath found no rest ;
All her pursuers have overtaken her in the straits.

4 The ways of Sion do mourn, because none come to the solemn feast ;

All her gates are desolate ; her priests sigh ;
Her virgins are afflicted, and she herself is in bitterness.

them in a confederacy against the power of the king of Babylon. But they not only universally failed and deserted Judah in the time of need, but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes. See Jer. xlviii. 27 ; Psalm cxxxvii. 7 ; Ezekiel xxv. 3, 6, 8, 12, 15 ; xxvi. 2 ; xxviii. 24 ; xxix. 6, 7. Obad. 10-14.

Verse 3. *Judah is gone into exile because of affliction, and because of great servitude*—Our translators, who have rendered, “Judah is gone into captivity,” &c., seem to have adopted the notion of the Chaldee paraphrast, who represents the Jews to have been carried into captivity in retaliation of their having oppressed the widow and the fatherless among them, and prolonged illegally the bondage of their brethren who had been sold them for slaves. But *לָלַךְ* does not necessarily signify, “to go into captivity,” but often to “remove,” or “go into exile,” whether voluntarily or by compulsion. And I am inclined to think that it was a voluntary migration of the Jews that is here intended ; many of whom, previous to the captivity, had left their country, and retired into Egypt and other parts, to avoid the oppressions and servitude which they had reason to apprehend from the Chaldeans, who had invaded, or were about to invade, their country. Thus the preposition *מִ* may either be construed “from,” or “out of the way of” oppression and multiplied slavery ; or “because of, for fear of” those evils ; or like *præ* in Latin, “in preference to,” that is, they voluntarily exiled themselves rather than stay to be oppressed and compelled to serve. Either of these senses is competent ; and the interpretation according to them will be found to suit perfectly with the subsequent members of the period.

All her pursuers have overtaken her in the straits—By “the straits” are meant such narrow passages, where there is no room to turn, either to the right hand or to the left ; and the sense I conceive to be wholly metaphorical. Judah, it is said, had quitted her own country, in order to avoid the oppressions and servitude she had reason to expect at home. But in her foreign residence she found herself equally exposed to trouble and uneasiness. So that, like a person who was overtaken by an enemy in such a place as is before described, it was not possible for her to escape, but she was obliged to stand the brunt of all the evils she had in vain endeavoured to fly from.

- 5 Her adversaries are become the head; her enemies have prospered,
Because JEHOVAH hath afflicted her for the multitude of her transgressions ;
Her children are gone into captivity before an adversary.
- 6 And from the daughter of Sion all her beauty is departed ;
Her princes are become like harts that find no pasture ;
And they are gone away without strength before a pursuer.
- 7 Jerusalem hath called to mind in the days of her affliction, and of her abasement,
All her desirable things which were in the days of old ;
When her people fell into the hand of an enemy, and she had no helper,
The adversaries saw, they laughed at her discontinuance.

Verse 5. *The head*—That is, her superiors. See Deut. xxviii. 13, 44.

Verse 6. *From the daughter*—For מִן-בִּתּוּלָה, the Masora reads מִבְּתוּלָה, and so do ten mss. and the book called by the Jews “Rabboth.” See KENNICOTT. *Diss. Gen.* sec. 42.

That find no pasture—All the ancient versions seem to have read מִצְאֵי; but the ellipsis of the relative אֲשֶׁר is of frequent use, and will justify מִצְאוּ.

Verse 7. *In the days of her affliction, and of her abasement*—Houbigant supposes that we ought to read בְּיָמֵי for יָמֵי; but I am inclined [to think] that it is not the ב, but the י, which has been sunk before יָמֵי, by means of the preceding word having been terminated with the same letter: A mistake of which we find numberless instances originating from the same cause. יָמֵי signifies “during the days,” or “since they began,” as מִיָּמֵי קָדָם does presently after, “in,” or “during former days.” יָרַד מִרְוּדֵי comes from יָרַד, to “descend” from a higher to a lower condition. See chapter iii. 19. Nor can any thing be more natural, than for persons who have fallen into adversity to recollect the advantages they had formerly possessed, and to feel an aggravation of their sufferings in proportion to the greatness of the contrast.

Which were—One ancient ms. and the Chaldee represent לָהּ after הָיוּ. But it is not necessary, and seems to overload the metre.

The adversaries saw—Instead of רָאוּ צְרִיִם, I propose to read רָאוּ הַצְרִיִם. Some persons have been willing to discard this line, as well as the fourth in chapter ii. 19, but for no better reason, than because all the other periods in the two chapters consist of three lines only. But I think this not a sufficient ground, in opposition to the authority of all the Hebrew copies and ancient versions.

Her discontinuance—מִשְׁבוּתָהּ. Houbigant justly observes that מִשְׁבוּתָהּ is no where used for “sabbath,” and that there is no apparent reason why the Chaldeans should particularly deride the Jewish sabbaths, nor any thing

- 8 Jerusalem hath sinned greatly; therefore hath she been as one set apart for unclean;
All that honoured her have despised her, because they have seen her nakedness;
Even she herself sigheth, and turneth backward.
- 9 *Though* her uncleanness was in her skirts, she thought not of its latter end;
Therefore is she wonderfully brought low; she hath no comforter;
Behold, O JEHOVAH, how an enemy hath aggravated mine affliction.
- 10 An adversary hath spread his hand over all her desirable things;
Surely she hath seen nations enter into her sanctuary,
Concerning whom thou didst command, that they should not enter into thy congregation.
- 11 All her people sigh; they seek bread;
They have given their things of value for food to sustain life;
Behold, O JEHOVAH, and consider, how I am become vile!
- 12 O that among you, all ye that pass by the way, ye would look and see,

said before that leads to such meaning. But without taking the liberty, which he does, of substituting another word, *משברה*, the use of the verb *שבר* will justify giving to *משבתה* a sense well-suited to the exigence of the passage, namely, "her discontinuance," that is, the ceasing, or causing to cease, of her, or of her former prosperity. Sixty-five mss. and four editions, together with the Vulgate; read in the plural, *משבתיה*.

Verse 8. *Hath she been as one set apart for unclean*—For *לנירה*, which occurs no where else, nineteen mss. and the first edition of the Hagiographa read *לנרה*, as at verse 17, and in various other places.

Verse 9. *Her uncleanness was in her skirts*—The plain meaning of this, taken out of metaphor, seems to be, that although evident marks of her pollution appeared about her, and the land was defiled by her sinfulness even to its utmost borders, she had no thought or consideration of what must be the consequence of all this at the last.

Verse 10. *Concerning whom thou didst command*—See Deut. xxiii. 3. In *צויתה* the *ה* is paragogic. Eight mss. omit it.

Verse 11. *Their things of value*—For *מחמדיהם*, fifty-five mss. and six editions read *מחמדיהם*, without the *ל*, as at verses 7, 10.

Verse 12. *O that among you*—*לוא* is undeniably used for *לי*, the particle

- If there be a sorrow like unto my sorrow, which hath
 been caused to me,
 Whom JEHOVAH hath afflicted in the day of his fierce
 anger!
- 13 From on high hath he sent fire, and hath caused it to
 penetrate into my bones;
 He hath spread a net for my feet; he hath turned me back;
 He hath made me desolate, languishing all the day long.
- 14 My transgressions have been closely watched, that into
 his hand they might intangle themselves;
 His yoke upon my neck hath caused my strength to
 stumble;
 JEHOVAH hath cast me upon my hands, I am unable to
 rise up.

of wishing, Isaiah xlvi. 18; and if it be a mistake of the transcriber there, the like may fairly be admitted as highly probable here, considering that the next word begins with *α*. The LXX. render *Οι προς υμας*. *Οι*, the article, would be scarcely intelligible in this place; but *οι*, the interjection, of wailing indeed, though not of wishing, gives room for the same construction in other respects, as is expressed in the version.

Verse 13. *And hath caused it to penetrate into my bones*—This is obviously the right construction, and it is that which is approved by the LXX.

Verse 14. *My transgressions have been closely watched, &c.*—שָׁקֵד properly signifies, “to lie on the watch,” so as to lay hold on every opportunity that offers; and is followed by the preposition על. See Prov. viii. 34; Jer. xxxi. 28; Daniel ix. 14. נִשְׁקָד is the third person preter in Niphal, and used impersonally. So it is expressed in the LXX.; *Εγρηγορηθη επι τα ασεβηματα μου*, “Watch hath been set upon my transgressions;” and to what end, is declared in the words that follow: “That they might entangle themselves into his hand;” that is, that they might not escape without being taken notice of and punished by him. The image is borrowed from a fowler, who watches the motions of a bird, in order to entangle him into his net.

His yoke—עֲלוּ is the noun עול or על with the affix; “his yoke,” imposed by way of punishment.

JEHOVAH—For אֲדֹנָי, thirty-seven mss. and three editions read יְהוָה. And in the verse that follows, twenty-one mss. and one edition in the first instance, and in the second, thirty-one mss. and three editions, for אֲדֹנָי also read יְהוָה; the ancient versions all of them using the same word, by which they respectively translate יְהוָה at other times.

Hath cast me upon my hands—This is a literal translation of נִחַנְנִי בַיָּדַי, and suits well with the context. The heavy burden that hung upon his neck, he says, made him stumble; and, being thrown upon his hands, he was unable to rise, because of the weight that pressed upon him. But I ques-

- 15 JEHOVAH hath trodden down all my valiant ones in the midst of me ;
He hath called an assembly against me, to crush my young men ;
JEHOVAH hath trodden the wine-vat in the virgin daughter of Judah.
- 16 For these things do I weep, mine eye poureth down water,
Because a comforter is far from me, a supporter of my life ;
My children are become desolate, because an enemy hath prevailed.
- 17 Sion spreadeth forth her hands, she hath no comforter ;
JEHOVAH hath commanded concerning Jacob, those that are round about him are his enemies ;
Jerusalem is become as one set apart for unclean among them.
- 18 Righteous is he, JEHOVAH, for I have rebelled against his commandment :
Hear, I pray you, all ye peoples, and consider my sorrow ;
My virgins and my young men are gone into captivity.
- 19 I called upon my lovers, they have proved false to me ;
My priests and mine elders in the city have given up the ghost,
While they sought food for themselves to support their life.

tion if the words of the text will justify the sense in which they are rendered by the Syriac, Chaldee, Vulgate, and by our English translators.

Verse 15. *Hath trodden the wine-vat in the virgin daughter of Judah*—This metaphor is easily to be understood of causing such an effusion of blood in Jerusalem, as to resemble the treading of the juice out of the ripe grapes in vintage-time. See Isaiah lxiii. 2, 3 ; Rev. xiv. 20 ; xix. 15.

Verse 16. *Mine eye*—In the Hebrew text עיני is repeated ; but in none of the ancient versions is it expressed more than once ; and four mss. omit it in the second instance. It seems also to encumber the metre. Perhaps מני may originally have followed בוכיה, and been thus the ground of the transcriber's mistake.

Verse 17. *Her hands*—Five mss. read בידה, and the Roman edition of the LXX. represents *χειρα αυτης*, in the singular ; but the Alexandrian and Complutensian editions read *χειρας*.

JEHOVAH hath commanded concerning Jacob, &c.—That is, “by God’s command” it came to pass, that the surrounding nations were the adversaries of Jacob. This form of expression we meet with, Psalm lxviii. 11 : “The Lord gave the word, great was the company of those that published.”

Verse 19. *While they sought food for themselves to support their life*—The

- 20 Behold, O JEHOVAH, how I am distressed; my bowels are troubled;
My heart within me is turned upside down; because I have greatly rebelled,
Abroad a sword destroyeth, at home as it were death.
- 21 They heard how I sighed, there was none that comforted me;
All mine enemies heard of my calamity, they rejoiced that thou hadst wrought it;
Thou hast brought the day, thou hast pronounced, that they shall be even as I.
- 22 Let all their wickedness come before thee; and deal thou with them,
As thou hast dealt with me for all my transgressions:
For my sighings are many, and my heart is faint.

LXX. and Syriac add, "and found none." But no such words appear in the Hebrew copies, although the thing is implied; for had they found what they sought, they would not have died.

Verse 20. *As it were death*—Meaning "the pestilence;" see notes on Jer. xv. 2; xviii. 21. Death as it were acting *in propria persona*; and not by the instrumentality of another, as when a person is slain by the sword. So our great poet in his description of a lazar-house:—

————— Despair
Tended the sick busiest from couch to couch;
And over them triumphant Death his dart
Shook.

Paradise Lost, book xi., 489, &c.

Verse 21. *They heard how I sighed, there was none that comforted me*—*שָׁמְעוּ* has no subject expressed; but it is implied in the turn of the phrase, which seems to denote, that none of those who heard of his sighing came to bring him any comfort.

They rejoiced that thou hadst wrought it—See Jer. xlvi. 27; Ezek. xxv. 3, 6, &c.; xxxv. 15; Obad. 12. Two MSS. for עשׂיהוּ read עשׂיהוּה, supplying the affix; but the ellipsis is quite conformable to the Hebrew idiom.

Thou hast brought the day, thou hast pronounced, &c.—We have here again the like turn of phrase as in the first line of this period; for the meaning evidently is, that the enemies of Jerusalem would in the end find little cause for their triumph, since the same Almighty Being, who had caused her evil day to come, had declared that after a while they should also suffer the like fate: "Thou that hast brought the day (of adversity upon me) hast pronounced that they shall become even as I."

CHAPTER II.

- 1 HOW doth JEHOVAH cloud with his anger the daughter of Sion!
He hath cast down from heaven to earth the glory of Israel;
And hath not remembered his footstool in the day of his anger.
- 2 JEHOVAH hath swallowed up without pity all the pleasant places of Jacob;
He hath thrown down in his wrath the strong holds of the daughter of Judah;
He hath brought down to the ground, he hath profaned the kingdom and its princes.
- 3 He hath cut off in his fierce anger every horn of Israel;
He hath turned back his right hand from the face of the enemy;

CHAP. II.—THE prophet gives a melancholy detail of the dire effects of the divine anger in the subversion of both the civil and religious constitution of the Jews, and in that extreme wretchedness and distress to which individuals of every denomination were thereby reduced. He represents the misery of his country as without a parallel, and charges her prophets with having betrayed her into ruin by their false and flattering suggestions. He describes the astonishment of passengers on viewing the desolated condition of Jerusalem. They call out to her to implore God's compassion for the removal of those heavy judgments, which in the height of his displeasure he had brought upon her.

Verse 1. JEHOVAH—Twenty-four MSS. and two editions read יהוה here for אדני.

His footstool—The ark of the covenant is called "God's footstool," 1 Chron. xxviii. 2; Psalm xcix. 5; cxxxii. 7. And for this obvious reason, that when the glory of God appeared sitting as it were enthroned upon the mercy-seat between the cherubim, the ark below was as it were a base or footstool to the throne: See Exod. xxv. 21, 22; and Bishop Lowth's note on Isaiah lx. 13.

Verse 2. JEHOVAH—Sixteen MSS. and one edition here also read יהוה.

Without pity—לֹא חַמֵּל. The Masoretes, with thirty-three, perhaps thirty-six, MSS. and six editions, read לֹא חַמֵּל. But the Asyndeton, we may observe, is much used in this species of verse at the half-pause, as BISHOP LOWTH styles it in his *Preliminary Dissertation* on Isaiah, p. xxxi. And the same in לֹא חַמֵּל occurs again, (verse 21,) where the Masoretes have made no correction, although the conjunction is expressed there also in several MSS. and editions.

The pleasant places—נְאוֹת, if derived from אָוֶה, will signify either "places" or "things" that are the objects of desire.

Verse 3. *He hath turned back his right hand*—It is rather doubtful whose

- And hath burned in Jacob like a flaming fire, which devoureth round about.
- 4 He hath bent his bow like an enemy, his right hand stood erect like an adversary,
And hath slain every youth, all that were desirable to the eye;
In the tent of the daughter of Sion hath he poured out his fury like fire.
- 5 JEHOVAH hath been as an enemy; he hath swallowed up Israel;
He hath swallowed up all his palaces, he hath destroyed his strong holds;
And hath multiplied in the daughter of Judah mourning and lamentation.
- 6 He hath also done violence to the garden of his own hedging; he hath destroyed his congregation;

right hand is here intended; whether God's own right hand, his aid and assistance withheld from Israel; or the right hand of Israel himself, his exertions of strength rendered ineffectual by God, or turned away from obstructing or opposing the progress of the enemy. Both senses might be supported with authorities; and both would almost equally suit the context. But the latter, I think, rather preferable; just as God says, Jer. xxi. 4, that he would turn aside the weapons of war, which were in the hands of the Jews, so as to prevent their hindering the Chaldean army from entering the city.

Verse 4. *And hath slain every youth, all that were desirable to the eye*—The words כָּל־יָעַר, "every youth," are not found at present in the Hebrew text, but are necessary to the metre at least, and are supplied from the Chaldee Paraphrase, where they have been preserved. See BISHOP LOWTH'S *Preliminary Dissertation* on Isaiah, p. 31 in the note.

Verse 5. JEHOVAH—Eighteen mss. and one edition here read יְהוָה.

Verse 6. *As it were the garden of his own hedging*—Though שָׂכַר has been generally supposed to be meant for סֹכֶךְ, and is so written in twenty-two mss., and סֹכֶךְ, in five others, and is also in all the ancient versions, as well as in our English Bibles, rendered, "his tabernacle," or tent; it seems rather to be a verb of the infinitive mood with the pronoun affix, used as a noun. שָׂוֶן signifies to "hedge," or "fence," by way of security, Job i. 10. And the garden of God's own hedging answers to his vineyard which he had fenced and hedged about, Isaiah v. 2, 5. The LXX. instead of כִּנְוֶן, "as the garden," seem to have read כִּנְוֶן, *ως αμπελον*, "as the vine." Compare Psalm lxxx. 8, &c.

His congregation—For כְּעֶרֶךְ sixty mss. and one edition read מוֹעֵד, at large. I rather take the congregation of JEHOVAH to be intended, than the place of their assembly; in which latter sense מוֹעֵד is seldom, if ever,

Jehovah hath forgotten in Sion the solemn feast and the sabbath ;

And hath treated with scorn in the indignation of his anger the king and the priest.

- 7 Jehovah hath rejected his altar, his sanctuary is accursed ;
He hath delivered up into the hand of the enemy the walls of its palaces ;
They have lifted up the voice in the house of Jehovah, as on a solemn feast day.

- 8 Jehovah hath purposed to destroy the wall of the daughter of Sion ;
He hath stretched out a line, he hath not withdrawn his hand from demolishing ;

used. But the congregation of Jehovah was the people of Israel, the same garden, or vineyard, which he had heretofore kept under his special protection.

Hath forgotten—Our translators render, “hath caused to be forgotten,” as if they had read *השכח*. But *שכח* in Kal signifies simply, “hath forgotten ;” that is, “he holds those services no longer in esteem, but slights and disregards them.” Compare Isaiah i. 14, 15.

Verse 7. *Jehovah*—Here again, twenty-eight mss. and two editions read *יהוה* instead of *אדני* ; and one ms. reads both, *יהוה אדני*.

Is accursed—So *נאָר* signifies in Niphal from *אָרַר* to “curse.” But the LXX. here render *ἀπερωξεν*, which renders it not improbable, that the true reading may have been *נָעַר* ; and we have often observed the *א* and *ע* to be interchangeably used by mistake. See *נָעַר*, used, Neh. v. 13, in a sense which would not ill suit this place, and Psalm lxxxix. 40 ; the only places where *אָרַר* occurs as a verb. It also deserves notice, that *נָעַר* is used in Pihel, both Neh. v. 13, and also Exod. xiv. 27 ; Psalm cxxxvi. 15, and that in the latter of these texts nineteen mss. and one edition read *נָעַר*, the standing in the place of the vowel. And in like manner *נָעַר* is found in one ms. here, and in seven mss., *נָעַר*, Psalm lxxxix. 40. So that if this emendation of the text be admitted, we may render, “He hath shaken off his sanctuary.”

The walls—For *חומות* sixteen, perhaps seventeen, mss. and three editions read *חומות*, and nine mss. read *חמור*. The LXX. render in the singular number, *τοιχος*.

They have lifted up the voice—That is, the enemies triumphed in the desolation of the temple with as loud a noise as the people were wont to make there in celebrating the praises of God on a solemn festival. Compare Psalm lxxiv. 4.

Verse 8. *He hath stretched out a line*—Called emphatically, *קוֹרֵחַו*, “the line of devastation,” Isaiah xxxiv. 11 ; being designed to mark out the extent of what was to be pulled down.

- But he hath made the rampart and wall to mourn, they languished' together.
- 9 Her gates are sunk into the earth ; he hath destroyed and broken her bars ;
Her king and her princes are among the heathen ; there is no law ;
Her prophets also have found no vision from JEHOVAH.
- 10 The elders of the daughter of Sion sit upon the ground, they keep silence ;
They have put dust upon their heads, they have girded on sackcloth ;
The virgins of Jerusalem hung down their heads to the ground.
- 11 Mine eyes are wasted in tears, my bowels are troubled ;
My liver is poured out upon the ground because of the breach of the daughter of my people,
While the young child and the suckling are overwhelmed in the broad places of the city.
- 12 To their mothers they say, Where is corn and wine ?
While they swoon as one wounded in the broad places of the city,
While their soul glideth away in their mothers' bosom.

Verse 9. *Are sunk*—Seventy-six mss. and eight editions read שָׁבְעוּ ; which the Masoretic editors have written with a ש of a smaller size than the rest of the letters. The ש, it should seem, had by some accident been lost in the copies they revised ; and though both the sense and the alphabetical order of the initials required it, they were scrupulous of restoring it without some mark of their doubting concerning its authenticity.

Verse 10. *They keep silence*—The Syriac version favours ויִדְמוּ ; the other ancient interpreters seem to have read דָּמָו. I construe both יִשְׁבוּ and יִדְמוּ in the present tense, as denoting the same posture and silence continued.

Verse 11. *My liver is poured out upon the ground*—That the mental passions have a considerable influence upon the habit of the body in various instances, is a fact not to be questioned. And experience daily shows, that a violent uneasiness of mind tends greatly to promote a redundancy and overflowing of vitiated bile. The liver is the proper seat of the bile, where its secretions are carried on. Hence the prophet's meaning in this place seems to be, that he felt as if his whole liver was dissolved, and carried off in bile, on account of the copious discharge brought on by continual vexation and fretting. Job expresses the same thing, when he says, xvi. 13, " He poureth out my gall upon the ground."

- 13 What shall I urge to thee? what shall I liken unto thee,
O daughter of Jerusalem?
Wherewith shall I compare thee, so as to comfort thee, O
virgin daughter of Sion?
Surely thy breach is wide like the sea; who can heal
thee?
- 14 Thy prophets have prophesied to thee that which is vain
and absurd;
For they have not laid open to thee thine iniquity, to bring
back thy captivity,
But they have prophesied to thee burthens of vanity, even
after they were cast out.

Verse 13. *What shall I urge to thee?*—Sixty-eight, perhaps seventy, mss. and eight editions read, with the Masora, אַעֲרוֹךְ for אַעֲרוֹךְ. It signifies making a solemn asseveration of what one knows to be true.

Thy breach is wide like the sea—For כַּיָּם, “like the sea,” the LXX. appear to have read כַּיָּם, ποτήριον, “the cup.” And as a cup is used to denote any allotment of divine providence, whether good or bad; so כַּיָּם שְׁבוֹרֵךְ, “the cup of thy destruction,” would mean, “the destruction allotted thee.” But כַּיָּם is the more probable reading, being justified by all the Hebrew copies, and by the rest of the ancient versions; and שְׁבוֹרֵךְ, signifying “the breach,” or wound, which Jerusalem had received, is by an Hyperbole said to be “great,” deep, or wide, “like the sea,” which is, as it were, a breach made in the earth.

Verse 14. *For they have not laid open to thee*—For עַל, the Syriac seems to have preserved the true reading, לֵךְ. And the last word in the next line, מְרוֹחִים, I conceive not to be a noun, as it is generally represented by interpreters, but the participle preter in Pyhal from רָחַה, to “thrust” or “cast out.” In the preceding verse the prophet condoled with his country on the breach made in her, asking, “Who shall heal thee?” In this verse he answers the question negatively, “Not thy prophets, who have taught thee nothing solid or to the purpose.” הַמֵּל is rendered, “untempered mortar,” Ezek. xiii. 10, 11; and both there and here denotes a teaching deficient in that due seasoning of truth and plain dealing, which alone could render it adequate to any useful or salutary purpose. For, continues the prophet, they have not laid open to thy view thy sinfulness, the true cause of the evil brought upon thee, as they ought to have done, in order to point out the proper cure by repentance and amendment; but they have amused thee with burdens of delusion, false and fallacious prophecies, and that even after, as well as before, their exile. See Jer. xxix. 8, &c. מְשָׂא, “a burden,” usually signifies a prophecy of a calamitous import. See note on Jer. xxiii. 33. But in this place מְשָׂא, immediately following מְשָׂא וְרוֹחַ, seems rather to denote the contents of the burdens to be vanity and delusion.

- 15 All that passed by the way have smitten their hands
together at thee,
They hissed and shook their head at the daughter of Jeru-
salem, *saying*,
Is this the city that they call Perfect in beauty, The delight
of the whole earth?
- 16 All thine enemies have opened their mouths against thee;
They hissed and gnashed the teeth; they said, We have
swallowed her up;

Verse 15. *Perfect in beauty, the delight of the whole earth*—See Psalm xlvi. 2; l. 2. It was at least a pardonable partiality in the Jews, which led them to bestow these encomiums upon their capital, and to suppose that all strangers would be equally delighted with its beauty as they themselves were.

Verses 16, 17. In these verses the alphabetical order of the initials is inverted, *ב* coming before *פ*; and the same occurs in the two following chapters. Grotius's conjecture on this head is not very satisfactory; namely, that the Chaldeans may possibly have ranged their letters differently from the Hebrews; and that in the first chapter Jeremiah wrote as an Hebrew, but in the three following as a subject of the Chaldeans, conforming himself to their usage. Now, admitting what I think is without proof, that the Chaldean alphabet was ranged differently from the Hebrew; and that Jeremiah was more of a Chaldean subject, when he wrote the second, third, and fourth chapters, than when he wrote the first, which also I very much doubt of; yet what a ridiculous obligation is he here supposed to lie under, of disposing the lines of his Hebrew elegies in a new order, in consequence of his living under a new government? On the other hand Houbigant is of opinion, that the order of the verses was originally the same in all the chapters, but disturbed by the subsequent mistake of the transcriber, proceeding from a cause which did not affect the first, but extended alike to the other three chapters in succession. Accordingly, in the Syriac version, the customary order of the alphabet takes place uniformly in all the chapters. And some few mss. affect the like transposition, not indeed with the same uniformity throughout all the chapters, but severally, some in one, and some in another. But the probability of such transposition must depend on the relation which the verses bear to each other, and to those which precede and follow, in point of sense and connexion. And, although in this present chapter the change might take place, perhaps without any apparent inconvenience, I question whether this would be altogether the case in the two following. It seems, therefore, most advisable not to introduce any alteration without better grounds, however unable we may be to discover the motives that led to the present arrangement.

Verse 16. *We have swallowed her up*—The LXX. and Syriac appear to have read בלענוה with the affix, instead of בלענו.

Surely this is the day which we looked for, we have found,
we have seen *it*.

- 17 JEHOVAH hath accomplished that which he had devised,
 he hath fulfilled his word ;
What he constituted in days of old, he hath destroyed,
and not spared ;
But he hath caused an enemy to rejoice over thee, he hath
exalted the horn of thine adversaries.

- 18 Their heart cried out, Before JEHOVAH with fervency, O
 daughter of Sion,
Let tears run down like a torrent day and night ;
Give thyself no rest, let not the daughter of thine eye stand
still.

Which we looked for—For שקיננהו, nineteen mss. and one edition, the most ancient, read more perfectly, שקיננהו.

Verse 17. *What he constituted in days of old, he hath destroyed*—To this construction we are determined by the metre. The sense is good, and perfectly adapted to the place ; and corresponds nearly with what is expressed, Jer. xlv. 4.

Verse 18. *Their heart cried out, Before JEHOVAH, &c.*—The same are the speakers here, who are said to have made the foregoing remarks concerning the distressed condition of Jerusalem ; namely, the passengers, verse 15, whose heart, being deeply affected with what they saw, urged them to break forth into the following passionate exclamation addressed to the daughter of Sion. All the ancient versions, and most of the modern, our English ones in particular, have agreed in rendering חומת, “wall,” or “walls.” But give it this signification, and, as Houbigant justly observes, construct it afterwards in the sentence as you please, it will not be easy to make out any tolerable sense with it. But without changing the word, (which is what Houbigant proposes to do,) חומת (or חמת, as it is read in four mss., one a pretty ancient one) may be an adjective, or adverb, from חמם, “to be warm,” and may denote that fervour of spirit, that warmth of feeling, with which the daughter of Sion is exhorted to shower down her tears before God, to move his compassion, and deprecate his severe judgments. For ידני, no less than forty-three mss. here read יהנה.

Let not the daughter of thine eye stand still—By “the daughter of thine eye,” I here understand “the tear,” and not “the pupil, or apple of the eye ;” although it is usually interpreted in the latter sense, because אישון, which, indeed, means “the pupil,” seems to be called “the daughter of the eye,” בתי-עין, Psalm xvii. 8. But perhaps we ought there to read, as in one mss., בתי-עין, “within the eye,” or in the socket of it. “Keep me as safe and secure, as the pupil in the socket of the eye.” But “the tear” may, with great propriety and elegance, be called, “the daughter of the eye,” from which it issues.

- 19 Arise, cry aloud in the night, at the beginning of the watches ;
 Pour out thine heart like water before the face of JEHOVAH ;
 Lift up thy hands unto him for the life of thy young children,
 That faint for hunger at the head of all the streets, saying,
- 20 Behold, O JEHOVAH, and consider with whom thou hast dealt thus.
 Shall women devour the fruit of the womb, little ones dandled on the hands ?

Verse 19. *In the night*—For בלילי, forty-one, perhaps forty-five, mss. and three editions read, with the Masora, בלילה.

Before the face of JEHOVAH—Thirty-nine mss. and two editions, for שני ארני, read שני יהרה.

At the head of all the streets—This phrase occurs, chapter iv. 1 ; Isaiah li. 20 ; Nabum iii. 10 ; and perhaps signifies, “at the extremity of the streets” at either end. Here we have a supernumerary line, as before, chapter i. 7. See note there.

Verse 20. *Shall women devour the fruit of the womb, little ones dandled on the hands ?*—All the versions and interpreters in general understand this passage of the fulfilling of the curse denounced, Lev. xxvi. 29 ; Deut. xxviii. 53, 56, 57, by women eating their own children, through distress of famine, during the siege of Jerusalem. But, in that case, instead of פרים, we ought to read פריהן, as we do ילדהין, chapter iv. 10. Houbigant, indeed, questions whether, in scripture language, it would be tolerable to use “the fruit of a woman,” for “the fruit of her womb.” But פרימו, “their fruit,” is used, Psalm xxi. 11, for “their children,” or “progeny,” without any other addition. The LXX., Chaldee, and Arabic, however, in this place, furnish a word expressive of “the womb,” and render, “the fruit of their womb ;” which induces me to think that, most probably, the true reading may have been פרי רחם, instead of פרים ; in which case we should render, “Shall women devour the fruit of the womb ?” שפח signifies, “the distended or open palm of the hand.” Hence, we have a verb שפחתי, verse 22, which the Rabbins interpret of the women “stroking and smoothing the limbs of new-born children,” when they swaddle them ; but, I conceive, may as well denote “the carrying of them upon the open palms of their hands,” in nursing ; and, accordingly, עללי שפחים, “children of palms,” may signify, such as are of an age or size to be so carried about. Thirty-six, perhaps thirty-seven, mss. and two editions read שפוחים ; which, however, would make no great difference ; for שפוח might signify the act of carrying the children in such a manner ; and so עללי שפוחים would be, “little ones accustomed to such sort of gestation.” But נשים does not always signify “women,” properly so called, but is sometimes used metaphorically for “weak and effeminate persons,” as Isaiah iii. 12 ; xix. 16 ; (I think, also, xxvii. 11 ;) Jer. i. 37 ; li. 30 ; Nahum iii. 13. Jerusalem may, therefore, here be understood to expostulate, “Shall

Shall the priest and the prophet be slain in the sanctuary of
JEHOVAH?

- 21 The boy and the old man have lien on the ground in the
streets ;
My virgins and my young men are fallen, with the sword
hast thou slain *them* ;
In the day of thine anger thou hast killed, thou hast shewed
no mercy.
- 22 Thou hast convoked, as on a set day, such as were
strangers to me round about,
So that there was not in the day of JEHOVAH'S anger one
that escaped and was left ;

the weakest and most dastardly of my enemies destroy the fruit of the womb, infants of the tenderest age?" Other ages and conditions are afterwards specified as involved in the general ruin; the priest and the prophet, the boy and the old man, the maidens and young men.

In the sanctuary of JEHOVAH—For ארני thirty-nine mss. and four editions read יהוה.

Verse 21. *My virgins and my young men are fallen ; with the sword hast thou slain them*—The metre evidently requires this division of the lines, supposing the text to be right as it stands at present. It deserves notice, however, that the LXX. (who have likewise construed הרגת with בחרת) seem, in the place of נפלו, to have read הלכו בשבי, επορευθησαν εν αιχμαλωσι. One ms. reads הלכו בשבי נפלו. But if all these words are genuine, I conceive that the two former ought to come immediately after בתולה, and the latter, נפלו, after ובחרת; thus distinguishing between the fate of the virgins who are said to be gone into captivity, and that of the young men of an age to bear arms, who fell by the sword in battle. In this case the lines would run thus :—

My virgins are gone into captivity, and my young men are fallen by the sword ;
Thou hast slain in the day of thine anger, thou hast killed without mercy.

Thou hast shewed no mercy—Thirty-nine mss. and four editions, with the Syriac, Chaldee, and Vulgate, read גלא-חמלה, "And hast shewed no mercy." See note on verse 2.

Verse 22. *Thou hast convoked*—For תקרא the LXX. appear to have read קרא ; but the Syriac, קראת, which latter must certainly be the true reading, as the sense and context require. It is probable that a transcriber, having repeated the ת which is at the end of the preceding word, found his mistake when he came to the end of this word, but chose rather to omit the ת there than deface his ms. with a blot; a niceness to which those professional writers have too often sacrificed the integrity of the text.

Such as were strangers to me—מגורי properly signifies, "my sojournings;" people among whom I was a stranger and foreigner, when I came

Those whom I had fostered and made to grow were all of them mine enemies.

CHAPTER III.

- 1 I AM the man that hath seen affliction by the rod of his wrath ;
- 2 Me hath he led, and caused to go in darkness, and not light ;

into their country, as, of course, they were the like in respect to me. All these nations round about being assembled against Jerusalem at one time, as if a day had been fixed for the purpose, prevented, as it follows in the next line, the escape of almost a single individual.

Those whom I had fostered, &c.—אשר טפחתי. See note on verse 20. כלם, “Were all of them mine enemies.” Most of the ancient interpreters, as well as the modern, have rendered כלם as the verb with the affix plural, “have” or “hath consumed them;” but כלם, I think, may better be understood of all those foreign nations who had risen and flourished, in a great measure, through the fostering care and protection of the kingdom of Judah, but who had ungratefully returned the kindness, by declaring against it in the time of its distress.

CHAP. III. In this chapter the prophet seems to have had it in view to instruct his countrymen in the lesson of bearing themselves well under adversity. To this end he first of all sets himself forth as an example of the most severe and trying afflictions. He then points out the inexhaustible mercies of God as the never-failing source of his consolation and hope; and exhorts others to patience and quiet resignation under the like circumstances; showing that God is ever gracious to those that wait on him; that he is prone to pardon and pity, and takes no delight in afflicting mankind; but turns away with disgust from all acts of oppression and malignant cruelty. He asserts the divine supremacy in the dispensations of good and evil; and argues, that no man has a right to complain when he is punished according to his deserts. He therefore recommends it to his fellow-sufferers, to examine themselves, and turn to God with contrite hearts, sincerely deploring the sinfulness of their conduct, which had provoked the divine justice to treat them with such extraordinary severity. He professeth himself deeply affected with the calamities of his country; but, calling to mind the desperate circumstances from which he had heretofore been rescued by the divine aid, he declareth his hope that the same good providence will frustrate the malice of his present enemies, and turn the scornful reproach they had cast upon him to their own confusion.

Verse 1. *That hath seen affliction*—To “see” is often used by the Hebrew writers for “feel,” “taste,” or “have experimental knowledge” of any thing. See Psalm xlix. 9; lxxxix. 48; xc. 15; Jer. xiv. 13; xvii. 6, 8; Luke ii. 26.

Verse 2. *Caused to go in darkness*—The LXX. express ב before חשך, as

- 3 Against me only hath he sitten, and turned again his hand
all the day long.
- 4 He hath brought to decay my flesh and my skin, he hath
broken my bones ;
- 5 He hath built upon me, and encompassed my head, so that
it is weary ;
- 6 In the midst of darkness hath he caused me to dwell, as
those that have been dead of long time.

if they had read *וילך ברושך*, *eis σκοτος*; but the ellipsis is elsewhere to be met with after *ילך*. See Prov. x. 9. Darkness is a common emblem of distress, as light is of prosperity.

Verse 3. *Against me only hath he sitten, &c.*—The generality of interpreters deduce *ישב* from *שׁוּב*; and no less than sixty-three mss. and three editions read *ישׁוּב*; I conceive, notwithstanding, that *ישׁב* is right, and not *ישׁוּב*; and that it is the preter verb, “he hath sitten,” which denotes a continuance or perseverance in doing any thing. See Psalm l. 20; cxix. 23: In which two cited places we may observe, that the verb which follows is without any copulative, in like manner as we find here. The Chaldee also renders *יָרַח*. The particle *אך* seems to imply, as if the prophet represented God intent upon nothing so much as a continued repetition of the same harsh and afflictive treatment of him.

Verse 5. *He hath built upon me, and encompassed my head, so that it is weary*—The Syriac and Vulgate, and the generality of interpreters besides, ancient and modern, are inclined to render *רִאשׁ*, “gall,” or “hemlock,” a bitter weed sometimes used metaphorically to denote affliction and misery, as verse 19. But the coupling together of a metaphorical and a proper term is neither usual nor elegant; for which reason, though we find *לְעֵנָה וְרִאשׁ*, “wormwood and gall,” sometimes joined together, that will not justify the use of *רִאשׁ וְתִלְאָה*, “gall and travail.” The LXX. render, *κεφαλή μου*, by which it should seem they read *רִאשׁ*; and one ms. is found to have preserved the *י*, though transposed, reading *רִאשׁי*. I cannot help thinking that this reading of the LXX. is the true one; and not only so, but that they have rightly represented *רִאשׁ וְתִלְאָה* as a verb, *καὶ ἐμοχθησεν*. The obvious objection to this is, that *רִאשׁ* generally occurs as a masculine noun, but *תִלְאָה* is a verb in the feminine. But it may be answered, that the other members and parts of the animal body are of the common gender, so as to be found sometimes masculine and sometimes feminine; and why the same may not be the case with the head, I know not. Few instances occur in the Hebrew where the gender of *רִאשׁ* is discernible; but, in the present, there would be good reason for preferring the feminine gender, supposing the choice free, in order to obviate the ambiguity of the subject.

Verse 6. *In the midst of darkness hath he caused me to dwell*—See Psalm cxliii. 3. As darkness has before been observed to be an emblem of distress, verse 2, so the plural number seems to denote an intenseness of degree. See in like manner *בְּטַרְרִים*, verse 15. The meaning here appears to be, that God had involved him in such a depth of distress, that he was

- 7 He hath hedged me round about, that I cannot get forth; he hath made my chain heavy;
- 8 Yea, when I cry and call aloud, he hath obstructed my prayer;
- 9 He hath blocked up my way with hewn stone; my paths hath he distorted.
- 10 A bear lying in wait hath he been to me, a lion in lurking places;
- 11 He hath turned full upon me, and hath torn me; he hath made me desolate;
- 12 He hath bent his bow, and set me up as it were a butt for the arrow.
- 13 He hath caused the issue of his quiver to enter into my reins;
- 14 I have been a laughing stock to all my people, their music all the day long;

as incapable of extricating himself, as those who had lain long in the dark mansions of the dead were of making their escape thence.

Verse 8. *He hath obstructed*—For שָׁתַּם, eighteen mss. and the oldest edition read שָׁתַּם. “He hath even barred my prayer from approaching him.”

Verse 9. *He hath blocked up my way with hewn stone, my paths hath he distorted*—That is, he hath put an insuperable obstacle in my way, as if he had built a stone wall across, so as to oblige me to turn aside from the direct road; by which means I am puzzled and at a loss how to proceed, like a man whose journey lies through crooked and intricate paths. Compare Job xix. 8.

Verse 10. *A lion*—For אַרְיָה, thirty mss. and two editions read, with the Masora, אַרְיָ.

Verse 11. *He hath turned full upon me*—סוּרָר or סוּרָר is applied, Hosea iv. 16, to a refractory heifer, that turns aside, and will not go forward in the straight track, as she is directed. Here it is to be understood of a bear or lion turning aside toward a traveller, to fall upon him in his way.

Verse 13. *The issue of his quiver*—Literally, “the sons of his quiver,” his arrows. An Hebraism.

“Verse 14. עָמִי. *Non loquitur propheta, sed Judæus quivis, vel, judice Louthio, chorus Judæorum, quos non est verisimile derisos fuisse a popularibus suis. Legendum igitur עָמִי, vel intelligendum עָמִי poni pro עָמִים, ut Ps. cxliv. 2; Mic. vi. 16. Et sic quidem hic Syr. Nec obstat quod idem filiam populi sui plorat, ver. 48.*”—SECKER. But see my opinion of the person that speaks, in the introductory note of this chapter.

Their music—נְגִינָתָם. This is commonly rendered “their song;” but I

- 15 He hath given me my fill of bitter, he hath made me drunk with wormwood.
- 16 He hath also broken my teeth with grit, he hath laid me low in ashes ;
- 17 And my soul was removed far from peace, I forgot prosperity ;
- 18 Then I said, JEHOVAH hath caused my strength and my hope to fail.
- 19 The remembrance of mine affliction and mine abasement is wormwood and gall ;
- 20 My soul cannot but remember, and sinketh within me.
- 21 This I revolve in my heart, therefore will I have hope ;
- 22 The mercies of JEHOVAH, that they are not exhausted, that they fail not ;

rather think it means a subject upon which they played, as upon a musical instrument, for their diversion. See verse 63 ; chapter v. 14 ; Job xxx. 9.

Verse 16. *He hath laid me low in ashes*—The verb כָּפַשׁ occurs nowhere else in the Hebrew, but all the ancient versions seem to have considered הכְּפִישָׁנִי as the same with הִכְבִּישָׁנִי, which the LXX. and Vulgate render, “hath fed me,” *κίβησε με, cibavit me* ; as if from כָּבַשׁ came the Latin word *cibus*. But the usual signification of כָּבַשׁ is, to “reduce” or “bring down” a person to any low condition ; and, accordingly, as sitting or lying in ashes was customary in great affliction, so כָּפַשׁנִי בָאֵשׁ may be understood, “he hath laid me low, or made me wallow, in ashes,” because of great sorrow and grief. In this condition the grit or ashes would naturally get between the teeth, and be offensive to them.

Verse 18. *JEHOVAH hath caused my strength and my hope to fail*—Literally, “My strength and my hope have failed through, or by means of, JEHOVAH.” נִצְחִי, “my strength,” seems to imply whatever there is in me, by virtue of which I am in any degree of perfection and excellence. See TAYLOR'S *Concordance*. So that the prophet hereby means to say, that God had at once put an end to all his present good and future expectations.

Verse 19. *Mine abasement*—וּמְרִוּרֵי. See note on chapter i. 7.

Verse 20. *My soul cannot but remember*—Literally, “remembering it remembereth.”

Verse 21. *This I revolve in my heart*—Here the prophet begins to suggest the motives of patience and consolation.

Therefore will I have hope—One ms. reads אֶחְיֶה לוֹ ; “I will hope in him ;” and another has two letters erased at the end of אֶחְיֶה לוֹ. The Syriac also countenances לוֹ. But no alteration seems necessary.

Verse 22. *They are not exhausted*—For רַחֲמָיו, one ms. reads רַחֲמֵי ; and all the ancient versions, except the Vulgate, render in the third person. Grotius supposes the ם may be epenthetically inserted.

- 23 New are his compassions every morning ; great is thy faithfulness ;
- 24 My portion is JEHOVAH, saith my soul, therefore will I hope in him.
- 25 JEHOVAH is gracious unto him that waiteth for him, to the soul that seeketh him ;
- 26 He is gracious, therefore let him wait with silent hope for the salvation of JEHOVAH ;
- 27 He is gracious unto a man, when he beareth the yoke in his youth.
- 28 Let him sit alone and be silent, when it is laid upon him ;
- 29 Let him lay his mouth in the dust, if peradventure there be hope ;
- 30 Let him present his cheek to the smiter, let him be filled full with reproach.
- 31 For JEHOVAH will not cast off for ever ;
- 32 But though he afflict, he will also pity according to the multitude of his mercies ;

Verse 23. *New are his compassions*—For רחמי, eighty-four mss. and seven editions read, with the Masora, רחמי, which is also confirmed by all the ancient versions. But the metre plainly shows רחמי to belong to this verse, which without it would be defective; and the preceding verse would be produced by it to too great a length. It cannot, however, begin the verse, because of the initial letter; we must, therefore, suppose a transposition, and that we ought to read חדשים רחמי.

Verse 25. *Unto him that waiteth for him*—Ten mss. and one edition read in the plural, לקוי, in conformity with the LXX., Chaldee, and Vulgate. Also four mss. and one edition read לקווי. But, with the Syriac, I prefer the present reading לקוי, in the singular number.

Verse 26. *Let him wait with silent hope*—Literally, “Let him wait, or hope, and be silent.” For יחיל, thirteen mss. read יחול, which, I think, is right.

Verse 29. This verse is wanting in the LXX. version.

Verse 30. *Let him be filled full with reproach*—Fifteen mss. and one edition read וישבע, with the conjunction.

Verse 31. JEHOVAH—The ancient Bodleian ms., N^o. 1, and one other ms., read יחיה אדני. Thirty-five mss. and two editions read only יחיה, which seems most conformable to the ancient versions. The Chaldee adds the word עבדי, “his servants,” after יונה; but is seconded by no other authority.

Verse 32. *His mercies*—Sixty-eight mss. and seven editions read, with the Masora, חסדי.

- 33 For he taketh no satisfaction in afflicting or grieving the sons of men.
- 34 To crush under his feet all the prisoners of the land,
- 35 To turn aside the judgment of a man before the face of a superior,

Verses 34–36. In these verses certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of one towards another; but which the divine goodness is far from countenancing or approving by any similar conduct.

Verse 34. *To crush under his feet all the prisoners of the land*—By “the prisoners of the land” I am persuaded are meant the poor insolvent debtors, whom their creditors among the Jews, as well as among other nations, were empowered to cast into prison, and oblige them to work out the debt; a power too often exerted with great rigour and inhumanity. See Matt. xviii. 30, 34. The sufferings of these persons seem to be alluded to, Isaiah lviii. 3, where the people asking with surprise, why their voluntary fastings and acts of self-mortification were so little noticed and regarded by God, receive for answer, that while they laid themselves under restraint in one point, they indulged their vicious passions and inclinations of different kinds, and showed not that forbearance in their treatment of others, which they hoped to experience at the hand of God. This is clearly the general scope of the reply, but the precise meaning of the terms, כלי-עצביכם תננשו, has not, I think, been sufficiently explained. Our old English version renders עצביכם, “your dettes;” our translation in present use, “your labours;” and Bishop Lowth, “your demands of labour.” But none of these, I think, reach the true and proper sense of עצביים, how near soever they approach to the general meaning of the passage. The LXX. render עצביכם, *σποχρειοῦς ὑμῶν*, “those who are subject to, or are in, your power;” Symmachus and Theodotion, *σποχρεῶς ὑμῶν*, according to Jerome, who professes to follow them in rendering, *et debitores vestros repetitis*.

Grotius observes, that in Arabic *عصب* signifies *ligare*; and thence עצביים, *obligati*. Now from all this it may be concluded, that עצביים are no other than those who are called in the Roman jurisprudence *neri*, that is, persons delivered up for insolvency to serve their creditors under confinement, till they had made full satisfaction by their labour for the debt, and, consequently, the same as אסירי ארץ. In this case תננשו may most properly be rendered, “ye oppress;” for ננש signifies to “oppress,” particularly by compelling to hard labour. See TAYLOR’S *Concordance*. In exact correspondency with which it is required, as a means of rendering their fasts acceptable, that they should “take off the burdens of the yoke, and let the oppressed wretches, go free.” (Isaiah lviii. 6.)

Verse 35. *To turn aside the judgment of a man before the face of a superior*—עליון properly signifies “a superior,” one exalted above others. It is often put for God, “the Most High,” who is above all. But here it cannot be so. For though a person may be made to suffer greatly by having his judgment turned aside, that is, by being calumniated and misrepresented

- 36 To subvert a man in his cause, JEHOVAH seeth not.
- 37 Who is he that hath spoken, and it hath come to pass,
when JEHOVAH commanded not?
- 38 Doth not good and evil proceed at the command of the
most High?
- 39 Wherefore should a living man complain, a man on ac-
count of his suffering for sin?
- 40 Let us search and examine our ways, and let us return
unto JEHOVAH;
- 41 Let us lift up our hearts with *our* hands unto God in the
heavens, *saying*,

before an earthly superior, yet all such malicious attempts must fail and come to nothing, where God is the judge, who cannot be so deceived or imposed on. עלין must, therefore, be understood here of an earthly superior.

Verse 36. *To subvert a man in his cause*—That is, to prevent his having justice done him in a law-suit or controversy by any undue interference; as by bearing or suborning false witness, or exerting any kind of influence in opposition to truth and right.

JEHOVAH *seeth not*—For אדני, seventeen mss. read יהוה. As “to see” often, in scripture, connotes approbation and complacency; so here, by “not seeing,” is meant that God disapproves and dislikes such conduct as is before specified, turning his face away as a mark of disgust and abhorrence, and refusing to have any thing to do with it. So it is said, Hab. i. 13, “Thou art of purer eyes than to behold evil; and canst not look on iniquity.”

Verse 37. JEHOVAH—Twenty-two mss. and one edition read יהוה instead of אדני.

Verse 39. *Wherefore should a living man complain, a man, &c.*—There seems to be a peculiar emphasis laid on the words חי and נבר in this passage. חי is said to denote “a man,” because of his excellence and superiority over all other earthly beings. Whilst a man, therefore, lives, and is possessed of those privileges of his nature, whatever else he undergoes must be less than his sins have deserved, because death, which implies the loss of all those privileges, is the allotted wages of sin.

His suffering for sin—Forty mss. and four editions read, with the Masora, חטאיו, “his sins.” But חטאו is unexceptionable, as the verb חטא signifies not only to “sin,” but to “suffer for it.” See Bishop Lowth on Isaiah xl. 2. Taken in this sense, חטאו is the infinitive mood used as a noun with the affix. The LXX. and Chaldee apparently read חטאו.

Verse 40. *Unto JEHOVAH*—For ער five mss. read אל.

Verse 41. *Our hearts*—For לברנו thirty-one mss. and two editions read לברינו, which agrees with all the ancient versions.

- 42 We have transgressed and rebelled ; thou hast not pardoned ;
- 43 Thou hast fenced in with anger, and chased us ; thou hast killed, thou hast not spared ;
- 44 Thou hast fenced with a cloud round about thee, that prayer may not pass through ;
- 45 An offscouring and refuse hast thou made us in the midst of the peoples.
- 46 All our enemies have opened their mouths against us ;
- 47 The terror and the pit have been upon us, desolation and destruction.
- 48 Mine eye poureth down streams of water because of the destruction of the daughter of my people.
- 49 Mine eye trickleth down, and ceaseth not, so that it hath no intervals of rest,
- 50 Until JEHOVAH look down, and regard from heaven :
- 51 Mine eye worketh trouble to my soul because of all the daughters of my city.

Verse 42. *Thou hast not pardoned*—Four mss. read וְאָתָּה with the conjunction, which is also expressed in the LXX., Syriac, Vulgate, and Arabic.

Verse 43. *Thou hast fenced about with anger*—סָכַחְתָּ. The verb סָכַח appears to have this sense, Job iii. 23 ; x. 11 ; xxxviii. 8. There seems to be a manifest allusion to the manner of hunting wild beasts by surrounding at first a large tract of country with toils, which the beasts could not break through ; and these being drawn in by degrees, the beasts were driven into a narrower space, where they were massacred with darts and javelins at the will of the hunters. See Bishop Lowth's note on Isaiah xxiv. 17, 18.

— *Sic curva feras indago latentes
Claudit, et admotis paulatim cassibus arctat.*

STATIUS, *Achill.* l. 459.

Thou hast not spared—Thirty-five mss. and three editions read וְלֹא, with the conjunction. So the Alexandrian copy of the LXX., the Syriac, Chaldee, Arabic, and Vulgate. See note on chapter ii. 2.

Verses 46–48. According to alphabetical order these verses should follow verses 49–51, and they are so disposed in the Syriac version, and in two mss. But the 46th and 47th verses seem to have so natural a connection with those that now immediately precede them, as not to suffer a transposition. See what was before observed in note on chapter ii. 16, 17.

Verse 47. *The terror and the pit*—See Jer. xlviii. 43, and note there.

Verse 48. In this and the three following verses the prophet shows the misfortunes of his country to constitute no small part of his personal affliction.

Verse 51. *The daughters of my city*—Probably the lesser cities and towns dependent on the metropolis are hereby meant. See Jer. xlix. 2.

- 52 They that are mine enemies without cause hunted me down
like a bird ;
- 53 They cut off my life in the pit, they lifted a stone upon me ;
- 54 Waters flowed over my head ; I said, I am cut off :
- 55 I called upon thy name, O JEHOVAH, out of the dungeon
beneath ;
- 56 Thou heardest my voice, *which said*, Hide not thine ear
from my relief at my cry ;
- 57 Thou drewest near in the day I called upon thee, thou saidst,
Fear not.
- 58 Thou didst plead, O JEHOVAH, the causes of my soul, thou
redeemedst my life.
- 59 Thou hast seen, O JEHOVAH, the injustice done me ; assert
thou my right :
- 60 Thou hast seen all their revenge, all their devices against me.
- 61 Thou hast heard their reproach, O JEHOVAH, all their de-
vices against me,

Verse 52. *They that are mine enemies without cause*—אִיְבֵי חַנּוּם. Compare Psalm xxxv. 19 ; lxix. 5, and see BISHOP LOWTH'S *Preliminary Observations on Isaiah*, p. xl. Here the prophet begins to celebrate the deliverance he had experienced from former dangers and difficulties ; from whence he is led to trust, that the same good providence will again be his support, and avenge him of his present persecutors.

Verse 53. *They cut off my life in the pit, &c.*—See Jer. xxxviii. 6, &c.

Verse 54. *Waters flowed over my head*—A metaphor taken from a person ready to drown, to denote imminent danger and distress. See Psalm lxxix. 1, 2 ; cxxiv. 4, 5.

56. *Hide not thine ear from my relief at my cry*—That is, “ Shut not thine ear, refuse not to attend, and grant me relief, when I cry unto thee.” From רוח, “ air,” or “ wind,” ריחה derives the signification of “ refreshment ” or “ relief ; ” giving a person air, or fanning him, when he is fainting, being a ready means of refreshing and relieving him. Accordingly the LXX. render ריחה, Exod. viii. 15, ἀναψύξας.

Verse 58. O JEHOVAH—Thirty-one mss., together with one in the margin, and one ancient edition, read here יהוה, instead of אֲדֹנָי.

Verse 59. *Thou hast seen, &c.*—Here the prophet adverts to his present sufferings and ill usage.

Verse 60. *All their devices against me*—Seven mss. read in the plural מַחֲשָׁבוֹת, conformably with the LXX. and Vulgate. Fifteen mss. read לִי instead of עָלַי ; and one has a letter erased before לִי.

Verse 61. *All their devices*—Here again eight mss., with the LXX. and Vulgate, read מַחֲשָׁבוֹת.

- 62 The lips of mine adversaries, and their muttering against me
all the day long.
- 63 Behold their sitting down and their rising up, I am their
music.
- 64 Thou wilt render unto them a recompence, O JEHOVAH,
according to the work of their hands ;
- 65 Thou wilt give with a hearty accordance thy curse unto them ;
- 66 Thou wilt pursue with anger, and destroy them from under
the heavens of JEHOVAH.

CHAPTER IV.

- 1 How is the gold tarnished ! the best massy gold changed !

Verse 62. *Their muttering*—הגה properly signifies “to speak in a low imperfect voice, uttering a confused sound.”

Verse 63. *Behold their sitting down, &c.*—That is, “Behold at all times, whether they sit down or rise up, I am made the object of their merriment.” See note on verse 14.

Verse 65. *Thou wilt give with a hearty accordance*—The LXX. render מנגח, *παραπομπου*, and the Vulgate, *scutum*, from מָנַח, “a shield.” In the margin of our Bibles it is translated “obstinacy;” and TAYLOR, in his *Concordance*, explains לב מנגח, “a heart shielded or hardened against good impressions.” Others, who perhaps read מגינה, as it stands in twenty-two mss., render it “sorrow,” as from the verb הוּגַה. But it seems most natural to derive it from the verb מָנַח, to “deliver” or “make over;” in which case לב מנגח means “a delivery of the heart,” that is, “a willing one, to which the heart consents.” It is further to be noted, that none of the ancient versions express להם more than once, and that one ms. omits it after הָרַחֵם. Perhaps, therefore, we should read לב מנגח, “according to, or with, a delivery of the heart,” that is, “freely, and without the least reluctance.”

Verse 66. *The heavens of JEHOVAH*—So stands the text at present, שמי יהוה. But the LXX. and Vulgate seem to have read מרחת שמים יהוה, “from under heaven, O JEHOVAH.” And it is not unusual to find the final ם defective in the mss.; probably having been first expressed by a stroke over the ך, which afterwards was lost. See KENNICOTT’S *Dissert. Gener.* §. 26. According to the Syriac, it was שמיך יהוה, “thy heavens, O JEHOVAH.”

CHAP. IV. THE prophet contrasts, in various affecting instances, the wretched and deplorable circumstances of the Jewish nation with the flourishing state of their affairs in former times; and ascribes the unhappy change principally to the profligacy of their priests and prophets, which had drawn upon them the universal abhorrence of God and man. The people proceed with lamenting their hopeless condition, and, in a particular manner, the captivity of their sovereign. The judgment of Edom is at length foretold, together with a final cessation of Sion’s calamities.

Verse 1. *Changed*—For ישנת twenty-five mss. and one edition read ישנה.

- The hallowed stones scattered about at the top of every street !
- 2 The precious sons of Sion, of worth equal to the purest gold,
How are they esteemed as earthen pitchers, the manufacture
of the potter !
- 3 The very dragons have drawn out the breast, they have
suckled their young ones :
The daughter of my people in cruelty *is* like the ostriches
in the desert.
- 4 The tongue of the sucking child clave to the roof of his
mouth for thirst ;
The young children asked bread, there was none that brake
unto them.
- 5 Those that fed upon dainties are forlorn in the streets,
Those that were brought up upon scarlet, have embraced
dunghills.
- 6 The punishment also of the daughter of my people hath been
greater than the punishment of Sodom,
Which was overthrown as it were in an instant, nor were
hands weakened in her.
- 7 Her nobles were purer than snow, they were whiter than
milk,

The hallowed stones—Literally, “the stones of holiness,” meaning, as is most probable, the men of Israel, who were the stones of which the church of God was built.

Verse 2. *Of worth equal to*—המטללים—The verb טלל or טלה signifies “to weigh down,” against any thing put in an opposite scale.

Verse 3. *It cruelty is like the ostriches in the desert*—For כי עניים three MSS. read כיעניים, and forty-three MSS. and ten editions, with the Masora, כיעניים. See TAYLOR’S *Concordance*, at the word יען, where an account of the ostrich is given from SHAW’S *Travels*, Supplement, p. 66. See also Job xxxix. 14–16.

Verse 5. *Have embraced dunghills*—That is, “they lie on them,” instead of the scarlet carpets or couches which they were bred to.

Verse 6. *The punishment*—See note on Jer. li. 6.

Nor were hands weakened in her—Sodom was destroyed by a sudden act of God, which the prophet thinks preferable to lingering and wasting away with disease or want, as was the case in Jerusalem during the long siege.

Verse 7. *Her nobles*—נזק signifies to “separate” or “distinguish,” from

They were ruddier on the bone than rubies, their veining
was the sapphires :

- 8 Their appearance is become duskier than the dawn, they are
not distinguished in the streets ;
Their skin is strait bound upon their bones, it is become dry
like a stick.
- 9 Happier are the slain by the sword than the slain by famine,
In that those, being thrust through, pass away before the
fruits of the field.
- 10 The hands of tenderhearted women have boiled their own
children ;
They became food for them in the destruction of the daugh-
ter of my people.
- 11 JEHOVAH hath fully vented his fury, he hath poured out the
fierceness of his anger,
And hath kindled a fire in Sion, so that it hath consumed
the foundations thereof.

the vulgar. I therefore think, that we are here by נִיירִיה not to understand those who are properly called "Nazarites," that is, "persons who had set themselves apart by a religious vow," but persons of rank and distinction above the common sort. נִיירִי is thus applied to Joseph, Genesis xlix. 26, as one "distinguished in eminence and dignity" above his brethren. See DR. DURELL'S note in *Parallel Prophecies of Jacob and Moses*, p. 100.

They were ruddier on the bone—In the preceding line, the whiteness of their skin is described ; in this, their flesh, which was red underneath towards the bone, marking their high health.

Their veining was the sapphires—נִירִי signifies to "divide" or "intersect," as the blue veins do on the surface of the body. These, therefore, are without doubt intended.

Verse 8. *Duskier than the dawn*—שֶׁחֶרֶץ signifies "the dawn of day," when it is neither light nor dark, but between both, at which time objects are not easily distinguished.

Their skin is strait bound upon their bones—סָבַח in Arabic signifies "to bind;" and to be "hide bound" is a common expression, and is what is here meant in opposition to the former juicy ruddiness of the flesh upon the bones, verse 7.

Verse 9. *In that those, being thrust through, pass away before the fruits of the field*—That is, they pass away at one stroke before the means of subsistence fail, and so experience not the misery of wanting them ; which is far preferable to the case of those who outlive the necessaries of life, and pine away by slow degrees.

- 12 The kings of the earth believed not, nor all the inhabitants of the world,
That the adversary would enter, and the enemy, within the gates of Jerusalem,
- 13 Because of the sins of her prophets, the iniquities of her priests,
Who shed in the midst of her the blood of the righteous.
- 14 They ran frantic through the streets, they were stained with blood ;
Such as they could not overpower, they touched their clothes :
- 15 Begone, unclean, men cried unto them, begone, begone, touch not ;
Because they were contentious, even when they were fugitives, men said among the nations, They shall sojourn no more ;
- 16 The countenance of JEHOVAH their portion will no more look upon them ;

Verse 12. *Nor all the inhabitants*—Ten mss. and two editions, with the Masora, read כל, without the ו. The LXX. also omit the conjunction ; but it is expressed in the Syriac, Chaldee, and Vulgate, and, I think, rightly.

Verse 14. *Frantic*—Our English translators have, with the Vulgate, rendered עוריים, “blind ;” but the LXX. and Syriac interpret it otherwise. They seem, indeed, to have read it with the feminine affix עוריה ; but I conceive עוריים to be the participle Pahul of the verb עור, “to rouse,” or “excite.”

Such as they could not overpower—באשר לא stands here, by ellipsis, for באשר לא. See the like, Jeremiah ii. 8, 11. The meaning is, that if they could no otherwise harm those they met with in the streets, they defiled them by touching their garments.

Verse 15. *Because they were contentious, even when they were fugitives*—בם, “whilst they wandered ;” see גם thus used, Psalm xciv. 9. בְּחַנוּנֵי, “they tempted me whilst they saw my work.” As their mischievous behaviour rendered them obnoxious at home, so, carrying with them abroad the same litigious and turbulent spirit, they made the nations unwilling to admit of their sojourning among them. Or the rendering might be, “When they wrangled, and were also fugitives ;” that is, when, in consequence of their intestine broils, they (namely, the weaker faction) became exiles, the neighbouring nations would have nothing to do with persons who, they said, (as it follows in the next verse,) were discarded of their God, and had shown no sort of respect where, on account of character and age, it was due.

Verse 16. *Their portion*—See note on Jer. x. 16.

They respected not the persons of priests, they shewed no favour to elders.

- 17 While yet we existed, our eyes failed *with looking* for our help ;
In vain on our watch-tower have we watched for a nation that cannot save.
- 18 They hunted our steps, that we could not pass along our streets ; our end drew near ;
Our days are accomplished, yea, our end is come.
- 19 Our pursuers were swifter than the eagles of heaven ;
Upon the mountains they chased us, in the wilderness they lay in ambush for us.

To elders—Twenty-three mss. and three editions read, with the Masora, וְזִקְנֵי.

Verse 17. *While yet we existed*—The prophet, after having digressed in the five last verses, to make observation on the wickedness of those who had been the principal cause of the national ruin, here returns again to his lamentable description of the particulars. עוֹרֵינָה cannot certainly be right. Twenty-one mss. read עוֹרֵינָה, or עֵרְנָה; but the Masoretes read עוֹרֵינוּ, as it is found in three mss. and one edition, in the margin of Felix Pratensis's Bible, and among the various readings in the London Polyglott, vol. vi. Three other mss. read עוֹרֵינוּ, which is still more probable, as I find no other instance of the ' following עוֹר. But this emendation is not of itself sufficient; for the idiom of the language seems generally, at least, to require that the succeeding member of the sentence after עוֹר should be connected with it by the particle ו, as may be seen in the following instances among many others: 1 Kings i. 14, 22; Esther vi. 14; Job i. 16–18; Psalm lxxviii. 30, 31, &c. From hence I am led to conjecture, that the וּ in עוֹרֵינָה is a corruption, not of a single Vau, but of two Vaus; the latter of which ought to be prefixed to רַכְלֵינָה, where, by its conversive force, it not only clears the passage from all difficulty, but brings the text into a perfect agreement with the LXX., Syriac, and Vulgate versions.

Verse 18. *Our steps*—The LXX., instead of צִעֲרֵינוּ, seem to have read צִעֲרֵינוּ, "our little ones;" but the present text seems unexceptionable. It is probable that the engines of war are here alluded to, which, being played off from the enemies' mounts that overlooked the city, made it unsafe for the citizens to pass along the streets. See Jer. xxxii. 24. For קִצִּינוּ, a number of mss., in both instances, read קִצִּינוּ; but the present text is preferable.

Verse 19. *Our pursuers were swifter than the eagles*—Compare Deut. xxviii. 49; Jer. iv. 13.

They chased us—Fifty-two mss. and one edition read דִּלְקִינוּ.

- 20 The breath of our nostrils, the anointed of JEHOVAH, was taken in their toils,
Under whose shadow we said we should live among the nations.
- 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz ;
Unto thee also shall the cup pass over ; thou shalt be intoxicated, and shalt expose thy nakedness.
- 22 Thy punishment is at an end, O daughter of Sion, it shall not cause thee any more to go into captivity :
Thy punishment cometh on, O daughter of Edom, about to go into captivity because of thy sins.

Verse 20. *The breath of our nostrils, the anointed of JEHOVAH*—Zedekiah's fate is, no doubt, here alluded to ; upon whose being taken prisoner, all the hopes which the people had entertained of living safe under his protection, fell, of course, to the ground. To "live among the nations," probably means, to exist in a national capacity, or as one among them.

רוח אפינו—*Ille (scil. princeps) est spiritus vitalis, quem hæc tot millia civium trahunt.* (SENECA, *De Clementia*, lib. i. cap. 4.)—SECKER.

Verse 21. *Rejoice and be glad*—An ironical mode of address, like that, Eccles. xi. 9. The Edomites, we find, had, with a malicious joy, exulted over the ruin of their brethren, the Jews. See Psalm cxxxvii. 7 ; Obadiah 10–12. Their turn of suffering the like calamities is foretold. See note on Jer. xlix. 7.

The cup—See note on Jer. xxv. 15. By "intoxication" is probably meant, that judicial infatuation of mind which leads men to commit such extravagant and indiscreet actions as unavoidably expose them to ruin. *Quos Deus vult perdere, dementat prius.*

Verse 22. *Thy punishment is at an end*—That עון signifies, "punishment," or "suffering for sin," see verse 6 ; chap. v. 7, and note on Jer. li. 6. The sense of this line is manifest ; the daughter of Sion is comforted with an assurance that she had already undergone her whole punishment, and, consequently, had nothing more to apprehend. This will, therefore, tend to explain the following line, where an opposition is clearly intended. To עונך, "thy punishment is completed," or "ended," is opposed פקד עונך, "thy punishment visiteth," or "is coming upon thee ;" and as it follows in the first line, לא יסיף להגלותך, "it," or "he," (meaning God,) "shall not cause thee any more to go into captivity ;" so גלה, in the second line, must also be understood of "going into captivity," that being the allotted punishment in one case as well as in the other.

CHAP. V. IN the Syriac, Vulgate, and Arabic versions, this chapter is intitled, "the prayer of Jeremiah ;" but no such title appears in the Hebrew copies, or in the LXX. It is rather a memorial, representing, in

CHAPTER V.

- 1 REMEMBER, O JEHOVAH, what hath befallen us !
Look down, and see our reproach.
- 2 Our inheritance is transferred to strangers,
Our houses to foreigners.
- 3 We are become orphans, and without father,
Our mothers as widows.
- 4 Our waters have we drunken for money,
Our wood cometh for a price.
- 5 With the yoke of our necks are we continually burthened,
We labour, and no rest is allowed us.
- 6 O Egypt, we have submitted ourselves,
O Assyria, in order to have our fill of bread.

the name of the whole body of Jewish exiles, the many and grievous hardships they groaned under, and humbly entreating God to commiserate their wretchedness, and to restore them once more to his favour, and to their ancient prosperity. The whole may be considered as an epilogue, or conclusion, well adapted to the contents of the preceding chapters.

Verse 1. *Look down*—Forty-one mss. and four editions read, with the Masora, *הַבִּישָׁה*, with the *ה* paragodic.

Verse 3. *And without father*—Twenty-three mss. and four editions read, with the Masora, *וְאִין*, and four mss. have the rasure of a letter before *אִין*.

Verse 5. *With the yoke of our necks are we continually burthened*—Thirty-five mss. and two editions read *צווארינו*, “our necks,” instead of *צווארנו*. Symmachus renders על “a yoke,” *σουλός*. *רָדַף* signifies, “to follow” or “accompany a person wherever he goes;” so Deut. xxviii. 22, 45, the plagues and curses sent by God, it is said, should pursue, or continually attend upon, the disobedient, to their utter ruin.

And no rest—Thirty-seven mss. and four editions, with the Masora, read *וְלֹא*.

Verse 6. *O Egypt, we have submitted ourselves*—Our translators have rendered, “We have given the hand to the Egyptians, and to the Assyrians;” but there is no preposition prefixed to *בְּצַרְיִים*, or *אֲשׁוּרִים*, as there ought to be, in order to justify such a translation. But the proper translation I conceive to be as I have represented: The people,—having complained, in the last verse, of the hardships imposed on them,—here, by an apostrophe to Egypt and to Assyria, set forth the grounds of their submission. They did it, they said, merely because they saw no other way of getting the means of subsistence.

- 7 Our fathers have sinned, but they are no more ;
And we have undergone the punishment of their iniquities.
- 8 Servants have had dominion over us,
There is none that delivereth out of their hand.
- 9 At the hazard of our lives we get our bread,
Because of the sword of the wilderness.
- 10 Our skins are parched like an oven,
By means of the stormy blasts of hunger.

Verse 7. *But they are no more*—Twenty-six, perhaps twenty-seven, mss. and four editions, with the Masora, read וְאִינֹם; so also the LXX., Alexandrian and Complutensian, the Syriac, Chaldee, Vulgate, and Arabic.

And we have undergone the punishment, &c.—This is said in conformity with 2 Kings xxi. 11–16; xxiii. 26, 27; xxiv. 3. Twenty-three mss., three editions, and the Masora, read וְאִינֹנִי; so likewise the Syriac, Chaldee, Vulgate, and Arabic express the conjunction.

Verse 8. *Servants have had dominion*—This, perhaps, alludes to the power exercised by Nebuzaradan.

Verse 9. *At the hazard of our lives, &c.*—I can no otherwise understand this, than that, on account of their weak and defenceless state, the people were continually exposed, whilst they followed their necessary business, to the incursions of the Arabian freebooters; who might not improperly be styled, “the sword of the wilderness.” See HARMER’S *Observations*, chap. ii. obs. 5, 6.

Verse 10. *Our skins*—For עוּרֵנוּ, twenty-three mss. and one edition read עוּרֵינוּ.

The stormy blasts of hunger—To investigate the precise signification of זִלְעָפוֹת by etymology, is what I shall not pretend to. Both in this place and Psalm xi. 9, the ancient interpreters give it the sense of “storms and tempests.” In the latter of these passages it seems not improbable that, by רוּחַ זִלְעָפוֹת, the hot scorching wind may be alluded to, which produces such fatal effects in the desert. See note on Jer. iv. 11, 12. In the margin of our Bible it is accordingly translated, “a burning tempest.” In this place the violent operations of hunger may be called its “stormy blasts,” from the effects thereby produced, in emaciating the body, and drying the skin, as if the blasts of a hot wind had passed over it. The word occurs but once more, and that in the singular number, זִלְעָפָה, Psalm cxix. 53. It is there generally understood as if the psalmist had represented himself seized with horror, grief, or some other affection of mind, on account of the wicked that forsook God’s law: But I submit, whether זִלְעָפָה may not here be construed, “a storm” or “blast of persecution,” which he had experienced from those wicked persons; in defiance of which, he says, in the following verse, that he did not cease to make God’s statutes his songs; that is, to celebrate the benefits resulting from an observance of them,

- 11 Matrons in Sion have they ravished,
Virgins in the cities of Judah.
- 12 Princes were hanged up by their hand,
The persons of elders were not honoured.
- 13 Young men were made to grind at the mill,
And boys fell under *burdens* of wood.
- 14 Elders have ceased from the gate,
Young men from their music.
- 15 The mirth of our heart is ceased,
Our dance is turned into mourning.
- 16 The crown of our head is fallen,
Wo unto us ! because we have sinned.
- 17 Because of this our heart is become faint,
Because of these things our eyes are dim ;
- 18 Because of mount Sion, which is desolate,
Foxes have walked in it.
- 19 But thou, O JEHOVAH, shalt be established for ever,

amidst all the terrors that surrounded him : בבית מגורי , "in the house of my terrors." This perfectly agrees with the tenor of the context, and especially of the two preceding verses :—

- 51 The proud have mocked me exceedingly,
I have not declined from thy law :
- 52 I called to mind thy judgments of old,
O JEHOVAH, and comforted myself.
- 53 A stormy blast hath laid hold on me
From the wicked who forsake thy law :
- 54 Thy statutes have been my songs
In the house of my terrors.

Verse 11. *Virgins*—Fourteen mss. and one edition, for בתולה, read בתולות; twenty, perhaps twenty-two, mss., בחולה, and five mss., בחולות.

Verse 13. *Were made to grind*—Literally, "bore grinding," as a hardship or task imposed on them.

Verse 14. *Elders have ceased from the gate*—That is, they no longer sit there to administer justice.

Verse 15. *Of our heart*—Ten mss. read לבינו, "of our hearts;" but all the ancient versions express the singular number.

Verse 19. *But thou*—The LXX., Syriac, Vulgate, and Arabic all express

Thy throne from generation to generation.

- 20 Wherefore wilt thou totally forget us?
Wherefore wilt thou abandon us for a length of days?
- 21 Turn thou us unto thee, O JEHOVAH, so shall we return;
 Renew our days as of old.
- 22 For surely thou hast cast us off altogether;
 Thou hast been wroth with us exceedingly.

the conjunction at the beginning of this verse. Two MSS. read וְאֵתָהּ, and so it is found in the notes of the celebrated printed Bible, N^o. 300.

Verse 21. *So shall we return*—For נִשׁוּבִים, thirty-seven, perhaps forty-three, MSS. and four editions read, with the Masora, נִשׁוּבֵיךָ.

Verse 22. *For surely*—Six MSS. omit אִם כִּי ought certainly to be rendered as causal; God's having rejected his people, and expressed great indignation against them, being the cause and ground of the preceding application, in which they pray to be restored to his favour, and the enjoyment of their ancient privileges.

INDEX OF TEXTS

REFERRED TO, AND OCCASIONALLY ILLUSTRATED.

GENESIS.		Page
CHAP. i. 14	Page	92
16		72
iv. 5		37
vii. 10		139
ix. 4, 5		32
x. 6		304
10		55
13		304
14		312
18		335
26-30		336
xiii. 8		200
xiv. 1		337
xv. 9, 10, 17, 18 ..		255
xvii. 4		190
5		160
14		190
xix. 4		346
xxii. 21	192,	193
xxiv. 2		343
13, 15		121
xxv. 2, 6		193
3		193
6		336
13		336
15		193
xxviii. 11, 18		116
16		44
xxix. 6-10		121
xxxi. 21, 23, 25 ..		345
xxxv. 5		237
xxxvii. 25		83
27		122
xxxix. 20		258
xli. 14		373
xlvii. 22		291

CHAP. xlvii. 29	Page
xlix. 25	364, 369
26	404

EXODUS.	
i. 16	150
ii. 14	45
16	121
iii. 16	39
viii. 15	401
ix. 19	43
32	31
xii. 15	190
38	192
xiii. 12	266
xiv. 2	295
3	24
27	386
xv. 13	59
20	232, 234
xix. 1	129
xx. 24	284
xxi. 2	253
xxiii. 16	315
xxv. 8	69
21, 22	384
xxviii. 36	243
xxix. 45	69
xxxi. 16	39
xxxii. 19	234
xxxiv. 6	131
7	228

LEVITICUS.	
ii. 1, 2	273
vii. 20	190
xvii. 13	32

CHAP. xvii. 14.....	Page	31
xviii. 21		266
xix 13		169
23-25		232
27		91
28	135,	136
xxi. 1		136
6		136
xxiii. 34		209
xxv. 25.....		261
39-41.....		254
xxvi. 14, &c.		101
19		34
21, 23, 24 ..		151
29.....	157,	391
33		87
44		309
xxvii. 32		271

NUMBERS.

i. 1		139
vi. 2, 5, 18		74
26		37
x. 29-32		202
xi. 16		198
xii. 11		52
xiv. 18		228
24		119
xvi. 14		25
xxi. 11		321
28, 29		325
29		326
xxii. 5		326
22, 23, 31, 34 ..		351
xxiii. 10.....	107,	145
xxiv. 17		325
20		107
21		328
xxvii. 11		261
xxviii. 15, 24		39
xxx. 1-16.....		299
xxxi. 49		277
xxxii. 3.....		320
26		298
xxxiv. 3		325
xxxviii. 8		335

DEUTERONOMY.

i 12		185
38		162

CHAP. ii. 23.....	Page	312
iii. 23		162
iv. 11		350
28		139
31		309
vi. 13		42
ix. 5, &c.....		22
x. 16.....		43
20.....		42
xi. 17		121
18-20		142
26-28		101
xii. 23		32
31		76
xiv. 1.....	135,	136
2		136
xv. 1, 9		254
9		103
12		253
xviii. 3		261
10.....		266
xx. 6.....		232
19		60
xxi. 17		261
xxiii. 3.....		380
xxiv. 1-4		33
xxv. 4		342
xxvii.		101
xxviii.		101
13, 44		379
22, 45		408
23	34,	121
25.....		127
30.....		232
32, 41		55
36, 64		139
48.....		30
49.....	55, 324,	406
53.....		157
53, 56, 57..		391
54, 56		103
65.....		63
xxix. 18		80
xxx. 6		43
15.....		101
xxxii. 13		143
34		29
38		115
39		54
xxxiii. 20.....		27
29.....		143

JOSHUA.		
CHAP. v. 1	Page	192
vi. 5		242
xi. 10		336
13		229
22		312
xiii. 18		318
xv. 8		155
21, 23, 48		148
xviii. 14, 15		325
16		159
28		58
xxi. 18		13
37		318
xxiii. 7		42
JUDGES.		
i. 16		202
iii. 15		364
iv. 11		202
v. 22	81,	343
vi. 2		329
xi. 24		327
34		232
xiv. 4		367
xix. 15		84
xx. 26		116
RUTH.		
ii. 13		299
1 SAMUEL.		
ii. 5		129
iv. 10, 11		70
11-22		38
vii. 2		38
x. 27		364
xii. 15		197
17, 18		34
xiii. 6		329
xv. 22		73
32		45
xvi. 2		277
xviii. 6		232
xix. 13, 16		116
20		197
xx. 5		291
xxv. 2		315
xxvi. 7, 11, 12, 16		116
19		139
20		145
CHAP. xxviii. 10	Page	352
xxx. 16		234
2 SAMUEL.		
i. 19, 25		143
21		165
22		342
ii. 13		289
iii. 33, 34		146
v. 6, 7		251
vi.		38
14		234
vii. 28		54
viii. 1-14		377
2, 6		364
10		127
ix. 7, 10, 11		374
x. 6-19		377
16, 17		222
xii. 20		373
xiii. 19		33
23		139
xv. 25		59
30		33
34		180
xix. 7		299
38, 40		289
xx. 19		128
xxii. 34		143
1 KINGS.		
i. 14		43
14-22		406
iii. 18		139
iv. 21		364
21, 24		377
24		175
vi. 13		69
vii. 15, 23, 27		245
15		370
25		369
38		369
42		370
viii.		38
35		121
44		59
x. 5		278
8	203,	205
xi. 5		327
xii. 28, 29		317
xv. 22		288

INDEX TO TEXTS.

415

CHAP. xvii. 1	Page 120
xviii. 4	198
17	105
26, 28	41
28	136
46	132
xix. 6	116
xxi. 12	210
19	244
21	267
xxii. 6	198
8	105, 184
26	213

2 KINGS.

ii. 3	191
iii. 15	132
25	320
vi. 1	197
30	66
viii. 1	336
x. 14	288
15	202
33	327
xii. 4	300
9	371
15, 24	367
xiv. 7	332
xv. 29	327
35	211
xvi. 3	266
7	369
9	334
17	369
18	278
xvii. 3	364
30	282
xviii. 17	242
34	334
xix. 13	334
24	151
xxi. 4, 5, 7	75
11-15	239
11-16	366, 409
xxiii. 4	75, 371
26, 27	239, 409
29	294, 310
30-34	169
31, 36	169
34	169

CHAP. xxiii. 33, 34	Page 27
xxiv. 1	128
2	172, 174
	202, 372
3	409
7	294
10, 11	174
11	365
11-17	174
12-16	371
12-17	160
15	176
17	169, 213
xxv. 3	367
4	367
6	21, 367
8	287, 367, 368
11	368
17	370
19	371
23	293
27	373

1 CHRONICLES.

ii. 48	285
55	202, 265
iii. 15	169
17, 18	177
iv. 9	206
v. 26	327
xxiv. 5	158
xxvi. 16	278
xxviii. 2	384
xxix. 24	343

2 CHRONICLES.

iii. 15	370
iv. 13	370
vi. 12	278
23	170
vii. 11	299
x. 15	367
xvi. 10	159
14	253
xvii. 5, 11	364
10, 11	377
xix. 8	198
xxi. 16	118
19	253
xxii. 7	367
10	89

CHAP. xxiii. 13	Page 278	CHAP. i. 16-18	Page 406
xxiv. 20, 21.....	31	20	75, 287
xxv. 20.....	367	22	162
xxvi. 6-8	377	ii. 8.	66, 116
xxvi. 8	364	13	312
xxviii. 16-21	32	iii. 23	400
xxix. 8	127	iv. 9	50
27	58	v. 7	197
xxxii. 5.....	282	vii. 2	169, 170
23	364	ix. 6	331
xxxiv. 6	269	x. 11	400
xxxv. 20	302	xii. 10	195
25	87, 375	xiii. 27	159
xxxvi. 6	172	xiv. 17	29
7	360	xvi. 13	387
10	174, 213	xix. 8	395
13	283	xxi. 11	234
16	31	14	85
19	287	xxx. 9.	396
22	189	xxxi. 22	264
EZRA.		xxxii. 2.....	193
i. 1	189	xxxiii. 11	159
7	360	21	45
iii. 2, 3	287	xxxiv. 37	319
3, 6, 8.....	287	xxxviii. 8.....	400
10	58	xxxix. 14-16	403
iv. 12	344	xlii. 6	66
NEHEMIAH.		11	138
iii. 13, 14.....	156	PSALMS.	
29	155	PSALM i. 3	144
v. 13.	386	ii. 6	96
vi. 1	57	9	196
10	209	v. 6	69
ix. 7	54	vi. 4	183
22	325	vii. 9.....	106
26	31	ix. 6	244
38	341	xi. 9	409
x. 1	341	xii. 4	31
xii. 31	156	xiv. 7	267
xiii. 3	192	xvi. 7	106
ESTHER.		xvii. 8.....	115, 390
iii. 1	373	xviii. 44	56
iv. 3	66	xxi. 11	391
vi. 14	406	xxiii. 4	24
JOB.		xxviii. 3	69
i. 10	385	xxx. 11.....	234
14	58	xxxi. 13	164
		21	115
		xxxv. 6.....	180
		19.....	401

PSALM xxxvi. 10	Page 231
xxxvii. 37, 38	107
xxxix. 3	163
xliv. 19	24
20	115
xlvi. 2	350
xlvi. 2	59, 389
xlix. 9	393
13	345
l. 2	59, 388
20	394
li. 4	113
16	73
lviii. 6	82
8	153
lxi. 5	115
lxiii. 11	69, 154
lxiv. 2	115
lxviii. 11	382
lxix. 1, 2	401
5	401
21	80
lxx. title	202
lxxii. 10	364
lxxiv. 4	386
7	288
lxxviii. 8, &c.	22
9	304
30, 31	406
39	54
60-64	70
lxxxix. 7	59, 100
lxxx. 8	385
12	27
lxxxv. 1	267
lxxxvii. 2	59
lxxxix. 39	288
40	386
41	328
48	393
xc. 15	393
xciv. 7	54
5-7	107
7-9	70
xcv. 9	405
xcix. 5	384
cv. 16	336
cvi. 45, &c.	23
cix. 12	231
13	220
cxix. 23	394

PSALM cxix. 36	Page 62
53	409
114	115
119	67
136	228
162	215
cxxi. 3, 4	123
cxxii. 5	343
6	59
cxxiv. 4, 5	401
cxxv. 1	343
cxxvi. 4	220
cxxxii. 7	384
13, 14	59
17	178
cxxxvi. 8, 9	72
15	386
cxxxvii.	59
1	113
7	378, 407
8	269
cxliii. 3	115, 394
cxliv. 2	395
cxlix. 3	234
cl. 4	234

PROVERBS.

CHAP. iii. 3	142
vii. 3	142
viii. 34	381
x. 9	394
xi. 31	330
xii. 19	63
xiii. 11	58
xv. 8	103
xvi. 1	230
xix. 20	107
27	94
xxiii. 15	244
18	107
xxiv. 14, 20	107
xxv. 4	67

ECCLESIASTES.

xi. 3	54
9	407
xii. 5	87

CANTICLES.

ii. 8	99
14	320, 332

CHAP. iii. 4	Page 166	CHAP. xvi. 6-11	Page 322
v. 6	236	7	321
vii. 1	236	8, 9	321
		10	322
		14	316
		xviii. 5	53
		6	110
		xix. 13	52
		16	237, 391
		18	42
		18, 19, 23, 24	340
		xx. 1	192
		3-5	118, 304
		4	30, 118
		6	25
		xxi. 2	338
		xxii. 2	362
		6	338
		xxiv. 17, 18	140, 324
		18	324
		xxv. 2	229
		xxvi. 16	39
		xxvii. 8	152
		10	59
		11	391
		12	38
		13	269
		xxviii. 12	63
		19	127
		xxix. 2	46
		4	307
		13	106
		xxx. 2	231
		3-5	305
		10	58
		18	139
		19	377
		xxxii. 1	178
		xxxiii. 2	250
		14	144
		xxxiv. 11	386
		14	63
		xxxvi. 16	288
		xxxvii. 3	118
		9	118
		26	268
		xxxviii. 16	219
		xl. 3	99, 231
		19, 20	92
		xli. 4	54
		7	92, 162
ISIAIAH.			
i. 3	79, 125		
11-13	103		
12, 13	126		
14	185		
14, 15	386		
22, 25	67		
ii. 6	46		
10, 19	329		
15	241		
iii. 12	391		
17	118		
26	116, 228, 318		
iv. 2	178, 340		
6	115		
v. 1-7	28		
2, 5	385		
19	147		
25	44		
26	55		
26-28	47		
26-30	65		
30	31		
vii. 7	291		
20	27		
viii. 22	31		
x. 5	313		
9	334		
31	43		
xi. 1	178		
12, 13	40		
xiii. 2	45		
19-22	349		
20	343		
xiv. 15	258		
21	237		
23	360		
24	291, 367		
xv. 1	312		
2	323		
3	323		
4, 5	322		
5	314, 315		
7	323		
xvi. 4	330		
6	320		

CHAP.		Page	CHAP.		Page
xli.	15	143	lxv.	20	61
	16	175	lxvi.	6	99
	23	93	JEREMIAH.		
xlii.	10	346	i.	3	287
xliii.	10, 13	54		10	191
	18, 19	39	ii.	2	316
	24	64		8, 11	405
xliv.	5	263	iii.	24	102
	10	96	iv.	5	26
	12	92		6	59
	25	348		11, 12	409
xl.	14	160		13	406
xlvi.	1	282	v.	5	46
	4	54		12	44
xlvii.	2, 3	118		31	123
xlviii.	6	268	vi.	1	43
	12	54	viii.	12	62
	18	381	x.	16	405
	20	342		21	38
l.	1	128	xii.	2	215
li.	4	63		6	43
	14	317	xiv.	10	58
	15	241		13	44, 393
	20	359, 391		22	54
lii.	6	54	xv.	2	383
	14	227	xvii.	6, 8	393
liii.	10	352	xviii.	9	215
lv.	2	261		9, 10	45
	3, 4	227		21	383
	6	249	xix.	13	72
lvi.	11	38, 62	xx.	2	148
lvii.	5, 6	29	xxi.	4	385
	9	364	xxiii.	3	59
	13	175		7	39
	17	62		33	388
lviii.	1	64	xxv.	12	185
	3	125, 398		15	407
	5	66	xxvii.	3	378
	6	398		18	181
	7	137, 138	xxviii.	15	44
	14	143	xxix.	8	388
lix.	9, 10	115	xxx.	14	133
	20	345		21	306
lxiii.	1	317	xxxi.	28	381
	2, 3	382		31	39
	3	48	xxxii.	24	406
	11	23		36	269
	13	86	xxxiii.	1	209
lxv.	1	54	xxxvii.	1	213
	10	59	xxxviii.	6	401
	17	38, 39			

CHAP. xxxviii. 7	Page 148	CHAP. xiii. 2	Page 198
xxxix. 8	287	3	181
15	209	10, 11	388
xl. 1	235	xiv. 3	48
xlii. 17	297	10	352
xliii. 3	291	17	313
9, 10	301	xvi. 24, 25, 31	34
xliv. 22	185	53	221, 267
30	294	60	23
xlv. 4	390	xvii. 13	49
xlvi. 1	295	16, 18	283
2	294	xviii. 2	238
26	301	6	341
xlviii. 27	378, 383	xix. 8	174
43	400	8, 9	172
46	326	xx. 5-26	22
xlix. 2	400	6	40
7	407	9, 14, 22, 44	122
11	27	xxi. 3	313
20	350	12	235
l. 28	287	27	261
37	391	xxii. 18-20	67
44-46	334	20-22	68
li. 6	403, 407	xxiv. 7	32
11	287	17	138
30	391	21	55
lii. 12	287	xxv. 2-7	326
		3, 6	383
		3, 6, 8, 12, 15	378
		8	319
		8, 9	315
		12-14	329
		13	193
		16	192
		xxvi. 2	378
		6	269
		20	343
		xxvii. 7, 24	95
		11	353
		30	195
		xxviii. 24	378
		xxix. 6, 7	205, 378
		11	343
		13	309
		17	305, 372
		19	295
		xxx. 5	192, 304
		14, 16	308
		15	308
		xxxi. 15	359
		xxxiii. 2-9	64

LAMENTATIONS.	
i. 17	51
iv. 10	157
19	86
21	192
v. 6	343

EZEKIEL.	
i. 2	139
3	132
24	104
iii. 14, 22	132
17	64
v. 10	157
12	87
vi. 3, 4, 13	341
vii. 4	170
viii.	17
ix. 2	159
xi. 21	170
xii. 3	98, 306
20	168
22, 27	147

NAHUM.	
CHAP. iii. 5	Page 118
8	308
10	391
13	391
15	356

HABAKKUK.	
i. 13	399
ii. 13	363

ZEPHANIAH.	
ii. 7	220
8-10	315
8, 10	319
8-11	326
9	327
iii. 4	198

HAGGAI.	
i. 1	177
ii. 5	69

ZECHARIAH.	
i. 11	343
12	189
ii. 4	343
10, 11	69
iii. 8	178
iv. 7	143
v. 3	228
vi. 12	178
vii. 7	343
viii. 5	61
ix. 5	343
xii. 6	343
xiv. 10, 11	343

TOBIT.	
iv. 17	138

ECCLESIASTICUS.	
xxxviii. 29	149

1 MACCABEES.	
v. 6	327
42	371
vii. 19	288

MATTHEW.	
CHAP. i. 12	Page 177
ii. 15	235
17, 18	234
ix. 23	88
xii. 42	65
xiii. 7	43
xviii. 20	40
30, 34	398
xx. 22	191
xxi. 19	216
xxiii. 2, 3	198
30-37	31
xxiv. 1	69
1, 2	69
xxv. 29	12
xxvi. 39	190
xxvii. 34	81

MARK.	
v. 38	88, 135
xi. 13	216
xiii. 1, 2	69
xv. 23	81

LUKE.	
i. 19	368
68	39
69	178
ii. 1	194
26	393
x. 34	84
xyiii. 14	37
xxii. 52	159

JOHN.	
vi. 44, 45	230
xi. 19	138

ACTS.	
i. 16-20	235
iv. 1	159
18	208
v. 24, 26	159
40	208
vii. 52	31
xv. 18	19
xxvii. 9	207

ROMANS.		COLOSSIANS.	
CHAP. i. 9	Page 42	CHAP. ii. 11	Page 43
ii. 29	43	1 TIMOTHY.	
iii. 30	90	ii. 5	87
viii. 29	132	2 TIMOTHY.	
ix. 1	42	iii. 16	10
2	132	HEBREWS.	
xi. 5, 26, 27	345	iv. 12	184
26	40	vi. 16	42
1 CORINTHIANS.		vii. 25	87
i. 30	178	viii. 9	239
iv. 8	31, 171	10	240
viii. 5, 6	87	JAMES.	
ix. 16, 17	163	v. 17	120, 121
2 CORINTHIANS.		1 PETER.	
iv. 2	125	iv. 17, 18	330
xi. 31	42	2 PETER.	
xii. 2-4	113	ii. 3	125
19	42	iii. 4	147
GALATIANS.		REVELATIONS.	
i. 15, 16	19	ii. 23	106
20	42	ix. 7	356
iii. 7	272	xiv. 10	190
iv. 7	26	20	382
26	38	xvi. 19	190
vi. 16	272	xviii. 21	364
EPHESIANS.		22, 33	362
ii. 2, 3	326	xix. 15	382
3	75	xxi. 2, 3	38
13-22	111		

INDEX OF PERSONS.

- ABRADATES, 338
 ABRAHAM, 336
 ÆLIAN, 122
 AHAB, 105, 184
 AHAZ, 32, 369
 AHIKAM, 200
 ALSHECK, 69
 AMMIANUS, 302
 ANTONINUS, 295
 APRIES. See PHARAOH-HOPHRA.
 AQUILA, 57, 89, 155, 242, 263, 275,
 292
 ASA, 288

 BARUCH, 14, 198, 206, 207, 214, 262
 BELSHAZZAR, 188, 282
 BEROSUS, 128, 294, 361, 371
 BLACKSTONE, 263
 BOCHART, 25, 82, 108, 113, 118, 122,
 145, 295, 304, 349, 356
 BUXTORF, 27, 40, 47, 111, 116, 117,
 146, 168, 239, 289, 324, 339

 CALMET, 201
 CALVIN, 268
 LUD. CAPELLUS, 46
 CASTALIO, or CASTELLIO, 270, 353
 CASTELL, 104, 135
 CHARDIN, 34, 48, 66, 82, 132, 135,
 138, 188, 212, 258
 COCCEIUS, 143
 CONIAH, 177. See JECONIAH.
 COOKE and CLARKE, 137
 CUSH, 304
 CYRUS, 189, 333, 349, 356, 357

 DANIEL, 173, 282, 338, 371
 D'ANVILLE, 59
 DARIUS the Mede, 188
 DARIUS HYSTASPES, 189
 DAVID, 146, 158, 224, 250, 267, 272,
 377

 DEDAN, 193
 DIODORUS SICULUS, 65, 83, 203, 301
 DIONYSIUS PERIEGETES, 65
 DRUSIUS, 275
 DURELL, 6, 51, 65, 67, 91, 93, 99,
 127, 132, 143, 164, 170, 307, 351,
 404

 EBED-MELECH, 275
 EPHRAIM, 71, 226, 236
 EPICTETUS, 107
 EVIL-MERODACH, 188, 361, 373
 EURIPIDES, 88
 EUSEBIUS, 321
 EZRA, 365

 FORSTER, 136, 137

 GADATAS, 353
 GEDALIAH, 13, 285, 368
 GIBBON, 161
 GOBARYS, 353
 GRABE, 143, 285, 288, 303, 321, 361,
 371
 GREEN, 211
 GROTIUS, 46, 81, 156, 172, 214, 222,
 223, 274, 294, 311, 319, 328, 351,
 356, 389, 396, 398

 HANAMEEL, 260
 HANANIAH, 246
 HARMER, 34, 35, 45, 47, 66, 82, 116,
 132, 135, 136, 138, 169, 182, 187,
 201, 203, 212, 258, 373, 409
 HAZOR-MAVETH, 336
 HECATEUS, 295
 HEMATH, 206
 HEROD, 77, 234
 HERODOTUS, 91, 192, 295, 301, 304,
 308, 353, 357, 359, 362, 364
 HORAB, 202
 HOMER, 88, 104, 121, 138, 235, 255,
 356

- HORACE, 77, 91, 94, 171, 235, 364
 HOUBIGANT, 75, 129, 148, 183, 268,
 333, 379, 390, 391
 HYRCANUS, 77
 ILVERODAMUS. See EVIL-MERODACH.
 ISAAC, 39
 JARCHIUS, 350
 JECONIAH, or CONIAH, 16, 174, 176,
 177
 JEHOAHAZ, 15, 168
 JEHOIADA, 223
 JEHOIAKIM, 15, 167, 173, 174, 212
 JEROME, 13, 33, 58, 81, 131, 137,
 192, 222, 288, 304, 323, 335, 375,
 398
 JETHRO, 202
 JOHANAN, 169
 JOKTAN, 336
 JONADAB, 202
 JOSEPHUS, 77, 83, 87, 128, 173, 174,
 176, 208, 210, 242, 251, 287, 288,
 294, 301, 304, 305, 313, 326, 335,
 361, 371, 375
 JOSIAH, 13, 15, 27, 171, 366
 JOTHAM, 211
 JUSTIN, 83
 KAINES, 165
 KALINSKY, 82
 KEDAR, 336
 KENNICOTT, 4, 8, 51, 94, 147, 164,
 171, 185, 249, 268, 331, 379, 402
 KIMCHI, 83, 206, 287, 350
 LE CLERC, 108, 244
 L'EMPEREUR, 69
 LIVY, 255, 338
 LOWTH, MR., 40, 97, 104, 119, 128,
 139, 164, 243, 248, 250, 254, 266,
 288, 319, 325, 395
 LOWTH, BISHOP, 3, 4, 18, 22, 27, 28,
 45, 49, 50, 75, 79, 88, 92, 97, 114,
 116, 119, 137, 160, 165, 189, 191,
 218, 227, 231, 263, 268, 277, 307,
 313, 316, 321, 322, 323, 328, 329,
 349, 358, 363, 364, 376, 384, 385,
 398, 399, 400, 401
 LUCILIUS, 88
 LUDOLPHUS, 51
 MAILLET, 45, 182, 201
 MAIMONIDES, 212
 MANASSEH, 14, 75, 366
 MAUNDRELL, 108
 MEGASTHENES, 294
 MEIBOMIUS, 185
 MICALI, 197
 MICAIAH, 105, 184
 MICHAELIS, 46, 143, 277
 MILTON, 383
 MIZRAIM, 304
 MUDGE, 58
 NABONADIUS. See BELSHAZZAR.
 NABOPOLLASSAR, 16, 128
 NEBUCHADNEZZAR, 16, 26, 81, 128,
 173, 174, 186, 188, 194, 305, 310,
 313, 333, 334, 360, 372
 NEBUZARADAN, 235, 281, 284, 285,
 367, 372, 409
 NERIGLISSAR, 188
 NIMROD, 55
 NOLDIUS, 62, 97, 99, 103, 114, 139,
 325
 OPIIAN, 109
 ORIGEN, 135, 361
 OVID, 307
 PACHOMIUS, 7
 PASHUR, 155, 158, 159, 223
 PATRICK, 266
 PETERS, 144
 PHARAOH HOPHRA, 301, 310
 PHARAOH-NECHO, 15, 26, 302, 310
 PHUT, 304
 PIETRO DELLA VALLE, 204
 PLINY, 20, 64, 65, 68, 82, 83, 193,
 304, 338
 POCOCKE, 212, 239
 PRIESTLEY, 189
 PRIDEAUX, 172, 206, 259, 360
 PSAMMITICHUS, 192
 PTOLEMY, 188, 319, 328
 QUINTUS CURTIUS, 132
 RACHEL, 226, 234
 RANDOLPH, 169
 RECHAR, 202
 RUSSELL, 213

- SANDYS, 118, 156, 312
 SCHULTENS, 58
 SECKER, 7, 20, 25, 27, 29, 31, 33, 36,
 38, 39, 40, 41, 43, 44, 46, 47, 49,
 50, 54, 58, 59, 60, 62, 66, 68, 69,
 72, 74, 78, 82, 85, 89, 90, 94, 97,
 99, 102, 103, 104, 107, 108, 111,
 116, 119, 123, 124, 128, 131, 132,
 133, 138, 144, 145, 147, 148, 150,
 152, 154, 156, 157, 163, 164, 166,
 171, 172, 176, 180, 181, 182, 183,
 185, 186, 191, 192, 193, 196, 197,
 200, 203, 209, 211, 214, 215, 216,
 217, 219, 220, 221, 223, 227, 228,
 230, 234, 235, 240, 244, 250, 255,
 269, 270, 272, 273, 274, 275, 280,
 284, 285, 287, 288, 289, 291, 294,
 295, 297, 298, 299, 301, 302, 303,
 304, 305, 306, 311, 314, 315, 316,
 317, 319, 322, 324, 326, 334, 335,
 340, 346, 350, 353, 359, 362, 363,
 365, 395, 407
 SENECA, 407
 SENNACHERIB, 151
 SERAIAH, 222
 SHALLUM, 15, 169
 SHALMANESER, 224, 313
 SHAW, 34, 82, 216, 320, 403
 SOLOMON, 77, 83, 142, 205, 210, 277
 STATIUS, 88, 400
 STRABO, 65, 83, 130, 193, 294, 332,
 338
 SYMMACHUS, 57, 89, 131, 155, 263,
 398, 408
 SYRUS, 193
 TACITUS, 83, 151
 TARTAN, 192
 TAYLOR, 35, 93, 241, 329, 353, 396,
 402, 403
 TEMA, 193
 THEODORET, 221
 THEODOTIUS, 57, 89, 94, 121, 155,
 221, 275, 292, 398
 THEOGNIS, 106
 THEOPHRASTUS, 64
 THUCYDIDES, 353
 TIGLATH-PILESER, 334
 TOBIT, 138
 URIJAH, 15, 201
 USHER, 206, 254, 259, 313, 372, 375
 VARRO, 122
 VIGNOLES, 287, 303, 353
 VIRGIL, 51, 91, 122, 311
 WOIDE, 6
 XENOPHON, 194, 338, 353, 356, 357,
 359
 ZEDEKIAH, 17, 169, 174, 177, 215,
 244, 248, 253, 254, 259, 278, 281,
 282, 363, 366, 407
 ZEPHANIAH, 223, 370
 ZERUBBABEL, 177, 224
 ZIMRAN, 193
 ZINGIS, 160

INDEX OF THINGS.

- Acra*, one of the hills on which Jerusalem stood, 281
- Acrostic*, see *Alphabetical*.
- Additions*, Hebrew text, 26, 39, 77, 87, 89, 96, 100, 101, 105, 234, 276, 278, 285, 288, 304, 322, 326, 331, 334, 360, 364, 382, 402
- Aleppo*, ploughing time there, 35
 great houses, how disposed, 169
 lodging rooms, how warmed, 212
- All the kingdoms of the earth*, to be taken in a limited sense, 194
- Almond tree*, its early blossoms, 20
- Alphabetical poems*, 375
 their variety and use, 375
- Alphabetical order*, inverted in three instances, 389, 400
- Amendments*, new, suggested, 26, 54, 58, 59, 85, 90, 93, 102, 103, 111, 113, 135, 147, 163, 221, 261, 269, 270, 277, 280, 285, 289, 298, 318, 322, 343, 365
- Ammon*, the Egyptian Jupiter, 308
 his temple at Thebes, 308
- Anathoth*, a city of Benjamin, belonging to the priests, 13
- Arabia*, whence denominated, 24
 its divisions, 193
- Arabian freebooters*, called "the sword of the wilderness," 409
- Arabians*, distinguished, 91, 336, 337
 the noblest always dwell in tents, 204
 of the desert, why called a mingled people, 336
 their isolated habitations, 337
 Scenites, 203, 336
 watching for plunder, 34
- Arabians*, cut their hair and beards in a particular manner, 91
- Ararat*, the greater Armenia, 356
- Ark of the covenant*, God's footstool, 384
- Arrows*, called "sons of the quiver," 395
- Arphad*, the same as Aradus, 335
- Ashkelon*, 312
 its beautiful and rich valley, 312
- Ashkenaz*, or Ascania, in Phrygia, 356
- Asphaltites*, lake, or Dead Sea, 321
- Asyndeton*, 52, 121, 274, 384
- Athbash*, what, 350
- Azotus*, otherwise Ashdod, 192
- Babylon*, its situation, 194
 its greatness, 357
 height and thickness of its walls, 362
 the manner of its being taken alluded to, 349, 357-359
 its fall and perpetual desolation foretold, 189, 339, 361-363
 why called a golden cup in God's hand, 352
- Babylonians*, supposed to have commenced the year differently from the Jews, 173, *note*.
 date the reign of Nebuchadnezzar differently from the Jews, 173, 187
 prefixed the names of their idols to those of their great men, 282
 their invasion and conquest of Judea foretold, 36
- Babylonish nation*, of great antiquity, 55
- Balm of Gilead*, 83

- Bactrians*, subjected by Nebuchadnezzar, 194
- Barbary*, time of sowing there, 35
- Bel*, the chief idol of Babylon, 282
- Benhadad*, a name common to the kings of Syria, 336
- Beth-haccerem*, 58
- Bible*, a new English version by authority, much wanted, 9
- Boccere*, an early sort of figs, 216
- Bows*, large ones of steel, how bent, 351
- Brasiers* of lighted coals, used to warm room in several parts of the east, 212
- Calamus aromaticus*, 64
- Captain* of the temple, 159
- Caphtorim*, and country of Caphtor, 312
- Captivity* of the Jews at Babylon, its period ascertained, 188, 189, 220
- Caravanseras*, 84
- Carchemish*, Egyptians defeated there, 16, 128, 302
- Carmel*, 306
- Caverns* in the mountains, used by the Jews for burying places, 24, 115
- Chaldee paraphrase*, 26, 88, 94, 125, 156, 184, 228, 250, 268, 319, 345, 348, 350, 378, 385, 394, 397
- Chaldeans*, addicted to astrology, 92
- Chalybes*, famous for tempering steel, 130
- Change* of apparel a mark of respect in the east, 373
- Chapters*, their disorderly arrangement how rectified, 14, 166, 186, 201, 215, 248
- not digested in their present order by Jeremiah, 365
- not rightly divided, 22, 42, 76, 83, 275
- Charming* of serpents, 81
- Chief priests*, 158
- Children* of persons of rank, anciently employed in menial offices, 121
- made to pass through the fire, 266
- Chimneys*, none admitted in Jerusalem, 212
- Chittim*, countries of, 25
- Christ*, called "Our Righteousness," 178, 272
- the righteous Branch, 178
- Circumcision*, its moral import, 43
- Cisterns*, or reservoirs, their use in Judea, 35, 288
- Conjectural criticism*, when and how far admissible, 5
- Conversion* of the Gentiles, 36, 111
- Corrections*, Hebrew text by mss., 20, 21, 25, 26, 27, 28, 29, 30, 32, 35, 36, 41, 42, 43, 50, 51, 53, 55, 60, 62, 64, 65, 66, 67, 68, 73, 74, 75, 77, 78, 79, 80, 82, 90, 93, 96, 98, 100, 101, 102, 103, 108, 111, 117, 121, 123, 124, 127, 128, 129, 131, 134, 135, 138, 140, 142, 143, 144, 145, 146, 147, 148, 150, 151, 154, 155, 156, 157, 158, 163, 167, 168, 180, 182, 184, 186, 187, 188, 190, 191, 192, 197, 198, 199, 200, 217, 218, 219, 220, 221, 222, 223, 229, 241, 242, 244, 245, 246, 247, 249, 250, 251, 252, 254, 256, 257, 258, 261, 262, 263, 264, 266, 268, 269, 270, 271, 272, 275, 276, 277, 278, 279, 280, 282, 284, 285, 286, 287, 289, 290, 292, 294, 296, 297, 305, 306, 307, 315, 317, 318, 319, 320, 323, 324, 325, 326, 328, 329, 330, 331, 337, 339, 342, 344, 346, 348, 350, 352, 354, 355, 356, 358, 361, 363, 368, 372, 373, 379, 380, 381, 382, 384, 385, 386, 388, 390, 391, 392, 395, 396, 397, 398, 399, 401, 402, 403, 406, 408, 409, 410
- Corrections*, Hebrew text by ancient versions only, 28, 29, 40, 55, 57, 60, 82, 87, 93, 102, 117, 123, 143, 154, 182, 186, 227, 230, 235, 303, 345, 346, 350, 362, 364, 388, 389, 391, 392, 406
- Corrections*, Hebrew text by conjecture, 35, 39, 44, 48, 52, 56, 62, 67, 93, 94, 115, 122, 128, 129, 143, 151, 154, 155, 166, 170, 178, 182, 183, 184, 190, 195, 200, 212, 219, 223, 227, 233, 240, 265, 292, 296,

- 303, 304, 306, 314, 318, 322, 329, 333, 335, 348, 351, 352, 357, 358, 359, 361, 364, 367, 369, 379, 380, 382, 386, 391, 392, 402, 406
- Courses* of the priests, 158
- Courts* of justice, held in the city gates, 121, 147, 277, 410
- Covenant* of general release, entered into, and broken, by the Jews, 253
- Covering* the head in affliction, 33
- Covert* of the sabbath, 278
- Cup* of consolation, 138
- ... of the wine of God's wrath, 114, 190, 407
- Cush*, a country of merchandise, 160
- Cushites*, Arabians bordering on the Red Sea, 118, 193, 304
- Cutting* the flesh in mourning, 135, 287, 302, 323
- forbidden the Jews, 135-137
- the hair in the like circumstances usual with many nations, but forbidden by the law of Moses, 137
- Damascus*, 334
- Darkness*, an emblem of distress, 31
- Death*, personified, 89, 395
- Delusive* appearance of water in the desert, 132
- Desolation* of Judah, whence to be computed, 16
- Difference* in the given heights of Solomon's brazen pillars, how reconciled, 370
- Distinction* between אלהים and בעלים, 86
- Doves* build in the natural hollows of rocks, 320
- Dragons* suck in the air, 122
- Dress*, its magnificence in the east consisted much in the rich colours, 95
- Drought*, a calamity frequent in Palestine, 121
- Dungeon*, 258, 276
- Dwelling houses* of great men used for prisons in the east, 258
- Dying*, an art carried to great perfection by the ancients, 95
- East wind*, used to express God's severe judgments, 152
- Edom*, or Idumea, 198, 329, 402, 407
- Egypt*, invaded and plundered by Nebuchadnezzar, 18, 295, 305
- her numerous cities, 307
- her fall and restoration, 305-309
- famous for manufactures, 160
- Egyptians*, deceitful allies, 32, 279, 305
- their defeat at Carchemish foretold, 242
- their repositories for the dead, 201
- Elam*, or Elymais, an ancient kingdom, 337
- distinct from Persia, 337
- under Daniel's government, 338
- Elamites*, famous archers, 338
- Ellipsis*, 40, 61, 84, 119, 128, 137, 155, 164, 261, 288, 322, 329, 379, 383, 394, 405
- English version*, its marginal notes sometimes preferable, 20, 106, 119, 409
- old, 22, 32, 55, 112, 131, 379
- Ethiopians*, paint their eyes with antimony and soot, 51
- famous for long bows, 304
- Euphrates*, 27, 112, 360
- False prophets*, 179, 180, 218, 243, 388
- Festival*, annually, at Heliopolis, in honour of the sun, 295
- Figs*, three different sorts, 216
- Figures*, strong poetical ones, not to be interpreted too strictly, 165
- Form* of ratifying a covenant, 255
- Formalities* of a Hebrew bargain of sale, 261, 262
- Fullers' fields*, 242
- Gate* Harsith, 155
- higher, of Benjamin, 159
- middle or centre gate of Jerusalem, 281
- Gareb* and Goatha, 242

- Gaza*, 310, 312
Geruth-Chimham, 289
Gilead, 168, 345
Glosses, from margin into text, 39, 87, 89
Grand ascent from the king's house to the temple at Jerusalem, 277
Gospel dispensation foretold, 36-41, 224, 345
Greek authors, why they mention no conquest of Egypt by the Babylonians, 294
- Hamam-et*, 320
Hamath, 334
Harangues of historians not genuine, 358
Hebrew words derived from Arabic, 28, 29, 63, 92, 104, 134, 182, 223, 307, 316, 398, 404
Hebrew slaves, entitled to a release after six years, 253, 254
Heifers, used for treading out corn, 342
Hendyadys, 60, 63, 128, 184
Heshbon, 314, 325
Higher court of the temple, 210
Hills, made use of for idolatrous worship, 41, 341
Historical sketch of the times in which Jeremiah prophesied, 14-18
Horonaim, a city of Moab, 315
Human sacrifices, practised by idolatrous Jews, 32, 75, 266
Huns, their custom of wounding their cheeks on the death of a friend or great man, 136
Hunting wild beasts with toils, 400
Hyrcanians, subjected by Nebuchadnezzar, 194
- Idiom* of the passive verb impersonal, with an accusative after it, 204, 214
Images, fine assemblages of them, 49, 376
Isis, or Io, 307
Israel, sacred to God as the first-fruits, 23
 the chief of the nations, 232, 233
- Israelites*, originally designed for husbandmen and shepherds, 237
Jaazer, a city of Moab, 320, 321
 lake or sea of, geographical mistake, 321, 322
Jeconiah, held in great esteem by the Jews, 176
Jeremiah, his life and character, 13, 14
 his style of writing, 18, 165
 vindicated from unmerited censure, 161, 164
Jerusalem, taken by Nebuchadnezzar the first time, 16, 172
 taken the second time, 16, 174
 taken the third time, and burned, 17, 252, 281, 368, 371
 situate in the lot of two tribes, 159
 built upon two hills, 251, 281
 its enlarged plan in future times, 241
Jews, carried captives to Babylon at six different times, 372
Jonadab's charge to the Rechabites, probable motive of, 203
Jordan, subject to great inundations, 108
Josephus, convicted of mistakes, 173, 174
Jubilee, a year of general release, 254
Judah, called "God's mountain," 143
- Kedar*, 25
 a general name for the Arabs descended from Ishmael, 336
Kedem, one of the divisions of Arabia, 193, 336
Keepers of fields, 47
 of the door of the temple at Jerusalem, 371
Kermeze, or summer-fig, 216
Kidron, the brook, 242
Kir-heres, a principal city of Moab, 320
- Lamentations* of Jeremiah, their metrical construction, 375

- Lamentations* of Jeremiah, date and occasion, 375, 376
 poetic excellence, 376
Lamentation of David over Abner, 146
 over Saul and Jonathan, 165
Laws and institutions of the Nabathæans and Saracens, 203
Lead, used in refining silver, anciently, 68
Lebanon, 151, 168, 174, 175
Lions, denote great princes and conquerors, 26
Locusts, 356
Luhith, 315
- Marks* on the hand, 263
Masoretical readings, rejected, 28, 30, 31, 48, 56, 58, 65, 85, 115, 127, 154, 168, 175, 182, 220, 225, 260, 264, 266, 276, 285, 314, 341, 347, 351, 358, 366, 367, 370, 384
Messiah, called "David," 224, 227
Migdol, or Magdolus, in Egypt, 295
Milcom, the chief deity of the Ammonites, 327, 328
Mill-stones, their noise first heard in the morning, 187
Minni, the lesser Armenia, 356
Money, anciently paid by weight, 261
Moon, constantly masculine in old northern languages, 72
Mountains, powerful nations and princes so called, 143, 355
Mournful outcries over the dead, 134, 165
Mourning feasts, 137
Mourning women, 87, 165
- Nazarites*, 74, 404
Nebo, an idol of the Babylonians, 282
Nebuchadnezzar, styled "the sword of Jehovah," 313
Nergal, an idol of the Cuthites, 282
New amendments suggested, see *Amendments*.
New names assumed by kings, on mounting the throne, 169, 176
New Zealanders, their custom of cutting themselves on the forehead in mourning, 135
- Nitre*, or Natrum, of the ancients, 28
No, otherwise Thebes, in Egypt, 308
Noph, otherwise Memphis, 27, 295
Numbers of Jews carried to Babylon, 371, 372
- Oaks*, scenes of idolatrous worship, 32
Oath, a solemn act of religion, 42
 ancient manner of administering it, 343
Omissions, Hebrew text, 75, 127, 155, 199, 222, 241, 262, 272, 287, 323, 328, 354, 372, 385, 391, 397
Ophir, gold of, see *Uphaz*
Ostrich, its unnatural cruelty, 403
Otaheitean women, wound the crown of their head in mourning, 135
 cut off their hair on the like occasion, 137
Overflowing of vitiated bile occasioned by vexation, 387
- Painting* eyelids, a fashion of eastern ladies, 50
Pans of coals, see *Brasiers*.
Paralellism, a mark of versification, 5, 6
 its use in correcting and interpreting, 42, 49, 64, 95
Paranomasia, 20, 40, 314
Passages cited in the New Testament, 234, 239
Pathros, or Thebais, 295
Pelusium, 295
Peninsula of Arabia, 91, 193, 336
Period of seventy years' captivity, ascertained, 188, 189
Persians, commonly called "Medes," 353
Petra, or Selah, strong city of Idumea, 332
Philadelphia, see *Rabbah*.
Philistines, when ravaged by Nebuchadnezzar, 310
Phocæans, their oath not to return to their own country, 364
Phut, 304

- Pillars of brass*, in Solomon's temple, 369
 or tall poles set up as way-marks in the desert, 236
- Pit*, or reservoir, at Mizpeh, 288
- Pomegranates* on the brazen pillars, their numbers, 370
- Potter's wheel*, 149
- Princes of Judah*, their court, or sanhedrim, 198
- Principal scribe of the host*, 371
- Prisoners of the land*, insolvent debtors delivered over to their creditors, 398
 of war, their treatment, 30, 118
 how disposed of by the Mogul Tartars, 160
- Promise of perpetuity in the lines of David and Levi*, 272
- Prophecies of Jeremiah*, part in metre and part in prose, 22
 not compiled into a book till long after the first publication, 311
 concerning the Philistines and other nations, when delivered, 309-311
 when fulfilled, 313
- Prophecies of the perpetuity of the Jewish nation*, a proof of their divine inspiration, 309
- Prophecy by vision*, 112, 191, 231
 misapplied to the miraculous conception of the Virgin Mary, 236
- Prophets*, an order of men bred in seminaries or schools, 197
 called watchmen, 64
- Prostitutes*, their punishment, 119
- Proverb of fathers eating sour grapes, &c.*, explained, 238
- Rabbah of the children of Ammon*, 321
- Rains*, former and latter, 34
- Ramah*, a city of Benjamin, 234
- Rechabites*, when they retired into Jerusalem, 202
 their descent and rules of living, 202, 203
- Reigns of Jehoiakim and Zedekiah*, intended for the punishment of the Jews, 366
- Release of Hebrew slaves given and recalled*, 253
- Reservoirs*, see *Cisterns*
- Restoration of Jews under Christ*, 38, 224, 225, 267, 327, 341
- Return of Jews from Babylon*, foretold, 189, 340
- Roll*, read by Baruch only once, 206-208
- Saba*, 65
- Sabæans*, men of tall stature, 160
- Sabbatical year*, 254
- Sackcloth*, 66
- Sacrifices of the wicked not desired*, 73
- Samaritan text*, 127, 325
- Scribes*, 79, 198, 262
- Sealing deeds*, an ancient mode of authentication, 262
- Selah*, see *Petra*
- Sepulchres of persons of condition*, distinct from the vulgar, 201
- Seraiah*, sent with the tribute to Babylon from Zedekiah, 364
- Shadow of death*, 24, 115
- Shallecheth*, a gate of the temple, 278
- Shaving the head and beard*, customary in mourning, 74, 137, 287, 312, 323
- Sheshach*, 194, 360
- Shiloh*, 70, 197, 287
- Shushan*, capital of Susiana, 338
- Sibmah*, famous for its wines, 321
- Sihor*, a name of the Nile, 27
- Silence*, expressive of affliction, 312, 387
 a mark of mark of depopulation, 362
- Singular nouns*, with a plural sense, 229
- Singular verb*, or adjective, used with a plural substantive, 47, 168, 324, 342
- Sitting*, a posture of humiliation, 116, 317
- Sitting*, or lying in ashes, customary in affliction, 66

- Smiting* on the thigh, an indication of sorrow, 235
- Sodom*, its punishment less than that of Jerusalem, 403
- Sorek*, vine of, 28
- Spices* burnt at the interment of Jewish princes, 253
- Sun*, constantly feminine in old northern languages, 72
- Tabor*, Mount, 306
- Tahpanhes*, or Daphnæ Pelusiacæ, 27, 293, 295
- Tahnud*, Jerusalem, 48, 49, 246
..... Babylon, 48, 246, 284
- Targum*, Jonathan, see *Chaldee Paraphrase*
- Tear*, called "the daughter of the eye," 390
- Tekoa*, 58
- Temple* at Jerusalem, kept like a military garrison, 159
- Temple* of the sun, at Heliopolis, 295
- Terebinthus*, its healing resin, 83
- Terror*, a line strung with feathers, 328, 400
- Thebais*, see *Pathros*
- Thebes* in Egypt, called Diospolis, see *No*
- Third entrance* into the house of Jehovah, 278
- Threshing* with a drag, 358
- Topheth*, 75, 157
- Tower* of Hananeel, 241
- Transpositions*, Hebrew Text, 35, 52, 68, 93, 115, 148, 154, 218, 335, 351, 361, 392, 397
- Travellers' lodge*, 84
- Treasures* taken out of David's sepulchre, 77
- Tribute* sent to Babylon, 364
- Tseboa*, a variegated ravenous bird, 108
- Type* of the potter, 149
.... of breaking a potter's vessel, 155
.... of good and bad figs, 216
.... of bands and yokes, 243
- Tyre*, siege of, 305, 310
- Tyrian purple*, 95
- Ulai river*, 338
- Uphaz*, gold of, 94
- Uz*, land of, 192
- Valley* of Hinnom, 29, 75, 155, 242
..... Jehoshaphat, 155
..... between Gaza and Ashkelon, 312
- Variation* of the same names, 249, 281, 293
- Verbs*, used indefinitely, or impersonally, 36, 78, 88, 204, 214, 324, 356, 381, 383
- Verses* wrongly divided, 29, 81, 89, 233, 320, 330, 331, 340, 351, 397
- Version* of the LXX., its use, 25, 28, 32, 50, 87, 89, 100, 101, 103, 123, 154, 202, 227, 234, 240, 241, 247, 262, 263, 265, 284, 285, 288, 295, 316, 320, 330, 334, 340, 341, 347, 350, 352, 355, 359, 366, 373, 376, 381, 385, 389, 392, 393, 394, 401, 402
- Version* of the LXX., ms. Pachom., 7, 10, 28, 89, 188, 244, 247, 250, 251, 264, 275, 285, 288, 292, 294, 297, 304, 311, 314, 320, 331, 340, 348, 350, 355 †
- Version*, Syriac, 32, 41, 94, 100, 125, 144, 154, 214, 215, 261, 265, 288, 335, 388, 389, 392, 402
- Vulgate*, 27, 57, 69, 100, 104, 212, 227, 242, 265, 316, 330, 335, 353, 402
- Vineyards*, not free for the planter's use till the fifth year, 232
- Voice*, low, like an enchanter's, 307
- Vows* of women, when not binding, 299
- Wild asses*, extremely sharp sighted, 122
- Wild beasts*, forced out of their thickets by the inundations of Jordan, 108, 332
- Wilderness*, why called a pit, 24
- Wind*, scorching and malignant in the desert of Arabia, 45, 119, 182, 409
- Wines*, require to be kept on their lees, 316
- Winter-fig*, 216

- Witnesses* anciently did not subscribe their names to deeds, 263
- Women*, celebrated public rejoicings with music and dancing, 231
 sometimes denote weak and effeminate persons, 391
- Words* wrongly joined or divided in Hebrew Text, 28, 48, 60, 67, 78, 82, 84, 103, 129, 151, 166, 182, 185, 212, 303, 307, 318, 330, 333, 351, 359, 361, 369, 379
- Words* improperly connected, 34, 64, 115, 120, 135, 143, 181, 195, 255, 307, 325, 369
- Year* of release, 254
- Zedekiah*, tried and condemned as a traitor, 282
- אָרְנֵי for יְהוּדָה, 381, 384, 385, 386, 391, 392, 397, 399, 401
- אֵי for אִידָה, 258
- אֵי and אֵיִם, 25, 192, 312
- אֶכֶן, its force, 44
- אָ and הָ changed, 41, 48, 80, 157, 187, 276, 307, 330, 342, 368, 402
- אָ and עָ mistaken, 102, 293, 386
- בָ and לָ mistaken, 150, 152
- בָ and נָ mistaken, 240, 268, 352
- בָּצַע, *πλεονεξία*, 62
- בְּמִוָּת, strong holds, 143
- דָ and לָ mistaken, 122, 155, 196, 242, 286, 323
- דָּוָא, 54
- דִּרְגִיעַ, 63, 231, 348
- הִתְחַדָּה, 107, 171
- יָ and יֵ mistaken, 60, 115, 129, 140, 146, 155, 285, 291, 294, 314, 315, &c. &c.
- יָ and ךָ mistaken, 227
- יָחַט, punishment for sin, 399
- יָ lost, 35, 118, 166, 167, 200, 261, 270, 279, 284, 291, 303, &c. &c.
- יָכַשׁ as כָּבַשׁ, 396
- יָלֹא for לֹא, 380
- יָלֶכֶן, "after this," 139, 229, 266, 316, 361
- יָמִדְבָר, 45, 86, 110
- יָם, plural termination, omitted, 171, 270, 402
- עָל followed by a verb in the preter, 228
- עָרַב, 192, 193
- עָצְבִים, 398
- עָוֶן, punishment, 352, 407, 409
- עָשִׂים or פְּעִיִים, 45, 75, 110
- פָּאָה, קָצוּצֵי פָּאָה, 91, 193, 325
- שָׁמַט, 144

THE END.