

Proverbs

Chapter 1

Ver. 1. **The Proverbs.**] Or, Master sentences; maxims, axioms, speeches of special precellence and predominance; received rules ^{a} that must overrule matters, and mightily prevail in the minds of men. The principal, no doubt, they are of those three thousand mentioned in **#1Ki 4:32**, and far beyond those golden sayings ^{b} of Phocylides (profanely preferred before those holy parables by that apostate Julian, *ausu nefario*), as having in them more sentences than words, ^{c} and being so far above all human praise for weight and worth, that, as Salust writes of Carthage, I had better speak nothing of them than too little, since too much is too little.

Of Solomon.] Who better, a deal, deserves to be styled "Master of the sentences" than Peter Lombard; and to be esteemed πανσοφος και παντα ανθρωπεια επισταμενος, as one ^{d} saith of Homer; or as another saith of Jerome, that he was a man, *quem nullum scibile latuit*, that knew all that was knowable by a man.

King of Israel.] King in Jerusalem, ^{#Ec 1:1} which was now the Israel of Israel, as Athens was, in its flourish, said to be the Greece of Greece; ^{e} yea, the soul, and sun, and eye of Greece; ^{f} yea, the common school of all mankind. ^{g} For King Solomon exceeded all the kings of the earth both in riches and in wisdom. "And all the world sought to Solomon, to hear his wisdom, which God had put into his heart." ^{#1Ki 10:24} For "the more wise the preacher was, the more he taught the people knowledge, and caused them to hear, and searched forth many parables"; ^{#Ec 12:9, marg.} even "words of delight." ^{#Pr 1:10, marg.} ^{See Trapp in "Pr 1:10"}

^{a} ילשמ לישמ, *Dominari, quae vitae dominae et moderatrices esse debent.*

^{b} Επι χρυσεα.

^{c} De Euripide Cicero pronunoiavit plures esse in eo sententias quam verba.

^{d} Xenophon.

^{e} Ελλας ελλαδος.—Euripid.

^{f} φυγη και ηλιος, και οφθαλμος Ελλαδος.—Demost.

^{g} Κοινων παιδευτηριον παντων ανθρωπων.—Thucyd. and Diodor.

Ver. 2. **To know wisdom.**] That is, To give others to know; to wise them, as in **#Da 12:3**; to give the knowledge of salvation; {#Lu 1:77} to show men "great and mighty things which they know not," {#Jer 33:3} but may here hence be taught better than out of Lipsius's Beehive or Machiavel's Spider web.

Ver. 3. **To receive the instruction.**] Tertullian calls the Bible (and the Proverbs by a specialty) *nostra digesta*, from the lawyers; and others our pandects, {a} from them also. Is there not a thin veil laid over them, which is more ratified by reading, and at last wholly worn away? Surely as by much reading the statute book men grow worldly wise; and as a friend (it is Chrysostom's comparison) that is acquainted with his friend will get out the meaning of a letter or phrase which another could not that is a stranger, so it is in Scripture. And herein, as one well observeth, the poorest idiot being a sound Christian, goeth beyond the profoundest clerks that are not sanctified, that he hath his own heart instead of a commentary to help him to understand even the most needful points of the Scripture.

{a} A complete body of the laws of any country or of any system of law.

Ver. 4. **To give subtilty.**] Serpentine subtilty, {#Ge 3:1} sacred sagacity, a sharp wit, a deep reach, a Spirit that "searcheth all things, yea, the deep things of God," {#1Co 2:10} and transformeth a man "into the same image from glory to glory." {#2Co 3:18} *Equidem scio multos esse qui hoc non credant, et non paucos qui ea rideant, nosque insanire arbitrentur*; saith Peter Martyr, {a} *sed istos rogatos velim, &c.*: that is, I know well there be many that will not believe it, and not a few that will deride it, and think we are mad in ascribing so much to the Scriptures. But oh that they would be entreated to make trial awhile, and to take to the reading of the Bible! *Male mihi sit (ita enim in tanta causa iurare ausim) nisi tandem capiantur: sentient denique quantum divina hac ab humanis distent, &c.* Let me never be believed, if they perceive not a plain and palpable difference between these and all human writings whatsoever. And to the same purpose Erasmus, {b} *expertus sum in meipso*, saith he, I can speak it by experience, that there is little good to be gotten by reading the Bible cursorily and carelessly; but do it duly and dillgently, with attention and affection, and you shall find such an efficacy as is to be found in no other book that can be named.

To the simple.] *Fatuo*, פתל, *fatuello* -Lipsius's diminutive; to the silly simple, whose learning hangs not in his light, who holds not himself too wise to be taught, who is not uncounsellable, unpersuadable. *Bis desipit qui sibi sapit*; {c} he is two fools that is wise in his own eyes. {#Pr 3:7} *Plurima ignoro, sed ignorantiam meam non ignoro*. Little though it be that I know, yet this I know, that I know but little.

To the young man.] Though rude and rash, headlong and headstrong, {a} untameable and untractable as "a wild ass's colt"; {#Job 11:12} though addicted to "youthful lusts," {#2Ti 2:22} and madly set upon sin, yet he may "cleanse his ways by cleaving to God's word," {#Ps 119:9 Ec 11:10} and become a young saint, an old angel; whereas otherwise, like young lapwings, he is apt to be snatched up by every buzzard.

{a} Pet. Mart. in Rom. Ep. dedicat.

{b} Erasm., Praefat. in Lucam.

{c} Chytraeus.

{d} Arist., *Ethic.*, lib. i.

Ver. 5. A wise man will hear.] Hearing and seeing are by Aristotle called "the learned senses," because by these doors learning, yea, life, entereth into the soul. {#Isa 55:3} David Chytraeus, when he lay dying, lifted up himself to hear the discourses of his friends that sat by him, and said that he should die with better cheer if he might die learning something. {a}

And will increase learning.] "Take heed what you hear: unto you that hear shall more be given." {#Mr 4:24} {See Trapp on "Mr 4:24"} Only ponder and apply what you hear. For they that do otherwise are like the wolf, who never attain to any more divine learning than to spell *Pater* ; *father*; but when they should come to put together, and to apply it to their souls, they say *agnus* , *lamb* , -their minds running a-madding after the profits and pleasures of the world, and they thinking those little less than mad that "run to and fro to increase knowledge." {#Da 12:4}

{a} " *Si moribundus etiam aliquid didicisset.*"—Melch. Adam.

Ver. 6. **To understand a proverb, and the interpretation.]** Or, The sweetness thereof; there being nothing so sweet to a good soul as the knowledge of dark and deep mysteries. See **#Ps 119:103** where the same word is used. {a} The little book of the Revelation was in John's mouth sweet as honey. {#Re 10:9,10} {See Trapp on "Re 10:9"} {See Trapp on "Re 10:10"}

And their dark sayings.] Dark to those that are *acute obtusi*, that have not their "senses exercised to discern both good and evil." {#Heb 5:14} *Legum obscuritates non assignemus culpae scribentium sed incitiae non assequentium*, saith he in Gellius. If the law be dark to any, the fault is not in the lawgiver, but in those that should better understand it.

{a} Heb. *Melisah*; unde fortasse Graecum μέλι, et Latinum *mel*.—Rivet.

Ver. 7. **The fear of the Lord is the beginning.]** Or, The chief and principal point {a} of wisdom, as the word here signified; yea, wisdom itself. {#Job 28:28} This Solomon had learned by the instruction of his father, as it is in the next verse, who had taught it him of a child, {#Pr 4:4 Ps 111:10} and therefore sets it here in the beginning of his works as the beginning of all. As in the end he makes it the end of all, {#Ec 12:13} yea, the all of man, {b} without which he counts him not a complete man, though never so wise to the world ward. Heathen sages, as Seneca, Socrates, &c., were wise in their generation, and had many excellent gifts, but they missed of the main; there was no fear of God before their eyes: being herein as alchemists, who miss of their end, but yet find many excellent things by the way. These merchants found goodly pearls, but "the pearl of price" {#Mt 13:45,46} they failed of. The prophet calls the fear of God "our treasure." {#Isa 33:6}

But fools despise.] Fools; so are all such as fear not God, "being abominable, disobedient, and to every good work reprobate," or injudicious. {#Tit 1:16} Evil is Hebrew for a *fool*; *Nebulo* of Nabal; fool of Φαυλος. When one highly commended the Cardinal Julian to Sigismund, he answered, *Tamen Romanus est*; yet he is a popeling. So, yet he is a fool, because void of God's true fear. "Behold they have rejected the word of the Lord, and what wisdom is in them?"

{#Jer 8:9}

{a} The head or firstfruits; the head and height.

{b} *Hoc est enim totus homo.*

Ver. 8. Hear the instruction of thy father, &c.] It is not fit to disobey God, thy father, nor thy teacher, saith Aristotle {a} Our parents, said Hierocles, are Θεοι εφεστιοι, our household gods: and their words should be received as oracles. This is a principal fruit of the fear of God, which it here fitly followeth: like as in the decalogue, the commandment for honouring of parents is set next of all to those of the first table, nay, is indeed, as Philo saith of it, ειτολη μικτη, a mixed commandment.

{a} μη καλον χρινειν εναντια τοις θεοις, πατρι, και διδασκαλω.—*Arist. Rhet.*

Ver. 9. For they shall be an ornament.] "A man's wisdom maketh his face to shine." {#Ec 8:1} *Tum pietate gravem, &c.* {a} Ου το χρυσοσ ουτε αδαμασ ουτωσ αστραπτει. {b} Neither gold nor precious stone so glittereth, saith Plato, as the prudent mind of a pious person. Nothing so beautifies as grace doth. Moses and Joseph were "fair to God," {#Ac 7:20} and favoured of all men. A crown of gold, a chain of pearl, are no such ornaments as are here commended.

{a} Virgil.

{b} Plato.

Ver. 10. If sinners entice thee.] To an ill bargain; to a match of mischief, as Ahab did Jehoshaphat, as Potiphar's wife would have done Joseph; and truly, that he yielded not, was no less a wonder, than that those three worthies burnt not in the midst of the fiery furnace. But as the sunshine puts out fire, so did the fear of God the fire of lust.

Consent thou not.] But carry a severe rebuke in thy countenance, as God doth. {#Ps 80:16} To rebuke them is the ready way to be rid of them.

Ver. 11. If they say.] The dragon bites the elephant's ear, and thence sucks his blood; because he knows that to be the only place that he cannot reach with his trunk to defend. So deal the red dragon and his angels: "with good words and fair speeches they deceive the hearts of the simple" {#Ro 16:18} "With her much fair speech she caused him to yield, with the flattering of her lips she forced him." {#Pr 7:21}

Come with me.] If sinners have their "Come," should not saints much more? "Come, let us go up to the house of the Lord." {#Isa 2:3} "Come, let us walk in the light of the Lord." {#Isa 2:5} "Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." {#Zec 8:21} Should we not incite, entice, whet, and "provoke {a} one another," {#Heb 10:24} "sharpen" and extimulate, {#Pr 27:17} rouse and "stir up" {b} each other to love and good works? {#2Pe 1:13}

{a} παροξύνειν.

{b} διεγείρειν.

Ver. 12. Let us swallow them up alive.] As the devil doth. {#1Pe 5:8 2Ti 2:26} *Homo homini demon.* The poor Indians have been heard to say, it had been better that their country had been given to the devils of hell than to the Spaniards; and that if the cruel Spaniards go to heaven when they die, they, for their parts, desire not to come there.

Ver. 13. We shall find all precious substance.] But those that rake together, *rem, rem, quocunque modo rem,* that count all good fish that comes to net, will in the end catch the devil and all.

Fill our houses with spoil] Not considering that they "consult shame to their houses by cutting off many people, and sinning against their own souls." {#Hab 2:10} He that brings home a pack of cloths infected with plague, hath no such great booty of it.

Ver. 14. Let us all have one purse.] How much better were a wallet to beg from door to door, than such a cursed hoard of evil gotten goods!

Ver. 15. Walk not thou in the way with them.] "God will not take the wicked by the hand." {#Job 8:20} Why then should we? "Gather not my soul with sinners," saith David. {#Ps 26:9} "O Lord, let me not go to hell where the wicked are: for Lord, thou knowest I never loved their company here," said a good gentlewoman, when she was to die, being in much trouble of conscience.

Ver. 16. For their feet run to evil.] By the abuse of their locomotive faculty, given them to a better purpose. They "run," as if they should not come time enough; they take long strides toward the burning lake, which is now but a little before them.

Ver. 17. Surely in vain the net.] Which is to say, Silly birds pick up the meat, but see not the net, and so become a prey to the fowler. If

the fruits of the flesh grow out of the trees of your hearts, saith blessed Bradford, {a} surely, surely the devil is at inn with you; you are his birds, whom when he hath well fed, he will broach you, and eat you, chew you, and champ you, world without end, in eternal woe and misery.

{a} *Sermon of Repent.*, p. 70.

Ver. 18. **And they lay wait.**] Their sin will surely find them out. "No doubt this man is a murderer," said those barbarians, {#Ac 28:4} "whom though he had escaped the sea, yet vengeance suffereth not to live." {a} "Surely I have seen yesterday the blood of Naboth." {#2Ki 9:26} Murder ever bleeds fresh in the eye of God; to him many years, yea, that eternity that is past, is but yesterday.

{a} *Nemo noquitiam gerit in pectore, qui non idem Nemesin in tergo.*

Ver. 19. **Which taketh away the life.**] The greater wealth, the greater spoil awaits a man: as a tree with thick and large boughs, every man desires to lop him. Trithemius writeth that the Templars, at the request of Philip, King of France, were put down and extinct, upon the pretext of heresy; but indeed, because they were rich, and Philip sore longed after their possessions. Cyprus for its great wealth became a spoil to the Roman's *auri sacra fames*, &c. Δεινος και παντολμος της φιλοχρηματιας ερωσ. {a} Covetousness is daring and desperate: it rides without reins, as Balaam did after the wages of wickedness, "the mammon of iniquity." {#Lu 16:9}

{a} Sixtus Rufus, Virgil, Isidor.

Ver. 20. **Wisdom.**] Heb., Wisdoms: that is, the most absolute and sovereign wisdom, the Lord Jesus, "in whom are hid all the treasures of wisdom and knowledge," {#Col 2:3} who also "is made unto us of God wisdom, righteousness," &c. {#1Co 1:30}

Crieth without.] The Hebrew word signifies often to shout for joy. {#Ps 81:2 *Le* 9:24} Christ surely cried sweetly, "the roof of his mouth was like the best wine that goeth down sweetly"; {#So 7:9} "with a desire did he desire" our salvation, though he well knew it should cost him so very dear. {#Lu 22:15}

She uttereth her voice.] *Verbis non solum desertis, red et exertis.* "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." {#Joh 7:37} Ver. 21. **In the chief place of concourse.]** *Veritas non quaerit angulos.* Christ, as his manner was, preached in the synagogues; Paul disputed in the market with whomsoever he met, and preached in the midst of Mars hill. {#Ac 17:17-22} And at Rome his "bonds in Christ were manifest in all Caesar's court, and in all other places." {#Php 1:13}

Ver. 22. **How long, ye simple ones.]** The *fatuelli* that are easily persuaded into a fool's paradise. These are the best sort of bad men; the apostle calls them ΑΚΑΚΟΙ. {#Ro 16:18} *Optimi putantur Pontifices* (saith Papirius Massonius, a Popish writer) {a} *si vel leniter mali sint; vel minus boni quam coeteri mortales esse solent.* Those are thought to be very good popes that are not stark naught, or that have any good at all in them. These simplicians are much better than scorners that delight in their scorning, but far beyond those fools that hate knowledge. See a like gradation in #Ps 1:1, {See Trapp on "Ps 1:1"} *Peccata non sunt paria; Nemo repente fit turpissimus.* All sins are not alike sinful, and wicked men grow worse and worse.

{a} In Vita Pauli, iii.

Ver. 23. **Turn you at my reproof.]** He that reproves, and then directs not how to do better, is as he that snuffs a lamp, but pours not in oil to maintain it.

Behold, I will pour out my Spirit.] Now, if men make their hearts as an adamant, lest they should hear, &c., and wilfully withstand the Spirit, let them read their neck-verse in the following words, and in that parallel text. {#Zec 7:11-13} Resisting the Spirit is a step to the unpardonable sin.

Ver. 24. **Because I have called, and ye refused.]** If any ask, why did God suffer them to refuse, and not make them yield? I answer with Augustine, *Doctiorem quaerat, qui hanc quaestionem ei explicet:* Let him look one that can tell him, for I cannot.

Ver. 25. **But ye have set at naught.]** As those recusant {a} guests in the Gospel that pretended they therefore came not, because they had bought farms and oxen; but indeed it was because their farms and oxen had bought them. They had either so much to do, or so little to

do, that they could not make use of so fair an offer, so sweet advice and advantage.

And would none of my reproof.] *Ruinam praeceunt stillicidia.* It is a sure presage and desert of ruin, when men will not be ruled. {#Pr 29:1} The cypress, the more it is watered, the more it is withered. The tree that is not for fruit, is for the fire. The earth that beareth thorns and briars only is rejected. {#Heb 6:8}

{a} One who refuses to submit to some authority, comply with some regulation or request, etc.

Ver. 26. I also will laugh.] *Quod Deus loquitur cum risu, tu legas cum fletu.* {a} If God laugh, thou hast good cause to cry. Note here the venomous nature of sin, which is so offensive to God, that it makes him (against his ordinary wont) merry at his creatures' misery, who otherwise delights in mercy. {#Mic 7:18}

When your fear cometh.] That "terrible tempest." {#Job 15:21,22 Ps 11:6} *Tullus Hostilius* (a profane prince) set up and worshipped at Rome two new gods, viz., *Pavor and Pallor*, as *Lactantius* {b} testifieth. *Cataline* was wont to be afraid at any sudden noise, as being haunted with the furies of his own evil conscience. {c} So was our *Richard the Third* after the murder of his two innocent nephews, {d} and *Charles the Ninth of France* after the *Parisian massacre* {e} These tyrants became more terrible to themselves than ever they had been to others.

{a} Augustine.

{b} *Lactan. Instit.*

{c} *Salust.*

{d} *Daniel.*

{e} *Thuan.*

Ver. 27. When your fear cometh as desolation.] *Scilicet,* Of war, which lays heaps upon heaps, and leaves not a stone upon a stone. {#Mt 24:2}

As a whirlwind.] Suddenly and irresistibly, and with a terrible noise and loud crash.

Ver. 28. Then shall they call, &c.] This was *Saul's* misery; -The *Philistines* are upon me, and God will not answer me. This was

Moab's curse. {#Isa 16:12} This was the case of David's enemies. {#Ps 18:41} A doleful case it is surely, when a man shall lose his prayers, and shall not be a button the better for all his pretended prayers and devotions. "He that turneth away his ear from hearing of the law, even his prayer shall be abominable." {#Pr 28:9} If God answer him at all, it is according to the idols of his heart, {#Eze 14:3,4} with bitter answers, as in #Jud 10:13,14. Or if better, yet it is but as he answered the Israelites for quails, and afterwards for a king; better have been without. *Deus saepe dat iratus quod negat propitius.* Giftless gifts God gives sometimes. "He will consume you after that he hath done you good." {#Jos 24:20}

Ver. 29. **For that they hated knowledge.**] These are the worst sort of sinners, {#Pr 1:22} that not only slight knowledge, but hate it, as thieves do a torch in the night; curse it, as Ethiopians do the scorching sun; fly against it, as bats do against the light. {a} "This is the condemnation"; {#Joh 3:19,20} this is hell beforehand.

And did not choose.] Αρετη, quasi αρετη: Αγαθον, quasi αγαθον θεατον. "Refuse the evil, and choose the good." {#Isa 7:16} "Choose the things that please God"; {#Isa 56:4} "that wherein he delights." {#Isa 65:12} Such a choice made Moses; {#Heb 11:25} and Joshua; {#Jos 24:15} and Mary. {#Lu 10:42}

{a} Herodot.

Ver. 30. **They would none of my counsel.**] These are condemned and menaced, as well as those that despised or execrated God's reproof. So also in the precedent verse, not only they that "hated knowledge," but that "did not choose the fear of the Lord."

They despised all my reproof.] Heb., They execrated, blasphemed it.

Ver. 31. **Therefore shall they eat of the fruit.**] Eat as they baked, drink as they brewed. They that sow the wind of iniquity, shall reap the whirlwind of misery, *Aequum est ut faber quas fecit compedes ipse gestiat.*

And be filled with their own devices.] Their never enough shall be quit with fire enough in the bottom of hell.

Ver. 32. **For the turning away.**] Whereas it might be objected that meanwhile wicked men live at ease and prosper; it is granted, but withal asserted, that these fatted oxen are but fitted for the slaughter. The sunshine of prosperity ripens the sin of the wicked apace. Bernard calls it *miseriordiam omni indignatione crudeliorem*, a mercy that he had no mind to. What good is there in having a fine suit with the plague in it? As soon may a man miscarry upon the soft sands as upon the hard rocks.

Ver. 33. **Shall be quiet from fear of evil.**] *Impavidum ferient ruinae.* {a} "He shall not be afraid of evil tidings." {#Ps 112:7} His ark is pitched within and without; tossed, it may be, but not drowned; shaken, but not shivered.

{a} Horat.

Chapter 2

Ver. 1. **My son.**] Fatherly and filial affection ought to be between teacher and hearers. "But who is their father?" {#1Sa 10:12} "O my father, my father," said he to the dying prophet. {#2Ki 13:14} "Dwell with me, and be unto me a father and a priest," said that idolatrous Micah to the wandering Levite. {#Jud 17:10} Popish novices do so observe their padres (as they call them), that though they command them a voyage to China or Peru, without dispute or delay they presently set forward {a} *Tu et asinus unum estote*, said one once to a young novice, who being about to enter into a monastery, asked his counsel how he should carry himself. "Come, children, hearken unto me, I will teach you the fear of the Lord." {#Ps 34:11}

{a} *Spec. Europ.*

Ver. 2. **So that thou incline thine ear.**] Lie low at God's feet, and say, "Speak, Lord, for thy servant heareth." His saints "sit down at his feet, every one to receive his word." {#De 33:3} They are compared to "a garden of cucumbers," {#Isa 1:8} which, when ripe, lie on the ground. Surely, as waters meet and rest in low valleys, so do God's graces in lowly hearts.

And apply thine heart.] Attention of body, intention of mind, and retention of memory, are indispensably desired of all wisdom's scholars; such as King Edward VI, who constantly stood up at the

hearing of the word, took notes, which he afterwards diligently perused, and wrought the sermon upon his affections by meditation.

{a}

{a} *Acts and Mon.*

Ver. 3. **If thou criest after knowledge.]** *Bene orasse est bene studuisse*, said Luther. Knowledge is God's gift (#Jas 1:5 and 17), and must be sought at his hand, since he is "the Father of lights," and sells us "eye salve," #Re 3:17.

And lifest up thy voice.] As resolved to "give God no rest" till thou hast it. A dull suitor begs a denial. "Then shall men know if they follow on to know the Lord," #Ho 6:3. "Teach me," "teach me," saith David often. "Lord, show me thy glory," said Moses, newly come from the mount.

Ver. 4. **If thou seekest her as silver.]** *Opulentissima metalla quorum in alta latent venae*, saith Seneca, {a} Your richest metals lie lowest. *Viscera terrae extrahimus, ut digito gestetur gemma, quam petimus*, saith Pliny; {b} We draw out the very bowels of the earth, that we may get the gem that we desire. Shall we not do as much for this pearl of price, the knowledge of God and his will, of ourselves, and our duties? Beg we must; {#Pr 2:3} but with it we must dig too, {#Pr 2:4} and continue to do so, searching for her as for hid treasures. *Ora et labora*, for else "the talk of the lip only brings want." {#Pr 14:23} What man, finding a rich mine of gold or silver, is content with the first ore that offers itself to his view, and doth not dig deeper and deeper till he become owner of the whole treasure? So here, "Then shall ye know, if ye follow on to know the Lord," {#Ho 6:3} if ye cease not till ye get all the dimensions of knowledge mentioned by the apostle, {#Eph 3:18} till ye see that blissful sight. {#Eph 1:18,19}

{a} Seneca, *Epist.* 23.

{b} Lib. ii. cap. 65.

Ver. 5. **Then shalt thou understand.]** Then shalt thou be as those noble Romans were, {#Ro 15:14} "full of goodness, filled with all knowledge, able also to admonish others"; in fine, well accomplished Christian, that hath Christian for his name, and Catholic for his surname, Such a Catholic as Augustine describeth when he saith, *Boni Catholici sunt qui et fidem integram sequuntur*

et bonos mores. Those be good Catholics that believe well and live well. These be not those ancient Roman Catholics.

Ver. 6. **Out of his mouth cometh knowledge.**] If it could be said by the divine chronologer, *{a}* *Ex Adami sapientissimi doctoris ore promanavit tanquam ex fonte quicquid in mundo est utilium doctrinarum, disciplinarum, scientiae et sapientiae* -Out of Adam's mouth, even after the fall, as out of a fountain, flowed all the profitable knowledge, skill, and wisdom in the world: how much better may the same be said of "the only wise God," who is "wonderful in counsel, and excellent in working." *{#Isa 28:29}* *Platonici lumen mentiam esse dixerunt ad discenda omnia, eundem ipsum Deum quo facta sunt omnia.* *{b}* The Platonists said, that God, the maker of all, was that light of the mind whereby we learn all.

{a} Bucholcer.

{b} Aug., *De Civit. Dei.*

Ver. 7. **He layeth up sound wisdom.**] Heb., Substance, reality; that which hath a true being, in opposition to that which is not; so riches are described. *{#Pr 23:5}* Heaven only hath a "foundation"; *{#Heb 11:10}* earth hath none, but is "hanged upon nothing." *{#Job 16:7}* Grace hath solid substance in it and true worth; whereas opinion only sets the price upon all outward things. The prophet Amos complains of the epicures of his time, that they "ate the lambs out of the flock, and the calves out of the midst of the stall; they drank wine in bowls, and chanted to the sound of viols." *{#Am 6:4-6}* This to some might seem brave and desirable. But *{#Pr 2:13}* the prophet, in true judgment, thus speaks to them: "Ye which rejoyce in a thing of nought," ye embrace a shadow, ye pursue after things that profit not, but perish in the use; for "Meats for the belly, and the belly for meats: but God will destroy both it and them." *{#1Co 6:13}* Some sense the text thus: The Lord lays up when he is in distress, then he hath such quietness of spirit, soundness and presence of mind, that in the midst of his straits he is in a sufficiency. Not so the wicked. *{#Job 20:22}*

He is a buckler to them.] The body cannot be wounded, but through the buckler, if skilfully handled: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help?" *{#De 33:29}*

Ver. 8. **He keepeth the paths of judgment.**] Well may they walk uprightly that are so strongly supported. God's hand is ever under his; they cannot fall beneath it. "He keepeth the feet of his saints."

{#ISa 2:9}

Ver. 9. **Then shalt thou understand righteousness.**] Not as *cognoscitiva*, standing in speculation; but as *directiva vitae*, a rule of life. Knowledge is either apprehensive only, or affective also. This differs from that, as much as the light of the sun, wherein is the influence of an enlivening power, from the light of torches.

Ver. 10. **Is pleasant to thy soul.**] Spiritual joy mortifies sin. His mouth hankers not after homely provision that hath lately tasted of delicate sustenance. Pleasure there must be in the ways of God, because therein men let out their souls into God, that is the fountain of all good; hence they so infinitely distaste sin's tasteless fooleries. *Crede mihi, res severa est verum gaudium*, saith Seneca. True joy is a solid business.

Ver. 11. **Discretion.**] Heb., Thoughtfulness, or good advisement. *Cogito quasi cogito.* {a} *Notat sereitatem*, such as is that of the wife "to please her husband," {#1Co 7:34} casting this way and that way how to give best content: or that of the good housewife to "build her house," {#Pr 14:1} studying in every business how to set everything in order, as the carpenter studies how to set every part of the frame in joint.

{a} Βεσμαν, μεριμνα.

Ver. 12. **That speaketh froward things.**] As if his mouth were distorted, or the upper lip stood where the nether should. See #Ac 20:30. {a}

{a} διεστραμμενα.

Ver. 13. **To walk in the ways of darkness.**] As thieves, drunkards, dicers, and our other *solifugae*, that abuse even gospel light; that put not light under a bushel, but under a dunghill; that, when they have walked themselves weary in these byways, highways to hell, sit down "in darkness, and in the shadow of death," {#Lu 1:79} which posture imports, (1). Continuance there; (2). Content, as well paid of their seat. These "hate the light because their ways are evil." {#Joh 3:20} The light stands in the light of their wicked ways, as the angel did in Balaam's way to his sin.

Ver. 14. **Who rejoice to do evil.**] It is their meat, drink, sport; {#Pr 4:27 10:23} they cannot be merry unless the devil be their play fellow. This is reckoned as an aggravation of Jerusalem's sin: "When thou doest evil, then thou rejoicest." {#Jer 11:15} But better is the sorrow of him that suffereth evil than the jollity of him that doth evil, saith Augustine. {a}

{a} *Melior est tristitia iniqua patientis quam laetitia iniqua facientis.*

Ver. 15. **Whose ways are crooked.**] How justly may God say to such, as the crab in the fable did to the serpent, when he had given him his death's wound for his crooked conditions, and then saw him stretch himself out straight, *At oportuit sic vixisse*: It is too late now, you should have lived so.

And who are froward.] Absurd, ἄστοχοι. {#2Th 3:2} Men made up of mere incongruities, solacising in opinion, speeches, actions, all.

Ver. 16. **From the strange woman.**] Forbidden thee by God, as strange fire, strange gods, &c.

Which flattereth with her words.] Whose lips are nets, whose hands are bands, whose words are cords to draw a man in as a fool to the stocks, or an ox to the slaughter.

Ver. 17. **Which forsaketh the guide of her youth.**] That is, Her husband; as Helena, Herodias, Bernice, {#Ac 25:13} and other odious harlots. *Adulterium quasi ad alterum, vel ad alterius torum.* {a} This wanton never wants one, though her husband be ever so near.

And forgetteth the covenant of her God.] Marriage is a mixed covenant, partly religious and partly civil: the parties tie themselves first to God, and then to one another. The bond is made to God, who also will be ready enough to take the forfeiture. For whores and adulteresses God will judge. {#Heb 13:3}

{a} Becman.

Ver. 18. **For her house inclineth unto death.**] Terence calleth harlots *Cruces, quia iuvenes macerent et offligant.* Venery {a} is death's best harbinger: *Venus ab antiquis λυσιμελης dicta.* She provideth, saith one, {b} not for those that are already born, but for those that shall be born. Of Pope Paul the Fourth, that old goat, it

went for a byword, *Eum per eandem partem animam profudisse, per quam acceperat.* Pope John the Twelfth being taken with an adulteress, was stabbed to death by her husband. {c} Alexander the Great and Otho the Third test their lives by their lusts. But how many, alas! by this means have lost their souls. Fleshly lusts, by a specialty, "fight against the soul." {#1Pe 2:12} And nothing hath so much enriched hell, saith one, as beautiful faces.

And her paths unto the dead.] Heb., *El Rheapaim*, to the giants: {d} To that part of hell where those damned monsters are, together with those sensual Sodomites, who, giving themselves over to fornication, and "going after strange flesh, are thrown forth, προκεινται, *proiecti sunt*, for an example, suffering the vengeance of eternal fire." {#Jude 7}

{a} The practice or pursuit of sexual pleasure; indulgence of sexual desire.

{b} Jacob. Revius.

{c} Barns.

{d} παρα τῷ Ἀδῆ μετὰ τῶν γηγενῶν—Sept.

Ver. 19. None that go unto her return again.] Some of the ancients have herehence concluded that adultery is an unpardonable sin; but "all manner of sin and blasphemy shall be forgiven unto men," saith our Saviour, "save only the sin against the Holy Ghost." {#Mt 12:31} True it is, that "a whore is a deep ditch, and a strange woman is a narrow pit"; -that {#Pr 23:27} "whoredom, and wine, and new wine take away the heart"; -that {#Ho 4:11} such are said to be "destitute of understanding," and to have lost even the light of nature; {#Pr 6:32 Ro 1:28} to be "past feeling, and given up to a dead and dedolent disposition"; {#Eph 4:18,19} to be "impudent," {#Jer 2:3} -wherefore also they are compared to dogs {a} {#De 23:18 2Sa 3:8} -and for the most part impenitent. {#Ec 7:28} Grace, as one well observeth, is seated in the powers of nature. Now carnal sins disable nature, and so set us in a greater distance from grace, as taking away the heart, &c. Howbeit "all things are possible with God"; {#Mr 9:23,27} and though few have awakened out of this snare of the devil, yet some have, as David, and that woman in #Lu 7:37,50, lest any humbled sinners should despair.

{a} κυνος ὀμματ ἔχων.—Hom.

Ver. 20. **That thou mayest walk in the way.**] This is another work of wisdom—as to keep us from bad company, so to put us into good, where much good may be learned. Dr Taylor, martyr, rejoiced that ever he came in prison, there to be acquainted with that angel of God, John Bradford (so he called him). {a} Latimer and Ridley, while they lived, kept up Cranmer by intercourse of letters, and otherwise, from entertaining counsels of revolt. {b} A child having been brought up with Plato, returned home to his father's house, and, hearing his father to chide, and exclaim furiously in his anger, used these speeches to his father, "I have never seen the like with Plato." {c}

{a} *Acts and Mon.*

{b} *Ibid.*

{c} Sen., *De Ira*, lib. iii. cap. 11.

Ver. 21. **For the upright shall dwell in the land.**] Of Canaan, a type of heaven; for by these outward and corporeal things, inward, spiritual, and eternal are understood. Here the wise man speaks after the manner of Moses' law, under which he lived; {#De 11:8} and howsoever upright men suffer hardship and hunger here, yet they enjoy great tranquillity and felicity, as seeing God in all, and depending wholly upon him for help. "Well for the present, and it will be better hereafter";—this is the upright man's motto. Heaven, thinks he, will make amends for all. He that sees visions of glory will not matter, with St Stephen, a shower of stones. How much less will he think much, though "the Lord give him the bread of adversity, and water of affliction." {#Isa 30:20}

Ver. 22. **But the wicked shall be cut off.**] Certainly, suddenly, utterly, *cum maxime velint vivere*, when they have feathered their nests, and set up their rest, and reckon upon long life, as the fool in the Gospel: "God will shoot at them with an arrow suddenly," and fetch them off when they least look for it. The wicked may die sinning. The saints shall not die till the best time—not till that time when, if they were but rightly informed, they would even desire to die.

Shall be rooted out.] Heb., Plucked up, as degenerate plants. *Exorientur, sed exurentur*. "God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwellingplace, and root thee out of the land of the living. Selah." {#Ps 52:5}

Chapter 3

Ver. 1. **My son, forget not.**] We should be able to say to wisdom, as Coenis did to her Lady Antonia, *Frustra, domina, iussisti: haec enim atque caetera omnia quae mihi imperas, ira semper in memoria habeo ut ex ea deleri non possint.* {a} You need not, madam, bid me do your business, for I so remember your commands, as I need never be minded of them.

Iussa sequi tam velle mihi, quam posse, necesse est,
I am ready, to my power, to do your pleasure.

But let thine heart keep.] As the ark kept the two tables; as the pot kept the hidden manna.

{a} Dio, in *Respons.*

Ver. 2. **For length of days.**] A sweet mercy, and generally desired. {#Ps 34:12} Short life is reckoned as a curse, {#Ps 89:47} yet in some cases it is a blessing. {#1Ki 14:13 Isa 57:1} Ωκυμοροι οι θεοφιλεις—God taketh away his from the evil to come, {a} as, when there is a fire in a house or town, men carry out their jewels; but then God makes them up in his cabinet. "They do enter into peace"; their souls go to heaven; "they rest in their beds"; {#Isa 57:2} their bodies rest sweetly and safely in the grave till the resurrection of the just. And is not this far better than the longest life here? Length of days may prove a curse, when it brings shame, sorrow, &c., as it did to Cain, Ham, &c.

And peace shall they add to thee.] Without which to live is nothing else but to lie dying. Rebecca, for want of this, was weary of her life; so was Elijah when he sat under the juniper tree. "All the days of the afflicted are evil." {#Pr 15:15} Συνοικουσι, ου συμβιουσι; they dwell together; they do not live together, said Themistocles of married folk that agree not. *Non ille diu vixit, sed diu fuit,* said Seneca of one. And again, *Non multum navigavit, sed multum iactatus est;* He was tossed much up and down, but sailed not far, as being driven about by contrary winds.

Shall they add to thee.] *Multiplicem pacem significat,* saith one. "Peace, peace," as in #Isa 26:3; that is, a multiplied peace; with

God, with one's self, with others; or a renewed continued peace, today, tomorrow, and every day; or a perfect, sheer, pure peace.

{a} Ον φύλει φεος, θνησκει νεος.—*Dion. Prus. Orat. 28.*

Ver. 3. **Let not mercy and truth forsake thee,**] That is, True mercy; not that which is natural or moral only, but that which is right, both *quoad fontem*, and *quoad finem*. They that do otherwise, as heathens and hypocrites, lay up their treasure in the eyes and ears of men, which is a chest that hath neither lock nor key to keep it.

Bind them.] That is, My commandments. He seems to allude to **#De 6:8**. {See Trapp on "De 6:8"}

Ver. 4. **So shalt thou find favour.**] As did Joseph, Moses, David. He was a man after God's own heart, and whatsoever he did pleased the people. It is God that gives credit; he fashioneth men's opinions, and inclineth their hearts, as Ezra oft acknowledges with much thankfulness. {#Ezr 7:27,28}

Ver. 5. **Trust in the Lord.**] To trust in God is to be unbottomed of thyself, and of every creature, and so to lean upon God, that if he fail thee thou sinkest. Confidence is the least, and yet the best we can render to the Lord, for hereby we acknowledge his sovereignty, and set the crown upon his head, as it were. See **#Jud 9:15**.

And lean not to thine own understanding.] Which, because men do, hence it is, many times, that the fairest blossoms of their endeavours wither, and the unprobablest things do come to pass. God loves to confute men in their confidences, as he did the Philistines in their champion Goliath. We must not, therefore, trust—no, not trust itself—but God, on whom it relies, who is therefore called our trust. They trust not God at all that do it not alone. He that stands with one foot on a rock, and another foot upon a quicksand, will sink and perish as certainly as he that stands with both feet on a quicksand. "Lord, lead me to a rock that is higher than I," saith David. Whither, when he was once got, then he sat and sang, "The Lord is my rock and my salvation." {#Ps 27:1} Surely, as one said of general councils, they seldom were successful, because men came with confidence, leaning to their own understanding, and seeking for victory rather than verity. So it holds as true in other like cases.

Ver. 6. **In all thy ways acknowledge him.]** Ask counsel at his mouth, aim at his glory, be evermore in the sense of his presence, and light of his countenance. It is reported of a worthy divine of Scotland, {a} that he did even eat and drink and sleep eternal life. This is to walk with God; this is to live by faith; this is to see him that is invisible (Moses's optic); this is to go the upper way, even that "way of life that is above to the wise, that he may depart from hell beneath." {#Pr 15:24} {See Trapp on "Pr 15:24"}

And he shall direct thy paths.] As he carefully chose out the Israelites' way in the wilderness; not the shortest, but yet the safest for them. So will God do for all that make him their guide. The Athenians had a conceit that their goddess Minerva turned all their evil counsels into good unto them. The Romans thought that their *Vibilia* (another heathenish deity) set them again in their right way, when at any time they were out. All this, and more than this, is undoubtedly done by the true God for all that commit their ways unto him, and depend upon him for direction and success. "Lo, this God is our God for ever and ever: he will be our guide even unto death." {#Ps 48:14}

{a} *Zaccheus Convert.* preface.

Ver. 7. **Be not wise in thine own eyes.]** *Bis desipit qui sibi sapit.* He is two fools that is wise in his own eyes. This *δοκησισοφια* mars all. Socrates's *Hoc scio quod nihil scio*, got him the name of the wisest among men. *Consilii satis in me mihi* {a} is the proud man's posy. "He that would be wise, must be a fool, that he may be wise." {#1Co 3:18} *Intus existens prohibet alienum.* A conceit of wisdom bars out wisdom.

Fear the Lord.] This makes a modest opinion of a man's self. Joseph, a man famous for the fear of God, when Pharaoh expected from him an interpretation of his dream, as having heard much of his skill, "It is not in me," said he; "God shall give Pharaoh an answer of peace." {#Ge 41:16} Lo he extenuates his own gifts, and ascribes all to God. Wherefore suddenly after, as Joseph had said to Pharaoh, "Without me shall God make answer to Pharaoh," so Pharaoh is heard say to Joseph, "Without thee shall no man lift up his hand or foot in all the land of Egypt." {#Ge 41:44} So that here was exemplified

that holy proverb, "By humility and the fear of the Lord, are riches, and honour, and life." {#Pr 22:4} The original runs thus, By humility the fear of the Lord are riches, &c. There is no *and* in the Hebrew. Humility and the fear of the Lord are so near akin (this being the mother of that), as if the one were predicated of the other, as if they were one and the same grace.

And depart from evil.] Another effect of this "clean" fear of God, as David calleth it. {#Ps 19:9} *Cave, spectat Cato*, was a watchword among the Romans. A reverend and religious man had these words following written before him in his study, *Noli peccare: Nam Deus videt, Angeli astant, Diabolus accusabit, Conscientia testabitur, Infernus cruciabit*. Take heed of sin, for God seeth thee, angels stand by thee, the devil will accuse thee, thy conscience will testify against thee, and hell will torture thee. But besides all this, "there is mercy with God that he may be feared"; {#Ps 130:4} and "the children of Israel shall fear the Lord and his goodness." {#Ho 3:5}

{a} Arachne apud Ovid. Metamor, lib. vi.

Ver. 8. It shall be health to thy navel.] That is, Thou shalt be in good plight both for the outward and inward man: Thy bones full of marrow, thy breasts full of milk, thy spirit also lively and lifted up in the ways of the Lord. And as it is with children in the womb (for to these is the allusion here), that by the navel nourishment is ministered unto them, yea, even to the strengthening of the inward parts: so the godly in the Church are fed and bred by the faith and fear of God. And as without marrow in the bones, no part of man, no, not that which is of greatest value and force, is able to do any thing: {a} so the strength that they have from God, is as the marrow which strengtheneth the bones, and maketh them apt to do good things. And as a man that hath his bones filled with marrow, and hath abundance of good blood and fresh spirits in his body, can endure to go with less clothes than another, because he is well lined within: so it is with a heart that hath a great deal of grace and peace; he will go through difficulties and troubles, though outward comforts fail him. It is recorded of Mr Saunders, martyr, {b} that himself should tell the party that lay in the same bed with him in prison, that even in the time of his examination before Stephen Gardiner, he was wonderfully comforted, not only in spirit, but also

in body, he received a certain taste of that holy communion of saints, while a most pleasant refreshing did issue from every part and member of the body to the seat and place of the heart, and from thence did ebb and flow to and fro unto all the parts again.

{a} Munster, Mercer, T. W., and others, *in loc.*

{b} Acts and Mon., fol. 1358.

Ver. 9. **Honour the Lord with thy substance.**] Freely expending it in pious and charitable uses. {#Ex 25:19 De 26:2} {See Trapp on "Ex 25:19"} {See Trapp on "De 26:2"} See also my "Commonplace of Alms."

Ver. 10. **So shall thy barns be filled.**] The Jews at this day, though not in their own country, nor have a Levitical priesthood, yet those who will be reputed religious among them do distribute the tenth of their increase unto the poor, being persuaded that God doth bless their increase the more; for their usual proverb is, *Decima, ut dives fias.* {a} Pay thy tithes, that thou mayest be rich. {See Trapp on "Mt 5:7"}

{a} Godwyn's *Heb. Antiq.* 277. Thegnaler hischilshethegnasher.

Ver. 11. **Despise not the chastening of the Lord.**] Slight it not, but "sit alone," {#La 3:28} and "consider." {#Ec 7:14} Some think it a goodly thing to bear out a cross by head and shoulders, and wear it out as they may, never improving it. As a dog that getting out of the water into which he is cast shakes his ears; or as a man, that coming out of a shower of rain, dries again, and all is as before. *Perdidistis fructum afflictionis,* saith Augustine of such scape thrifts. {a} Thus the proud Greeks (having lost two castles in Chersonesus, taken from them by the Turks) commonly said, that there was but a hog sty lost, alluding to the name of that country. Whereas that was the first footing that the Turks got in Europe, and afterwards possessed themselves of the imperial city of Constantinople. Shortly after, 1358 AD, Callipolis also being lost, the mad Greeks, to extenuate the matter, when they had any talk thereof, in jesting ways commonly said, that the Turks had but taken from them a bottle of wine. {b} So Galienus, the Roman Emperor, hearing that Egypt was revolted, said, *Quid? sine lino Ægyptio esse non possumus?* What? cannot we be without the hemp of Egypt? So when Calais was taken from us by the French, the court parasites, to ease Queen Mary's mind (which yet they could not), said, that it was only a refuge for

renegade heretics; and that no true Roman Catholic ought to deplore, but rather rejoice at the damage. {c}

At Regina gravi iamdudum saucia cura

Vulnus alit venis. -Virgil.

Monsieur de Cordes used to say that he would be content with all his heart to lie in hell seven years, on the condition that Calais were taken from the English. {a} And a considerate English captain being asked by a proud Frenchman, When will ye fetch Calais again? gravely replied, *Quando peccata vestra erunt nostris graviora*, When your sins shall weigh down ours. God is to be seen in everything we suffer, since light afflictions, not improved, are but as a drop of wrath forerunning the great storms, a crack forerunning the ruin of the whole.

Neither be weary of his correction.] This is the other extreme, despair and despondency of spirit. {e} See my "Love Tokens," p. 44, &c.

{a} *Miserrimi facti estis, et pessimi permansistis. — Aug., De Civit. Dei, lib. i. cap. 33.*

{b} *Turk. Hist., fol. 185,186.*

{c} England's *Elisabeth.*

{d} Heyl., *Geog.*

{e} *Non quia dura, sed quia molles patimur. -Sen.*

Ver. 12. For whom the Lord loveth.] The saints' afflictions proceed oft from love displeased, offended. And yet we have some now that tell us that God is never displeased with his people, though they fall into adultery, or the like sin, no, not with a fatherly displeasure; that God never chastiseth his people for any sin, no, not with a fatherly chastisement. But he (though a father) doth alter the set of his looks towards his child, who is wanton upon his love, and lets down the diligence of his just observance and duty.

In whom he delighteth.] *Quem unice diligit*, Whom he coddles above the rest of his children. That son in whom he is well pleased, saith Mercerus; *quem approbat*, whom he makes his whiteboy. So Theophylact, *Qui excipitur a numero flagellatorum, excipitur a*

numero filiorum. He that escapes affliction, may well suspect his adoption. See my "Love tokens," p. 54,55.

Ver. 13. **Happy is the man.**] Though afflicted, if with it instructed, *si vexatio det intellectum.* Bought wit is ever best prized. "Blessed is the man whom thou chastenest, O Lord, and thereby teachest him out of thy law." {#Ps 94:12} *Schola crucis, schola lucis.* God's house of correction is his school of instruction. See my "Love Tokens," p. 145,146, &c.

And the man that getteth understanding.] Heb., That draweth out understanding, viz., *de thesauro suo,* "out of the good treasure of his heart," {#Mt 13:52} as that good scribe instructed to the kingdom of heaven. The Chaldee hath it, *iabiang, scaturire facit,* that hath so profited in spiritual understanding, that he can readily bring it forth to the benefit of others.

Ver. 14. **For the merchandise of.**] That is, The profit that is gotten by making use of it. *Κερδανοντες ου κοπιωμεν,* saith a father. Seldom is any man weary of making money. Sing a song of *utile,* and men will lend their ears to it. The Jassians in Strabo, delighted with the music of an excellent harper, ran all away, as soon as the market bell rang, save a deaf old man, and he too, as soon as he heard of it. Now "godliness is profitable to all things," as having the promises of both lives; and the promises are "exceeding great and precious" things, {#2Pe 1:4} even "the unsearchable riches of Christ," {#Eph 3:8} who brings "gold tried in the fire," and that which is better. {#Re 3:18} For one grain of grace is far beyond all the gold of Ophir, and one hour's enjoyment of God to be much preferred before all the king of Spain's annual tribute. What is gold and silver, but the guts and garbage of the earth? And what is all the pomp and glory of the world, but dung and dogs' meat? {#Php 3:7,8} I esteem them no better (surely) that I may win Christ, said St Paul, that great trader both by land and sea. {#2Co 11:23,25,26} Let me be put to any pain, to any loss, *tantundem ut Iesum nanciscar;* so I may get my Jesus, said Ignatius. This gold we cannot buy too dear, whatever we pay for it. The wise merchant sells all to purchase it. {#Mt 13:44,46} Every true son of Jacob will be content to part with his broth for the birthright, to purchase spiritual favours with earthly. "The Lord that made heaven and earth, bless thee out of Sion"; {#Ps 134:3} which is to say, the blessings that come out of Sion are choice, peculiar, precious, even above any

that come out of heaven and earth. When God is shaking all nations, {#Hag 2:7} the saints shall come with their desirable things (so some read the words). *Colligent omnes thesauros suos*, saith Calvin, They shall gather up all their treasures.

Ver. 15. **She is more precious than rubies.**] Or, Pearls, which of old were most highly esteemed, {a} as Pliny testifieth; *nostra etate multis aliis gemmis post ponunter*. Today, there are many other gems of greater price, as rubies, carbuncles, &c. Cardan {b} tells us that every precious stone hath an egregious virtue in it; every spiritual grace hath, we are sure, and is of more value than large domains, stately buildings, and ten thousand rivers of oil. If the mountains were pearl, the huge rocks rubies, and the whole globe a shining chrysolite, yet all this were not to be named in the same day with wisdom.

{a} *Principium culmenque omnium rerum precii margaritae tenent. -Plin. Gener. Hist. de Aquat., lib. iv.*

{b} Card., *Subt.*, lib. vii.

Ver. 16. **Length of days is in her right hand.**] This is the same in effect with **#Pr 3:2**. {See Trapp on "Pr 3:2"} Ου μονον ταυτα αλλα και περι ταυτων, said Socrates. The same again may be profitably said over; Solomon wanted neither matter, nor words, and yet he repeats and inculcates (for his readers' greater benefit) the same matter in the self same words almost. *Nunquam satis dicitur quod nunquam satis discitur.* {a} As to the text, health and long life is that which every man covets. Now, *Non domus et fundus, non aeris acervus et auri aegroto domini deducant corpore febres.* {b} "Riches avail not in the day of wrath, but righteousness delivereth from death." {#Pr 10:2} The honourable garter cannot cure the gout, nor the chair of state ease the colic, nor a crown remove the headache. Nugas, the Scythian, despising the rich presents and ornaments that were sent unto him by Michael Paleologus, Emperor of Constantinople, asked whether those things could drive away calamities, diseases, or death? {c} No; this they cannot do; as Henry Beaufort (that rich and wretched Cardinal) found by woeful experience in the reign of Henry the Sixth. For perceiving death at hand, he asked, Wherefore should I die, being so rich? If the whole realm would save my life, I am able either by policy to get it, or by riches to buy it. Fie! quoth he, will not death be hired? will money do nothing? {d} No; money in this case bears no mastery. Death (as the jealous man) will not regard

any ransom, neither will he rest content though thou offer many gifts. {#Pr 6:35}

And in her left hand riches and honour.] *Bonus Deus Constantinum Magnum tantis terrenis implevit muneribus, quanta optare nullus auderet.* {e} The good Lord heaped so much outward happiness upon his faithful servant, Constantine the Great, as no man ever durst to have wished more, saith Augustine. If God give his people a crown, he will not deny them a crust. If they have *bona throni*, the good things of a throne, they shall be sure of *bona scabelli*, the good things of the footstool.

{a} Seneca.

{b} Horat.

{c} Pachymer. *Hist.*, lib. v.

{d} Foxe, *Martyrol.*, vol. i. p 925.

{e} Aug., *De Civit. Dei*, lib. v. cap. 25.

Ver. 17. Her ways are ways of pleasantness.] Such as were those of Adam before his fall, strewed with roses, paved with peace. Some degree of comfort follows every good action, as heat accompanies fire, as beams and influences issue from the sun. Which is so true, that very heathens, upon the discharge of a good conscience, have found comfort and peace answerable. This, saith one, is *praemium ante praemium*, a fore reward of well doing. "In doing thereof (not only for doing thereof) there is great reward." {#Ps 19:11}

Ver. 18. She is a tree of life.] A tree that giveth life and quickeneth: or, as one interprets it, a most assured sign of eternal life; whatsoever it is, he alludeth, no doubt, to the tree mentioned in #Ge 2:9 3:22. {See Trapp "Ge 2:2:9"} {See Trapp "Ge 3:22"}

And happy is every one that retaineth her.] Though despised by the world as a poor sneak, a contemptible captive. We usually call a poor man a poor soul; a poor soul may be a rich Christian; as Roger, surnamed *Paupere censu*, was son to Roger Bishop of Salisbury, who made him Chancellor of England. {a}

{a} Goodwin's *Catal.*, p. 388.

Ver. 19. The Lord by wisdom.] By his essential Wisdom, by his Eternal Word; {#Pr 8:30} the Lord Christ, who is "the beginning of the

creation of God." {#Re 3:14} {See Trapp on "Joh 1:3"} "In the beginning God created the heaven and the earth," {#Ge 1:1} that is, in his Son, as some interpret it. {#Heb 1:2 Col 1:16} This interpretation is grounded upon the Jerusalem Targum, who translates that, {#Ge 1:1} *bechochmatha, in sapientia*. So doth Augustine and others; and for confirmation they bring #Joh 8:25; but that is a mistake, as Beza shows in his Annotations there.

He established the heavens.] Heb., He aptly and trimly framed them in that comeliness that we now see. "The heavens declare the glory of God, and the firmament showeth his handiwork." {#Ps 19:1} Upon the third heaven he hath bestowed a great deal of curious skill and cunning workmanship. {τεχνησις, #Heb 11:10} But of that no natural knowledge can be had, nor any help by human arts, geometry, optics, &c.; for it neither is aspectable nor moveable. The visible heavens are (for the many varieties therein, and the wonderful motion of the several spheres) fitly called Κοσμος. {a} The original word here used, *ratione coniugationis plus aliquid significat quam paravit, vel stabilivit*. "Conen," *Mirum in modum disposuit*; he hath cunningly contrived. And hence haply our ancient English word *koning*, and by contraction *king*, coming of the verb *con*, which signifies (as Becanus noteth) *possum, scio, audeo* -I can, I know, I dare do it.

{a} *Coelum maxime eo nomine intelligunt Graeci. -Mercer.*

Ver. 20. **The depths are broken up,**] viz., Those great channels and hollow places made in the earth, to hold the waters, {#Ge 1:9} that they may not overflow the earth; and this the very philosophers are forced to confess to be a work of divine wisdom. Others by "depths" here understand fountains and floods breaking out, and as it were flowing from the nethermost parts of the earth, even as though the earth did cleave itself in sunder, to give them passage.

And the clouds drop down the dew.] Clouds, the bottles of rain and dew, are vessels as thin as the liquor that is contained in them; there they hang, move, though weighty with their burden. How they are upheld, and why they fall here and now, we know not, and wonder.

Ver. 21. **Let not them depart.]** *Ne effluent haec ab oculis tuis,* saith the Vulgate. *Ne haec a tuis oculis deflectant in obliquum huc et illuc;* so Mercer. Let the eyes look right on, σκοπουντων, {#Pr 4:25} look wistfully and intently on these great works of God, and his wisdom therein set forth and conspicuous, as on a theatre. Eye these things, as the steersman doth the compass, as the archer doth the mark he shoots at, {#2Co 4:18} or as the passenger doth his way, which he finds hard to hit, and dangerous to miss. Yea, let them be the delight of thine eyes, with the sight whereof thou canst not be sated or surfeited.

Ver. 22. **So shall they be life unto thy soul.]** For "by these men live, and this is the spirit of my life," saith Hezekiah; {#Isa 38:16} even what God hath spoken and done. {#Pr 3:15} A godly man differs from a wicked, as much as a living man from a dead carcass. The wicked are stark dead, and stone cold. The saints also want heat sometimes, but they are soon made hot again; because there is life of soul in them, as charcoal is quickly kindled, because it hath been in the fire.

And grace to thy neck.] Or, To thy throat; that is, to thy words uttered through the throat. {See Trapp on "Pr 1:9"}

Ver. 23. **Then shalt thou walk in thy way safely.]** *Fiducialiter,* saith the Vulgate—confidently and securely. Every malvoy shall be a salvoy to thee: thou shalt ever go under a double guard, the "peace of God" within thee, {#Php 4:7} and the "power of God" without thee. {#1Pe 1:5} "Thou shalt be in league also with the stones of the field, and the beasts of the field shall be at peace with thee." {#Job 5:23}

Ver. 24. **Thou shalt not be afraid.]** See this exemplified in David; {#Ps 3:5,6} Peter; {#Ac 12:6} and Mr Rogers, our late protomartyr, who when he was warned suddenly to prepare for the fire, he then being sound asleep in the prison, scarce with much shaking could be awaked. {a}

Thy sleep shall be sweet.] As knowing that God—thy keeper {#Ps 121:4,5} -doth wake and watch for thee. {#Ps 121:1} Wicked men's sleep is often troublesome, through the workings of their evil consciences; as our Richard III, after the murder of his own two innocent nephews, had fearful dreams, insomuch that he did often leap out of his bed in the dark, and catching his sword, which always lay naked stuck by his side, he would go distractedly about the chamber,

everywhere seeking to find out the cause of his own occasioned disquiet. {b} So Charles IX of France, after the bloody massacre of Paris, was so inwardly terrified, that he was every night laid to sleep, and wakened again with a set of musicians. {c}

{a} *Acts and Mon.*, fol. 1356.

{b} Daniel's *Hist. of Eng.*

{c} Thuan, lib. lvii.

Ver. 25. Be not afraid.] Or, Thou shalt not be afraid. *Nec si fractus illabatur orbis.* Sudden evils do commonly dispirit people, and expectorate their abilities; they be at their wits' end. But let a David "walk through the vale of the shadow of death," that is, the darkest side of death—death in its most horrid and hideous representations, he will not fear, no though he should go back again the same way; "for thou art with me," saith he. {#Ps 23:4} He had God by the hand, and so long he feared no colours.

Ver. 26. For the Lord shall be thy confidence.] The Hebrew word here used signifies both unconstant folly, {#Ec 7:28} and constant hope. {#Ps 77:7} And Rabbi Solomon saith, that he had found in the Jerusalem Targum this text, thus censured and expounded, The Lord shall be with thee in thy folly; that is, he shall turn to thy good, even thine inconsiderate and rash enterprizes, if thou addict thyself to the study of wisdom.

And shall keep thy foot from being taken.] In the snare which thou wast near unto, by choosing rather to be held temerarious than timorous.

Ver. 27. Withhold not good from them to whom it is due.] Either by the law of equity, or of charity. For there is a debt of love {#Ro 13:8} that we must ever be owing and ever pay. And as we say of thanks, *gratiae habendae et agendae*, thanks must be given, and held as still due; so must this debt of love. *Quicquid clerici habent, pauperum est*, saith Jerome. It is true, in a sense, of others, as well as of ministers. The poor (God's poor) are the owners of that we have; we are but stewards and dispensers of God's bounty to his necessitous servants. Now if our receipts be found great, and our layings out small, God will cast such bills back in our faces, and turn us out of our stewardship. They are fools that fear to lose their wealth by giving, but fear not to lose themselves by keeping it.

When it is in the power of thy hand.] When thou hast opportunity and ability; for we must not stretch beyond the staple; that were to mar all; neither, when "a price is put into our hands," {#Pr 17:16} may we play the fools and neglect it. But wheresoever God sets us up an altar, we must be ready with our sacrifice of alms, "for with such sacrifices God is well pleased." {#Heb 13:16} See my "Common Place of Alms."

Ver. 28. **Tomorrow.]** *Bis dat qui cito dat.* While ye have time, do good to all; your beneficence must be prompt and present; who can tell what a day may bring forth? "Ethiopia shall soon stretch out her hands unto God." {#Ps 68:32} *Currere faciet manus suas ad Dominum,* to note their speediness in giving, saith one. {a} Tyrus also, when converted once, makes haste to feed and clothe God's poor saints with the money and merchandise she was wont to heap up and hoard. {#Isa 23:18}

{a} Weems.

Ver. 29. **Devise not evil against thy neighbour.]** Heb. Plow not evil —*i. e.*, plot not. One of the Rabbis renders it, suspect not; shun "evil surmises." {#ITi 6:4} Most unkindnesses among friends grow upon mistakes, misprisions; charity is candid, and takes everything in the best sense, and by the right handle. {#ICo 13}

Ver. 30. **Strive not with a man without cause.]** If men's hurts were not bigger than their suits, there would not be half so many. It is a fault to go lightly to law, but especially with such as have done thee no harm. Zuinglius renders this text thus: *Ne temere litem cum quoquam suscipias, quominus superior factus, malum tibi retribuatur;* others, *sim mendax, nisi rependat tibi malum.* How Cardinal Wolsey, when he became Lord Chancellor, paid home Sir James Paulet, for setting him by the heels, when as yet he was but a poor schoolmaster, is well known. {a} How much better Archbishop Cranmer, of whom the proverb passed, "Do my Lord of Canterbury a shrewd turn, and you shall have him your friend for ever after." And Robert Holgat, Archbishop of York, of whom it is recorded {b} that in the year 1541 he obtained a benefice in a place where one Sir Francis Askew of Lincolnshire dwelt, by whom he was much troubled and molested in law. Upon occasion of these suits, he was fain to repair to London, where being, he found means to become

the king's chaplain, and by him was made Archbishop of York, and President of the King's Council for the North. The knight before mentioned happened to have a suit before the council there, and doubted much of hard measure from the Archbishop, whose adversary he had been. But he, remembering the rule of the gospel, to do good for evil, yielded him all favour that with justice he might, saying afterwards merrily to his friends, he was much beholden to Sir Francis Askew, for that had not he been, he must have lived a hedge priest {c} the days of his life. {d}

{a} *Life of Card. Wolsey.*

{b} *Acts and Mon.*

{c} An illiterate or uneducated priest of inferior status. (*contemptuous.*)

{d} Godwin's *Catalog.*, 625.

Ver. 31. Envy not the oppressor.] That grows rich by unjust quarrels and vexatious lawsuits. It is not for nothing surely that our Saviour, {#Lu 12:15} after "who made me a judge?" adds, "Take heed and beware of covetousness." Implying that most men go to law with a covetous or a vindictive mind; whereas if they will needs wage law, they should do it as Charles the French King made war with our Henry VII, "more desiring peace, than profit or victory." It should be with men in this case as it was with Augustine and Jerome in their disputations: it was no matter who gained the day, they would both win by understanding their errors.

Ver. 32. For the froward is abomination.] The *vilitigator*, the wrangler, the common barreter, though he may prosper in the world, yet God cannot abide him; his money will perish with him. He will one day say to his cursed heaps of evil gotten goods, as Charles the Fifth, emperor, in his old age did of his victories, trophies, riches, honours; he cursed them all, saying, *Abite hinc, abite longe*; Avaunt, be packing, hence, away. {a}

But his secret.] They shall be of his cabinet council, that choose rather to lie in the dust than to rise by evil arts, by wicked principles; such were Joseph, Macaiiah, Daniel, &c.

{a} Phil. Morn.

Ver. 33. In the house of the wicked.] His wife, children, family, possessions, all are accursed; his fine clothes have the plague in

them: or his house, which is his castle, the flying roll of curses—that is, ten yards long and five yards broad—shall remain in the midst of it, and consume it. {#Zec 5:4}

But he blesseth the habitation of the just.] "*Kabvenaki, " casam exponit et tuguriolum egregio sensu,* saith Mercer. The poor little cottage or tenement of the righteous, there is a blessing in it, there is contented godliness, which is greatest gain; the blessing of God which maketh rich. *Ενθα και οι θεοι,* Here are the gods—could the philosopher say of his poor habitation, meaning his heathenish household gods—whatever else is wanting to me. How much more may a saint say so of his God, who will "awake for him, and make the habitation of his righteousness prosperous!" {#Job 8:6}

Ver. 34. **Surely he scorneth the scorners.]** Those proud haughty scorners {#Pr 21:24 1Pe 5:5} who jeer at this doctrine, and at those who believe it. Surely God scorneth these scorners, for he loves to retaliate; he that sitteth in heaven laughs a good {a} at them; {#Ps 2:4} he makes them also, in his just judgment, a derision to others, {b} and punisheth them with the common hatred of all: contempt being a thing that man's nature is most impatient of, and in carnal reason, tallying of injuries is but justice.

But he giveth grace to the lowly.] Though oppressed by scorners, yet shall they be no losers, for "God will give grace, and he will give glory"—grace and glory! what things be these?—"and no good thing will he withhold from them that walk uprightly." {#Ps 84:11} Humility is both a grace and a vessel to receive grace. And as he that goeth into a pond or river to take up water puts the mouth of his vessel downward, and so takes it up; in like sort, he that looks for any good from God must put his mouth in the dust, and cry out, Lord, I am not worthy, &c. *Non sum dignus, at sum indigenus,* "I am poor and needy, make haste unto me, O God." {#Ps 70:5}

{a} Sic.

{b} *Facit ut aliis sint ludibrio, ubi in calamitatem inciderint.* -Rab. Levi.

Ver. 35. **The wise shall inherit glory.]** Not have it only, but inherit it — *Hoc est, proprio, perfecto et perpetuo iure possidebunt,* as Pellican; they shall have it as their proper, perfect, and perpetual right.

But shame shall be the promotion of fools.] A fair promotion they come to, but good enough for them, unless they were better. If they attain to high places and preferments, these prove but as high gibbets to bring them to more disgrace in this world, and torment in the next. Some there be that read the text thus: "But shame taketh away the foolish"; that is, it carrieth both them and their hope away in a pinch of time, or twinkling of the eye, as it were.

Chapter 4

Ver. 1. **Hear, ye children.]** *Audite senem, iuvenes, quem iuvenem senes audierunt:* Hear me, now an old man, O ye youths, whom old men once gladly heard, when I was but a youth. With this speech Augustus pacified his mutinous army:—

“*Aspice, vultus*

*Ecce meos, utinamque oculos in pectore posses
Inserere, et patrias intus deprendere curas.*” ^{a}

“Behold my looks; and oh that thou couldst see

Mine anxious thoughts and careful heart for thee!”

^{a} *Sol Phaetonti, apud Ovid. Met.*

Ver. 2. **For I give you good doctrine.]** The common cry is, "Who will show us any good?" and every man will lend both ears to a good bargain. The doctrine here delivered is good every way, whether you look to the author, matter, or effect of it, and is therefore worthy of all men to be received, as the Hebrew word ^{a} here used for doctrine importeth. The Vulgate renders it, *Donum bonum tribuam vobis:* I will give you a good gift, even that good part that shall never be taken from you.

^{a} *הקל a verbo הקר quod est accipere.*

Ver. 3. **For I was my father's son,] q.d.,** I that am now so famous for wisdom, was once as wise as a wild ass's colt. But I had the happiness to be taught and tutored by the best and wisest man in his generation, and therefore you should the rather regard my doctrine. Plato praised God that he was pupil to Socrates, Bucholcerus that he

was bred under Melanchthon, Mr Whately under Mr Dod's ministry, and I under Mr Ballam's, at Evesham. Holy David was far beyond any of these, as being divinely inspired, and rarely qualified. Such a heart so well headed, and such a head better hearted, was not to be found among the sons of men, for he was "a man after God's own heart." His counsel to his son therefore must needs be very precious and ponderous. See some of it, for a taste, in **#1Ch 28:9,10**.

Tender and only beloved.] *Filius a φιλος*. The Greeks commonly called their children *φιλατα*, the Latin *chari*, darlings, as he in Plautus, *Domi domitus fui usque cum charis meis*. {a} I was hardly handled at home, together with my dear children.

In the sight of my mother.] Who had other children; {#1Ch 3:5} but Solomon she loved best, because he had most grace. And as a special fruit of her love, she gave him excellent counsel in her "Lemuel's lesson." {#Pr 31} His fall was therefore the more blameworthy, because he had been so piously educated.

{a} Plaut. *Menech.*, act 1, scene 1.

Ver. 4. **He taught me also.**] As Cato taught his own children, and took it for no disgrace, though so great a man. "Nurture" is as necessary for children as nourishment, {#Eph 6:4} which they that neglect to bestow upon them. are *peremptores potius quam parentes* -not parents, but parricides. One cause of Julian's apostasy was his two heathenish tutors, Libanius and Jamblicus, from whom he drank in great profaneness. Doubtless David had Nathan the prophet, and the best he could get, to breed up his son in the best things, but yet so as himself had a main stroke in the business.

And said unto me.] Jacobus Valentinus, {a} and some others, grounded an opinion from these words, that Solomon received this whole book of Proverbs following from his father David; but that is no way likely. The substance of his father's doctrine he briefly sets forth in this and the five following verses, and then proceeds in his own words.

Retain my words.] As the good stomach doth food; as the good earth doth seed; that is, *bene occatum, et occultatum*, saith one.

{a} Praefat. in Cant. Cantic.

Ver. 5. **Get wisdom, get understanding.]** *Compara sapientiam, compara intelligentiam* -so Chrysostom. *Compare saeculares, compare vobis biblia, animae pharmaca.* Get you Bibles by all means, whatever they cost you. You may better want bread, light, &c., than the knowledge of the Scriptures. Augustine makes mention of some that neglected the means of knowledge, because knowledge puffeth up; and so would be ignorant, that they might be humble, and want knowledge, that they might want pride. This was to do as that foolish philosopher that plucked out his eyes to avoid the danger of uncleanness; or as the silly friar, to whom Sir Thomas Moore wrote thus, —

“ *Tu bene cavisti ne te ulla occidere possit*

Litera: Nam nota est litera nulla tibi. ”

But men must get knowledge, and lest it puff them up, swelling them beyond measure, they must get humility laid on as a weight to keep them down.

Forget it not.] *For so much a man learns as he remembers. The promise also of salvation is limited to the condition of "keeping in memory what we have received."* {#1Co 15:2}

Ver. 6. **Forsake her not, &c.]** Wisdom is her own reward. If she forsake us, it is because the desertion is first on our part. But she cannot but be "justified of her own true children." {#Mt 11:19} Falling stars were never but meteors; temporaries were never Christians indeed. What wonder though some hold falling from grace, since they mistake common grace for true grace? Hence Bellarmine saith, That which is true grace, *veritate essentiae*, only may be lost, not that that is true *veritate firmae soliditatis*: which latter being rightly understood, may be called special, as the other common grace.

Love her, and she shall keep thee,] viz., From recidivation and utter apostasy, caused by the overflow of iniquity. {#Mt 24:12 2Th 2:10,11} This to prevent, let knowledge and affection, like two individual twins, grow up together, and mutually transfuse spiritual vigour into each other.

Ver. 7. **Wisdom is the principal thing.**] Say the world what it will, a drachma of this wisdom is worth a pound of wit. Let others censure with the scribes, let me wonder with the multitude. And for wealth he is rich, not that hath the world, but that can contemn it. As for honour, virtue is a thousand escutcheons. And that is the true nobility, whereof God is the top of the kin, religion the root. For without this, well may a man be notable or notorious, but truly noble he can never be. {a} Lastly, for learning, the Greeks express learned and good by one word, {b} as if they were not learned that are not good; and the Scripture calls a wicked man generally a fool.

With all thy getting get.] With any pains; for any price. This gold cannot be bought too dear. Make religion thy business, other things do by the by; as Aristotle studied philosophy in the morning, that was his εργον; but eloquence in the afternoon, that was his παρεργον. Or as Caesar, swimming through the waters to escape his enemies, carried his books in his hand above the waters, but lost his robe. {c}

{a} *Magnus homines virtute metiuntur non fortuna prudentes. -Nepos.*

{b} σπουδαίος.

{c} *Maior fuit cura Caesari libellorum quam purpurae.*

Ver. 8. **Exalt her, and she shall.**] Have a high and honourable esteem of her and her children. Rabbi Solomon, out of the Talmudists, renders it, Search for her, *minutatim in ea singula consectans*, do it diligently, as holding every parcel of her precious, as men do the very filings of gold.

Ver. 9. **A crown of glory.**] The psalmist shows by prophesying {#Ps 138:4,5 119:72} that even kings, coming to taste the excellence of the comforts of godliness, and to feel the power of God's word, should sing for joy of heart, and greatly acknowledge the excelling glory of God and godliness.

Ver. 10. **Hear, O my son, and receive.**] How slippery an age youth is, and how easily it slips into sinful courses and companies the wise man well knew; and therefore ceaseth not to inculcate and repeat the same thing over and over. *Liquidae sunt puerorum memoriae.*

Ver. 11. **I have led thee in right paths.**] *Impli ambulat in circuitu*, The wicked walk the round. So doth the devil, that great peripatetic. {#Job 1:6-12} "How long wilt thou go about, O thou backsliding

daughter?" {#Jer 31:22} "How long wilt thou run retrograde, or turn aside unto crooked ways?" {#Psa 125:5} "The ways of the Lord are right, and the righteous shall walk in them; but the transgressors shall fall therein." {#Ho 14:9}

Ver. 12. **And when thou runnest.**] Having a good mixture of zeal and knowledge; so that thy zeal doth quicken thy knowledge, and thy knowledge guide thy zeal. For that the soul be without knowledge, it is not good; "And he that (so) hasteth with his feet (being indiscreetly zealous) sinneth." {#Psa 19:2}

Thou shalt not stumble.] Or if thou do, thou shalt recover thy stumbling, and so get ground. But say thou do so stumble as to fall; in falling forwards is nothing so much danger as backward. So he that is earnest in good, though he may carry some things indiscreetly, yet is far better than an apostate.

Ver. 13. **Take fast hold of instruction.**] *Nam magnum certamen sustines adversus haereticas et epicureos*, saith a Jewish doctor upon this text: Heretics and epicures will seek to wring it from thee, by wretch and wile. Therefore "hold fast the faithful word, as thou hast been taught." {#Tit 1:9} Hold it as with tooth and nail against those gainsayers that would snatch it from thee. For "there are many unruly and vain talkers," and so there are many loose and lewd walkers too, that would bereave thee of the benefit of what thou hast learned; but "hold fast that which is good." Let it not go, *Ne languescas*; surcease not, slake not, give not over striving against sin and sinners.

Ver. 14. **Enter not into the path of the wicked.**] *Qui male vivunt, et peius credunt*, saith one, which live ill, and believe worse. *Qui aequo animo malis immiscetur, malus est*, saith another. {a} He that is well content to keep company with those that are naught, is himself naught. The river Dee, in Merionethshire, running through Pimblemeer, remains entire, and mingles not her streams with the waters of the lake. See #1Co 5:9-11.

And go not in the way.] *Ne tibi placeat via malorum*; so the Vulgate. Think not thyself happy in their company, applaud not their way. *Verbum eundi significationem felicitatis habet in multis linguis.* {b} The Hebrew word to go signifies also to be happy; and Solomon haply here would take it in both senses.

{a} Fuller's *Holy State*, 162.

{b} אָר, *incessit, felicitavit. Ita* συμβαινει *et* ενοδοσθαι
Graecis. Il va bien, Gallicis.

Ver. 15. **Avoid it, pass not by it.**] As ye would not come near a carrion carcass; as the seaman shuns sands and shelves (the apostle's simile, #2Th 3:6); as ye would be loath to come near those that have the plague sore running upon them. Evil men endanger good men, as weeds the grain, as bad humours the blood, or as an infected house the neighbourhood. *Nemo errat sibi ipsi, sed dementiara spargit in proximos,* {a} Entireness with wicked consorts is one of the strongest chains of hell, and binds us to a participation both of sin and punishment. Hence so many words about it here: *Abundans cautela, &c.* This heap of words is not without great use and emphasis; there is earnestness, and not looseness in this repetition.

{a} Seneca.

Ver. 16. **For they sleep not.**] So much are they set upon it. Or as empty stomachs can hardly sleep, so neither can graceless persons rest till gorged and glutted with the sweetmeats of sin, with the murdering morsels of mischief. The devil, their taskmaster, will not allow them time to sleep; which is very hard bondage. "They have eyes full of adultery, and that cannot cease to sin." {#2Pe 2:14}

Unless they cause some to fall.] Protagoras, as Plato relates, boasted of this, that whereas he had lived threescore years, forty of them he had spent in corrupting of young men that conversed with him.

Ver. 17. **For they eat the bread of wickedness.**] As Tartarians feed upon dead carcasses of horses, asses, cats, dogs, yea, when they stink, and are full of maggots, and hold them as dainty as we do venison. {a} As spiders feed upon aconite; {b} as Mithridates, and the maid in Pliny, upon spiders; or as the Turkish galley slaves upon opium—they will eat near an ounce at a time, as if it were bread (the tithe whereof would kill him that is not accustomed to it), and can neither sleep nor live without it.

{a} Petcham's *Valley of Vanity*.

{b} A genus of poisonous plants, belonging to the family Ranunculaceae. *esp.* the common European species *Aconitum Napellus*, called also Monk's-hood and Wolf's-bane. Also applied loosely or erroneously to other poisonous plants.

Ver. 18. But the path of the just is as the shining light.] He sets forth betime in the morning, and travels to meet the day. He proceeds from virtue to virtue, till at length he shine as the sun in his strength. {#Mt 13:43}

Ver. 19. Is as darkness.] That little light they had by nature they imprison, {κατεχοντων, #Ro 1:18} and are justly deprived of. And as for those sparkles of the light of joy and comfort that hypocrites have, it is but as a flash of lightning which is followed with a thunder clap, or like the light smitten out of the flint; (1.) they cannot warm themselves by it, nor see to direct their ways; (2.) it will quickly go out; (3.) and after that they must "lie down in sorrow." {#Isa 50:11}

They know not at what they stumble.] They stumble sometimes at Christ himself, and at his word, "being disobedient, whereunto also they were appointed." {#1Pe 2:8} A shrewd sign of reprobation. The Vulgate renders it, *Ne sciunt ubi corruant*. They know not how soon they may drop into hell, which even gapes for them. {#Isa 14:9}

Ver. 20. My son, attend to my words.] Still he calls for attention, as knowing our dulness and fickle headedness. It fared with the prophet Zechariah as with a drowsy person, who, though awaked and set to work, is ready to sleep at it. {#Zec 4:1} It fares with many of us as with little children, who, though saying their lessons, yet must needs look off to see the feather that flies by them.

Ver. 21. Let them not depart.] {See Trapp on "Pr 3:21"}

In the midst of thy heart.] As in a safe repository, a ready repertory.

Ver. 22. For they are life.] {See Trapp on "Pr 3:22"} {See Trapp on "Pr 3:16"}

And health unto all their flesh] Sin is the cause of sickness. {#1Co 11:20} "Sin no more, lest a worse thing come unto thee." {#Joh 5:14} But "the joy of the Lord is a man's strength"; {#Ne 8:10} and such "a merry heart doeth good, like a medicine." {#Pr 17:22} As sin is a universal sickness, {#Isa 1:5,6} like those diseases wherein physicians say are *corruptio totius substantiae*, a corruption of the whole substance, as the heretic, &c.; so grace is a *Catholicon*, a general cure, like the

herb *Panace*, whdch is said to be good for all diseases; whence also, saith Pliny, it hath its name. {a}

{a} Α παν et ακεο.

Ver. 23. **Keep thy heart.**] Filth free, as much as may be; keep a constant counterguard against all inroads made by flesh, world, and devil. Keep the heart always supple and soluble, for else thou canst not be long in spiritual health. *Quod sanitas in corpore, id sanctitas in corde.* Keep it ever well in tune, and then all shall go well. If in a viol I find the treble string in tune, I make no question of the bass; that goes not out so easily. So here.

For out of it are the issues of life.] That is, as of natural, so of spiritual actions, *Hinc fons boni et peccandi origo*, saith Jerome. It is the fountain; {#Mt 15:19} the root; {#Mt 7:17,18} the treasury or storehouse; {#Lu 6:49} *the primum mobile*; the great wheel; the Pharos that commands the haven; the chief monarch in this Isle of Man that gives laws to all the members. {#Ro 7} Keep it therefore with all custody, or with all caution; or if the devil cast poison into it (as he will), cleanse it after. It is in vain to purge the stream, where the spring is defiled; but if the spring be clear, the streans will soon clear themselves.

Ver. 24. **Put away from thee a froward mouth.**] To the keeping of the heart, a careful watching over the mouth, eyes, feet, &c., doth much conduce. For these outward parts abused, as they receive defilement from the heart, so they reflect defilement also upon it. They stain the soul, and dispose it to further evil. Christ had a pure heart; therefore his eyes were not bewitched, nor his ears enchanted, "neither was there any guile found in his mouth."

And perverse lips put far from thee.] Because it is a duty of no small difficulty, {#Jas 3:2-12} therefore he redoubleth his exhortation. "The words of the wise are as nails fastened by the masters of assemblies." {#Ec 12:11}

Ver. 25. **Let thine eyes look right on.**] *E regione, vel in rectum.* Let them be fixed upon right objects. Get that stoic eye of our Saviour; get a patriarch's eye; be well skilled in Moses's optics; {#Heb 11:27} have *oculum in metam*, which was Ludovicus Vives's motto. Do as mariners that have their eye on the star, their hand on the stern. A

man may not look intently upon that which he may not love. The disciples were set agog by beholding the beauty of the temple. {#Mt 24:2} If therefore thine eye offend thee, or cause thee to offend, pull it out of the old Adam, and set it in the new man. If thou use it not well, thou wilt wish that thou hadst pulled it out indeed, as Democritus did.

Ver. 26. **Ponder the path of thy feet.**] Viz., By the weights of the word. Look to thine affections, for by these maids Satan woos the mistress. Take heed where you set gunpowder, since fire is in your hearts. Augustine thanks God that his heart and the temptation did not meet together. Walk accurately, tread right, ακριβως ορθοδοειν; {#Ga 2:14} step warily; lift not up one foot till you find firm footing for another, as those in #Ps 35:6. The way of this world is like the vale of Siddim, slimy and slippery: *Cavete*. Beware, We have an Eve, a tempter (each one) within us, our own flesh, saith Bernard. And *Nemo sibi de suo palpet: quisque sibi Satan est*, saith another father. We have enough to watch for our halting; the devil also casts his club at us that we "may stumble and fall, and be broken, and snared, and taken." {#Isa 8:15}

Ver. 27. **Turn not to the right.**] Keep the king's highway; keep within God's precincts, and ye keep under his protection. The heathen orator {a} could say, *A recta conscientia ne latum quidem unguem discedendum*; A man may not depart a hair's breadth all his life long from the dictates of a good conscience.

Remove thy foot from evil.] Bestir thee no otherwise than if thou hadst trod upon a snake. "Abhor that which is evil"; {#Ro 12:9} "abstain from all appearance," all shows and shadows of it. {#1Th 5:22} Run from the occasions of it; "come not near the doors of her house." {#Pr 5:8}

{a} Cic. in *Offic.*

Chapter 5

Ver. 1. **My son, attend unto my wisdom.**] Aristotle {a} could say that young men are but cross and crooked hearers of moral philosophy, and have much need to be stirred up to diligent attendance. Fornication is by many of them held a peccadillo; and Aristotle spareth not to confess the disability of moral wisdom to

rectify the intemperance of nature; which also he made good in his practice, for he used a common strumpet to satisfy his lust.

{a} *Ethic.*, lib. vii. cap. 3,4.

Ver. 2. That thou mayest regard discretion.] Or, That thou mayest keep in thy thoughts, as Job did, {#Job 31:1} "Why then should I think upon a maid?" "Out of the hearts of men proceed evil thoughts, adulteries, fornications," &c., saith our Saviour. {#Mr 7:21} Many men's hearts are no better than stews and brothel houses, by reason of base and beastly thoughts and lusts that muster and swarm there, like the flies of Egypt. "There is that leviathan, and there are creeping things innumerable." {#Ps 104:25,26} Yea, the hypocrite, who outwardly abstains from gross sins, yet inwardly consenteth with the thief, and partaketh with the adulterer, {#Ps 50:18,19} that is, in his heart and fancy, supposing himself with them, and desiring to do what they do. This is mental adultery, this is contemplative wickedness. So it is also to recall former filthiness with delight. She multiplied her whoredoms in calling to remembrance the days of her youth, wherein she had played the harlot. {#Eze 23:21} Surely as a man may die of an inward bleeding, so may he be damned for these inward boilings of lust and concupiscence, if not bewailed and mortified. {#Jer 4:14} "The thoughts of the wicked are abominable to the Lord." {#Pr 15:26} To look and lust is to commit adultery. {#Mt 5:28} Therefore "desire not her beauty in thy heart." {#Pr 6:25}

And that thy lips may keep knowledge.] As Joseph did in answering his wanton mistress; {#Ge 39:7-9} as he in Augustine did, that replied to his minions, *Ego sum* -It is I, *at ego non sum* -but it is not I.

Ver. 3. For the lips of a strange woman drop.] Take heed therefore how thou exchange any words at all with her. But if thou be first set upon, as Joseph was by his mistress, and as Franciscus Junius {a} was by those impudent queans (harlots) at Lyons, in France (whither he was sent by his father for learning's sake), who night and day solicited him; then to keep thee from the bitter sweet lips of these enchantresses, "let thy lips keep knowledge"; answer them (as Joseph did) with "the words of truth and soberness"; {#Ac 26:25} with "gracious and wholesome words," {#1Ti 6:3} such as have a cooling and healing property in them; with Scripture language, which the devil

and his agents cannot answer or away with. When, therefore, thou art tempted to this or any like sin, say No—I may not, I dare not; for it is forbidden in such a place, and again in such a place, "How then can I do this great wickedness, and sin against God?" {#Ge 39:9} "Lo this is the way, walk in it." Let thy lips keep knowledge, and it shall keep thee from the lips of a strange woman, though they drop as a honeycomb, and seem to have plenty of pleasure and sweetness in them.

Drop as a honeycomb.] But is like that honey spoken of by Pliny that had poison in it, as being sucked out of poisonous herbs and flowers. In the Cadiz voyage, at Alvelana, three miles from Lisbon, many of our English soldiers, under the Earl of Essex, perished by eating of honey, purposely left in the houses, and spiced with poison, as it was thought. {b} How much better is it to be preserved in brine than to rot in honey! to mortify lusts, than to enjoy them! {#Ro 8:13} *Voluptatem vicisse voluptas est maxima*, saith Cyprian, {c} *nec ulla maior est victoria, quam ea, quae cupiditatibus refertur*. There is no such pleasure as to have overcome an offered pleasure; neither is there any greater conquest than that which is gotten over a man's corruptions.

{a} Jun. *in Vita sua*.

{b} Speed. xii. 10.

{c} *De bono pudicit*.

Ver. 4. But her end is bitter as wormwood.] The pleasure passeth, the sting remaineth; for in the froth of this filthy pleasure is bred that hell worm of guilt that never dieth. {a}

“ *Principium dulce est, sed finis amoris amarus:
Laeta venire Venus, tristis abire solet.* ”

Diana of the Ephesians was so artificially portrayed, that she seemed to smile most pleasantly upon such as came into her temple, but to frown at those that went out. So doth sensual pleasure. Heus tu scholastiae, dulce et amarum gustulum carpis, &c., said the harlot to Apuleius; hark, scholar, it is but a bitter sweet that you are so fond of. {b} *Plus aloes quam mellis habet;* {c} knowest thou not that there will be bitterness in the end? The chroniclers {d} have

observed of our Edward III that he had always fair weather at his passage into France, and foul upon his return. Such is the way of the harlot; the sin committed with her is as the poison of asps. When an asp stings a man, it doth first tickle him so as it makes him laugh, till the poison by little and little get to the heart, and then it pains him more than ever before it delighted him. See #Lu 6:25,16:25 Heb 12:15,16 Job 13:26 Ec 7:27,28.

{a} *In amore multum est amari.*

{b} *Dulcis acerbitas amarissima voluptas.* -Tertul.

{c} Plutarch.

{d} Speed, Walsing.

Ver. 5. **Her feet go down to death.**] The Romans were wont to have their funerals at the gates of Venus's temple, to signify that lust was the harbinger and hastener of death, saith Plutarch. As for whores, they were of old shut out of the city, and forced to seek places among the graves. Hence they were called *Maechae bustuariae*. *De scortis dictum inter busta prostrantibus*, saith Turnebus. {a} {See Trapp on "Pr 2:18"}

Her steps take hold on hell.] Whither she is hastening, and hurrying with her all her stallions and paramours, {See Trapp on "Pr 2:18"} {See Trapp on "Pr 2:19"} and where, "by how much more deliciously they have lived, by so much more they shall have of sorrow and torment." {#Re 18:7}

{a} *Lib. advers*, xiii. 19.

Ver. 6. **Lest thou shouldest ponder,**] *q.d.*, Lest thou shouldest persuade thyself that thou mayest embrace the bosom of a stranger, and yet lay hold upon the paths of life by repenting thee of thy folly—this was Solomon's error sometimes {#Ec 1:17 2:3} -thou art utterly deceived herein, for her ways are moveable, so that thou observest not whither she tendeth; she wanders here and there (and thou with her), yet not so wide as to miss hell; lo, that is the centre whereunto she is rolling, that is the rendezvous for all her associates in sin.

Ver. 7. **O ye children.**] See #Pr 4:1. Shechem, though at ripeness of age, yet is called a child. {#Ge 39:19} *Neque distulit puer*. And the young man, or the child, deferred not to do the thing. A child he is called, that is, a fool, *quia non ratione sed affectu rapitur*, saith an

interpreter, {a} because not reason but lust overruled him. "As for thee, thou shalt be as one of the fools in Israel," said she to her libidinous {b} brother Amnon. {#1Sa 23:13}

{a} Pareus.

{b} Of persons, their lives, actions, desires: Given to, full of, or characterized by lust or lewdness; lustful, lecherous, lewd.

Ver. 8. **Remove thy way far from her.]** The Jesuits boast (but believe them who will) that they can dally with the fairest women without danger. But he that would not be burnt must dread the fire; he that would not hear the bell, must not meddle with the rope.

“ *Quid facies facies Veneris cum veneris ante?*

Non sedeas, sed eas; ne pereas, per eas.”

"Chambering and wantonness," is a deed of darkness and dishonesty. {#Ro 13:13 Ex 23:7}

Come not nigh the doors.] Keep thee far from an evil matter, saith Moses. The plague (and worse) is at the harlot's house; stand off, *απισπασο.* {#1Ti 6:5} To venture upon the occasion of sin, and then to pray, "Lead us not into temptation," is all one, as to thrust thy finger into the fire, and then to pray that it may not be burnt. Was not he a wise man that would haunt taverns, theatres, and whore houses at London all day, but yet durst not go forth without prayer in the morning, and then would say at his departure, Now devil do thy worst? {a}

{a} Shepherd's *Sincere Convert*, 232.

Ver. 9. **Lest thou give thine honour,** / *i.e.*, Whatsoever within thee, or without thee, may make thee honourable or esteemed, as the flower of thine age, the comeliness of thy body, the excellency of thy wit, thy possibility of preferment, that good opinion that the better sort had of thee, &c. How was David slighted by his own children and servants after he had thus sinned! Compare #1Sa 2:30 with #2Sa 12:10. Chastity is a man's honour. {a} {#1Th 4:4}

And their years, / *i.e.*, According to some, Thy wealth that thou hast been many years in gathering; *πλουτος quasi πολυετος.*

To the cruel.] That is, To the harlot and her bastardly brood, whom thou must maintain. The Hebrews expound it of the devil. To the cruel—*i.e.*, *principi gehennae*, saith Solomon; *angelo morris*, saith another; to the Prince of Hell, to this Angel of Death. *Aczar*, the Hebrew word, properly signifies, saith one, "the poison of the asp," {#De 32:33} which paineth not at first, but is deadly.

{a} *Castus; quasi καστος, ornatus, αγνος, ab αγος, venerabills.*

Ver. 10. Lest strangers be filled.] This sin is a purgatory to the purse, though a paradise to the desires. How soon had the prodigal {*Ασωτος, #Lu 15:13, quasi ασωστος*} wasted his portion when once he fell among harlots, those *sordida poscinumia*, those *crumenimulgae*. "Ask me never so much gift, and I will give it," said Shechem. {#Ge 34:12} "What pledge shall I give thee? and she said, Thy signet, thy bracelets," &c., {#Ge 37:18} and if she had asked more, she might have had it. "Ask what thou wilt, and it shall be given thee," said Herod to his dancing damsel; nay, he sware "to her that whatsoever she should ask, he would give it to her to the half of his kingdom," {#Mr 6:22,23} so strongly was he enchanted and bewitched with her tripping on the toe and wanton dancing. {a} This detestable sin is able to destroy kings, as Solomon's mother taught him. {#Pr 31:3} And surely Solomon by the many women that he kept, was so exhausted in his estate (for all his great riches) that he was forced to oppress his subjects with heavy taxes and tributes, which occasioned the revolt of ten tribes. The whore "lyeth in wait for a prey," {#Pr 23:28} and "by means of a whorish woman a man is brought to a morsel of bread" {#Pr 6:26} -to extreme beggary.

{a} *ορχησατο, tripudiabat baccharum more.*

Ver. 11. And thou mourn at the last.] Heb., And thou roar; as being upon the rack of an evil conscience, and in the suburbs of hell, as it were: while "the just Lord" {#Zep 3:5} makes thee, even here, possess the sins of thy youth, and writes bitter things against thee. The word signifies, To roar as a lion, or as the sea, {a} or as the devil doth. For the devils believe and tremble, or roar. {#Jas 2:19} Grecians ascribe the original, *ορρισουσι*, to the roaring of the sea. {b}

When thy flesh and thy body.] By the word here rendered body, there are those who understand the radical humour, the natural moisture that maintains life, and is much impaired by this sensual sin. {c} Avicenna doubted not to say, that the emission of a little seed more than the body could well bear, was a great deal more hurtful than the loss of forty times so much blood. Gouts, palsies, epilepsies, &c., oft follow upon this sin: but the French disease is the natural fruit of it, such as will stick by men when their best friends forsake them. "Jezebel is cast into a bed, and they that commit adultery with her, into great tribulation." {#Re 2:20} The Popish libidinous {d} clergy are smitten with ulcers. {#Re 16:11} Their pope, Paul the Fourth, died *ex nimio veneris usu*, saith the historian, {e} by wasting his strength in filthy pleasure, as the flame consumeth the candle.

{a} φριξ̄ *est maris agitatio.*

{b} Hom. *Iliad. H. vide* Eustath.

{c} *Venus ab antiquis* λουσιμελης *dicta.*

{d} Of persons, their lives, actions, desires: Given to, full of, or characterized by lust or lewdness; lustful, lecherous, lewd.

{e} Runicus *De Vit. Pontif.*

Ver. 12. And say, How have I hated, &c.] When cast out with the prodigal, and hath nothing left him but a diseased body, a distressed soul, then, all too late, he fills the air with doleful complaints of his former folly, and cries out, as he did, *Totum vitae meae tempus perdidit, quia perdit vixi.* {a} Oh, what a wretch, what a beast, what a maddened devil was I, so woefully to waste the fat and marrow of my dear and precious time, the flower of mine age, the strength of my body, the vigour of my spirits, the whole of mine estate, in sinful pleasures and sensual delights! Lo, here is a kind of repentance which, though late, yet, if it were true, would be accepted, {b} The mole, they say, begins to see when he dies, and not till then. *Oculos incipit aperire moriendo, quos clausos habuit vivendo.* {c} But it is a rare thing, and seldom seen, that any whoremonger doth truly repent. "One such man among a thousand have I found," saith Solomon—perhaps he meant himself—"but a woman among all those have I not found." {#Ec 7:28} And yet Scultetus tells us that Dr Speiser, minister of Ansborough, in Germany, preached there so

powerfully, that the common harlots, there tolerated, left their filthy trade of life, and became very honest women. {d}

And my heart despised reproof] Experience shows that they that are once given up to this sin are more graceless, profane, and incorrigible than others, deriders and contemners of all good counsel, having lost even the very light of nature, and so set in their sin, and so wedded and wedged to their wicked ways, as that they cannot be removed but by an extraordinary touch from the hand of Heaven.

{a} Bernard.

{b} *Nunquam sero si serio.*

{c} *Tostat. ex Plinio.*

{d} Anno 1523. Scultet., *Annal.* p. 118.

Ver. 13. Nor inclined mine ear.] I would not so much as hear them, nmch less obey their voice. *Intus existens prohibet alienum.* The songs of those syrens had so enchanted him, that it was past time of day to give him counsel. If you speak against his sweet sin, and dissuade him from that, he shrinks back into the shell, and lets his hood hearken. All that is of ‘Davy Dutton’s dream,’ as the proverb is, and therefore, *Surdo fabulam,* he will in nowise give ear to you.

Ver. 14. I was almost in all evil.] Abraham Ben Ezra reads it in the future tense, *Brevi ero in omni malo,* I shall shortly be in all evil; and so his repentance here appears to be *poenitentia sera, Iscariotica,* such as was that of Judas and of those popelings, {#Re 18:19} a desperate repentance, and not "toward God," {#Ac 20:24} not a repentance for sin, as it is *offensivum Dei, et aversivum a Deo,* an offence against God, and a turning away from him. Such a repentance in this man had been, as the Romans said of Pompey, {a} *Εχθρου πατρος φιλτατον τεχνον,* a fair and happy daughter of an ugly and odious mother—of his sin I mean, the sight whereof had sent him to Christ.

In the midst of the congregation.] That is, Openly, and before all men. And this he brings as an aggravation of his misery, that there were so many eye witnesses thereof. No unclean person can have any assurance that his sin shall always be kept secret, no, not in this life. The Lord hath oft brought such—sometimes by terror of

conscience, sometimes by frenzy—to that pass, that themselves have been the blazers and proclaimers of their own secret filthiness. Yea, observe this, saith one, {b} in them that are the most cunning in this sin, that, though nobody peradventure can convince them evidently of the fact, yet everybody, through the just judgment of God, condemns them we for it. As the Lord seeth their secret villanies, even so oftentimes he testifieth agaiust them, accordins to that which he threateneth, "I will be a swift witness against the adulterers." {#Mal 3:5}

{a} Plut. in *Pomp. Vita.*

{b} Hildersh. on John iv.

Ver. 15. Drink waters out of thine own cistern.] After other preservatives from fornication, as not to think of or speak with the harlot, not to come near the doors of her house, &c., but to consider the many mischiefs that follow upon it—a diseased body, a damned soul, a poor purse, &c.—here the wise man prescribeth wedlock as a remedy properly ordained by God for that end. {#1Co 7:2,9} And because not the having of a wife, but the loving of her keeps a man honest; therefore it follows, {#Pr 5:19} "Let her be as the loving hind," &c.

And running waters.] Heathen writers also set forth a wife by waters: as Hesiod {a} bids men not to pass over a running water without prayers to the gods—that is, not to render unto their wives due benevolence till they have sought God, as Johannes Grammaticus interprets it. A pious precept: marriage, as well as food, must be sanctified by the word and prayer, and God be called in to bless this physic to the soul. Lust makes the heart hot and thirsty: God therefore sends men to this well, to this cistern. Compare #Isa 65:1. The Hebrews call a woman נקבולת, *i.e.*, *perforata* {#Ge 1:27}

{a} Hesiod. in *Ergis.*

Ver. 16. Let thy fountains be dispersed.] "Thy fountains," that is, thy children. Let thine end in marrying be, that thou mayest have a numerous offspring, that may be as an infantry to the kingdom of heaven. Lawful marriage is usually blessed with many children; and the contrary. {#Ho 4:10} Erasmus tells of one Combe, a young woman

in Euboea, that being married to one whom she liked, became mother and grandmother to a hundred children. {a} The same author tells of an Englishman, a cripple, that married a blind woman, lived very lovingly with her, and had by her twelve lusty boys, that had no defect or deformity. {b}

{a} Erasm. *in Chiliad.*

{b} Erasm. *De Instit. Matrim.*

Ver. 17. Let them be only thine own.] *Sint, vel erunt;* Let them be, or they shall be. It is both an exhortation and a promise; *q.d.*, Far be it from thee to be a pander to thine own bed, as the Lituanians, of whom Maginus relates that they have their *connubii adiutores*, their coadjutors in wedlock, and prize them far above all their acquaintance. God also will bless thee with an honest wife, that shall be true to thy bed, and not obtrude upon thee children to keep that are not thine. St Paul gives charge, "that no man go beyond, or defraud his brother in the matter".—that is, in *re venerea*, in the matter of the marriage bed, as some {a} expound it, but that "every one possess his vessel,"—that is, say they, his wife, that "weaker vessel"—in sanctification and honour. {#1Th 4:4-6}

{a} Jerome, Chrysost., Heinsius.

Ver. 18. Let thy fountain be blessed.] Or, Thy fountain shall be blessed, thy wife shall be fruitful, as #Ps 128:3, that psalm for Solomon, whose many wives brought him but few children. We read but of one son that he had, who was none of the wisest neither, and two daughters, both of them subjects. Our Henry VIII, though blameworthy for women too, was more happy in King Edward his son, that *orbis deliciae*, and his two daughters, both sovereigns of an imperial crown.

Rejoice with the wife of thy youth.] As Isaac did, who was the most loving husband that we read of in Holy Writ. Ezekiel's wife was "the delight of his eyes"; he took singular complacency in her company. This conjugal joy is the fruit of love, which therefore he commendeth to all married men, in the next words.

Ver. 19. Let her be as the loving hind, &c.] The hind and the roe are the females of the hart and roebuck, of which creatures it is noted that of all other beasts they are most enamoured, {a} as I may

so speak, with their mates, and even mate again in their heat, and desire after them. This being taken in a good sense, may set forth the ardent affections that husbands should bear to the wives of their bosoms; so they are called, too, because they should be as dear to them as the hearts in their bosoms. A wife is the most proper object of love, {#Col 3:18} above parent, friend, child, or any other, though never so dear to us.

And be thou ravished always.] Heb., Err thou always in her love: *velut extra te sis et rerum aliarum obliviscare.* {b} It implies, saith one, a lawful earnest affection, so as, first, to oversee some blemishes and defects. Love is blind. *In facie naevus causa decoris erit.* {c} Secondly, so highly to esteem her, and so lovingly to comport with her, that others may think him even to dote on her. Howbeit mulierosity must be carefully avoided, as a harmful error, and that saying of Jerome duly pondered and believed, *Quisquis in uxorem ardentior est amator, adulter est.* As a man may be drunk with his own drink, and a glutton by excessive devouring of his own meat, so likewise one may be unclean by the intemperate or intempestive abuse of the marriage bed, which ought by no means to be stained or dishonoured with sensual excesses.

{a} *Inter utrumque ardor amoris summus, ut Oppianus de cervis agens scribit.*

{b} Mercer.

{c} Ovid.

Ver. 20. **And why wilt thou, my son?]** The premises considered, there is no reason for it, but all against it. Nothing is more irrational than irreligion, and yet nothing more usual with the devil than to persuade his vassals that there is some sense in sinning, and that they have reason to be mad. And, truly, though there were no devil, yet our corrupt nature would act Satan's part against itself; it would have a supply of wickedness—as a serpent hath of poison—from itself. It hath a spring within to feed it. *Nitimur in vetitum semper, petimusque negata.* Nothing would serve the rich man's turn but the poor man's lamb. If Ahab may not have Naboth's vineyard, he hath nothing. The more God forbids any sin, the more we bid for it. {#Ro 7:8} 'Nay, but we will have a king,' said they, when they had nothing else to say why they would.

Ver. 21. **For the ways of man, &c.]** *Turpe quid acturus te sine teste time.* {a} A man that is about any evil should stand in awe of himself; how much more of God, since he is πανοφθαλμος, all eye, and beholdeth the most secret of thine actions. The proverb is, *Si non caste, saltem caute,* Carry the matter, if not honestly, yet so closely and cleanly that the world may be never the wiser. How cunningly did David art it to hide his sip! But it would not be. "There is nothing covered that shall not be revealed." {#Lu 12:2} "If I make my bed in hell," said he, {#Ps 139:8} -as indeed the places where fornicators use to lodge are little better, -"behold thou art there." This God allegeth as a forcible reason against this sin. "I have seen the lewdness of thy whoredoms"; {#Jer 13:27} and, "Even I know, and am a witness, saith the Lord." {#Jer 29:23}

{a} Auson

Ver. 22. **His own iniquities shall take the wicked.]** As so many sergeants set on by God; who will surely hamper these unruly beasts, that think to shift and escape his fingers, with the cords of their own sins, binding them hand and foot, and bringing them to condign punishment. So that, say the adulterer be not punished by the magistrate, or come off by commutation, yet he shall feel himself in the gall of bitterness and bond of perdition; he shall find that he hath made a halter to hang himself. Nobody can be so torn with stripes as a mind is with the remembrance of wicked actions. Tiberius felt the remorse of conscience so violent, that he protested to the senate that he suffered death daily. {a}

{a} Tacitus

Ver. 23. **He shall die without instruction.]** To spend the span of this transitory life after the ways of one's own heart, is to perish for ever. But, oh, what madmen are they that bereave themselves of a room in that city of pearl for a few dirty delights and carnal pleasures!

Chapter 6

Ver. 1. **My son, if thou be surety.]** The wise man, having exhorted his son to marry, rather than burn, and to nourish a family, rather than to haunt harlots' houses, to the end that he may show himself a good economic, and provide for the comfortable subsistence of wife

and children, he bids him here beware—(1.) Of unadvised suretyship; (2.) Of idleness, two great enemies to thrift, without which there can be no good house kept. The royalty of Solomon could not have consisted, for all his riches, without forecast and frugality.

Ver. 2. **Thou art snared,**] i. e., Endangered to slavery or poverty, or both. Hence the proverb, *Sponde, noxa praesto est*; Give thy word, and thou art not far from a mischief. Shun, therefore, suretyship, if fairly thou canst, or if not, propound the worst, and undertake for no more than thou canst well perform without thy very great prejudice: *ne, ut leo cassibus irretitus dixeris, Si praescivissem?* lest thou, being got into the hamble trambles, come in too late with thy fool's "Had I wist."

Thou art taken.] For a bargain binds a man by the law of nature, and of nations. Judah, though in a shameful business, would make good his engagement to the harlot. {#Ge 38:23} Every godly man will do so, though it be to his own hindrance. {#Ps 15:4} The Romans had a great care always to perform their word, insomuch that the first temple built in Rome was dedicated to the goddess Fidelity. The Athenians were so careful this way, that *Atticus testis* is used for one that keeps touch, and *Attica fides* is sure hold; as, contrarily, *Punica fides*, there was no hold to be taken of Carthaginian promises. Of a certain pope and his nephew, it is said that the one never spoke as he thought, the other never performed what he spoke. This was small to their commendation. Debt is a burden to every well-minded man; neither can he be at rest till he come to "owe nothing to any man but this, that ye love one another." {#Ro 13:8} When Archbishop Cranmer discerned the storm which afterwards fell upon him in Queen Mary's days, he took express order for the payment of all his debts and engagements, which when it was once done, a most joyful man was he, saith Master Foxe in his life. {a} For bills and obligations do mancipate the most free and ingenuous spirit, and so put a man out of aim that he can neither serve God without distraction nor do good to others, nor set his own state in any good order, but lives and dies entangled and puzzled with cares and snares; and, after a tedious and laborious life passed in a circle of fretting thoughts, he leaves at last, instead of better patrimony, a

world of intricate troubles to his posterity, who are also "taken with the words of his mouth."

{a} *Acts and Mon.*, vol. ii. p. 1541.

Ver. 3. When thou art come into the hand.] For "the borrower is servant to the lender," {#Pr 22:7} and *Facile ex amico inimicum facies cui promissa non reddes*, saith Jerome. {a} A friend will soon become a foe, if unfriendly and unfaithfully dealt with. Not keeping time makes a jar in payments—and so in friendship too—as well as in music.

Go, humble thyself.] Crave favour and further time of the creditor. Say, Doubt not of your debt, only forbear a while. Cast thyself at his feet, as to be trodden—so the Hebrew word here signifieth. {#Eze 32:2 34:18} Stick not at any submission, so thou mayest gain time, and get off, and not be forced to run into the usurer's books, that Amalek, or licking people, which, as cormorants, fall upon the borrowers, and, like cur dogs, suck your blood only with licking, and in the end kill you, and crush you, rob you, and ravish you. {#Ps 10:8-10}

And make sure thy friend.] For whom thou standest engaged; call upon him to save thee harmless. For as Alphius, the usurer, sometimes said of his clients, *Optima nomina non appellando mala fieri*; {b} even good debtors will prove slack paymasters if they be let alone, if not now and then called upon. Some read the words thus: Multiply thy friends, or solicit them, viz., to intercede for thee to the creditor, and to keep thee out of this brake.

{a} Jerome, *Ad Celantiam*.

{b} Horat. *Epod. Colum. de re rust.*, lib. i. cap. 7.

Ver. 4. Give not sleep to thine eyes, &c.] Augustus wondered at a certain knight in Rome, that owed much, and yet could sleep securely; and when this knight died, he sent to buy his bed, as supposing there was something more than ordinary in it, to procure sleep. {a} The opportunity of liberty and thriving is to be well husbanded, lest some storm arising from the cruelty of creditors, or mutability of outward things, overwhelm a man with debt and danger, as the whirlwind doth the unwary traveller upon the Alps with snow. Now if such care be taken that we run not rashly in debt

to men, how much more to God! If to undertake for others be so dangerous, how should we pray with that godly man Augustine, From my "other men's sins" good Lord deliver me! If we are so humble ourselves to our fellow creatures in this case, how much more should we "humble ourselves under the mighty hand of God, that he may lift us up in due season!" {#Jas 4:10} If this is to be done without delay, where the danger reacheth but to the outward man, how much more speed and earnestness should be used in making peace with God, whose wrath is a fire that burns as low as hell, and getting the black lines of our sins drawn over with the red lines of his Son's blood; and so utterly razed out of the book of his remembrance!

{a} Dio.

Ver. 5. **As a roe from the hand, &c.]** This creature may be taken, but not easily tamed: it seeks therefore by all means to make escape, and when it fleeth, looketh behind it, holding it no life, if not at liberty. {a}

And as a bird.] A most fearful creature, and desirous of liberty, that *Avis Paradisi* bird of paradise, especially, that being taken, never gives over groaning, till let go again. *Nititur in sylvas quaeque redire suas.*

{a} Chald. Paraph. in #So 8:14.

Ver. 6. **Go to the ant, thou sluggard.]** Man, that was once the captain of God's school, is now, for his truantcy, turned down into the lowest form as it were, to learn his A B C's again; yea, to be taught by these lowest creatures. So Christ sends us to school to the birds of the air, and lilies of the field, to learn dependence upon divine providence, {#Mt 6:25-29} and to the stork, crane, and swallow, to be taught to take the seasons of grace, and not to let slip the opportunities that God putteth into our hands. {#Jer 8:7} This poor despicable creature the ant, is here set in the chair to read us a lecture of sedulity and good husbandry. What a deal of grain gets she together in summer! What pains doth she take for it, labouring not by daylight only, but by moonshine also! What huge heaps hath she! What care to bring forth her store, and lay it drying on a sunshine day, lest with moisture it should putrefy, &c. Not only

Aristotle, Aelian, and Pliny, but also Basil, Ambrose, and Jerome, have observed and written much of the nature and industry of this poor creature; telling us in addition that in the ant, bee, stork, &c., God hath set before us, as in a picture, the lively resemblance of many excellent virtues, which we ought to pursue and practise. These, saith one, are *veri laicorum libri*, the true laymen's books, the images that may teach men the right knowledge of God and of his will, of themselves and their duties.

Ver. 7. **Which having no guide, overseer, &c.]** How much more then should man, who hath all these, and is both *ad laborem natus, et ratione ornatus*, born to labour, and hath reason to guide him. Only he must take heed that he be not antlike, wholly taken up about What shall we eat, or what shall we drink? &c.

Ver. 8. **Provideth her meat in the summer.]** She devours indeed much grain, made chiefly for the use of man; but deserves, saith an interpreter, for this very cause, to be fed with the finest wheat, and greatest dainties, that all men may have her always in their eye: diligent men to quicken their diligence, and sluggards to shame them for their slothfulness.

And gathereth her food in harvest.] That may serve in winter. It is good for a man to keep somewhat by him, to have something in store, and not *in diem vivere*, to live for the day, ^{a} as the fowls of heaven do. *Bonus Servatius facit bonum Bouifacium*, as the Dutch proverb hath it; A good saver makes a well doer. Care must be taken *ne promus sit fortior condo*, that our layings out be not more than our layings up. Let no man here object that of our Saviour, "Care not for tomorrow," &c. There is a care of diligence, and a care of diffidence; a care of the head, and a care of the heart; the former is needful, the latter sinflil.

^{a} Quintil.

Ver. 9. **How long wilt thou sleep, O sluggard?]** The ear, we say, is first up in a morning: call a sleeping man by his name, and he will sooner awake and answer to it than to anything else. The wise man therefore thus deals with the sluggard, that he may go forth and shake him, as Samson, not giving way to excessive sleep, which comes as a publican, saith Plutarch, and takes away a third part of our lives at least. Pliny ^{a} said to his nephew, when he saw him walk

out some hours without studying, *Poteras has horas non perdere*, you might have put these hours to better uses. May not the same be said to the sleepy sluggard? While the crocodile sleeps with open mouth, the Indian rat shoots himself into his body, and eats up his entrails. While Ishbosheth slept upon his bed at noon, Baanah and Rechab took away his head. Epaminondas, a renowned captain, finding one of his sentinels asleep, thrust him through with his sword: and being chided for so great severity, replied, *Talem eum reliqui qualem inveni*, I left him but as I found him. It must be our care that death serve us not in like sort, that we be not taken napping, and so "killed with death." {#Re 2:23} The bird *Onocrotalus* is so well practised to expect the hawk to grapple with her, that even when she shutteth her eyes she sleepeth with her beak exalted, as if she would contend with her adversary, to teach us continual vigilance, resembling those who were wont to sleep with brazen balls in their hands, which falling on vessels purposely set on their bedsides, the noise did dissuade immoderate sleep, *Nullus mihi per otium exit dies, partem etiam noctium studiis vindico*, saith Seneca, {b} I let no day pass me idly, some part of the night also I spend in study. Our King Alfred, 872 AD, cast the natural day into three parts: eight hours he spent in prayer, study, and writing, eight in the service of his body, and eight in the affairs of his state; which space, having then no other dvice for it, he measured by a great wax light divided into so many parts, receiving notice by the keeper thereof, as the several hours passed in the burning. {c} The Jews divided likewise the day into three parts, the first, *ad Tephilla*, for prayer; the second, *ad Torah*, for reading the law; the third, *ad Malachah*, for work; no talk of sleep. Their work would, likely, keep them waking. As for the law, what Servilius Scevola said of the civil law, holds more true of the divine, *Ius civile scriptum est vigilantibus non dormitantibus*, the law was not written for sleepers, but wakers. Jerome exhorted some godly women to whom he wrote, not to lay the Bible out of their hands, until being overcome with sleep, and not able any longer to hold up their heads, they bowed them down, as it were, to greet the leaves below them, with a kiss. {d} And for prayer, David would not fall asleep at it, but break his sleep for it. {#Ps 119:62,147} He was at it at midnight, at day dawn, and "In the morning will I direct my prayer unto thee, and will look up." {#Ps 5:3} Two military words {e} he there makes use of, to shew his

wakefulness at his work soldiers are not the greatest sleepers: Caesar was no less vigilant, than valiant: Scanderbeg from his first coming to Epirus never slept more than two hours in a night; -he would not only pray, but marshal up his prayers, put them in good array; and when he had so done, he would be as a spy upon a tower, to see whether he prevailed, whether he got the day. {f} The spouse slept, but her heart waked; and, as repenting of that half-sleep also, which yet the night and foul weather persuaded, she promiseth to get up early. {#So 5:2 7:12} Our Saviour was up and at prayer "a great while before day." {#Mr 1:35} The holy angels are styled "Watchers," Εγρηγοροι. {#Da 4:10} And they are three times pronounced happy that watch. {#Lu 12:37,38,43} "Watch therefore."

{a} Lib. iii. cap. 5.

{b} Sen., *Epist.*

{c} Daniel's *Chro.* 13.

{d} *Tenenti codicem somnus obrepat, et cadentem faciem pagina sacra suscipiat. -Hier, ad Eust.*

{e} *Egneroch, ex radice gnarach, ordinavit, aciem disposuit: sappel, ex radice tsaphah, speculando expectavit. Hinc tsopheh, speculator.*

{f} *Turk. Hist., fol. 297.*

Ver. 10. Yet a little sleep.] Heb., Sleeps; so, slumbers. Though he speaks in the plural, and would have much, yet all is but a little in his pretence and conceit. He asks "a little," but he will not be denied: *sed finite paululum ibit tu longum.* {a} First, he must have "sleep"; having slept, he must have "slumbers,"—sleep will not quickly be rubbed out of his eyes; having slumbered, he must "fold his hands." *Compressis sedere manibus* {b} to sit with hands folded up, is used by the Latins in a like sense. He tumbles on his bed, "as a door on the hinges." {#Pr 16:14} A man must come with a lever to help him off his couch.

{a} Augustine.

{b} Liv., lib. vii.

Ver. 11. As a traveller, and thy want as an armed man.] That is, Speedily and irresistibly. Men must sweat out a living, and earn their bread before they eat it. {#2Th 3:12} Think not to have wealth without working; as cities and towns are said to have fallen into Timotheus's toil as he was sleeping—with so much ease he took them in. *Spontaneae lassitudines morbos praecedunt,* { a } roamings and

reachings forerun diseases; so doth sluggishness usher in penury; when, as *manus motitans*, "the nimble hand maketh rich"; {#Pr 10:4} and "in all labour there is abundance." {#Pr 14:23} But, *Nae, illi falsi sunt qui diversissimas res expectant ignaviae voluptatem et praemia virtutis.* {b} They are utterly out that think to have the pleasure of idleness, and the plenty of painfulness.

{a} Hippocrat.

{b} Salust.

Ver. 12. A naughty person.] Lo, every idle man is a naughty man; is, or ere long will be; for by doing nothing, men learn to do evil, said the heathen. {a} And "thou wicked and slothful servant," saith our Saviour. {#Mt 25:26} He puts no difference between *nequam et nequaquam*, an idle and an evil person. The devil also will not long suffer such a one to be idle, but will soon set him to work. Idleness is the hour of temptation.

A wicked man.] Or, An unprofitable man, *vir nihili*; good for nothing, but to eat, and drink, and sleep, and sport, and sit, and talk, and laugh, and be merry. These are nothing; nay, they are excrements in human society; that live in the world to no purpose, yea, to bad purpose. Oh, it is good, saith one {b} to do something whereby the world may be the better; and not to come hither merely as rats and mice, only to devour victuals, and to run squeaking up and down.

Walketh with a froward mouth.] *Graditur ore perverso.* Nothing more usual with idlebies than to go tattling up and down, prying, and spying, and carrying tales and rumours. {#1Ti 5:13} {See Trapp on "1Ti 5:13"} It is nothing that they can do; they will say the more therefore; *αργοι, περιεργοι.* {#2Th 3:11}

{a} *Nihil agendo male agere discunt.*

{b} Mr Wheatly.

Ver. 13. He winketh with his eyes.] He is restless in evil, and with his odd tricks and gesticulations seeks to spread mischief, even there, where he dares not otherwise discover himself. Or the sense may be this: Though he speak froward things, though he slander and detract, to the hurt of the hearers, yet as if he spake nothing but

truth, and out of deep affection to the party, he seeks to assure it by the constance of his countenance, by the gravity of his gait, and by the motion of his fingers, to make believe that it is so indeed, when as in truth it is neither so nor so.

Ver. 14. **Frowardness is in his heart.**] What marvel then though he solecise with his hand, ^{a} though he twinkle with his eye, and tinkle with his feet, &c.? "When he speaketh fair, believe him not, for there are seven abominations in his heart." ^{#Pr 26:25} Even those seven next mentioned here, ^{#Pr 6:16-19} as Aben Ezra conceiveth upon that text.

He deviseth mischief continually.] Heb., At all times. Pliny speaks of the scorpion, that there is not one minute wherein it doth not put forth the sting. The soul of a wicked man is "in a sling," ^{#ISA 25:29} restless, and violently tossed about by Satan, who acts and agitates him. ^{#Eph 2:2 Mic 2:1 Ho 7:6}

He soweth discord.] And so shows himself a true breathing devil, a disciple of Machiavel, whose maxim was, *divide et impera*, make division and get dominion. In the year 1579, Allen at Rhemes instructed his emissary seducers, sent over into England, to make way for their great project of perdition in 1588, by dividing the people under the terms of Protestant and Puritan, and provoking them thereby to real and mutual both hate and contempt. ^{b} And what labouring there is now by the Jesuit party to heighten our unhappy differences, that they may make themselves masters of all, who seeth not? Herein they deal, -saith Gregory, of the like factors for the devil in his time, -as the master of the pit, who oft sets two cocks to fight together to the death of both, that after mutual conquest, he may sup with both their carcasses. The Jews, before they were banished out of this kingdom, threw bags of poison into the wells and fountains that the people were to drink of, and thereby endeavoured to poison them all: so do our seedsmen of sedition.

^{a} Ουτος τη χειρι σολοικιζει.

^{b} Archbishop Abbot's answer to Dr Hill's Three Reasons.

Ver. 15. **Suddenly shall he be broken without remedy.**] A dismal doom: broken, and not bruised only; "suddenly" broken, when they least dream or dread the danger. And this "without remedy"; no possibility of piecing them up again, or putting them into a better

condition. See this exemplified in Nabal, {#1Sa 25:36-38} and Doeg. {#Ps 52}

Ver. 16. **These six things doth the Lord hate.]** That is, He detesteth, dammeth, punisheth them in the sluggard, whose soul is the sink of all these ensuing evils. Where note, that sin makes wicked men the object of God's hatred; the saints, of his pity: as we hate poison in a toad, but we pity it in a man; in the one, it is their nature, in the other, their disease.

Yea, seven are an abomination to him.] Or, That seventh {a} his soul abhorreth, that sowing of discord among brethren heighteneth and completeth his hatred of the rest.

{a} *Septimum abominatio animae illius.*

Ver. 17. **A proud look.]** Heb., Haughty eyes. Men's hearts usually and chiefly sit and show themselves *in oculis, in loculis, in poculis*, in their eyes, purses, and cups. The Latins speaking of an arrogant disdainful person say, that he doth *supercilium attollere*, look loftily. {a} *Odi fastum istius Ecclesiae*, said Basil; {b} I hate the proud stateliness of that Western Church: the Church of Rome he means, which even in those purer times began to look big, and despise all others in comparison of itself. {c} This he somewhere calls οφρυς δυτικη, the Western eyebrow, which occasioned at length that lamentable separation of the Eastern or Greek Church from communion with the Latin: the other four patriarchs dividing themselves from the Bishop of Rome, and at their parting, using these or the like words, -"Thy greatness we know, thy covetousness we cannot satisfy; thine intolerable insolence we can no longer endure, live to thyself," &c. {d} God himself "resists" a proud person in a special manner, {#1Pe 5:5} and that "afar off"; {#Ps 138:6} he cannot abide the sight of him, looks aloof at him. For whereas all other vices fly from God, saith Boethius, pride lets fly at him. {e} No wonder therefore though his soul abhor it, when it "buds especially," {#Eze 7:10} and "testifies to a man's face," {#Ho 7:10} breaking forth as the masterpock of the soul in big swelling words, bubbles of vanity, {#2Pe 2:18} proud gait, ridiculous gestures, garish attire, lofty and haughty looks, that hate of heaven and gate to hell. David could not endure it in any of his. {#Ps 101:5} No more could Queen Elizabeth in the greatest favourite about her. Dissension once falling out between her

and Essex about a fit man for government of Ireland, he forgetting himself, and neglecting his duty, uncivilly turneth his back, as it were in contempt, with a scornful look. She waxing impatient, gave him a cuff on the ear, bidding him begone with a vengeance, &c. {f} For avoiding of all discontent and distempers this way occasioned, it were to be wished that men would first get humble hearts, -the apostle makes humble mindedness the first virtue, {#Eph 4:2} as here a proud look is made the first vice, the master root, -and then, that they would enter into a covenant, as Job did, with his own eyes at least; {#Job 31:1} such a covenant as was once made at a meeting of the Borderers in the marches between England and Scotland: security was given and confirmed on both sides by oath, according to custom, and proclamation made, saith mine author, {g} that no man should harm other by word, deed, or look.

A lying tongue.] Heb., A tongue of lying—viz., that hath learnt the trade, and can do it artificially. "A friar, a liar," was the old proverb here, passing for current of that evil generation, those loud and lewd liars. "The proud have forged lies against me"; {#Ps 119:69} — *Assunt mendacium mendacio*, so the Hebrew hath it; they sew one lie to another, "until their iniquity be found to be hateful." {#Ps 36:2} "A righteous man"—how much more the righteous God!—"hateth lying; but a wicked man"—for his lying—"is loathsome" (Heb., stinketh), "and cometh to shame." {#Pr 13:5} Pilate, for instance, -of whom Egesippus saith that he was *Vir nequam et parvi faciens mendacium*, a naughty man, and that made light of a lie. It may seem so by that scornful question of his What is truth? {#Joh 18:38} Tacitus also is by Tertullian said to be *mendaciorum loquacissimus*. Where he speaks of Christians, he writes so many lines, so many lies. Liars pervert the end for which God created speech, which was, to give light to the notions of the mind. Hence φωνη, *quasi φως του νοου*.

And hands that shed innocent blood.] This is fitly subjoined and set after a lying tongue, because bloodshed is oft occasioned by lying.

“ *Nil est audacius illis*

Deprensivis: iram atque animos ex crimine sumunt. ”

- Juvenal.

Ruffians revenge the lie given them with a stab. Persecutors, as in the French massacre, give out that Christians are the worst of men, not fit to live for their notorious enormities, and therefore not to be pitied if taken from the earth. Those that kill a dog, saith the French proverb, make the world believe he was mad first. So they always belied the Church, and traduced her to the world, and then persecuted her; first "took away her veil," and then "wounded her; ." {#So 5:7} The devil was first a slanderer and liar, and then a murderer. He cannot murder without he slander first. But "God will destroy them that speak lies; the Lord will abhor the bloody and deceitful man." {#Ps 5:6}

{a} *Profecto oculis animus inhabitat* -Plin.

{b} *Ep. ad Evagr.*

{c} *Quid verum sit neque sciunt, neque sustinent discerere.* -Ibid.

{d} Dr Field, *Of the Church.* Gerson. Carleton.

{e} *Sola superbia se Deo opponit.*

{f} Camden's *Elisab.* 494.

{g} *Ibid.,* 279.

Ver. 18. An heart that deviseth wicked imaginations.] This is the old beldam, the mother of all the foregoing and following mischiefs, and is therefore fitly set in the midst of the seven, as having an influence into all. From the eyes, the wise man descends to the mouth; from the mouth to the hands; from the hands to the heart; from thence to the feet; and so takes the parts in order as they stand. But as for the heart, it transfuseth its venom into all the rest, and may say to them all, as the heart of Apollodorus the tyrant seemed to say to him, who dreamed one night that he was flayed by the Scythians, and boiled in a caldron, and that his heart spoke to him out of the kettle, Εγώ σοι τουτων αιτια; It is I that have drawn thee to all this. Those in hell cry so, doubtless.

Feet that be swift.] As if they should come too late. This is a foul abuse of the locomotive faculty given us by God for better purpose, that we should be "swift to hear," {#Jas 1:19} "run to and fro to increase knowledge," {#Da 12:4} walk in the way that is called holy, "go from strength to strength," {#Ps 84:7} taking long strides towards heaven.

Those, then, that walk in a contrary road, and make all possible haste to heap up sin upon sin, must needs be abominated and accursed of God.

Ver. 19. **A false witness that speaketh lies.**] Heb., That blows abroad lies, -as with a pair of bellows; that vents them boldly and freely in open court, in the face of the country. These knights of the post can lend an oath for a need, as they did Jezebel against Naboth, and, like those in the history, will not stick to swear that their friend or foe was at Rome and Interamna both at once. God oft thundereth against such, to show his utter hatred of them, and hath threatened that the winged flying book, that is full of curses, within and without, shall overtake them ere they get home, and shall rest in the midst of their houses, to consume them with the timber thereof, and the stones thereof. {#Zec 5:4}

And him that soweth discord.] {See Trapp on "Pr 6:14"} {See Trapp on "Pr 6:16"} Unity among brethren is fitly compared to a cable rope, which will not easily break; but if once cut asunder, it is hard to tie a knot upon it. What ill officers then are breedbates and *boutefeus firebrands!*

Ver. 20. **My son, keep thy father's commandment.**] The commandments of religious parents are the very commandments of God himself, and are therefore to be as carefully kept "as the apple of a man's eye." {#Pr 7:2} {See Trapp on "Pr 1:8"}

Ver. 21. **Bind them continually.**] Observe them with as much care and conscience as thou art bound to do the law of God given by Moses. {#De 6:8} {See Trapp on "Mt 23:5"}

Ver. 22. **When thou goest, it shall lead {a} thee.**] No such guide to God as the word, which while a man holds to, he may safely say, Lord, if I be deceived, thou hast deceived me; if I be out of the way, thy word hath misled me.

When thou sleepest, it shall keep thee.] If thou sleep with some good meditation in thy mind, it shall keep thee from foolish and sinful dreams and fancies, and set thy heart in a holy frame when thou awakest, he that raketh up his fire at night shall find fire in the morning. "How precious are thy thoughts" (that is, thoughts of thee) "unto me, O God." {#Ps 139:17} What follows "When I awake, I am still with thee." {#Ps 139:18}

{a} *Ducet et perducet.*

Ver. 23. **For the commandment is a lamp.**] Or, Candle, whereof there is no small use when men go to bed, or rise early. He that hath the word of Christ richly dwelling in him may lay his hand upon his heart, and say as dying Oecolampadius did, *Hic sat lucis*; here is plenty of light. Under the law all was in riddles; Moses was veiled; and yet that saying was then verified, *Et latet et lucet*. There was light enough to light men to Christ, "the end of the law." {#Ro 10:4}

And reproofs of instruction.] Or, Corrections of instructions. A lesson set on with a whipping is best remembered. {See Trapp on "Pr 3:13"}

Ver. 24. **To keep thee from the evil woman.**] Heb., From the woman of evil, that is wholly given up to wickedness, -as Aaron saith of the people, {#Ex 32:22} and as Plautus, *In fermento tota iacet uxor*. In this sense Antichrist is called "the man of sin." {#2Th 2:3}

From the flattery of the tongue.] This is the proper effect of God's word, hid in the heart, as an amulet. Bellerophon and other heathens, without this preservative, abstained from adultery, either for love of praise, or fear of punishment, or opinion of merit. But this was not properly chastity, but continence, which kept them from the outward act, *sed non sine dolore* -not without inward lustings and hankerings after strange flesh. *Vellem, si non essem imperator*; said Scipio, when a fair harlot was offered to him; I would if I were not a general.

Of a strange woman.] Filthiness, as also swearing and drunkenness, in a woman is most abominable. Hence, among other reasons, saith one, the whorish woman is called "the strange woman."

Ver. 25. **Lust not after her beauty.**] *Aureliae Orestillae praeter formam nihil unquam bonus laudavit*. Aurelia Orestilla had beauty indeed, but nothing else that was praise worthy, saith the historian.

{a} How much better Aspasia Milesia, of whom Aelian {b} reports that she was fair and modest. And the Lady Jane Gray, whose excellent beauty was adorned with all variety of virtues, as a clear sky with stars, as a princely diadem with jewels. Some women are like Helen without, Hecuba within; but it is a small praise to have a good face and a naughty nature—a beautiful countenance and a base life.

In thine heart.] {See Trapp on "Mt 5:28"} {See Trapp on "1Co 7:34"}

Neither let her take thee with her eyelids.] *Si nescis, oculi sunt in amore duces.* Some {c} render it, *Neque te capiat splendoribus suis;* let her not take time with her glitterings, and gay habiliments, or head tires. Cyprian and Augustine say that superfluous attire is worse than whoredom, because whoredom only corrupts chastity, but this corrupts nature. Jerome saith, that if women adorn themselves so as to provoke men to lust after them, though no evil follow upon it, yet those women shall suffer eternal damnation, because they offered poison to others, though none would drink it.

{a} Salust.

{b} Καλη και σοφη; Aelian, Var. *Hist.*, lib. xii. cap. 1.

{c} Propers, Pagnin.

Ver. 26. For by means of a whorish woman.] {See Trapp on "Pr 5:10"} These creatures know no other language but that of the horse leech's daughter, Give, give, and may fitly be compared to the ravens of Arabia, that, fully gorged, have a tunable, sweet record, but empty, screech horribly; or to carrion crows, that flock to a dead carcass, not to defend it, but to devour it; and no sooner have they bared the bones but they are gone. Thus dame Alice Peirce, King Edward III's concubine, served him while he lived; all was here as she would; and when this king lay dying, she packed away what she could snatch, even to the rings on his fingers, and so left him. {a}

“ *Corpus, opes, animum, famam, vim, lumina, scortum*

Debilitat, perdit, necat, aufert, cripit, orbat. ”

Will hunt for the precious life.] *As Potiphar's wife did for Joseph's.* {#Ge 39:14} And surely it was a great providence of God that, upon her false accusation, he had not been presently put to death. Into prison he was thrown, and so laden with fetters, that "the iron entered into his soul" #Ps 105:18 -i.e., ate into his flesh, and all by means of this whorish woman, whose lust turned into hatred. *Aut te ardentem amat, aut te capitaliter odit.* {b} {See Trapp on "Pr 5:11"}

{a} Daniel's *Chronicle*.

{b} Mantuan.

Ver. 27. **Can a man take fire?**] Lest any man should reply, 'I will see to myself, and save one from the afore named mischiefs; I have more wit than to trust any harlot, and more skill than to let it come abroad to my disgrace and detriment'; the wise man answers, that it is as possible to take a live coal from the hearth, and bear it in a man's bosom without burning his clothes, or to walk upon fire without scorching his feet, as to attempt anything in this kind and to escape Scot free. *Flagitium et flagellum sicut acus et filum*. Sin and punishment go linked together with chains of adamant. Thy clothes will stink, at least, of that fire; thy feet will blister, at least, with those coals. If the great shower blow over thee, yet thou shalt be wet with the after drops.

Ver. 28. **Can one go upon hot coals?**] Similitudes are never set out to confirm or confute, but to adorn and illustrate, giving unto their matter a certain kind of lively gesture, and stirring up thereby men's drowsy minds to the consideration and acknowledgment of the truth, and to the pursuit and practice of virtue and godliness. Of the great use of similes, we may read in Chrysost., Hom. in Gen.; Origen in Levit.; August. de Doctrina Christ., lib. ii.; Greg. Moral., lib. iii. cap. 36, &c.

Ver. 29. **So he that goeth in to his neighbour's wife.**] That suspiciously converseth with her alone, though haply with no intent of corrupting her. Joseph shunned the company of his mistress; he would not be with her alone. {#Ge 39:10} Chambering and secret familiarity with women is forbidden, as a deed of darkness and dishonesty. {#Ro 13:13} How much more, then, wanton touches and dalliance! Sit not at all with another man's wife; sit not down upon the bed with her, saith Siracides (chap. 9). Christ's disciples marvelled that he talked with the woman of Samaria, *solus cum sola*, - saith Beza. {#Joh 4:27} But he might do that which we must beware of lest concupiscence kindle. Abraham might see Sodom burning, but Lot might not look that way.

Shall not be innocent.] Shall not be held so, howsoever he shall suffer in his name, be he never so honest—besides that hereby he tempts the devil to tempt him to uncleanness. Now the proverb is, *Oculus et lama non patiuntur iocos*, A man's eye and his name will

bear no jest. And he was no fool that said, *Negligere quid de se quisque sentiat, non solum arrogantis est, sed et dissoluti*. He is not only a proud but a lewd person, that takes no thought what others think and talk of him. "Provide," we must, "for things honest, not only before the Lord, but also before men." {#2Co 8:20,21}

Ver. 30. **Men do not despise a thief.**] We used to say, A liar is worse than a thief; {a} and Siracides saith the same of a constant liar. (chap. 20) But that an adulterer is worse than a thief, the Holy Ghost here assureth us; and his reasons are unanswerable. For, first, his necessity pleads for him: {b} he must either steal or starve; and this doth somewhat excuse him, *a tanto*, as they say, but not *a tote*; for as a man should rather die than lie, so he should rather perish than purloin or pilfer. But what excuse hath the adulterer?— *non ventris inedia patitur, sed cordis indigentiam*, He wants not meat, but wit; he preserveth not his body, but destroyeth his soul.

{a} *Potior est fur quam qui assidue mentitur.*

{b} *πεινωντι κλεπτειν, εστ αναγκοιως εχειν.—Suidas.*

Ver. 31. **He shall restore sevenfold,**] *i.e.*, Manifold, according as the law limiteth, though it be to the utmost of what the thief is worth. But what restitution can the adulterer make, should he make him amends with as much more? The thief steals out of want; the adulterer of wantonness.

Ver. 32. **Lacketh understanding.**] Being wholly carried by sensual appetite, against the dictates both of religion and of reason. Beetles love dunghills better than ointments, and swine love mud better than a garden. Luther tells of a certain noble in his country so besotted with the sin of whoredom, he was not ashamed to say, that if he might ever live here, and be carried from one whore house to another, there to satisfy his lusts, he would never desire any other heaven. This filthy man did afterwards breathe out his wretched soul between two notorious harlots.

Destroyeth his own soul.] It is not therefore *leve peccatum*, a small sin, as the pope's canonists call it. {a} Divine justice doth not use to kill flies with beetles.

{a} *Loniceri Theat. Histor.*, p. 568.

Ver. 33. **A wound and dishonour shall he get.**] Either from the husband of the adulteress or from the magistrate, who will put him to death, according to the law of God, {#Le 20:10,13,15,16 De 22:22-24} and of various nations, with whom adultery is a capital crime.

And his reproach shall not be wiped away.] {See Trapp on "Pr 5:9"} How oft read we of David that he was upright in all things, save only in the matter of Uriah! What an indelible blot is that still upon him!

Ver. 34. **For jealousy is the rage.**] Howbeit he may not kill the adulterer, though taken in the act, but prosecute the law against him, and appeal to the magistrate, who is the lord keeper of both tables—*custos utriusque tabulae*. But if no law will relieve a man, yet let him know that he shall do himself no disservice by making God his chancellor.

Chapter 7

Ver. 1. **My son, keep my words.**] Aristotle hath observed, and daily experience makes it good, that man shows his weakness no way more than about moderating the pleasure of his tasting and touching, forasmuch as they belong to him, not as a man, but as a living creature. Now therefore as where the hedge is lowest, there the beast leaps over soonest, so Satan will be sure to assault us where we are least able to withstand him. And whereas old men {a} have no cause to be secure—(David was old when he went in to Bathsheba, and Lot not young when he deflowered his two daughters; -of the Brabonts it is said, that *quo magis senescunt eo magis stultescunt*, The older the more foolish; and the heathen sages say, *Metuendam esse senectam, quod non veniat sola*, that old age is to be feared, as that which comes not alone, but being itself a disease, it comes accompanied with many diseases both of body and mind); -young men {b} especially, whom the Greeks call ηθεοι of αθω, to be hot, and Αιζηοι of Ζεω, to boil, and who think they have a licence *helluari, scortari, fores effringere*, to drink and drab, which they count and call a trick of youth, have but more than need to be constantly and carefully cautioned and called upon, as here they are, to "flee fornication," {#1Co 6:8} to "flee youthful lusts," {#2Ti 2:22} with posthaste to flee them, to "abstain from fleshly lusts" *tanquam a mellito veneno*, " which war against the soul." {#1Pe 2:11} The body cannot be so wounded with weapons as the soul is with lusts. Holy

Timothy—so temperate a young man that St Paul was fain to prescribe him medicine, bidding him no longer to drink water, but "a little wine for his stomach's sake and his often infirmities," {#1Ti 5:23} contracted happily by his too much abstinence, for the better keeping under his body, and bringing it into subjection—is in the same chapter by the same apostle exhorted to exhort the younger women with all purity; {#1Ti 5:2} whereby is intimated, that through the deceit of his heart, and the slipperiness of his age, even while he was pressing those young women to purity, some impure motion might press in upon him; which, though but a stranger to Timothy—as Peter Martyr and others observe out of that passage in Nathan's parable, {#2Sa 12:5} that lust was to David—yet might prove a troublesome inmate if not suddenly ejected. It is no marvel, therefore, that the wise man is so exceedingly earnest with his son about the business of abhorring harlotry, the hatefulnes whereof he now paints out in a parable, setting it forth in liveliest colours.

{a} *Turpe est senescere aetatem, non tamen senescere lasciviam. -Nazianz.*

{b} *Contra πρεσβυτηρ α πορ et σεβω: et senex quasi seminex.*

Ver. 2. Keep my commandments, and live.] "Live," *i.e.*, live happily. I am the Lord that teacheth thee to profit, therefore keep my commandments; {#Isa 48:17} as if God should say, It is for thy profit that I command thee, and not for mine own. "In doing thereof there is great reward," saith David, {#Ps 19:11} and present reward, saith Solomon here, Do it and live. In the court of earthly princes there is αναβολη και μεταβολη delays and changes. Men are off and on in their promises; they are also slow and slack in their performances. But it is otherwise here: the very "entrance of thy word giveth light," {#Ps 119:130} and the very onset of obedience giveth life. It is but "Hear, and your soul shall live," {#Isa 55:3} "Behold I come quickly, and my reward is with me." {#Re 22:12}

And my law as the apple of thine eye.] With all chariness and circumspection. The least mote offends the eye, and the least deviation violates the law. Sin is homogeneous, all of a kind, though not all of the same degree; as the least pebble is a stone, as well as the largest rock, and as the drop of a bucket is water, as well as the main ocean. Hence the least sins are in Scripture reproached by the names of the greatest. Malice is called man slaughter, lust adultery,

&c.; concupiscence is condemned by the law, even the first motions of sin, though they never come to consent. {#Ro 7:7} Inward bleeding may kill a man. *De minutis non curat lex*, saith the civilian; but the law of God is spiritual, though we be carnal. And as the sunshine shows us atoms and motes, that till then we discerned not, so doth the law discover and censure smallest failings. It must therefore be kept curiously, even "as the apple of the eye," as that little man {a} in the eye, that cannot be touched but he will be distempered. Careful we must be even in the *minutula legis*, the punctilios of duty. Men will not lightly lose the least ends of gold. {b}

{a} אֵינִי אֶבֶן אֲבִי אֵינִי

{b} *Neque enim auri tantum massas tollunt, sed et bracteolas.*

Ver. 3. **Bind them upon thy fingers.**] That thou mayest have them always in sight, as God hath his people: "Behold I have graven thee upon the palms of my hands: thy walls are continually before me." {#Isa 49:16} The Hebrews here refer fingers to action, heart to meditation and retention. Men should have the law of God at their fingers ends. Any of us Jews, saith Josephus, being asked of any point of the law, answereth it as readily as if he had been asked his own name: they should also be "doers of the word, and not hearers only." The hand is *οργανον οργανων* {a} the instrument of action. David "lifted up both his hands to the word," {#Ps 119:48} as if he would pull it to him with both hands, as if he would do the deed in good earnest. The "heavens are the work of God's fingers"; {#Ps 8:3} the law should be of ours.

{a} Aristotle.

Ver. 4. **Say unto wisdom, Thou art my sister,** / *q.d.*, If thou must needs have a lady to set thy love upon, let me commend a mistress to thee more amiable and affable than any that thou canst meet with, and that is heavenly wisdom. Say unto her, Thou art my sister, &c. Christ oft woos his spouse by this title, "My sister, my spouse." As the nearest affinity is spouse, so the nearest consanguinity is sister. There are all bonds to knit us to Christ, there shall be all to knit Christ to us, if we fall in with wisdom; this is to become akin to Christ. {#Mt 12:50} And that is the truest nobility where God himself is top of the kin, and religion the root, in regard whereof all the rest (riches, retinue, &c.) are but shadows and shapes of nobleness.

Call understanding thy kinswoman,] i.e., Be thoroughly and familiarly acquainted with her. Surely as in nature he is accounted a singular idiot that knows not his own sisters or near kinsfolk, so in religion he is strangely simple and stupid that is not acquainted with the grounds of behaviour and comfort, as they are contained in the word.

Ver. 5. **That they may keep thee.]** The "wisdom from above" can and will preserve a man from hankering after strange flesh. The world's wizards have been most of them tacked and tainted with this vice, and that by a just hand of God upon them, for the contempt of religion, {#Ro 1:28} which is indeed the most excellent preservative. Hence, when the apostle had said, {#1Ti 4:7} "exercise godliness," he adds, as a motive, "Godliness is profitable to all things," #Pr 7:8. See further for this, #Pr 23:26,27 2:16 6:23,24. {See Trapp on "Pr 23:26"} {See Trapp on "Pr 23:27"} {See Trapp on "Pr 2:16"} {See Trapp on "Pr 6:23"} {See Trapp on "Pr 6:24"}

Ver. 6. **I looked through my casement.]** Little did this young fool think whose eye was upon him, less did he heed the all-seeing eye of Heaven. Solomon was observing his subjects' carriages, and found a miscarriage. Magistrates, as they have many eyes upon them (whence also they have their name in the Hebrew tongue), {a} so they are to have their eyes upon many, watching when other men sleep, and observing what other men slight. The poets feign that Jupiter overlooks the world, and that *Somnus* or sleep, dared never come near him. "A king that sitteth in the throne of judgment scattereth away all evil with his eyes." {#Pr 20:8}

{a} *Nagid a Neged, quod in eam omnes conieciant oculos.*

Ver. 7. **Among the simple ones.]** The word signifieth such a one as may be soon persuaded, easily drawn any way {a} by a twined thread with a wet finger; *fatuellus*, such as whom it is no hard matter to cozen and collude with.

{a} *Cor eius in vitium flecti.*

Ver. 8. **Near her corner.]** Which he should have balked, according to #Pr 5:8. {See Trapp on "Pr 5:8"} Men's own inconsideration, security, and dallying with the beginnings of sin, or with the occasion, doth usually tempt the devil to tempt them; and he feeling their pulse

thereby which way it beats, fits them a penny worth, provides them of mates, sets one Delilah or other to bind them, as she did Samson, with the green withes of fleshly pleasure. But let a man divorce the flesh from the world, and the devil can do him no harm.

Ver. 9. **In the black and dark night.**] Thinking to obscure himself; but Solomon saw him, how much more God, *cui obscura patent, muta respondent, silentium confitetur*; before whom night will convert itself into noon, and silence prove a speaking evidence. Foolish men think to hide themselves from God, by hiding God from themselves. See #Ps 139:11,12.

Ver. 10. **And behold there met him a woman.**] Fit lettuce for such lips, a fit handle for such a hatchet. Every corner is full of such dust heaps, the land is even darkened with them, as Egypt once was with the locusts. {#Ex 10:15}

With the attire of an harlot.] {See Trapp on "Pr 6:25"} The Hebrew word here signifies a set habit or ornament finely fitted to the body: *vestitus in quo plicae*, saith Lavater, plaited tarments, plaited hair, &c. Let such take heed of the *plica poloniaea*, that dreadful disease.

And subtile of heart.] Or, Trussed up about the breasts, with her upper parts naked. So Levi Ben. Gersom: *Erat nudo collo et pectore, corde tenus*, &c. She met him with her naked breasts; at this day too commonly used by such as would be held no harlots.

Ver. 11. **Her feet abide not in her house.**] As the modest woman's do, {#Tit 2:5} who is therefore called *domiporta*, set forth by the snail, which carries her house on her back, and compared to the vine, that grows by the house side. {#Ps 128:3} The Egyptian women wear no shoes, that they might the better keep home. Of the Italian women it is said, that they are magpies at the door, saints in the church, goats in the garden, devils in the house, angels in the streets, and sirens in the windows. {a}

{a} Heylin's Geog.

Ver. 12. **Now she is without.**] {See Trapp on "Pr 7:11"} Further observe, that the former faults—loudness of language, stubbornness against a husband's lawful commands and restraints, and this of gadding up and down to see and to be seen—albeit they be not certain signs, yet they are strong presumptions of a whorish disposition.

Ver. 13. **So she caught him, and kissed him.**] Strange impudence in this "strange woman," who hath not her name for nought. Potiphar's wife was such a beast; so was Messalina the empress, wife to Claudius, Joan, queen of Naples, and other prodigious strumpets, of the kind of those whom they call *Borboritae*. We have heard, saith a grave divine, {a} of virgins, which at first seemed modest, blushing at the motions of an honest love; who being once corrupted and debauched, have grown flexible to easy entreaties to unchastity; and from thence boldly lascivious so as to solicit others, so as to prostitute themselves to all comers; yea, as our casuists {b} complain of some Spanish stews, to an unnatural filthiness.

{a} Dr Hall.

{b} Martin. Vivald., in Candelabro. cap. de Confes.

Ver. 14. **I have peace offerings.**] *Sacris abutitur, ut sceleratis mos est;* {a} she pretends religion to her filthy practices. So did those wicked women that lay with Eli's sons at the door of the tabernacle. {#ISA 2:22} So did King Edward IV's holy whore, as he used to call her, {b} that came to him out of a nunnery when he used to call for her. And such were those *kedesheth*, or common whores, so called in Hebrew, because such abomination was committed under a pretext of religion. {#Ge 38:21 De 23:17} But what an odd thing was that of David, that would not lie with Bathsheba till purified! Doth he make conscience of ceremonial, and none of moral purity?

This day have I paid my vows.] A votary then she was, by all means, and so more than ordinarily religious. So was Doeg; why else was he detained "before the Lord?" {#ISA 21:7} A Doeg may set his foot as far into God's sanctuary as a David. That many Popish votaries are no better than this housewife in the text, see the "Lisbon Nunnery," &c., besides those thousands of infants' skulls found in the fish pools by Gregory the Great.

{a} Mercer.

{b} Speed.

Ver. 15. **Therefore came I forth.**] As having much good cheer at home, as at all peace offerings they had. Gluttony is the gallery that lustfulness walks through. {a}

Diligently to seek thy face.] Or, Thy person, not thy purse; thee, not thine do I seek. *Quis credit?* who belives that?

And I have found thee.] By a providence, no doubt; God must have a hand in it, or else it is marvel. "God hath given me my hire," said Leah; "because I have given my maid to my husband." {#Ge 30:18} See #1Sa 23:7 Zec 11:5.

{a} *Sine cerere et libero friget Venus.*

Ver. 16. **I have decked my bed.]** Lest haply by being abroad so late he should question where to have a bed, she assures him of a dainty one, with curious curtains.

Ver. 17. **With myrrh, aloes, &c.]** This might have minded the young man that he was going to his grave; for the bodies of the dead were so perfumed. Such a meditation would have much rebated his edge, cooled his courage. Jerusalem's filthiness was "in her skirts"; and why? "She remembered not her latter end" {#La 1:9} As the strokings of a dead hand, they say, cureth a tympany; and as the ashes of a viper applied to the part that is stung draws the venom out of it, so the serious thought of death will prove death to fleshly lusts. I meet with a story {a} of one that gave a loose young man a ring with a death's head, with this condition, that he should one hour daily, for seven days together, look and think upon it, which bred a strange alteration in his life.

{a} Mr Ward's *Sermons.*

Ver. 18. **Until the morning.]** But what if death draw the curtains, and look in the while? If death do not, yet guilt will. And here beasts are more happy in carnal contentments than sensual voluptaries; for in their delights they seldom surfeit, but never sin; and so never find any cause or use for pangs of repentance, as epicures do, whose pleasure passeth, but a sting stays behind. Job calleth sparks the "sons of fire," being engendered by it upon fuel; as pleasures are the sons of men's lusts, when the object and they lie and couple together. And they are not long lived; they are but as sparks, they die as soon as begotten.

Ver. 19. **For the goodman is not at home.]** Heb., *The man*, -not *my* man, or *my* husband, &c. The very mention (how much more the presence!) of such a man might have marred the mirth.

Ver. 20. **He hath taken a bag of money.**] And so will not return in haste. Let not the children of this world be wiser than we: "Lay up treasure in heaven; provide yourselves bags that wax not old" {#Lu 12:33} Do as merchants, that being to travel into a far country, deliver their money here upon the exchange, that there they may receive it. Evagrius in Cedreus bequeathed three hundred pound to the poor in his will; but took a bond beforehand of Synesius the bishop for the repayment of this in another life, according to the promise of our Saviour of a hundred fold advantage.

Ver. 21. **With much fair speech.**] Fair words make fools fain. This Circe so enchanted the younker {a} with her fine language, that now she may do what she will with him, for he is wholly at her devotion.

{a} A young nobleman or gentleman, a youth of high rank.

Ver. 22. **He goeth after her straightway.**] Without any consideration of the sad consequences. Lust had blinded and besotted him, and even transformed him into a brute. *Nos animas etiam incarnavimus*, saith one. Many men have made their very spirit a lump of flesh, and are hurried on to hell with greatest violence. Chide them, you do but give medicine in a fit; counsel them, you do but give advice to a man that is running a race; be your counsel never so good, he cannot stay to hear you, but will be ready to answer, as Antipater did when one presented him with a book treating of happiness, he rejected it, and said ου σχολαζω, I have no leisure to read such discourses.

As an ox goeth to the slaughter.] When he thinks he goeth to the pasture; or as those oxen brought forth by Jupiter's priest, with garlands unto the gates, but it was for a slain sacrifice. {#Ac 14:13} Fatted ware are but fitted for the shambles.

Or as a fool to the correction of the stocks.] Such stocks as Paul and Silas (yet no fools) were thrust into, feet and neck also, as the word there signifieth {a} {#Ac 14:24} This the fool fears not till he feels; till his head be cooled, and his heels too till he hath slept out his drunkenness, and then he finds where he is, and must stick by it. See this exemplified in **#Pr 5:11**. How many such fools have we today (*mori morantur quocunque sub axe morantur*) that rejoice in their spiritual bondage, and dance to hell in their bolts, as one saith; nay,

are weary of deliverance. They sit in the stocks when they are at prayers, and come out of the church when the tedious sermon runs somewhat beyond the hour, like prisoners out of a jail. The devil is at inn with such, saith Master Bradford; and the devil will keep holiday, as it were in hell, in respect of such, saith another.

{a} Beza *in loc.*

Ver. 23. **Till a dart strike through his liver,** / *i.e.* Filthy lust, that fiery dart of the devil, pointed and poisoned (as the Scythian darts are said to be) with the gall of asps and vipers. Philosophers {a} place lust in the liver. Mathematicians subject the liver to Venus; the poets {b} complain of cupid's wounding them in that part.

“ *Cor sapit, et pulmo loquitur, fel commovit iras:
Splēn ridere facit, cogit amare iecor.*”

Or, as some sense it, Till the adulterer be, by the whore's husband or friends, or by the hand of justice, deprived of life; perhaps in the very act, as Zimri and Cozbi were by Phinehas in the very flagrancy of their lust.

{a} Plato in hepate το επιθυμητικον ponit.

{b} Horat., Ode v. lib. iv., and Ode xxv. lib. v. Ovid. Trist.

Ver. 24. **Hearken now therefore.]** Call up the ears of thy mind {#Lu 8:18} to the ears of thy body, that one sound may pierce both. Solomon knew well how hard it was to get ground of a raging lust, even as hard as to get ground of the sea. Hence he so sets on his exhortation.

Ver. 25. **Let not thine heart.]** Think not of her, lust not after her. Thoughts and affections are *sibi mutuo causae*. "While I mused the fire burned," {#Ps 39:3} so that thoughts kindle affections, and these cause thoughts to boil. See #Job 31:1. See therefore that evil thoughts, though they rush into the heart, yet they rest not in it.

Ver. 26. **For she hath cast down many.]** That have let in death at those windows of wickedness, those loop holes of lust; that have died of the wound in the eye. *Aliorum perditio tua sit cautio* -Seest thou another man shipwrecked, look well to thy tacklings.

Yea, many strong men have been slain by her.] The valour of man hath oft been slaved by the wiles of a woman. Witness many of your greatest martialists, who conquered countries, and were vanquished of vices, being *captivarum suarum captivi*. The Persian kings commanded the whole world, and were commanded by their concubines. So was Alexander, Samson, Hercules, whom some make to be the same as Samson.

“ *Lenam non potuit, potuit superare leaenam:
Quem fera non potuit vincere, vicit hera.* ”

Ver. 27. **Her house is the way to Hell.]** The shortest cut to utter destruction. This, if well believed, would make the young man stop or step back, as if he had trod upon a serpent.

“ *Sed vivunt homines tanquam mors nulla sequatur:
Aut velut infernus fabula vana foret.* ”

Going down to the chambers of death.] Both temporal and eternal. *Lo, those hosts that welcome men into their inn with smiling countenance will cut their throats in their beds. The syrens are said to live in green meadows, and to have by them ever a heap of dead men's bones.* {a}

{a} Natal. Comes.

Chapter 8

Ver. 1. **Doth not wisdom cry?]** And shall a harlot be sooner heard than she? Shall men prefer dross before gold, acorns before wheat, a swinesty before a sanctuary, dirty delights and sensual pleasures before peace that passeth all understanding, joy unspeakable and full of glory? Heathen stories {a} tell how Hercules, when he was young, was courted by Virtue on the one hand, and Pleasure on the other; but Pleasure lost her sweet words upon him; he hearkened to Virtue rather. Shall not we to Wisdom?

Put forth her voice.] In her ministers, who are criers by office, and must be earnest. {#Isa 58:1} See an instance in holy Bradford. "I beseech you," saith he, "I pray you, I desire you, I crave at your hands with all my very heart, I ask of you with hand, pen, tongue,

and mind, in Christ, through Christ, for Christ, for his name, blood, mercy, power, and truth's sake, my most entirely beloved, that you admit no doubting of God's final mercies toward you," &c. {b} Here was a lusty crier indeed. And such another was Mr Perkins, of whom it is said, that in expounding the commandments, when he was catechist of Christ's College, he applied them so home to his hearers, that he made their very hearts fall down, and their hairs stand upright. {c}

{a} Xenophon.

{b} Acts and Mon., 1490.

{c} Mr Fuller's *Holy State*, p. 90.

Ver. 2. She standeth in the top of high places.] That is, saith an interpreter, In the lofty oracles of the patriarchs and prophets.

Ver. 3. At the entry of the city.] Heb., At the mouth; for as words go out of the mouth, so do men out of the city; only men go and come at their pleasure. *Sed volat emissum semel irrevocabile verbum*, {a} -A word once uttered cannot be recalled.

At the coming in at the doors.] Everywhere Christ offereth himself; hence ariseth this phrase, "My salvation is gone forth"; but to little purpose, through men's singular perverseness. Indeed if the Lord would set up a pulpit at the ale house door, they would hear more often; but since he doth not, they will run to hell as fast as they can; and if God cannot catch them, they care not, they will not return.

{a} Rod. Bain.

Ver. 4. Unto you, O men, I call.] *O viri praestantes*, - so some render it, O ye eminent men, whether for greatness of birth, wealth, or learning. The Pharisees and philosophers, for their learning, are called the "princes of this world." {#1Co 2:8} *Sed sapientes sapienter in infernum descendunt*, saith one; *et potentes potenter torquebuntur*, saith another. But "the world by wisdom knows not God"; {#1Co 1:21} and "not many wise men, not many mighty, not many noble are called." {#Pr 8:26} And yet they shall not want for calling, if that would do it, for "unto you, O mighty men, I call." *Sed surdo plerunque fabulam*, but all to little purpose, for the most part. They that lay their heads upon down pillows cannot so easily hear noises.

Courts and great places prove ill air for zeal. *Divitibus ideo pietas deest, quia nihil deest.* Rich men's wealth proves a hindrance to their happiness.

And my voice is to the sons of men,] *i.e.*, To the meaner sort of people. See #Ps 49:2. These usually, like little fishes, bite more than bigger. The poor are evangelized, {a} saith our Saviour. Smyrna was the poorest, but best of the seven churches. Certain it is, that many of the meaner sort hold that they are not bound to look after Scripture matters, but that it is for rich men and scholars only to do so. We have nothing, say they, to live by but these hands. How can day labourers and poor craftsmen attend to such things? {b} The baser sort of people in Switzerland do always break the Sabbath, saying that it is only for gentlemen to keep that day. See #Jer 5:4 Joh 7:49. But Paul, a poor tent maker, could say, "Our conversation is in heaven"; and God's people are "afflicted and poor," yet "they trust in the name of the Lord." {#Zep 3:12} Who ever richer than Adam in Paradise? poorer than Job on the dunghill? Yet in Paradise Satan foiled Adam, on the dunghill Job foiled Satan. Think not that poverty can excuse from duty. Poor men also must listen to wisdom's voice, or it will be worse with them; there is yet but a beginning of their sorrows.

{a} ευαγγελιζονται.

{b} "πως δυνασομαι χειροτεχνηςων και πενης φιλοσοφειν."—Chrysost, Hom. 22, ad Pop. Antioch.

Ver. 5. **O ye simple.**] If ye be not set in sin, resolved of your way, as good as ye mean to be; if yet there be any place left for persuasion.

{See Trapp on "Pr 1:4"}

And ye fools.] Ye that have already made your conclusion, and are wiser in your own conceit than seven men that can render a reason.

Ver. 6. **I will speak of excellent things.**] ηγεμονικα; ruling cases, master sentences, axioms of state, principles for princes. "I have written for them the great things of my law." {#Ho 8:12} Solomon calls the Scriptures "lords of collections," as some sense that text, #Ec 12:11.

Shall be right things.] Right for each man's particular purposes and occasions. The Scriptures are so penned, that every man may think

they speak *de se, in re sua* {a} of him and his affairs. In all the commandments of God, there is so much rectitude and good reason, could we but see it, that if God did not command them, yet it were our best way to practise them.

{a} Athanas.

Ver. 7. **For my month shall speak truth.**] Heb., Shall meditate truth; *i.e.*, I will neither speak falsely nor rashly, but upon due deliberation and undoubted certainty. See my "True Treasure," p. 122.

Ver. 8. **All the words.**] The Rabbis have a saying, that there is a mountain of sense hanging upon every tittle of the Scriptures.

There is nothing froward or perverse in them.] Some places of Scripture may seem to cross other places, but they do only seem so. Men may think they are like the accusers of Christ, never a one speaking like the other; but those that understand them shall find them like Nathan and Bathsheba, both speaking the same things. The old Rabbis could not reconcile Ecclesiastes (some passages in it) to the rest of the Holy Scriptures, and had therefore some thoughts to conceal it from the people {a} But this was their weakness, and would have been their wickedness.

{a} Kabuenaki.

Ver. 9. **They are all plain to him that understandeth.**] Plain in things necessary to salvation; for as all duties, so all truths do not concern all men. God doth not expect or require that every man should be a doctor in the chair; but those points that direct to duty here, and salvation hereafter, are clear, express, and obvious to them that desire to understand them; for some there are, *qui ut liberius peccent, libenter ignorant.* {a} It was a smart answer which M. Durant, a witty and learned minister of the Reformed Church of Paris, gave to a lady of suspected chastity, and now revolted: when she pretended the hardness of the Scripture, Why, said he, madam, what can be more plain than "Thou shalt not commit adultery?" Had she not been failing in the practice of what she could not but know, she had found no cause to complain of the difficulty of that which she could not know.

{a} Bernard.

Ver. 10. Receive mine instruction, and not money.] That is, Rather than money; as, "I will have mercy, and not sacrifice"—that is, rather than sacrifice. Knowledge of the Scriptures is the greatest riches. "Let the word of Christ dwell richly in you." {#Col 3:16} The Corinthians were enriched in all knowledge. {#1Co 1:5} Plato gave three hundred florins for a book that he liked. {a} Dionysius said that Aristippus was always craving money from him, but Plato desired nothing but books. What spending of money and lavishing out of the bag is there for human learning! And yet Aristotle himself could say, that a little knowledge, though but conjectural, about heavenly things, is to be preferred above much knowledge, though certain, about inferior things.

{a} Called *Sophron*.

Ver. 11. For wisdom is better than rubies.] {See Trapp on "Pr 3:15"}

Ver. 12. I wisdom dwell with prudence.] I draw all into practice, and teach men to prove by their own experience, what "that good, and holy, and acceptable will of God is." {#Ro 12:2} Of the most that would be held knowing men, it may well be said, as Cicero says the proverb went of the Athenians, that they used their wisdom as men do artificial teeth, for show only, and that they did *scire quae recta sunt, sed facere nolle*, know what was right, but had no mind to do accordingly. Socrates said there was no difference between σοφία and σωφροσύνη—wisdom and prudence or moderation, since he that knows good things, to do them, and evil things, to avoid them, is to be held a wise man, and none else. {a}

And find out knowledge of witty inventions.] Tending to piety; not those toilsome toys, *sophismata, quae nec ignorantibus nocent, nec scientibus iuvant*, {b} that are hard to come by, but of no use or worth, proof or profit. These are but laborious loss of time, {c} as Aristotle hath it; like an olive, or datestone, hard to crack the one, or cleave the other, but nothing, or nothing worth aught, when cracked or cloven, within either. Wisdom finds her scholars somewhat else to do than to be so busily idle. Witty she allows them to be, but not wittily wicked, not wise to do evil, inventors of evil, or idle things. "Walk circumspectly," saith she, "not as fools, but as wise, redeeming the time, understanding what the will of the Lord is,"

{#Eph 5:15-17} and putting it in speedy execution. "Keep therefore and do it, for this is your wisdom." {#De 4:6} {See Trapp on "De 4:6"} This will speak you far more witty than those wits of the world, who "seek out many inventions," {#Ec 7:28} but all to no purpose, and "become vain in their imaginations, their foolish heart being darkened." {#Ro 1:21}

{a} Xenoph., *De Dictis et Factis Socrat.*

{b} Seneca.

{c} "Το του χρόνου παραναλωμα.—Arist.

Ver. 13. The fear of the Lord.] Which is a high point of heavenly wisdom, {#Pr 1:7} to the praise whereof this therefore appertaineth. There are those who make this verse an explanation of the former, thus: I find out the knowledge of witty inventions, such as are the fear of the Lord, the hatred of evil, yea, of inward evils, as pride, arrogancy, &c. *Odi fastum istius Ecclesiae.* I hate the pride of that Romish Church, said Basil, long since. "I hate vain thoughts; but thy law do I love." {#Ps 119:113} "I hate and abhor lying." {#Ps 119:163} "Yea, I hate every false way," both in myself and others. {#Ps 119:104} "Thou hatest the works of the Nicolaitans, which I also hate." {#Re 2:6} God's people partake of the Divine nature, and so have God-like both sympathies and antipathies. They not only leave sin, but loathe it, and are at deadly feud with it. They purge themselves—by this clean fear of God {#Ps 19:7} -from all pollutions, not of flesh only, worldly lusts, and gross evils, but of spirit also, that lie more up in the heart of the country, as pride, arrogance, &c., so "perfecting holiness in the fear of God." {#2Co 7:1} There may be some kind of pride in sincerity, and of humility in hypocrisy. But hypocrisy's humility is followed with pride, and sincerity's pride with humility. This latter humility is the better. And here only it is seemly for virtue to come behind vice. Hypocrisy is proud because it is humble; sincerity is humble because it is proud.

And the evil way.] That is, Custom of committing sin. *Viam pro frequentatione accipiunt Hebraei.* And this the godly man doth, not that he may appear to do so, *sed quia aliter facere non potuit* -as one {a} falsely and flatteringly said of Cato—but because having his heart seasoned with this holy fear, he can do no otherwise.

{a} Velleius.

Ver. 14. **Counsel is mine, &c.**] Christ is "wise in heart, and mighty in strength," {#Job 9:4} his Church's both counsellor {#Isa 9:6} and champion; {#Isa 37:23,24} and though she be but a "virgin daughter of Zion," yet she despiseth her adversary, and laughs him to scorn, {#Pr 8:22} because she hath one that is in love with her, and will fight her quarrel, who is

Αμφοτερος βασιλευς τ αγαθος, κρατερος τ αιχμητης. {a}

Hostibus haud tergo sed forti pectore notus. {b}

{a} *De Achille Homerus.*

{b} *De Achille Catullus.*

Ver. 15. **By me kings reign.**] How, then, can the schoolmen defend Thomas Aquinas in that paradox, *Dominium et praelatio introducta sunt ex iure humane*; {a} dominion and government is of man? This crosseth the apostle, {#Ro 13:1,2} and the wisest of the heathens. {b}

{a} Thomas Aquinas, II. 2, Quest. 10, Art. 10.

{b} Εκ δε Διου βασιληης.—*Herod Τιμη δι εκ Διου εστι.*—*Homer.*

Ver. 16. **And nobles.**] So called in the original, from their liberality and bounty. Hence {#Lu 22:25} this word is expressed by Ευεργεται, Bountiful, or benefactors, such as are ingenuous, free, munificent, endued with that free princely spirit. {#Ps 51:14}

Even all the judges of the earth.] Though haply they be reckoned in the rank of bad men, but good princes; such as was Galba, and our Richard III, and Trajan, much magnified for a good emperor, and yet a drunkard and a cruel persecutor. {a}

{a} Plin. Secund. Dion. Cass.

Ver. 17. **I love them that love me.**] The philosopher could say, that if moral virtue could be seen with mortal eyes, she would stir up wonderful loves of herself in the hearts of the beholders. How much more, then, would the "wisdom of God in a mystery!," {#1Co 2:7} that essential wisdom of God especially, the Lord Jesus, who is *totus desiderabilis*, "altogether lovely," {#So 5:16} "the desire of all nations," {#Hag 2:7} whom whosoever loveth not deserves to be doubly accursed. {#1Co 15:22} My love was crucified, {a} said Ignatius, who "loved not his life unto the death." {#Re 12:11} Neither was there any love lost, or can

be, for "I love them that love me." "And if any man love me, my Father will love him, and I will love him, and will manifest myself unto him, and we will come unto him, and make our abode with him." {#Joh 14:21,23} Men do not always reciprocate, nor return love for love. "For my love they are mine adversaries; yea, they have rewarded me hatred for my love." {#Ps 109:4,5} David lost his love upon Absalom; Paul upon the Corinthians; old Andronicus, the Greek emperor, upon his graceless nephew of the same name. But here is no such danger. It shall not be easy for any man to outlove wisdom. For,

(*Objection.*) Whereas some one might reply, You are so taken up with states, and have such great suitors, kings, princes, nobles, judges, {as #Pr 8:15,16} that it is not for mean men to look for any love from you; —

(*Solution.*) Not so, saith wisdom, for "I love them that love me," be they never so much below me. "Grace be with all them that love the Lord Jesus in sincerity." {#Eph 6:23} *Tantum velis, et Deus tibi praeoccurret,* saith Nazianzen. *Ambulas, si amas: non enim passibus ad Deum, sed affectibus curritur,* saith Augustine. Thou walkest if thou lovest; thou actest if thou affectest.

They that seek me early.] As students sit close to it in the morning. *Aurora rousis amica.*

{a} Ο ερος μου εσταυρωται.

Ver. 18. **Riches and honour are with me.]** I come not unaccompanied, but bring with me that which is well worth having. The muses, though Jupiter's daughters, and well deserving, yet are said to have had no suitors, because they had no portions. Our Henry VIII, when he died, gave his two daughters, Mary and Elizabeth, but ten thousand pounds apiece. {a} But this lady is largely endowed, and yet—such is men's dulness—she is put to solicit suitors, by setting forth her great wealth. {See Trapp on "Mt 6:33"}

{a} England's *Elisabeth.*

Ver. 19. **My fruit is better than gold.]** This wisdom is as those two golden pipes {#Zec 4:12} through which the two olive branches do

empty out of themselves the golden oils of all precious graces into the candlestick, the Church; hence grace is here called "fruits," and "pleasant fruits," {#So 4:16} and "fruits of the Spirit." {#Ga 5:22}

Ver. 20. **I lead in the way of righteousness.**] Which is to say, I got not my wealth *per fas atque nefas*, by right and wrong, by wretch and wile. My riches are not the riches of unrighteousness, "the mammon of iniquity"; {#Lu 16:9} but are honestly come by, and are therefore like to be "durable," {#Pr 8:18} or, as others render it, ancient. St Jerome somewhere saith, that most rich men are either themselves bad men, or heirs of those that have been bad. There is a profane proverb among us, Happy is that child whose father goes to the devil! It is reported of Nevessan the lawyer, that he should say, He that will not venture his body, shall never be valiant; he that will not venture his soul, never rich. But wisdom's walk lies not any such way. God forbid, saith she, that I, or any of mine, should take of Satan, "from a thread even to a shoe latchet, lest he should say, I have made you rich." {#Ge 14:23}

Ver. 21. **To inherit substance.**] Heb., That which is; that which hath some tack or substance in it, some firmity, or solid consistency. "Wilt thou set thine eyes upon that which is not?" Outward things are not, but only in opinion, in imagination; in semblance, not in substance. The pomp of this world is but a fancy, {#Ac 25:23} the glory of it a conceit, {#Mt 4:8} the whole fashion of it a mere notion. {#ICo 7:31} Riches get them great eagles' "wings, they fly away," {#Pr 23:5} without once taking leave of the owner, leaving nothing but the print of their talons in his heart to torment him. When we grasp them most greedily, we embrace nothing but smoke, which wrings tears from our eyes, and vanisheth into nothing. Only true grace is "durable substance"; the "things above" outlast the days of heaven, and run parallel with the life of God, and line of eternity.

Ver. 22. **The Lord possessed me.**] Not created me, {a} as the Arians out of the Septuagint pressed it, to prove Christ a creature.

Before his works of old.] Heb., *Ante opera sua, ante tunc; id est, priusquam quis dicere potest tunc;* before there was any either now or then; before all time, therefore from all eternity. For whatsoever was before the world and time, that was created with the world, must needs be eternal.

{a} εκτησε εκτισε.

Ver. 23. **I was set up.]** *Coronata sum;* I was crowned; so some render it. *Inuncta fui,* I was anointed—so others—for king, priest, and prophet of my Church. And to this high honour I grew not up by degrees, but had it presently from before all beginnings.

Ver. 24. **When there were no depths.]** In mentioning God's works of creation, some observe here, that wisdom proceeds from the lower elements to the superior and heavenly bodies: she begins with the earth, {#Pr 8:23} goes on here to the waters, and so to the air, called streets, rendered "fields," {#Pr 8:26} that is, the vast element of the air; which compared with the far less elements of earth and water, must needs seem exceedingly large, spacious, and open, as streets, or fields. Lastly, by "the highest part of the dust of the world," the Hebrew doctors understand the element of fire. *Iudicium sit penes lectorem:* let the reader judge.

Ver. 25. **Was I brought forth.]** Or, Begotten. Thus wisdom describes her eternity in human words and expressions, for our better apprehension. Which while Arius either knew not, or weighed not, he herehence took occasion to oppose the Deity of our Saviour, and to propagate that damnable error in the Eastern Churches, to the ruin of many souls. This arch-heretic Arius sitting on the stool to ease nature at Constantinople, voided there his entrails. And now Mohammedanism is there as the excrement of Arius.

Ver. 26. **Nor the fields, nor the highest.]** {See Trapp on "Pr 8:24"}

Ver. 27. **When he prepared the heavens.]** Or, Caused them to be prepared, took order to have it done, viz., by me, who was with him, and "by whom he made the worlds." {#Heb 1:3 Joh 1:3 Col 1:16} "For the Father loveth the Son, and hath put all things into his hand." {#Joh 3:35}

When he set a compass.] Or, Drew a circle round about the earth, meaning the outspread firmament of heaven. {#Ge 1:6} Howbeit the Hebrews understand it of the world of angels, called by them the third world, or the third heaven; whereunto St Paul also seems to allude in #2Co 12:2.

Ver. 28. **When he established the clouds above.]** That they might be kept there, as it were in tuns and bottles, till he would have them to pour down their dew, or rain.

Ver. 29. **When he appointed the foundations.]** That it should remain unmoveable, though it hang in the air, as it were by geometry.

“ *Terra pilae similis nullo fulcimine nixa,
Aere suspenso tam grave pendet onus.*”—Ovid.

Ver. 30. **Then I was by him.]** Accursed then for ever be that blasphemous assertion of the Arians, ἦν ὅταν οὐκ ἦν, There was a time when he was not. This scripture, so much abused by them, makes utterly against them. But heretics pervert the Scriptures, saith St Peter. {#2Pe 3:15} A metaphor from those who put a man upon the rack, and make him speak that which he never thought. Tertullian calls Marcion the heretic, *Mus Ponticus*, because of his arrodng {a} and gnawing the Scripture, to make it serviceable to his errors.

As one brought up with him.] Or, As a nourisher; that is, as a maintainer and upholder of that his excellent workmanship of creation. {#Heb 1:3} The Septuagint render it, I was with him making all fine and trim, *Eram apud eum aptans*; {b} so Irenaeus.

Rejoicing always.] Or, Laughing {c} with him. This, as the very Jews are forced to confess, doth notably set forth that unspeakable sweetness and joy that the blessed God findeth in the apprehension of his own wisdom, which, say they, is one and the same with God himself.

{a} To gnaw or nibble at.

{b} ἡμην παρα αὐτου αρμοζουσα—Sept.

{c} *More pueri qui alatur, et risum captans ac concilians.* -Mercer.

Ver. 31. **Rejoicing in the habitable part.]** That is, In the human nature, wherein the fulness of the Godhead dwelt bodily, by means of the hypostatical union. Or, In the saints, whose hearts the Lord Christ inhabiteth by faith. Or, In the work of creation, which Christ did without either tools or tool.

Ver. 32. **Now therefore hearken unto me.]** *Audite senem iuvenes*, said Augustus to his seditious soldiers, and had audience: and shall not wisdom, that is so ancient, as before the creation, so eminent, as to make and conserve a world, so gracious with the Father, shall not she be hearkened to?

For blessed are they.] And blessedness is the mark that every man shoots at.

Ver. 33. **Hear instruction, and be wise.]** This way wisdom enters into the soul. Hear, therefore, for else there is no hope; hear, howsoever. Augustine, coming to Ambrose to have his ears tickled, had his heart touched.

Ver. 34. **Waiting at the posts of my doors.]** At the schools and synagogues, say the Hebrews, where men should come in with the first, and go forth with the last, as doorkeepers do, which was the office that David desired. {#Ps 84:10}

Ver. 35. **For whoso findeth me, findeth life.]** Lest any man should hold it too hard a task to wait at wisdom's gates—as princes' guards, or as the Levites did in the temple—she tells them what they shall have for so doing.

And shall obtain favour.] Which is better than life. God's favour is no empty favour; it is not like the winter's sun, that casts a goodly countenance when it shines, but gives little heat or comfort. As air lights not without the sun, nor wood heats without fire, so neither can anything yield comfort without God's favour.

Ver. 36. **Wrongeth his own soul.]** *Rapit animam suam.* He plunders his own soul of its happiness; yea, he cruelly cuts the throat thereof, being ambitious of his own destruction.

Chapter 9

Ver. 1. **Wisdom.]** Heb., Wisdoms, in the plural; and this, either *honoris causa*, for honour's sake, or else by an ellipsis, as if the whole of it were "wisdom of wisdoms," as "the song of songs," for a most excellent song. {#So 1:1} Junius renders it, *Summa sapientia*. Highest wisdom. {See Trapp on "Pr 1:20"}

Hath builded her house.] That is, The Church. {#1Ti 3:15} {See Trapp on "Pr 1:20"}

She hath hewn out her seven pillars] Pillars, and polished pillars. Anything is good enough to make up a mud wall; but the Church's pillars are of marble, and those not rough, but hewn; her safety is accompanied with beauty.

Ver. 2. **She hath killed her beasts.**] Christ provideth for his the best of the best, "fat things full of marrow, wines on the lees," {#Isa 25:6} his own "flesh, which is meat indeed, his own blood, which is drink indeed," {#Joh 6:55} besides that continual feast of a good conscience, whereat the holy angels, saith Luther, are as cooks and butlers, and the blessed Trinity joyful guests.

She hath mingled her wine.] That it may not inflame or distemper. Christ spake "as the people were able to hear," lisping to them in their own low language. So must all his ministers, accommodating themselves to the meanest capacities. Mercer's note here is, *Cam sobrietate tractandae Scripturae*, The Scriptures are to be handled with sobriety.

She hath also furnished her table.] So that it even sweats with variety of precious provisions wherewith her guests are daily and daintily fed. Mr Latimer says, that the assurance of salvation is the desert of this stately feast. But what a dolt was Cardinal Bobba, who, speaking in commendation of the library of Bonony—which being in an upper room, hath under it a victualling house, and under that a wine cellar—had thought he had hit it in applying thereunto this text, Wisdom hath built her a house, hath mingled her wine, and furnished her table! {a}

{a} Angel. Roccha in *Vatican*, p. 395.

Ver. 3. **She hath sent forth her maidens.**] So ministers are called—in prosecution of the allegory, for it is fit that this great lady should have suitable attendants—to teach them innocence, purity, and sedulity as maidens, keeping the word in sincerity, and not adulterating and corrupting it, as vintners oft do their wines, or hucksters their wares. Hence Isaiah also putteth the prophets and evangelists in the feminine gender, *Mebashereth* {#Isa 52:7}

She crieth upon, &c.] She, together with her maids, crieth; she puts not off all the business to them, but hath a hand in it herself. We are workers together with God, saith Paul.

Ver. 4. **Whoso is simple.**] And with it persuadable; that have not yet contracted that *callum obductum, corneas fibras*, brawny breasts, horny heart strings.

She saith to him.] It is Christ, then, that speaketh in his ministers: "He that heareth you heareth me." "Ye received it not as the word of man, but as it is indeed, the word of the ever living God."

Ver. 5. Come, eat of my bread.] Stand not off in a sinful modesty; say not, I am not worthy, &c., but "Come," for "the Master calls you," as they said to the blind man, who therefore came. And those recusant guests, by not coming when invited, might "not taste" of Christ's supper; for they were unworthy. {#Mt 22:1-7}

And drink of the wine which I have mingled.] Lo, here a full feast, not a dry feast! Lyrannus noteth on this chapter, that the Eucharist was anciently delivered in both kinds: but because of the danger of spilling the blood, the Church ordained that laymen should have the bread only. The Council of Constance comes in with a *non obstante* against Christ's institution, withholding the cup from the sacrament. {a}

{a} Caranza.

Ver. 6. Forsake the foolish.] No coming to this feast in the tattered rags of the old Adam; you must relinquish your former evil courses and companies. There are those who read the words thus, "Forsake, O foolish ones—viz., your own ways—and live."

And go in the way of understanding.] Renounce your vices, and practise the contrary graces. True repentance stands in an entire change of the whole man, from all that is evil to all that is good.

Ver. 7. He that reproveth a scorner.] This, with the three next verses, may seem to come in by way of parenthesis; and they do not obscurely intimate what manner of hearers ministers mostly meet with—viz., such as our Saviour did, -"But the Pharisees that were covetous, derided," {#Lu 16:14} or blew their noses at him, εἰς ἐμὸν κτηρῖον, as one renders it, -and such as long before him the prophet Isaiah did, {#Isa 28:10} "Precept upon precept, line upon line." One observeth that that was a scoff put upon the prophet; and is as if they should say, Here is nothing but line upon line, precept upon precept. The very sound of the words in the original—*Zau le zau, kau lakau*—carries a taunt, as scornful people by the tone of their voice, and rhyming words, scorn at such as they despise.

Ver. 8. **Reprove not a scorner.**] See my "Commonplace of Admonition." Look how dogs prefer loathsome carrion before the sweetest odours, and would fly in the faces of such as would drive them from it: so is it here.

And he will love thee.] When he hath well considered he will, though, for present, he may seem to do otherwise; as Ass swaggered with the prophet, and put him in prison. We read in the ecclesiastical history that Agapetus, bishop of Rome, being sent by Theodatus, king of Goths, to Constantinople on an embassy to Justinian, and having obtained a peace, he was earnestly entreated by the emperor to subscribe and confirm the heresy of Eutyches. This when he utterly refused to do, the emperor threatened him in case he did not. Agapetus thereto boldly replied—I had a desire to wait upon Justinian, whom I took to be a most pious prince; but now I perceive him to be a most violent persecutor, a second Dioclesian. With this free reproof, and God's blessing with it, Justinian was so wrought upon, that he presently embraced the true faith, and banishing bishop Anthemius, a great propagator of the Eutychian heresy, he set up Menna, an orthodox divine, in his room, whom Agapetus consecrated, if Platina may be believed. {a} David loved Nathan the better while he lived for dealing so plainly with him, and named him a commissioner for the declaring of his successor. {#1Ki 1:32-35} So Alipius loved Augustine for reprovng him.

{a} Funcius.

Ver. 9. **Give admonition to a wise man.**] This is an alms that the poorest may give, and be never the poorer, but the better. For by instructing another, a man engageth himself, lest he hear, "Physician heal thyself." *Turpe est doctori, cum culpa redarguit ipsum.* See my "Common Place of Admonition."

Ver. 10. **The fear of the Lord.**] {See Trapp on "Pr 1:7"} Here it is given as a reason why wise men are the better for sharp and seasonable admonition, because the fear of the Lord is in them. This makes them, when they are reprov'd of all, "fall upon their faces, worship God, and say, God is in you of a truth." {#1Co 14:26} What shall we say unto my lord? What shall we speak? How shall we justify ourselves? "God hath found out the iniquity of thy servants," &c. {#Ge 44:16}

And the knowledge of the holy.] That is, Of the holy God. Holy is here in the plural number, importing the Trinity of Persons, as likewise **#Jos 24:19**. Howbeit we may well take in here holy angels and saints, whose kingdom is in Daniel said to be the same with the kingdom of God, *{#Da 7:22,27}* and whose knowledge is the right understanding of God's will revealed in his word.

Ver. 11. **For by me thy days.]** This verse depends upon **#Pr 9:6**. *{See Trapp on "Pr 9:7"}* Those that embrace wisdom shall be paid for their pains, either in money or money's worth. Either they shall die, as Abraham did, with a good gray head; or else, with Josiah, they shall live long in a little time, and then live for ever in heaven. Enoch had the shortest life of any of the ten patriarchs; but then he was recompensed in the longest life of his son Methuselah, but especially in that "God took him" to glory. Besides, that though he departed the world soon, yet fulfilled he much time, as Mr Hooker hath it. *{a}*

And the years of thy life shall be increased.] Heb., They shall increase the years of thy life. That is, They that survive thee shall perpetuate thy memory, thy good name shall never die. Some live to be their own executors for their good name; and yet they see them, not honestly, buried before themselves die; nay, many are as those in **#Job 27:15,23**, hissed and kicked off this stage of the world, buried before they are half dead. There is scarce a vicious man, whose name is not rotten before his carcase. On the other side, a good man's name is oftentimes the heir to his life. Or if obscured for a time, as the martyrs were, yet as the sun breaks through the cloud that masketh it, so God shall "bring forth their righteousness as the light, and their judgment as the noonday." *{#Ps 37:6}*

{a} Eccles polit., lib. iv. p. 168.

Ver. 12. **If thou be wise, thou shalt.]** The benefit shall be thine own. Plutarch reports of the palm tree that it yields to the Babylonians three hundred and sixty different commodities, and is therefore in great esteem among them. How should men esteem of sound wisdom, since there is a *μυριομακαριότης* in it, *{#1Ti 4:8}* a thousand commodities to be reaped by it!

Thou alone shalt bear it.] Thy scorning shall not, as thou thinkest, hurt him that tendereth thy salvation. For as the air when beaten is

not hurt, no, nor so much as divided, but returns to his place and becomes thicker, *Ita animus recti conscius, et ad optima erectus, non admittit irradientium flatus, nec sentit*, saith one; so an honest heart, set for heaven, slights the contempts of graceless persons, and pities them that jeer when they should fear, as much as good Lot once did his profane sons-in-law. His words to such are like those of the prophet, "Be not ye mockers, lest your bands be increased." {#Isa 28:22,10 Pr 9:7}

Ver. 13. **A foolish woman is clamorous.**] This woman is "folly," as that woman sitting in the ephah is "wickedness." {#Zec 5:7} Lavater is of the opinion, that as by wisdom is meant Christ, so by this foolish woman here is meant antichrist, to whom therefore he finally fitteth and applieth all the following words.

Is clamorous.] Folly is full of words, and of a lavish tongue; her factors are extremely talkative, and usually lay on more words than the matter will bear. A great deal of small talk you shall usually have from them. "A fool also is full of words," saith Solomon; {#Ec 10:14} and this fond custom of his is there expressed by way of imitation in his vain tautologies, "A man cannot tell what shall be; and what shall be after him, who can tell?" {#Ec 10:14} The basest things are ever the most plentiful. Some kind of mice breed a hundred and twenty young ones in one nest; whereas the lion and elephant bear but one at once; so the least wit yields the most words. Aristophanes and Lucian, when they describe fools, they call them *κεχηιωτας*—gapers, or open-mouthed. Guiltiness is ever clamorous, and the most lewd are most loud. {#Ac 7:27,28}

Ver. 14. **For she sitteth at the door.**] In a harlot's habit, to see and be seen; the guise and garb of harlots. Cicero wittily compareth the Greek tongue to an ambitious strumpet, *quae multo luxu superfluat*, which overlasheth in too much bravery; but the Latin tongue to an honest and modest matron, *cui nihil deest quod ad honestum pertineat mundiciem*, that wants nothing pertaining to a necessary neatness. Such a like comparison between wisdom and folly is here made by Solomon.

Ver. 15. **That go right on their way.**] She fights at the fairest, seeks to seduce the forwardest. "They shall deceive, if it were possible, the very elect." {#Mt 24:24} Flies settle upon the sweetest perfumes when they are cold, and corrupt them.

Ver. 16. **Who is simple.**] Wisdom's own words. {#Pr 9:4} Take heed, saith our Saviour; they come unto you "in sheep's clothing"; {#Mt 7:15} but trust them not, for "with fair words and flattering speeches they deceive the hearts of the simple" {#Ro 16:18} Samuel himself could not have spoken more gravely, severely, divinely to Saul, than the fiend at Endor did. When the devil himself puts on gravity and religion, who can marvel at the hypocrisy of men?

Ver. 17. **Stolen waters are sweet.**] Forbidden pleasures are most pleasing to sensualists, who count no mirth but madness; no pleasure, unless they may have the devil to their playfellow. Venison is nothing so sweet, they say, as when it is stolen.

“ *Quod licet ingratum est; quod non licet, acrius urit:
Sic interdictis imminet aeger aquis.*”—Ovid.

Men long to be meddling with the murdering morsels of sin, which nourish not, but rent and consume the belly that receives them. Many eat on earth that which they digest in hell. {a}

{a} *In terris manducant quod apud inferos digerant.* -Augustine.

Ver. 18. **That the dead are there.**] {See Trapp on "Pr 2:18"} {See Trapp on "Pr 7:27"}

Chapter 10

Ver. 1. **The Proverbs.**] Properly so called. See #Pr 1:1. For the nine former chapters are a kind of common places, or continued discourses premised as a preface to these ensuing wise and grave sentences, tending much to the information of the mind and reformation of the manners, and containing things profitable for all sorts of people. They are not unfitly compared by a divine to a bag full of sweet and fragrant spices, which shuffled or shaken together, or taken single, yield a sweet odour; or to stars in the firmament, each in itself glorious and independent of another, yet all receive their light from the sun.

A wise son maketh a glad father.] Children are certain cares, but uncertain comforts. {a} Every son should be an Abner, that is, his father's light; and every daughter an Abigail, her father's joy. Eve promised herself much in her Cain, and David did the like in his

Absalom. *Sed, fallitur augurio spes bona saepe suo*, - they were both deceived. Samuel succeeds Eli in his cross, as well as his place, though not in his sin; and had cause enough to call his untoward children, as Augustus did, *tres vomicas, tria carcinomata*, - so many ulcerous sores, mattery imposthumes. {b} Virtue is not as lands, inheritable. All that is traduced with the seed is either evil, or not good. Let parents labour to mend by education what they have marred by propagation; and when they have done all, pray "God persuade Japhet," lest else they be put to wish one day, as Augustus did, Oh that I had never married, or never had children! {c} And let children cheer up their parents, as Joseph, Samuel, and Solomon did; and as Epaminondas, who was wont to say, *Se longe maximum suarum laudum fructum capere quod earum spectatores haberet parentes*, {d} -that he joyed in nothing more than that his parents were yet alive, to take comfort in his brave achievements; for otherwise God will take them in hand, as he did Abimelech, to whom he "rendered the wickedness done to his father"; {#Jud 9:5} and as he did Absalom, whom he trussed up in the height of his rebellious practices with his own immediate hand; or else he will punish them in and by their posterity, which shall either be none (#Pr 20:20, compared with #2Sa 14:7), or worse than none; as he who, when his aggrieved father complained that never man had so undutiful a child as he had, Yes, said his son (with less grace than truth), my grandfather had. {e}

The heaviness of his mother.] The mother is mentioned (though the father haply as heavy) first, as most faulted if her children miscarry; {#Pr 24:15} next, as most slighted by them; {#Pr 15:20} and lastly, as most impatient of such an affliction. Rebekah was weary of her life by reason of the daughters of Heth brought in to her by Esau. {#Ge 27:46} If they lie idle at home, mothers have the misery of it; if they do worse abroad, the worst is made of it to the mother at home by fame, that loud liar.

{a} φροντιδες μεγδλαι, ελπιδες αδηλοι.—*Plut.*

{b} A purulent swelling or cyst in any part of the body; an abscess.

{c} Sueton, cap. 6.

{d} Corn. Nepos.

{e} Mr Fuller's *Holy State*.

Ver. 2. **Treasures of wickedness.**] Our Saviour calls it "Mammon of iniquity," {#Lu 16:9} that next odious name to the devil. Most men's care is how to grasp and get wealth for their children— *rem rem, quocunque modo rem. Virtus post nummos, &c.* But what saith a grave author? {a} "Better leave thy child a wallet to beg from door to door, than a cursed hoard of evil gotten goods." There is for the most part *lucrura in arca, damnum in conscientia,* {b} -gain in the purse, but loss in the conscience.

But righteousness delivereth from death.] Piety, though poor, delivereth from the second death, and from the first too, as to the evil of it. For as Christ took away the guilt of sin, not sin itself, so he hath taken away, not death, but the sting of death from all believers, making it to such of a curse a blessing; of a punishment, a benefit; of a trap door to hell, a portal to heaven; a postern to let out temporal life, but a street door to let in eternal life.

{a} Mr Bolton.

{b} Augustine.

Ver. 3. **The Lord will not suffer the soul of the righteous.**] That refuseth to enrich himself by evil arts, and to rise by wicked principles. For it might be objected, If I strain not my conscience, I may starve for it. Fear not that, saith the wise man; faith fears not famine. Necessaries thou shall be sure of; {#Ps 37:25,26 34:15} superfluities thou art not to stand upon {a} {#1Ti 6:8} The Hebrews by "righteousness" in the former verse understand alms deeds, as **#Da 4:24,27** {See Trapp on "Mt 7:1"} and so the sense here may be. The righteous, though he give much to the poor, shall be never the poorer, since not getting, but giving, is the way to thrive. See my "Common Place of Alms."

But he casteth away the substance of the wicked.] For either they lose it, or live beside it, and are little the better for it. "He that getteth riches, and not by right, shall leave them in the midst of his days, and in his end be a fool." {#Jer 17:11} God will make a poor fool of him quickly. {b} And the like may be said of the illiberal and tenacious person. {See Trapp on "Pr 3:27"} Niggards fear to lose their wealth by giving, but fear not to lose their wealth, and souls, and all, by keeping it.

{a} τροφην ου τρυφην: σκληρασματα ου κοσμηματα.

{b} *Quo mihi divitias queis non conceditur uti?*

Ver. 4. He becometh poor.] Lest any should say, If God do all, we need do the less. Doing you must be, saith the wise man, or else the beggar will catch you by the back. Labour also you must with your hands, "working the thing that is good, that ye may have to give to him that needeth." {#Eph 4:28}

But the hand of the diligent.] Or, Of the nimble; that do *motitare*, saith Kimchi, are active and agile; that will lose nothing for looking after, but take care of smallest matters that all go right, being frugal and parsimonious of time, husbanding the opportunity of thriving and plenty. How did Boaz follow the business himself. How were his eyes in every corner, on the servants, and on the reapers, yea, on the gleaners too. He doth even lodge in the midst of his husbandry, {#Ru 2:4-14 3:7,14} as knowing well the truth of that proverbial sentence, *Procul a villa sua dissitus iactura vicinus*, {a} -He that is far from his business, is not far from loss.

{a} Columel.

Ver. 5. He that gathereth in summer.] A well chosen season is the greatest advantage of any action, which, as it is seldom found in haste, so it is too often lost in delay. The men of Issachar were in great account with David, because "they had understanding of the times, to know what Israel ought to do," and when to do it; {#1Ch 12:32} so are they in great account with God for their wisdom who observe and use the season of well doing.

But he that sleepeth in harvest,] i.e., That lets slip his opportunity; as Plutarch writes of Hannibal, that when he could have taken Rome he would not, when he would he could not. And as it is told of Charles, king of Sicily and Jerusalem, that he was called *Carolus Cuncator*, Charles the Lingerer, not (in the sense as Fabius) because he stayed till opportunity came, but because he stayed till opportunity was lost.

Ver. 6. Blessings are upon the head.] Plentifully and conspicuously; they shall abound with blessings. {#Pr 28:20} As the fear of the Lord is not only in them, but upon them, {#2Ch 19:7} so blessings

of all sorts, a confluence of all spiritual and temporal comforts and contentments, shall be not only with them, but upon them, so that nothing shall hinder it. See **#Ga 6:16**. They are blessed, and they shall be blessed, {#Ge 27:33} neither shall any roaring or repining Esau be able to reverse it.

But violence covereth the mouth of the wicked.] They shall be certainly shamed, condemned, executed, as Haman, whose face they covered, {#Es 7:8} and shortly after strangled; and as Sir Gervaise Ellowayes, lieutenant of the Tower, hanged on Tower Hill for poisoning Sir Thomas Overbury, his prisoner. This Sir Gervaise being on the gallows, freely confessed that he had oft, in his playing at cards and dice, wished that he might be hanged if it were not so and so, and therefore confessed it was just upon him.

Ver. 7. **The memory of the just is blessed.]** "Demetrius had a good report of the truth." {#3Jo 12} In the Hebrew tongue the same word signifieth "a good name," and "a blessing." This is one of those blessings mentioned in **#Pr 10:6**, that shall be heaped upon holy men. "Holy and reverend is his name." {#Ps 111:9} How comes God's name to be "reverend," but by being "holy?" Be good, and do good, so shall thy name be heir to thy life; yea, when thou art laid in thy grave, thy stock remains, goes forward, and shall do till the day of doom.

But the name of the wicked shall rot.] And stink as putrefied flesh. Hypocrites then must be detected, though they carry it never so clearly; how else shall they be detested, and stink above ground Simon Magus so handled the matter, that Philip mistook him for a believer, and baptized him; but Peter soon smelt him out, and laid him open in his colours. "He that perverteth his ways shall be known"; {#Pr 10:9} "The Lord shall lead them forth with the workers of iniquity," for all their cunning contrivances. {#Ps 125:5}

Ver. 8. **The wise in heart shall receive commandment,**] *i.e.*, Submit to God's holy word without replies and cavils. This is check to the brave gallants of our age, which exercise their ripe heads and fresh wits in wrestling with the truth of God, and take it for a glory to give it a foil. The Athenians encountered with Paul, and had argument for argument against him, that Christ was not the Saviour of the world, that he was not risen from the dead, &c. This shewed

they were not wise in heart, though reckoned chief among the world's wizards.

But a prating fool shall fall.] Or, Be beaten. Such a fool was Diotrefes, who prated or trifled *{φλναρει, #3Jo 10}* against St John with malicious words, and might have been therefore surnamed Nugax, as Rodulphus, that succeeded Anselm in the see of Canterbury, was.
{a}

{a} Godwin's *Catal.*

Ver. 9. He that walketh uprightly, walketh surely.] Because, keeping within God's precincts, he keeps under his protection: as the king undertakes to secure him that travels the highway, and between sun and sun. He is *tutus sub umbra leonis*, safe under the hollow of God's hand, "under the shadow of his wing." *{#Ps 91:1}*

Shall be known.] All shall out to his utter disgrace. See **#Pr 10:7**. Or, He shall be known by some exemplary judgment of God inflicted upon him, for a terror to others; as one that is hanged up in gibbets.

Ver. 10. He that winketh with the eye.] That is, Loath to stand to those truths that shall bring him to suffering. Or, He that winketh wiles; for all winking is not condemned. See **#Joh 13:34**.

Causeth sorrow,] scil., To his own heart sinneth against his own soul: or causeth sorrow, *i.e.*, sin; for so sorrow is taken for sin. *{#Ec 11:10}*

But a prating fool shall fall.] He that runs himself upon needless danger shall come to ruin. See **#Pr 28:25**. *{See Trapp on "Pr 10:8"}*

Ver. 11. The mouth of a righteous man is a well of life.] *Vena vitae os iusti*. A fountain runs after it hath run, so doth a good man's mouth incessantly utter the "words of truth and soberness," *{#Ac 25:26}* *more perennis aquae*. See the reason hereof: *{#Ps 37:30,31}* the "law of his God is in his heart," that "law of his mind," *{#Ro 7:23}* that counterpane of the written law, *{#Heb 8:10}* that "good treasure" *{#Mt 12:35}* that is daily drawn out, and yet not diminished. *Salienti aquarum fonti undas si tollas, nec exhauritur, nec extenuatur, sed*

dulcesit. Take water from a well, it loses nothing, but becomes better and sweeter.

But violence covereth.] {See Trapp on "Pr 10:6"}

Ver. 12. **Hatred stirreth up strifes.]** Especially when hatred is grown from a passion to a habit, which is, when the heart is so settled in an alienation and estrangement from the person hated, that it grows to wish, and desire, and seek his hurt. I could like that exposition well if it were not Calvin's, said Maldonat; and that reformed religion, if Luther had not had a hand in it, said George Duke of Saxony.

But love covereth all sins.] {See Trapp on "1Pe 4:8"} {See Trapp on "1Co 13:4"}

Love hath a large mantle. If I should find a bishop committing adultery, said Constantine the Great, I would cover that foul fact with mine imperial robe rather than it should come abroad to the scandal of the weak and the scorn of the wicked. {a} Love either dissembleth a trespass, if it be light, or by a wise and gentle reproof seeks to reclaim the offender, claps a plaster on the sore, and then covers it with her hand, as we have seen chirurgeons do. {See Trapp on "Le 19:17"} *Lutherus commodius sentit quam loquitur, dum effervescit,* said Cruciger. So Melanchthon, *Sciebam horridius scripturum Lutherum quam sentit.* The sayings, doings of others, are *reverenter glossanda,* to have a reverent, a fair, and favourable gloss put upon them, as one said once of the pontifical laws. This is love.

{a} Eusebius.

Ver. 13. **In the lips of him, &c.]** "Grace is poured into his lips," {#Ps 45:2} and he pours it out as fast for the good of others, who do therefore admire him, as they did our Saviour. {#Lu 4:22}

But a rod is for the back.] That, since he will not hear the word, he may "hear the rod," {#Mic 6:9} and smart for his uncounsellableness. He that trembleth not in hearing, shall be broken to pieces in feeling, saith Bradford.

Ver. 14. **Wise men lay up knowledge.]** To know when to speak, and when to be silent. It is a great skill to be able "to time a word," {#Isa 50:4} to set it upon the wheels. {#Pr 25:11} "How forcible are right words!" {#Job 6:25}

But the mouth of the foolish.] An open mouth is a purgatory to the master. *Nemo stultus tacere potest*, saith Solon. A fool tells all, saith Solomon. {#Ec 10:12-14} And *Ut quisque est dissolutissimae vitae, ita est solutissimae linguae*, saith Seneca. A fool's bolt is soon shot, and as soon retorted oftentimes upon himself.

Ver. 15. **The rich man's wealth, &c.]** Wealthy worldlings think themselves simply the better and the safer for their hoards and heaps of riches. The best of us are more ready to "trust in uncertain riches than in the living God, who giveth us all things richly to enjoy." {#1Ti 6:17} Surely this should humble us, that riches—that should be our rises to raise us up to God, or glasses to see the love of God in—our corrupt nature useth them as clouds, as clogs, &c., yea, sets them up in God's place, and "saith to the fine gold, Thou art my confidence." {#Job 31:24}

The destruction of the poor is their poverty.] They are devoured by the richer cannibals, {#Ps 14:4} as the lesser fish are by the greater. Men go over the hedge where it is lowest. "Poor" and "afflicted" are joined together. {#Zep 3:12} So are "to want," and "to be abased." {#Php 4:12}

Ver. 16. **The labour of the righteous, &c.]** If the righteous man may but sweat out a poor living, get enough to bear his charges home to heaven, have enough to serve his turn here, be it but "food and raiment, he is content." {#1Ti 6:8} *Cibus et potus sunt divitiae Christianorum*. The true Christian desires but meat and drink.

The fruit of the wicked.] Or, The revenues of the wicked are wasted upon their lusts, which to seek to satisfy is an endless labour, besides the danger of fathomless perdition. {#1Ti 6:4}

Ver. 17. **He is in the way of life.]** Rich fools refuse reproof; hold themselves above admonition, *Tange montes et fumigabunt*, and are therefore, by the just judgment of God, led through a fool's paradise into a true prison. *Divitibus ideo amicus deest, quia nihil deest*. Rich men have few faithful counsellors.

Ver. 18. **He that hideth hatred, &c.]** These are dangerous creatures that thus lie at the catch, and wait advantages to do a man mischief, as Cain dealt by Abel, Absalom by Amnon, Joab by Amasa, Judas by Jesus. *Tuta frequensque via est, &c.*

And he that uttereth a slander is a fool.] Because he hath no command of his passions, as the former seems to have, because close in cloaking his malice, who yet is a fool too before God.

Ver. 19. **In the multitude of words.]** *In multiloquio stultiloquium.* Many words are hardly well managed. *Non est eiusdera,* saith one. It is seldom seen that a man of many words miscarries not.

But he that refraineth his lips.] As Elihu did, {#Job 32:11} and as Epaminondas is worthily praised by Plutarch for this, *quod nemo plura noscet, et pauciora loqueretur;* that no man knew more, and spake less than he did.

Ver. 20. **The tongue of the just is as choice silver.]** He scattereth "pearls," {#Mt 7:6} he throws abroad "treasure," {#Mt 12:35} even "apples of gold in shrines of silver." {#Pr 25:11} "I will turn to the people a pure language," saith God, {#Zep 3:9} a "lip of excellency," {#Pr 17:7} the language of heaven. As William the Conqueror sought to bring in the French tongue here, by enjoining children to use no other in schools, lawyers to practise in French; no man was graced but he that spake French, &c. {a}

The heart of the wicked is little worth.] *Est quasi parum,* is as little as need to be. He is ever either hatching cockatrice' eggs or weaving spiders' webs, as the prophet hath it. {#Isa 59:5} Vanity or villainy is his whole study, and his daily discourse.

{a} Daniel's *Hist.*

Ver. 21. **The lips of the righteous feed many.]** A great housekeeper he is, hath his doors ever open, and, though himself be poor, yet he "maketh many rich." {#2Co 6:10} He well knows that to this end God put "honey and milk under his tongue," {#So 4:11} that he might look to this spiritual lip feeding. To this end hath he communicated to him those "rivers of water," {#Joh 7:38} that they may flow from him, to quench that world of wickedness that, being "set on fire of hell, would set on fire the whole course of nature." {#Jas 3:6} They are "empty vines that bear fruit to themselves." {#Ho 10:1} Those are void houses, we say, where the doors daily open not. The people hung upon—εξεκρεματο—our Saviour's lips as the young bird doth on the dam's bill. {#Lu 19:48} Bishop Ridley preached every Lord's day

and holiday, except letted by some weighty business, to whose sermons the people resorted, saith Master Foxe, ^{a} swarming about him like bees, and coveting the sweet juice of his gracious discourses. Look how Joseph nourished his father's household with bread, "according to their families," or "according to the mouths of their families" ^{b} ^{#Ge 47:12} So doth the righteous man those of his own charge especially. Welfare Popery for that, saith a grave divine. ^{c} I have heard old folks talk, that when in those days they had holy bread, as they called it, given them at church, they would bear a part of it to those that did abide at home. So should heads of families carry home the bread of life to their households.

But fools die for want of wisdom.] By their either refusing or abusing the food of their souls As the Pharisees, they "pine away in their iniquities." ^{#Le 26:39}

^{a} *Acts and Mon.*, fol. 1559.

^{b} Chepi tappam.

^{c} Mr Sam. Hier.

Ver. 22. The blessing of the Lord it maketh rich.] As is to be seen in the examples of the patriarchs, Abraham, Isaac, Jacob, and others. Whereas there is a curse upon unlawful practices, though men be industrious, as in Jehoiachim. ^{#Jer 22:30} And all our policies without prayer are but *arena sine calce* -sand without lime; they will not hold together.

And he addeth no sorrow with it.] Those three vultures shall be driven away that constantly feed on the wealthy worldling's heart—care in getting, fear in keeping, grief in losing the things of this life. God giveth to his, wealth without woe, store without sore, gold without guilt, one little drop whereof troubleth the whole sea of all outward comforts. Richard III had a whole kingdom at command, and yet could not rest in his bed for disquietment of mind. Polydor Virgil thus writes of his dream that night before Besworth Field, that he thought all the devils in hell pulled and haled him in most hideous and ugly shapes, and concludes of it at last: 'I do not think it was so much his dream as his evil conscience that bred those terrors.'

Ver. 23. **It is a sport to a fool to do mischief.]** He is then merriest when he hath the devil for his playfellow. He danceth to hell in his bolts, and as passing well apaid for his woeful bondage. Was he a father or a monster, think you, that, playing with his own child for a pastime, put his thumbs in the boy's eyes, and thrust out the balls thereof This was Robert de Beliasme, Earl of Shrewsbury, in the reign of our Henry I, A.D. 1111. {a} And what a mad sport was that of Joab and Abner, {#2Sa 2:14} to see and set those youngsters of Helkath Hazzurim to sheath their swords in their fellows' bowels! And that of Nero, who set the city of Rome on fire for his pleasure, while he played on his harp, the destruction of Troy!

But a man of understanding hath wisdom.] Viz., For his sport or delight. It is his meat and drink—his honey and honeycomb, &c. *Libenter omnibus omnes opes concesserim, ut mihi liceat, vi nulla interpellante, isto modo in literis vivero,* saith Cicero, {b} -I would give all the wealth in the world that I might live altogether in my study, and have nothing to trouble me. *Crede mihi extingui dulce esset mathematicarum artium studio,* saith another; {c} Believe me, it were a dainty death to die studying the mathematics. *Nusquam requiem inveni nisi in libro et claustro,* saith a third; All the comfort I have is in a book, and a cloister, or closet. *Mentior,* if my soul accord him not, saith learned Doctor Slatter. {d} The old Lord Burley, lord high treasurer, to his dying day would carry always a "Cicero's Offices" about him, either in his bosom or pocket. {e} And the Emperor Charles V took such delight in the mathematics, that even in the midst of his whole army, in his tent, he sat close at his study, having for that purpose as his instructor Turrianus of Cremona evermore with him; so sweet is the knowledge of human arts to those that have tasted them. {f} How much more the knowledge of the holy—which, saith Augur, is to ascend up into heaven {#Pr 30:3,4} -to those mature ones who, "by reason of use, have their senses exercised to discern both good and evil!" {#Heb 5:14 Ps 119:103 Job 23:12 Ro 7:22}

{a} Speed.

{b} Lib. ix. epist.

{c} Leo. Digges.

{d} Slatt. on 1 Ep. to Thessal., Epist. Dedic.

{e} Peach. *Comp. Gentle.*

{f} *Idem*, in his *Valley of Vanity*, p. 116.

Ver. 24. The fear of the wicked shall come upon him.] "A sound of fear is in his ears: in prosperity the destroyer shall come upon him." {#Job 15:21} *Pessimus in dubiis Augur Timor.* {a} Thus it befell Cain, Saul, Belshazzar, Pilate (who, for fear of Caesar, delivered up Christ to be crucified, and was afterwards by the same Caesar kicked off the bench—yea, off the stage of the world), those wicked Jews that feared that the Romans would come and take away both their place and nation, {#Joh 11:48} which accordingly befell them some forty years after, at which time some of them also killed themselves, lest they should be taken by the enemy. {b} The like may be said of our Richard III, {See *Trapp on "Pr 10:22"*} and Henry IV of France, after his revolt to Popery. He, being persuaded by the Duke of Sully not to re-admit the Jesuits, which had been banished by the parliament of Paris, answered suddenly, Give me, then, security for my life, and afterwards admitted them into his bosom, making Father Cotton his confessor, and using them ever with marvellous respect, yet was stabbed to the heart by Ravilliac, through their instigation. {c} Excellent is that of Solomon, {#Pr 29:25} "The fear of man bringeth a snare: but whoso putteth his trust in the Lord"—as Hezekiah did, {#2Ki 18:4,5} and our King Edward VI, and that peerless Queen Elizabeth—"shall be safe."

But the desire of the righteous shall be granted.] Provided that these be the lawful desires of honest hearts. If such ask and miss, it is "because they ask amiss"; {#Jas 4:3} either they fail in the matter, as Moses in his desire to enter into the promised land, or in the manner, as the Church in the Canticles, **#So 5:3.** *Virtutem exoptant, intabescuntque relicta* -they would, and they would not. There is a kind of wambling willingness, and velleity, but it boils not up to the full height of resolution for God, and utmost endeavour after the thing desired. Now affection without endeavour is like Rachel—beautiful but barren. Or, lastly, they fail in the end, either of intention, {#Jas 4:3} or of duration. {#Lu 18:1} They draw not near with that "true heart" {#Heb 10:22} that is content either to wait or to want the thing desired, being heartily willing that God should be glorified, though themselves be not gratified. Let them but bring this "true heart," and they may have any thing. {See *Trapp on "Mt 5:6"*}

{a} Statius in *Theibad.*

{b} *Hic rogo, non furor est, ne moriari, mori!*

{c} Camden's *Elisab.*, pref.

Ver. 25. As the whirlwind passeth away.] The whirlwind is terrible for the time, but not durable. Lo, such is the rage of tyrants and persecutors. *Nubecula est, cito transibit*, said Athanasius of the Arian persecution. Our Richard III and Queen Mary had, as the bloodiest, so the shortest reigns of any since the Conquest. Bloody and deceitful men shall not live out half their days. Dioclesian, that cruel persecutor, giving over his empire, decreed to lead the rest of his life quietly, {a} But he escaped not so, for after that his house was wholly consumed with lightning and a flame of fire that fell from heaven. He, hiding himself for fear of the lightning, died within a little while after. "Then terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; and, as a storm, hurleth him out of his place. For God shall cast upon him, and not spare: he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place," as Job elegantly and emphatically sets it forth. {#Pr 26:20-23}

But the righteous is an everlasting foundation.] Or, Is the foundation of the world; as firm as the world's foundation, which remains unmoveable. The Hebrews sense it thus, -The righteous is the foundation of the world, which, but for their sakes, would soon shatter and fall to ruin. {b} *Sanctum semen statumen terrae* {#Isa 6:13} "I bear up the pillars of it," saith David. {#Ps 75:3}

{a} Euseb., *De Vit. Const.*, lib. iii.

{b} *Absque stationibus non staret mundus.*

Ver. 26. So is the sluggard to them that send him.] *Habent aulae suum cito, cito.* What thou doest, do quickly, said our Saviour to the traitor. He cannot away with dulness and oscitancy in any of his, but condemns it in those slow things, $\omega\theta\rho\iota$, the Hebrews, {#Heb 5:11} and commands them double diligence. {#Pr 6:11,12} "Not slothful in business; fervent in spirit; serving the Lord." {#Ro 12:11} A dull heart makes no riddance. *Baruc accendit seipsum* {#Ne 3:20} repairing earnestly, and so finished his task in shorter time. Let ambassadors, ministers, messengers, &c., nimble up their business, or look for no

thank. What a deal of content gave Cranmer to Henry VIII, by his expediting the business of the divorce, both at home and abroad, in foreign universities! And what a deal of distaste gave Wolsey by the contrary!

Ver. 27. **The fear of the Lord prolongeth days.**] Heb., Addeth days, viz., beyond expectation or likelihood in a course of nature. "The days of mourning for my father are at hand," said bloody Esau, "and then will I slay my brother Jacob." {#Ge 27:41} But threatened men, if they fear God especially, {#Ec 8:12,13} live long. For even Isaac who died soonest, lived above fifty years beyond this. {See Trapp on "Ex 20:12"}

But the years of the wicked shall be shortened.] "Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?" {#Ec 7:17} Sin brings death, and the worst of deaths, an unseasonable death, when it were better for a man to do anything than to die; for to such, death is a trap door to hell: and as their friends are scrambling for their goods, the worms for their bodies, so are the devils for their souls.

Ver. 28. **The hope of the righteous shall be gladness.**] The righteous doth not so fear God, {#Pr 10:2,7} but that he hopes in him also; -see #Ps 130:4,5:—and that with such a hope as "maketh not ashamed." *Deo confisi nunquam confusi*: "The righteous hath hope in his death"; {#Pr 14:32} his motto is, *Cum expiro, spero*; - My hope lasts beyond life.

But the expectations of the wicked.] As Esau came from hunting, with his head full of hopes, but went away with his heart full of blanks, and his face full of blushing.

Ver. 29. **The way of the Lord is strength.**] "The joy of the Lord," that joy of hope, spoken of in the preceding verse, "is their strength." {#Ne 8:10} The peace of God within them, and the power of God without them, bears up their spirits under whatsoever pressures; such can boldly say, It is well with me for the present, and it will be better hereafter.

But destruction.] Such as they shall never be able either to avoid or to abide.

Ver. 30. **The righteous shall never be removed.**] Or, They shall not be removed for ever, though for a while they may seem to be so.

But the wicked shall not inhabit the earth.] God sits upon the circle of the earth, to shake them out thence, as by a canvass.

Ver. 31. **The mouth of the just, &c.]** Heb., Buddeth forth, as a fruit tree, to which the tongue is fitly and finely here resembled. Hence speech is called the "fruit of the lips."

But the froward tongue shall be cut out.] As a fruitless tree is cut down to the fire. Nestorius the heretic his tongue was eaten off with worms. {a} Archbishop Arundel's tongue rotted in his head. From Miriam's example, {#Nu 12:1-3,10} the Jewish doctors gather that leprosy is a punishment for an evil tongue, and in special for speaking against rulers. The Lady de Breuse had by her virulent and railing tongue more exasperated the fury of King John, whom she reviled as a tyrant and a murderer, than could be pacified by her strange present, of four hundred kine, and one bull, all milk white, except only the ears, which were red, sent unto the queen. {b}

{a} *Nestorii lingua vermibus exesa.*

{b} Speed's *Chron.*, fol. 572.

Ver. 32. **The lips of the righteous.]** He carries, as it were, a pair of balances between his lips, and weighs his words before he utters them. *Et prodesse volens et delectare* -willing to speak things both acceptable and profitable. The wicked throws out anything that lies uppermost, though never so absurd, obscene, defamatory, &c.

“*Aera puto nosci tinnitu, sed pestora verbis:
Sic est, namque id sunt utraque quale sonant.*”

Chapter 11

Ver. 1. **A false balance is abomination.]** {See Trapp on "Le 19:36"} {See Trapp on "De 25:15"} This kind of fraud falls heaviest upon the poor, {#Am 8:5} who are fain to fetch in everything by the penny. Hither may be referred corruptions in courts, and partialities in church businesses. See that tremendous "charge" to do nothing by partiality, or by tilting the balance. {#1Ti 5:21} Those that have the "balances of deceit in their hand" {#Ho 12:7} are called Canaanites, so the Hebrew hath it—that is, mere natural men, {#Eze 16:3} that have no goodness in them,

no, not common honesty; they do not as they would be: done by, which very heathens condemned.

Ver. 2. **When pride cometh.**] Where pride is in the saddle, shame is on the crupper, *tanquam Nemesis a tergo*. He is a "proud fool," saith our English proverb. Proud persons, while they leave their standing and would rise above the top of their places, fail of their footing, and fall to the bottom.

But with the lowly is wisdom.] Which maketh the face to shine. Pride proceeds from folly, and procures contempt. But "God gives grace to the humble"; {#Jas 4:6} that is, as some sense it, good repute and report among men. Who am I? saith Moses; and yet who fitter than he to go to Pharaoh? He refused to be Pharaoh's daughter's son; he was afterwards called to be Pharaoh's god. {#Ex 7:1} Aben Ezra observes, that the word here rendered "lowly," signifies "bashful," "shame faced," *Qui prae verecundia sese abdunt*, that thrust not themselves into observation. The humble man, were it not that the fragrant smell of his many virtues betrays him to the world, would choose to live and die in his self-contenting secrecy. Hence humility is by Bernard compared to the violet, which grows low to the ground, and hangs the head downward, and, besides, hides itself with its own leaves.

Ver. 3. **The integrity of the upright shall guide them.**] An elegant allusion in the original. Their uprightness shall lead them whither they would, and secure them from danger. They "fulfil the royal law," {#Jas 2:8} keep the king's highway, and so are kept safe; while those that go out of God's precincts are out of his protection.

But the perverseness of transgressors.] Of prevaricators, that run upon rough precipices. These are by the prophet Amos likened to horses running upon a rock, where first they break their hoofs, and then their necks. {#Am 6:12}

Ver. 4. **Riches profit not in the day of wrath.**] Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. {#Zep 1:18 Isa 13:7} Yea, they carried away the richer Jews, when the poorer sort were left to till the land. {#2Ki 24:14} The great Caliph of Babylon, whom all the Mohammedan princes honoured above all others, as the true successor of Mohammed, and the grand oracle of their law, being taken together with his city by the great Cham of

Tartary, was by him set in the midst of his infinite treasure, and willed to feed thereon, and make no spare; in which order, the covetous wretch, being kept for certain days, miserably died for hunger, in the midst of those things, whereof he thought he should never have enough. {a} Wherefore should I die, being so rich? said that wretched Cardinal Henry Beaufort, Bishop of Winchester, in Henry VI's time. Fie, quoth he, will not death be hired? will money do nothing? {b} His riches could not reprieve him.

But righteousness delivereth from death.] {See Trapp on "Pr 10:2"}

{a} *Turk. Hist.*, fol. 113.

{b} *Acts and Mon.*, fol. 925.

Ver. 5. The righteousness of the perfect.] This is the same in effect with #Pr 11:3. *Nunquam satis dicitur, quod nunquam satis discitur.*

{a}

But the wicked shall fall by his own wickedness.] Or, In his own wickedness. He shall fall out of one wickedness unto another, while he "draws iniquity with cords of vanity, and sin as it were with a cart rope." {#Isa 5:18} Thus Babylon's sins are said to "reach unto heaven"; {#Re 18:5} *quasi concatenatus funis*. Therefore "she is fallen, she is fallen," *certo, brevi, penitus, nondum tamen. Flagitium et flagellum, ut acus et filum*. Sin and punishment are inseparable companions.

{a} Seneca.

Ver. 6. The righteousness of the upright shall deliver them.] As Noah's integrity prevailed for his safety. Many are the troubles of the righteous, but out of them all they are sure to be delivered. No country hath more venomous creatures than Egypt—none more antidotes. So godliness hath many troubles, and as many helps against trouble. As Moses' hand, it turns a serpent into a rod; and as the tree that Moses cast into the waters of Marsh, it sweeteneth the bitter waters of affliction. Well may it be called the divine nature, for as God brings light out of darkness, &c., so doth grace.

But transgressors shall be taken in their own naughtiness.] Taken by their own consciences (those bloodhounds), and by the just judgments of God, which they shall never be able to avoid or abide,

though now they carry themselves as if they were out of the reach of his rod, or had gotten a protection.

Ver. 7. **When a wicked man dieth, his expectation shall perish.]** He died, perhaps, in strong hopes of heaven, as those seem to have done that came rapping and bouncing at heaven gates, with "Lord, Lord, open unto us," but were sent away with a *Non novi vos*; "Depart, I know you not." {#Mt 7:22,23}

And the hope of unjust men.] *Etiam spes valentissima petit.* So some render it. His most strong hope shall come to nothing. He made a bridge of his own shadow, and thought to go over it, but is fallen into the brook, he thought he had taken hold of God; but it is but with him as with a child that catcheth at the shadow on the wall, which he thinks he holds fast; but he only thinks so.

Ver. 8. **And the wicked cometh in his stead.]** Thus it befell Haman, and Daniel's enemies, and those inhuman Edomites, {#La 4:21} and Herod with his hacksters. {#Ac 12:1-4,21-23} It is "a righteous thing with God," {#2Th 1:6,7} though to men it seem an incredible paradox, and a news by far more admirably *wonderfull* than acceptable, that there should be such a transmutation of conditions on both sides, to contraries. But thus it happens frequently. John Martin of Briqueras, a mile from Angrogne, in France, vaunted everywhere that he would slit the minister's nose of Angrogne. But, behold! himself was shortly after assaulted by a wolf, which bit off his nose, so that he died mad from it. {a}

{a} *Acts and Mon.*, fol. 871.

Ver. 9. **An hypocrite with his mouth destroyeth.]** That is, The flatterer, slanderer, evil counsellor, but especially the heretic, as the Valentinians, *qui artificium habuerunt, quo prius persuaderent quam docerent*, {a} by their Pythanology. "By good words and fair speeches they deceive the hearts of the simple." {#Ro 16:18} They bring men into the lion's mouth, as that old seducer did, by telling them of an angel that spoke to them, and so make prize of them, {#Col 2:8} and "drag disciples after them." {#Ac 20:30}

But through knowledge shall the just be delivered.] He is too wise to be flattered, and too knowing to be plucked away with the error of the wicked. {#1Pe 3:17,18} Zanchius was set upon by Socinus,

but the heretic lost his labour. {b} Wherefore add to your virtue knowledge, {#2Pe 1:5} and have your senses exercised to discern good and evil. {#Heb 5:14}

{a} Tertullian.

{b} Zanch., *Misc.*

Ver. 10. When it goeth well with the righteous.] When they are set in place of authority, all the country fare the better for it. All cannot choose but do well, so long as thou rulest well, {a} said the senate to Severus the emperor. And *Ita nati estis*, said he in Tacitus, *ut bona malaque vestra ad rempublicam pertineant*. Public persons are either a great mercy or a great misery to the whole country.

And when the wicked perish, there is shouting. For by their fall the people rise, and their ruin is the repair of the city.

" *Cum mors crudelem rapuisset saeva Neronem,
Credibile est multos Romam agitasse iocos.*"

{a} παντες παντα καλως ποιουσιν επειδαν αυ καλως αρχεις.—*Dion.*

Ver. 11. By the blessing of the upright the city is exalted.] This is given in as a reason of that public joy in the welfare of the just, because they are of public spirits, and will by their good deeds, good doctrines, good counsels, and good prayers, promote the public good to their utmost. *Catonis mores erant—toti genitum se credere mundo*. {a} Saints are "clouds" {#Heb 12:1} that water the earth, as a common blessing.

But it is overthrown by the mouth of the wicked.] Whether he be a seedsman of sedition or a seducer of the people, a Sheba or a Shebna, a carnal gospeller or a godless politician, whose drift is to formalise and enervate the power of truth, till at length they leave us a heartless and sapless religion. "One of these sinners may destroy much good." {#Ec 9:18}

{a} Lucan.

Ver. 12. He that is void of wisdom despiseth his neighbour.] Not remembering that he is his neighbour, cut out of the same cloth, the shears only going between, and as capable of heaven as himself,

though never so poor, mean, deformed, or otherwise despicable. None but a fool will do so—none but he that hath a base and beggarly heart of his own, as the words signify.

But a man of understanding holdeth his peace.] That is, Refraineth his tongue from such opprobrious language, speaketh the best he can of another, thinks with himself—

“*Aut sumus, aut fuimus, aut possumus esse quod hic est.*”

“Or we are, or will be, or are able to be what this is.”

Or, if himself be slighted or reviled, *abiecta probra digno supplicio punit, festivo scilicet contemptu et oblivione, vel si tanti est, misericordia elevat.* He knows it is to no purpose to wash off dirt with dirt, and is therefore as a dumb man, &c.

Ver. 13. **A talebearer revealeth secrets.]** Heb., A pedlar. {See Trapp on "Le 19:16"} {See Trapp on "1Ti 5:13"} *Si sapis arcano vina reconde cado.* God forbids us to chaffer with these petty chapmen. {#Pr 20:19}

Concealeth the matter.] Tacitus to him is the best historian—*primus in historia.* He is a rare friend that can both give counsel and keep counsel. One being hit in the teeth with his stinking breath, wittily excused it, that it was by reason of the many secrets committed to him, and concealed by him so long, till they were even rotten in his bosom.

Ver. 14. **Where no counsel is, the people fall.]** As where no pilot is, the ship miscarrieth. The Vulgate render it, *Ubi non est gubernator, corruiit populus.* Tyranny is better than anarchy. And yet, "Woe also to thee, O land, whose king is a child"; that is, wilful and uncounsellable, as Rehoboam, who was a child at forty years old, whenas his father was a man at twenty. Age is no just measure of wisdom, and royalty without wisdom is but eminent dishonour. Solomon the wise chose him an excellent council of state, whom Rehoboam refused to hear, being as much more wilful than his father, as less wise—all head, no heart, losing those ten tribes with a churlish breath, and returning to Jerusalem lighter by a crown than he went forth. He and his green headed council was like Alcibiades

and his army, where all would be leaders, none learners. Or it may be it was now in Israel as once it was in Persia, and as now it is in Turkey, when the great Turk stands at the dangerous door, where if any counsellor delivered anything contrary to the king's mind, *flagris caedebatur*, he was chastised with rods. {a} Or as in *Regno Cyclopico ubi*, ουδεις ουδεν ουδενοσ ακουει, where no man cared for better counsel, but each one did what was good in his own eyes. {b} Such cannot long subsist.

But in the multitude of counsellors.] So they be good counsellors; better than Balaam was, better than Ahithophel, better than those of Aurelius, by whom the good emperor was even bought and sold. {c} One special thing the primitive Christians prayed for the emperor was, that God would send him *Senatum fidelem*, a faithful council. There were in Josiah's days horrible abominations; and why? "The princes were as roaring lions, the judges wolves," &c. {#Zep 3:3} Queen Elizabeth was happy in her council, by whom she was mostly ruled, and grew amiable to her friends, and formidable to her enemies, both at home and abroad. "Wisdom is better than strength," saith Solomon; and, *Romani sedendo vincunt*, The Romans conquer by being settled. {d} said they of old. The welfare of a state is procured and preserved, not so much by a multitude of worthy warriors as of wise counsellors; as Cleon, in Thucydides long since observed, {e} and as we have blessedly found in this present *Parliamentum benedictum*, more truly so styled than that was in the twenty-fifth of Edward III.

{a} *Turk. Hist. Keckerm. Politic.*

{b} *Ulysses interrogat, quale regnum esset Cyclopicum? Respondet Silenus,* Νουαδες ακουει ουδεις ουδενοσ.

{c} *Tertul. Apol.*

{d} *Polybius.*

{e} *Thucyd., lib. iii.*

Ver. 15. He that is surety for a stranger shall smart for it.] Heb., Shall break—prove a bankrupt. {See Trapp on "Pr 6:1"} {See Trapp on "Pr 6:2"} {See Trapp on "Pr 6:3"} &c

Ver. 16. A gracious woman retaineth honour.] Such a one as is set forth in Lemuel's lesson, {#Pr 31:10-31} such as was Sarah, Deborah, Abigail, Esther, Queen Elizabeth, of whom a great French princess

gave this eulogium, that she was *gloriosissima, et omnium quae unquam sceptrum gesserunt felicissima femina*, the bravest and happiest woman that ever swayed sceptre. {a} Piety, sobriety, purity, charity, and chastity—maugre the venomous tongues of all hell born slanderers, such as Sanders, Rhiston, and other Romish railers, and dead dogs that barked against her {b} -were her inseparable companions; never suffering any lady to approach her sacred presence of whose stain she had but the least suspicion.

And strong men retain riches.] By their industry and good husbandry: that they may maintain their wives' honour, and bear up their port according to their place. Others render it, *Improbi apprehendunt divitias*. Wicked men catch at wealth, *sc.*, in the choice of their wives. And indeed among suitors, both in love and in law, money is a common meddler, and commonly drives the bargain and business to an upshot.

“*Protlus ad censum: de moribus ultima fiat
Quaestio.*”—*Juvenal.*

“Good enough, if goods enough.”

{a} Thuan. *Hist.*, lib. cxxiv.

{b} Sanderus *Lupam Anglicanam* appellat. Rhistonus *Nostram Leoenam*, &c. Speed, 1236.

Ver. 17. **The merciful doth good to his own soul.]** His chief business is with and for himself: how to set all to rights within, how to keep a continual sabbath of soul, a constant composedness. He will not violate his conscience to get or retain riches, as #Pr 11:16, or purchase earth with the loss of heaven. And inasmuch as the body is the soul's servant, {a} and should therefore be neither *supra negotium*, above the business, nor *infra negotium*, below the business but *par negotio*, fit for the soul's business—it ought not to be pined or pinched with penury and overmuch abstinence, as those impostors, {#Col 2:23} and our Popish merit mongers, that starve their genius, and are cruel to their own flesh. These shall one day hear, "Who required these things at your hands?"

{a} *Corpus, sive corpor, quasi cordis por, - i.e., puer, sive famulus; ea forma qua mancipor. -Quintipot.*

Camer.

Ver. 18. The wicked worketh a deceitful work.] By defrauding his genius, and afflicting his flesh, {*as #Pr 11:17*} he thinks he doth a very good work. Some emperors have left their thrones, and thrust *themselves* into a monastery, there to macerate themselves with much fasting and coarse clothing, out of an opinion of promoting their soul's health thereby. But "bodily exercise profiteth little." {*#1Ti 4:8*} And as the pride of virginity is as foul a sin as impurity, {a} so is it in this case. The formal faster loseth his labour. {*#Isa 58:3 Zec 7:5*} In seventy years they kept seven score fasts in Babylon; yet among them all not one fast to God. There are that render it thus, *Improbos comparat praemium falsum*. The wicked get a false reward: all that he hath is but the things of this life, *quae nec vera sunt, nec vestra*. For the very fashion of this world passeth away and "surely every man walketh in a vain show," or shadow, "surely he disquieteth himself in vain he heapeth up riches, and knows not who shall gather them." {*#Ps 39:6*} They that dig in mines, or labour in mints, have gold enough about them, but are little the better for it. A sumpter horse bears much treasure on his back all day, but is eased of it at night, and turned into the stable with his back full of galls and bruises. So shall it be with wicked rich men at death; so that they have no great bargain of it.

But to him that soweth righteousness.] And so soweth upon blessings {b} -as the apostle's Greek hath it; {*#2Co 9:6*} {*See Trapp on "2Co 9:6"*} **#Ga 6:7,8** -upon well watered places {c} {*#Ec 11:1*} To such shall be a sure reward: only he must have patience, and not look to sow and reap all in one day. {*#Jas 5:7*} {*See Trapp on "Jas 5:7"*}

{a} Augustine.

{b} ο σπειρων επ ευλογιας.

{c} In locis irriguis.

Ver. 19. As righteousness tendeth to life.] Heb., Lives; for "godliness hath the promise of the life that now is, and of that which is to come." {*#1Ti 4:8*} And this is that sure reward spoken of in the former verse; for "he that soweth to the Spirit, shall of the Spirit reap life everlasting," {*#Ga 6:8*} which indeed is the only life that deserveth so to be called and counted.

So he that pursueth evil.] That follows it hotfoot—as Asael followed Abner; that is, wholly carried after it, and thinks to have a great catch of it, that works "all uncleanness with greediness." {#Eph 4:19} This the prophet calls a "spirit of whoredom," a strong inclination, a vehement impetus to that and other sins, an "adding drunkenness to thirst, rebellion to sin"; till wrath come upon them to the utmost. Hell gapes for such sinners.

Ver. 20. They that are of a froward heart, &c.] Not only those that pursue and practise wickedness, but they also that harbour it in their hearts, are hated of God. {#Lu 16:15} A man may die of inward bleeding; a man may be damned for contemplative wickedness. {#Jer 4:14} The schools do well observe, that outward sins are *maioris infamiae*, greater notorieties, but inward heart sins are *maioris reatus*, greater guilt, as we see in devils.

But such as are upright in their way.] The antithesis requires that he should say, such as are "upright in heart." But he chooseth rather to say, "in their way," not only because a good heart ever makes a good life, but to meet with such as brag of the goodness of their hearts when their lives are altogether loose and licentious. Whereas holiness in the heart, as the candle in the lantern, well appears in the body. These boasters are ignorant, {#Re 3:17} proud, {#Joh 9:40} carnal, {#Ro 8:6} therefore stark naught. {#Pr 19:2}

Ver. 21. Though hand join in hand, &c.] Heb., Hand to hand; that is, "out of hand, ... by and by," as some interpret it. Munster renders it, "Though plague follow upon plague, the wicked will not amend." Others, though there be a combination, a conspiracy of wicked doers, as if, giant like, they would fight against God, {a} and resist his wrath, yet they shall never be able to avert or avoid it. "The wicked shall be turned into hell, yea, whole nations that forget God." {#Ps 9:17} God stands not upon multitudes: he buried the old world in one universal grave of waters; and "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow." {#2Pe 2:6} This is a good sense. Howbeit I cannot but incline to those that expound, "hand in hand," for "father and child," in regard of the following line, "But the seed of the righteous shall be delivered." As if the prophet should say—The wicked traduce a cursed stock of sin to their children, and shall therefore be punished in their own

person, or at least in their posterity. "This their way is their folly; yet their posterity approve their sayings. Therefore like sheep they are laid in the grave, death shall feed on them." {#Ps 49:13,14}

{a} Θεομαχοι.

Ver. 22. **As a jewel of gold in a swine's snout.**] It is a small praise, saith one, to have a good face and an evil nature. No one means, saith another, hath so enriched hell as beautiful faces. *Aureliae Orestillae praeter formam nihil unquam bonus laudavit*, saith Sallust. In Aurelia Orestilla there was nothing praiseworthy but her beauty. Are thou fair? saith an author; be not like an Egyptian temple, or a painted sepulchre. Art thou foul? let thy soul be like a rich pearl in a rude shell.

“ *Si mihi difficilis formam natura negavit:
Ingenio formae damna rependo meae.* ” {a}

So is a fair woman which is without discretion.] *Sic dignitas in indigno est ornamentum in lute*, saith Salvian. Fair and foolish ones abuse their beauty to pride and incontinence, and so give occasion to some Diogenes to say, *O quam bona domus, et malus hospes* -O fair house, but ill inhabitant.

{a} Sapph. ap. Ovid.

Ver. 23. **The desire of the righteous is only good,** / *i.e.*, So far as he is righteous, or spiritual, he "delights in the law of God after the inward man," {#Ro 7:22} "willing in all things to live honestly." {#Heb 13:18} Evil motions haunt his mind otherwhiles, but there they inhabit not. Lust was a stranger to David, as Peter Martyr observes out of Nathan's parable; -"There came a traveller to this rich man." {#2Sa 12:4} The main stream of his desires, the course and current of his heart ran upon God and godliness. {#Ps 119:4,5 39:1,3} He resolved to do better than he did. "The spirit ever lusteth against the flesh"; howbeit when the flesh gets the wind and hill of the spirit, all is not so well carried. As the ferryman plies the oar, and eyes the shore homeward, where he would be, yet there comes a gust of wind that carries him back again, so it is oft with a Christian. But every man is with God so good as he desires to be. *In vitae libro scribuntur qui quod possunt faciunt, etsi quod debent non possunt.* {a} They are written in the

book of life that do what good they can, though they cannot do as they would.

But the expectation of the wicked is wrath, / *i.e.*, The good they expect proves to be "indignation and wrath, tribulation and anguish," {#Ro 2:8,9} woeful perplexities and convulsions of soul, which will be so great and so grievous, as will make them rave and rage with madness and fury, especially because they looked for a better state.

{a} Bernard.

Ver. 24. **There is that scattereth, and yet increaseth.**] Bounty is the most compendious way to plenty; neither is getting but giving the best thrift. The five loaves in the Gospel, by a strange kind of arithmetic, were multiplied by a division and augmented by subtraction. So will it be in this case.

But it tendeth to poverty.] St Augustine descanting upon those words, "They have slept their sleep, all the rich men, and have found nothing in their hands,"—for so he reads that text {#Ps 76:5} -and why is this? saith he. *Nihil invenerunt in manibus suis, quia nihil posuerunt in manu Christi.* They found nothing in their own hands, because they feared to lay up anything in Christ's hands. *Manus pauperum gazophylacium Christi,* saith another father—the poor man's hand is Christ's treasury.

Ver. 25. **The liberal soul shall be made fat.**] {See Trapp on "Mt 5:7"} and my "Common Place of Alms."

Ver. 26. **The people shall curse him,** / *i.e.*, Complain and cry out of him, as the people of Rome did of Pompey in another case. *Nostra miseria tu es magnus.* Our misery is you greatness. In another case, I say; for in this I must acquit him, remembering that speech of his, when, being by his office to bring in corn from a far country for the people's necessity, and wished by his friends to stay for a better wind, he hoisted up sail, and said: *Necesse est ut eam, non ut vivam* -there is a necessity of my going, not so of my life; if I perish, I perish. Hence he was the people's *Corculum*, or sweetheart, as it is said of Scipio Nasica.

Ver. 27. **He that diligently seeketh good.**] Heb., He that is up betime to promote the public good, as Joseph, who came not in till noon to eat meat; as Nehemiah, who willingly brake his sheep, and

traded every talent for his people's comfort; as Scipio Africanus, who usually went before day into the capitol, *in cellam Iovis*, and there stayed a great while, *quasi consultans de Rep. cum Iove*, {a} as consulting with his god about the public welfare; whence his deeds were *pleraque admiranda*, saith mine author, -amiable and admirable, the most of them. And as Daniel, who though sick, yet rose up and did the king's business. {#Da 8:27}

It shall come to him.] It shall come certainly, suddenly, irresistibly, and, as we say of foul weather, unsent for. God will say to such, as Aulus Fulvius did to his traitorous son and then slew him, *Non Catilinae te genui, sed patrice*. The Lord shall pour upon him, and not spare, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, therefore "he shall die in his iniquity." {#Eze 18:18}

{a} Gell., lib. vii. cap. 1.

Ver. 28. He that trusteth to his riches shall fall.] Riches were never true to any that trusted to them. The rich churl that trusted and boasted that he had "much goods laid up in store" for many years, when, like a jay, he was pruning himself in his boughs, he came tumbling down with the arrow in his side. {#Lu 12:15-21} So did Nebuchadnezzar, Belshazzar, Herod, &c. "The righteous also shall see and fear, and laugh at such a one, saying, Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness." {#Ps 52:6,7} "But I am like a green olive tree," &c. {#Ps 52:8} Agreeable whereunto is this that follows here: "But the righteous shall flourish as a branch," while the wicked, *Faenea quadam felicitate temporaliter florent, et exoriuntur ut exurantur*; {a} flourish and ruffle for a time, but shall be soon cut down like the grass, and wither as the green herb.

{a} Aug., *Epist.* 120.

Ver. 29. He that troubleth his own house.] Either by prodigality, or excessive parsimony. *Prodigi singulis auribus bina aut terna dependent patrimonia*, saith Seneca. We have known great rents soon turned into great ruffs, and lands into laces. For parsimony and cruelty, {See Trapp on "Pr 15:27"}

Shall inherit the wind.] That is, Shall bring all to nothing, as he did that, having wasted his estate, vainly vaunted that he had left himself nothing, *praeter coelum et caenum*. {a} His substance shall fly up like smoke into the air, and nothing be left to maintain him on earth. And when all his goods are gone, his liberty must go after—for this "fool shall be servant to the wise in heart"—if not, his life; as that notorious unthrift, Apicius, who having eaten up his estate, and finding by his account that he had no more than two hundred thousand crowns remaining, thought himself poor, and took down a glass of poison. {b}

{a} Livius.

{b} Dio.

Ver. 30. The fruit of the righteous is a tree of life, / *i.e.*, The commodities and comforts that one may every way receive from a righteous person, -for, *est aliquid quod a viro bono etiam tacente discas*, saith Seneca, somewhat a man may learn from a good man, even when he says nothing, -are more than can be imagined. Plutarch reporteth that the Babylonians make three hundred and sixty various commodities of the palm tree, and do therefore greatly honour it. Should not we much more honour the multifarious gifts of God in his righteous ones for our good? For whether it be "Paul, or Apollo, or Cephas," "All is ours." {#1Co 3:4-9}

And he that winneth souls.] And useth singular art and industry therein, as fowlers do to take birds (for so the Hebrew word imports), or fishermen fishes. "He is wise, and wiseth others," as Daniel hath it; {#Pr 12:3} he is just, and justifieth others; he "shall save a soul from death." {#Jas 5:20} He shall shine as a star in heaven. And this is instanced as one special fruit of that tree of life mentioned in the former verse. This is a noble fruit indeed, since one soul is more worth than a world, as he hath told us, who only went to the price of it. {#Mt 16:26}

Ver. 31. The righteous shall be recompensed, / *i.e.*, Chastened, afflicted, "judged of the Lord, that they may not be condemned with the world," for their sufferings are not penal, but medicinal or probational; and they have it here in the earth, which is their house of correction, not in hell.

Much more the wicked.] #Na 1:9. *Non surget hic afflictio.* These shall be totally and finally consumed at once. {See Trapp on "1Pe 4:17"} {See Trapp on "1Pe 4:18"} see also my "Love Tokens," page 69, &c.

Chapter 12

Ver. 1. **Whoso loveth instruction, loveth knowledge.]** Here is showed, that adversity is the best university, saith an interpreter. *Schola crucis, schola lucis.* {a} Corrections of instruction are the way of life. Men commonly beat and bruise their links, before they light them, to make them burn the brighter. God first humbles whom he means to illuminate; as Gideon took thorns of the wilderness and briers, and with them he "taught the men of Succoth." {#Jud 8:16} {See Trapp on "Re 3:19"} Mr Ascham was a good schoolmaster to Queen Elizabeth, but affliction was a better, as one well observeth. That verse was much in her mouth—

“*Non ignara mali miseris suceurrere disco.*”—*Virgil.*

But he that hateth reproof.] Whether it be by the rebukes of men, or the rod of God, he is brutish: *tardus est,* he is fallen below the stirrup of reason, he is a beast in man's shape; nothing is more irrational than irreligion. That sapless fellow Nabal would hear nothing; there was no talking to him, no dealing with him; but as *the* horse and mule that have no understanding. {#Ps 32:9} Basil complains of the Western churches, that they were grown so proud, *ut quid verum sit neque sciant, neque sustineant discere,* {b} that they neither knew what was truth, nor would be taught better. Such are near to ruin, and that without remedy. {#Pr 29:1} {See Trapp on "Pr 29:1"}

{a} *Vexatio dat intellectum.*

{b} *Epist. ad Evagr.*

Ver. 2. **A good man obtaineth favour of the Lord.]** Or, "Hath what he will of God"; *id quod vult a Domino impetrat; quia eius voluntas est ipsissima Dei voluntas, nec aliud vult.* Thus Mercer out of Rabbi Levi. Thus it is written of Luther, that by his prayers he could prevail with God at his pleasure. When great gifts were offered him, he refused them with this brave speech, *Valde protestatus sum me nolle sic satiari a Deo:* -I solemnly protested to God, that I would not be put off with these low things. And on a time praying for the

recovery of a godly useful man, among other passages, he let fall this transcendent rapture of a daring faith, *Fiat mea voluntas*, "Let my will be done"; and then falls off sweetly, *Mea voluntas, Domine, quia tua*; "My will, Lord, because thy will!" Here was a good man, here was a blessed man; according to that rule, *Beatus est qui habet quicquid vult, et nihil male vult*; - Blessed is he that hath what he will, and wills nothing but what he should.

But a man of wicked devices.] Such as no good man is; he doth not plot or plough mischief; he doth not cater and "make provision for the flesh"; {#Ro 13:14} there is no "way of wickedness" {#Ps 139:24} found in him; the peace is not broken between God and him, because his mind never yields to sin, {#Ro 7:25} he "walks not after the flesh, but after the Spirit, therefore no condemnation." {#Ro 8:1} If an evil thought haunt his heart, as again it befalls, it is the device of the man, he is not the man of such devices. The wicked, on the contrary, is wholly made up of sinful thoughts and purposes, and is in the midst of them; therefore God will call him to a heavy reckoning. See **#Jer 6:19 Re 2:23**.

Ver. 3. A man shall not be established by wickedness.] For he lays his foundation upon firework, and brimstone is scattered upon his house top: if the fire of God from heaven but flash upon it, it will be all a flame immediately. He walks all day upon a mine of gunpowder; and hath God with his armies ready to run upon the thickest bosses of his buckler, and to hurl him to hell. How can this man be sure of anything? Cain built cities, but could not rest in them. Ahab begat seventy sons, but not one successor in the kingdom. Phocas having built a mighty wall, heard from heaven: "Though thy walls were as high as heaven, sin is under it, and will subvert it." {a} Ασταφμητον το κακον. Sin hath no settledness.

But the root of the righteous shall not be moved.] For though shaken with winds, yet they are rooted as trees; like a ship at anchor, they wag up and down, yet remove not. "God is my rock, I shall not be greatly moved." {#Ps 62:2} Nay, "I shall not be moved at all." {#Pr 12:6} "The gates of hell cannot do it." {#Mt 16:18} "None can pluck them out of God's hands," {#Joh 10:28} for he "hath laid help upon one that is mighty." {#Ps 89:19}

{a} εαν υφοις τα ταιχη εως ουρανου ενδον το κακον, ευαλωτος η πολις.

Ver. 4. **A virtuous woman is a crown to her husband.]** Heb., A valiant woman; an able housewife, such as Bathsheba commends to her son, {#Pr 31:10-31} and as Paul describes. {#Tit 2:4,5} She is said to be a crown to her husband—not a ring for his finger, or a chain of gold for his neck, but a crown or garland for his head, a chief and choice ornament, as Sarah was to Abraham, as Livia to Augustus, as Placilla to Theodosius, as Nazianzen's mother to her husband. {a}

Is as rottenness in his bones.] Not a disgrace only to him, but a disease, and such a disease, as is far worse than a quartan ague: for there be two good days for one bad; but here a continual pain, and hardly curable. The wise man here expresseth the mischief of an evil wife, by a very apt similitude. And that of Jerome is not much behind it, *Sicut in ligno vermis, ita perdit virum suum uxor malefica*. As the worm eats into the heart of the tree, and destroys it, so doth a haughty wife her husband. All evils, as elements, are most troublesome, when out of their proper place, as impiety in professors, injustice in judges, dishonour and discomfort in a wife, &c.

{a} ου συνεργος μονον αλλα και αρχηγος εγενετο. Naz.

Ver. 5. **The thoughts of the righteous are right.]** He feeds his thoughts upon the best objects, those especially mentioned in that little Bible, #Php 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these Things."if worse break in, as they will, he jostles them out, and rids the room of them. {See Trapp on "Pr 11:23"}

But the counsels of the wicked are deceit.] Not their rash thoughts only, but also their deliberate ones are how to circumvent others, or to cloak their own wickedness. "Every imagination," the whole frame, "of their thoughts is evil, only evil, and continually evil." {#Ge 6:5,8:21} If good thoughts look into a wicked heart, they stay not there, as those that like not their lodging: the flashes of lightnings may be discerned into the darkest prisons. The light that shines into a holy

heart is constant, like that of the sun, which keeps due times, and varies not the course for any of these sublunary occasions.

Ver. 6. **The words of the wicked are to lie in wait for blood.**] As they think not, so neither speak they the language of the righteous. "Ye are the light of the world"; {#Mt 5:14} and because the light stands in the light of their wicked ways, as the angel in Balaam's way to his sin, therefore they hate the saints; and, as all hatred is bloody, seek their lives, mixing cruelty with their craft, as Cain, Herod, Julian, &c. The old serpent lends them his seven heads to plot, and his ten horns to push. Their own study and exercise also hath made them expert and skilful in their hellish trade; and the taste of blood hath made them as hungry as hounds after it. Thus I kept the ban dogs at stave's end, said Nicholas Shetterden, martyr, not as thinking to escape them, but that I would see the foxes leap above ground for my blood, if they can reach it, so it be the will of God; yet we shall see them gape and leap for it. {a}

But the mouth of the upright shall deliver them.] Shall defend harmless men that are helpless. {#Pr 24:11} Hence those many apologies of Tertullian, Apollonius, Arnobius, and others for the primitive Christians under persecution. Hence we had that unparalleled work, Calvin's Institutions, which was written upon this occasion. Francis, king of France, willing to excuse his cruelty exercised upon his Protestant subjects to the German princes, whose friendship he then desired, wrote to them, that he only punished Anabaptists for their contempt of the Scriptures, and of all civil government. Calvin, though then but twenty-five years of age, not able to bear that blur cast upon the reformed religion under the name of those sectaries, set forth that excellent work, as well to vindicate the truth, as to plead for the innocence of those that professed it. {b}

{a} *Acts and Mon.*

{b} *Scultet., Annal., 454.*

Ver. 7. **The wicked are overthrown, and are not.**] Say that the righteous cannot prevail by their apologies for themselves and others, God will take the matter into his own hand, and avenge them, {#Lu 18:7} as he did the primitive Christians and the French Protestants, upon their merciless persecutors.

“*Tu, vero, Herodes sanguinolente, time.*”

As Beza warned Charles IX, author of the massacre.

But the house of the righteous shall stand.] God’s house, the Church, shall; as the gloss applies this text, "The mountain of the Lord shall be exalted above all mountains." The Church, because it is highest in the favour of God, so it shall be highest in itself; when the enemies shall be in that place that is fittest for them, the lowest, that is the footstool of Christ. There is a council in heaven will dash the mould of all contrary counsels upon earth. {#Ps 2} *Gaudeo quod Christus dominus est: alioqui totus desperassem;* -‘ I am glad yet that Christ is king; for otherwise I should have been utterly out of hope,’ writes Miconius to Calvin, upon the view of the Church’s enemies.

Ver. 8. **A man shall be commended according to his wisdom.]** And all wisdom consists in this, *Ut Deum quis cognoscat et colat*, saith Lactantius; -That a man rightly know and worship God. This did not Apollonius, whom yet Philostratus commendeth, that he was *non doctus, sed natus sapiens*, not instructed, but born wise. See the contrary, **#Job 11:12**. Nor Archimedes, who yet had the name and note, saith Plutarch, of a divine, and not human wisdom; {a} nor Aristotle, whom yet Averroes admires, as the very rule and copy that nature invented, wherein to set forth the utmost of human perfection; and further saith, that his doctrine was the chieftest truth, and his understanding the utmost extent of human wisdom. These were wise, I confess, in their generations, and so accounted; but by whom? Not by St Paul; he had another opinion of them. See **#Ro 1:22,23 1Co 2:6**. Not by our Saviour. See **#Mt 11:25**. Not by any that are rightly instructed to the kingdom of heaven, and have their senses exercised to discern good and evil. The Italians arrogate to themselves the monopoly of wisdom in that proverb of theirs, *Italus sapit ante factum, Hispanus in facto, Germanus post factum*. Italians, say they, both seem and are wise; whereas Spaniards seem wise, and are fools; Frenchmen seem fools, and are wise; Portuguese neither are wise, nor so much as seem so. Thus the Jesuits—those great clerks, politicians, and wizards of the world—do vaunt that the Church is the soul of the world, the clergy of the Church, and they of

the clergy. But what saith that great apostle that knew more than twenty of them? "He that glorieth, let him glory in the Lord"; {#1Co 1:31} for "not he that commendeth himself is approved,"—no, nor he whom the world cries up for a wise man—"but he whom the Lord commendeth." {#2Co 10:18}

But he that is of a perverse heart.] As all are that are not heavenly wise, and that show not "out of a good conversation their works with meekness of wisdom." {#Jas 3:13,17} But so did none of those heathen sages, whom God, for their unthankfulness, "gave up unto vile affections" {#Ro 1:20} and vicious conversation; and so set a *noverint universi*, as it were, upon them. Know all men that these men know nothing aright, and as they ought to know; "professing themselves to be wise, they proclaim themselves fools." {#Ro 1:22}

{a} εκ ανθρωπινες αλλα δαιμονιου τινος συνεσεως.—*Plut.*

Ver. 9. Better is he that is despised.] Viz., Of others, and hath no extraordinary opinion of himself, but sticks close to his business, and hath help at hand when he pleases, a servant at his beck and check. This was the case of Galleacius Caracciolus, that noble marquis, in his exile at Geneva for conscience' sake. See his life set forth in English by Mr Crashaw.

Than he that honoureth himself and lacketh bread.] That standing upon his slippers, and boasting of his gentility—as those Spanish Hidalgos ruffle it out in brave apparel—but hath not a penny in his purse, yea, not sometime food sufficient to put in his belly. Spaniards are said to be impudent braggers, and extremely proud in the lowest ebb of fortune. If a Spaniard have but a capon, or the like good dish to his supper, you shall find the feathers scattered before his door the next morning. {a}

{a} Heyl., *Geog.*

Ver. 10. A righteous man regardeth the life of his beast.] There be beasts *ad usum, et ad esum*. Some are profitable alive, not dead, as the dog, horse, &c.; some dead, not alive, as the hog; some both, as the ox. There is a mercy to be shewed to these dumb creatures, as we see in Eleazar; {#Ge 24:32} and the contrary in Balaam, who spurred his ass till she spake. {#Nu 22:27,28} Otherwise we shall make them "groan

under the bondage of our corruption," {#Ro 8:21} and he that hears the young ravens, may hear them, for "he is gracious." {#Ex 22:27} The restraint that was of eating the blood of dead beasts, declared that he would not have tyranny exercised on them while they are alive.

But the tender mercies of the wicked.] If any such thing there were; but they have no such bowels left, with Judas; no such tenderness, scarce common humanity; cannibal-like, they "eat up God's people as they eat bread," feeding upon them alive, and by degrees; and dealing by them as the cruel Spaniards do by the Indians. They suppose they shew the wretches great favour when they do not for their pleasure whip them with cords, and day by day drop their naked bodies with burning bacon, which is one of the least cruelties that they exercise toward them. {a} In the sixth Council of Toledo, it was enacted that the king of Spain should suffer none to live within his dominions that profess not the Roman Catholic religion. In pursuance of which decree, Philip, king of Spain, said, he had rather have no subjects than Protestants; and, out of a bloody zeal, suffered his eldest son Charles to be murdered by the cruel Inquisition, because he seemed to favour that profession. When the Spaniards took Heidelberg, they took Monsieur Mylius, an old minister; and, after they had abused his daughter before his eyes, tied a small cord about his head, which, with truncheons, they wreathed about till they squeezed out his brains. What should I speak of the French massacres, and late Irish immane and monstrous murders, equalling, if not exceeding that at Athens, taken by Sulla, which yet, saith Appian, was ἀνελεης σφαγη, a merciless massacre; or that of Ptolomy Lathurus, king of Egypt, who slew thirty thousand Jews at once, and forced the rest to feed upon the flesh of their slain fellows; or, lastly, that of the Jews committed upon the inhabitants of Cyrene, whom they not only basely butchered, but afterwards ate their flesh, drank their blood, and clothed themselves with their skins, as Dio relates in the life of Trajan, the emperor!

{a} Sir Francis Drake's *World Encompass*.

Ver. 11. He that tilleth his land shall be satisfied, &c.] This is true of all other lawful callings, manual or mental, -the sweat of the brow or of the brain. Sin brought in sweat, {#Ge 3:19} and now not to sweat increaseth sin. Men must earn their bread before they eat it, {#2Th 3:12}

and be diligent in their callings to serve God and men, themselves and others, with the fatness and sweetness thereof, and then they have a promise they shall be fed. {#Ps 37:7}

But he that followeth vain persons, &c.] It is hard to be a good fellow and a good husband too. *Qui aequo animo malis immiscetur, malus est,* saith one, He that delights in bad company cannot be good.

Ver. 12. **The wicked desireth the net of evil men,** / *i.e.*, He so furiously pursueth his lusts, as if he desired destruction; as if he would outdare God himself; as if the guerdon of his gracelessness would not come time enough, but he must needs run to meet it. Thus thrasonical Lamech {#Ge 4:23} thinks to have the odds of God, seventy to seven. {a} Thus the princes of the Philistines, while plagued, came up to Mizpeh against Israel {#ISa 7:10,11} -who were there drawing water, *i.e.*, weeping abundantly before the Lord—as it were to fetch their bane. Thus Pope Julius III will have his pork flesh, *al despito de Dio;* and Doctor Story {b} will curse Queen Elizabeth in his daily grace before eating, and yet say in open parliament that he saw nothing to be ashamed of, much less to be sorry for, but that he had done no more against the heretics, yea, against the queen herself in the days of her sister Mary. This Story, escaping out of prison, got to Antwerp, and there received commission under Duke d'Alva to search all ships coming thither for English books. But one Parker, an English merchant, trading to Antwerp, laid his fair net to catch this foul bird, causing secret notice to be given to Story, that in his ship were store of heretical books, with other intelligences that might stand him in stead. The canonist, conceiving that all was cock sure, hasted to the ship, where, with looks very big upon the poor mariners, each cabin, chest, and corner above board, were searched, and some things found to draw him further on; so that the hatches must be opened, which seemed to be unwillingly done, and great signs of fear were revealed by their faces. This drew on the doctor to descend into the hold; where now in the trap the mouse might well gnaw, but could not get out; for the hatches went down, and the sails hoisted up, which, with a merry gale, were blown into England, where ere long he was arraigned and condemned of high treason, and accordingly executed at Tyburn, as he had well deserved. {c}

{a} Jun. in loc.

{b} *Acts and Mon.*, 1925.

{c} Speed's *Hist. of Great Britain*, fol. 1174.

Ver. 13. The wicked is snared by the transgression of his lips.] His heart is oft so full of venom that it cannot be hid, but blisters his tongue, and breaks out at his lips to his own ruin, as it befell Story, Campian, Garnet, and other Popish poisonous spiders, who were swept down by the hand of justice, and drew their last thread in the triangle of Tyburn. *Detexit facinus fatuus, et non implevit*, as Tacitus saith of one that was sent by the senate to despatch Nero, but exposed and betrayed himself.

But the just shall come out of trouble.] They suffer sometimes for their bold and free invectives against the evils of the times, or otherwise for discharging their consciences, but they shall surely be delivered. "There is yet one man," saith Ahab, "Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." {#1Ki 22:8} It is very probable that Micaiah was that disguised prophet who brought to Ahab the fearful message of displeasure and death for dismissing Benhadad, for which he was ever since fast in prison, deep in disgrace. But God, "with the temptation, made a way for him to escape." So he did for Peter; {#Ac 12:7-11} Paul; {#2Ti 4:6-8} all the apostles. {#Ac 4:13-21} John Baptist, indeed, was, without any law, right, or reason, beheaded in prison, as though God had known nothing at all of him, said George Marsh the martyr. {a} And the same may be said of sundry other faithful witnesses to the truth, but then by death they entered into life eternal. *Mors fuit aerumnarum requies*, which was Chaucer's motto. Besides that, heaven upon earth they had during their troubles. Philip, Landgrave of Hesse, being a long time prisoner under Charles V, was demanded what upheld him all that while. *Respondit, divinas consolationes martyrum se sensisse*, he answered—that he had felt the divine comforts of the martyrs. The best comforts are usually reserved for the worst times.

{a} *Acts and Mon.*, fol. 1423.

Ver. 14. A man shall be satiated with good, &c.] There are "empty vines that bear fruit to themselves." {#Ho 10:1} And as empty casks sound loudest, and base metal rings shrillest, so many empty tattlers

are full of discourse— *sed cui bono?* as he said. Plato and Xenophon thought it fit and profitable that men's speeches at meals should be written. And if Christians should so do, what kind of books would they be! And yet "for every idle word account must be given," {#Mt 12:36} as for every good word there is "a book of remembrance." {#Mal 3:16} Much fruit will redound by holy speeches to ourselves—much to others. Paul shows that the very report of his bonds did a great deal of good in Caesar's house. {#Php 1:14} A poor captive maid was the means of Naaman's conversion, as afterwards the words of his servants were greater in operation with him than the words of the great prophet Elisha. One seasonable truth, falling upon a prepared heart, hath oft a strong and sweet influence. Sometimes also, though we know that which we ask of others as well as they do, yet good speeches will draw us to know it better by giving occasion to speak more of it, wherewith the Spirit works most effectually, and imprints it deeper, so that it shall be a more rooted knowledge than before; for that satiates the soul which is graciously known, and that is graciously known which the Spirit seals upon our souls. "In the morning, therefore, sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." {#Ec 11:6}

And the recompense of a man's hands shall be given unto him.] He "shall eat the fruit of his doings." {#Isa 3:10} "For the talk of the lips, if that be all, tendeth only to penury." {#Pr 14:23} *Nos non eloquimur magna, sed vivimus,* said they of old. Origen's teaching and living were said to be both one. He cannot look to be satisfied with good by the fruit of his mouth, *qui operibus destruit quod recto docet* -who says one thing and doeth another. A smooth tongue and a rough hand carries away double judgment.

Ver. 15. **The way of a fool is right in his own eyes.]** He thinks his own wit best. *Consilii satis est in me mihi;* {a} he will not part with his commonwealth of baubles for the Tower of London. And such a fool is every natural man; {#Job 11:12} wise enough, haply, in his generation—so is the fox too; -wise with such a wisdom as, like the ostrich's wings, makes him outrun others upon earth, and in earthly things, but helps him never a whit towards heaven—nay, hinders him, and hangs in his light, as it fared with the Pharisees. {#Mt 21:31} Of such it may be said, as Quintilian said of some conceited,

presumptuous, and arrogant of themselves, that they might have proved excellent scholars if they had not been so persuaded already. So might many have been wise if they had not been conceited by their own wisdom, and saved if not too well persuaded of their good estate to Godward. They clasp and hug the barn {b} of their own brain, with the ape, till they strangle it.

“ *At parit ut vivat regnetque beatus.
Cogi posse negat.* ”—Hor., Ep. 2.

But he that hearkeneth to counsel is wise.] He that, suspecting his own judgment, takes advice from those wiser than himself, seldom miscarries. There is that self-love in many, that they think their molehill a mountain, their kestril an eagle, their goose a swan. And, being self-conceited, they love to be flattered. Not so the wise man; he knows that *humanum est errare*, to error is human, and that *triste mortalitatis privilegium est licere aliquando peccare*. It is a sad privilege of mortals to be permitted to sin at any time. He is therefore glad of good counsel, and thankful for a seasonable reproof. "Let the righteous smite me."

{a} Arachne ap. Ovid.

{b} Bairn, -child.

Ver. 16. A fool's wrath is presently known.] He hath no power over his passions. Hence פֶּתִי, a fool, and מֵאֵתָּה, suddenly, rashly, are from the same root. Like tow, he is soon kindled; like a pot, he soon boils; and like a candle whose tallow is mixed with brine, as soon as lighted he spits up and down the room. A fool uttereth all his mind. {#Pr 29:11} The Septuagint render it, All his anger—θυμῶν. For, as the Hebrews well note in a proverb they have, A man's mind is soon discovered, *bekis, bekos, becoynos*; — *in loculis, in poculis, in ira*; - in his purse, in his drink, in his anger. See my "Common Place of Anger."

But a wise man covereth shame.] By concealing his wrath, or rather by suppressing it when it would break forth to his disgrace, or the just grief of another. *Ut fragilis glacies, occidit ira mora.* {a} This was Saul's wisdom; {#1Sa 10:27} and Jonathan's, when, incensed by his father's frowardness, he went shooting; {#1Sa 20:35} and

Ahasuerus, when in a rage against Haman, he walked into the garden. The philosopher wished Augustus, when angry, to say over the Greek alphabet; Ambrose desired an angel's authority; {#Ga 1:8} Theodosius to repeat the Lord's Prayer before he decreed anything.

{a} Ovid.

Ver. 17. He that speaketh truth sheweth forth righteousness.] Will be ready to help the truth in necessity, and will do it boldly, as the word signifies—even with a courage not budging, for "Charity rejoiceth not in unrighteousness, hut rejoiceth in the truth." {#1Co 13:6}

But a false witness uttereth deceit.] Coloureth his sycophancies with plausible pretences, and faceth down an untruth. "The proud have forged a lie against me." {#Ps 119:69} The Hebrew hath it, *Assuunt mendacium mendacio*, They eke out one lie with another; they are loud and lewd liars; as Egesippus saith of Pilate, that he was *Vir nequam et parvi faciens mendacium*. What is truth? said he, scornfully, to our Saviour, *q.d.*, Thy life is in question, and dost thou talk of truth?

Ver. 18. There is that speaketh lies like the piercings of a sword.] False witnesses do so, with a witness. As Doeg, {#Ps 52:2} and his fellow hacksters with their murdering weapons in David's bones, {#Ps 42:10} whereby they killed him alive, and buried him in their throats, those gaping graves, open sepulchres. Abimelech and his fellow priests were killed with the tongue, as with a tuck or rapier; so was Naboth and his sons; so was our Saviour Christ himself. Reckon thou Shimei and Rabshakeh among the first and chiefest kill Christs, {#Ac 2:23 3:15} saith one, because ever an honest mind is more afflicted with words than blows. You shall find some, saith Erasmus, that if death be threatened, can despise it; but to be belied they cannot brook, nor from revenge contain themselves. How was David enraged by Nabal's railings! Moses, by the people's murmurings! Jeremiah, by the derisions of the rude rabble. {#Jer 20:7,8}

But the tongue of the wise is health.] Or, A medicine, as the tench is to the wounded fishes; or as that noble Lady Eleanor's tongue was to her husband, Prince Edward, afterward Edward I, who, being traitorously wounded by a poisoned knife in the Holy Land, was perfectly cured by her daily licking his rankling wounds whilst he

slept, and yet herself received no harm; {a} so sovereign a medicine is a good tongue, anointed with the virtue of love and wisdom. Wholesome words, as certain salves or treacles, cure the wounds of afflicted hearts, and extract the poison infused by evil tongues.

{a} Speed, Camden.

Ver. 19. The lips of truth shall be established for ever.] *Veritas odium parit*: Truth breeds hatred: a good mistress she is, but he that follows her too close at heels, may hap have his teeth struck out. He that prizeth truth, shall never prosper by the possession or profession thereof, saith Sir Walter Raleigh. {a} This is most true, for the most part, of "the truth of the gospel," {#Ga 2:5} "the doctrine according to godliness" {#1Ti 6:3} - "sweet in the mouth, but bitter in the belly"; {#Re 10:9} very pleasant in itself, but the publishing of it, whereby the fruit of it might come to the rest of the members, is full of trouble and anguish. How many faithful witnesses of the truth have lost their lives in the defence of it! All which notwithstanding, "the lips of truth shall be established," saith the Spirit here. 'Great is the truth, and shall prevail.' He that loseth his life in Christ's cause, shall find it in heaven; "his name" also "shall be famous upon earth; the generation of the upright shall be blessed."

The lying tongue is but for a moment.] As is to be seen in Gehazi, in Ananias and Sapphira, in Doeg, and others; -"God {#Ps 52:5} shall likewise destroy thee for ever, and root thee out of the land of the living." Did he not deal so by Julian, Ecebolius, Latomus, Bomelius, Pendleton, Harding, and others, both ancient and modern, renegades and apostates? "How are they brought into desolation as in a moment! they are utterly consumed with terror." {#Ps 73:19}

{a} *Hist.*, lib. i. c. 1.

Ver. 20. Deceit is in the heart of them, &c.] Incendiaries and make-baits, counsellors of contention, have twenty devices to make trouble, and to put all into a combustion; but they shall either be defeated of their purposes, or have small joy of their achievements; -witness our late English *boutifeaus*, with the whole nation of Ignatius, whose practice is to machinate mischief, and breed hate; being herein no less dangerous than once those Jews were, who, before they were banished hence, threw bags of poison into the

wells and fountains that the people were to drink from, and so endeavoured to poison them all. The just judgment of God upon Nicholas Saunders, priest, the firebrand of Ireland, 1580 AD, spent with famine and forsaken of all help, is most worthy to be kept in perpetual remembrance. He being impatiently grieved at the evil success of his rebellion with Earl Desmond, and seeing that neither the Pope's blessing, nor the consecrated banner, nor the plume of phoenix feathers, so said to be at least, sent from Rome, could do him any help, lost himself, and ran stark mad, wandering up and down in the mountains and woods, and, finding no comfort, died miserably. {a} Thus God met with a restless and wretched man, and that foul mouth was stopped with famine that was ever open to sow sedition and stir up rebellions against the state.

But to the counsellors of peace there is joy.] They shall have peace for peace: peace of conscience for peace of country, *pax pectoris* peace of the heart for *pax temporis*; peace of time, they shall be called and counted the children of peace, yea, "the children of God," have the comfort and credit of it, {#Mt 5:9} {See Trapp on "Mt 5:9"} as Augustus Caesar and our Henry VII had; who as he went into banishment together with the public peace, so he brought it back with him at his return, and was afterwards wont to say, If we princes should take every occasion that is offered, the world should never be quiet, but wearied with continual wars.

{a} Bishop Carleton's *Thankf. Remem.*, p. 49.

Ver. 21. There shall no evil happen to the just.] First, For evil of sin: God will not lead him into temptation, but will cut off occasions, remove stumbling blocks out of his way: devoratory evils, as Tertullian calls them, he shall be sure not to fall into. "That evil one shall not touch him," {#1Jo 5:18} viz., *tactu qualitativo*, as Cajetan expounds it, with a deadly touch: nibble he may at their heels, but cannot reach their heads; shake he may his chain at them, but shall not set his fangs in them, or so far thrust his sting into them as to infuse into them the venom of that sin unto death. {#Pr 12:17} Next, For evil of pain: though "many be the troubles of the righteous," {#Ps 34:19} and they "fall into manifold temptations," {#Jas 1:2} they go not in step by step into these waters of Marah, but "fall into" them, being, as it were, precipitated, plunged over head and

ears, yet are bidden to be "exceeding glad," as a merchant is to see his ship come laden in. Their afflictions are not penal, but probational; not mortal, but medicinal. "By this shall the iniquity of Jacob be purged, and this is all the fruit, the taking away of his sin." {#Isa 27:9} Look how the scourging and beating of a garment with a stick, drives out the moths and the dust; so doth affliction corruptions from the heart; and there is no hurt in that, no evil happens thereby to the just.

But the wicked shall be filled with mischief.] To treasure up sin, is to treasure up wrath. {#Ro 2:5} "Every bottle shall be filled with wine"; {#Jer 13:12} the bottle of wickedness, when once filled with those bitter waters, will sink to the bottom: the ephah of wickedness, when top full, shall be borne "into the land of Shiner, and set there upon her own base." {#Zec 5:8 11} He that makes a match with mischief, shall have his bellyful of it; {#Ho 4:17 Pr 14:14} he shall have an evil, "an evil, an only evil" {#Eze 7:5} -that is, "judgment without mercy," as St James expounds it. {#Jas 2:13} *Non surgit hic afflictio*, as the prophet Nahum hath it; {#Na 1:9} affliction shall not rise up the second time: God will have but one blow at him; he shall totally and finally be cut down at once. The righteous are smitten in the branches, but the wicked at the root; {#Isa 27:8} those he corrects with a rod, yea, with the rods of men, *hominum debiliūm*, of weak or old men, as the word signifies, {#2Sa 7:11} but these with a "grounded staff"; {#Isa 30:32} and yet the worst is behind too. For whatsoever a wicked man suffers in this world is but hell typical; it is but as the falling of leaves—the whole tree will one day fall upon them. It is but as a drop of wrath forerunning the great storm, a crack forerunning the ruin of the whole building; it is but as a paying the use money required for the debt that must be paid at last.

Ver. 22. **Lying lips are abomination to the Lord.]** Who hath therefore threatened to "cut them off," {#Ps 12:3} and to broil them on "coals of juniper," {#Ps 120:4} which burn sweetly, fiercely, lastingly; and to make them eat their false words, as Master Lewes of Manchester made the summoner that came to cite his wife eat the citation, by setting a dagger to his heart. {a}

But they that deal truly are his delight.] He "desireth truth in the inward parts," {#Ps 51:6} and all his are "children that will not lie"; {#Isa

63:8} they will rather die than lie; *Nec prodam, nec mentiar*, said Firmus in Augustine; *Non ideo negare volo, ne peream; sed ideo mentiri nolo, ne peccem*, said that good woman upon the rack mentioned by Jerome. As they "love in the truth," {#2Jo 1:1} so they "speak the truth in love," {#Eph 4:15} and are therefore dear to the Father in truth and love, {#2Jo 3} especially since they "do truth" as well as speak it, {#1Jo 1:6} and do not more desire to be truly good than they hate to seem to be so only.

{a} *Acts and Mon.*, fol. 1825.

Ver. 23. **A prudent man concealeth knowledge,** *J scil.*, Till he finds a fit time to vent it; for then "the lips of the wise do spread abroad knowledge." {#Pr 15:7} He is no niggard where there is need, but loves not to outlash. Taciturnity is a virtue with him; *Tacitus* a good historian, *Persae magnam rem sustineri posse non credunt ab eo cui tacere grave sit*; {a} -The Persians hold not him fit for great employments that cannot keep counsel, saith Curtius.

But the heart of fools proclaimeth foolishness.] In it is, and out it must: *Pleni rimarum sunt*, they can keep no counsel, hold no secrets, must needs tell all, whatever come of it: *ut qui nec tacere nec prudenter loqui norint*; they can neither hold their tongue nor use it to purpose. The moralist adviseth η σιγαν η κρεισσονα σιγης λεγειν, -either to say nothing, or that which is better than nothing. And Socrates, being asked by one how he might have the reputation of a wise man, First, said he, thou must hold thy tongue oftener than speak; secondly, thou must learn how to frame thy speeches.

{a} Curtius, lib. iv.

Ver. 24. **The hand of the diligent shall bear rule,** *J i.e.*, It shall make rich, and so get preferment; for, *regina pecunia*; money bears the mastery, and is a common meddler in most businesses. Agathocles, by his industry, became king of Sicily, Cromwell came to be earl of Essex, Cranmer came to be archbishop of Canterbury, &c.

But the slothful (or deceitful) shall be under tribute.] Cajetan renders it, *Dolus erit ad liquefactionem*; - Deceitful dealing shall melt to nothing. The same word {a} signifieth both melting and

tribute, because too much tribute wastes men's estates; as when the spleen swells, the rest of the body consumes. King John's exactors received from his subjects no less sums of curses than of coin. He gathered money, the sinews of war; but lost their affections, the joints of peace. He had a troublesome reign, ill-beloved of his people, and far a less king, only by striving to be more than he was, the just reward of violations; what tribute he paid to the Pope's legate at his absolution (eight thousand marks, besides other huge sums, insomuch as that John Florentinus, the legate, was nicknamed Ferentinus, for bearing away so much money) I need not here relate. *{b}* And yet this king was not slothful (for his endless turmoils kept his body still in motion, his mind in passions, and his prowess in use); *{c}* deceitful, I cannot deny him, in breaking promise with his subjects about their just liberties. But a great part of that blame may well lie upon his court parasites, who suggested, that now he was a king without a kingdom, a lord without a dominion, and a subject to his subjects. Wicked counsellors! as if it were not enough to be above men, but to be above mankind, as those princes would be that would not be under the law.

{a} מִדּוּ *tributum, sic dictum quia paulatim liquescere facit facultates. — Buxtorf.*

{b} Mat. Paris.

{c} Speed.

Ver. 25. Heaviness in the heart of a man maketh it stoop.] Grief is like lead to the soul, -heavy and cold; it sinks downward, and carries the soul with it; Αἰψα γὰρ ἐν κακοτητι βροτοὶ καταγρηρασκουσι. *{a}* How decrepit was David grown with much grief at seventy years of age. The like we may say of Jacob, who "attained not to the days of the years of the life of his fathers," *{#Ge 47:9}* as being a man of many sorrows. And this, some think, was the reason that our Saviour Christ, at little past thirty, was reckoned to be toward fifty. *{#Joh 8:57}* He was "the man that had seen affliction by the rod of God's wrath." *{#La 3:1}*

But a good word maketh it glad.] Such as was that of our Saviour to the poor paralytic, "Son, be of good cheer, thy sins are forgiven thee." The promises are called a "good word." *{#Jer 29:10}* So David found them; *{#Ps 119:92}* medicine for the soul *{b}* -more truly so called

than the library at Alexandria; cordials of comfort, "breasts of consolation"; {#Isa 66:11} "wells of salvation"; {#Isa 12:3} μαλακτικά *miserarium*, - as Plato said of wine and music; -that which mitigates man's miseries; and without which wine, music, merry company, &c., will prove but miserable comforters, and at the best, but the devil's anodynes.

{a} Homer, *Odys.*, i. Man's mind is like the stone Tyrrhenus, which, so long as it is whole, swimmeth, but being once broken sinketh.

{b} η της ψυχης ιατρεια.

Ver. 26. **The righteous is more excellent than his neighbour.**] Let him dwell by whomsoever; he is ever a better man than his neighbours; he is "a prince of God" among them, as Abraham was among the Hittites. The Jews say that those seventy souls that went with Jacob into Egypt, were as much worth as all the seventy nations in the world. *Nemo me maior, nisi qui iustior*; said Agesilaus, when he heard the king of Persia styled the great king, *i.e.*, I acknowledge none more excellent than myself, unless more righteous; none greater, unless better: "Upon all the glory shall be a defence," {#Isa 4:5} that is, upon all the righteous, those only glorious, those "excellent of the earth," {#Ps 16:3} that are "sealed up to the day of redemption." {#Eph 4:30} Now, whatsoever is sealed with a seal, that is excellent in its own kind, as **#Isa 28:25** *hordeum signatum*, excellent barley. The poorest village is an ivory palace, *in quo est pastor et credentes aliqui*, saith Luther, if it have in it but a minister and a few good people.

But the way of the wicked seduceth them, / *i.e.*, The wicked will not be persuaded of the just man's excellence; he cannot discern, nor will be drawn to believe, that there is any such gain in godliness, any such worth in well doing, any such difference between the righteous and the wicked, between him that serveth God and him that serveth him not. He therefore goes another way to work, but is fearfully frustrated; for "who ever yet hardened himself against God and prospered?" {#Job 9:4} They think themselves far better than the righteous; and so they were indeed, if they could find that felicity in wicked ways which their deceitful hearts promise them. But this they can never do.

Ver. 27. **The slothful (or deceitful) man roasteth not that which he took in hunting.**] He shall never enjoy his evil gotten goods; but "though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver." {#Job 27:16,17} I read of a dishonest butcher that, having stolen an ox and caused it to be dressed on his wedding day, was on that very day apprehended, and not long after executed. I read of Tecelius, the Pope's pardon monger in Germany, that having by sale of indulgences scraped together a huge amount of money, and returning for Rome, he was met, and eased of his cash by an odd fellow, who being afterwards prosecuted for a felon, produced a pardon for future sins granted him by Tecelius himself, and being thereupon acquitted by the judge he roasted that which that other old fox had taken in hunting.

But the substance of a diligent man is precious.] Great in value, whatsoever it be in quantity; as a small boxful of pearls is more worth than mountains of pebbles. {#Ps 37:16 Pr 15:16 12:2} The house of the righteous hath much treasure; though there be but *curta suppellex, res augusta dotal*, he is without that care in getting, fear in keeping, grief in losing, -those three fell vultures that feed continually on the heart of the rich worldling, and dissweeten all his comforts. Jabal that dwelt in tents, and tended the herds, had Jubal to his brother, the father of music. Jabal and Jubal, diligence and complacence, good husbandry and a well contenting sufficiency, dwell usually together.

Ver. 28. **In the way of righteousness is life.**] And life, in any sense, is a sweet mercy, a precious indulgence. Life natural is but a little spot of time between two eternities, before and after, but it is of great consequence (for *ex hoc momento pendet aeternitas*), and given us for this purpose, that glory may be begun in grace, and we have a further and further entrance into the kingdom of heaven here, as Peter saith, **#2Pe 1:11**.

And in the path thereof there is no death.] Christ hath unstinged the first death, and made it of a punishment, a benefit; of a postern to let out temporal life, a street door to let in eternal life. {a} Surely the bitterness of this death is past to the righteous; there is no gall in it (as the Hebrew word there signifies); nay, there is honey in it, as once there was in the corpse of Samson's dead lion. And for the

second death, there is no danger; for they shall pass from the jaws of death to the joys of heaven. Yea, though hell had closed her mouth upon a child of God, it could as little hold him as the whale could Jonah; it must, perforce, regurgitate, and render up such a morsel.

{a} *Mors ianua vitae, porta coeli.* -Bern.

Chapter 13

Ver. 1. **A wise son heareth his father's instruction.**] Heb., Is the instruction or discipline of his father; he was not *natus sapiens*, as Appollonius, *sed factus*, {a} not born wise to salvation, but made so by his father's discipline, as Solomon. {#Pr 4:4} {See Trapp on "Pr 4:4"}

But a scorner heareth not rebuke.] Or, Heareth and jeereth; -as Lot's sons-in-law, as Eli's sons, and afterwards Samuel's. Samuel succeeds Eli in his cross, as well as in his place, though not in his sin of indulgence. God will shew that grace is by gift, not by inheritance or education. *Ciceroni degenerem fuisse filium constat, et sapiens ille Socrates liberos habuit matri similiores quam patri*, saith Seneca. Cicero had a son nothing like him; so had Socrates.

{a} Philostratus.

Ver. 2. **A man shall eat good by the fruit of his mouth.**] {See Trapp on "Pr 12:14"} {See Trapp on "Pr 10:6"} {See Trapp on "Mt 12:37"}

Ver. 3. **He that keepeth his mouth.**] As the guard keepeth the gates in a siege. God hath set a double guard of lips and teeth before this gate, and yet, unless he himself set the watch, and keep the door, all will be lost. {#Ps 141:3}

But he that openeth wide his lips.] As she did her feet, to "multiply her whoredoms." {#Eze 16:25} Κεχηνοτες, gaping mouthed men are noted for fools by Lucian and Aristophanes. An open mouth is a purgatory to the master, say we. And *cave ne feriat lingua tua collum tuum*, {a} say the Arabians in their proverb, Take heed that thy tongue cut not thy throat.

{a} Scalig. *Arab. Prov.*, cent. 1. prov 75.

Ver. 4. **The soul of the sluggard desireth, &c.**] *Vult, et non vult piger* -so the Vulgate reads it. The sluggard would, and he would

not; he would have the end, but he would not use the means; he would "sit at Christ's right hand," but he would not "drink of his cup, or be baptized with his baptism." Lyra compares these men to cats that would fain have fish, but are loath to wet their feet. (This is an English proverb; for Lyra was a famous English Jew, and flourished in the year of grace 1320.) Affection without endeavour is like Rachel—beautiful, but barren.

But the soul of the diligent shall be made fat,] *i.e.*, Those that work as well as wish, that add endeavours to their desires, as **#2Co 8:11**. David, ravished with the meditation of the good man's blessedness, presently conceives this desire and pursues it; not, Oh that I had this happiness! but, Oh that I could use the means! "Oh that my ways were so directed." {#Ps 119:4,5}

Ver. 5. **A righteous man hateth lying.**] Hateth it as hell. {#Ro 12:9} {a} "I hate and abhor lying," saith David; {#Ps 119:163} and yet, among other corruptions, he had an inclination to this sin. See how roundly he tells three or four lies together; {#1Sa 21:2,8 27:8,10} but he both hated it in himself and prayed against it {#Ps 119:29}

But a wicked man is loathsome.] Stinks above ground; a liar especially is looked upon as a pest. Riches cannot make a man so graceful as lying will disgrace him; for "a poor man walking in his integrity, is better than a rich man that is a liar." {#Pr 19:1,22} Hence the liar denies his own lie, because he is ashamed to be taken with it. Some read it thus, 'a wicked man maketh others loathsome, and casteth shame upon them,' *scil.*, by raising or reporting lies of them, by blasting or blemishing their good names. Thus Core and his complices sought to cast an odium on Moses; the Pharisees upon our Saviour; the Arians upon Athanasius; the Papists upon Wycliffe, whom Binius slanders for his missing the bishopric of Worcester, to have fallen upon that successful contradiction; like as the spiteful Jews said Paul did, because he could not obtain the high-priest's daughter to wife. {b}

{a} αποστρυφουντες.

{b} Epiphan.

Ver. 6. **Righteousness keepeth him that is upright.**] That, though belied or otherwise abused, he will not let go his integrity. {#Job 27:5}

David's "feet stood on an even place." {#Ps 26:12} The spouse, though despoiled of her veil, and wounded by the watch, yet cleaves close to Christ. {#So 5:7,8} Not but that the best are sometimes disquieted in such cases; for not the evenest weights but, at their first putting into the balance, somewhat sway both parts thereof, not without some show of inequality, which yet after some little motion, settle themselves in a meet poise and posture.

But wickedness overthroweth the sinner.] Heb., The sin; as if the man were transformed into sin's image. "What is the transgression of Jacob? Is it not Samaria?" {#Mic 1:5} *Tubulus quidam paulo supra Ciceronem Praetor fuit: homo tam proiecte improbus ut eius nomen non hominis sed vitii esse videretur;* saith Lipsius. {a} The Pope is called "the man of sin," {#2Th 2:3} to note him *merum scelus*, saith Beza, -made up merely of sin.

{a} Lips. *Antiq. lect.*

Ver. 7. There is that maketh himself rich.] Such πτωχολαζονες (as the witty Greek calls them) there are not few, that stretch their wing beyond their nest, that bear a port beyond their estate, that trick up themselves with other men's plumes, laying it on above measure in clothes, fair building, &c., when not worth a groat, but die in prison, or make a fraudulent composition. This is no better before God than rapine and robbery.

There is that makes himself poor, &c.] As the newly elected Pope doth, when in his Lateran procession he casts among the people pieces of brass and copper, {a} saying, "Silver and gold have I none, but such as I have I give you." So the friars are a race of people (saith one {b} that hath been long among them) that are always vowing obedience, but still contentious; chastity, yet most luxurious; poverty, yet everywhere scraping and covetous. No Capuchin may take or touch silver; at the offer of it he starts back, as Moses from the serpent; yet he carries a boy with him that takes and carries it, and never complains of either metal or measure. {c} We had in King Stephen's days a rich chancellor of England, who yet was, and would be, called *Roger paupere censu*. {d}

{a} Bishop Hall's *Serm.*

{b} *Spec. Europ.*

{c} Bishop Hall's *Epist.*, 5 D. c. 1.

{d} Godwin's *Catalog.*

Ver. 8. The ransom of a man's life are his riches.] They may help a man out at a dead lift, and get him a release out of captivity, or a lease of his life. "Slay us not," say they, {#Jer 41:8} "for we have treasures in the field. So he forebore, and slew them not among their brethren." Some read it thus: 'The price of a man's life are his riches.' It costs him his life that he is rich; as Naboth, and as many Turkish viziers. In the days of Caligula the tyrant, *publicum crimen fuit divitem fuisse*, {a} it was crime enough to be rich. And in the reign of Henry II of France, many were burned for religion, as was pretended; but indeed to satiate the covetousness of Diana Valentina, the king's mistress, to whom he had given all the confiscations of goods made in the kingdom for cause of heresy. {b}

But the poor heareth not rebuke.] He escapes many times as not considerable, as not worth a chiding, as under law. In a tragedy there is no place for a poor man but only to dance, as Arian hath observed upon Epictetus.

{a} Dio. in *Calig.*

{b} *Hist. of Council of Trent*, 387.

Ver. 9. The light of the righteous rejoiceth.] As the sun rejoiceth to run his race, and seemeth sometimes to suffer eclipse, but doth not. {a} A saint's joy is as the light of the sun, fed by heavenly influence, and never extinct, but diffused through all parts of the world.

But the lamp of the wicked shall be put out.] Their joy is but as the light of a candle, -fed by base and stinking matter, soon wasting and ending in an offensive snuff. "The light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle; and his candle shall be put out with him." {#Job 18:5,6} *Ecquandone vidisti flammom stipula exortam claro strepitu, largo fulgore, cito incremento, sed enim materalevi, caduco incendio, nullis requiis?* {b} Solomon compares it fitly to a handful of brushwood or sear thorn under the pot. {#Ec 7:6}

{a} *Sol non patitur eclipsin, sed videtur tantum pati.*

{b} Apuleius in *Apolog.*

Ver. 10. Only by pride cometh contention.] Heb., *Dabit iurgium.* Pride, if there be no cause of contention given, will make it. *Transcendo, non obedio, perturbo,* is the motto written upon pride's triple crown. A proud person is full of discontent; nothing can please him. Just like one that hath a swelling in his hands, something or other toucheth it still, and driveth him to outcries. Pride maketh a man drunk with his own conceit. "The proud man" is as he that "hath transgressed by wine." {#Hab 2:5} And drunkards, we know, are quarrelsome. The Corinthians had riches and gifts and learning; and carried aloft by these waxen wings, they domineered and despised others; {#1Co 4:8} they were divided and discontented; {#1Co 3:3} and these overflowings of the gall and spleen came from a fulness of bad humour. Pride is a dividing distemper; gouty swollen legs keep at a distance; bladders blown up with wind spurt one from another, and will not close; but prick them, and you may pack a thousand of them in a little room.

But with the well advised is wisdom.] The "meekness of wisdom," as St James hath it; {#Jas 3:13} of the which we may well say, as Tertullus said to Felix, "By thee we enjoy great quietness." {#Ac 24:2} It was a great trouble to Haman to lead Mordecai's horse, which another man would not have thought so. The moving of a straw troubleth proud flesh; whereas humility, if compelled to go one mile, will go two for a need—yea, as far as the shoes of the gospel of peace can carry it. "The wisdom from above is peaceable." {#Jas 3:17}

Ver. 11. Wealth gotten by vanity shall be diminished.] *De male quaesitis vix gaudet tertius haeres,* { a } Ill-gotten goods fly away without taking leave of the owner; leaving nothing but the print of talons to torment him. {#Pr 23:5} Many when they have a loss in their riches, it is as it were raked out of their bellies. {#Job 20:15} A piece of their very heart goes with it.

But he that gathereth by labour shall increase.] Howbeit sometimes it is otherwise: "Master, we have laboured all night and taken nothing." {#Lu 5:5} "Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?" {#Hab 2:13} There is a curse upon

unlawful practices, though men be industrious, as in Jehoiakim. {#Jer 22:24-30}

{a} Horat.

Ver. 12. **Hope deferred maketh the heart sick.**] Hope's hours are full of eternity; and how many see we lie languishing at hope's hospital, as he at the pool of Bethesda! *Spes interrenis incerti nomen boni spes in divinis nomen est certissimi* {#Heb 11:1} Hope unfaillable {#Ro 5:5} is founded upon faith unfeigned. {#1Ti 1:5}

But when the desire cometh.] As come it will to those that wait patiently upon God; for waiting is but hope and trust lengthened. *Deo confisi, nunquam confusi.* "The vision is but for an appointed time; therefore wait," {#Hab 2:3} you shall be well paid for your patience. We are apt to antedate the promises, and to set God a time, as they {#Jer 8:20} looked for salvation at summer at furthest. We are short breasted, short spirited. But as God seldom comes at our time, so he never fails at his own; and then he is most sweet, because most seasonable.

Ver. 13. **Whoso despiseth the word shall be destroyed.**] Bishop Banner's chaplain called the Bible, in scorn, his little pretty God's book. Gifford and Rainold said it contained *doctrinam peregrinam*, strange doctrine—yea, some things profane and apocryphal. The more modest Papists account traditions the touchstone of doctrine and foundation of faith; and repute the Scriptures to be rather a kind of storehouse for advice in matters of religion. {a} We account them the divine beam and most exact balance, *cor et animam Dei*, the heart and soul of God, as Gregory calleth them; the best fortress against errors, as Augustine, though some of our sublimated sectaries blaspheme that blessed book as a dead letter and a beggarly element.

But he that feareth the commandment.] That honoureth the Scriptures, and trembleth at the word preached, as King Edward VI did, that second Josiah, and as Queen Elizabeth, his sweet sister Temperance, as he used to call her, who, when the Bible was presented to her as she rode triumphantly through London after her coronation, received the same with both her hands, and kissing it,

laid it to her breast, saying that it had ever been her delight, and should be her rule of government.

{a} Lindan. *Panoplia Evangelica*, lib. i. cap. 9. *Commonitorium*, Bell.

Ver. 14. The law of the wise is as a well of life.] Or, The law to the wise is a fountain, &c., whence he may draw the best directions and helps to holiness and happiness. It confines him to live in that element where he would live—as if one were confined to paradise, where he would be—though there were no such law. The wicked, on the contrary, leaps over the pale after profit and pleasure, and falls upon the snares of death, as Shimei sought his servants and lost himself.

Ver. 15. Good understanding giveth favour.] See this exemplified in Joseph, David, Daniel, Paul. {#Ac 27:43 28:2} God oft speaketh for such in the hearts of their enemies, who cannot but admire their piety and patience, and spend more thoughts about them than the world is aware of; as Darius did about Daniel when cast into the den. Natural conscience cannot but do homage to the image of God stamped upon the natures and works of the godly: when they see in them that which is above the ordinary nature of men, or their expectation, they are afraid of the name of God, whereby they are called, {#De 28:9,10} and are forced to say, "Surely this is a wise and understanding nation"; {#De 4:6} "God is in this people of a truth"; {#1Co 14:25} "Certainly this was a righteous man." {#Lu 23:47}

But the way of transgressors is hard.] Or, Rough and rugged. Satan is a rough, harsh spirit; hence devils are called *Shegnirim*, hairy ones, {#Le 17:7} satyrs. {#Isa 34:14} So are all his; ἀνημεροί, fierce, "heady, highminded"; {#2Ti 3:3,4} "Living in malice and envy, hateful and hating one another." {#Tit 3:3} Such were Ishmael, Esau, Saul, Antiochus (that little Antichrist), the Pope, that Αντικειμενος, and our Richard III; who, well knowing it was no good policy to play the devil by half deal, resolved to leave never a rub to lie in the way that might hinder the running of his bowl; and hence was he so infinitely hated of all.

Ver. 16. Every prudent man dealeth with knowledge.] Observes circumstances, and deports himself with discretion; thrusts not himself into unnecessary dangers; carves not a piece of his heart but to those he is well assured of. See an instance of this prudence in

Ezra; {#Ezr 8:22} in Nehemiah, {#Neh 2:5} he calls it not the place of God's worship—such an expression that heathen king might have disgusted—but the place of his father's sepulchres; in Esther, who concealed her stock and kindred till she saw her time; in Christ, when he was tried for his life; in Paul, {#Ac 23:6 19:10} who lived two years at Ephesus, and spake not much against the worship of their great goddess Diana. {#Ac 19:35,37} "The prudent shall keep silence in an evil time." {#Am 5:13} It is not good provoking evil men that are irreformable, nor safe pulling a bear or mad dog by the ear.

But a fool layeth open his folly.] Plasheth it, and setteth it a sunning, as it were, by his headlong, headstrong exorbitances. By his inconsiderate courses he openly bewrays and proclaims what he is; he sets his folly "upon the cliff of the rock, that it should not be covered." {#Eze 24:7}

Ver. 17. **A wicked messenger falleth into mischief.]** Incurs the displeasure and just revenge of them that sent him, or, at least, of God, in case of his slackness. How much more then wicked ministers, those "messengers of the Churches," {#2Co 8:23} that do the Lord's work "negligently," {#Jer 48:10} that "corrupt" {a} his message, {#2Co 2:17} that huckster it and handle it craftily and covetously, calling good evil, and evil good, &c.? "Who is blind but my servant? or deaf as my messenger?" {#Isa 42:19} Such an ambassador was once worthily derided in the Roman state. As at another time, a certain stranger coming on embassy to the senators of Rome, and colouring his hoary hair and pale cheeks with vermilion hue, a grave senator, espying the deceit, stood up and said, 'What sincerity are we to expect at this man's hands, whose locks, and looks, and lips do lie?' It was an honest complaint of a Popish writer, We, saith he, handle the Scripture, *tantum ut nos pascat et vestiat*, that we may pick a living out of it, and are therefore fain to preach *placentia*, pleasingly and so to put men into a fool's paradise. But "shall they" thus "escape by iniquity?" {#Ps 56:7} have they no better doctors?

But a faithful ambassador is health.] To him that sendeth him, to those he is sent to, and to himself. So is a faithful minister that delivers "the whole counsel of God"; all that he hath in commission.

{#Jer 1:17 Eze 3:17}

{a} κατηλενεiv.

Ver. 18. **Poverty and shame.**] These two are fitly set together; for poverty is usually slighted, if not shamed. {#Jas 2:16}

“ *Nil habet infelix paupertas durius in se
Quam quod ridicules homines facit.* ”

The world looks over a poor though virtuous man. "This thy son"; {#Lu 15:30} not, This my brother. And why, but because in poverty? How much more an uncounsellable and incorrigible man, as here, and as that prodigal had been till he came to himself!

But he that regardeth reproof shall be honoured.] Though not haply enriched, he shall be of good account with the wise and godly, though in meaner condition. Mr Fox being asked whether he knew such an honest poor man who had received help and good counsel from him in time of trouble, answered, ‘I remember him well; I tell you, I forget lords and ladies to remember such.’

Ver. 19. **The desire accomplished is sweet to the soul.**] *Tota vita boni Christiani sanctum desiderium est*, saith Augustine: The whole life of a good Christian is one holy desire; he even spends and exhales himself in continual sallies, as it were, and expressions of strongest affection to God, whom he hath chosen, and with whom he hath much sweet intercourse. He cannot be at rest without some comings in from him every day. And then, Oh the joys, the joys, the inconceivable joys! as she once cried out {a} ‘Oh that joy! O my God, when shall I be with thee?’ {b} These were the dying words of the young Lord Harrington. He was in heaven aforehand, as having let out his holy soul into God, the fountain of all good.

But it is abomination to fools to depart from evil.] To be pulled from their vain delights, though never so sinful, never so destructive. Esau, for a mess of pottage, sold his birthright; Cardinal Burbon would not part with his part in Paris for a part in paradise. Theotimus, in Ambrose, being told that intemperance would be the loss of his eyesight, cried out, *Vale lumen amicum*. He would rather lose his sight than his sin; so doth many a man his soul. The panther loves man’s dung, they say, so much, that if it is hanged a height from him, he will leap up, and never stop till he hath burst himself in

pieces to get it; and this is the way they get that creature. Like policy uses Satan, by base lusts, to draw many to hell. It was a speech of Gregory Nyssen, He that doth but hear of hell, is without any further labour or study taken off from sinful pleasures. Men's hearts are grown harder today.

{a} Mrs. Kath. Brettergh.

{b} *Fun. Serm.* by Mr Stock.

Ver. 20. He that walketh with wise men shall be wise.] He that comes where sweet spices and ointments are stirring, doth carry away some of the sweet savour, though he think not of it; so he that converseth with good men shall get good. Holiness is such an elixir as by contactation (if there be any disposition of goodness in the same metal) it will render it of the property. A child having been brought up with Plato, and afterwards hearing his father break out into rage and passion, said, I have never seen the like with Plato. {a}

But a companion of fools shall be broken.] There is an elegance in the original that cannot be told in English. Bede, by a companion or friend of fools here, understands those that take delight in jesters, stage players, and such idle companions, unprofitable burdens—*fruges consumere nati*, the botch and canker of the commonwealth. *Theatra iuvenes corrumpunt*, saith Plato. {b} *Ludi praebeant semina nequitiae*, saith Ovid. The Lacedemonians would not admit any of them, that so they might not hear anything contrary to their laws, whether in jest or in earnest. And Henry III, Emperor of Germany, when a great sort of such fellows flocked together at his wedding, sent them all away, not allowing them so much as a cup of drink, 1044 AD. {c}

{a} Seneca, *De Ira*, lib. iii. cap. 11.

{b} Plutarch.

{c} *Func., Chron.*

Ver. 21. Evil pursueth sinners.] Hard at heels. *Flagitium et flagellum, ut acus et filum*. Sin and punishment are linked together with chains of adamant. Of sin we may say as Isidore doth of the serpent, *Tot dolores, quot colores*; so many colours, so many dolours. "The wages of sin is death, but the gift of God is eternal life." {#Ro 6:23} The same in effect with this sentence of Solomon.

But to the righteous good shall be repaid.] Or, He, that is, God, shall repay good. Now he is a liberal paymaster, and all his retributions are more than bountiful. Never did any yet do or suffer aught for God, that complained of a hard bargain. God will recompense your losses, -saith that thrice noble Lord Brook, ^{a} who lost his precious life in the recent unhappy wars at Litchfield, -as the king of Poland did his noble servant Zelislaus, having lost his hand in his wars, he sent him a golden hand. Caligula—Agrippa having suffered imprisonment for wishing him emperor—when he came afterwards to the empire, the first thing he did was to prefer Agrippa, and gave him a chain of gold as heavy as the chain of iron that was upon him in prison. Those that lose anything for God, he seals them a bill of exchange of a double return; nay, a hundredfold here, and eternal life hereafter.

^{a} Lord Brook's *Discourse of Episcop.*

Ver. 22. A good man leaveth inheritance to his child.] Personal goodness is profitable to posterity. God gives not to his servants some small annuity for life only, as great men used to do; but "keepeth mercy for thousands" of generations "of them that fear him" ^{#Ex 34:7} -(where the Masorites observe *Nun-Rabbath*, a large *N*, in the word *Notsot*, "keepeth," to note the large extent of God's love to the good man's posterity.) God left David "a lamp in Jerusalem," ^{#1Ki 15:4} although his house were not so with God. ^{#2Sa 23:5}

And the wealth of the sinner is laid up for the just.] As Nabal's was for David, Haman's for Mordecai, the Canaanites' for the Israelites. Howbeit this holds not perpetually and universally in every wicked person; for some of them are "full of children, and leave the rest of their substance for their babes." ^{#Ps 17:14} Hereupon "their inward thought is, that their houses shall continue for ever; they call their lands after their own names"—as Cain called his new built city after the name of his son Enoch ^{#Ge 4:17} -"this their way is their folly"—or, is their constant hope, for the word signifies both—"and their posterity approve their sayings," and vote the same way. ^{#Ps 49:11,13} But together with their lands, they bequeath their children their sins and punishments, which is far worse than that

legacy of leprosy that Joab left his issue. {#2Sa 3:29} Compare #**Job 27:16,17 Isa 61:5.**

Ver. 23. **Much food is in the tillage of the poor.**] of the poet is well known, *Laudato ingentia rura, exiguum colito.* {a} It is best for a man to have no more than he can master and make his best of. The ground should be weaker than he that tills it, saith Columella. {b} The earth is a fruitful mother, and "brings forth meat for them by whom it is dressed." {#Heb 6:7}

But there is that is destroyed for want of judgment.]—viz., In ploughing and sowing, {#Isa 28:26} or in managing and husbanding what he hath gotten, for the best. For *non minor est virtus quam quaerere, parta tueri.* We must be good husbands, and see that *condus* be *fortior promo*, our comings in be more than our layings out. *Bonus servatius facit bonum bonifacium*, saith the Dutchman in his blunt proverb, A good saver makes a well doer.

{a} Virgil, *Geog.*, lib. ii.

{b} Lib. i. cap. 3.

Ver. 24. **He that spareth his rod hateth his son.**] It is as if one should be so tender over a child as not to suffer the wind to blow upon it, and therefore hold the hand before the mouth of it, but so hard as he stranglenth the child. It is said of the ape that she huggeth her young one to death; so do many fond parents, who are therefore *peremptores potius quam parentes*, rather parricides than parents. Eli would not correct his children: God therefore corrected both him and them. David would not once cross his Absalom and his Adonijah, and he was therefore singularly crossed in them ere he died. {a} The like befell old Andronicus the Greek emperor, in his unhappy nephew of the same name; and Muleasses king of Tunis, in his son Amida, whom he cockered so long, till, Absalom like, he rose against his father, and possessing himself of the kingdom, put out his father's and brethren's eyes, slew his captains, polluted his wives, and took the castle of Tunis. {b}

But he that loveth him, chasteneth him betimes.] And this is a God like love. #**Pr 3:12 Re 3:19.** {See Trapp on "Pr 3:12"} {See Trapp on "Re 3:19"} Correction is a kind of cure, saith the philosopher, {c} the likeliest way to save the child's soul; where yet, *curare exigeris, non*

curationem, saith Bernard, it is the care of the child that is charged upon the parent, not the cure, for that is God's work alone. But he usually worketh by this mean, and therefore requires that it be soundly set on, if need so require. A fair hand, we say, makes a foul wound. A weak dose doth but stir bad humours and anger them, not purge them out. In some diseases, the patient must be let bleed, even *ad deliquium animae*, till he swoon again: so here. Quintilian tells us of some faults in a child that deserve not a whipping. And Chrysippus is ill spoken of by some, because he first brought the use of the rod into the schools. It was he, I trow, that first offered that strict and tetical division to the world, *Aut mentem aut restim comparandam*: Either a good heart, or a good halter for yourself and yours. The condemned person comes out of a dark prison, and goes to the place of execution; so do children, left to themselves and not nurtured, come from the womb, their prison, to the fire of hell, their execution, *Severitas tamen non sit tetra, sed tetrica*: {a} Corrections must be wisely and moderately dispensed. "Parents provoke not your children to wrath, lest they be dissipated," {#Col 3:21} and, through despondency, grow desperate or heartless. Our Henry II first crowned his eldest son Henry while he was yet alive, and then so curbed him, that, through discontent, he fell into a fever, whereof he died before his father. {e} A prince of excellent parts, who was at first cast away by his father's indulgence; and afterwards by his rigour.

{a} Bernard.

{b} *Turkish History*, 745, 747.

{c} ἰατρεια τις η παιδεια.—Arist., *Ethic.*, lib. ii.

{d} Sidonius, *Ep.*, lib. iv.

{e} Daniel's *History*.

Ver. 25. **The righteous eateth to the satisfying of his soul.**] Have he more or less, he hath that which satisfies him. Nature is content with a little, grace with less; *Cibus et potus sunt divitiae Christianorum*. food and drink are the divinity of Christians, If Jacob may but have "bread to eat, and clothes to put on," it sufficeth him; and this he dare be bold to promise himself. Beg his bread he hopes he shall not; but if he should, he can say with Luther (who made many a meal with a broiled herring), *Mendicato pane hic vivamus; annon hoc pulchre sarcitur in eo quod pascimur pane cum angelis, et vita aeterna, Christo, et sacramentis?* {a} Let us be

content to fare hard here: have we not the bread that came down from heaven?

But the belly of the wicked shall want.] Because "their belly prepares deceit," {#Job 15:35} not their heads only; they take as much delight in their witty wickedness, as the epicure in his bellytimber. Therefore, "in the fulness of their sufficiency they are in straits"; {#Job 20:22} they are sick of the bulimy, or doggish appetite. {#Mic 6:14}

{a} Luth. in Ps. cxxxii.

Chapter 14

Ver. 1. **Every wise woman buildeth her own house.]** *Quaevis pia perita.* Every holy and handy woman buildeth her house; not only by bearing and breeding up children, as Rachel and Leah builded the house of Israel, {#Ru 4:11} but by a prudent and provident preventing of losses and dangers, as Abigail; as also by a careful planning, and putting everything to the best: like as a carpenter that is to build a house, lays the plan and platform of it first in his brain, forecasts in his mind how everything shall be, and then so orders his stuff, that nothing be cut to waste. Lo, such is the guise of the good housewife. As the husband is as the head from whom all the sinews do flow, so she is as the hands into which they flow, and enable them to do their office.

But the foolish plucketh it down with her hands.] With both hands earnestly: she undoes the family whereof she is the calamity, be she never so witty, if with it she be not religious and thrifty, heedy and handy. {a} Be the husband never so frugal, if the wife be idle, or lavish, or proud, or given to gadding and gossipping, &c., he doth but draw water with a sieve, or seek to pull a loaded cart through a sandy way without the help of a horse; it little boots him to bestir himself, for he puts his gets "into a bag with holes." {#Hag 1:6} He "labours in the very fire," {#Hab 2:13} as Cowper, bishop of Lincoln, did, whose wife burnt all his notes that he had been eight years in gathering, lest he should kill himself with too much study (for she had much ado to get him to his meals), so that he was forced to fall to work again, and was eight years in gathering the same notes wherewith he composed his dictionary, that useful book. {b} How

much happier in a wife was that learned Gul. Budaeus. *Coniux mea*, saith he, *sic mihi morem gerit, ut non tractet negligentius libros meos quam liberos, &c.* My wife seeing me bookish, is no less diligent about my *books*, than about my *barns*, whom she breeds up with singular care and tenderness. How well might he have done, having such a learned helper, as a countryman of his {c} did, of whom Thuanus reporteth, *quod singulis annis singulos libros et liberos, reip. dederit*: That he set forth every year a book and a child, a book and a child! But this by the way only.

{a} *Sicut ut ligno vermis, ita perdit virum suum mulier malefica. -Hier.*

{b} Young's *Benefit of Affliction*.

{c} Andreas Tiraquellius.

Ver. 2. He that walketh in his uprightness, feareth the Lord.] He is "in the fear of the Lord all day long"; {#Pr 23:17} he walketh "in the fear of the Lord, and in the comforts of the Holy Ghost." {#Ac 9:31} "The fear of the Lord is upon him," so that he "takes heed and does it"; {#2Ch 19:7} for he knows "it shall be well with them that fear God, that fear before him." {#Ec 8:12} God's "covenant was with Levi of life and peace, for the fear wherewith he feared God, and was afraid before his name." Hence "the law of truth was in his mouth, and iniquity was not found in his lips: he walked with God in peace and equity, and did turn many from iniquity." {#Mat 2:5,6} He that truly fears God, is like unto Cato, of whom it is said, that he was *homo viriutis simillimus*, and that he never did well that he might appear to do so, *sed quia aliter facere non potuit*, but because he could not do otherwise.

But he that is perverse in his ways, despiseth him.] Sets him aside, departs from his fear, dares to do that before him that he would be loath to do before a grave person. Thus David "despised God," when he defiled his neighbour's wife. {#2Sa 12:9} Not but that even then he had God for his chief end; but he erred in the way, thinking he might fulfil his lust, and keep his God too (he would not forego God upon any terms), as Solomon thought to retain his wisdom, and yet to pursue his pleasures. Hence his partial and temporary apostasy—as the word here rendered "perverse" importeth; his warping and writhing from the way of righteousness

—as the Septuagint ^{a} here interpret it—which was, interpretative, a "despising" of God, a saying, "He seeth it not." ^{#Ps 10:11}

^{a} σκολιαζον *tortuose incedens.*

Ver. 3. In the mouth of the foolish is a rod of pride.] Wherewith he beats others, and lays about him like a madman, or rather like a mad dog he bites all he meets, and barks against God himself; till he procure the hate of God and men, and smart for his petulance, being beaten at length with his own rod, as the lion beats himself with his own tail.

But the lips of the wise shall preserve them.] From the aspersion of false and foolish tongues. Their good names are oiled, so that evil reports will not stick to them. Dirt will stick upon a mud wall, not so upon marble. Or if they lie under some undeserved reproach for a season, either by a real or verbal apology they wade out of it, as the eclipsed moon by keeping her motion wades out of the shadow and recovers her splendour. ^{#Isa 54:17}

Ver. 4. Where no oxen are, the crib is clean.] The barn and garner are empty. *Neque mola, neque farina;* no good to be got without hard labour of men and cattle. Let the idle man's motto be that of the lily, *neque laborant, neque nent:* "They neither toil nor spin." ^{#Mt 6:28} Man is born to toil, as the sparks fly upwards. ^{#Job 5:7} And spinster they say is a term given the greatest women in our law. Our lives are called "the lives of our hands," ^{#Isa 57:10} because to be maintained by the labour of our hands.

But much increase is by the strength of the ox.] This is one of those beasts that serve *ad esum et ad usum,* and are profitable both alive and dead. A heathen counselleth good husbands and husbandmens that would thrive in the world to get first a house, then a wife, and then an ox that lustily plougheth and bringeth in much increase. Bede applies this text to painful preachers, set forth by oxen, ^{#1Co 9:9 Re 4:7} for their tolerance and tugging at the work; where these labour lustily there is commonly a harvest of holiness, a crop of comfort. Only they must be *dustily diligent.* ^{a}

^{a} Διακονος, of κονις, dust.

Ver. 5. **A faithful witness will not lie.**] *Nec prece nec precio,* he cannot lend an oath for a need before a magistrate. Nay, he will not lie upon any condition. {See Trapp on "Pr 13:5"}

But a false witness will utter lies.] Or, He that telleth lies will be a false witness—he that makes light of a lie will not stick at perjury. That was a foul blur to the Romans of old, if true, that Mirrhanes the Persian general chargeth upon them, *Romanis promittere promptum est, promissis autem quanquam iuramento firmatis minime stare;* {a} the Romans will presently promise anything, but perform no promise though confirmed with an oath. Of the Romists at this day it is written by an Italian, no stranger to the court of Rome, that their proverb is, *Mercatorum est, non regum, stare iuramentis;* It is for merchants, not for princes, to stand to what they have sworn. *Fides cum hereticis non est servanda* is their position, and their practice is accordingly. They play with oaths as the monkey doth with his collar, which he doth slip on for his master's pleasure, and slip off again for his own. Pascenius scoffs King James for the invention of the oath of allegiance.

{a} Procop., lib. i. de bello Persico.

Ver. 6. **A scorner seeketh wisdom, and findeth it not.**] Or, He seeketh wisdom, and he seeketh it not. He seeketh it not seriously, seasonably, duly; he seeks it as a coward seeks his adversary, with a hope he shall not find him; or a man seeks his false coin, which he hath no joy to look upon. "What is truth?" said Pilate in a jeer to Christ, but stayed not for the answer. "How can this man give us his flesh to eat?" said those carnal Capernaïtes, {#Joh 6:52} and away they went, who, if they had stayed out the sermon, might have been satisfied in the point. Herod sought to see Christ, but never sent for him, nor went to him; and when the Lord Christ was brought before him, he looked upon him no otherwise than as upon some juggler to show him some tricks and make him sport, and is therefore answered with silence.

But knowledge is easy to him that doth understand.] In any science the worst is at first; as the root of the herb moly in Homer is said to be black and unsightly, but the leaf lovely and the fruit pleasant. The more a man sees into heavenly mysteries the more he

may. "I love them that love me," saith wisdom, "and those that seek me early shall find me." {#Pr 8:17} Provided that they be not proud persons, but come with a desire to learn and a resolution to practise. He that comes to a fountain to fill his pitcher, must first wash it, and then put the mouth of it downward to take up water. So he that would have heavenly knowledge must first quit his heart of corrupt affections and high conceits— *intus existens prohibet alienum* -and then humble himself at God's feet, "every one to receive his words" #De 33:3. {See Trapp on "Pr 8:9"}

Ver. 7. **Go from the presence of a foolish man.**] If he be a proud fool, as #Pr 14:6, a scorner and derider of good counsel, and one that knows not how to lisp out the least syllable of savoury language, break off society with such as soon as may be; for what good can be gotten by their company or conference? "Do men gather grapes of thorns, or figs of thistles?" They infect the very air they breathe upon, and are therefore called λοιμοι, pests, {a} according to the Septuagint, {#Ps 1:1} their tongues have the very plague in them; "their breath as fire shall devour you." {#Isa 33:11} *Non potest vir ille sine convitiis quenquam a quo dissentit vel in levissimis, nominare,* saith Dr Rivet concerning Bishop Montague; that man hath not the power to forbear railing at any one that dissents from him, though in never so small a matter. Is there any good to be gotten by such? Do not "their words eat as a gangrene." {#2Ti 2:17}

{a} *Dabhar* a word, *Debher* a pest.

Ver. 8. **The wisdom of the prudent is to understand his way.**] His wisdom begins in the right knowledge of himself, and ends in the right knowledge of God, that he may "walk worthy of God in all well pleasing," worthy of the calling wherewith he is called, that high and "heavenly calling" {#Heb 3:1} to the fruition of high and heavenly privileges, to an angelical and convincing conversation, such as may draw hearts or daunt them. We use to say of him that knows his place, and carries himself accordingly, such a man understands himself well enough. So here.

But the folly of fools is deceit.] Or, Is to understand deceit, to know the devil's depths, to search his skull for carnal arguments that they may *cum ratione insanire*, be mad with show of reason, and deceive the hearts of the simple. "This their way is their folly; yet

their posterity"—as wise as their foolish fathers—"approve their sayings," abet their practices. {#Ps 49:13}

Ver. 9. **Fools make a mock of sin.**] A sport or pastime of it. {#Pr 10:23} {See Trapp on "Pr 10:23"} They dance with the devil all day, and yet think to sup with Christ. But what saith the heathen historian? *Nae, illi falsi sunt qui diversissimas res expectant, ignaviae voluptatem, et praemia virtutis.* In good truth they are utterly out that take their swing in sin, and yet look for the reward of virtue. No, their sweet meat must have sour sauce. "God also will laugh at their destruction, and mock when their fear cometh." {#Pr 1:26,27} And then "they all shall be damned that had pleasure in unrighteousness," {#2Th 2:12} yea, double damned, because they jeered when they should have feared. {#2Pe 2:13}

But among the righteous there is favour.] That, though they sin of infirmity, yet forasmuch as they are sensible and sorrowful for their failings, and see them to *confession*, God will never see them to their *confusion*. *Homo agnoscit, Deus ignoscit*; man repenteth, and God remitteth; yea, he "compasseth his returning people with favour as with a shield," {#Ps 5:12} he re-accepts them with all sweetness through Christ, "who is the propitiation for their sins." {#1Jo 2:2}

Ver. 10. **The heart knoweth his own bitterness**] None can conceive the terrors and torments of a heart that lies under the sense of sin and fear of wrath. A little water in a leaden vessel is heavy. Some can bear in their grief better than others; but all that are under this affliction have their back burden. Job's "stroke was heavier than his groaning," {#Job 23:2} and yet his complaint was bitter too. Some holy men, as Mr Leaver, have desired to see their sin in the most ugly colours, and God hath heard them. But yet his hand was so heavy upon them that they went always mourning to their graves, and thought it fitter to leave it to God's wisdom to mingle the portion of sorrow than to be their own choosers. {a}

And the stranger doth not intermeddle with his joy.] None but such as are of the "family of faith" {#Ga 6:10} can conceive the surpassing sweetness of spiritual joy. The cock on the dunghill knows not the worth of this jewel. It is joy "unspeakable"; {#1Pe 1:8} such as none feel but those that stir up sighs "unutterable." {#Ro 8:26} It is joy "unspeakable, and full of glory," a hanel of heaven, a

foretaste of eternal life. It is the peace that "passeth all understanding"; {#Php 4:7} they that have it understand not the full of it, nor can relate the one-half of it. Paul said somewhat to the point, when he said, "I do over abound exceedingly {b} with joy," but words are too weak to utter it. Father Latimer said somewhat, when he said it was the 'deserts of the feast of a good conscience.' But *sermo non valet exprimere, experimento opus est.* {c} It is a thing fitter to be believed, than possible to be discoursed. Tell a man never so long what a sweet thing honey is, he can never believe you so well as if he himself tastes it. Those that never yet "tasted how good the Lord is," {#Ps 34:8} are far from intermeddling with the just man's joy. 'The world wonders,' saith Mr Philpot, martyr, 'how we can be so merry in such extreme misery; but our God is omnipotent, who turns misery into felicity. Believe me, there is no such joy in the world as the people of Christ have under the cross. I speak it by experience.' {d} Another holy martyr, Richard Collier, after his condemnation sang a psalm; wherefore the priests and the officers railed at him, saying, He was out of his wits. {e}

{a} Dr Sibbes.

{b} υπερπερισσευομαι, #2Co 7:4.

{c} Chrysos.

{d} *Acts and Mon.*, fol. 1668.

{e} *Ibid.*, 1533.

Ver. 11. The house of the wicked shall be overthrown.] As Phoca's high walls were, because sin was at the bottom: "Brimstone also shall be scattered on his habitation"; {#Job 18:15} as it befell Dioclesian, whose house was wholly consumed with fire from heaven; wherewith himself also was so terrified, that he died within a while after. {a}

But the tabernacle of the upright shall flourish.] The wicked have "houses," and are called the "inhabitants of the earth." {#Re 12:12} The upright have "tabernacles," or tents that were transportative and taken down at pleasure; here they "have no continuing city," no mansion place; and yet what they have shall flourish: "Our bed is green, the beams of our house are cedar, and our rafters of fir." {#So 1:16,17} See #2Sa 23:5.

{a} Euseb. *de vit. Const.*, lib. v.

Ver. 12. **There is a way that seemeth right unto a man.**] Sin comes clothed with a show of reason; {#Ex 1:10} and lust will so blear the understanding, that he shall think that there is great sense in sinning. "Adam was not deceived"; {#1Ti 2:14} that is, he was not so much deceived by his judgment—though also by that too—as by his affection to his wife, which at length blinded his judgment. The heart first deceives us with colours; and when we are once a-doting after sin, then we join and deceive our hearts, {#Jas 1:26} using fallacious and specious sophism, to make ourselves think that lawful today which we ourselves held unlawful yesterday, and that we are possessed of those graces whereto we are perfect strangers.

But the end thereof are the ways of death.] *Via multiplex ad mortem.* The very first step in this evil way was a step to hell; but the journey's end, if men stop not, or step not back in time, is undoubted destruction. Some flatter themselves, as Micah. {#Jud 17:13} They flee to "the temple of the Lord, the temple of the Lord": and think to take sanctuary and save themselves there from all danger, as the Jews fable that Og, king of Bashan, escaped in the flood by riding astride upon the ark without; wherein it falls out oft, as it did with the riflers of Semiramis's tomb, who, where they expected to find the richest treasure, met with a deadly poison; or as it doth with him that, lying asleep upon a steep rock, and dreaming of great matters befallen him, starts suddenly for joy, and so breaks his neck at the bottom. As he that makes a bridge of his own shadow cannot but fall into the water, so neither can he escape the pit of hell who lays his own presumption in place of God's promise, who casts himself upon the unknown mercies of God, &c.

Ver. 13. **Even in laughter the heart is sorrowful.**] *Nulla est sincera voluptas. Labor est etiam ipsa voluptas.* Of carnal pleasures a man may break his neck before his fast. "All this avails me nothing," said Haman. *Omnia fui, et nihil profuit,* said that emperor. "Vanity of vanity, all is vanity," said Solomon; and not vanity only, but "vexation of spirit." Nothing in themselves, and yet full of power and activity to inflict vengeance and vexation upon the spirit of a man; so that even in laughter the heart is sorrowful. Some kind of frothy and flashy mirth wicked men may have; such as may wet the mouth, but not warm the heart; smooth the brow, but not fill

the breast. It is but ‘a cold armful,’ {a} as Lycophron saith of an evil wife. As they repent in the face, {#Mt 6:16} so they rejoice in the face, not in the heart. {#2Co 5:12} *Rident et ringuntur.* They laugh and snare. There is a snare or a cord in the sin of the wicked—that is, to strangle their joy with; but the righteous sing and are merry; {#Pr 29:6} others may revel, they only must rejoice. {#Ho 9:1}

And the end of that mirth is heaviness.] They dance to the timbrel and harp, but suddenly they turn into hell; {#Job 21:12,13} and so their merry dance ends in a miserable downfall. "Woe be to you that laugh now." {#Lu 6:25} Those merry Greeks, that are so afraid of sadness that they banish all seriousness, shall one day wring for it. Adonijah’s guests had soon enough of their good cheer and jollity; so had Belshazzar and his *combibones optimi*. Thou mad fool, what doest thou {#Ec 2} saith Solomon to the mirth monger, that holds it the only happiness to ‘laugh and be fat’; knowest thou not yet there will be bitterness in the end? *Principium dulce est, sed finis amoris amarus.* The candle of the wicked shall be put out in a vexing snuff. Their mirth—as comets—blazeth much, but ends in a pestilent vapour; as lightning, it soon vanisheth, leaveth a greater darkness behind it, and is attended with the renting and roaring thunder of God’s wrath.

{a} ψυχρον παρακαλισμα.—Lyc.

Ver. 15. The simple believeth every word.] You may draw him any way with a wet finger, persuade him to anything, as Rehoboam, that old baby. Νηφε και μεμνησο απιστειν, was a very good rule of Epicharmus. Be not light of belief; try before you trust; look before you leap. *Alioqui saliens antequam videas, casurus es antequam debeas,* {a} Wisdom would, that as men should not be too censorious ("This man blasphemeth," said they of our Saviour), so neither too credulous, as the giddy headed Galatians were to their seducing doctors; -"I {#Ga 1:6} wonder that ye are so soon removed," &c. Let us leave to the Papists *Ministorum muta officia, populi caeca obsequia* -their ministers’ dumb services, their people’s blind obediences; and ever count it a singular folly to take men’s bare authority in matters of faith, and not to "prove the spirits whether they are of God," {#1Jo 4:1} as those "noble" Bereans did, and are worthily renowned for it. {#Ac 17:11}

But the prudent man looketh well to his goings.] He looketh not so much what others believe, or not believe, do or not do, as what he is bound to believe or do. He pins not his faith to another man's sleeve; he frames not his pace by another man's practice, but walks by line and by rule, treads gingerly, steps warily, lifts not up one foot till he finds sure footing for the other, as those of **#Ps 35:6**. This is to "walk exactly, accurately, *{b}* not fools, but as wise." *{#Eph 5:15}*

{a} Bern. *de bono desert.*

{b} ακριβως

Ver. 16. A wise man feareth and departeth from evil.] He trembleth at the judgments while they hang in the threatenings, meets God with entreaties of peace, and so redeems his own sorrows. *Solo auditu contremisco*, saith Jerome, speaking of that terrible text, **#Eze 16:42**: "I tremble at the very hearing of it." So Erasmus, repeating those words, "His blood will I require at thy hands"; *{#Eze 3:18}* these, saith he, are *fulmina, non verba* -not words, but thunderbolts. A good child, if but threatened only, will amend his fault; yea, if he but hear others threatened. Daniel was more troubled than Nebuchadnezzar was. *{#Da 4:19}* Habakkuk, when in a vision he saw the judgments of God that were to come upon the Chaldeans, it made his very heart to ache and quake within him. *{#Pr 3:16}*

But the fool rageth and is confident.] Some render it "rangeth and is confident," *transit et confidit* -so the Vulgate and the original will well enough bear it—he passeth on from sin to sin like a madman, and yet persuades himself that all shall do well. Such a desperate fool was Balaam, though the angel met him with a drawn sword, yet he would needs on; and what was the issue? He died by the sword of Israel, though he seemed a friend to Israel. Not to be warned is both a just presage, and desert, of ruin.

Ver. 17. He that is soon angry dealeth foolishly.] Alexander, in his hot blood, slew his dearest friend, whom he would have revived again with his heart blood.

“ *Qui non moderabitur irae*

Infectum velit esse dolor quod suaserit, et mens. ”

Rash anger differs from madness, saith Seneca, in nothing but in time only. See my "Common Place of Anger."

And a man of wicked devices is hated,] *i.e.*, He that beareth a grudge intending revenge—as one that only wants, and therefore waits a fit time, as Absalom did for Amnon—this is a dangerous man, and deservedly detested of all. It is counted manhood—indeed it is doghood. The curs of Congo, they say, bite but never bark. Esau threatened Jacob. *Tiberius lentus in meditando, ubi prorupisset, tristioribus dictis atrocia facta conungebat.* The more he meditated revenge, the more did time and delay sharpen it; and the further off he threatened, the heavier the stroke fell; therefore he was generally hated as an odious miscreant.

Ver. 18. **The simple inherit folly.**] *Acceperunt per successionem seu haereditario iure,* so one renders it; they are as wise as their forefathers, and they are resolved to be no wiser. *Me ex ea opinione quam a maioribus accepi de cultu deorum, nullius unquam movebit oratio,* said Cicero; I will never forsake that way of divine service that I have received from my forefathers, for any man's pleasure, or by any man's persuasion. The monarch of Morocco told the English ambassador for King John that he had recently read St Paul's epistles, which he liked so well, that were he now to choose his religion he would, before any other, embrace Christianity. But everyone ought, saith he, to die in the religion received from his ancestors, and the leaving of the faith wherein he was born was the only thing that he disliked in that apostle. {a}

But the prudent are crowned with knowledge.] They know that *dies diem docet:* and therefore are not so wedded to their old principles, superstitions, and fopperies, but that they can, as right reason requires, relinquish and abjure them, glorifying the word, {#Ac 13:48} and "receiving the truth in love," {#2Th 2:10} whereby it soon comes to pass, that they get "good repute and report of all men, as Demetrius had, yea, and of the truth itself," {#3Jo 12} which is the crown of all commendation, *Haud velim Erasmi gloria aut nomine vehi,* saith Luther: I care not to be praised as Erasmus is, &c.

{a} Heyl. Geog.

Ver. 19. **The evil bow before the good.**] Here they do so many times, as Joseph's brethren before him in his greatness, as Saul before Samuel, Belshazzar before Daniel, the persecuting tyrants before Constantine the Great; {a} yea, one of them, viz., Maximinus Galerius, being visited with grievous sickness, not only proclaimed liberty to the poor persecuted Christians, but also commanded their churches to be re-edified, and public prayers to be made for his recovery {b} So **#Ezr 6:10**, "Pray for the king's life, and for his sons'," some of which had died in their minority; for the rest, therefore, prayer must be made by the Church. That place is well known, {#Isa 49:23} "Kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." The prophet seems to allude to the manner of the Persians, who, when they were to speak to their king, did first kiss the pavement whereon he trod. {c} Howsoever, natural consciences cannot but do homage to the image of God, stamped upon the natures and practices of the righteous, as is aforementioned; and the worst cannot but think well of such, and honour them in their hearts. In the life to come these things shall have their full accomplishment; and at the last day, when the saints shall judge the world, and Christ shall have put all things under his feet, so that they shall have "power over the nations." {#Re 2:26}

{a} Euseb.

{b} Ctesius.

{c} Pictorum solea basiare regum.—*Martial*.

Ver. 20. **The poor is hated,** / *i.e.*, Less loved, little respected, as **#Ge 29:31 Mal 1:5 Lu 14:26**. The heathen could say, Αφιλον το δυστοχες—adversity finds few friends. *Et cum fortuna statque caditque fides*. Few will appear for suffering saints. This Job and David much complain of; but when a deer is shot, the rest of the herd push him out of their company, so here, *Tempora si fuerint nubila, solus eris*. The same Hebrew word that signifies winter, an emblem of poverty, signifies reproach. "This thy son"; {#Lu 15:30} not this "my brother," because in poverty. The Samaritans would not once own the Jews when they were in a poor estate, but disavow them, as they did to Antiochus Epiphanes; {a} but when in prosperity, then they would curry favour with them, and call them their sweet

cousins. When it was sometimes disputed among the Romans in the council, using to deify great men, whether Christ, having done many wonderful works, should be received into the number of the gods, it was resolved that he should not, *Propter hoc, quod paupertatem predicarit et elegerit, quam mundus contemnit*, because he preached poverty and chose poor men whom the world cares not for.

But the rich man hath many friends.] Such as they are, *ollares amici* -trencher flies, such as follow the scent, and, like Bohemian curs, will fawn upon a good suit. {b} As for faithful friends, *divitibus ideo amicus deest, quia nihil deest*, saith one; few such to be found such as, with Ittai the Gittite and Hushai the Archite, will stick close to a David when stripped of all. Josephus relates of the Jews that they were very careful how they received proselytes in Solomon's time, because then the state of the Jews flourished.

{a} Josephus.

{b} Purchas.

Ver. 21. **He that despiseth his neighbour sinneth.]** His poor neighbour. Where the hedge is low the beast will easily break over. None usually are so trampled on with the feet of pride and contempt, by the great bulls of Bashan, as the necessitous and afflicted. Hence "poor" and "afflicted" are set together; {#Zep 3:12} so are "to want" and "to be abased." {#Php 4:11} This is a great sin, saith Solomon; it is to commit sin and to "be convinced of the law" as transgressors, saith St James. {#Pr 3:9}

But he that hath mercy on the poor, happy is he.] His sins shall be remitted, his necessities relieved, and the blessings of God multiplied upon him, even a $\mu\upsilon\pi\iota\omicron\mu\alpha\kappa\alpha\rho\iota\sigma\tau\eta\varsigma$. See my "Common Place of Alms."

Ver. 22. **Do they not err that devise evil?]** Heb., That plough it and plot it, that dig it and delve it, that whet their wits and beat their brains about it—do not these err? Are they not heavenly wide, {a} utterly out? Shall they not miss their purpose, and meet with disappointment? Witness those Babel-builders, {#Ge 11:1-9} those kill-Christis, {#Ps 2} those state traitors, Sheba, Shebna, &c., various English traitors who drew their last thread in the triangle of Tyburn. Knute, the first Danique king, caused the false Edric's head to be set

on the highest part of the Tower of London, therein performing his promise of advancing him above any lord in the land. {b} Traitors always become odious, though the treason be commodious. Philip, Duke of Austria, paid the ambassadors of Charles IV, who had betrayed their trust, in counterfeit coin, whereof, when they complained, he answered, that false coin was good enough for false knaves. {c} James I, King of Scots, was murdered in Perth by Walter, Earl of Athol, in hope to attain the crown; but his hopes failed him. Crowned, indeed, he was, but with a crown of red-hot iron clapt upon his head, being one of the tortures wherewith he ended at once his wicked days and devices. {d}

But mercy and truth shall be to them that devise good.] Mercy and truth were the best that David could wish to his fast friend, Ittai. {#2Sa 15:20} These two attributes of God shall cause that good devices shall not miscarry. His mercy moves him to promise, his truth binds him to perform. "For thy word's sake, and according to thine own heart, hast thou done all these things." {#2Sa 7:18,21} "According to thine own heart"; that is, of mere mercy, out of pure and unexcited love, thou didst give thy word and promise, and "for thy word's sake" thou hast performed it.

{a} Toto errant caelo.

{b} Daniel's *Hist.*, 19.

{c} Parei *Hist.*, prof. medul., 769.

{d} Hect. Boeth.

Ver. 23. In all labour there is profit.] In all honest labour, for there are those who "do wickedly with both hands earnestly"; and "what profit have such of all their labour?" {#Ec 1:3} Do they not take pains to go to hell? There are also that labour about *ματαιοτεκνηματα*, toilsome toys that pay not for the pains—that do *magno conatu magnas nugas agere*. Such a one was Paleottus, Archbishop of Bonony, who made a great book of the shadow of Christ's body in a sindon; and it was commented upon by the professor there. This Aristotle calls 'laborious loss of time.' {a} The apostle calls upon men to "labour, working with their hands the thing that is good"; so shall "they have," not for their own uses only, but also "to give to him that needeth." {#Eph 4:28}

But the talk of the lips tendeth only to penury.] Great talkers are do-littles, for the most part. *Corniculas citius in Africa, quam res rationesque solidus in Turriani scriptis invenies*, saith one; -Turrian was a very wordy man; ye cannot find *matter*; for *words*, in him; -λογους μὲν Ερμωδορος εμπορευεται. The Athenians fought against Philip with words and messages, saith one; but Rabshekah could tell Hezekiah that war was to be made—so is work to be done—not with words and the talk of the lips, but with counsel and strength. {#Isa 36:5} And "why stand you looking upon one another? Get you down to Egypt," said Jacob to his sons. {#Ge 42:1}

{a} το του χρονου παραλωμα.

Ver. 24. **The crown of the wise is their riches.]** An ornament, an encouragement in well doing, and an instrument of doing much good, if God give a heart thereto; for *quid cervo ingentia cornua, cum desit animus?* To what end is a treasure, if a man have lost the key that leads to it?

“Vel mihi da clavem, vel mihi tolle seram.”

But the foolishness of fools is folly.] That is, Of rich fools, such as was Pope Clemens V, of whom the historian saith, *Papa hic ditior quam sapientior* that he was more wealthy than wise. The crown of the wise is their riches; but yet give them to a fool, you put a sword into a madman’s hand; the folly of such fools will soon be foolishness. Why, was it not foolishness before they were rich? Yes, but now it is become egregious foolishness. Αφορητος εστι μαστιγιας ευτυχων, the earth cannot bear the insolence of such. Set a beggar on horseback, &c.

Ver. 25. **A true witness delivereth souls.]** Or, Lives that lie at stake. He that helps the truth in such a necessity doth a worthy work. To walk about with slanders is to "shed blood." {#Eze 22:9} Way was made to that bloody French massacre by false reports cast abroad by the friar liars, that the Protestants, under pretence of religion, met by night that they might feed daintily, and then lie together promiscuously. He that hath a mind to hang his dog, saith the French proverb, will first give out that he is run mad. The devil was first a liar, and then a murderer from the beginning. {#Joh 8:44}

Ver. 26. **In the fear of the Lord is strong confidence.**] The reverential fear of God is *monimenturn, munimentum, ornamentum*. The wise man had said, in #Pr 14:24, "The crown of the wise are their riches," and in #Pr 18:11, he will tell us that "the rich man's wealth is his strong city." Now, lest any should hereby be brought to think of riches more highly than is meet, he gives us to know that wealth, severed from the fear of God, can neither adorn us nor secure us. Great is the confidence of a good conscience. "Our God whom we serve is able to deliver us, and he will deliver us out of thine hand." {#Da 3:17} Hezekiah pulled down the brazen serpent, for he "trusted in God." {#2Ki 18:5} *At ego rem divinam facio, -* But I am sacrificing, said Numa, when they told him the enemy was at hand. *Non sic Deos coluimus, aut sic vivimus ut illi nos vincerent,* said the Emperor Antoninus. We are bold to believe that God will deal better with us than so.

And his children have a place of refuge], *i.e.*, God's children run to his name and are safe. Or, The children of him who fears God. For God will bless those who fear him, "both small and great." {#Ps 115:13} If I can but once find the fear of God in those about me, said reverend Claviger, *satis habeo, satisque mihi, meae uxori, fillis, et filiabus prospexi,* { *a* } I shall have enough for myself, wife, and children; they will be all cared for.

{*a*} Seluecer.

Ver. 27. **The fear of the Lord is a fountain of life.**] So said to be, both for the constant faithfulness, as never failing, and for the gracious effects—viz., blessings of all sorts. (1). Temporal; {#Pr 22:4} riches, honour, life. (2). Spiritual; {#Mal 4:2} such shall "grow up as the calves of the stall," fat and fair-liking. (3). Eternal; {#Ps 31:19} "O how great is thy goodness which thou hast laid up for them that fear thee"; "eye hath not seen," &c. {#1Co 2:9} It shall be always "well with them." {#Ec 8:12} And though many afflictions, &c., yet he that feareth God "shall come out of them all." {#Ec 7:18}

To depart from the snares of death.] Satan, that mighty hunter, hath laid snares for us in all places. And the way of this world is like the vale of Siddim, slimy and slippery; full of slime pits and pitfalls, snares and stumblingblocks, laid on purpose to maim us or mischief

us. He that fears God comes off without hurt by remembering that saying—which, as short as it is, yet our memories are shorter—*Cave, Deus videt*; - Take heed; God seeth thee. A godly man had these verses written before him on a table in his study:

“Ne pecces, Deus ipse videt, tuus Angelus astat:
Accusat Satanus et lex, mens conscia culpae:
Mors incerta furit: cruciat te luridus Orcus:
Et manet aeternum tristi damnatio poena.”

Ver. 28. **In the multitude of the people is the king's honour.**] For that is a sign of peace, plenty, prosperity, and just government, as in Solomon's days, when "Israel and Judah were many, as the sand which is by the sea in multitude, eating, and drinking, and making merry." ^{#1Ki 4:20} And as in Augustus's days, when Christ, the Prince of Peace, was born into the world, *cuncta atque continua totius generis humani aut pax fuit, aut pactio.* ^{a} Ferdinand III, King of Spain, reigned full thirty-five years, in all which time, *nec fames nec pestis fuit in regno suo*, saith Lopez, there was neither famine nor pestilence throughout that kingdom. ^{b} What incredible waste of men hath war lately made in Germany, that stage of war; in Ireland; and here in this kingdom, besides what formerly! In the civil dissensions between the houses of York and Lancaster, were slain eighty princes of the blood royal, and twice as many natives of England as were lost in the two conquests of France. The dissensions between England and Scotland consumed more Christian blood, wrought more spoil and destruction to both kingdoms, and continued longer, than ever quarrel we read of did between any two people of the world. ^{c} "Be wise now therefore, O ye kings," &c. *Tu vero, Herodes sanguinolente, time*, as Beza covertly warned Charles IX, author of the French massacre. ^{d} Many parts of Turkey lie unpeopled, most of the poor being enforced with victuals and other necessaries to follow their great armies in their long expeditions; of whom scarce one of ten ever return home again, there by the way perishing if not by the enemy's sword, yet by want of victuals, intemperateness of the air, or immoderate painstaking. ^{e} Hence the proverb, Wherever the Great Turk sets his foot, there grass grows not any more.

^{a} Flor. *Hist.*, lib. iv.

{b} Gloss. in prolog., part i.

{c} Daniel's *Hist.*

{d} Camden's *Elisab.*, 165.

{e} *Turkish Hist.*

Ver. 29. He that is slow to anger is of great understanding.] "The wisdom from above is first pure, then peaceable," tractable. Thunder, hail, tempest, neither trouble nor hurt celestial bodies. Anger may rush into a wise man's bosom, not rest there; {#Ec 7:9} it dwells only where it domineers, and that is only where a fool is master of the family. A wise man either receives it not or soon rids it. Be slow to wrath, is a lesson that God hath engraven, as one wittily observeth in our very nature. For the last letter that any child ordinarily speaketh is *R*, and that is the radical letter of all words of strife and wrath in almost all languages? {a}

But he that is hasty of spirit exalteth folly.] He sets it up upon a pole, as it were; he makes an Oh yes, and proclaims his own folly by his ireful looks, words, gestures, actions, as that furious friar Feuardensius doth in his book called *Theomachia Calvinistica*, where he took up his pen with as much passion and wrath as any soldier takes up his sword. Such another hasty fool was friar Alphonsus, the Spaniard, who, reasoning with Mr Bradford, martyr, was in a wonderful rage chafing with *om* and *cho*; so that if Bradford had been anything hot, one house could not have held them. {b}

{a} עֹרָר; *απα, οργη*; *ira, horror, furor* ; wrath, war, jar, strife, &c.

{b} *Acts and Mon.*

Ver. 30. A sound heart is the life of the flesh.] A heart well freed from passions and perturbations holds out long, and enjoys good health; neither causeth it molestation of mind or want of welfare to others. It is the life of *fleshes* (in the plural); {a} not only its own, but other men's bodies are the better, at least not the worse, for it; whereas the envious and angry man rangeth and rageth; and like a mad dog biting all he meets, sets them, as much as in him lies, all a-madding, and undoes them.

But envy is the rottenness of the bones.] A corroding and corrupting disease it is, like that which the physicians call *Corruptio totius substantiae*, it dries up the marrow; and because it cannot come at another man's heart, this hell-hag feeds upon its own, tormenting the poor carcase without and within. It is the moth of the soul, and the worm, as the Hebrew word signifies, of the bones, those stronger parts of the body. It is the same to the whole man that rust is to iron, as Antisthenes affirmeth; it devoureth itself first, as the worm doth the nut it grows in. Socrates called it *serram animae*, the soul's saw; and wished that envious men had more ears and eyes than others, that they might have the more torment by beholding and hearing of other men's happinesses; for *invidia simul peccat et plectitur; expedita iustitia*. Like the viper, it is born by eating through the dam's belly; like the bee, it loseth its sting and life together; like the little fly, to put out the candle, it burns itself; like the serpent Porphyrius, it drinks the most part of its own venom; like the viper that leaped upon St Paul's hand to hurt him, but perished in the fire; or as the snake in the fable, that licked off her own tongue; as envying teeth to the file in the forge. In fine, "Envy slayeth the silly soul"; {#Job 5:2} as it did that fellow in Pausanias, who, envying the glory of Theagenes, a famous wrestler, whipped his statue—set up in honour of him after his death—every night so long, till at length it fell upon him, and killed him. {b}

{a} Rabbi Levi.

{b} Pausan. *Eliac.*, p. 188.

Ver. 31. He that oppresseth the poor reproacheth his Maker.] Since it is he that "maketh poor, and that maketh rich, and thereby killeth and maketh alive." {#ISa 2:6,7} Rich men only seem to be alive. Hence David, sending his servants to that Pamphagus, that rich curmudgeon, Nabal, speaketh on this sort, "Thus shall ye say to him that liveth" {#ISa 25:6} -there is no more in the original—as if rich men only were alive. Poor people are "free among the dead" {#Ps 88:5} -free of that company, as David was, when they are crushed and oppressed, especially by rich cormorants and cannibals. {#Ps 14:4} A poor man's livelihood is his life, {#Lu 8:43} for a poor man in his house is like a snail in his shell—crush that, and you kill him. This reflects very much upon God, the poor man's king, as James IV of Scotland was called, who will not suffer it to pass unpunished, "for he is

gracious." As unskilful hunters may shoot at a beast, but kill a man, so do these oppressors hit God, the poor man's maker.

But he honoureth him that hath mercy on the poor.] *Quibus verbis nihil gravius, nihil efficacius dici potuit.* God takes it for an honour; how should this prevail with us! "Honour the Lord with thy substance," {#Pr 3:9} and take it for a singular honour that he will vouchsafe to be thus honoured by thee, as David did. How exceedingly shall such be honoured in that great Panegyris {a} at the last day, when the Judge shall say, "Come, ye blessed of my Father: I was an hungered, and ye gave me meat," &c. {#Mt 25:34,35}

{a} πανηγυρις, #Heb 12:23.

Ver. 32. The wicked is driven away in his wickedness.] Being arrested by death, as a cruel serjeant, in the devil's name, he is hurried away, and hurled into hell, as dying in his sins, and killed by death. {#Re 2:23} And oh, what a dreadful shriek gives the guilty soul then to see itself launching into an infinite ocean of scalding lead, and must swim naked in it for ever!

But the righteous hath hope in his death.] Death to the righteous, as the valley of Achor, is a door of hope to give entrance into paradise; to the wicked it is a trap door to hell. *Improbi dum spirant, sperant: iustus etiam cum expirat, sperat.* Aelian tells how he once heard a dying swan sing most sweetly and melodiously, {a} which in her lifetime hath no such pleasant note. As, on the other side, syrens are said to sing curiously while they live, but to roar horribly when they die. Such is the case of the godly and the wicked when they come to die.

{a} ευφρονωτατον και ωδικωτατον.

Ver. 33. Wisdom resteth in the heart of him, &c.] He sets not his good parts and practices a-sunning, as vain glorious fools used to do, that they may be praised and applauded. As Jerome calls Crates the philosopher, we may call the whole nation of them so, *Gloriae animal, popularis aurae vile mancipium,* {a} a base hunter after praise of men. The truly wise concealeth himself till he seeth a fit time, and may be compared to the red rose, which though outwardly not so fragrant, is inwardly far more cordial than the damask, being

more thrifty of its sweetness, and reserving it in itself. Or to the violet, which grows low, hangs the head downward, and hides itself with its own leaves; whereas the marigold, of nothing so good a smell, opens and shuts with the sun; which, when it is set, it hangs down the head, as forlorn and desperate. So that which is in the midst of fools is made known. Jehonadab must needs see what zeal Jehu hath for the Lord of hosts; his piety is shored up by popularity, &c.

{a} Epist. ad Julian. consolator.

Ver. 34. **Righteousness exalteth a nation.**] True religion and the power of godliness is the beauty and bulwark of a state; {#De 28:13} so are good laws, enacted and executed. This made "the faithful city" {#Isa 1:21} to be the princess of provinces; {#La 1:1} that land a "land of desire, a heritage of glory"; {#Jer 3:19} even "the glory of all nations." {#Eze 20:6} Josephus calls tile commonwealth Θεοκρατειαν; and Prosper's conceit is, that *Iudaei* Judah, were so called because they received *ius Dei*. law of God, It was said of old, *Angli quasi Angeli*, and *Anglia regnum Dei*. England was called the kingdom of God, and *Albion quasi Olbion*, a happy country, the paradise of pleasure and garden of God. {a} Now the Lord is with us while we are with him, &c.; but if we cast off the yoke of his obedience, as Capernaum, though lifted up to heaven, we shall be brought down to hell. Sins are the snuffs that dim our candlestick, and threaten the removal of it; the leaven that defiles our passovers, and urges God to pass away and depart from us; the reproach that will render us a proverb and a byword, {#De 28:37} an astonishment and a hissing, {#Jer 25:9} like Sodom and her sisters, a reproach and a taunt; {#Eze 5:15} which to prevent, *Currat poenitentia, ne praecurrat sententia.* {b} *Mittamus preces et lachrymas cordis legatos.* {c} Let us break off our sins, and cry mightily to God; for otherwise a dismal change, a sad removal of our candlestick, may be as certainly foreseen and foretold as if visions and letters were sent us from heaven, as once to those seven churches of Asia. {#Re 2:1- 3:22}

{a} Polyd. Virg.

{b} Isidor

{c} Cyprian.

Ver. 35. **The king's favour is toward a wise servant.]** As was Pharaoh's toward Joseph, Solomon's toward Jeroboam, Darius's toward Daniel, Henry VIII's toward Cromwell, whom, for his wisdom and faithfulness, he raised from a mean man (son to a blacksmith), to be first master of his jewel house, then baron of Oakham in Rutlandshire, then Knight of the Garter, Earl of Essex, lord great chamberlain; and lastly, ordained him his vicar general. {a} And if kings do thus, what will not the King of kings do for every faithful and wise servant of his, whom he hath made "ruler over his household"; {#Mt 24:45} "Verily, I say unto you, that he shall make him ruler over all his goods, {#Mt 24:47} yea, partaker of his master's joy." {#Mt 25:21,23}

But his wrath is against him that causeth shame.] Such as was Jeroboam at length, Haman, Shebna, Ziba, Gehazi, Ahithophel, Judas, &c. It fares with many princes, as it doth with the creature called millepede, which the more feet it hath, the slower it goeth. Corrupt servants hinder the course of justice, that it cannot run down as a torrent. This reflects upon their lords, and at length fails heavily upon themselves.

{a} Speed.

Chapter 15

Ver. 1. **A soft answer turneth away wrath.]** It is easier to stir strife than to stint it. Hard to hard, will never do; but lay a flint upon a pillow, and you may break it with ease.

“Frangitur ira gravis quando est responsio suavis.”

What is more boisterous than the winds? *tamen iidem imbribus sopiuntur*; saith Pliny, yet are they laid with soft showers. How soon was David disarmed by Abigail's gentle apology, and made as meek as a lamb! So were the hot and hasty Ephraimites by Gideon's mild and modest answer. {#Jud 8:1-3} "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." {#Pr 25:15} Howbeit, some persons must be more roughly dealt with, or they will never have done—nettles hardly handled sting not as they will if gently touched—in some eases especially, as when God's glory is engaged.

When Servetus condemned Zuinglius for his harshness, he answers, *In aliis mansuetus ero, in blasphemii in Christum non ita:* {a} In other cases I will be mild; but in case of blasphemies against Christ, I have no patience. So Luther, in a letter to Staupicius, *Inveniar sane superbus, &c., modo impii silentii non arguar dum dominus patitur:* Let me be counted proud or passionate, so I be not found guilty of sinful silence when the cause of God suffereth. Madness, in this case, is better than mildness: moderation here is mere mopishness, nay, it is much worse.

But grievous words stir up anger.] Heb., Make it to ascend—viz., into the nostrils, as fire in a chimney, when blown up with bellows. Some men have quick and hot spirits; yea, some good men, as those two brethren, "sons of thunder," how soon was their choler up. {#Lu 9:55} Now, hard and harsh words do cast oil upon the flame, and set their passions afloat; and then there is no *ho* with them. *Fertur equis auriga, nec audit currus habenas.* How was Saul enkindled by Doeg, and David by Nabal's currishness! Rehoboam, with one churlish breath, lost ten tribes; and Adrian the emperor, gave the crier great thanks, who, when he was bidden to quiet the tumultuous people with an imperious *Σιωπησατε*, Hold your tongues, he held out his hand only; and when the people listened with great silence (as the manner was), to hear the cry, *Hoc vero, inquit, princeps vult;* - This is that, said he, that the emperor requires of you—viz., to be silent. {b} The best answer to words of scorn and petulance (saith one), is Isaac's apology to his brother Ishmael, patience and silence, η σιγαν χρη, η κρεισσονα σιγης λεγειν: η ηχιστα η ηδιστα. Either reply not at all, or else so that all may be well between you.

{a} Ep. ad Servet.

{b} Dio in vit. Adr.

Ver. 2. The tongue of the wise useth knowledge aright.] Heb., Deals kindly with her; offers her no abuse, by venting her unseasonably, and making her overly cheap, and little set by. Eloquence wisely ordered is very commendable, and avails much: but what a poor praise was that to the Duke of Buckingham, that speaking to the Londoners in the behalf of that usurper, Richard III, he gained the commendation, that no man could deliver so much bad matter in so good words and quaint phrases. {a} Here was

eloquentiae satis, sapientiae parum. The tongue was given us for better purpose; it was David's "glory," and he used it accordingly.

But the mouth of fools poureth out foolishness.] Heb., Bubbleth it out; blurteth it out, as a fountain casteth out its waters, with a great force and swiftness: *non quid, sed quantum,* is all their care, being talkative above measure, and forward to utter whatsoever comes into their chaps: *quicquid in buccam.*

{a} Daniel's *Hist.*

Ver. 3. The eyes of the Lord are in every place.] He is πανοφθαλμος, all-eye: and his providence like a well drawn picture, that vieweth all that come into the room. I know thy works, and thy labour; {#Re 2:2} not thy works only, but thy labour in doing them. And as for the offender, though he think to hide himself from God, by hiding God from himself, yet God is nearer to him than the bark is to the tree; "for in him all things subsist," {#Col 1:17} "and move"; -understand {#Ac 17:28} it to be the mind's motions also. And this the very heathen saw by nature's rush candle. {a} For Thales Milesius being asked, Whether the gods knew not when a man doth ought amiss? Yea, said he, if he do but think amiss. *Deus intimior nobis intimo nostro,* saith another, God is nearer to us, than we are to ourselves. {b} Repletively he is everywhere, though inclusively nowhere. *Nusquam est, et ubique est.* As for the world, it is to him as "a sea of glass"; {#Re 4:6} *corpus diaphanum* -a clear transparent body; he sees through it.

Beholding the evil and the good.] The evil are first mentioned, because they make question of this truth. But what saith a worthy divine, yet alive: Think not that he who is invisible cannot see; God, like the optic virtue in the eye, sees all, and is seen of none. No man needs a window in his breast (as the heathen Momus wished), for God to look in at; every man before God is all window. {#Job 34:22} The eyes of Christ are "as a flaming fire." {#Re 1:14} And the school of nature teacheth that the fiery eye needs no outward light, that sees *extra mittendo,* by sending out a ray, &c.

{a} *Vide Sen. Ep. ad Lucil. 34.*

{b} *Interest animis nostris et cogitationibus. -Sen.*

Ver. 4. **A wholesome tongue is a tree of life.**] As uttering words that have a healing property in them, pure, precious, and profitable; not unlike that tree of life in the midst of God's garden, that would have given immortality to the eaters. See *August. de Civit. Dei*, lib. xv. cap. 20.

But perverseness therein is a breach of the spirit.] That is, in the conscience, which it goeth and gasheth; and in the heart, which it defileth and disposeth to further evil: it leaveth both a sting and a stain in a man's own soul; besides the much mischief that it doeth to the spirits and manners of other men that are corrupted by it. God's Spirit also is not a little grieved and vexed, when the godly man suddenly falls (as sometimes he doth), into bitter words, clamours, and evil speakings: these are even as smoke to the eyes, and make the Spirit of God ready to loathe and leave his lodging, as the apostle intimates, **#Eph 4:30,31**. There are those who translate the text, But the mischievousness of it is as a breach made by the wind; and set this sense upon it, As a blustering wind, which throws down trees and houses, doth much harm; so a violent and venomous tongue, causing troubles and calamities, is very pernicious and hurtful. *{#Job 8:2}* Pray we therefore with David "Deliver me, Lord, from a lying lip, and a deceitful tongue." *{#Ps 120:2}*

Ver. 5. **A fool despiseth his father's instruction.**] Heb., Entertains it with contumelious and opprobrious language; as a madman doth a potion offered him for his health. Jerome oft renders the word, "to blaspheme"; and indeed to reject good counsel, of a father especially, with scorn and reproach, is blasphemy in the second table.

But he that regardeth reproof, is prudent.] Wise he is, and wiser he will be. This made David prize and pray for a reprove. *{#Ps 141:5}* And it is said of Gerson, that great and wise chancellor of Paris, that he took pleasure in nothing more, *quam si ab aliquo fraterne et charitative redargueretur*; *{ a }* than in a friendly reproof. The like is reported of Sir Anthony Cope, by Dr Harris, who preached his funeral; *{ b }* and of that famous man of God, Mr William Wheatly, by Mr Scudder, who writes his life. He was glad, saith he, when any of the righteous smote him, and would take it well, not from his superiors only, but from his equals, and far inferiors. *{ c }*

{a} In vita Gers.

{b} Samuel's *Fun. Epist.*

{c} Mr Wheatly's *Archetyp.*, *Pref.*

Ver. 6. In the house of the righteous is much treasure.] Every righteous man is a rich man, whether he hath more or less of the things of this life. For, *first*, he hath plenty of that which is precious. *Secondly*, Propriety; what he hath is his own; he holds all *in capite tenure* {a} in Christ; he shall not be called to account as a usurper. "All is yours," {#1Co 3:22} "because you are Christ's, and Christ is God's." And although he hath little, many times, in present possession, yet he is rich in reversion; rich in bills and bonds, rich in an apparent pledge, that is worth all the world besides—that is, in Christ; for, having given us his Son, "how shall he not with him also freely give us all things?" {#Ro 8:32}

But in the revenues of the wicked are trouble.] For besides the curse of unsatisfiability, in the very pursuit of them, he meets with many grievances, fears, jealousies, disgraces, interruptions, discontentments, and then, after the unsanctified enjoyment of them, follows the sting of conscience that dissweetens all, and that will unexpressibly vex and torment him through all eternity. "He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly." {#Job 20:15} Disgorge he shall surely those murdering morsels, either by remorse and restitution in the meantime, or with despair and impenitent horror hereafter.

{a} The name of a tenure (abolished by Act 12 Chas. II, xxiv.), by which land was held immediately of the King, or of the crown?

Ver. 7. The lips of the wise disperse knowledge.] They are the "lights of the world," φωστῆρες, {#Php 2:15} and they diffuse light wherever they come, shining as lamps or luminaries, and seeking to save themselves, and those that hear them. How did those learned scribes, our famous reformers, bring forth their rich treasure, and liberally disperse it? By preaching, writing, and every way trading their talents for the church's good. Farellus, {a} with his talent, gained to the faith five cities of the Cantons, with their territories. Wyckliff, Huss, Luther, Calvin, &c., how active and fruitful were they in their generations to dispread and scatter light over the

Christian world, to wise and win souls to Christ. {#Pr 11:30} These surely shine as stars in heaven, {#Da 12:3} that, like stars by their light and influence, made such a scatter of riches upon earth. Every star, saith one, is like a purse of gold, out of which God throws down riches and plenty upon the sons of men. And as it is the nature of gold to be drawn forth marvellously, so that, as the learned affirm, an ounce of gold will go as far as eight pound of silver, so it is the nature of sound knowledge to be spreading and diffusive. {b}

But the heart of the foolish doth not so.] Or, Is not right. It is "little worth," {#Pr 10:20} as having no true treasure in them, but froth and filth, vanity and villany: hence they do not only not disperse knowledge, which they have not, {#Ps 14:4} but patronise and promote ignorance and error, sow cockle as fast as wiser men do corn, and are as busy in digging descents to hell, as others are in building staircases for heaven.

{a} " *Hic est ille Farellus qui Genevenses, Novocomenses, Monipelgardenses, &c., Christo lucrificat.*"—
Melch. Adam in vit.

{b} Zanc., *de oper. Dei*, part 2, lib. iii. c. 6.

Ver. 8. The sacrifice of the wicked is an abomination.] Their very incense stinks from the hand that offers it. {#Isa 1:13} Good words may be uttered, but we cannot hear them, because uttered with a stinking breath: and good meat may be presented, but we cannot eat of it because it is cooked or brought to the table by a nasty sloven. Works materially good, may never prove so formally and eventually—viz., when they are not right *quoad fontem, et quoad finem*. (1). When they proceed not from a right principle, "a pure heart, a good conscience, and faith unfeigned"; {#1Ti 1:5} (2). When they tend not to a right end, the glory of God in our own or other men's salvation. *Christus opera nostra non tam actibus quam finibus pensat.* {a} The glory of God must consume all other ends, as the sun puts out the light of the fire.

But the prayer of the righteous is his delight.] His music, his honey drops, {#So 4:11} his sweetest perfume, {#Ps 141:2} his "calves of the lips," {#Ho 14:2} with which, when we cover his altar, he is abundantly well-pleased. For as all God's senses, nay, his very soul is offended with the bad man's sacrifice {#Isa 1:13-15} -his sharp nose

easily discerneth, and disgusteth the stinking breath of his rotten lungs, though his words be never so scented and perfumed with shows of holiness—so the prayer that proceeds from an upright heart, though but faint and feeble, doth come before God, "even into his ears," {#Ps 18:6} and so strangely charms him, {#Isa 26:16, marg.} {b} that he breaks forth into these words, "Ask me of things concerning my sons, and concerning the works of my hands command ye me." {#Isa 45:11} Oh that we understood the latitude of this royal charter! then would we pray always with all prayers and supplications in the Spirit; then would we watch thereunto with all perseverance, and not faint or shrink back. {#Eph 6:18 Lu 18:1, εκκακειν}

{a} Zanchius.

{b} שחל *Incantamentum.*

Ver. 9. **The way of the wicked is abomination.**] Not his sacrifices only, but his civilities; all his actions—natural, moral, recreative, religious—are offensive to all God's senses, as the word signifies. The very "ploughing of the wicked is sin": {#Pr 21:4} all they do is defiled, yea, their "very consciences." {#2Ti 1:15} Their hearts, like some filthy bog or fen, or like the lake of Sodom, send up continual poisonous vapours unto God: and he, not able to abide them, sends down eftsoons a counterpoison of plagues and punishments. {#Ps 11:6 Ro 1:18}

But he loveth him that followeth after righteousness.] Although he fulfil not all righteousness, yet if he make after it with might and main, as the word signifies, if he pursue it and have it in chase, as ravenous creatures have their prey, "if by any means he may attain to the resurrection of the dead"; {#Php 3:11} that is, that height of holiness that accompanieth the resurrection: this is the man whom God loves. Now God's love is not an empty love; it is not like the winter sun, that casts a goodly countenance when it shines, but gives little warmth and comfort. "Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways," {#Isa 64:5} "that think upon thy commandments to do them," {#Ps 103:20} *qui faciunt praecepta, etsi non perficiant,* { a } that are weak but willing, θελοντες, {#Heb 13:18} that are lifting at the latch, though they cannot do up the door: "Surely, shall every such one say, In the Lord have I righteousness and strength." {#Isa 45:24} "Righteousness," that is,

mercy to those that come over to him, and "strength" to enable them to come, as the sea sends out waters to fetch us to it.

{a} Augustin.

Ver. 10. Correction is grievous unto him that forsaketh the way.] He pleaseth himself in his outstrays, and would not be reduced; he is in love with his own ruin, and takes long strides towards hell, which is now but a little afore him. And if any man seek to save him, "with fear pulling him out of the fire," {#Jude 23} he flies in his face. This is as great madness as if they whom our Saviour had healed or raised should have raged and railed at him for so doing.

And he that hateth reproof shall die.] He that is embittered by rebukes, and not bettered by chastisements, shall die, τελευτωσιν αιχρωσ, say the Septuagint—shall 'die shamefully'; yea, shall die eternally, as the next verse shows; shall be swallowed up by hell and destruction, which even now gapes for him. They that will not obey that sweet command, "Come unto me all ye that labour and are heavy laden," shall one day have no other voice to obey but that terrible *discedite*, "Go ye cursed into everlasting flames."

Ver. 11. Hell and destruction are before the Lord.] "Tophet is prepared of old"; and wherever it is, as it skills not curiously to inquire, -below us it seems to be, {#Re 14:11} *et ubi sit sentient qui curiosius quaerunt* {a} -so it is most certain that "hell is naked before God, and destruction uncovered in his sight." {#Job 26:6} We, silly fishes, see one another jerked out of the pond of life by the hand of death; but we see not the frying pan and the fire that they are cast into, that "die in their sins," and refuse to be reformed. Cast they are into utter darkness. {#Mt 8:12} *In tenebras ex tenebris infeliciter exclusi, infelicius excludendi.* {b} Howbeit this thickest "darkness hideth not from God, but the light shineth as the day"; {#Ps 139:12} he perfectly knows the state of the dead and the damned. Oh that men knew more of it, and did believe in any measure that eternity of extremity that is there to be endured! Oh that they would be forewarned to flee from this wrath to come! Oh that they were wise, that they understood this, that they would consider their latter end, those *quatuor novissima!* {#De 32:29} *Utinam ubique de Gehenna dissemineretur;* saith Chrysostom. He that doth but hear of hell, is without any further labour or study taken off from sinful pleasures,

saith Nyssen. But if a man had but one glimpse of it, it were enough, saith Bellarmine, to make him not only turn Christian and sober, but anchorite and monk; to live after the strictest rule that can be. But, alas! we cannot get men to think of it till they be plunged headlong into it.

“Esse aliquos manes, &c.

Vel pueri credunt nisi qui nondum aere levantur.”

- *Juvenal.*

No, though one should come from the dead to testify unto them, they would not be persuaded. {#Lu 16:31}

How much more then the hearts of the children of men.] Though deep and deceitful, full of turnings and windings, *Multae sunt in animo latebrae, multi recessus*, saith Cicero, yet God can fathom and find them out. {#Jer 17:9,10} He searcheth the hearts and reins, which yet are the most remote and abstruse of all the entrails, covered from the eye of the anatomist with fat and flesh, &c. By "hearts and reins" understand thoughts and affections; the reins being the seat of the strongest affection, that which is for generation. Lo, these are pervious and patent to the eyes of God, yea, dissected, quartered, cleft in the backbone—as the apostle's word, *τετραχλισημενα* {#Heb 4:13} signifies—how much more then their evil actions! These cannot possibly be hidden from God's all-seeing eye, though they dig deep to secure themselves, as those gunpowder traitors; though they throw thereupon wood, stones, and rubbish, all these to God would be but as spectacles to make their sins appear the greater, or as perspectives to multiply them. {c}

{a} Pareus, *in loc.*

{b} Augustin., Hom. 16.

{c} *Lux altissima coeli occultum nihil esse sinit, latebrasque per omnes intrat.* -Claudian.

Ver. 12. **A scorner loveth not one that reproveth him.]** Nay, he "hateth those that reprove him in the gate," {#Am 5:10} as Ahab did Micaiah; Herodias, John Baptist; the Pharisees, our Saviour. Bishop Ridley, lamenting, a little before his death, the state of England, even of the greatest magistrates, some, the king's highness excepted, evermore unkindly and urgently against those that went about most

busily and wholesomely to cure their sore backs, spurned privily, and would not spare to speak evil of them, even to the prince himself; and yet would they toward the same preachers outwardly bear a jolly countenance, and fair face. As for Latimer, Lever, Bradford, and Knox, their tongues were so sharp, they ripped so deep in their galled backs to have purged them, no doubt, of their filthy matter that was festered in their hearts, of unsatiable covetousness, of filthy carnality and voluptuousness, of intolerable ambition and pride, of ungodly loathsomeness to hear poor men's causes, and to hear God's word. And these men of all others, these magistrates then could never abide, &c. Thus that godly martyr, and much more to the same purpose. {a}

Neither will he go unto the wise.] Men should "run to and fro to increase knowledge." {#Da 12:4} The Shunammite rode ordinarily to the prophet on the Sabbaths, and other holy days. {#2Ki 4:23} Those good souls in #Ps 84:7, passed on "from strength to strength," setting the best foot forwards for like purpose; yea, those that were weak and unfit for travel would be brought to the ordinances upon "horses, in chariots, and in litters." {#Isa 66:20} But now the scorner holds it not worth while to put himself to this pains; and is ready to say with Jeroboam, "It is too much for men to go up to Jerusalem," to go up "to the mountain of the Lord, to learn his ways." {#Isa 2:3} Yea, he set watchers to observe who would go from him to Judah to worship, that he might shame them at least, if not slay them. {#Ho 5:1} He would never have gone to the prophet to be reprov'd, and when the prophet came to him he stretched forth his hand to apprehend him. So Herod had a desire to see Christ, but could never find a heart to go to hear him; and yet our Saviour looked that men should have come as far to him, as the queen of Sheba came to Solomon. {#Mt 12:42}

{a} Acts and Mon., 1616.

Ver. 13. A merry heart makes a cheerful countenance.] It sits smiling in the face, and looks merrily out of the windows of the eyes. This is not till faith have healed the conscience, and till grace have hushed the affections, and composed all within. Saint Stephen looked like an angel when he stood before the council; {#Ac 6:15} and the apostles went away rejoicing. {#Ac 5:41} There are that rejoice in

the face only, and not in the heart; {#2Co 5:12} this is but the hypocrisy of mirth, and we may be sure that many a man's heart bleeds within him when his face counterfeits a smile. It is for an Abraham only to laugh for joy of the promise, and for a David "to rejoice at the word as one that findeth great spoil," {#Ps 119:162} wherein the pleasure is usually as much as the profit. Christ's chariot, wherein he carries his people up and down in the world, and brings them at length to himself, is "paved with love"; {#So 3:9,10} he brings them also into his wine cellar, {#So 2:4} where he cheers up their hearts, and clears up their countenances; and this is *praemium ante praemium*, Heaven aforehand. These are some few clusters of the grapes of the celestial Canaan.

But by the sorrow of the heart the spirit is broken.] As the looks are marred, so the spirits are dulled and disabled, as a limb out of joint can do nothing without deformity or pain. Dejection takes off the wheels of the soul, hinders comfortable intercourse with God, and that spiritual composedness, that habitual cheerfulness, that sabbath of spirit that every man should strive to enjoy. Afflictions, saith one, are the wind of the soul, passions the storm. The soul is well carried, when neither so becalmed that it moves not when it should, nor yet tossed with tempests of wrath, grief, fear, care, &c., to move disorderly. Of these we must be careful to crush the very first insurrections; storms rise out of little gusts, but the top of those mountains above the middle region are so quiet that ashes, lightest things, are not moved out of place.

Ver. 14. The heart of him that hath understanding seeketh knowledge.] As a hungry man seeks meat, or a covetous man gold, the more he hath, the more he desires. Moses was no sooner off the mount where he had seen God face to face, but he cries, "Lord, shew me thy glory." David, that knew more than his teachers, cries ever and anon, "Teach me thy statutes." Job prefers knowledge before his necessary food. {#Pr 23:12} Chrysippus was so studious that he would not take time to eat his food, but had perished with hunger if his maid Melissa had not put food into his mouth. John ate the book that the angel gave him. {#Re 10:9} Jacobus de Voragine and Petrus Comestor had their names from devouring the Bible. Let fools feed on foolishness, as swine do on swill, as flies do on blotches, as carrion kites do on stinking carcases, as Tartars do on dead camels,

asses, dogs, cats, &c. The wise man finds no such sweetness in the most delicate and dainty dishes, as in the search after divine knowledge. {#Ps 119:103} Even Aristotle saith that a little knowledge, though conjectural, about heavenly things, is to be preferred above knowledge, though certain, about earthly things. And Agur saith, it is to "ascend into heaven." {#Pr 30:4}

Ver. 15. **All the days of the afflicted are evil.**] The guilt of sin puts a sting into afflictions, and makes them very grievous. *Nihil est miserius quam animus hominis conscius*, { a } said the heathen. Such an affliction may well be called, as #Am 6:6, *shebharim*, ' a breaking to shivers,' for then God is a terror to man, {#Jer 17:17} and runs "upon the thick bosses of his bucklers." {#Job 15:25} Himself is also a *magor-missabib* to himself; so that he is for the time in the very suburbs of hell, and ready to become his own deathsman, as Judas. Hence Anselm; *Mullem, purus a peccato*, saith he, *Gehennam intrare, quam peccati sorde pollutus coelorum regna tenere.*

But he that is of a merry heart hath a continual feast.] The sincere heart, the quiet conscience, will not only stand under greatest pressures, as Paul, {#2Co 1:9,12} but goes as merrily to die in a good cause as ever he did to dine, as divers martyrs. Be the air clear or cloudy, he enjoys a continual serenity, and sits continually at that blessed feast, whereat the blessed angels are cooks and butlers, as Luther hath it, and the three persons in Trinity gladsome guests. Mr Latimer saith that the assurance of heaven is the deserts of this feast. There are other dainty dishes, but this is the banquet. Another saith, *In minimo maximum est, bona mens in corpore humano: quae si adsit, deliciosius vivit etiam is qui teruntium non habet in orbe, quam si in unum hominem sexcentos conflēs Sardanapalos.* All other feasts to this are stark hunger. It is a full feast, a lasting feast; not for a day, as that of Nabal, not for seven days, as that of Samson, no, nor of hundred and eighty days, as that of Ahasuerus, but a durable continual feast, without intermission of solace, or interruption of society. *Vis ergo, o homo, semper epulari? vis nunquam tristis esse?* saith Bernard; *bene vive:* Wilt thou therefore, O man, never be sad? wilt thou turn thy whole life into a merry festival? get and keep a good conscience. The heathen philosopher {b} could say, O αγαθος αιει εωραζει. A good man keeps holiday all the year about.

{a} Plautus.

{b} Diogen.

Ver. 16. **Better is a little with the fear of the Lord.**] This is one special consideration that keeps up the good heart in continual comfort. Contented godliness is great riches; *Misera est magni custodia census.* {a} Great treasures bring great troubles. It is not the great cage that makes the bird sing. It is not the great estate that brings alway the inward joy, the cordial contentment. The little lark with a wing sees further than the ox with a bigger eye but without a wing. Birds use not to sing when they are on the ground, but when got into the air, or upon the top of trees. If saints be sad, it is because they are too busy here below, and, Martha-like, troubled about many things, with neglect of that one thing necessary. They that will be rich pierce themselves through with many sorrows. If the bramble bear rule, fire will rise out of it that will consume the cedars; the lean kine will soon eat up the fat, and it shall not be seen by them. It is hard to handle these thorns hard and not to prick one's fingers. Riches, though well got, are but as manna, those that gathered less had no want, and those that gathered more, it was but a trouble and annoyance to them.

{a} Juvenal.

Ver. 17. **Better is a dinner of herbs where love is.**] *Mensa consecrata est amicitiae,* saith one. The table is dedicated to friendship, and an absurd thing it is there to raise quarrels, or to revenge wrongs, as Absalom did when he killed his brother Amnon; as Alexander did when he killed his friend Philotas; and as the great Turk when he intends the death of any of his great Bashaws—he invites them to a feast, in the midst whereof he commandeth the black gown to be cast upon their shoulders, and then they are presently taken from table and strangled. Isaac made a feast for Abimelech and Phicol, to show that he was heartily reconciled to them. {#Ge 26:30} The Greeks had their *χαριστήρια*, or love feasts for like purpose. Among the Latins, as Varro testifieth, it was held a complete feast, *si belli convenient homines, si temporis sit habita ratio, si locus sit non ingratus, si non negligens apparatus,* { a } if they were merry men that met, if they sat not over long, nor over late; if the place were pleasant, and the cheer indifferent. Green

herbs, it seems, was a great dish with them, which therefore they called *Holus*, *ab ολον*, as if they thought no dish were wanting if that were set upon the table. These herbs they are called οξυβαφα, *Acetaria*, because they used to dip them in vinegar, and thereunto if they had bread, which they called *Panis* of *πav*, they held they had all that heart could wish or need require. {b}

{a} Varro, *Invetr. fragm.*

{b} Beeman.

Ver. 18. **A wrathful man stirreth up strife.]** *Miscet lites*, he mingleth strife with his meat, and feeds upon chafing dishes. Such troublesome guests Augustine forbade his table by these two verses written round about it—

“Quisquis amat dictis aliorum rodere famam,
Hanc mensam vetitam noverit esse sibi.” {a}

This is the worst music at meat that may be. But some men *maledictis aluntur, ut venenis capreae*. David met with such "hypocritical mockers in feasts," that most uncivilly "gnashed upon him with their teeth." {#Ps 35:16} Hence much mischief many times ariseth. For, as Basil noteth, *ira excitat rixam, vixā parit convicia, convicia ictus, ictus vulnera, et saepe vulnera mors consequitur*: Wrath stirs up strife, strife causeth ill words, ill words draw on blows, bloodshed, and loss of life sometimes.

But he that is slow to anger appeaseth strife.] Is as busy to stint strife, as the other to stir it; brings his buckets to quench this unnatural fire between others, and puts up injuries done to himself, as Jonathan did when his father flung a javelin at him—he rose from table and walked into the field. David also, though provoked, yet he "as a deaf man heard not, and was as one dumb, in whose mouth there was no reproof." Such peaceable and peacemaking men are blessed of God and highly esteemed of men, when wranglers are to be shunned as perilous persons. "Make no friendship with an angry man," saith Solomon. {#Pr 22:24} And they are not much to be regarded that with every little offensive breath, or disgraceful word, are blown up into rage, that will not be laid down without revenge or reparation to cure their credits.

{a} Possid. in vit.

Ver. 19. The way of a slothful man is as a hedge of thorns.] Perplexed and letsome, so that he gets no ground, makes no riddance; he goes as if he were shackled when he is to go upon any good course; so many perils he casts, and so many excuses he makes; this he wants, and that he wants, when in truth it is a heart only that he wants, being woefully hampered and enthralled in the invisible chains of the kingdom of darkness, and driven about by the devil at his pleasure. This will be a bodkin at these men's hearts one day, to think I had a price in my hand, but no heart to make use of it; I foolishly held that a little with ease was best, and so "neglected so great salvation," shifting off him that "spake to me from heaven," {#Heb 12:25} and pretending some "lion in the way," some 'goose at the gate,' {a} When I was to do anything for my soul's health. Never any came to hell, saith one, but had some pretence for their coming thither.

But the way of the righteous is made plain.] Or, Is cast up as a causeway, {b} a Gabbatha, {#Joh 19:13} a road raised above the rest. There seems to be an illusion to that bank or causeway that went from the king's house to the temple; {#1Ch 26:16,18 1Ki 10:5 2Ch 9:4} and the sense is, that the godly, by much practice of piety, having gotten a habit, despatch duty with delight, and come off with comfort. {#Isa 40:31}

{a} Germani dicunt, Anser est in porta.

{b} Via strata.

Ver. 20. A wise son maketh a glad father.] {See Trapp on "Pr 10:1"}

Ver. 21. Folly is joy to him that is destitute of understanding.] {See Trapp on "Pr 10:23"}

But a man of understanding walketh uprightly.] And he doth it with delight, as the opposition implies. Christ's "burden" is no more "grievous" to him than the wing is to the bird. {#Mt 11:30 1Jo 5:3} His sincerity supplies him with serenity; {a} the joy of the Lord, as an oil of gladness, makes him lithe and nimble in ways of holiness. And this spiritual joy, in some, is a habitual gladness of heart, which

constantly, after assurance, is found in them, though they feel not the passions of joy; but in others there are felt at some times the vehement passions of joy, but not any constant gladness.

{a} *Sinceritas serenitatis mater, sine qua tranquillitas omnis tempestas est. -Isidor.*

Ver. 22. **Without counsel purposes are disappointed.**] The word here rendered "counsel" signifies 'secret,' because counsel should be kept secret; which to signify, the old Romans, as Servius testifieth, built the temple of Consus, their god of counsel, *sub tecto in circo*, in a public place, but under a covert; and it grew to a proverb, *Romani sedendo vincunt*; The Romans, by sitting in council, conquer their enemies. But what a strange man was Xerxes, and it prospered with him accordingly, who, in his expedition against Greece, called his princes together, but gave them no freedom of speech nor liberty of counsel! Lest, said he to them, I should seem to follow mine own counsel, I have assembled you: and now, do you remember, that it becomes you rather to obey than to advise. {a} Such another was that James that reigned in Scotland in our Edward IV's time. He was too much wedded, saith the historian, {b} to his own opinion, and would not endure any man's advice, how good soever, that he fancied not. He would seldom ask counsel, but never follow any. See the note on #Pr 11:14.

{a} Val. Max., lib. ix. cap. 5.

{b} Daniel's *Hist.*

Ver. 23. **A man hath joy by the answer of his mouth.**] It reflects comfort upon a man when he hath spoken discreetly to the benefit and good content of others. Some degree of comfort follows every good action, as heat accompanies fire, as beams and influence issue from the sun; which is so true, that very heathens, upon the discharge of a good conscience, have found comfort and peace answerable.

A word spoken in due season, how good is it.] One seasonable truth falling on a prepared heart, hath oft a strong and sweet operation. Galeacius was converted by a similitude used by Peter Martyr reading on 1 Corinthians. Junius was reduced from atheism by conference with a countryman of his. Luther, having heard Staupicius say, that that is kind repentance which begins from the

love of God, ever after that time the practice of repentance was the sweeter to him. Also this speech of his took well with Luther, *Doctrina praedestinationis incipit a vulneribus Christi.* {a} The doctrine of predestination begins at Christ's wounds. Melancthon tells how that one time, when Luther, as he was naturally passionate, fell into a great distemper upon some provocation, he quickly quieted him by reciting this verse:—

‘ *Vince animos iramque tuam qui caetera vincis.*’

At the hearing hereof Luther curbed in his passion, and smiling said, *Non volumus de his amplius, sed de aliis colloqui:* We'll talk no more of these matters. {b}

{a} Melch. Adam.

{b} Johan. Manlius *in loc. com.*

Ver. 24. The way of life is above to the wise.] He goes a higher way than his neighbour, even in his common businesses, because they are done in faith and obedience. He hath his feet where other men's heads are, and, like a heavenly eagle, delights himself in high flying. Busied he may be in mean, low things, but not satisfied in them as adequate objects. A wise man may sport with children, but that is not his business. Domitian spent his time in catching flies, and Artaxerxes in making hafts for knives; but that was the baseness of their spirits. Wretched worldlings make it their work to gather wealth, as children do to tumble a snowball; they are scattered abroad throughout all the land—as those poor Israelites were {#Ex 5:12} to gather stubble—not without an utter neglect of their poor souls. But what, I wonder, will these men do when death shall come with a writ of *habeas corpus*, You may have the body, and the devil with a writ of *habeas animam*, you may have the soul—when the cold grave shall have their bodies, and hot hell hold their souls? Oh that they that have their hands elbow deep in the earth, that are rooting and digging in it, as if they would that way dig themselves a new and a nearer way to hell! oh that these greedy moles, these insatiate muckworms, would be warned to flee from the wrath to come, to take heed of hell beneath, and not sell their souls to the devil for a little pelf, as they say Pope Sylvester did for seven years' enjoyment of the popedom! Oh that they would meditate every day a quarter of

an hour, as Francis Xaverius counselled John king of Portugal, on that divine sentence, "What shall it profit a man to win the whole world, and lose his own soul?" He should be a loser by the sale of his soul; he should be—that which he so much feared to be—a beggar, begging in vain, though but for a drop of cold water to cool his tongue.

Ver. 25. The Lord will destroy the house of the proud.] Where he thinks himself most safe, God will pull him, as it were, by the ears out of his tabernacle. He will surely unroost him, unnest him, yea, though he hath set his nest among the stars, as he did proud Lucifer, who "kept not his first estate, but left his habitation," {#Jude 6} which indeed he could hold no longer; for it spewed him out into hell, that *infernus ab inferendo dictus*. {See Trapp on "Pr 12:7"} {See Trapp on "Pr 14:11"}

But he will establish the border of the widow.] Not the rest of her goods only, but the very utmost borders of her small possession. She hath commonly no great matters to be proud of, nor any patrons to stick to her, and stickle for her. She hath her name in Hebrew {a} of dumbness, because either she cannot speak for herself—death having cut off her head, her husband, who was wont to speak for her—or if she do speak, her tale cannot be heard. {#Lu 18:4} God therefore will speak for her in the hearts of her greatest opponents and oppressors. He also will do for her, and defend her borders, as he did for the Shunammite, and for the Sareptan, and for the poor prophet's widow, whose debts he paid for her, and for the widow of Nain, whose son he raised unrequested; {#Lu 7:13} especially if she be a "widow indeed," {#1Ti 5:5} such as Anna was. {#Lu 2:37} A vine whose root is uncovered thrives not; a widow whose covering of eyes is taken away, joys not. But in God "the fatherless findeth mercy," {#Ho 14:3} and he will "cause the widow's heart to sing for joy." {#Job 29:13}

{a} הכמלא

Ver. 26. The thoughts of the wicked are abomination.] Let him not think to think at liberty. Thought is not free, as some fools would have it. To such God saith, "Hearken, O earth; behold I bring evil upon this people, even the fruit of their thoughts." {#Jer 6:19} The very heathen could say, *Fecit quisque quantum voluit*, What evil a man wills he doth. And *Incesta est et sine stupro quoe stuprum cupit*. He that lusteth after a woman, hath lain with her in his heart. "If I regard

iniquity in mine heart," saith David, "shall not God find this out, and for it reject my prayer?" {#Ps 66:18} Kimchi, being soured with Pharisaical leaven, makes this strange sense of that text: If I regard iniquity only in my heart, so that it break not forth into outward act, the Lord will not hear me—that is, he will not hear so as to impute it or account it a sin. But was not this *caedem Scripturarum facere*, as Tertullian hath it, to murder the Scripture, or at least to set it on the rack, so as to make it speak what it never intended, to force it to go two miles when it would go but one.

But the words of the pure are pleasant words.] Such as God books up, {#Mal 3:16} and makes hard shift to hear, as I may so say, for he "hearkens and hears" (ibid.). The rather because these pleasant words are the fruits and products of that law of grace within, that "good treasure," that habit of heavenly mindedness they have acquired. For though "the heart of the wicked be little worth," and as little set by, yet "the tongue of the just is as choice silver." {#Pr 10:20} {See Trapp on "Pr 10:20"} He mints his words, and God lays them up as his riches, yea, looks upon them "as apples of gold in pictures of silver," {#Pr 25:11} as gold put in a case of cut-work of silver, which is no less precious than pleasant. {#Ec 12:10} {See Trapp on "Ec 12:10"}

Ver. 27. He that is greedy of gain, troubleth his own house.] Fires his own nest while he thinks to feather it; fingers that which will burn in his purse, will prove *lucrum in arca, damnum in conscientia*, { a } gain to his purse, but loss to his conscience. Add hereunto, that the covetous man's house is continually on a tumult of haste and hurry, "up, up, up," saith he; "to bed, to bed"; "quick at meat, quick at work," &c.; what with labour, and what with passion and contention, he and his household never live at heart's ease and rest. Thus it was in the houses of Laban and Nabal.

But he that hateth gifts shall live.] Viz., Gifts given to pervert or buy justice. The "fire of God shall devour the tabernacles" of such corrupt judges. {#Job 15:34}

So for those that are bribed out of their religion, *Stratagema nunc est Pontificium, ditare multos, ut pii esse desinant.* {b} The Papists propose rewards to such as shall relinquish the Protestant religion and turn to them, as in Ansburch, where, they say, there is a known

price for it of ten florins a year; and in France, where the clergy have made contributions for the maintenance of renegade ministers. Thus they tempted Luther, but he would not be hired to go to hell; and thus they tempted that noble Marquis of Vicum, nephew to Pope Paul V, who left all for Christ and fled to Geneva, but he cried out, Let their money perish with them that prefer all the world's wealth before one day's communion with Jesus Christ and his despised people. {c}

{a} Augustine.

{b} Joh. Egnat. *Gelli dial.* v.

{c} *Specul. Europ.* " *Germana illa bestia non curat aurum.*"

Ver. 28. **The heart of the righteous studieth to answer.]** His tongue runs not before his wit, but he weighs his words before he utters them (as carrying a pair of balance between his lips), and dips his words in his mind ere men see what colour they are of, as Plutarch saith Phocion did. {a} He hath his heart, not at his mouth, but at his right hand, saith Solomon, to make use of when he sees his time. Melanchthon, when some hard question was proposed to him, would take three days' deliberation to answer it. And, in his answer to Staphylus, he ingenuously confesseth, or rather complaineth, *Quos fugiamus habemus, quos sequamur nondum intelligimus;* We know whom we are to flee from (meaning the Papists), but whom to follow we as yet know not. Such divisions there were amongst themselves, and such lack of light at the beginning of the Reformation, that it was an ingenuous thing to be a right reformed catholic. A young man, one Vincentius Victor, as Chemnitius relates it, when learned Augustine demurred, and would not determine the point concerning the original of a rational soul, censured boldly the father's unresolvedness, and vaunted that he would undertake to prove by demonstration that souls are created *de novo* by God; for which peremptory rashness the father returned the young man a sober reprehension, a mild answer, as the Hebrew word {b} here used imports. Not so sharp as that of Basil to the emperor's cook, who yet well enough deserved it; for when the fellow would needs be pouring forth what he thought of such and such deep points of divinity which he understood not, Basil rounded him up with, *Σοῦ εστι τῆς τῶν ζῶμων καρυκείας φροντιζεῖν*:—It is for thee, man, to look well to thy porridge pot, and not to meddle with these disputes.

{a} προφερομενον τον λεξιν εις νουν αποβαπτειν.

{b} ענין, *significat respondere, humiliare, negotiari.*

Ver. 29. **The Lord is far from the wicked.**] He was so from the proud Pharisee, who yet got as near God as he could, pressing up to the highest part of the temple. The poor publican, not daring to do so, stood aloof off; yet was God far from the Pharisee, near to the publican. *Videte magnum miraculum!* saith Augustine, *altus est Deus; erigis te, et fugit a te; inclinas te, et descendit ad te, &c.;* - Behold a great miracle! God is on high; thou liftest up thyself and he flees from thee; thou bowest thyself downward and he descends to thee. Low things he respects, that he may raise them, proud things he knows afar off, that he may depress them. When a stubborn fellow, being committed, was no whit mollified with his durance, but the contrary, one of the senators said to the rest, Let us forget him a while and then he will remember himself. Such is God's dealing with those that stout it out with him. "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction (if ever) they will seek me early." {#Ho 5:15} And it proved so. {#Pr 6:1}

But he heareth the prayer of the righteous.] "The Lord is near to all that call upon him." {#Ps 145:18} "His ears are in their prayers." {#1Pe 3:12} Yea, he can feel breath when no voice can be heard for faintness. {#La 3:56} When the flesh makes such a din that it is hard to hear the Spirit's sighs, "He knows the meaning, φρονημα, of the Spirit," {#Ro 8:26,27} and can pick English out of our broken requests; yea, he hears our "afflictions," {#Ge 16:11} our "tears," {#Ps 39:12} our "chatterings," {#Isa 38:14} though we cry to him but by implication only, as "the young ravens" do. {#Ps 147:9} It is not with God as with their Jupiter of Crete, that had no ears, that was not at leisure {a} to attend small matters, that had *cancellos in coelo*, as Lucian feigns, certain crevices or chinks in heaven, through which, at certain times, he looks down upon men, and hears prayers; whereas at other times he hears them not though they call upon him never so long, never so loud. Neither is it with God as with Baal, that pursuing his enemies could not hear his friends; nor yet as with Diana, that, being present at Alexander's birth, could not at the same time preserve her Ephesian temple from the fire. "Am I a God at hand, saith the Lord,

and not a God afar off?" {#Jer 23:23} Yes, yes, he is both, and delights to distinguish himself from all dunghill deities by hearing prayers. Hereby Manasseh "knew him to be the true God"; {#2Ch 33:13} and all Israel hereupon cried out with one consent, "The Lord he is God; the Lord he is God." {#1Ki 18:39} {See Trapp on "Pr 15:8"}

{a} *Non vacat exiguis. -Lucian Dialog.*

Ver. 30. **The light of the eyes rejoiceth the heart.**] Light and sight are very comfortable. He was a mad fool that being warned of wine by the physicians as hurtful to his eyes, cried out, *Vale lumen amicum*; - If they will not bear with wine, they are no eyes for me. "Truly the light is sweet, and a pleasant thing it is to behold the sun." {#Ec 11:7} Eudoxus professed that he would be willing to be burnt up by the sun presently, so he might be admitted to come so near it as to behold the beauty of it, and to see further into the the nature of it. {a}

And a good report maketh the bones fat.] *Fama bona, vel auditio bona*; - A good name, or good news. *Ego si bonam famam servasso, sat dives ero*, saith he in Plautus. It is riches enough to be well reputed and reported of. It is ἡδίστον ακουσμα, {b} the sweetest hearing. It pleased David well that "whatsoever he did pleased the people." It pleased St John well that his friend "Demetrius had a good report of the truth," {#3Jo 12} and he "had no greater joy than to hear that his children walked in the truth." Pindarus could say that the bath doth not so refresh the bones as a good name doth the heart.

{a} Plutarch.

{b} Xenophon.

Ver. 31. **The ear that heareth the reproof of life.**] That is, lively and life giving reproofs. *Veritas aspera est, verum amaritudo eius utilior et integris sensibus gratior quam meretricantis linguae distillans favus*; {a} -Truth is sharp, but be it bitter, yet it is better and more savoury to sound senses than the honey drops of a flattering tongue.

{a} Joh. Sarif., *de unguis curialium* .

Ver. 32. **He that refuseth instruction, despiseth his own soul.**] Is a sinner against his own soul, as Korah and his complices were, and sets as light by it as if it were not worth looking after. Oh! is it

nothing to lose an immortal soul, to purchase an ever-living death? Wilt thou destroy that for which Christ died? {#1Co 8:11} What shall a man give in exchange for his soul? There is no great matter in the earth but man, nothing great in man but his soul, said Faverinus. "Whose image and superscription is it" but God's? "Give," therefore, "unto God the things that are God's," by delivering it up to his discipline.

But he that heareth reproof, getteth understanding.] Heb., Possesseth his heart. This is like that sentence of our blessed Saviour, "In your patience possess ye your souls." {#Lu 21:19} They have need of patience that must hear reproof; for man is a cross creature, and likes not to be controlled or contraried. "But suffer," saith that great apostle, "the words of exhortation"; suffer them in God's name, sharp though they be, and set on with some more than ordinary earnestness. Better it is that the vine should bleed than die. *Sinite virgam corripientem, ne sentitatis malleum conterentem.* Certes, "when the Lord shall have done to you according to all the good that he hath spoken concerning you, and hath brought you to his kingdom, this shall be no grief unto you or offence of heart," as he said in a like case, {#1Sa 25:30,31} that you have hearkened to instruction, and been bettered by reproof.

Ver. 33. **The fear of the Lord is the instruction of wisdom.]** {See Trapp on "Pr 1:7"}

And before honour is humility.] David came not to the kingdom till he could truly say, "Lord, my heart is not haughty, nor mine eyes lofty," &c. {#Ps 131:1} Abigail was not made David's wife till she thought it honour enough to wash the feet of the lowest of David's servants. {#1Sa 25:41} Moses must be forty years a stranger in Midian before he become king in Jeshurun; he must be struck sick to death in the inn before he go to Pharaoh on that honourable embassy. Luther observed that ever, for most part, before God set him upon any special service for the good of the church, he had some sore fit of sickness. Surely, as the lower the ebb, the higher the tide; so the lower any descend in humiliation, the higher they shall ascend in exaltation; the lower this foundation of humility is laid, the higher shall the roof of honour be overlaid.

Chapter 16

Ver. 1. **The preparations of the heart in man.**] He saith not 'of man' as if it were in man's power to dispose of his own heart, but "in man," as wholly wrought by God; for our sufficiency is not in ourselves, but "in him (as we live, so) we move" {#Ac 17:28} -understand it of the motions of the mind also. It is he that "fashioneth the hearts of men," {#Ps 33:13} shaping them at his pleasure. He put small thoughts into the heart of Ahasuerus, but for great purposes. And so he did into the heart of our Henry VIII about his marriage with Katherine of Spain, the rise of that Reformation here, *Quam desperasset aetas praeterita, admiratur praesens, obstupescet futura,* { a } as Scultetus hath it, which former ages despaired of, the present admireth, and the future shall stand amazed at.

And the answer of the tongue is from the Lord.] For though a man have never so exactly marshalled his matter in hand, as it were in battle array, -as the Hebrew word {b} here imports, and as David, using the same word, saith, he will marshal his prayer, and then be as a spy upon a watch tower to see what became of it, whether he got the day, {#Ps 5:3} -though he have set down with himself both what and how to speak, so that it is not only *scriptum in animo, sed sculpture etiam,* as the orator said, yet he shall never be able to bring forth his conceptions without the obstetrication of God's assistance. The most eloquent Demosthenes being sent various times in embassy to Philip, king of Macedonia, thrice stood speechless before him, and thrice more forgot what he intended to have spoken. {c} Likewise Latomas of Lovain, a great scholar, having prepared a set speech to be made before the emperor, Charles V, was so confounded when he came to deliver it that he uttered nothing but nonsense, and thereupon fell into a fit of despair. So Augustine, having once lost himself in a sermon, and wanting what else to say, fell upon the Manichees (a point that he had well studied), and by a good providence of God converted one there present, that was infected with that error. Digressions are not always useless. God's Spirit sometimes draws aside the doctrine to satisfy some soul which the preacher knows not. But though God may force it, yet man may not frame it; and it is a most happy ability to speak punctually, directly, and readily to the point. The Corinthians had elocution as a

special gift of God. And St Paul gives God "thanks for them, that in everything they were enriched by him, in all utterance, and in all knowledge." {#1Co 1:5}

{a} Scult. *Annal. dec.* 2 ep. dedic.

{b} עָרַךְ *disponere, ordinare, et aciem instruere, significat.*

{c} πρις αφονος εγενετο, τρισακις διελαθε τουτων α λαλειν εσκοπει.

Ver. 2. All the ways of a man are clean in his own eyes.] Every man is apt to think well of his own doings, and would be sorry but his penny should be good silver. They that were born in hell know no other heaven; neither goes any man to hell but he hath some excuse for it. Quintilian could say, *Sceleri nunquam defuisse rationem.* As covetousness, so most other sins go cloaked and coloured. *Sed sordet in conspectu iudicii quod fulget in conspectu aestimantis.* {a} All is not gold that glitters. A thing that I see in the night may shine, and that shining proceed from nothing but rottenness. *Melius est pallens aurum, quam fulgens aurichalcum.* {b} "That which is highly esteemed amongst men, is abomination in the sight of God." {#Lu 16:15}

But the Lord weigheth the spirits.] Not speeches and actions only, as #Pr 5:21, but men's aims and insides. Men see but the surface of things, and so are many times mistaken, but God's fiery eyes pierce into the inward parts, and there discover a newly found world of wickedness. He turns up the bottom of the bag, as Joseph's steward did, and then out come all our thefts and misdoings that had so long lain latent.

{a} Augustine.

{b} Bernard.

Ver. 3. Commit thy works unto the Lord.] Depend upon him alone for direction and success; this is the readiest way to a holy security and sound settlement. Hang not in doubtful suspense, as meteors do in the air. Neither make discourses in the air, so one renders it, as those use to do, whose hearts are haunted with carking cares. Let not your thoughts be distracted about these things; so the Syriac hath it. But "cast your burden upon the Lord," {#Ps 55:22} by a writ of remove, as it were. Yea, "cast all your care upon God, for he careth for you." {#1Pe 5:7} I will be "careless" according to my name, said John

Careless, martyr. "Commit the matter to God, and he will effect it."
{#Ps 37:5}

And thy thoughts shall be established.] Never is the heart at rest till it repose upon God; till then it flickers up and down, as Noah's dove did upon the face of the flood, and found no footing till she returned to the ark. This is certain, saith a reverend divine, {a} yet living, so far as a soul can stay on and trust in God, so far it enjoys a sweet settlement and tranquillity of spirit. Perfect trust is blessed with a perfect peace. A famous instance for this we have in our Saviour, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I to this hour. Father, glorify thy name." {#Joh 12:27,28} All the while the eye of his humanity was fixed upon deliverance from the hour of temptation; there was no peace nor rest in his soul, because there he found not only uncertainty, but impossibility; "For this cause came I to this hour." But when he could come to this, "Father, glorify thy name"—when he could wait on, acquiesce in, and resign to the will of his Father—we never hear of any more objection, fear, or trouble. Thus he.

{a} Mr Case.

Ver. 4. The Lord hath made all things for himself.] That is, for his own glory, which he seeks in all his works. And well he may; for, first, He hath none higher than himself to whom to have respect; and, secondly, He is not in danger (as we should be in like case) of being puffed up or desirous of vain glory. Or thus, "He hath made all things for himself," that is, for the demonstration of his goodness, {a} according to that of Augustine, {b} *Quia bonus est Deus sumus; et in quantum sumus, boni sumus*. We owe both our being and wellbeing, and the glory of all to God alone. {#Ro 11:36}

The wicked also for the day of evil,] *i.e.*, Of. destruction. Hereof *Dei voluntas est ratio rationam; nec tantum recta sed regula.* {c} Howbeit, whereas divines make two parts of the decree of reprobation—viz., preterition and predamnation—all agree for the latter, saith a learned interpreter, that God did never determine to damn any man for his own pleasure, but the cause of his perdition was his own sin. And there is a reason for it. For God may, to show his sovereignty, annihilate his creature; but to appoint a reasonable

creature to an estate of endless pain, without respect of his desert, cannot agree to the unspotted justice of God. And for the other part, of passing over and forsaking a great part of men for the glory of his justice, the exactest divines do not attribute that to the mere will of God, but hold that God did first look upon those men as sinners, at least in the general corruption brought in by the fall; for all men have sinned by Adam, and are guilty of high treason against God.

{a} *Plato finem huius mundi bonitatem Dei esse affirmavit.*

{b} *De Doctr. Christiana.*

{c} Bernard.

Ver. 5. Every one that is proud in heart, &c.] That lifts up himself against God and his righteous decree; daring to reprehend what they do not comprehend about the doctrine of reprobation, as those chatters, **#Ro 9:20**. These, while, like proud and yet brittle clay, they will be knocking their sides against the solid and eternal decrees of God—called mountains of brass **{#Zec 6:1}** -break themselves in pieces. So likewise do such as "stumble at the word, being disobedient, whereunto also they were appointed." **{#1Pe 2:8}** How much better were it for them to take the prophet's counsel, "Hear, and give ear, be not proud, for the Lord hath spoken it. Give glory to the Lord your God"—let him be justified and every mouth stopped, subscribe to his most perfect justice, though it were in your own utter destruction—"before your feet stumble upon the dark mountains." **{#Jer 13:15,16}** That was a proud and atheistic speech of Louis XI, *Si salvabor, salvabor; si veto damnabor damnabor*: If I shall be saved, I shall be saved; and if I shall be damned, I shall be damned; and there is all the care that I shall take. Not unlike to this was that wretched resolution of one Ruffus, of whom it is reported that he painted God on the one side of his shield, and the devil on the other, with this mad motto, *Si tu me nolis, iste rogitat*: If thou wilt not have me, here is one who will!

Though hand join in hand.] **{See Trapp on "Pr 11:21"}** Some make "hand in hand" to be no more than 'out of hand,' 'immediately' or 'with ease'; for nothing is sooner or with more ease done than to fold one hand in another. God "shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim, and he shall bring down their pride together with the spoil of their hands."

{#Isa 25:11} The motion in swimming is easy, not strong; for strong strokes in the water would rather sink than support. God with greatest facility can subdue his stoutest adversary when once it comes to handy grips; when once his hand joins to the proud man's hand—so some sense this text—so that they do *manus conserere*, then shall it appear that "it is a fearful thing to fall into the hands of the living God." {#Heb 10:31}

Ver. 6. **By mercy and truth iniquity is purged.**] Lest the proud person, bearing these dreadful threats, should fall into despair, here is a way shewed him how to escape. "By mercy and truth"; that is, by the goodness and faithfulness of God; by his love that moved him to promise pardon to the penitent, and by his truth that binds him to perform; "iniquity"—though never so hateful, be it blasphemy or any like heinous sin {#Mt 12:31}—"is purged," or expiated, viz., through Christ, "who is the propitiation for our sins." {#1Jo 2:2 Pr 14:22} {See Trapp on "Pr 14:22"}

And by the fear of the Lord men depart from evil.] As in the former clause were declared the causes of justification, so here the exercise of sanctification, for these two go ever together. Christ doth not only wash all his in "the fountain" of his blood "opened for sin and for uncleanness," {#Zec 13:1} but healeth their natures of that swinish disposition, whereby they would else wallow again in their former filth. The laver and altar under the law situated in the same priest's court signified the same, as the water and blood issuing out of Christ's side, viz., the necessary concurrence of justification and sanctification in all that shall be saved: that *the latter* was intimated by the laver and water; this *the former* by the altar and blood.

Ver. 7. **When a man's ways please the Lord.**] Sin is the only make-bait that sets God and man at difference. Now, when God is displeased, all his creatures are up in arms to fetch in his rebels, and to do execution. "Who then would set the briars and thorns against him in battle? Would he not go through them? Would he not burn them together? Let him then take hold of my strength, saith God, that he may make peace with me, and he shall make peace with me." {#Isa 27:4,5} And not with God only, but with the creature too, that gladly takes his part, and is at his beck and check. Laban followed Jacob with one troop, Esau met him with another, both with hostile intentions. But God so wrought for Jacob, whom he had chosen, that

Laban leaves him with a kiss, Esau meets him with a kiss. Of the one he hath an oath, tears of the other—peace with both. Who shall need to fear men that is in league with God?

Ver. 8. **Better is a little with righteousness, &c.]** A small stock well gotten is more comfortably enjoyed and bequeathed to posterity than a cursed hoard of evil gotten goods. The reason why people "please not God, and are contrary to all men"—as this verse refers to the former—is, because they prefer gain before God, and care not how they wrong men so they may have it. See **#Pr 15:16**.

Ver. 9. **A man's heart deviseth his way, but God directeth his steps.]** Man purposeth, God disposeth of all. {#Pr 19:21} Events many times cross expectation, "neither is it in man to order his own ways." {#Jer 10:23} This the heathen saw, and were much troubled at, {a} as were the Athenians when their good General Nicias lost himself and his army in Sicily. So the Romans when Pompey, Cato, and others, worthy patriots, were worsted by Julius Caesar. Brutus, a wise and valiant man overthrown by Antony, cries out, *ω πλημῶν ἀρετῆ, &c.*, O miserable virtue, thou art a mere slave to fortune! Christians have learned better language, and can set down themselves with sounder reason if crossed of their designs or desires. They know "it is the Lord"; they are "dumb, because it is his doing," and they are "punished less than their deserts." {#Ezr 9:13} Pompey, that seeing all to go on Caesar's side, said there was a great deal of mist over the eye of Providence, did no better than blame the sun, because of his sore eyes. {b}

{a} Ἄνδρα ὀρώντες θεοφίλη οὐδένοσ ἐπιεικέστερα τυγῆ χρηθαί των κακίστων.—*Thucyd.*

{b} Dio.

Ver. 10. **A divine sentence is in the lips of the king.]** It is, or should be. His words usually pass for oracles, and many times stand for laws. It should be his care, therefore, to "speak as the oracles of God." {#1Pe 4:11} Yea, "so to speak, and so to do, as one that shall be judged by the law of liberty," {#Jas 2:12} or, as some read it, As they that should judge by the law of liberty. Our old word *Koning*, and by contraction *King*, comes of *Con*, saith Becanus, which comprehends three things, *Posssum*, *scio*, *audeo* -I can do it, I know how to do it, and I dare do it. If either he want power, or skill, or courage to do justice, the people, instead of admiring his divinations,

will cry out of him, as the Romans did of Pompey, *Miseria nostra magnus est*: This great one is our great misery.

His mouth transgresseth not in judgment.] Viz, If he ask counsel at God's mouth, as David did, and execute "justice, justice," as Moses speaks, {#De 16:20, marg.} that is, pure justice, without mud or mixture of selfish affections sparing neither the great for might, nor the mean for misery.

Ver. 11. **A just weight and balance are the Lord's,** / *i.e.*, Are commanded and commended by him. {#Pr 2:1 De 25:14-16} {See Trapp on "De 25:14"} {See Trapp on "De 25:15"} {See Trapp on "De 25:16"}

All the weights of the bag are his work, / *i.e.*, His ordinance, and therefore not to be violated. Yea, they are *iudicia Domini*, as the Vulgate here reads the former clause, God's judgments. "Let no man therefore go beyond or defraud his brother" in buying and selling, "for God is the avenger of all such." {#1Th 4:6} Surely his magistrates must not transgress in judgment, lest they prove but *fures publici*, as Cato {a} called them; *latrones cum privilegio* {b} as Columella, public thieves; "scabs," as the prophet Isaiah terms them, {#Isa 5:7, marg.} and lest their regiment without righteousness appear to be but robbery with authority. So neither must private persons cheat and deceive their brethren by false weights and measures, &c., lest they be looked upon as the botches of the commonwealth, and enemies to civil society.

{a} *Gal.*, lib. xi. c. 18.

{b} *Colum.*, lib. i.

Ver. 12. **It is an abomination for kings to commit wickedness.]** It is so for any man, but especially for great men. Peter Martyr told Queen Elizabeth in an epistle, that princes were doubly obliged to God: first, as men; secondly, as chief men. When I was born into the world, said Henry IV of France, there were thousands of others born besides myself; what have I done to God more than they? It is his mere grace and mercy which doth bind me more unto his justice; for the faults of great men are never small. {a} Thus he. It is reported of Tamberlane, {b} that warlike Scythian, that having overcome Bajazet the great Turk, he asked him whether ever he had given God thanks for making him so great an emperor? who confessed ingenuously he

never thought of it. To whom Tamberlane replied, that it was no wonder so ungrateful a man should be made a spectacle of misery. For you, saith he, being blind of one eye, and I lame of a leg, was there any worth in us, why God should set us over two great empires of Turks and Tartars, to command many more worthy than ourselves? Good turns aggravate unkindnesses; and men's offences are increased by their obligations.

For the throne is established by righteousness.] Politicians give many directions for the upholding and conserving of kingdoms; but this of Solomon is far beyond them all. See it exemplified in **#Jer 22:15-20**, "Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him?" &c.

{a} *French Chron.*

{b} *Leunclav, Annal. Turci.*

Ver. 13. Righteous lips are the delight of kings,] i.e., Of good kings, such as David was, who loved Nathan never the worse, but the better, for dealing plainly with him, gave him free access to his bedchamber, and named him a commissioner for the declaring of his successor. *{#1Ki 1:32}* King Edward VI took much delight in Latimer, that faithful preacher; and Queen Elizabeth inquired much after Dearing, after she had once heard him telling her in a sermon that once it was *tanquam ovis*, but now *velar indomita iuvenca*, &c. But Dearing was without her knowledge laid up fast enough by the bishops, and kept far enough from coming near the court any more.

And they love him that speaketh right.] They should do so; but it happens somewhat otherwise oftentimes. Ahab hated Micaiah, and looked upon Elijah as a troubler of Israel. Alas! what had these righteous ones done? They taxed his sin, they foretold his judgment; they deserved it not, they inflicted it not, they were therefore "become his enemies, because they told him the truth." Truth breeds hatred, as the fair nymphs are feigned to do the ugly fawns and satyrs. Most princes are held by their parasites, who soothe them up in their sins, and smooth them up with fair words, which soak into them as oil doth into earthen vessels. David was none such; *{#Ps 101:3-5}* he went not attended, saith one, *ut nunc fit, magno agmine*

aionum, negonum, ganeonum, palponum, gnathonum, balatronum, with a great sort of sycophants, courtparasites, flatterers, &c., but had the best he could pick to be next his person, and loved them that spoke right.

Ver. 14. **The wrath of a king is as messengers of death.**] In the plural number, the better to set forth the danger of a king's displeasure. {a} "Thou shalt surely die, Ahimelech." {#1Sa 22:16} "Adonijah shall be put to death this day." {#1Ki 2:24} "Hang Haman on the tree that is fifty cubits high," &c. *Hunc pugionem tibi mittit senatus,* &c. Queen Elizabeth was so reserved, that all about her stood in a reverent awe of her very presence and aspect, but much more of her least frown or check; wherewith some of them, who thought they might best presume of her favour, have been so suddenly daunted and planet stricken that they could not lay down the grief thereof but in their grave. {b} One of these was Sir Christopher Hatton, Lord Chancellor, who died of a flux of urine and grief of mind. Neither could the queen, having once cast him down with a word, raise him up again, though she visited and comforted him. {c}

But a wise man will pacify it.] Either by some prudent speech or political device, as Abigail did David, and David Saul; as Benhadad's servants did Ahab, and as our King Edward I's servant did him. {d} For this king venturing his life, by spurring his horse into a deep river, only to be revenged on his servant that had incensed him by a saucy answer, was soon pacified when once he saw him on his bended knees, exposing his neck to the blow of the drawn sword, wherewith the king pursued him.

{a} *Omne trahit secum Caesaris ira malum. -Ovid.*

{b} Speed.

{c} Camden's *Elisab.*, 406.

{d} *Acts and Mon.*

Ver. 15. **In the light of the king's countenance is life.**] As when it is well with the head, it is the better with all the members; and as when the sky is clear, the bodies of men are in better temper. When David had given Ziba the land, "I humbly beseech thee," said he, "that I may find grace in thy sight, my lord king." {#2Sa 16:4} As if he should say, I had rather have the king's favour than the lands.

Artabazus (in Xenophon) complained when Cyrus had given him a cup of gold, and Chrysantas a kiss in token of his special favour, saying, that the cup that he gave him was not so good gold as the kiss that he gave Chrysantas.

“ *Ut mala nulla feram nisi nudam Caesaris iram,
Nuda parum nobis Caesaris ira mali est?* ”
- Ovid.

And his favour is as a cloud of the latter rain.] That refresheth the ground after drought, and ripeneth the corn before harvest. In the island of St Thomas, on the back side of Africa, in the midst of it is a hill, and over that a continual cloud wherewith the whole island is watered. {a} Christo optime congruit haec sententia, saith Lavater here. This saying of Solomon may very fitly be applied to Christ, the King Immortal. "He shall come down like rain upon the mown grass, as showers that water the earth"; {#Ps 72:6} one cast of his countenance is more worth to a David than all the world's wealth, {#Ps 4:7,8} yea, more worth than the corporeal presence of Christ: therefore he tells his disciples they shall be great gainers by losing of him; for I will send you the Comforter, who shall seal up my love to you, and shed it abroad in your hearts.

{a} Abbot's *Geography*, 251.

Ver. 16. **How much better is it to get wisdom than gold,**] *q.d.*, It is unspeakably better to get grace than gold; for what is gold and silver but the guts and garbage of the earth? and what serves it to but the life that now is, the back and belly? and what is the happiness that a man hath in much store of it but skin deep, or rather imaginary? "Surely man walketh in a vain show, in heaping up riches." {#Ps 39:6} That I speak not of the uncertainty of riches, their commonness to the wicked also, the insincerity of the comforts they yield, and their utter insufficiency to fill the infinite heart of man. *Non enim plus satiatur cor auro quam corpus auro.* The contrary of all which is true of heavenly wisdom. "How much better is it, therefore, to get wisdom than gold."

Ver 17. **The highway of the upright is to depart from evil.]** That is his road, his desire and endeavour, his general purpose, though sometimes (by mistake, or violence of temptation), he step

out of the way, and turn aside to sin, yet there is no "way of wickedness" {#Ps 139:24} in him. His endeavour is, with Paul, to walk in all good conscience, to shape his course by the chart of God's Word, to shun sin as a serpent in his way, as poison in his meats.

He that keepeth his way, preserveth his soul.] As, if a man be out of God's precincts, he is out of his protection. "He shall keep thee in all thy ways," {#Ps 91:11} not in all thine out strays. He that leaves the highway, and takes to byways, travelling at unseasonable hours, &c., if he fall into foul hands, he may go look his remedy; the law allows him none.

Ver. 18. **Pride goeth before destruction.]** A bulging wall is near a downfall. Swelling is a dangerous symptom in the body; so is pride in the soul. *Sequitur superbos ultor a tergo Deus.* {a} Surely, as the swelling of the spleen is dangerous for health, and of the sails for the overbearing of a little vessel, so is the swelling of the heart by pride. Instances hereof we have in history not a few. Pharaoh, Adonibezek, Agag, Haman, Herod, &c. Xerxes, having covered the seas with his ships, and with two millions of men, and passed over into Greece, was afterwards, by a just hand of God upon him for his prodigious pride, forced to flee back in a poor fisher's boat, which, being overburdened, had sunk all, if the Persians, by the casting away of themselves, had not saved the life of their king. {b} It was a great foretoken of Darius's ruin, when in his proud embassy to Alexander he called himself the king of kings and cousin of the gods; but for Alexander he called him his servant. {c} The same senators that accompanied proud Sejanus to the senate conducted him the same day to prison; they which sacrificed unto him as to their god, which erst kneeled down to adore him, scoffed at him, seeing him dragged from the temple to the jail—from supreme honour to extreme ignominy. {d} Sigismund, the young King of Hungary, beholding the greatness of his army, in his great jollity, hearing of the coming of the Turks, proudly said, What need we fear the Turk, who need not at all to fear the falling of the heavens; which, if they should fall, yet were we able, with our spears and halberts, to hold them up from falling upon us? He afterwards shortly received a notable overthrow, lost most of his men, and was himself glad to get over Danube in a little boat to save his life. {e} What should I speak of Bajazet, the terror of the world, and, as he thought, superior to fortune, yet in an

instant, with his state, in one battle, overthrown into the bottom of misery and despair, and that in the midst of his greatest strength? {f}

{a} Seneca.

{b} Herod.

{c} Quintus Curtius.

{d} Dio. in *Tiberio*.

{e} *Turkish History*, fol. 208.

{f} *Ibid.*, 287.

Ver. 19. Better it is to be of a humble spirit.] A humble man is worth his weight in gold; he hath far more comfort in his losses than proud giants have in their rapines and robberies. Truth it is, that meekness of spirit commonly draws on injuries. A crow will pull wool from a sheep's side; she durst not do so to a wolf or mastiff. Howbeit, it is much better to suffer wrong than to do it; to be patient than to be insolent; to be lowly in heart and low of port than to enjoy "the pleasures," or treasures, "of sin for a season."

Ver. 20. He that handleth a matter wisely shall find good.] Doing things with due deliberation and circumspection, things of weight and importance especially—for here *Deliberandum est diu, quod statuendum est semel* -we may look for God's blessing, when the best that can come of rashness is repentance. Youth rides in post to be married, but in the end finds the inn of repentance to be lodged in. The best may be sometimes miscarried by their passions to their cost, as good Josiah when he encountered the King of Egypt, and never so much as sent to Jeremiah, Zephaniah, or any other prophet then living, to ask, Shall I go up against Pharaoh or not?

And whoso trusteth in the Lord, happy is he.] Let a man handle his matter never so wisely, yet if he trust to his own wisdom, he must not look to find good. God will cross even the likeliest projects of such, and crack the strongest sinew in all the arm of flesh. The Babylonians held their city impregnable, and boasted, as Xenophon witnesseth, that they had twenty years' provision beforehand; but God confuted their carnal confidence. The Jews in Isaiah, when they looked for an invasion, looked in that day to the armour of the house of the forest, and "gathered together the waters of the lower pool, numbered the houses, and cast up the ditches to fortify the wall; but they looked not all this while to God their Maker," &c. Therefore

they had "a day of trouble, and of treading down, and of perplexity, by the Lord God of hosts in the valley of vision." {#Isa 22:5,8-10} Where the beginning is creature confidence or self-conceitedness, the end is commonly shame and confusion, in any business. Whereas he that, in the use of lawful means, resteth upon God for direction and success, though he fail in his design, yet he knows whom he hath trusted, and God will "know his soul in adversity." {#Ps 31:7}

Ver. 21. **The wise in heart shall be called prudent.**] He shall have the style and esteem of an intelligent, though not, haply, of an eloquent man. Of some it may be said, as Solinus {a} saith of his poly-histor to his friend Antius, *Fermentum (ut ita dicam) cognitionis, ei magis in esse, quam bracteas eloquentiae deprehendas*, - You may find more worth of wisdom in them than force of words. Bonaventure requireth to a perfect speech congruity, truth, and ornament. This latter some wise men want, and it is their ornament that they neglect ornament, as Cicero writes of Atticus, {b} and as Beza writes of Calvin, that he was *facundiae contemptor et verborum parvus, sed minime ineptus scriptor* - a plain but profitable author.

And the sweetness of the lips increaseth learning.] That is, eloquence with prudence edifieth, and is of singular use for the laying forth of a man's talent to the good of others. As one being asked whether light was pleasant, replied, That is a blind man's question; {c} so if any ask whether eloquence and a gracious utterance be useful in the Church of God, it is an insulse {d} and inficete {e} question. Zaneby, speaking of Calvin and Viret—who were preachers together at Geneva when he first came there out of Italy—uses these words: *Sicut in Calvino insignem doctrinam, sic in Vireto singularein eloquentiam, et in commovendis affectibus efficacitatem admirabar*; {f} i.e., As Calvin I admired for excellent learning, so did I Viret no less for his singular eloquence and efficacy in drawing affections. Beza also was of the same mind, as appears by that epigram of his:

“Gallica mirata est Calvinum ecclesia nuper,
Quo nemo docuit doctius:
Et miratur adhuc fundentem mella Viretum,
Quo nemo fatur dulcius.”

{a} Solin., *Praefat.*

{b} *De libris Attici scriptum reliquit Cicero eos hoc ipso fuisse ornatos quod ornamenta negligenter.*

{c} τυφλου ερωτημα.

{d} Lacking wit or sense; dull, insipid, stupid; senseless, absurd.

{e} Unfacetious; not witty

{f} Zanch., *Miscel.*, Ep. Ded.

Ver. 22. Understanding is a well spring of life.] *Vena vitae* -as the heart is the principle of life, the brain of sense, so is wisdom in the heart of all good carriage in the life, and of a timely laying hold upon eternal life; besides the benefit that other men make of it, by fetching water thence as from a common well.

But the instruction of fools is folly.] When they would show most gravity they betray their folly. They act not from an inward principle, therefore they cannot quit themselves so, but that their folly at length will appear to all men that "have their senses exercised to discern between good and evil." {#Heb 5:14} There are that read the text, *Castigatio stultorum stultitia est.* It is a folly to correct or instruct a fool, for it is to no more purpose than to wash a blackmore, &c.

Ver. 23. The heart of the wise teacheth his mouth.] Frameth his speech for him, and seasoneth it with salt of grace, ere it sets it as a dish before the hearers. *Nescit poeuitenda loqui qui proferenda prius suo tradidit examini,* saith Cassiodore. {a} He cannot lightly speak amiss that weighs his words before he utters them. The voice which is made in the mouth is nothing so melodious as that which comes from the depth of the breast Heart sprung speech hath weight and worth in it.

And addeth learning to his lips.] By restraining talkativeness, and making him as willing to hear as to speak, to learn as to teach, to be an auditor as an orator.

{a} Lib. x. Ep. 4.

Ver. 24. Pleasant words are as a honeycomb.] Dainty and delicious, such as "the preacher set himself to search out"; {#Ec 12:10} such as his father David found God's words to be; {#Ps 119:103} "wells of salvation." {#Isa 12:3} "Breasts of consolation"; {#Isa 66:11} the honey

drops of Christ's mouth. {#So 5:16} Oh, hang upon his holy lips, as they did! {#Lu 19:48} Hast thou found honey with Samson? Eat it as he did. {#Pr 25:16} Eat God's book as John did; {#Re 10:9} find fatness and sweetness in it. {#Ps 63:5} Get "joy and gladness" out of it. {#Ps 51:8} And if at any time the word, in searching our wounds, put us to pain, as honey will cause pain to exulcerate parts, let us bear it, and not be like children, who, though they like honey well, yet will they not endure to have it come near their lips when they have sore mouths.

Sweet to the soul, health to the bones,] *i.e.*, Satisfactory to the mind and medicinal also to the body, which many times follows the temperament of the mind. Alphonsus, King of Sicily, is said to have recovered from a dangerous disease by the pleasure that he took in reading Quintus Curtius, and some others in like sort by reading Livy, Aventine, &c. But these were "physicians of no value" to that of David. "Unless thy law had been my delight, I should then have perished in mine affliction." {#Ps 119:92} Look how those that are fallen into a swoon may be fetched again with cold water sprinkled on their faces, or with hot water poured down their throats. So those that are troubled in mind may by patience and comfort of the Scriptures recover hope.

Ver. 25. **There is a way that seemeth right to a man.**] This we had before, *totidem verbis*, in #Pr 14:12; {See Trapp on "Pr 14:12"} And think not this a vain repetition; but know that it is thus redoubled, that it may be the better remarked and remembered. Nothing is more ordinary or more dangerous than self-delusion. To deceive another is naught, but to deceive thyself—which yet most men do—is much worse; as to belie one's self, kill one's self, &c., is counted most abominable. To warn us therefore of this greatest wickedness, it is that this sentence is reiterated.

Ver. 26. **He that laboureth, laboureth for himself.**] He earns it to eat it, he gets it with his hands to maintain "the life of his hands," as it is therefore also called {#Isa 57:10} *Animantis cuiusque vita in fuga est*, saith the philosopher; Life will away if not repaired by aliment. *Et dii boni; quantum hominum unus exereet venter!* {a} Oh what ado there is to provide meat for the belly! There are those who make too much ado, while they make it "their god," {#Php 3:19} as did that Pamphagus, Nabal; those in St Paul's time, that "served not the Lord Jesus Christ, but their own bellies"; and our Abbey lubbers,

Quorum luxuria totus non sufficit orbis; O monachi, vestri stomachi, &c. See my Common Place of Abstinence.

For his mouth craveth it of him.] Heb., Bows down to him, or upon him, either as a suppliant or as importunately urgent. {b} The belly hath no ears; necessity hath no law. *Malesuada fames* will have it if it be to be had. Drusus, meat being denied him, did eat the very stuffings of his bed; but that was not nourishment. {c} The stomach of man is a monster, saith one, which, being contained in so little a bulk as the body, is able to consume and devour all things; and yet is not consumed of itself, nor destroyed by that heat that digesteth all that comes into it.

{a} Seneca.

{b} *Quippe quem suum cogit os.* -Castalio.

{c} Sueton. in *Tiber*.

Ver. 27. An ungodly man diggeth up evil,] i.e., He ransacketh and raketh out of the dust, out of the dunghill, such old evils as have long lain hid, to lay in the saints' dishes, and to upbraid them with. Thus the Manichees dealt by Augustine when they could not answer his arguments, they hit him in the teeth with his youthful follies; whereunto his reply was only this, *Quae vos reprehenditis, ego damnavi*: What you discommend in me, I have long since condemned. The malicious Papists did the like to reverend Beza, reprinting his wit-wanton poems (put forth in his youth), on purpose to despise him; and objecting to him his former miscarriage which he had sorely repented. This, when one of them did with great bitterness, all the answer he had, was, *Hic homo invidet mihi gratiam Christi*; This man envies me the grace of Jesus Christ. Neither dealt Aaron and Miriam much more gently with their brother Moses, {#Nu 12:1} when they "spake against him because of the Ethiopian woman whom he had married." Who was this Ethiopian woman but Zipporah?—for an Ethiopian and a Midianite are all one and the same. And when did he marry her? Many a year ago. {#Ex 2:21} But they were resolved to pick a hole in Moses's coat; and having nothing else to fasten on, they dig up this evil, and throw it as dirt in his face.

In his lips there is a burning fire.] The tongue, in its shape and colour, resembleth a flame of fire. "It is oft set on fire of hell, and itself setteth on fire the whole course of nature." {#Jas 3:6} "Their breath, as fire, shall devour you," {#Isa 33:10} as the fire of Etna devoured Empedocles, that would needs go too near it. "But what shall be given unto thee, or what shall be done unto thee, thou false tongue?"—false though thou speak the truth, if with a mind to do mischief:—"Sharp arrows of the mighty, with coals of juniper," {#Ps 120:3,4} yea, that very fire of hell, from whence thou wast enkindled. Ver. 28. **A froward man soweth strife.]** The Belialist before mentioned, {#Pr 16:27} as he digs, so he sows; but as ill seed as may be, that which comes not up but with a curse, as cud-weed, {a} and devil's bit. He is a sedulous seedsman of sedition; this bad seed he sows in every furrow where he can find footing.

And a whisperer separateth even very friends.] A pestilent tale bearer that carries tales, and so sows strife. Such were Doeg and other abjects that tare David's name, "and ceased not," {#Ps 35:15} tossing it with their carrion mouths as dogs, buzzing into Saul's ears ever and anon that which might set him agog against him. Such also were those malicious make baits the Pharisees, who, when they thought the disciples had offended, spake not to them, but to their Master, "Why do thy disciples that which is not lawful?" As when they thought Christ offended, they spake not to him, but to his disciples. Thus these whisperers went about to "separate very friends," to make a breach in the family of Christ, by setting off the one from the other. "The words of such whisperers are as wounds, and they go down into the innermost parts of the belly." {#Pr 18:8} They are like the wind that creeps in by the chinks and crevices in a wall, or the cracks in a window, that commonly prove more dangerous than a storm that meets a man in the face upon the champion *the plain*.

{a} The common name for the genus *Gnaphalium* of composite plants, having chaffy scales surrounding the flower heads; originally proper to *G. sylvaticum*; extended to other plants, of allied genera, or similar appearance.

Ver. 29. **A violent man enticeth his neighbour.]** As those seducers at Ephesus "dragged disciples after them" {a} {#Ac 20:30} compelling them by their persuasions to embrace distorted doctrines, such as cause convulsions of conscience. Such are said to "thrust men out of

God's ways"; {#De 13:5} as Jeroboam did the house of Israel; as Julian and other cunning persecutors did in the primitive times, prevailing as much by their tising tongues, as by their terrifying saws. {b} #**Heb 11:37**, "They were sawn asunder, they were tempted." The apostle ranks and reckons their alluring promises among their violent practices. But "though they speak fair, believe them not; for there are seven abominations in their hearts." {#Pr 26:25}

{a} αποσπαν, διεστραμμενα.

{b} επιρυσθησαν, επιρυσθησαν.

Ver. 30. **He shutteth his eyes to devise froward things.**] Wicked men are great students; they beat their brains and close their eyes that they may revolve and excogitate mischief with more freedom of mind. They search the devil's skull for new devices, and are very intente to invent that which may do harm; their wits will better serve them to find out a hundred shifts or carnal arguments, than to yield to one saving truth, though never so much cleared up to them.

Moving his lips, he bringeth evil to pass.] Mumbling and muttering to himself, and so calling the devil into counsel, he hath him at hand to bring about the business. Bartolus {a} writes of Doctor Gabriel Nele, that by the only motion of the lips, without any utterance, he understood all men, perceived and read every man's mind in his countenance. If Nele could do so, how much more the devil? who, besides his natural sagacity, hath had so long experience, and both knows and furthers those evil plots and practices that he himself hath injected into wicked hearts.

{a} Lib. i. *De Ver. Oblig.*

Ver. 31. **The hoary head is a crown of glory.**] Old age and honour are of great affinity in the Greek tongue. {a} God gave order that the aged should be honoured. {#Le 19:32} {See Trapp on "Le 19:32"}

*“ Credebant hoc grande nefas, et morro piandum,
Si iuvenis vetulo non assurrexerat.”*
- *Juvenal*, sat. 13.

There is a certain plant (which our herbalists call *herbam impiam*, or wicked cudweed) {b} whose younger branches still yield flowers

to overtop the elder. Such weeds grow too rife abroad. It is an ill soil that produceth them.

If it be found in the way of righteousness.] *Canities tunc venerabilis est, quando ea gerit quae canitiem decent, &c.*, saith old Chrysostom. {c} Hoariness is then only honourable when it doth such things as become such an age; else it is *mucor potius quam canities*, rather filthy mouldiness than venerable hoar headedness. Manna, the longer it was kept against the command of God, the more it stank. What can be more odious than an old goat, an old fornicator? &c. What more ridiculous than *puer centum annorum*, a child, of fourscore or a hundred years old? *Turpis et ridieulosa res est elementarius senex*, saith Seneca. {d} An A B C old man is a shameful sight. Nectarius, that succeeded Nazianzen at Antioch, had little else to commend him to the place but a goodly gray beard and a graceful countenance. {e} Whereas of Abraham it is reported that he went to his grave in a good old age, or, as the Hebrew hath it, with a good gray head. Pluck out the gray hairs of virtue, and the gray head cannot shine with any great glory.

{a} *Cognata sunt, γηρας et γερας, ut ηθος et εθος.*

{b} The common name for the genus *Gnaphalium* of composite plants, having chaffy scales surrounding the flower heads; originally proper to *G. sylvaticum*; extended to other plants, of allied genera, or similar appearance.

{c} In *Epist. ad Heb.*, ser. 7. Arsadius succeeded Chrysostom, being an old dotal of eighty years, "*quem pisces facundia ranae agilitate superabant.*"

{d} Sen. Epist. 62, ad Lucil.

{e} *Veneranda canities, et vultus sacerdote dignus -Baron.*

Ver. 32. He that is slow to anger is better than the mighty.] Unruly passions are those Turks, saith one, that we must constantly make war with. Those Spaniards, with whom, as another saith, whoever made peace, gained nothing but repentance. *Pax erit infida, pax incerta*, as Livy {a} saith of that which the Romans made with the Samnites; a peace worse than war, as Augustine {b} saith of the peace brought in by Sulla. Men must be at deadly feud with those "lusts that war in their members," {#Jas 4:1} "fighting against their souls." {#1Pe 2:11} These to conquer is the noblest and most signal victory, since in subduing these we overcome the devil, {#Eph 4:26 Jas 4:7} as in yielding to them, we "give place" to him, and entertain him into our very bosoms. Passionate persons, though they be not drunk,

yet are not they their own men; but have so many lusts, so many lords, conquering countries, as Alexander, vanquished of vices; or as the Persian kings, who commanded the whole world, but were commanded by their concubines. How much better Valentinian the emperor, who said, upon his deathbed, that among all his victories one only comforted him; and being asked what that was, he answered, I have overcome my worst enemy, mine own naughty heart.

“ *Latius regnes, avidum domando*

*Spiritum, quam si Lybiam remotis
Gadibus iungas, et uterque poenus
Serviat uni.*”

- *Horat., Carm., lib. ii.*

I cannot better translate it than by Solomon's next words,

He that ruleth his spirit, is better than he that taketh a city.] See this exemplified in Jacob, who did better, when he heard of the rape of Dinah, in "holding his peace," than his sons did in taking and pillaging the city Shechem. {#Ge 34:5} None was to triumph in Rome that had not gotten five victories. {c} He shall never triumph in heaven that subdueth not his five senses himself.

{a} Liv. *Hist.*, lib. ix.

{b} *De Civ. Dei.*, lib. iii. cap. 28.

{c} Isidor. *Tranq.*

Ver. 33. **The lot is cast into the lap.]** This sentence at first sight seems light and unworthy of the place it holds in this book. But as every line in the holy Bible is pure, precious, and profitable, so this sets forth a matter of very great moment—viz., that the providence of God extendeth to the disposing of all things, even those things, also, that in regard of as are merely contingent and casual. Lottery is guided by providence, as in the finding out of Achan, designing of Saul to be king, dividing the land among the Israelites, &c. Chance-medley {a} is providence {#Ex 22} Cambyses, lighting off his horse, after he had been showing great cruelty to them of Athens, his sword flew out of his scabbard and slew him. *Disponit Deus membra*

pulicis et culicis, saith Augustine: God disposeth of gnats and flies. Birds flying seem to fly at liberty, yet are they guided by an overruling hand; {#Mt 10:26-31} he teacheth them to build their nests; {#Ps 84:3} ׀ in the word ׀ for a nest there is written bigger than ordinary, to imply so much, say Hebricians; he also provides them their meat, their several meats in due season—the young raven especially, {#Ps 147:9} if that be true that Aristotle {b} reporteth. This doctrine of God's particular providence rightly resented, yields incredible profit and comfort. See my Love Tokens, pp. 11, 12.

{a} Accident or casualty not *purely* accidental, but of a mixed character. Chiefly in **manslaughter by chance-medley** (for which later writers often use chance-medley itself): 'the casual killing of a man, not altogether without the killer's fault, though without an evil intent; homicide by misadventure; homicide mixt' (Cowel).

{b} *Hist. animal.*, lib. ix. cap. 31.

Chapter 17

Ver. 1. **Better is a dry morsel and quietness therewith.**] Though there be not so much as a little vinegar to dip in. {#Pr 14:17} {See Trapp on "Pr 14:17"} The Hebrew word properly signifies a morsel of bread, as Rabbi Elias tells us. So, then, better is a crust of coarse bread without any other dainties or dishes—never so little, with love and peace—than a houseful of sacrifices; that is, of good cheer, usual at offering up of sacrifices. {#Pr 7:14} And hereunto Saint James seems to allude in **#Pr 5:5**.

Ver. 2. **A wise servant shall have rule over a son, &c.**] God hath a very gracious respect unto faithful servants, and hath promised them "the reward of inheritance," {#Col 3:24} which properly belongs to sons. This happens sometimes here, as to Joseph, Joshua, those subjects that married Solomon's daughters; {#IKi 4:10,14} but infallibly hereafter, when "they shall come from east and west to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven," and to "enter into their Master's joy," "but the children of the kingdom shall be cast out." {#Mt 8:11,12}

Ver. 3. **The fining pot is for silver, &c.**] God also hath his "fire in Zion, and his furnace in Jerusalem"; {#Isa 31:9} his conflatories and his crucibles wherein he will refine his, "as silver is refined, and try them as gold is tried." {#Zec 13:9} Not as if he knew them not, till he had tried them; for he made them, and therefore cannot but know them; as artificers know the several parts and properties of their

works. *Sed tentat ut sciat, id est, ut scire nos faciat,* saith Augustine. He therefore tries us, that he may make us know what is in us, what dross, what pure metal; and that all may see that we are such as, for a need, can "glorify him in the very fires," {#Isa 24:15} "that the trial of our faith being much more precious than of gold that perisheth, though tried in the fire, may be found to praise, and honour, and glory." {#1Pe 1:7}

Ver. 4. **A wicked doer giveth heed to false lips.**] It is an ill sign of a vicious nature to be apt to believe scandalous reports of godly men. If men loved not lies, they would not listen to them. Some are of the opinion that Solomon having said, "God trieth the hearts," doth in this and the two next following verses instance some particular sins so accounted by God, which yet pass among men for no sins, or peccadilloes at the utmost, seeing no man seems to receive wrong by them—such as these are, to listen to lying lips, to mock the poor, to rejoice at another man's calamity, and the like. Lo, they that do thus, though to themselves and others they may seem to have done nothing amiss, yet God that tries the hearts will call them to account for these malicious miscarriages.

Ver. 5. **He that mocketh the poor, &c.**] {See Trapp on "Pr 14:31"}

And he that is glad at calamities, shall not be unpunished.] He is sick with the devil's disease, *επιχαρκακια*, which Job was not tainted with; {#Job 31:16-40} as the Edomites, Ammonites, Philistines, and other of Sion's enemies {#La 1:21} were. How bitterly did the Jews insult our Saviour, when they had nailed him to the cross! And in like sort they served many of the martyrs, worrying them when they were down, as dogs do other creatures; and shooting sharp arrows at them when they had set them up for marks of their malice and mischief. Herein they deal equally barbarous manner with the saints, as the Turks did with one John de Chabes, a Frenchman, at the taking of Tripolis in Barbary. They cut off his hands and nose, and then, when they had put him quick into the ground to the waist, they, for their pleasure, shot at him with their arrows, and afterwards cut his throat. {a} Mr John Denly, martyr, {b} being set in the fire with the burniug flame about him, sang a psalm; then cruel Doctor Story commanded one of the tormentors to hurl a faggot at him; whereupon, being hurt therewith upon the face, that he bled again, he left his singing, and clapped both his hands upon his face. 'Truly,'

said Doctor Story to him that hurled the faggot, 'thou hast marred a good old song.' This Story being, after the coming in of Queen Elizabeth, questioned in parliament for many foul crimes, and particularly for persecuting and burning the martyrs, he denied not but that he was once at the burning of a herewig, for so he termed it, at Uxbridge, where he cast a faggot at his face as he was singing psalms, and set a wine bush of thorns under his feet a little to prick him, &c. {c} This wretch was afterwards hanged, drawn, and quartered, {d} and so this proverb was fulfilled of him, "He that is glad at calamities, shall not be unpunished."

{a} *Turkish History*, fol. 756.

{b} *Acts and Mon.*, fol. 1530.

{c} *Ibid.*, 1918.

{d} Anno. 1571.

Ver. 6. **Children's children are the crown of old men.**] That is, if they be not children those who "cause shame," as #Pr 17:2, and who disgrace their ancestors—stain their blood; if they obey their parents' counsel and follow their good example; for otherwise they prove not crowns, but corrosives, to their aged sires, as did Esau, Absalom, Andronicus, and others.

And the glory of children are their parents.] If those children so well descended do not degenerate, as Jonathan the son of Gershom, the son of Manasseh—or rather of Moses, as the Hebrews read it with a *nun suspensum* {#Jud 18:31} -and as Eli's, Samuel's, and some of David's sons did. *Heroum filii noxae*. Manasseh had a good father, but he degenerated into his grandfather Ahaz, as if there had been no intervention of a Hezekiah. So we have seen the kernel of a well-fruited plant degenerate into that crab or willow that gave the original to his stock. But what an honour was it to Jacob that he could swear "by the fear of his father Isaac!"—to David, that he could, in a real and heavenly compliment, say to his Maker, "Truly, Lord, I am thy servant; I am thy servant, and the son of thy handmaid!" {#Ps 116:16} -to Timothy, that the same faith that was in him had dwelt first "in his grandmother Lois, and his mother Eunice!" {#2Ti 1:5} -to the children of the elect lady! &c.—to Mark, that he was Barnabas's sister's son!—to Alexander and Rufus, men mentioned only, #Mr 15:21, but famously known in the Church to be the sons

of Simon of Cyrene!—to the sons of Constantine the Great, to come of such a father, whom they did wholly put on, saith Eusebius, ^{a} and exactly resemble!—to be descended of those glorious martyrs and confessors that suffered here in Queen Mary's days!

^{a} ὅλον ἐνεδύσαντο το Κωνσταντίν.—Euseb.

Ver. 7. Excellent speech becometh not a fool.] A Nabal, a sapless, worthless fellow, in whom all worth is withered and decayed, — *qui nullas habet dicendi vires*, as Cicero hath it, that can say no good except it be by rote, or at least by book, -what should he do discoursing of high points? God likes not fair words from a foul mouth. Christ silenced the devil when he confessed him to be the Son of the most high God. The leper's lips should be covered, according to the law. The Lacedemonians, when a bad man had uttered a good speech in their council house, liking the speech but not the speaker, commanded one of better carriage to give the same counsel, and then they made use of it. ^{a} The people of Rome sware they would not believe Carbo though he sware. ^{b}

Much less do lying lips a prince.] Or any ingenuous man, as some render it. A prince's bare word should be better security than another man's oath, said Alphonsns, King of Arragon. When Amurath, the great Turk, was exhorted by his cruel son, Mohammed, to break his faith with the inhabitants of Sfetigrade, in Epirus, he would not listen, saying, "That he which was desirous to be great among men, must either be indeed faithful of his word and promise, or at least seem to be so." ^{c} -thereby to gain the minds of the people, who naturally abhor the government of a faithless and cruel prince. What a foul blur was that to Christian religion, that Ladislaus King of Hungary should, by the persuasion of the Pope's envoy, break his oath given to this Amurath at the great battle of Varna, and thereby open the mouth of that dead dog to rail upon Jesus Christ! ^{d} And how will the Papists ever be able to wipe off from their religion that stain that lies upon it ever since the Emperor Sigismund, by the consent and advice of the Council of Constance, brake his promise of safe conduct to John Huss and Jerome of Prague, and burnt them! But they have a rule to walk by now, *Fides cum haereticis non est servanda*: Promises made to heretics are not to be observed. And it is for merchants, say they, and not for princes, to stand to their oaths,

any further than may stand with the public good. This divinity they may seem to have drawn out of Plato, who, in his third Dialogue of the Commonwealth, saith, That if it be lawful for any one to lie, it may be lawful doubtless for princes and governors, that aim therein at the public welfare. But God, by the mouth of his servant and secretary, Solomon, here assures us it is otherwise.

{a} *Odi hominem; ignava opera, philosopha sententia.*

{b} Liv.

{c} *Turkish History*, fol. 321.

{d} *Turkish History*, fol. 291.

Ver. 8. A gift is as a precious stone, &c.] Heb., As a stone of grace. Like that precious stone tantarbe, spoken of in Philostratus, {a} that hath a marvellous conciliating property; or the wonderworking lodestone, that among other strange effects reckoned up by Marbodeus and Pictorius, doth *possessores suos disertos et principibus gratos reddere*, make those that have it well-spoken men, and well accepted by princes.

Whithersoever it turneth, it prospereth.] Most men are δωροφάγοι, and "love with shame, Give ye." Yet some Persian-like spirits there are—as hath been made good before by the examples of Luther, Galeabrius, and some others—that regard not silver; and as for gold, in such a way, they have no delight in it. {#Isa 13:17} But these are black swans indeed. The most sing, *Quis nisi mentis inops oblatum respuat aurum?* Who but a fool would refuse offered gold?

{a} In *Vita Apollon*, lib. iii. cap. 14.

Ver. 9. He that covereth a transgression, seeketh love.] In friendship, faults will happen. These must be many of them dissembled, and not chewed but swallowed down whole as medicine pills, for else they will stick in a man's teeth and prove very unpleasant. {See Trapp on "Pr 10:12"}

But he that repeateth a matter separateth very friends.] He that is so soft and sensible of smallest offences, so tender and ticklish that he can put up nothing without revenge or reparation—he that rips up and rakes into his friends' frailties, and makes them more in

the relating, having never done with them, he shall soon make his best friends weary of him, nay, to become enemies to him.

Ver. 10. **A reproof entereth more into a wise man, &c.]** A word to the wise is sufficient. A look from Christ brake Peter's heart, and dissolved it into tears. Augustus being in a great rage, ready to pass sentence of death upon many, was taken off by these words of his friend Maecenas, written in a note, and cast into his lap, *Tandem aliquando surge carnifex*. Pray rise at last executioner! ^{a} When Luther was once in a great heat, Melanchthon cooled him and qualified him by repeating that verse, *Vince animos iramque tuam, qui caetera vincis*: ^{b} Master your passions, you that so easily master all things else.

Than an hundred stripes into a fool.] *Hic enim plectitur, sed non flectitur; corripitur, sed non corrigitur*: Beaten he is, but not bent to goodness; amerced, but not amended. The cypress, the more it is watered, the more it is withered. Ahaz was the worse for his afflictions; so was the railing thief. Jeroboam's withered hand works nothing upon his heart. He had herein as great a miracle wrought before him, saith a reverend man, ^{c} as St Paul had at his conversion, yet was he not wrought upon, because the Spirit did not set it on.

^{a} Αναστηθι ηδηποτε δημιε.—{Dio., l. 55. c. 7. s. 2. 6:397}

^{b} Joh. Manl., *loc. com.*

^{c} Dr Preston.

Ver. 11. **An evil man seeketh only rebellion.]** Viz., How to gainstand and mischief those that by words or stripes seek to reclaim him. Some read it thus, 'The rebellious seeketh mischief only'; he is set upon sin, he shall be sure of punishment. No warnings will serve obdurate hearts. Wicked men are even ambitious of destruction. Judgments need not go to find them out; they run to meet their bane—they seek it, and as it were send for it. But this they need not do, "for a cruel messenger shall be sent against him." God hath forces enough at hand to fetch in his rebels—viz., good and evil angels, stars, meteors, elements—other creatures, reasonable, unreasonable, insensible. The stones in the wall of Aphek shall sooner turn executioners than a rebellious Aramite shall escape unrevenged; not

to speak of hell torments prepared for the devil and his angels, and by them to be inflicted on rebels and reprobates.

Ver. 12. **Let a bear robbed of her whelps meet a man.**] A bear is a fierce and fell creature, the she ear especially, as Aristotle notes, but most of all when robbed of her whelps, which she licketh into form, and loveth without measure. To meet her in this rage is to meet death in the face; and yet that danger may be sooner shifted and shunned than a furious fool set upon mischief. Such were the primitive persecutors, not sparing those Christians whom bears and lions would not meddle with. Such a one was our bloody Bonner, who in five years' time took and roasted three hundred martyrs, most of them within his own walk and diocese. {a} Such another was that merciless Minerius, one of the Pope's captains, who destroyed twenty-two towns of the innocent Merindeliens in France, together with the inhabitants; and being entreated for some few of them that escaped in their shirts to cover their nakedness, he sternly answered that he knew what he had to do, and that not one of them should escape his hands, but he would send them to hell to dwell among devils. {b}

{a} *Acts and Mon.*

{b} *Ibid.*

Ver. 13. **Whoso rewardeth evil for good, &c.**] Ingratitude is a monster in nature, and doth therefore carry so much more detestation, as it is more odious even to themselves that have blotted out the image of God. {a} Some vices are such as nature smiles upon, though frowned at by divine justice; not so this. Lycurgus would make no law against it, because he thought none could be so absurd as to fall into it. Among the Athenians there was an action, *αποστασιου*, of a master against a servant ungrateful for his manumission, not doing his duty to his late master: such were again to be made bond-slaves. {b} Who can choose but abhor that abominable act of Michael Balbus, who that night that his prince (Leo Armenius) had pardoned and released him, got out and slew him? {c} And that of Muleasses, king of Tunis, who cruelly tortured to death the manifes and mesner, by whose means especially he had aspired to the kingdom; grieving to see them live to whom he was so much beholden. {d} And that of Dr Watson, bishop of Lincoln in Queen Mary's days, who, being with Bonnet at the examination of

Mr Rough, martyr (a man that had been a means to save Watson's life in the days of King Edward VI), to requite him that good turn, detected him there to be a pernicious heretic, who did more harm in the northern parts than a hundred more of his opinion. {e} Whereunto may be added that of William Parry, who having been for burglary condemned to die, was saved by Queen Elizabeth's pardon; but he (ungrateful wretch) sought to requite her by vowing her death, anno dom. 1584. {f} To render good for evil is divine, good for good is human, evil for evil is brutish, evil for good is devilish.

Evil shall not depart from his house,] i.e., From his person and posterity, though haply he may escape the lash of man's law for such an abhorred villany. See this fulfilled in Saul's family, for his unworthy dealing with David; in Muleasses, and many others. Jeremiah, in a spirit of prophecy, bitterly curseth such, and foretelleth the utter ruin of them and theirs, {#Pr 18:20,21, &c.} "Shall evil be recompensed for good?" saith he. "Therefore deliver up their children to the famine, and let their wives be widows. Let a cry be heard from their houses," &c. {#Jer 18:20-22}

{a} *Nihil est tam inhumanum, &c., quam committere, ut beneficio non dicam indignus sed victus esse videri.*
-Cic.

{b} Val. Max., lib. ii. cap. 1.

{c} Zonaras, in *Annal.*

{d} *Turk. Hist.*, 642.

{e} *Acts and Mon.*, fol. 1843.

{f} Speed., fol. 1178.

Ver. 14. **The beginning of strife is as when one lets out water.]** It is easier to *stir* strife than *stint* it. *Lis litem generat;* as water, it is of a spreading nature. Do therefore here as the Dutchmen do by their banks; they keep them with little cost and trouble, because they look narrowly to them, and make them up in time. If there be but the least breach, they stop it presently, otherwise the sea would soon flood them.

“Fertur in arva furens cumulo, camposque per omnes

Cum stabulis armenta trahit.”—*Virgil, Aeneid.*

The same may fitly be set forth also by a similitude from fire; which if quenched presently, little hurt is done; as if not, "Behold how great a wood a little fire kindleth," saith Saint James. {#Pr 3:5} If "fire break out but of a bramble, it will devour the cedars of Lebanon." {#Jud 9:15} Cover therefore the fire of contention, as William the Conqueror commanded the curfew bell.

Therefore leave off contention before it be meddled with.] *Antequam commisceatur.* Stop or step back, before it come to further trouble. *Satius est recurrere quam male currere,* better retire than run on, in those ignoble quarrels especially, *ubi et vincere inglorium est et atteri sordidum,* wherein, whether he win or lose, he is sure to lose in his credit and comfort. We read of Francis I, king of France, that, consulting with his captains how to lead his army over the Alps into Italy, whether this way or that way, Amaril, his fool, sprang out of a corner, where he sat unseen, and bade them rather take care which way they should bring their army out of Italy again. It is easy for one to interest himself in quarrels, but hard to be disengaged from them when he is once in. Therefore *principiis obsta,* withstand the beginnings of these evils, and "study to be quiet." {#1Th 4:11} Milk quencheth wild fire. Oil, saith Luther, quencheth lime; so doth meekness strife.

Ver. 15. He that justifieth the wicked, and he that condemneth the just, &c.] To wrong a righteous man in word only is a grievous sin; how much more to murder him under pretence of justice, as they did innocent Naboth; as the bloody Papists do Christ's faithful witnesses; and as the Jews did Christ himself, crying out, "We have a law, and by our law he ought to die." This is to play the thief or manslayer *cum privilegio;* this is to "frame mischief by a law." {#Ps 94:20} The like may be said of that other branch of injustice, the justifying of the wicked. *Bonis nocet, qui malis parcit:* He wrongs the good that spares the bad; better turn so many wild boars, bears, wolves, leopards loose among them, than these monstrous men of condition, that will either corrupt them, or otherwise mischief them. For "thou knowest this people is set upon mischief" {#Ex 32:22} They cannot sleep, unless they have hurt some one. Neither pertains this proverb to magistrates only, but to private persons too, who must take heed how they precipitate a censure. Herein David was to blame in pronouncing the wicked happy, and condemning the

generation of God's children, {#Ps 73:3-16} for the which oversight he afterwards shames and shents himself, yea, befools and be-beasts himself, as well he deserved. {#Ps 73:22}

Ver. 16. **Wherefore is there a price in the hand of a fool? &c.]** Wealth without wit is ill bestowed. Think the same of good natural parts, either of body or mind; so for authority, opportunity, and other advantages. Whereto serve they, if not rightly improved and employed? Certainly they will prove no better than Uriah's letters to those that have them; or as that sword which Hector gave Ajax; which so long as he used against his enemies, served for help and defence, but after he began to abuse it to the harm of harmless beasts, it turned into his own bowels. This will be a bodkin at thy heart one day, 'I might have been saved, but I woefully let slip those opportunities that God had thrust into my hands, and wilfully cut the throat of mine own poor soul, by an impenitent continuance in sinful courses, against so many dissuasives.' Oh the spirit of fornication, that hath so besotted the minds of the most, that they have no heart to look after heaven while it is to be had, but trifle and fool away their own salvation!

Ver. 17. **A friend loveth at all times.]** Such a friend was Jonathan; Hushai the Archite; Ittai the Gittite, who stuck close to David when he was at his lowest point. But such faithful friends are in this age all for the most part gone in pilgrimage, as he {a} once said, and their return is uncertain. David met with others, besides those above mentioned, that would be the causes, but not the companions, of his calamity—that would fawn upon him in his flourish, but forsake him in his trouble. "My lovers and friends stand aloof," &c. The ancients pictured Friendship in the shape of a fair young man, bare-headed, meanly appareled, having on the outside of his garment written, 'To live and to die with you,' and on his forehead, Summer and winter. His breast was open, so that his heart might be seen; and with his finger he pointed to his heart, where was written, *Longe, prope* -Far and near.

And a brother is born for adversity.] Birth binds him to it; {b} and although at other times *fratrum concordia rara*, brethren may jar and jangle, yet at a straight and in a stress, good-nature will work, and good blood will not belie itself. And as in the natural, so in the spiritual brotherhood, misery breeds unity. Ridley and Hooper, that

when they were both bishops, differed so much about ceremonies, could agree well enough, and be mutual comforts one to another, when they were both prisoners. Esther concealed her kindred in hard times; but God's people cannot. Moses must rescue his beaten brother out of the hand of the Egyptian, though he venture his life by it.

{a} Bishop Morton.

{b} Humphrey, Duke of Gloucester, being wounded and overthrown by the Duke of Alencon at the battle of Agincourt, was rescued by his brother, King Henry V, who, bestriding him, delivered him from danger, &c.—*Speed*.

Ver. 18. **A man void of understanding striketh hands.**] Of the folly and misery of rash suretyship, see #Pr 6:1-3 {See Trapp on "Pr 6:1"} {See Trapp on "Pr 6:2"} {See Trapp on "Pr 6:3"}

In the presence of his friend.] Or, Before his friend; that is, before his friend do it, who was better able, and more obliged. Thus like a woodcock he puts his neck into the gin, his foot into the stocks as the drunkard; and then hath time enough to come in with the fool's "Had I wist," and to say, as the lion did when taken in the toil, *Si praescivissem*: If I had foreseen this. But why should there he among men any such Epimetheus, such a post master, an after wit?

Ver. 19. **He loveth transgression that loveth strife.**] It is strange that any should love strife, that hellhag, ἐρις ἐρουντις. And yet some, like trouts, love to swim against the stream; like salamanders, they live in the fire of contention; like Phocion, they hold it a goodly thing to dissent from others; like Pyrrhus, they are a "people that delight in war"; {#Ps 68:30} like David's enemies, "I am for peace," saith he (that was his motto), "but when I speak of it, they are for war." {#Ps 120:7} These unquiet spirits are of the devil doubtless, that turbulent creature, that troubler of God's Israel. He knows that "where envying and strife is, there is confusion and every evil work," {#Jas 3:16} and that he loveth transgression that loveth strife; he taketh pleasure in sin, which is the cause of his unquietness. Good, therefore, and worthy of all acceptance is the council of the Psalmist, "Cease from anger, and forsake wrath; fret not thyself in any wise to do evil." {#Ps 37:8} He that "frets" much will soon be drawn to "do evil." "An angry man stirs up strife, and a furious man aboundeth in transgression" {#Pr 29:22} Hence our Saviour bids "have salt within yourselves"; that is, mortify your corruptions, and then

"be at peace one with another." {#Mr 9:50} Hence also St James saith, that "the wisdom from above is first pure, and then peaceable." And St Paul oft joins faith and love together; there can be no true love to, and good agreement with men, till the heart be purified by faith from the love of sin.

And he that exalteth his gate seeketh destruction.] Eventually he seeketh it, though not intentionally. "That exalteth his gate," that is, his whole house—a part being put for the whole—which he that builds too sumptuously is in the ready road to beggary; the beggar will soon have him by the back, as they say; *quaerit rupturam*, he will shortly break. Others read the words thus, "And he enlargeth his gate that seeketh a breach"; that is, say they, he that picketh quarrels, and is contentious, setteth open a wide door to let in many mischiefs.

Ver. 20. **He that hath a froward heart findeth no good.**] Who this is that hath a froward heart and a perverse tongue, Solomon shows, {#Pr 11:20} viz., the hypocrite, the "double minded man," {#Jas 1:8} that hath "a heart and a heart," {#Ps 12:2, *mart.*} one for God, and another for him that would have it, as that desperate Neapolitan boasted of himself. And as he hath two hearts, so two tongues too, {#1Ti 3:8} wherewith he can both "bless and curse," talk religiously or profanely, according to the company, {#Jas 3:10,11} speak Hebrew and Ashdod, the language of Canaan and the language of hell, like those in an island beyond Arabia, of whom Diodorus Siculus {*a*} saith, that they have cloven tongues, so that therewith they can alter their speech at their pleasure, and perfectly speak to two persons, and to two purposes, at once. Now how can these monsters of men expect either to find good, or not to fall into mischief? How can they escape the damnation of hell, whereof hypocrites are the chief inhabitants, yea, the freeholders, as it were? for other sinners shall have "their part" {*μερος*, #Mt 24:51} with the devil and hypocrites.

{*a*} *Antiq.*, lib. iii.

Ver. 21. **He that begetteth a fool, doeth it to his sorrow.**] Solomon might speak this by experience, and wish, as Augustus did, *utinam caelebs vixissem, aut orbis periissem*. Oh that I had either lived a bachelor or died childless! To "bring forth children to the murderer," {#Ho 9:13} children to the devil, that old manslayer; oh, what a grief is

this to a pious parent! how much better were a "miscarrying womb, and dry breasts!" What heavy moan made David for his Absalom, dying in his sin! How doth many a miserable mother weep and warble out that mournful ditty of hers in Plutarch over her deceased children, *Quo pueri estis profecti?* Poor souls, what is become of you!

And the father of a fool hath no joy.] No more than Oedipus had, who cursed his children when he died, and breathed out his last with

“Per coacervatos pereat domus impia luctus.”

No more than William the Conqueror had in his ungracious children, or Henry II, who, finding that his sons had conspired against him with the king of France, fell into a grievous passion, cursing both his sons, and the day wherein himself was born; and in that distemperature departed the world, which himself had so oft distempered. {a}

{a} Daniel, fol. 112.

Ver. 22. A merry heart doeth good, like a medicine.] Ευεκτηειν ποιει: so the Septuagint renders it. And, indeed, it is ευθυμια~ that makes ευεξια. All true mirth is from rectitude of the mind, from a right frame of soul. When faith hath once healed the conscience, and grace hath hushed the affections, and composed all within, so that there is a Sabbath of spirit, and a blessed tranquillity lodged in the soul; then the body also is vigorous and vigetous, for the most part in very good plight and healthful constitution, which makes man's life very comfortable. For, *si vales, bene est*. If you are well it is good. And λωστον υγιαίνειν. "Go thy ways," saith Solomon to him that hath a good conscience, "eat thy bread with joy, and drink thy wine with a merry heart, since God accepteth thy works. Let thy garments be always white, and let thy head lack no ointment. Live joyfully with the wife of thy youth," {#Ec 9:7-9} &c., be lightsome in thy clothes, merry at thy meats, painful in thy calling, &c., these do notably conduce to and help on health. They that in the use of lawful means "wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." {#Isa 40:31}

But a broken spirit drieth the bones.] By drinking up the marrow and radical moisture. See this in David, {#Ps 32:3} whose "bones waxed old," whose "moisture," or chief sap, "was turned into the drought of summer"; his "heart was smitten and withered like grass; his days consumed like smoke"; {#Ps 102:3,4} his whole body was "like a bottle in the smoke"; {#Ps 119:83} he was a very bag of bones, and those also "burnt as a hearth." {#Ps 102:3} Aristotle, in his book of long and short life, assigns grief for a chief cause of death. And the apostle saith as much in **#2Co 7:10**. {See Trapp on "2Co 7:10"} {See Trapp on "Pr 12:25"} All immoderations, saith Hippocrates, are great enemies to health.

Ver. 23. **A wicked man taketh a gift out of the bosom,**] *i.e.*, Closely and covertly, as if neither God nor man should see him. The words may be also read thus: 'He,'—that is, the corrupt judge—'taketh a gift out of the wicked man's bosom'; there being never a better of them, as Solomon intimateth by this ambiguous expression. Rain is good, and ground is good, yet *ex eorum coniunctione fit lutum*. {a} So giving is kind, and taking is courteous; yet the mixing of them makes the smooth paths of justice foul and uneven.

{a} Stapleton.

Ver. 24. **Wisdom is before him that hath understanding.]** The face of an understanding man is wisdom; his very face speaks him wise; the government of his eyes, especially, is an argument of his gravity. {a} His eyes are in his head, {#Ec 2:4} he scattereth away all evil with them. {#Pr 20:8} He hath *oculum irretortum*, as Job had; {#Job 31:1} and Joseph had *oculum in metam* (which was Ludovica's Vives's motto), his eye fixed upon the mark; he looks right on; {#Pr 4:25} he goes through the world as one in a deep muse, or as one that hath haste of some special business, and therefore overlooks everything besides it. He hath learned out of **#Isa 33:14,15**, that he shall see God to his comfort, must not only "shake his hands from taking gifts," as in the former verse, but also "stop his ears from hearing of blood," and "shut his eyes from seeing of evil." *Vitiis nobis in animum per oculos est via*, saith Quintilian; {b} sin entereth into the little world through these windows, and death by sin, as fools find too oft by casting their eyes into the corners of the earth, suffering them to rove at random without restraint, by irregular glancing and inordinate gazing. In Hebrew the same word signifies both an eye

and a fountain, to show, saith one, that from the eye, as from a fountain, flows both sin and misery. 'Shut up, therefore, the five windows, that the house may be full of light,' as the Arabian proverb hath it. We read of one, that making a journey to Rome, and knowing it to be a corrupt place, and a corrupter of others, entered the city with eyes close shut; neither would he see anything there but St Peter's church, which he had a great mind to go visit. Alipius in Augustine being importuned to go to those bloody spectacles of the gladiatory combats, resolved to wink, and did; but hearing an outcry of applause, looked abroad, and was so taken with the sport, that he became an ordinary frequenter of those cruel meetings.

{a} *Vultus index animi.—Profecto oculis animus inhabitat.* -Plin,

{b} Quintil., *Declam.*

Ver. 25. A foolish son is a grief to his father.] {See Trapp on "Pr 10:1"} {See Trapp on "Pr 15:20"}

Ver. 26. Also to punish the just is not good.] The righteous are to be cherished and protected, as those that uphold the state. *Semen sanctum statumen terrae* {#Isa 6:13} What Aeneas Sylvius said of learning, may be more properly said of righteousness, "Vulgar men should esteem it as silver, noble men as gold, princes prize it as pearls," but they that punish it, as persecutors do, shall be punished to purpose, when "God makes inquisition for blood." {#Ps 9:12}

Nor to strike princes for equity.] Righteous men are "princes in all lands," {#Ps 45:16} yea, they are kings in righteousness, as Melchisedec. Indeed they are somewhat obscure kings, as he was, but kings they appear to be, by comparing #Mt 13:17 Lu 10:24; "many righteous," saith Matthew "many kings," saith Luke. Now, to strike a king is high treason; and although princes have put up blows, as when one struck our Henry VI, he only said, 'Forsooth you do wrong yourself more than me, to strike the Lord's anointed.' Another, also, that had drawn blood of him when he was in prison, he freely pardoned when he was restored to his kingdom, saying, 'Alas, poor soul, he struck me more to win favour with others, than of any evil will he bare me.' {a} So when one came to cry Cato mercy, for having struck him once in the bath, he answered, that he remembered no such matter. Likewise, Lycurgus is famous for pardoning him that smote out one of his eyes; yet he that shall touch the apple of God's eye—as every

one doth that wrongeth a righteous man, for equity especially—shall have God for a revenger. And "it is a fearful thing to fall into the hands of the living God." {#Heb 10:31}

{a} Daniel's *Hist.*, 198.

Ver. 27. **He that hath knowledge spareth his words.**] Taciturnity is a sign of solidity, and talkativeness of worthlessness. Epaminondas is worthily praised for this, saith Plutarch, that as no man knew more than he, so none spake less than he did.

And a man of understanding is of an excellent spirit.] Or, Of a cool spirit. The deepest seas are the most calm.

“Where river smoothest runs, deep is the ford,
The dial stirs, yet none perceives it move,” &c.

Ver. 28. **Even a fool when he holdeth his peace, &c.**]

“πας τις απαιδευτος φρονιμωτατος εστι σιωπων.”

"Oh that you would altogether hold your peace, and it should be your wisdom," saith Job to his friends that spake much, but said little {#Job 13:5}

Chapter 18

Ver. 1. **Through desire a man having separated himself, &c.**] Here the reading that is in margin, methinks, is the better: "He that separates himself"—either from his friend, as the old interpreter makes the sense, or from anything else that he hath formerly followed—"seeketh according to his desire"—seeketh to satisfy his own heart's lust, and to compass what he coveteth—"and intermeddleth with every business"—stirs very busily in everything that is done, and leaves no stone unrolled, no course unattempted, whereby he may effect his design, and come off with his credit. The practice hereof we may observe in the Pharisees, those old Separatists, who slandered all that our Saviour did; and in their pertinacious malice, never left till they had slain him for a deceiver of the people. So the Donatists separated, and affirmed that there were no true churches but theirs. They were also divided among themselves, *in minutula frustula*, into small sucking congregations,

as Augustine saith, whose arguments not being able to confute, they reproached him for his former life, when he was a Manichee. In like sort dealt the Anabaptists with Luther, whom they held more pestiferous than the pope. Muncer wrote a book against him, dedicating it to the illustrious Prince Christ, and rails at him, as one that wanted the spirit of revelation, and savoured only the things of the flesh. {a} Our Separatists, the better sort of them, have said, that the differences are so small between themselves and us, that they can for a need come to our churches, partake in the sacraments, and hold communion with us as the churches of Christ. {b} But if so, how then dare they separate, and intermeddle with every business, that they may have some spacious pretence for it? Turks wonder at English for cutting or picking their clothes, counting them little better than mad to make holes in whole cloth, which time of itself would tear too soon. Men may do *pro libitu* -as some render "through desire" in this text—as they will with their own; but woe he to those that cut and rend the seamless coat of Christ with causeless separations.

{a} Scultet. *Annal.*, ii. 38.

{b} *Apologet. Narrat.*, p. 6.

Ver. 2. A fool hath no delight in understanding, but that his heart may discover itself.] Or, In discovering his own heart—*i.e.*, in following his own humour, against all that can be said to the contrary. He is wilful, and so stands as a stake in the midst of a stream; lets all pass by him, but he stands where he was. It is easier to deal with twenty men's reasons, than with one man's will. He hath made his conclusion, you may as soon remove a rock as him. *Quicquid vult valde vult, quicquid vult sanctum est.* His will is his rule, and when a man hath said and done his utmost to convince him by force of reason, he shall find him like a mill horse, just there in the evening where he began his morning circuit. Some think that Solomon here taxeth, not so much the wilfulness, as the vain gloriousness and ostentation of fond fools, who seem to delight in wisdom; but it is only for a name, and that they may, by setting their good parts a-sunning, gain the applause and admiration of the world, for men singularly qualified. But why should any affect the vain praises of men, and not rest content with the *euge* of a good conscience? The blessed Virgin was troubled, when truly praised of

an angel. Moses had more glory by his veil than by his face. Christ, beside the veil of his humanity, says, "See you tell no man," &c.

Ver. 3. **When the wicked cometh, then cometh contempt.**] It comes into the world with him, so the Hebrew doctors expound it. He is born a contemner of God, of his people, and of his ordinances, being "vainly puffed up by his fleshly mind," {#Col 2:18} and having a base esteem of others, in comparison of himself. Thus "vain man would be wise," yea, the only wise, "though man be born like a wild ass's colt," {#Job 11:12} and so he could not but confess, would he but consult a while with himself. But he doth with himself as some people do by dogs and monkeys, which they know to be paltry carrion beasts, and yet they set great store by them, and make precious account of them, merely for their mind's sake.

And with ignominy, reproach.] These two he shall be sure of, according to that of #1Sa 2:30:—"They that despise me shall be lightly esteemed"; and #Pr 3:34, "Surely God scorneth the scorers"; {See Trapp on "Pr 3:34"} he pays them in their own coin, overshoots them in their own bow, makes them to meet with such as will mete them out their own measure, and for their contempt repay them with ignominy, "reproach."

Ver. 4. **The words of a man's mouth are as deep waters.**] Fitly are the words of the wise resembled to waters, saith one, inasmuch as they both wash the minds of the hearers, that the foulness of sin remain not therein, and water them in such sort that they faint not, nor wither by a drought and burning desire of heavenly doctrine. Now these words of the wise are of two sorts—some are as deep waters, and cannot easily be fathomed, as Samson's riddles and Solomon's apothegms, so very much admired by the Queen of Sheba, #2Ch 9:1-9; some again are plain, and flow so easily, as a flowing brook, that the simplest may understand them. The same may be affirmed of the holy Scriptures—those "words of the wise and their dark sayings." {#Pr 1:6} The Scriptures, saith one, are both text and gloss; one place opens another; one place hath that plainly, that another delivers darkly. The Rabbis have one saying, That there is a mountain of sense hangs upon every apex of the word of God; and another they have, *Nulla est obiectio in lege quae non habet solutionem in latere -i.e.,* There is not any doubt in the law but may be resolved by some other text. Parallel scriptures cast a mutual light

one upon another; and is there not a thin veil laid over the word, which is more rarefied by reading, and at last wholly worn away? A friend, says Chrysostom, that is acquainted with his friend, will get out the meaning of a letter or phrase which another could not that is a stranger; so it is in the Scripture.

Ver. 5. **It is not good to accept the person of the wicked.**] Indeed, it is so bad as can hardly be expressed, and is therefore here set forth by the figure *liptote*; which is, say grammarians, *cum minus dicitur; plus intelligitur*; when little is said, but more is understood. {a} This accepting of persons, declared here to be so very naught, is either in passing sentence of judgment, of which see #Le 19:15; {See Trapp on "Le 19:15"} or otherwise in common conversation, of which read #Jas 2:1-4. {See Trapp on "Jas 2:1"} {See Trapp on "Jas 2:2"} {See Trapp on "Jas 2:3"} {See Trapp on "Jas 2:4"}

To overthrow the righteous in judgment.] Which is the easilier done, because they cannot quarrel and contend as the wicked can. "The fool's lips enter into contentions"; {#Pr 18:6} they have an art in it; they are dexterous at it; it is their trade and study to brabble and wrangle, to set a good face upon an ill matter, to rail and out brave, to set men further at odds, and to embitter their spirits one against another. This is a trick they have learned of their father the devil; and this their graceless speeches do as directly tend unto, as if they had legs to go into contention.

{a} *Ut apud Virgil. Nec nulla innata est inaratae gratia terrae. -Georg., ii.*

Ver. 6. **A fool's lips enter into contention.**] {See Trapp on "Pr 18:5"}

And his mouth calleth for strokes] {a} By his desire upon others; but by desert and effect upon himself.

{a} *Vehementer doleo, quia vehementer diligo. Atque sit cum maesto vultu, oculis demissis, cum quadam tarditate et vocis plangitu procedit maledictio. -Bernard.*

Ver. 7. **A fool's mouth is his destruction.**] #Pr 10:14,12:13 13:3 {See Trapp on "Pr 10:14"} {See Trapp on "Pr 12:13"} {See Trapp on "Pr 13:3"}

Ver. 8. **The words of a talebearer are as wounds.**] {See Trapp on "Pr 12:18"} He that takes away a man's good name kills him alive, and ruins him and his posterity; being herein worse than Cain, for he, in

killing his brother, made him live for ever, and eternalised his name. Some read, "Are as the words of the wounded": they seem to speak out of wounded, troubled hearts, and then their words go down into the belly—they go glib down, pass without the least questioning.

Ver. 9. **He also that is slothful in his work.**] As he must needs be that goes peddling about with tales, and buzzing evil reports into the ears of those that will hear them. See #1Ti 5:3, with the note there. *Lata negligentia dolus est*, saith the civilian.

Is brother to him that is a great waster.] *Est frater Domini disperditionis*, will as certainly come to poverty as the greatest waster of good. A man dies no less surely, though not so suddenly, of a consumption than of an apoplexy.

Ver. 10. **The name of the Lord is a strong tower.**] God's attributes are called "His name"; because by them he is known as a man is, by his name. These are said to be *Arx roboris*, a tower so deep, no pioneer can undermine it; so thick, no cannon can pierce it; so high, no ladder can scale it; -"a rock," an "old rock"; {#Isa 26:4} yea, "munitions of rocks"; {#Isa 33:16} rocks within rocks; a tower impregnable—inexpugnable. {a}

The righteous runneth to it.] All creatures run to their refuges when hunted, {#Pr 30:26 Ps 104:18 Pr 18:11 Da 4:10,11 Jud 9:50,51} which yet fail them many times, as the tower of Shechem did; {#Jud 9:46-49} as the stronghold of Sion did those Jebusites that scorned David and his host—as conceited, that the very lame and blind, those most shiftless creatures, might there easily hold it out against him. {#2Sa 5:6,7} The hunted hare runs to her form, but that cannot secure her; the traveller to his bush, but that, when once wet through, does him more hurt than good; as the physicians did the haemorrhoids. {#Mr 5:26} But as she, when she had spent all before, came to Christ and was cured, so the righteous being poor and destitute of wealth—which is the rich man's strong city {#Pr 18:11} -and of all human helps (God loveth to relieve such as are forsaken of their hopes), runs to this strong refuge, and is not only safe, but 'set aloft,' as the word signifies, out of the gunshot. {b} None can pull them out of his hands. Run therefore to God, by praying and not fainting. {#Lu 18:1} This is the best policy for security. That which is said of wily persons that are full of fetches, of windings, and of turnings in the world, that

such will never break, is much more true of a righteous, praying Christian. He hath but one grand policy to secure him in all dangers; and that is, to run to God.

{a} That cannot be taken by assault or storm; incapable of being overcome, subdued, or overthrown by force; impregnable, invincible.

{b} εκ βελους, John x. Sic.—Query? #Joh 10:4, τα ιδια προβατα εκβαλη.

Ver. 11. **The rich man's wealth is his strong city.**] It is hard to have wealth, and not to trust to it. {#Mt 19:24 1Ti 5:17; see the notes there} But wealth was never true to those that trusted it; there is an utter uncertainty, {#1Ti 5:17} a nonentity, {#Pr 23:5,6} an impotence to help in the evil day, {#Zep 1:18} an impossibility to stretch to eternity, unless it be to destroy the owner for ever. {#Ec 5:13 Jas 5:1,2} A wicked man beaten out of earthly comforts is as a naked man in a storm, and an unarmed man in the field, or a ship tossed in the sea without an anchor, which presently dasheth upon rocks, or falleth upon quicksands. *Totam igitur anchoram sacram figamus in Deo, qui solus nec potest, nec vult fallere;* Cast we anchor therefore upon God, who neither can nor will fail us, saith a learned interpreter.

And as an high wall in his own conceit.] It is "conceit" only that sets a price upon these outward comforts, and bears men in hand, that thereby, as by a high wall, they shall not only be secured, but secreted in their lewdness, from the eyes of God and men. But what said the oracle to bloody Phocas? Though thou set up thy walls as high as heaven, sin lies at the foundation, and all will out—yea, all be overturned. {a}

{a} εαν υψοις τα τειχη εως ουρανου ενδον το κακον, &c.—Cedr.

Ver. 12. **Before destruction the heart of a man is haughty.**] Creature confidence and high mindedness are the *Dives's* richman's diseases, and go therefore yoked together, as here; so in #1Ti 6:17—"Charge the rich that they be not high minded, nor trust to uncertain riches." *Magna cognatio ut rei sic nominis divitiis, et vitiis;* Wealth and wickedness are of near alliance, and are not far from destruction, or 'breaking to shivers,' as the word signifies. So bladder like is the soul, that, filled with earthly vanities, though but wind, it grows great and swells in pride; but pricked with the least

pin of divine justice, it shrinks and shrivels to nothing. {#Pr 16:18 15:33 12:2} {See Trapp on "Pr 16:18"} {See Trapp on "Pr 15:33"} {See Trapp on "Pr 12:2"}

Ver. 13. **He that answereth a matter before he heareth it.**] Solomon had said before, that "even a fool, when he holdeth his peace, is counted wise," {#Pr 17:28} and in many passages of this blessed book he sets forth that a great part of man's wisdom is shown in his words. To be too forward to answer, before the question be fully propounded or expounded is rash, if not proud boldness, and reflects shame upon them that do it. Likewise to be "slow to hear, swift to speak,"—hath not God given us two ears, and one tongue, to teach us better?—to precipitate a censure, or pass sentence before both parties be heard, to speak evil of the things that a man knows not, or weakly and insufficiently to defend that which is good against a subtle adversary; Augustine professeth this was it that hardened him; and made him to triumph in his former manicheism, that he met with feeble opponents, and such as his nimble wit was easily able to overturn. Oecolampadius said of Carolostadius, that he had a good cause, but wanted shoulders to support it.

Ver. 14. **The spirit of a man will sustain his infirmity.**] Some sorry shift a man may make to bustle with, and to rub through other ailments and aggrievances, disasters or diseases, sores or sicknesses of the body—as the word here properly importeth. Let a man be sound within, and, upon good terms, at peace with his own conscience, and he will bravely bear unspeakable pressures. {#2Co 1:9,12} Paul was merry under his load, because his heart was cheery in the Lord; as an old beaten porter to the cross, *maluit tolerare quam deplorare*, his "stroke was heavier than his groaning," as Job. {#Job 23:2} Alexander Aphrodisius {a} gives a reason why porters under their burdens go singing; because the mind, being delighted with the sweetness of the music, the body feels the weight so much the less. Their shoulders, while sound, will bear great luggage; but let a bone be broken, or but the skin rubbed up and raw, the lightest load will be grievous. A little water in a leaden vessel is heavy; so is a little trouble in an evil conscience.

But a wounded spirit who can bear?] q.d., It is a burden importable, able to quail the courage, and crush the shoulders of the hugest Hercules, of the mightiest man upon earth; who can bear it?

The body cannot; much less a diseased body. And if the soul be at unrest, the body cannot but co-suffer. Hence Job preferred, and Judas chose strangling before it. Bilney and Bainham, after they had abjured, felt such a hell in their consciences, till they had openly professed their sorrow for that sin, as they would not feel again for all the world's good. {b} Daniel chose rather to be cast into the den of lions, than to carry about a lion in his bosom, an enraged conscience. The primitive Christians cried likewise, *Ad Leones potius quam ad Lenones adiaciamur*. To the lions is more preferable than let us be thrown near the lions. What a terror to himself was our Richard III, after the cruel murder of his two innocent nephews; and Charles IX of France, after that bloody massacre? He could never endure to be awakened in the night without music, or some like diversion. But, alas! if the soul itself be out of tune, these outward things do no more good than a fair shoe to a gouty foot, or a silken stocking to a broken leg.

{a} Problem i. Numb. 78.

{b} *Act. and Mon.*, fol. 938.

Ver. 15. The heart of the prudent getteth knowledge.] Such as can keep the bird singing in their bosom, and are free from inward perturbations, these by meditating on the good word of God, and by listening to the wholesome words of others, get and gather knowledge; that is, great store of all sorts of knowledge, that which is divine especially, and tends to the perfecting of the soul.

Ver. 16. A man's gift maketh room for him.] This Jacob {#Ge 43:11} knew well, and therefore bade his sons take a present for the governor of the land, though it were but of every good thing a little. So Saul, {#Isa 9:7} when to go to the man of God to inquire about the asses; "But behold, said he to his servant, if we go, what shall we bring the man? what have we?" {See Trapp on "Pr 17:8"} {See Trapp on "Pr 17:23"}

Ver. 17. He that is first in his own cause seemeth just.] The first tale is good till the second be heard. How fair a tale told Tertullus for the Jews against Paul, till the apostle came after him, and unstarched the orator's trim speech? Judges had need to get and keep that οὐκ ἀδιαβληκτον that Alexander boasted of, to keep one ear clear and unprejudiced, for the defendant; for they shall meet with such active actors or pleaders, as can make *Quid libet ex quo libet, candida de nigris et de candentibus atra*, as can draw a fair glove upon a foul

hand, blanch and smooth over the worst causes with goodly pretences, as Ziba did against Mephibosheth, Potiphar's wife against Joseph, &c. He must therefore ἀφοτιν ἀκροασθαι, as the Athenian judges were sworn to do, "hear both sides indifferently": and as that Levite said, {#Jud 19:28-30} Consider, consult, and then give sentence, doing nothing by partiality or prejudice.

Ver. 18. **The lot causeth contentions to cease.**] As it did in #Jos 14:2, where it is remarkable, that Joshua, that lotted out the land, left none to himself; and that portion that was given him, and he content with it, was but a mean one in the barren mountains. So again in #Ac 1:26, where it is remarkable, that this Joseph, called Barsabas, seeing it was not God's mind by lot to make choice of him now to succeed Judas in the apostleship, was content with a lower condition; therefore, afterwards God called him to that high and honourable office of an apostle, if at least this Joseph Barsabas, were the same with that Joseph Barnabas in #Ac 4:36, as the Centurists are of opinion. {See Trapp on "Pr 16:23"}

Ver. 19. **A brother offended is harder to be won, &c.**] Whether it be a brother by race, place, or grace; *Corruptio optimi pessima*: those oft that loved most dearly, if once the devil cast his club between them, they hate most deadly. See this exemplified in Cain and Abel, Esau and Jacob, Polynices and Eteocles, Romulus and Remus, Caracalla and Geta, the two sons of Severus the Emperor, Robert and Rufus, the sons of William the Conqueror, the civil dissensions between the houses of York and Lancaster, wherein were slain eighty princes of the blood royal, {a} the dissensions between England and Scotland, which consumed more Christian blood, wrought more spoil and destruction, and continued longer than ever quarrel we read of did between any two people of the world. As for brethren by profession, and that of the true religion too, among Protestants, you shall meet with many divisions, and those prosecuted with a great deal of bitterness. *Nullum bellum citius exardescit, nullum deflagrat tardius quam Theologicum.* {b} No war breaks out sooner, or lasts longer, than that among divines, or as that about the sacrament; a sacrament of love, a communion, and yet the occasion, by accident, of much dissension. This made holy Strigelius weary of his life. *Cupio ex hac vita migrare ob duas causas,* saith he. For two causes chiefly do I desire to depart out of this world; First, That I may enjoy the sweet sight of the Son of God, and the

Church above; Next, *Ut liberer ab immanibus et implicabilibus odiis Theologorum*, that I may be delivered from the cruel and implacable hatreds of dissenting divines. {c} There is a most sad story of those that fled to Frankfort hence in Queen Mary's time; yet among them there were such grievous breaches, that they sought the lives one of another; great care therefore must be taken that brethren break not friendship: or if they do, that they reunite in peace again as soon as is possible.

{a} Daniel, 192.

{b} Bucholcer.

{c} Melch. Adam, in Vita.

Ver. 20. A man's belly shall be satisfied with the fruit of his mouth.] {See Trapp on "Pr 12:14"} {See Trapp on "Pr 13:2"}

And with the increase of his lips shall he be satisfied.] It is worthy the observing, saith an interpreter here, that Solomon doth vary his words: he speaketh sometimes of the "mouth," sometimes of the "lips," sometimes of the "tongue," as #Pr 18:21, to show that all the instruments or means of speech shall have, as it were, their proper and just reward.

Ver. 21. Death and life are in the power of the tongue.] That best and worst member of the body, as Bias told Amasis, king of Egypt; {a} an "unruly evil set on fire of hell," saith St James of an ill tongue—as contrarily a good one is fired with zeal by the Holy Ghost. {#Ac 2:2-4} Fire, we know, is a good servant, but an ill lord; if it get above us once, there is no dealing with it. Hence it is, that as the careful householder lays a strict charge upon his children and servants to look well to their fire, so doth Solomon give often warning to have a care of the tongue. "For by thy words shalt thou be justified, and by thy words thou shalt be condemned," saith a greater than Solomon. {#Mt 12:37} The Arabians have a proverb, 'Take heed that thy tongue cut not thy throat.' {b} A word and a pest grow upon the same root in the Hebrew; to shew, saith one, that an evil tongue hath the pestilence in it. It spits up and down the room, as the serpent Dipsas, or as a candle, whose tallow is mixed with brine.

{a} Plutarch.

{b} *Cave ne feriat lingua tua collum tuum.* -Scalig.

Ver. 22. **Whoso findeth a wife, &c.**] Whoso, after much seeking, by prayer to God, and his own utmost industry—as {#Ge 24:1-9} Isaac went forth to pray, and his servant went forth to seek—findeth a fit and faithful yoke fellow—called here "a wife," that is, "a good wife," as #Ec 7:1. A name is put for a good name, and as #Isa 1:18, wool is put for white wool: every married woman is not a wife; a bad woman is but the shadow of a wife; {a} according to Lamech's second wife's name, Zillah. "He findeth a good thing," a singular blessing, and such as should draw from him abundance of thanks. He may well say, as they were wont to do at Athens when they were married, εφ' ὅτου κακόν, εὖρον ἀμεινον. I have left a worse condition, and found a better. {b} If any be the worse for a wife, for a good wife especially, it is from his own corrupt heart, that, like a toad, turns all it takes into rank poison.

{a} Hilbah: *id est, umbra ipsius, quomodo.* -Menander, φίλου σκιαν dixit.

{b} Zenodo. Prov.

Ver. 23. **The poor useth entreaties.**] Speaks supplications; comes in a submissive manner; uses a low language, as a broken man. How much more should we do so to God? *Quanta cum reverentia, quanto timore, quanta ad Deum humilitate aecedere debet e palude sua procedens et repens vilis ranuncula,* { a } creeping into his presence with utmost humility and reverence.

{a} Bernard.

Ver. 24. **A man that hath friends, &c.**] For *Cos amoris amor,* Love is the whetstone, or loadstone rather, of love. *Marce, ut ameris, ama.* {a} Love is a coin that must be returned in kind.

And there is a friend, &c.] Such a friend is as one's own soul, {#De 13:6} a piece so just cut for him, as answers him rightly in every joint. This is a rare happiness.

{a} Martial.

Chapter 19

Ver. 1. **Better is the poor that walketh in his integrity.**] That poor but honest man, that speaks supplications, {#Pr 18:23} but abuseth not his lips to lewd and loose language, is better than that rich fool that

answers him roughly and robustly—as Nabal did David's messengers—and otherwise speaks ill, thinks worse. We usually call a poor man a "poor soul"; a poor soul may be a rich Christian, and a rich man may have a poor soul.

Ver. 2. Also, that the soul be without knowledge, it is not good.] An ignorant man is a naughty man. *Ignorat sane improbus omnis*, saith Aristotle, {a} Every bad minded man is in the dark; neither can any good come into the heart, but it must pass through the understanding; and the difference of stature in Christianity grows from different degrees of knowledge. The Romans were "full of knowledge," and therefore "full of goodness." {#Ro 15:14}

And he that hasteth with his feet sinneth.] Or, Wandereth out of the way. As he that is out of his way, the faster he rides or runs, the farther he is out; so is blind zeal. It is like mettle in a blind horse, that, running upon the rocks and precipices, first breaks his hoofs, and then his neck; or like the devil in the possessed, that cast him sometimes into the fire and sometimes into the water.

{a} *Eth.*, lib. iii.

Ver. 3. The foolishness of a man perverteth his way.] So that all goes cross with him, and God "walks contrary to him," {#Le 26:21} as it befell our King John, Queen Mary, and Henry IV of France. King John saw and acknowledged it in these words, *Postquam, ut dixi, Deo reconciliatus, me ac mea regna (proh dolor!) Romanae subieci ecclesiae, nulla mihi prospera, sed omnia contraria advenerunt,* {a} Ever since I submitted to the see of Rome, nothing hath prospered with me.

And his heart frets against the Lord.] As the cause of his calamity. Birds of prey, that have been long kept in the dark, when they get abroad, are out of measure, raging and ravenous: so are ignorant spirits; they let fly on all hands, when in durance especially, and spare not to spit their venom in the very face of God, as did Pharaoh, when that thick darkness was upon him; the king of Israel that said, "Behold this evil is of the Lord, and what should I wait for the Lord any longer?" {#2Ki 6:33} Mohammed, the first emperor of the Turks, being wonderfully grieved with the dishonour and loss he had received at the last assault of Scodra, in his choler and frantic rage,

most horribly blasphemed against God, saying, that it were enough for him to have care of heavenly things, and not to cross him in his worldly actions. {b}

{a} Mat. Paris.

{b} *Turk. Hist.*, fol. 423.

Ver. 4. Wealth maketh many friends.] *Res amicos invenit*, saith he in Plautus. Wine, saith Athenaeus, hath *ελκοστικον τι προς φιλιαν*, a force in it to make friendship. Wealth we are sure hath; but as that is no sound love that comes out of cups—it is but *ollaris amicitia*; friendship of the cup, so neither are they to be trusted that wealth wins to us. Hired friends are seldom either satisfied or sure, but, like the ravens in Arabia, that, full gorged, have a tunable, sweet record, but empty, screech horribly. Flies soon fasten upon honey, and vermin will haunt a house where food is to be gotten.

But the poor is separated from his neighbour.] Who either turns from him as a stranger, or against him as an enemy. Nero being condemned to die, and not finding any one that would fall upon him and despatch him, cried out, *Itane, nec amicum, nec inimicum habeo?* Have I now neither friend nor foe that will do this for me?

Ver. 5. A false witness shall not be unpunished.] Many poor people care not to lend their rich friend an oath at a need; and many rich, though they think ill of pillory perjury, yet they make little conscience of a merry lie. Neither of these shall pass unpunished. And this sentence may be to them, as those knuckles of a man's hand were to Belshazzar, to write them their destiny, or as Daniel was to him, to read it unto them.

Ver. 6. Many will entreat the favour of the prince.] Yea, lie at his feet, and lick up his spittle, not being loyal in love for conscience, but submissive in show for commodity. Every man will be thrusting in where anything is to be gotten. The poets make *Litae*, or Petitions, to be the daughters of Jupiter, and ever about him; to signify, saith the mythologist, that princes and great ones are seldom without suppliants and suitors. {a}

And every man is a friend, &c.] {See Trapp on "Pr 17:8"}

{a} ου γαρ ατιμοι Ικεσιου Ζηνος κουραι λιται.—*Orph. in Arg.*

Ver. 7. **All the brethren of the poor do hate him.**] How much more then his hired friends? These are like crows to a dead carcase, which if they flock to it, it is not to defend but to devour it; and no sooner have they bared the bones, but they are gone. {See Trapp on "Pr 14:20"}

Ver. 8. **He that getteth wisdom.**] Heb., He that getteth, or possesseth a heart; for we are born brutes, and are compared to "the horse and mule that have no understanding." {#Ps 32:9} Hearts we have all, but our "foolish hearts are darkened," {#Ro 1:21} yea, "a deceived heart hath turned us aside that we cannot deliver our souls, nor say, Is there not a lie in my right hand?" {#Isa 44:20} Well may the rich have many friends, but not many hearts: for without wisdom no man can love his own soul, much less can he truly love another. Therefore, by how much better it is for a man to love his own soul as he ought than to be beloved of others for his gifts, by so much it is better to get wisdom than to get wealth.

Ver. 9. **A false witness, &c.**] See #Pr 19:5.

Ver. 10. **Delight is not seemly for a fool.**] *Dignitas in indigno est ornamentum in luto*, saith Salvian. Health, wealth, nobility, beauty, honour, and the like, are ill bestowed upon a wicked man, who will abuse them all to his own and other men's undoing. The wisest have enough to do to manage these outward good things. What may we then expect from fools? {a} {See Trapp on "Pr 14:24"} If they make wise men fools, they will make fools mad men.

Much less for a servant to rule over princes.] As Abimelech, that bramble, did over the cedars of Lebanon; as Tobiah, the servant, the Ammonite, sought to do over Nehemiah and the princes of Judah; as the servants of the Emperor Claudius did over him and the whole State, which occasioned that verse to be pronounced on the theatre

‘Αφορητος εστιν ευτυχων μαστιγιας.’

As Becket and Wolsey affected to do in their generations; and as the bridge maker of Rome, who styles himself *servus servorum*, a servant of servants, and yet acts as a *dominus dominantium et rex regum*, lord of lords, and king of kings. Round about the Pope's coins are these words stamped, "That nation that will not serve thee

shall be rooted out." His janissaries, also, the Jesuits, are as a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every commonwealth, but the handle reacheth to Rome and Spain. This made that most valiant and puissant prince, Henry IV of France, when he was persuaded by one to banish the Jesuits, say, "Give me then security for my life."

{a} *Secundae res etiam sapientum animos fatigant; quanto magis insolescent stulti rerum successu prospero? -Salust.*

Ver. 11. The discretion of a man deferreth his anger.] Plato, when angry with his servant, would not correct him at that time, but let him go with *Vapulares nisi irascerer*, I am too angry to beat thee. A young man that had been brought up with Plato, returning home to his father's house, and hearing his father chide and exclaim furiously, said, "I have never seen the like with Plato." {a} {See Trapp on "Pr 14:29"} Anger, by being deferred, may be diminished, so it be not concealed for a further opportunity of mischief, as Absalom's towards Amnon, and Tiberius's, who, the more he meditated revenge, the more did time and delay sharpen it. And the farther off he threatened, the heavier the stroke fell. {b}

And it is his glory to pass over a transgression.] Heb., To pass by it, as not knowing of it, or not troubled at it. Thus David was deaf to the railings of his enemies, and "as a dumb man, in whose mouth are no reproofs." Socrates, when he was publicly abused in a comedy, laughed at it. *Polyagrus vero seipsum strangulabat*, saith Aelian; but Polyagrus, not able to bear such an indignity, hanged himself. Augustus likewise did but laugh at the satires and buffooneries which they had published against him; and when the senate would have further informed him of them, he would not hear them. The manlier any man is, the milder and readier to pass by an offence. This shows that he hath much of God in him (if he do it from a right principle), who bears with our evil manners, {c} and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we use to say, We will be even with him. There is a way whereby we may be not even with him, but above him, and that is, forgive him. Wink at small faults especially. *Qui nescit dissimulare, nescit vivere.*

{a} Seneca, *De Ira*, lib. iii. cap. 11.

{b} "*Lentus in meditando ubi prorupisset,*" &c. -Tacit.

{c} ετροποφορησεν. {#Ac 13:18} See the marginal reading in *Authorised Version*.

Ver. 12. The king's wrath is as the roaring of a lion.] Heb., Of a young lion, which, being in his prime, roars more terribly; sets up his roar with such a force that he amazeth the other creatures whom he hunteth, so that, though far swifter of foot than the lion, they have no power to fly from him. {a} Kings have long hands, strong clutches. Good therefore is the wise man's counsel in #Ec 8:2-4. {See Trapp on "Pr 16:14"} {See Trapp on "Pr 16:15"}

{a} Ambros., *Hexs.*, lib. vi. cap. 5.

Ver. 13. A foolish son is the calamity of his father.] Children are certain cares, but uncertain comforts. Let them prove never so towardly, yet there is somewhat to do to breed them up, and bring them to good. But if they answer not expectation, the parent's grief is inexpressible. See the note on #Pr 10:1, and xv. 20. How many an unhappy father is tempted to wish with Augustus,

'O utinam caelebs vixissem, orbusque perissem?'

And the contentions of a wife are a continual dropping.] Like as a man that hath met with hard usage abroad thinks to mend himself at home, but is no sooner sat down there but the rain, dropping through the roof upon his head, drives him out of doors again. Such is the case of him that hath a contentious wife—a far greater cross than that of ungracious children, which yet are the father's calamities and heart breaks. Augustus had been happy if he had had no children; Sulla if he had had no wife. All evils, as elements, are most troublesome when out of their proper place, as impiety in professors, injustice in judges, discomfort in a wife. This is like a tempest in the haven, most troublesome, most dangerous. {a}

{a} *Coniugium coniurgium. De discordi coniugio Themistocles dixit, συνοικουσι, ου συμβιουσι.*

Ver. 14. House and riches are the inheritance of the fathers.] Viz., More immediately. God gives them to the parents, and they leave them to their children, being moved thereto by God. Though a carnal heart looks no higher than parents, cares not, so he may have it, whence he hath it. It is *dos non Deus* that maketh marriages with

them—good enough, if goods enough. Money is the greatest meddler, and drives the bargain and business to an upshot. Mostly such matches prove unhappy and uncomfortable. How can it be otherwise, since *Hic Deus nihil fecit?* God indeed had a hand in it, but for their just punishment that so followed after lying vanities, and so forsook their own mercies.

But a prudent wife is of the Lord.] Nature makes a woman, election a wife; but to be prudent, wise, and virtuous is of the Lord. A good wife was one of the first real and royal gifts bestowed on Adam. God set all the creatures before him ere he gave him a wife, that, seeing no other fit help, he might prize such a gift; not a gift of industry, but of destiny, as one saith; for "marriages are made in heaven," as the common sort can say, and as very heathens acknowledge. The governor of Eskichisar, hearing Othoman the great Turk's relation of a fair lady whom he was in love with, and had highly commended for her virtues, seemed greatly to like his choice, saying that she was by the divine providence appointed only for him to have. {a}

{a} *Turkish Hist.*, fol. 136.

Ver. 15. **Slothfulness casteth into a deep sleep.]** Sloth bringeth sleep, and sleep poverty. See this excellently set forth. {#Pr 6:9-11 10:4}

{See Trapp on "Pr 6:9"} {See Trapp on "Pr 6:10"} {See Trapp on "Pr 6:11"} {See Trapp on "Pr 10:4"}

Ver. 16. **He that keepeth the commandment keepeth his own soul.]** This is the first fruit of shaking off sloth and sleepiness. He that "stirs up himself to take hold of God," {#Isa 64:7} and to "take hold of his covenant," {#Isa 56:4} "to love the name of the Lord, and to be his servant," {#Pr 19:6} to "love him, and keep his commandments," {#Ex 20:6} to do that little he does out of love, if it be no more than to "think upon his commandments to do them," {#Ps 103:18} this man's soul shall be bound up "in the bundle of life," he shall find his name written "in the book of life." For *in vitae libro scribuntur omnes qui quod possunt faciunt, etsi quod debent non possunt*, saith Bernard. Their names are written in heaven who do what they can, though they cannot do what they ought. "If there be a willing mind, God accepts according to what a man hath, not according to what he hath not." {#2Co 8:12} And here also, *Nolentem, praevent Deus ut velit, volentem subsequitur ne frustra velit.* {a} God, that gives "both to

will and to do," "causeth his people to keep his commandments," and "worketh all their works in them, and for them." {#Php 1:13 Eze 36:17 Isa 26:12} *Lex iubet, gratia iuvat; petamus ut det, quod ut habeamus iubet.* The law commandeth, but grace helpeth. Let us beg that God would make us to be what he requires us to be. {b}

But he that despiseth his ways.] That is, God's ways, chalked out in his word. {See Trapp on "Pr 13:13"} Or, He that despiseth his own ways—lives carelessly, and at random; walks at all adventures with God, *cui vita est incomposita, et pessime morata contra gnomonem et canonem Decalogi*, a loose and lawless person—he "shall die," not a natural death only, as all do, but spiritual and eternal. {c} There is but an inch between him and hell, which already gapes for him, and will certainly swallow him up.

{a} Aug. Enebir. cap. 32.

{b} Augustin. in Exod. quaest. 55.

{c} *Aut mentem aut restim comparandum.* -Chrysip.

Ver. 17. He that hath pity upon the poor lendeth, &c.] This is a second fruit of shaking off sloth, and working with the hands the thing that is good, that one may have to give to him that needeth. {#Eph 4:28} He doth not give it, but lend it; God accepts it both as δωρον και δανεισμα, as a gift, and a loan, saith Basil. {a} Nay, he lends it upon usury, *Faeneratur Domino*; and that to the Lord, who both binds himself to repay, and gives us security for it under his own hand here. He will pay him again to be sure of it—מלשי in the Hebrew tense Piel—he will fully and abundantly repay him; mostly in this world, but infallibly in the world to come. Evagrius in Cedrenus bequeathed three hundred pounds to the poor in his will; but took a bond beforehand of Synesius the bishop for the repayment of it in another life; and the very next night after his departure, saith the history, appearing to him in his shape, delivered in the bond cancelled, and fully discharged.

{a} Orat. de Elcemos.

Ver. 18. Chasten thy son while there is hope.] {See Trapp on "Pr 13:24"}

Ver. 19. A man of great wrath shall suffer punishment.] He that lays the reins on the neck, and sets no bounds to his wrath, whether in chastising his child, or otherwise, shall be sure to smart for it:

shall bring himself and his friends into great trouble. Such, therefore, as are choleric should pray much, and prevent all occasions of wrath; as Callius and Cotis, because they would not be stirred up to anger, burned their enemies' letters before they were read. The like did Pompey to the letters of Sertorius, and Caesar to Pompey's letters.

Ver. 20. **Hear counsel, and receive instruction.**] Or, Correction. Here he directs his speech to the younger sort, and exhorts them. (1.) To hear counsel, that is, to keep the commandment, as #Pr 19:16: (2.) To receive correction of parents, as #Pr 19:18, as the only way to sound and lasting wisdom: for *Vexatio dat intellectum; Piscator ictus sapit; Quae nocent docent*. Or Solomon may here bring in the father, thus lessoning his untoward child, whom he hath lashed. For to correct, and not to instruct, is to snuff the lamp, but not pour in oil to feed it.

Ver. 21. **There are many devices in a man's heart.**] They may purpose, but God alone disposeth of all. {See Trapp on "Pr 16:1"} {See Trapp on "Pr 16:9"} Some think to rise by ill principles, but it will not be. Some to be rich, but God crosseth them, and holds them to prisoners' pittances, to hard meat, as we say. Some, to live long, and to enjoy what they have gotten: but they hear, "Thou fool, this very night shall thy soul be taken from thee." {#Lu 12:20} Some set themselves to root out true religion, to dethrone the Lord Christ. But God sees and smiles, looks and laughs. {#Ps 2:4} The counsel of the Lord, that shall stand when all is done. Christ shall reign in the midst of his enemies: the stone cut out of the mountains without hands shall bring down the golden image with a vengeance, and make it "like the chaff of the summer floor." {#Da 2:35} *Sciat Celsitudo vestra et nihil dubitet* -saith Luther in a letter to the Elector of Saxony— *longe aliter in coelo quam Noribergae de hoc negotio conclusum esse.* {a} Let your highness be sure that the Church's business is far otherwise ordered in heaven, than it is by the emperor and states at Norimberg. And *Gaudeo quod Christus Dominus est; alioqui totus desperassem,* - I am glad that Christ is King; for otherwise I had been utterly out of heart and hope—saith holy Myconius in a letter to Calvin, upon the view of the Church's enemies.

{a} Scult., *Annal*

Ver. 22. **The desire of a man is his kindness.**] Or, His mercy. Many have a great mind to be held merciful men, and vainly give out what they would do, if they had wherewith; and perhaps they speak as they think too. This may be one of those many devices, those *variae et vance cogitationes* in the heart of a man. {#Pr 19:21}

But the poor man is better than a liar.] For though he hath nothing to give, yet having a giving affection, he is better than a liar, that is, than such a rich man, who, before he was rich, would brag what he would do if he were rich, and yet now is a niggard.

Ver. 23. **The fear of the Lord tendeth to life, &c.**] Life, saturity, {a} and security from evil (from the hurt, if not from the smart of it) are all assured here to those that fear God. Who would not then turn spiritual purchaser? See #Pr 22:4.

{a} *Saturatus pernoctabit*, He shall not go supperless to bed.

Ver. 24. **A slothful man hideth his hand in his bosom.**] The Latins say, He wraps it in his cloak; *Manum habet sub pallio*, He puts it in his pocket, say we. Erewhiles we had him fast asleep; and here going about his business, as if he were still asleep; so lazy that any the least labour is grievous to him, he can hardly find in his heart to feed himself, so to uphold the life of his hands, which he should maintain with "the labour of his hands" {#2Th 3:10} and with "the sweat of his brow." {#Ge 3:19} Very sucklings get not their milk without much tugging and tiring themselves at the dug.

Ver. 25. **Smite a scorner, and the simple will beware.**] *Alterius perditio, tua fit cautio*, saith the wise man. Seest thou another man shipwrecked? look well to thy tackling. *Poena ad paucos, &c.* Let but a few be punished, and many will be warned and wised; any will, but the scorner himself, who will not be better, though brayed in a mortar. This scorner may very well be the sluggard mentioned in the former verse. Smite him never so much, there is no beating any wit into him. Pharaoh was not a button the better for all that he suffered; but Jethro, taking notice of God's heavy hand upon Pharaoh, and likewise upon the Amalekites, was thereby converted, and became a proselyte, as Rabbi Solomon noteth upon this text.

Ver. 26. **He that wasteth his father.**] That spoileth, pilfereth, pillageth, preyeth upon his father; not so much as saying with that scapethrift in the gospel, "Give me the portion that falls to my

share." {#Lu 15:12} Idleness and incorrigibleness lead to this wickedness, as may appear by the context.

Ver. 27. **Cease, my son, to hear the instruction.**] "Beware of false prophets." {#Mt 7:15} {See Trapp on "Mt 7:15"} Take heed also what books ye read; for as water relisheth of the soil it runs through, so doth the soul of the authors that a man readeth.

Ver. 28. **An ungodly witness scorneth judgment.**] As if he were out of the reach of God's rod. And because "judgment is not presently executed, therefore his heart is set in him to do wickedly," {#Ec 8:11 Ps 50:21} he looks upon God as an abettor of his perjury. His mouth devoureth iniquity, as some savoury morsel. But know they not that there will be bitterness in the end? Let them but mark what follows.

Ver. 29. **Judgments are prepared for scorers.**] For these scorers (that promise themselves impunity) are judgments, not one, but many, not appointed only, but prepared long since, and now ready to be executed.

Chapter 20

Ver. 1. **Wine is a mocker, &c.**] For, first, it mocks {a} the drunkard, and makes a fool of him, promising him pleasure, but paying him with the stinging of an adder, and biting of a cockatrice, #Pr 23:32. {See Trapp on "Pr 23:32"} Wine is a comfortable creature, {#Jud 9:12} one of the chief lenitives {b} of human miseries, as Plato calls it; but "excess of wine" {#1Pe 4:3} {c} is, as one well saith, *Blandus daemon, dulce venenum, suave Teccatum; quam qui in se habet, se non habet; quam qui facit, non facit peccatum, sed totus est peccatum.* That is, a fair spoken devil, a sweet poison, a sin which he that hath in him, hath not himself, and which he that runs into, runs not into a single sin, but is wholly turned into sin. Secondly, It renders a man a mocker, even one of those scorers, for whom judgments are prepared, as Solomon had said in the foregoing verse. See #Ho 7:5 Isa 28:1 1Sa 25:36-38 Abigail would not tell Nabal of his danger till he had slept out his drunkenness, lest she should have met with a mock, if not with a knock.

Strong drink is raging.] All kinds of drink that will alienate the understanding of a man and make him drunk, as ale, beer, cider, perry, metheglin, &c. Of this Pliny {d} cries out, *Hei, mira vitiorum*

solertia inventum est quemadmodum aqua quoque inebriaret. Portentosum sane potionis genus! quasi non ad alium usum natura parens humane generi fruges dedisse videatur. So witty is wickedness grown now, that there is a way invented to make a man drunk with water; a monstrous kind of drink surely! as if dame Nature had bestowed grain upon us to such a base abuse. {See Trapp on "Pr 23:29"}; St Paul very fitly yoketh together drunkards and railers. {#1Co 6:9}

And whosoever is deceived thereby is not wise.] For when the wine is in the wit is out. They have a practice of drinking the *Outs*, as they call it—all the wit out of the head, all the money out of the purse, &c.—and thereby affect the title of roaring boys, by a woeful prolepsis (doubtless), here for hereafter.

{a} *Decepit ebrietas Lotum quem Sodoma non decepit.*

{b} μαλακτικον.

{c} οινοφλυγαι.

{d} Lib. xiv., cap. ult.

Ver. 2. The fear of a king is as the roaring of a lion.] See #Pr 16:14 19:12.

Ver. 3. It is an honour for a man to cease from strife.] To stint it rather than to stir it; to be first in promoting peace and seeking reconciliation, as Abraham did in the controversy with Lot. *Memento* -said Aristippus to Aeschines, with whom he had a long strife— *quod cum essem natu maior, prior te accesserim.* {a} Remember, said he, that though I am the elder man, yet I first sought reconciliation. I shall well remember it, said Aeschines, and while I live I shall acknowledge thee the better man, because I was first in falling out, and thou art first in falling in again. {b}

But every fool will be meddling.] Or, Mingling himself with strife; he hath an itching to be doing with it, to be quarrelling, brabbling, lawing. Once it was counted ominous to commence actions and follow suits. {c} Now nothing more ordinary, for every trifle, treading upon their grass, or the like. This is as great folly as for every slight infirmity to take physic.

{a} Plutarch, de Cohib. Ira.

{b} *Laer.*, lib. ii.

{c} *Caesar, Com.*

Ver. 4. The sluggard will not plough by reason of the cold.] So the spiritual sluggard either dreams of a delicacy in the ways of God, which is a great vanity; or else, if heaven be not to be had without the hardship of holiness, Christ may keep his heaven to himself. The young man in the gospel went away grieved that Christ required such things that he could not be willing to yield to. {#Mt 19:22} The Hebrews have a common proverb among them: He that on the even of the Sabbath hath not gathered what to eat, shall not at all eat on the Sabbath; meaning thereby that none shall reign in heaven that hath not wrought on earth. "Man goeth forth," saith the Psalmist, "to his work, and to his labour until the evening." {#Ps 104:23} So till the sun of his life be set, he must be working out his salvation. "This is to work the work of him that sent us," as our Saviour did. Which expression of "working a work": notes his strong intention upon it, as "to devise devices," {#Jer 18:18} notes strong plotting to mischief the prophet. So "with a desire have I desired," &c.; {#Lu 22:15} "yea, how am I straitened, till it be accomplished" {#Lu 12:50} Lo, Christ thirsteth exceedingly after our salvation, though he knew it should cost him so dear. Is not this check to our dulness and sloth?

Ver. 5. Counsel in the heart of man is like deep water.] See #Pr 18:4. As the red rose, though outwardly not so fragrant, is inwardly far more cordial than the damask rose, being more thrifty of its sweetness, and reserving it in itself; so it is with many good Christians.

But a man of understanding will draw it out.] And surely this is a fine skill to be able to pierce a man that is like a vessel full of wine, and to set him a running.

Ver. 6. Most men will proclaim every one his own goodness.] As the kings of Egypt would needs be called *Ευεργεται*, bountiful, or benefactors, {#Lu 22:25} many of the Popes *Pii* and *Bonifacii* &c. The Turks will needs be styled the only Mussulmans or true believers, as Papists the only Catholics. The Swenkfeldians—Stinkfeldians, Luther called them, from the ill savour of their opinions—intituled themselves with that glorious name, The confessors of the glory of Christ. {a} David George, that monstrous heretic, that was so far from accounting adulteries, fornications, incests, &c., for being any

sins, that he did recommend them to his most perfect scholars, as acts of grace and mortification, &c.; yet he was wonderfully confident of the absolute truth of his tenets, and doubted not but that the whole world would soon submit to him and hold with him. He wrote to Charles the emperor, and the rest of the states of Germany, a humble and serious admonition, as he styled it, written by the command of the omnipotent God, diligently to be obeyed, because it contained those things whereupon eternal life did depend. {b}

But a faithful man who can find.] *Diaconos paucitas honorabiles fecit*, saith Jerome. The paucity of pious persons makes them precious. *Perraro grati reperiuntur*, saith Cicero. It is hard to find a thankful man. Faithful friends are in this age all for the most part gone in pilgrimage, and their return is uncertain, said the Duke of Buckingham to Bishop Morton in Richard III's, time. {c}

{a} Schlussenb.

{b} *Hist. Dav. Georg.*

{c} Daniel's *Hist.*

Ver. 7. The just man walketh in his integrity.] Walketh constantly; {a} not for a step or two only, when the good fit is upon him. {See *Trapp on "Ge 17:1"*}

His children are blessed after him.] Personal goodness is profitable to posterity; yet not of merit, but of free grace, and for the promise' sake; which Jehu's children found and felt to the fourth generation, though himself were a wicked idolater.

{a} *Continenter ambulat.*

Ver. 8. A king that sitteth in the throne of judgment, &c.] Kings in their own persons should sit and judge causes sometimes, to take knowledge, at least, what is done by their officers of justice: I have seen the king of Persia many times to alight from his horse, saith a late traveller, {a} only to do justice to a poor body. He punisheth theft and manslaughter so severely, that in an age a man shall hardly hear either of the one or of the other.

{a} *The Preacher's Travels*, by John Cartwright.

Ver. 9. **Who can say, I have made my heart clean?**] That can I, saith the proud Pharisee and the Popish justiciary. *Non habeo, Domine, quod mihi ignoscas*: I have nothing, Lord, for thee to pardon, saith Isidore the monk. When St Paul, that had been in the third, heaven, complains of his inward impurities, {#Ro 7:15} and though he should have known no evil by himself, yet durst he not look to be thereby justified. {#1Co 4:4} And holy Job could say, "If I wash myself with snow water, and make my hands never so clean; yet God would plunge me in the ditch, so that my own clothes should abhor me." {#Job 9:30,31} And "If thou, Lord, shouldst mark iniquities," saith David, "who should stand before thee?" {#Ps 130:3}

Ver. 10. **Divers weights, and divers measures, &c.]** {See Trapp on "Pr 11:1"} {See Trapp on "Pr 16:11"} Now, if the very weights and measures are abomination, how much more the men that make use of them? And what shall become of such as measure to themselves a whole six days, but curtail God's seventh or misemploy it?

Ver. 11. **Even a child is known by his doings, &c.]** Either for the better, as we see in young Joseph, Samson, Samuel, Solomon, Timothy, Athanasius, Origen, &c. It is not a young saint, an old devil; but a young saint, an old angel:—Or, for the worse, as Canaan the son of Ham—who is therefore cursed with his father, because, probably, he had a hand in the sin—Ishmael, Esau, Vajezatha, the youngest son of Haman. {#Es 9:9} Hebricians {a} observe that in the Hebrew this youth's name is written with a little *zain*, but a great *vau*, to show, that though the youngest, yet he was the most malicious against the Jews of all the ten. Early sharp, say we, that will be thorn.

{a} Amama.

Ver. 12. **The hearing ear, and the seeing eye, &c.]** There are those who have "ears to hear, and hear not; who have eyes to see, and see not: for they are a rebellious house." {#Eze 12:2} Now when God shall say to such, as in #Isa 42:18, "Hear ye deaf, and look ye blind, that you may see"; when he shall give them an obedient ear, and a Scripture searching eye, "senses habitually exercised to discern both good and evil," {#Heb 5:14} so that they "hear a voice behind them, saying, This is the way," and they "see him that is invisible," as Moses: then is it with them, as it is written, "Eye hath not seen, nor ear heard," *i.e.*, — Natural eye never saw, natural ear never heard,

such things; "but God hath revealed them to us by his Spirit." {#1Co 2:9,10}

Ver. 13. **Love not sleep, lest thou come to poverty.**] In sleep there is no use either of sight or hearing, or any other sense. And as little is there of the spiritual senses in the sleep of sin. It fared with the good prophet {#Zec 4:1} as with a drowsy person, who though awake and set to work, yet was ready to sleep at it; and Peter, James, and John, if the spirit hold not up their eyes, may be in danger to fall asleep at their prayers, {#Mt 26:37-45} and so fall into spiritual poverty: for if prayer stands still, the whole trade of godliness stands still. And a powerless prayer, proceeding from a spirit of sloth, joined with presumption, makes the best men liable to punishment for profaning God's name, so that he may justly let them fall into some sin, which shall awaken them with smart enough. {#Pr 19:15} {See Trapp on "Pr 19:15"}

Ver. 14. **It is naught, it is naught, saith the buyer.**] Or, Saith the possessor, and so Melanchthon reads it: as taxing that common fault and folly of slighting present mercies, but desiring and commending them when they are lost. *Virtutem incolumen odimus, sublatam ex oculis quaerimus invidi.* Israel "despised the pleasant land," {#Ps 106:24} and the precious manna, {#Nu 11:6} and Solomen's gentle government, {#1Ki 12:4} Our corrupt nature weighs not good things till we want them, as the eye sees nothing that lies upon it.

Ver. 15. **There is gold and a multitude of rubies.**] Quintilian defines an orator, *Vir bonus dicendi peritus*: A good man, that can deliver himself in good language. Such a master of speech {a} was St Paul, who was therefore by those heathen Lystrians called Mercury, because he was the chief speaker. {#Ac 14:12} Such afore him was the prophet Isaiah, and our Saviour Christ, who "spake as never man spoke," his enemies themselves being judges. Such after him was Chrysostom, Basil, Nazianzen, famous for their holy eloquence. So were Mr Rogers and Mr Bradford, martyrs; in whom it was hard to say whether there were more force of eloquence and utterance in preaching, or more holiness of life and conversation, saith Mr Foxe. {b} Now if Darius, could say that he preferred one Zopyrus before ten Babylons: and if, when one desired to see Alexander's treasures and his jewels, he bade his servants show him not ἀργυριου ταλαντα, but τους φιλους, not his talents of silver, and such other precious things, but his friends; {c} what an invaluable price think we doth the King

of heaven set upon such learned scribes, as do out of the good treasure of their hearts throw forth good things for the use of many!
{d}

{a} ηγουμενος του λογου.

{b} *Acts and Mon.*, fol. 1782.

{c} Justin., lib i.

{d} Liban., *Exemplar. Progym. Chri.*, i.

Ver. 16. Take his garment.] And so provide for their own indemnity. {See Trapp on "Pr 6:1"} {See Trapp on "Pr 6:2"} {See Trapp on "Pr 6:3"} {See Trapp on "Pr 6:4"} {See Trapp on "Pr 6:5"}

And take a pledge of him for a strange woman,] *i.e.*, For a whorish woman, *utcunque tibi sit cognita, vel etiam cognata*. He that will undertake for such a one's debts, or run in debt to gratify her, should be carefully looked to, and not trusted without a sufficient pawn. How can he be faithful to me that is unfaithful to God? said Constantinus Chlorus to his courtiers and counsellors. {a}

{a} Euseb. in *Vit. Constant.*

Ver. 17. Bread of deceit is sweet to a man.] Sin's murdering morsels will deceive those that devour them. There is a deceitfulness in all sin, {#Heb 3:13} a lie in all vanity. {#Jer 2:8} The stolen waters of adultery are sweet, {#Pr 9:17} but bitterness in the end: such sweet meat hath sour sauce. Commodities craftily or cruelly compassed, yield a great deal of content for present. But when the unconscionable cormorant hath "swallowed down such riches, he shall vomit them up again; God shall cast them out of his belly." {#Joh 20:15} Either by remorse and restitution in the meantime, or with despair and impenitent horror hereafter.

His mouth shall be filled with gravel.] *Pane lapidoso*, as Seneca hath it—with grit and gravel, to the torment of the teeth; that is, terror of the conscience, and torture of the whole man. Such a bitter-sweet was Adam's apple, Esau's mess, the Israelites' quails, Jonathan's honey, the Amalekites' cates after the sack of Ziklag, {#1Sa 30:16} Adonijah's dainties, {#1Ki 1:9} which ended in horror; ever after the meal is ended, comes the reckoning. Men must not think to dine with the devil, and then to sup with Abraham, Isaac, and Jacob in the

kingdom of heaven: to feed upon the poison of asps, and yet that the viper's tongue shall not slay them. {#Job 20:16} When the asp stings a man, it doth first tickle him, so as it makes him laugh, till the poison by little and little gets to the heart, and then it pains him more than ever it delighted him. So doth sin. At Alvolana in Portugal, three miles from Lisbon, many of our English soldiers under the Earl of Essex perished, by eating of honey, purposely left in the houses and spiced with poison, as it was thought. {a} And how the treacherous Greeks destroyed many of the western Christians, French and English, marching toward the Holy Land, by selling them meal mingled with lime, is well known out of the Turkish history.

{a} Speed in *Queen Elizabeth*.

Ver. 18. **Every purpose is established by counsel.**] That thy proceedings be not either unconstant or uncomfortable, deliberate long ere thou resolve on any enterprise. {a} Advise with God especially, who hath said, "Woe be to the rebellious children that take counsel, but not of me." {#Isa 30:1} David had able counsellors about him: but those he most esteemed and made use of were God's testimonies. "Thy testimonies also are my delight, and the men of my counsel." {#Ps 119:24} Princes had learned men ever with them, called Μνημονες, remembrancers, monitors, counsellors; as Themistocles had his Anaxagoras; Alexander his Aristotle; Scipio his Panaetius and Polybius: of which latter Pausanias {b} testifieth, that he was so great a politician, that what he advised never miscarried. But that is very remarkable that Gellius reports of Scipio Africanus, that it was his custom before day to go into the capital *in cellam Iovis*, and there to stay a great while, *quasi consultans de Rep cum Iove*, as if he were there advising with his god concerning the commonwealth. Whence it was that his deeds were *pleraque admiranda*, admirable for the most part, saith the author. {c} But we have a better example. David in all his straits went to ask counsel of the Lord, who answered him. Do we so, and God will not fail us, for he hath made Christ wisdom unto us, and a "wonderful counsellor."

{#1Co 1:30 Isa 9:6}

And with good advice make war.] Ahab in this might have been a precedent to good Josiah. He would not go against Ramothgilead, till he had first advised with his false prophets. But that other

peerless prince, though the famous prophet Jeremiah was then living, and Zephaniah, and a whole college of seers, yet he doth not so much as once send out of doors to ask, Shall I go up against the king of Egypt? Sometimes both grace and wit are asleep in the holiest and wariest breasts. The soldiers' rule among the Romans was, *Non sequi, non fugere bellum.* ^{a} Neither to fly, nor to follow after war. The Christian motto is, *Nec temere nec timide*, Be neither temerarious nor timorous. And that is a very true saying of the Greek poet, ἄρ' αὖτις ἀποθνήσκει αὖτις ἀποθνήσκει ἄρ' ἀποθνήσκει τ-320 “η βραδυπους βουλη μεν αμεινων: η δε παχεια ἀποθνήσκει ἄρ' ἀποθνήσκει τ-320 Αιεν ε φελκουνηνην την μετανοιαν εχει.”

- *Lucian.*

{a} Deliberandum est diu quod statuendum est semel.

{b} Pausan, lib. viii.

{c} Gell, lib. vii.

{d} *Veget.*, lib. i. c. 17.

Ver. 9. He that goeth about as a talebearer.] Therefore make not such of thy counsel: for if they can give counsel, yet they can keep none. ^{See Trapp on "Pr 11:13"}

Therefore meddle not with him that flattereth.] Tale carriers and flatterers are neither of them fit counsellors. These will say as you say, be it right or wrong; those will tell abroad all that you say, and more too, to do you a mischief. The good Emperor Aurelius was even bought and sold by such evil counsellors; and Augustus complained when Varus was dead, that he had none now left that would deal plainly and faithfully with him.

Ver. 20. Whoso curseth his father, &c.] ^{See Trapp on "Ex 21:17"} ^{See Trapp on "Mt 15:4"} Parents usually give their children sweet and savoury counsel; but they, for want of grace, listen rather to flatterers and whisperers, vilipending their parents' advice, and vilifying them for the same, as Eli's sons did.

His lamp shall be put out in obscure darkness.] Heb., In blackness of darkness. These are those "raging waves of the sea, foaming out their own shame; to whom is reserved the blackness of darkness for ever." ^{#Jude 13} All exquisite torment such are sure of in

hell, whom the Holy Ghost curseth in such an emphatic manner, in such exquisite terms; besides the extreme misery they are likely here to meet with, who, when they ought to be "a lamp" to their parents, #1Ki 15:4 as Abner was, or by his name should have been—do seek to put out their lamp, to cast a slur upon them, and to "quench their coal that is left," as she said, #2Sa 14:7. It may very well be that the temporal judgment here threatened, is, that such a graceless child shall die childless, and that there shall be *Nullus cui lampada tradat*.

Ver. 21. **An inheritance may be gotten hastily, &c.**] By wishing and working the death of parents, or by any other evil arts whatsoever. See an instance hereof in Achan, Ahab, Gehazi, Adonijah's leaping into the throne without his father's leave. Jehoahaz also, the younger son of Josiah, would needs be king after his father, putting by his eldest brother, Jehoiakim; but he was soon put down again, and put into bands by Pharaohnechoh. {#2Ki 23:33,34} He portrayed the ambitionist to the life, that pictured him snatching at a crown, and falling, with this motto, *Sic mea fata sequor*. So I am followed by fate.

Ver. 22. **Say not thou, I will recompense evil.**] Much less, swear it, as some miscreants do; to whom, *Est vindicta bonum, et vita dulcius ipsa*. In reason, tallying of injuries is but justice. It is the first office of justice, saith Cicero, to hurt nobody, unless first provoked by injury. Whereupon Lactantius; *O quam simplicem veramque sententiam*, saith he, *duorum verborum adiectione corrupit!* Oh what a dainty sentence marred the orator by adding those two last words! How much better Seneca! *Immane verbum est ultio*. Revenge is a base word, but a worse deed; it being no less an offence to requite an injury than to offer it, as Lactantius {a} hath it. The mild and milken man, as his name speaks him, was such an enemy to revenge, that he dislikes the waging either of law or of war with any that have wronged us. Wherein, though I cannot be of his mind, yet I am clearly of the opinion that not *revenge*, but *right* should be sought in both. Neither can I hold it valour, but rashness, in our Richard I, who, being told, as he sat at supper, that the French king had besieged his town of Vernoil in Normandy, protested that he would not turn his back until he had confronted the French; and thereupon he caused the wall of his palace that was before him to be

broken down toward the south, and posted to the sea coast immediately into Normandy.

But wait on the Lord.] Who claims vengeance as his, *{#De 32:35 Ro 12:19}* *{See Trapp on "De 32:35"}* *{See Trapp on "Ro 12:19"}* and will strike in for the patient, as he did, **#Nu 12:2,3**. While Moses is dumb, God speaks; deaf, God hears and stirs. Make God your chancellor in case no law will relieve, and you shall do yourselves no disservice. If compelled to go a mile, rather than revenge, go two, yea, as far as the shoes of the preparation of the gospel of peace will carry you, and God will bring you back "with everlasting joy." *{#Isa 35:10}* This is the way to be even with him that wrongs you, nay, to be above him.

{a} Non minus mali est injuriam referre quam inferre.—Lact. *Instit.*, lib. vi. c. 20.

Ver. 23. Divers weights are an abomination.] In righting and revenging themselves men are apt to weigh things in an uneven balance, to be overpartial in their own cause, and to judge that a heinous offence in another, that is scarce blameworthy in themselves. It is best, therefore, to lay down all injuries at God's feet, who will be sure to give a "just recompense to every transgression," *{#Heb 2:2}* and will else turn his wrath from our enemies to us, for our diverse weights and false balances. *{See Trapp on "Pr 20:10"}*

Ver. 24. Man's goings are of the Lord.] *{See Trapp on "Pr 16:1"}* *{See Trapp on "Pr 16:9"}* God brought Paul to Rome by a way that he little dreamed of. Augustine once travelling lost his way, and fetching a compass came safe to the place he intended; whereas, had he kept the right way, he had been caught by an armed band of the Donatists that lay in wait for him. *{a}* "The steps of a good man are ordered by the Lord," *{#Ps 37:23}* and he finds himself sometimes crossed with a blessing. As when Isabel, Queen of England, was to repass from Zeland into this kingdom with an army, in favour of her son against her husband, she had utterly been cast away had she come to the port intended, being there expected by her enemies; but providence, against her will, brought her to another place where she safely landed. Good, therefore, and worthy of all acceptation is the wise man's counsel, "In all thy ways acknowledge God, and he shall direct thy path." *{#Pr 3:6}* *{See Trapp on "Pr 3:6"}*

{a} Augustin. in *Enchirid. ad Laurent.*, cap. 17.

Ver. 25. **It is a snare to a man who devoureth, &c.]** He doeth as a fish that swallows the hook, as the eagle that stole the flesh from the altar with a coal sticking to it, that set the whole nest on fire, &c. What a sad end befell Cardinal Wolsey, while he sought more to please the king than God, as himself said! And what a revenging hand of God pursued his five chief agents that were most instrumental for him in that sacrilegious enterprise! One of them killed his fellow in a duel, and was hanged for it. A third drowned himself in a well. A fourth fell from a great estate to extreme beggary. Dr Allen (the last and chiefest of them) being archbishop of Dublin, was cruelly slain by his enemies. ^{a} *Utinam his et similibus exemplis edocti discant homines res semel Deo consecratas timide attricare!* saith Scultetus, ^{b} who relates this story; I would men would take heed by these add the like examples how they meddle with things once consecrated to God. If divine justice so severely punished those that converted church goods (though not so well administered) to better uses (doubtless, because they did it out of selfish and sinful principles and intentions), what shall become of such as take all occasions to rob God, that they may enrich themselves? *Spoliantur parochiae et scholae non aliter ac si fame necare nos velint,* saith Luther; ^{c} Parishes and schools are polled and robbed of their maintenance, as if they meant to starve us all.

And after vows to make inquiry.] Viz., How he may devour that tit bit without vomiting, and not find it hard meat on his conscience. But a man may easily eat that on earth, that he shall have time enough to digest in hell. The fear of this made Queen Mary restore again all ecclesiastical livings assumed to the crown, saying, that she set more by the salvation of her own soul, than she did by ten kingdoms. ^{d} And upon the like motive, King Louis of France, about the year 1152, cast the Pope's bulls, whereby he required the fruits of vacancies of all cathedral churches of France, into the fire, saying, He had rather the Pope's bulls should roast in the fire, than his own soul should fry in hell. ^{e}

^{a} *Acts and Mon.*

^{b} Scult. *Annul.*, tom. ii. p. 332.

^{c} Luth. in Gen. xlvii.

^{d} Speed's *Chron.*, fol. 826.

{e} *Ibid.*, 496.

Ver. 26. **A wise king scattereth the wicked.**] Drains the country of them by his just severity, yet with due discretion, as appears by the latter words, "and bringeth the wheel over them," compared with **#Isa 28:27,28**. The Turks' justice will rather cut off two innocent men, than let one offender escape. {a} The Venetians punish with death whosoever shall misappropriated a penny of the public money to his own private profit. {b} *Durescite, durescite, o infaelix Lantgravic*, said the poor smith to the Landgrave of Thuring, that was more mild than was for his people's good. The sword of justice must, I confess, be furnished with the oil of mercy; but yet there are cases wherein severity ought to cast the scale.

{a} Blunt's *Voyage*, p. 12.

{b} Zevecat. in *Observ. Polit.*

Ver. 27. **The spirit of a man is the candle of the Lord.**] Some read it, The breath of a man, that is, his life, is the candle of the Lord, and sense it thus: Look how men deal by their lights or lamps, so doth God by our lives. Some we put out as soon as lighted; others we let alone till half wasted, and others again till wax and wick and all be consumed. So some die younger, some older, as God pleaseth. But the word *Neshamah* here used, as it holds affinity with the Hebrew *Shamajim*, Heaven, so it doth with the Latin word *mens*, the mind, or reasonable soul, which indeed is that light that is in us by an excellence, {#Mt 6:23} that "spirit of a man that knows the things of a man," {#1Co 2:11} that candle that is in a man's belly or body, as in a lantern, making the least mote perspicuous. This is true by a specialty of that divine faculty of the soul, conscience, which is frequently called the "spirit of a man," as being planted by God in all and every part of the reasonable soul, where she produceth occasionally several operations, being the soul's schoolmaster, monitor, and domestic preacher; God's spy, and man's overseer, the principal commander and chief controller of all his doings and desires.

“ *Conscia mens ut cuique sua est, ira concipit intra*

Pectora pro facto spemque metumque suo.”

- *Ovid.*

Surely it is a most celestial gift, saith one. {a} It is so of God and in man, that it is a kind of middle thing between God and man; less than God, and yet above man. It may be called our God, saith another, {b} in the sense that Moses was Pharaoh's; having power to control and avenge our disobediences with greater plagues than ever Moses brought on Egypt. Therefore that was no evil counsel of the poet: *Imprimis reverere teipsum.* {c} And,

“*Turpe quid ausurus, re, sine teste, time.*”

{a} Bifeild on 1 Pet. ii.

{b} Huet. of Cons.

{c} Auson.

Ver. 28. Mercy and truth preserve the king.] These are the best guard of his body, and supporters of his throne. Mildness and righteousness, lenity and fidelity, do more safe guard a prince than munitions of rocks, or any warlike preparations, amidst which Henry IV of France perished, when Queen Elizabeth of England lived and died with glory. That French king, being persuaded by the Duke of Sully not to readmit the Jesuits, answered, Give me then security for my life. But he was shortly after stabbed to death by their instigation. When our queen, that stuck fast to her principles, was not more loved of her friends than feared of foes, being protected by God beyond expectation. Our King John thought to strengthen himself by gathering money, the sinews of war; but meanwhile he lost his people's affections, those joints of peace, and came, after endless turmoils, to an unhappy end. So did our late sovereign of bleeding memory.

Ver. 29. The glory of young men is their strength.] If well used in following their callings, and fighting for their countries, as those young men of the princes of the provinces did, {#1Ki 20:20} and not in quarrelling and duelling, as those youngsters of Helkathhazzurim, who sheathed their swords in their fellows' bowels. {#2Sa 2:16}

And the beauty of old men is their gray head.] That silver crown of hoary hairs, saith one, which the finger of God doth set upon their heads, makes them venerable in all places where they come; so that they carry an authority or majesty with them, as it were. {See Trapp on "Pr 16:31"}

Ver. 30. **The blueness of the wound cleanseth.**] Some must be beaten black and blue ere they will be better; neither is wit anything worth with them till they have paid well for it.—The Jews were ever best when in worst condition. The Athenians, *Non nisi atrati*, would never mend till they were in mourning. And,

“ *Anglica gens est optima flens, et pessima ridens.*”

As a great statesman said of his nation, Physicians commonly cure a lethargy by a fever. Surgeons let their patients bleed sometimes, *etiam ad deliquium animae*. The scorpion heals his own wounds; and the viper being beaten and applied cures his own biting. Surely as the scourging of the garment with a stick beats out the moths and the dust, so do corrections corruptions from the heart; and as lancing lets out filth, so doth affliction sin.

Chapter 21

Ver. 1. **The king's heart is in the hand of the Lord.**] Be kings never so absolute and unaccountable to any, yet are they ruled and overruled by him "that is higher than the highest, ." { #Ec 5:8} God's heart is not in the king's hand, as that foolish prince in Mexico pretends, when at his coronation he swears that it shall not rain unseasonably, neither shall there be famine or pestilence during his reign in his dominions; but "the king's heart," that is, his will, desires, devices, resolutions, are God's to dispose of. He turneth them this way or that way with as much ease as the ploughman doth the water course with his paddle, or the gardener with his hand. Thus he turned the heart of Pharaoh to Joseph; of Saul to David; of Nebuchadnezzar to Jeremiah; of Darius to Daniel; of Cyrus, and afterwards of Alexander the Great, to the Jews; of some of the Roman persecutors to the primitive Christians; and of Charles V, who ruled over twenty-eight flourishing kingdoms, to the late reformers, Melanchthon, Pomeran, and other famous men of God, whom, when he had in his power, after he had conquered the Protestant princes, he not only determined not anything extremely against them, but also, entreating them gently, he sent them away, not so much as once forbidding them to publish openly the doctrine that they professed: albeit, all Christendom had not a more prudent

prince than he was, saith Mr Foxe, {a} nor the Church of Christ almost a a sorer enemy.

{a} *Acts and Mon.*, fol. 1784.

Ver. 2. Every way of a man is right in his own eyes.] {See Trapp on "Pr 16:2"} Such is our sinful self-love, that, Suffenus-like, we easily admire that little *nothing* of any good that is in us; we so clasp and hug the barn of our own brain, with the ape, that we strangle it; we set up a counter for a thousand pounds, and boast of those graces whereunto we are perfect strangers. We turn the perspective telescope, and gladly see ourselves larger, others smaller than they are: we flatter our own souls as Micah did his. {#Jud 17:13} Wherein it often happens as it did with the riflers of Semiramis' tomb, who, where they expected to find the richest treasure, met with a deadly poison. Seem we never so just, because first in our own cause, God—as Solomon saith of a man's neighbour—comes and searches us, and then things appear otherwise. {#Lu 16:15}

Ver. 3. Is more acceptable to the Lord.] *Qui non vult ex rapina holocaustum*, as heathens could see and say by the light of nature. The Jews thought to expiate their miscarriages toward men, and to set off with God by their ceremonies and sacrifices. {#Isa 1:11-15 Jer 7:21-26 Mic 6:6-8} Some heathens also, as that Roman emperor, could say, *Non sic deos coluimus ut ille nos vinceret*, We have not been at so much charge with the gods that they should give us up into the enemy's hands. But the Scripture gave the Jews to understand that "to obey was better than sacrifice," that God "would have mercy and not sacrifice," and that for a man to "love God above all, and his neighbour as himself, is more than all whole burntofferings and sacrifices." {#Mr 12:33} The heathens also were told as much by their sages, as Plato in his book intituled *περι προσευχης*, where Socrates, reprehending the gilt horned bulls of the Greeks, and the sumptuous sacrifices of the Trojans at length infers—*και γαρ αν δεινον εη, &c.* It were a grievous thing if the gods should more respect men's offerings and sacrifices than the holiness of their hearts, and the righteousness of their lives, &c. Aristotle in his Rhetorics, *Ουκ εικος Θεον χαιρεινταις δαπαναις, &c.*, saith he. It is not likely that God takes pleasure in the costliness of sacrifices, but rather in the good conversation of the sacrificers.

Ver. 4. An high look and proud heart.] {See Trapp on "Pr 6:17"}

And the ploughing of the wicked is sin.] As they plot and plough mischief—being the devil’s hinds and drudges—so all their actions, natural, moral, spiritual, are turned into sin; whether they plough, or play, or pray, or eat, or sleep, "to the impure and unbelieving, all things are impure." {#Th 1:15} Their proud or big swollen heart is full of filthy corrupt matter, that oozeth out still and offendeth the eyes of God’s glory. Everything they do is as an evil vapour reeking from that loathsome dunghill, worse than those that came up from the five cities of the plain. Pride is like copperas, which will turn wine or milk into ink; -or leaven, which turns a very passover into pollution; -or as the *sanies* pus of a plague sore, which will render the richest robe infectious.

Ver. 5. **The thoughts of the diligent tend only, &c.]** The word rendered "diligent" signifies one that is sedulous and solicitous in his business; that weighs circumstances and waits opportunities; that "sits down first and counts his costs"; {#Lu 14:28} that considers seriously, and then executes speedily. {a} Such a one was Abraham’s servant, {#Ge 24:1-9} Joseph, Boaz, Daniel. And how should such a man choose but thrive? {See Trapp on "Pr 10:4"} A sufficiency he is sure of, though not of a superfluity.

But of every one that is hasty.] And headlong; that, resolving to be rich, graspeth greedily all he can come at—accounting all good fish that comes to hand, and not sticking at any injustice or cruelty that may make for his advantage. The beggar will catch this man ere long; -the usurer will get him into his clutches, and leave him never a feather to fly with. There is a curse upon such precipitate practices, though men be never so industrious, as in Jeboiakim, {#Jer 22:24-30} and Saul. {#ISa 14:24-30} Those that, making more haste than good speed to be rich, reach at things too high for them—which David would not do {#Ps 131:1} -may be likened to the panther, which loves the dung of man so much, as if it be hanged a height from it, it will skip and leap up, and never leave till it have burst itself in pieces to get it.

{a} *Qui res omnes suas ordine facit loco et tempore, &c. Cuius limitatae et velut iudicio decisae actiones omnes.* -Mercer.

Ver. 6. **The getting of treasures by a lying tongue.]** As do seducers, sycophants, flatterers, corrupt judges, that say with shame, "Give

ye"; mercenary pleaders, that sell both their tongues and silence, and help their clients' causes, as the wolf did the sheep of his cough, by sucking his blood; witnesses of the post that can lend an oath, as Jezebel's hired rake hells did, and will not stick to swear (if they may be well paid for it) that their friend or foe was at Rome and at Interamna both at once; false chapmen, that say the best of their worst commodities, and cheat the unwary buyer. These, and the like, though for a while they may thrive and ruffle, yet in the end they prosper not, but perish with their wealth, as the toad doth with his mouth full of earth. God blows upon their cursed hoards of evil gotten goods, scattering them as chaff before the wind. Destruction also dogs them at the heels, both temporal and eternal. This they are said to seek, *scil.*, eventually, though not intentionally. They seek it, because they not only walk in the way to it, but run and flee with post haste, as if they were afraid that they should come too late, or that hell should be full before they got there. Thus Balaam's ass never carries him fast enough after the wages of wickedness. Set but a wedge of gold before Achan, and Joshua, that could stop the sun in his course, cannot stay him from the fingering of it. Judas, in selling his Master, what he doth doth "quickly." But with what issue? What got Balaam but a sword in his ribs? Achan, but the stones about his ears? Judas, but the halter about his neck? besides a worse thing in another world. Thus many a wretched worldling spins a fair thread to strangle himself both temporally and eternally. By covetousness they not only kill others, {#Pr 1:19} but desperately "drown themselves in perdition and destruction." {#1Ti 6:9} *Fuge ergo, dives, eiusmodi exitum* -as St Ambrose concludes the stroy of Ahab's and Jezebel's fearful end— *sed fugies eiusmondi exitum si fugeris huiusmodi flagitium*, - Flee, O rich miser, such an end. Such an end you shall avoid, if you carefully flee from such sinful courses.

Ver. 7. **The robbery of the wicked shall destroy them.**] Heb., Shall saw them: that is, shall bring upon them exquisite and extreme torments, such as the prophet Isaiah, and those martyrs {#Heb 11:37} were put unto unjustly; such as Agag suffered justly, and those barbarous Ammonites. {#2Sa 12:31} Some render it *dissecabit eos* shall cut them in twain, as that evil servant, {#Lu 12:46} and those blasphemers of Daniel's God. {#Da 3:29} Others render it, Shall abide upon them, or, Dwell with them. Their illgotten goods vanish, but their punishment remains. Their stolen venison is soon eaten up, but

the shot is not yet paid; there is a sad reckoning behind. God will rake out of their bellies those tit bits—those murdering morsels. Besides that, for their last dish is served up astonishment and fearful expectation of just revenge. The Hebrew word here translated "destroy" signifies also to terrify and fear. They shall be a Magormissabib to themselves, as Pashur was, {#Jer 20:3,4} running from chamber to chamber, to hide from the hand of justice—as that notable thief Bulas in the days of Severus the emperor {a} -but they shall not escape; their sin will find them out. God will pour upon them, and not spare, whether they be private thieves, or those public robbers, *qui in auto et purpura visuntur*, {b} as Cato once said, that are clad with purple, and have gold chains about their necks; corrupt judges, who judge for reward, and take away the righteousness of the righteous from him. Such were Empson and Dudley in their generation. Such was Judge Belknap in Richard II's days, who, being about to subscribe the articles against proceedings of parliament, said there wanted but a hurdle, a horse, and a halter to carry him where he might suffer for assenting to them. {c} And that of these public thieves Solomon chiefly speaks here we may well think by the following clause, shewing the cause of their sore and sharp punishment, because they refuse to do judgment.

{a} Dio. in Sever.

{b} Gell., lib. xi. cap. 16.

{c} Speed, p. 747.

Ver. 8. The way of man is froward and strange.] And therefore strange, because froward, various, and voluble, so that you know not where to have him, he is so unconstant, nor what to make of him, he is so uncertain and unsettled; "double minded," {#Jas 1:8} double tongued; {#1Ti 3:8} *versutulus et versatilis* —

“ *Qui tantum constans in levitate sua.*”

Folieta Galeazo reports of Sforza, Duke of Milan, that he was a very monster, made up and compact of virtue and vice. Such of old were Alcibiades, and likewise Julian, the apostate, of whom Marcellinus saith, that by his vicious errors, *obnubilabat gloriae multiplices cursus*, he stained his many praiseworthy parts and practices. Galba, and our Richard III are said to have been bad men—good princes.

And of King Henry VIII saith Mr Camden, *Fuerunt quidem in eo rege magnae virtutes, nec minora vitia, confuso quodam temperamento mixtae* -that is, there was a strange mixture of great virtues, and no less vices found in this king.

But as for the pure, his work is right.] For what reason? He works by rule, and therefore all his actions are uniform. He is also one and the same in all estates of life; as gold is purged in the fire, shines in the water. "Did I use lightness?" saith St Paul, "or is there with me yea yea, and nay nay?" No; "But as God is true, so our word toward you was not yea and nay?" {#2Co 1:17,18} I did not say and unsay, do and undo, &c.

Ver. 9. **It is better to dwell in a corner of the house top.**] Their house tops were made flat by order of the law. The sense is, then, A man had better abide abroad, *sub dio*, under the sun exposed to wind and weather, yea, to crowd into a corner, and to live in a little ease, than to cohabit in a convenient house with a contentious woman, that is ever brawling and brangling, that turns *coniugium* into *coniurgium* by inserting the dogs' letter (r), and leading her husband a dog's life. Such a one was Zillah, Peninnah, Xantippe, the wife of Phoroneus the lawgiver, who upon his deathbed told his brother he had been a man happy if he had never married. {a} Aristotle {b} affirms, that he that hath miscarried in a wife, hath lost more than half the happiness of his life. Rubius Celer and Albutius Tertius were held happy among the Romans, because the former had lived with a wife three and forty years and eight months, the latter five and twenty years, *sine querela*, without quarrelling or contending. And this they gave order should be engraven upon their gravestones. {See Trapp on "Pr 19:13"}

{a} Bruson, lib. vii. cap. 22.

{b} Arist. in *Rhet.*

Ver. 10. **The soul of the wicked desireth evil.**] Sinful self-love, the chokeweed of all true love, prompteth the wicked man to envy the good, and wish the evil of all but himself. Hard hearted he is and inhuman, unless it be in a qualm of kindness (as Saul to David, the Egyptians to the Israelites), or merely in dissimulation, as John O'Neale, father to the Earl of Tyrone, that rebel (1598), inscribed himself in all places: I am great John O'Neale, friend to the Queen

of England, and foe to all the world. *{a}* Εμου θανοντος γιαια μιχθετω πυρι, said one wicked emperor; Εμου δε ζωντος, said another, striving to outvie him: When I die, let the world be confounded. Nay, while I live let it be so, said the other monster. *{b}*

His neighbour finds no favour in his eyes.] Whether he sink or swim, it is no part of his care. What cares that churl Nabal though worthy David die at his door, so long as himself sits warm within, feeding on the fat and drinking of the sweet? The priests and the Levites saw the wounded man that lay half dead, and lent him no help. It was well they fell not upon him and despatched him, as dogs fall upon a man that is down; or, as when a deer is shot, the rest of the herd push him out of their company. Such cruel beasts David complains of; *{#Ps 69:26}* and such fierce savages St Paul foretells shall be in these last and worst days. Hard hearts shall make hard times. *{#2Ti 3:3}*

{a} Camden's *Elizab.*

{b} Dio.

Ver. 11. When the scorner is punished, &c.] *{See Trapp on "Pr 19:25"}*

And when the wise is instructed.] Or, When he accurately considers the wise, and observes both their integrity and their prosperity, by God's blessing thereupon (for the word imports both), he resolves to play the wise man.

Ver. 12. The righteous man wisely considereth, &c.] He foreseeth its fearful fall, and is not offended at their present prosperity; for God, he knows, will shortly overturn it. This consideration cures him of the fret, as it did David *{#Ps 37:1,2}* It doth also instruct him in many points of heavenly wisdom, as it did the Church. *{#Isa 26:11 1Co 10:11}* The destruction of others should be an instruction to us, that we may wash our feet in the blood of the wicked. *{#Ps 52:6}*

Ver. 13. Whoso stoppeth his ear at the cry, &c.] This was fulfilled in Pharaoh; Haman; the rich glutton; Hatto, archbishop of Mentz; Mauricius, the emperor, and many others, who might have better provided for their own comfort in sickness, and other exigencies, had they been more pitiful to poor people. Whereas now, when they shall lie tossing and tumbling upon their sick beds, roaring as bulls, and "tabering upon their breasts," *{#Na 2:7}* God will not hear them;

men will say, It is good enough for them. All hearts, by a divine hand, will be strangely set off from the merciless, as it befell Sejanus.

Ver. 14. **A gift in secret pacifieth anger.**] That is, say some, Alms rightly performed {#Mt 6:1} pacifieth God's displeasure—compare **#Da 4:27**; and the Jews at this day write this sentence of Solomon (in an abbreviation) upon their alms box. {a} This sense suits well with the previous verse; but I conceive the wise man's drift here is to show how prevalent gifts are, if closely conveyed especially—which takes away the shame of open receiving—and what a pave they have to an amicable reconciliation. Thus Jacob pacified Esau; Abigail, David; Hezekiah, the Assyrian that came up against him. {#2Ki 18:24,25} Howbeit this doth not always do the deed. Our chronicler tells us that the Lady de Bruse had, by her virulent and railing tongue, more exasperated the fury of King John, whom she reviled as a tyrant and a murderer of her husband, than could be pacified by her strange present—viz., four hundred kine and one bull, all milk-white, except only the ears, which were red—sent unto the queen. {b} {See Trapp on "Pr 17:8"}

{a} Buxtorf., *Synag. Jud.*

{b} Speed, p. 572.

Ver. 15. **It is joy to the just to do judgment.**] They love it dearly, and therefore cannot but rejoice in it exceedingly: "I rejoice at thy word, as one that findeth great spoil," {#Ps 119:162} wherein the pleasure is usually as much as the profit. Besides, as every flower hath its sweet savour, so every good duty carries meat in the mouth—comfort in the performance. Hence the saints' alacrity in God's service, so far as they are spiritual. "I delight in the law of God, after the inward man," saith St Paul, {#Ro 7:22} who yet but a little before complained of a clog.

But destruction shall be to the workers of iniquity.] Wicked men are great workmen; they put themselves to no small pains in "catering for the flesh to fulfil the lusts thereof"; yea, and this they do with singular delight, as the opposition implies; they "weary themselves to commit iniquity," {#Jer 9:5} and yet they give not over, but lie grinding day and night in the mill of some or other base lust. Now what can come of this, better than utter destruction? which

indeed is the just hire of the least sin, and will befall the workers of iniquity, as sure as the coat is on their back or the heart in their body. Ver. 16. **The man that wandereth out of the way.**] Let him wander while he will that deviateth from the truth according to godliness—he cannot possibly wander so far as to miss hell. God hath sworn in his wrath that no such vagrants shall enter into his rest; *{#Ps 95:8-11}* nay, "This shall they have of my hand, they shall lie down in sorrow," *{#Isa 50:11}* they shall rest with Rephaims—if at least they can rest in that restless resting place of hell fire, in that congregation house of giants of Gehenna, where is punishment without pity, misery without mercy, sorrow without succour (help), crying without comfort, mischief without measure, torments without end and past imagination. *{#Pr 2:18}* *{See Trapp on "Pr 2:18"}*

Ver. 17. **He that loveth pleasure, &c.**] Luxury is attended by beggary. Pleasure may be had, but not loved. Isaac loved venison a little better haply than he should; Esau loved hunting, hence he grew profane, and though not a beggar, yet worse. The prodigal in the gospel "spent his substance with riotous living"; *{#Lu 15:13}* so did Apicius the Roman, who, hearing that there were seven hundred crowns only remaining of a vast estate that his father had left him, feared want, and hanged himself. *{a}* Marcus Livius, another goods waster, boasted when he died that he had left nothing for his heir, *praeter coelum et caenum*, more than air and mire. *{b}* Roger Ascham, schoolmaster to Queen Elizabeth, and her secretary for the Latin tongue, being too much addicted to dicing and cock fighting, lived and died a poor man. *{c}*

{a} Seneca.

{b} Valer.

{c} Camden's *Elizab.*

Ver. 18. **The wicked shall be a ransom.**] Heb., *Copher*, a cover, or an expiation; as Achan was for Israel, and as those condemned persons among the heathens, that in time of pestilence or contagious infection were offered up by way of public expiation, with these words, *περιψημα ημων γενου*; Be thou a reconciliation for us. *{a}* To this custom St Paul seems to allude. *{#1Co 4:13}* Thus, when Saul's sons were hanged, God's wrath was appeased; *{#2Sa 21:1-9}* and when guilty Jonah was cast into the sea, all was calm. Thus God gave Egypt for Israel's ransom; yea, Sheba and Ethiopia. *{#Isa 43:3}* And although he

may seem sometimes to "sell his people for nought, and not to increase his wealth by their price," {#Ps 44:12} yet when it comes to a critical point, "I will give men for thee, and people for thy price." {#Isa 43:4} {See Trapp on "Pr 11:8"}

{a} Budaeus.

Ver. 19. **It is better to dwell in the wilderness.**] Among ravenous beasts and venomous serpents, in greatest danger, and want of all necessary accommodation. This is so much worse than the housetop, as an angry and vexatious woman—which, like a mad dog, bites all about her, and makes them as mad as herself—is worse than her that is not so much angry as unquiet, brawling (as dogs bark sometimes in the night) of custom or fancy, and not provoked by any. {See Trapp on "Pr 21:9"}

Ver. 20. **There is a treasure to be desired.**] He had said before, He that loveth wine and oil shall not be rich. Here he shows, that though these things may not be loved or lavished, yet they may and must be had and heaped up in a way of good husbandry for necessity, yea, for honest affluence; that we may not only live, but live comfortably; that we may not only have prisoner's pittance, so much as will keep us alive, but that we may have plenty of things desirable, both for profit, as treasure, and for delight, as oil. And these things must not be foolishly wasted, as they are usually by unthrifths, lest that make the wife that wants angry and unquiet, as in the former verse.

Ver. 21. **He that followeth after righteousness.**] Though, for such a measure of it as he desires, he cannot overtake or compass it. If he be but doing at it, *Si faciat praecepta, etiamsi non perficiat*, if he "think upon God's commandments to do them." {#Ps 103:18} If, though he cannot open the door, yet he is lifting at the latch, he shall be accepted, yea, rewarded. "He that follows after righteousness and mercy, "as an apprentice follows his trade, though he be not his craftsman, shall "surely find righteousness," with life and honour to boot. And is not that a good thing—a treasure to be desired?

Ver. 22. **A wise man scaleth the city of the mighty.**] Wisdom is that *το παγχρηστον*, which is profitable for all things; of singular and sovereign use, as in domestic and politic, so in military affairs and businesses. Here prudence is made out to be better than puissance, and one wise man to be too hard for many mighty, though got into

the strongest garrisons. In war wisdom is better than strength, saith Solomon more than once. {#Ec 9:16 7:19} How did Archimedes hold out Syracuse against the Roman general by his singular skill and industry! And how many strong cities have been scaled and surprised by warlike wiles and stratagems! as Babylon by Cyrus first, and afterwards by Zopyrus, Jerusalem by Pompey, taking the opportunity of the seventh day, Sabbath, wherein he knew the superstitious Jews would not stir to defend themselves, and many others that might out of histories be instanced. {a}

{a} Dio.

Ver. 23. **Whoso keepeth his mouth and his tongue.**] As he that keepeth his doors fast locked, preserveth himself from danger; {See *Trapp on "Pr 13:3"*} The large and loose use of the tongue brings a man oft to divers straits and miseries.

Ver. 24. **Proud and haughty scorner is his name.**] An ill name he gets him, and lies under the common reproach of a proud peevish person. He seeks renown by his rage and revenge, as Lamech that vaunted of his valour this way to his wives; Alexander Pheraeus, who consecrated the javelin wherewith he had slain Polyphron; Caelius, the lawyer, who gloried to be held the most froward and frample (brawler) Roman alive, &c. But God loadeth such a man with disgrace, as here, and gives him his due character. Men also will hate him and despise him for a "son of Belial," as Nabal's servants said of him; for a mad frantic fellow, being once enraged, cares not what he says, as Jonas, what he doth, as Saul, who dealing in proud wrath, was so kindled by the devil, that he could not be quenched till he fell into the unquenchable lake. Besides the infamy that will never be washed off, the brand of reproach, like that of Dathan and Abiram, who rose up in proud wrath against Moses and Aaron, and are therefore worthily stigmatised with a "this is that Dathan," {#Nu 26:9} like that other, "this is that King Ahaz," {#2Ch 28:22} and as we commonly say of such a one, that he is a proud fool.

Ver. 25. **The desire of the slothful killeth him.**] He only wisheth well to himself; but refusing to labour, "pineth away in his iniquity." {#Le 26:39} Neither grace nor wealth is had with wishing; *Nemo casu fit sapiens*, saith Seneca. {a} Some have a kind of willingness and velleity, a kind of wambling after the best things, but it doth not boil up to the full height of resolution for God.

“*Virtutem exoptant, contabescuntque relicta.*”—*Pers.*

Carnal men care not to seek after him whom yet they would fain find, saith Bernard; *Cupientes consequi sed non et sequi*; have heaven they would, but stick at the hard conditions; like faint chapmen, they bid money for heaven, but are loath to come up to the full price for it. Balaam wished well to heaven; so did the young Pharisee in the gospel, that came to Christ hastily, but went away heavily. Herod for a long time desired to see Christ, but never stirred out of doors to see him. Pilate asked Christ, What is truth? but never stayed his answer. The sluggard puts out his arm to rise, and pulls it in again; he turns upon his bed, as the door doth upon the hinges, which yet comes not off for all the turnings, but hangs still, and this is his utter undoing. Men must not think that good things, whether spiritual or temporal, will drop out of the clouds to them, as towns were said to come into Timotheus's toil while he slept. {a} Now, "perform the doing of it," saith St Paul to those lazy Corinthians. {#2Co 8:12} A thirsty man will not only long for drink, but labour after it. A covetous man will not only wish for wealth, but strive to compass it. Yet not every covetous man, I confess; for in the next verse it is said of the sluggard,

{a} Epist. 77.

{b} *Aemuli ipsius dormientem piuxerant.* — *Plut. in Sulla.*

Ver. 26. **He coveteth greedily all day long.**] But these greedy constant coverings come to nothing he makes nothing of them. Meteors have matter enough in the vapours themselves to carry them above the earth, but not enough to unite them to the element of fire, therefore they fall and return to their first principles. So it is with our wishers and woulders. Many came out of Egypt, that never came into Canaan; and why? The land they liked well, but complained, with those spies, of the strength of the Anakims, and the impossibility of the conquest, therefore their carcasses fell in the wilderness; their sluggishness slew them. "They lusted and had not, they killed" themselves with coveting, as in the former verse, and "desired to have," as here, "but could not obtain." {#Jas 4:2}

But the righteous giveth and spareth not.] Neither necessity nor niggardice hindereth him; he hath it, and he holds that he hath no more than he giveth. He is both painful and pitiful, and what he cannot do for the poor himself, he stirs up others to do; so far is he from forbidding, or hindering any from showing mercy. Some render the words thus: The righteous giveth, and forbiddeth not. "Give a portion," saith he to his richer friend, "to seven, and also to eight, for thou knowest not what evil shall be upon the earth." {#Ec 11:2} {See Trapp on "Ec 11:2"}

Ver. 27. The sacrifice of the wicked, &c.] {See Trapp on "Pr 15:8"}

How much more when he bringeth it, &c.] As Balak and Balaam did. {#Nu 23:1,2} As those that present *ex rapine holocaustum*, a sacrifice of what they have got by rapine and robbery; and as those likewise that ask good things at God's hand, that they may "consume them upon their lusts." {#Jas 4:3} Let the wicked bring his sacrifice with never so good an intention, he is an abomination; but if with an evil mind, his dissembled sanctity is double iniquity, as if a man think by observing the Sabbath to take out a license to walk licentiously all the week long; or by praying in a morning to get a dispensation to do evil all day after. I have read of one that would haunt the taverns, theatres, and whore houses at London all day; but he durst not go forth without private prayer in the morning, and then would say at his departure, Now devil do thy worst. {a} The Circassians are said to divide their life between rapine and repentance. {b} The Papists, many of them, make account of confessing, as drunkards do of vomiting. When we have sinned, say they, we must confess, and when we have confessed, we must sin again, that we may also confess again, and make work for new indulgences and jubilees. {c}

{a} Mr Shepherd's *Sincere Convert*, p. 232.

{b} Breerwood, *Enquire*.

{c} Sandys's *Relat. of West. Religion*.

Ver. 28. A false witness shall perish.] {See Trapp on "Pr 19:5"} The Scythians had a law that if any man did *duo peccata contorquere*, bind two sins together, a lie and an oath, he was to lose his head, because this was the way to take away all faith and truth among men.

But the man that heareth speaketh constantly.] He testifieth confidently what he knoweth assuredly; he is always also in the same tale, as Paul was in the plea to the chief captain, to Felix, to Festus, and to Agrippa. Not so Bellarmine. How oft doth that loud liar forget himself, and write contradictions? As for instance, in one place he affirmeth that it can by no means be proved by Scripture that any part of Scripture is the very word of God. *Sed mendax redarguit seipsum*, saith Pareus. {a} But the liar confutes himself by saying elsewhere, besides other arguments to evince the divinity of the canonical Scripture, it giveth sufficient testimony to itself. {b}

{a} Paraeus in #Re 22:16.

{b} Bel de Verb. Dei, lib. i. cap. 2.

Ver. 29. A wicked man hardeneth his face.] *Procaciter obfirmat vultum suum*, so the Vulgate renders it. The false witness {#Pr 21:28} impudently defends, or at least extenuates and excuses his falsities. *Frontem perfricat, assuens mendacium mendacio*, as the Hebrew hath it. {#Ps 119:69} He thinks to make good one lie by another; to outface the truth, to overbear it with a bold countenance. It seems to be a metaphor from a traveller that sets his face against the wind and weather, and holds on his journey, though he be taking long strides towards destruction. {a}

But as for the upright, he directeth his way.] He proceeds warily, weighs his words before he utters them, and delivers nothing but the naked truth. And truth is like our first parents, most beautiful when naked. Some interpreters take this verse as setting forth the difference between the wicked and the godly, without any relation to the false and true witness. {#Pr 21:28} And then it is *Sententia sapiente digna*, saith one, *tam paucis verbis tam profundum sensum cumulans*; a sentence worthy of Solomon, as having so much in a little.

{a} αυτοφθαλμειν. {#Ac 27:15}

Ver. 30. There is no wisdom against the Lord.] That is, they are all to no purpose. If God deny concurrence, and influence, the arm of human power and policy, as Jeroboam's, shrinks up presently. {#Ps 2:1-3 33:10,11 62:3} {See Trapp on "Pr 19:21"} Excellently Gregory— *Divinum*

consilium dum devitatur impletur; humana sapientia dum reluctatur, comprehenditur. God's decree is fulfilled by those that have least mind to it. Human wisdom, while it strives for masteries, is overmastered.

Ver. 31. **The horse is prepared against the day, &c.]** A very serviceable creature, and in battle full of terror; so swift in service that the Persians dedicated him to their god, the sun, *ασπερ το ταλιστον το ταχυτατω*, as Pausanias hath it. But as the sun in heaven can neither be outrun nor stopped in his race, so neither by men, though wise, nor by means, though likely, can God's purposes be disappointed. "A horse is a vain thing for safety; neither shall he deliver any by his great strength." {#Ps 33:17}

But safety (or victory) is of the Lord.] He gives it to which side he pleaseth, as he did to the Israelites in the conquest of Canaan, though they had no horses to help them, as their adversaries had, and chariots too, both Egyptians and Canaanites.

Chapter 22

Ver. 1. **A good name is rather to be chosen.]** Heb., A name, as "a wife," for a good wife. {#Pr 18:22} Better no wife than an ill wife, so better no name than an ill name. This good name proceeding from a good conscience, this honour from virtue, {#Isa 43:4} this perfume of faith and obedience, this splendour and sparkle of the "white stone," which only shines upon heavenly hearts—is far more desirable than great riches. For, first, These oft take away the life of the owners thereof. {#Pr 1:19} The greater wealth, the greater spoil awaits a man. As a tree with thick and large boughs, every man desires to lop him. Whereas a good name saves a man oft from that danger, as it did Jonathan, whom the people rescued. Secondly, Riches breed and bring their cares and cumbers with them. *Qui habet terras habet guerras*, saith the proverb; many lawsuits and other vexations, &c.; when a good name, as a precious ointment poured out, gets loving favour, with which it is therefore fitly coupled in this text. Thirdly, Riches are enjoyed but till death at utmost; but a good name outlives the man, and is left behind him for a blessing. {#Isa 65:15 Pr 10:7} {See Trapp on "Pr 10:7"} Other people went beyond God's Israel in wealth and riches, but none in fame and renown. {#2Sa 7:23 De 4:6} Fourthly, Riches are oft gotten by fame. Let a man's name be up, and there will be

great recourse to him; but let him once crack his credit, and riches cannot repair him. Infamy will not be bought off with money. Lastly, Riches are common to good men with bad men; but a good name, truly so called, is proper to God's peculiar, confined to the communion of saints. He was therefore a better husband than divine that first called riches *bona*, goods, And that heathen was nearer the truth than many profligate professors of it who said, *Ego si bonam famam servasso sat dives ero*: {a} that is, If I may but keep a good name, I have wealth enough.

And loving favour rather than silver and gold.] Which what is it else but white and red earth? and therefore no way fit to come in competition with good repute and report among the best, such as Christ had, {#Lu 2:52} and Joseph, and Daniel, and David, and Demetrius; {#3Jo 12} and they had it as a special favour from God, who fashions men's opinions, and hides his people from the strife of tongues. {#Job 5:21 Ps 31:20}

{a} Plautus.

Ver. 2. The rich and the poor meet together.] They have mutual need one of another, and meet many times, as it were, in the midway, by an alteration of their condition. "They that were full were hired forth for bread, and the hungry are no more hired." {#1Sa 2:5} "The mighty are put down from their seats, and those of low degree are exalted." {#Lu 1:53}

The Lord is the maker of them all.] The maker of the men, the maker of their estates, and the maker of that change and alteration which often happeneth, that the one might become grateful, the other humble. See #Job 31:15.

Ver. 3. A prudent man foreseeth an evil, &c.] Prevision is the best means of prevention. "A wise man's eyes are in his head," {#Ec 2:14} "his heart is also at his right hand." {#Ec 10:2} The Chinese say of themselves that all other nations of the world see but with one eye, they only with two. The Italians give out that they only do *sapere ante factum*, look before they leap, forecast an evil before it befall them. But these are praises proper to them that have learned holy and heavenly wisdom, that by certain sights and signs discern a tempest in the clouds, and seek seasonable shelter under the hollow

of God's hand, "under the shadow of his wings." Such prudent persons were Noah, Joseph, Jonadab, Josiah, the Christians at Pella, &c.

But the fool passeth on.] Pusheth on without fear or wit, as being resolved to have his will, whatever it stand him in.

And is punished.] As a just reward of his rashness. Sin ever ends tragically. *Flagitium et flagellum, ut acus et filum.* Who ever waxed fierce against God and prospered? {#Job 9:4} "With the froward thou wilt wrestle," saith David. {#Ps 18:26} "Upon the wicked God shall rain snares," &c. {#Ps 11:6} And then, *ut leo cassibus irretitus dixit, si praescivissem,* as the lion, when he was caught in the hunter's toil, said, If I had foreknown this mischief, I would have shunned it. So these after wits, these post masters, these Epimetheuses, shall come in (but all too late) with their fool's 'Had-I-wist,' which they should have timeously foreseen and prevented.

Ver. 4. **By humility and the fear of the Lord.]** Heb., The heel of humility, &c. The humble heart that lies low, and "hearkens what God the Lord will say unto it," that follows him trembling, as the people followed Saul, {#ISa 13:7} shall have hard at the heels of it riches—a sufficiency, if not a superfluity—and honour, which is to be chosen before riches, {#Pr 22:1} {#See Trapp on "Pr 22:1"} and life, above the danger of those thorns and snares mentioned in the next verse; not life present only, but "length of days for ever and ever." {#Ps 21:4} Oh the $\mu\upsilon\sigma\iota\omicron\mu\alpha\kappa\alpha\rho\iota\sigma\tau\eta\varsigma$, the heaped up happiness of a man that humbles and trembles before the Lord! He that doth the former, cannot but do the latter. Hence that close connection of these two graces in this text, "By humility, the fear of the Lord"; so the original runs without the grammatical copulative and, to show that they go always together—yea, the one is as it were predicated upon the other. Neither want they their reward—"riches," "hohour," "life." What things be these? Who would not turn spiritual purchaser?

Ver. 5. **Thorns and snares are in the way of the froward.]** In opposition to the reward of righteousness; {#Pr 22:4} which is to say, "The ungodly are not so." Or if they have riches, they prove thorns to them to prick and choke their souls; if honour, and long life to enjoy it, these prove snares to them. Of carnal hearts it may be said, as Pharaoh said of the Israelites, "They are entangled in the land, the

wilderness hath shut them in." {#Ex 14:3} They have treasures in the field, of wheat, barley, and oil, as those ten men had, {#Jer 41:8} and are therefore loath to die. And yet before they die—live they never so long in all abundance of riches and honours—God can bring them to that pass that Charles V was at, whom of all men the world judged most happy. Philip of Mornay reports of him that he cursed his honours in his old age, his victories, trophies, riches, saying, *Abite hinc, abite longe*: Away, away, get you far away.

He that doth keep his soul, shall be far from them.] As well from the wicked man's miseries as his misdemeanours; he keeps aloof from both; he dares not meddle with the hole of the asp, lest he meet with a sting. *Custos animae elongabit se, & c. Moneo te iterumque monebo*, saith Lactantius to his Demetrian, *ne oblectamenta ista terrae pro magnis aut veris bonis habere te credas: quae sunt non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia.* {a} Set not thine heart upon the asses, since thou art in election for a kingdom, and the hearts of all Israel are upon thee.

{a} Lactant., *De Opificio Dei.*

Ver. 6. Train up a child in the way he should go.] Or, According to his measure and capacity, dropping good things by degrees into his narrow mouthed vessel, and whetting the same upon his memory by often repeating, as the knife by oft going over the whetstone (it is Moses's comparison) {a} becomes keen and useful. This is the way to make them expert and exact, and to secure them from Satan, for we are not ignorant of his wiles. It is reported of the harts of Scythia, that they teach their young ones to leap from bank to bank, from rock to rock, from one turf to another, by leaping before them, which otherwise they would never practise, by which means, when they are hunted, no beast can ever take them. So if men exercise their children unto godliness while they are young, Satan, that mighty hunter, shall never have them for his prey. They will not be young saints, old devils, as the profane proverb hath it; but young saints, old angels. Now, as all children should be carefully catechised and well principled, so those Timothies especially that are designed to the work of the ministry. Quintilian's orator must, from two or three years old, be inured and accustomed to the best and purest words, very well pronounced unto him by his nurses, parents, handmaids, as

soon as ever he begins to babble. *Quanto id in theologo futuro expetendum, curandumque magis?* {b} How much more, saith a learned man, should this be done by one that is to be a divine?

{a} *Shanan and shanah; repeterere sicut in acuendo.* {#De 6:6}

{b} Amama in Attib.

Ver. 7. The rich ruleth over the poor.] And that with rigour, as Pharaoh did over Israel, as those imperious mammonists in St James's time that oppressed and subjugated their poorest brethren, trampling upon them with the feet of intolerable insolence and cruelty. {#Jas 2:6} "Yet now our flesh is as the flesh of our brethren, our children as their children," said those poor Jews in Nehemiah, who pleads their cause most effectually. {#Ne 5:7-13} *Ubi quot verba, tot tela, quae nimirum animam divitum percellant, fodicent et lancinent,* as one saith in another case, He sets upon them with irresistible rhetoric, and makes them restore—which yet rich oppressors are very hardly drawn to do. Every grain of riches hath a vermin of pride and ambition in it. {#1Ti 6:17} {See Trapp on "1Ti 6:17"} Men's blood riseth together with their good, and they think that everything must be as they would have it. But especially if they have "drawn the poor into their nets" {#Ps 10:9} -that is, into their bonds, debts, mortgages, as Chrysostom expounds it; then they not only rob, but ravish them; to their cruelty they join dishonesty; there is neither equity nor mercy to be had at their hands.

Ver. 8. He that soweth iniquity, shall reap vanity.] The usurer and cruel creditor soweth his money, his mammon of iniquity (that ungain grain), upon his poor debtors; and whether it be a barren year or a fruitful, a good soil or a bad, *luna affert menstruos sensus*, he hath his constant pay, yea, his use upon use, according to that Greek verse,

Ἔστι τοκος προ τοκοιο, τοκος τε μεν εστι και αλλος.'

Now, can such increase be blest? Shall not those that thus sow the wind be sure to reap the whirlwind?

And the rod of his anger shall fail.] That is, that tyrannical power which he exerciseth upon others, as his underlings, shall be broken.

God will take out of his hand the rod wherewith he hath beaten his fellow servants, and waste it upon his own back to the very stump.

Ver. 9. **He that hath a bountiful eye shall be blessed.**] How Amalek, the licking people, as the name imports, I mean, the nation of usurers and proud lenders, shall speed, hath been spoken already. Now, on the other side, the bountiful eye, the cheerful giver (as the Septuagint, {a} and after them St Paul, render, or rather expound, this text), shall be abundantly blessed, for he gives with all his heart; he "draws out" not his sheaf only but "his soul to the hungry." {#Isa 58:10} *Dat bene, dat multum, quia dat cum munere vulture:* He spares it out of his own belly to give to the hungry, as some have here gathered from the words "his bread," that which was appointed for his own eating—he voluntarily fasteth from a meal now and then that he may bestow it upon the needy, and he shall not lose his reward.

{a} Ανδρα ἰλαρον και δοτιν αγαπα ο Θεος.—*Sept.*

Ver. 10. **Cast out the scorner.**] Or, The evil interpreter, that construes everything to the worst, and so sows dissension. This is an evil instrument, and must be cashiered good company; the place where such a trouble town lives, longs for a vomit to spew him out. There is nothing that may not be taken with either hand. It is a spiritual unmannerliness to take it with the left, as that proud Pharisee did, {#Lu 7:34} and to cast it as an apple of contention among others. They that do thus are the pests of families, and other societies, and must therefore be carefully cast out with scoffing Ishmael, as ever we desire to avoid strife, suits at law, reproach, and many more mischiefs.

Ver. 11. **He that loveth pureness of heart.**] That is vexed at his inward pollutions, and affecteth (what he can never fully effect) to be pure as God is pure. {#1Jo 3:3} He that hath gotten that pure lip, {#Zep 3:9} called here the grace of his lips, and elsewhere the "law of grace," {#Pr 31:26} he that can skill of those good words that do ingratiate with God and man (#Ge 49:21, compared with #De 33:23), he is fit to make a courtier, a favourite, such as was Joseph, Mordecai, Daniel, who though he used not always *verbis byssinis*, soft and silken words, but delivered heavy messages from God to Nebuchadnezzar and Belshazzar, yet God so wrought their hearts, though tyrants, that they greatly honoured him and highly preferred him. And when, out of his love to pureness of heart, he chose rather

affliction than sin, to be cast to the lions than to bear a lion in his own bosom by offending his conscience, God made the king's heart yearn towards him; so that this plain dealing "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." {#Da 6:28}

Ver. 12. **The eyes of the Lord preserve knowledge.**] That is, Knowing persons. Those in the former verse that love truth in the inward parts, and hold this a rule, Truth must be spoken, however it be taken; these, howsoever they may suffer for a season, as Daniel in the den, Micaiah in the stock house, yet the watchful providence of God will preserve them, and provide for them. He will clear their innocence, and so plead for them in the hearts of greatest princes, that they shall find the truth of this divine proverb, and the falsity of that other so common among men, *Obsequium amicos, veritas odium parit*; Flattery gets friends, but truth hatred.

And he overthroweth the words (or matters) of the transgressors.] That is, Of the court parasites, who speak only pleasing things, *et saepe leonum laudibus murem obruunt*, flatter abominably, as those in #Ac 12:21-23 did Herod; as the false prophets did Ahab. God will confute and convince their soothing words of singular vanity; he will also overthrow their matters, attempts, practices, "as a man wipeth a dish, turning it upside down." {#2Ki 21:13} See in that claw back Amalekite, {#2Sa 1:4-10} in Ahithophel, Haman, Sejanus, &c.

Ver. 13. **The slothful man saith, There is a lion, &c.**] 'The lion is not so fierce as is painted,' saith the Spanish proverb; much less this sluggard's lion, a mere fiction of his own brain to cover and colour over his idleness. He pretends two lions for failing; first, *Leo est foris*, There is a lion abroad, or in the field, where his work lies, {#Ps 104:23} and another in the streets; -a likely matter; lions haunt not in streets, but in woods and wildernesses. Here is no talk of Satan, "that roaring lion," that lies couchant in the sluggard's bed with him, and prompts him to these senseless excuses. Nor yet of the "lion of the tribe of Judah," who will one day send out summons for sleepers, and tearing the very caul of their hearts in sunder, send them packing to their place in hell. {#Mt 10:28} But to hell never came any yet that had not some pretence for their coming thither. The flesh never wants excuses. Corrupt nature needs not be taught to tell her own tale. Sin and shifting came into the world together; and as there is no

wool so coarse but will take some colour: so no sin so gross but admits of a defence. Sin and Satan are alike in this, they cannot abide to appear in their own likeness. Some deal with their souls as others deal with their bodies; when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting; so their sins from themselves by false glosses, and from others by idle excuses.

Ver. 14. **The month of a strange woman.]** *Diabolus capite blanditur, ventre oblectat, cauda ligat,* saith Rupertus. These she sinners, as their gallants call them, are most dangerous. {See Trapp on "Pr 2:16"} {See Trapp on "Pr 5:3"} Solomon had the woeful experience of it; {#Ec 7:26} and Samson, {#Jud 16:18-21} who

“Lenam non potuit, potuit superare lesenam,
Quem fera non potuit vincere, vicit hera.”

How did David muddy himself in this deep pit, and there might have stuck in the mire, had not God drawn him out by a merciful violence, and purged him with hyssop from that abhorred filth? {#Ps 51:7}

He that is abhorred of the Lord shall fall therein.] As the Jesuits, those odious *Connubisanctifugae Commeretricitegae*, too often do; though they boast that they can talk and dally with the fairest women without danger, and the people must believe no otherwise, but that when they are kissing a woman, they are giving her good counsel. David George, that execrable heretic, was so far from accounting adulteries, fornications, incests, &c., for being any sins, that he did recommend them to his most perfect scholars as acts of grace and mortification; and was confident that the whole world would submit to his doctrine. {a} *Peccatum peccatum trahit*, as the Hebrew proverb hath it. One sin draws on another, and the latter is oft a punishment of the former; God, by a peculiar kind of revenge, delivering up such to a reprobate sense, or a mind disallowed or abhorred of God, as the apostle's word {b} {#Ro 1:28} signifies.

{a} *Hist. David. Georgii.*

{b} εις νουν αδοκμων.

Ver. 15. **Foolishness is bound in the heart, &c.]** As a pack or fardle is bound to a horse's back. Error and folly be the knots of Satan, wherewith he ties children to the stake to be burnt in hell. Better see their brains dashed out against the stones, saith one, than suffer the ignorance of God to abide in their heads. Therefore, that we may loose the bands of death and works of the devil, parents must bring their sons in their arms, and their daughters upon their shoulders, to the house of God, that they may learn to know him. {#Isa 49:22} They must also see to their profiting, and exact of them a daily growth, "nurturing," as well as nourishing them, {#Eph 6:4} -the one being as needful as the other, -and using the rod where words will not do; so to chase away that evil by chastisement, seasoned with admonition, and seconded with prayer, that else will prove pernicious to their souls. Eli brought up his sons to bring down his house. David's sons were undone by their father's fondness. A fair hand, we say, makes a foul wound. Correction is a kind of cure, saith Aristotle; {a} and God usually blesseth it to that purpose. "Corrections of instructions are the way of life." {#Pr 6:23}

{a} Ιατρεια τις η παιδεια.

Ver. 16. **He that oppresseth the poor, &c.]** By fraud or force, or any indirect means. This man lays his foundation in firework, {#Job 20:26} he walks upon a mine of gunpowder; "brimstone is scattered upon his habitation"; {#Job 18:15} if but a flash of God's lightning light upon it, all will be on fire, all blown up and brought to nothing.

And he that giveth to the rich.] Either to ingratiate and curry favour for countenancing their oppressive practices, or with a mind to get more than they give—for so saith one, that clause, To increase their riches, must here be repeated—which is a more artificial kind of selling their gifts, than if they had professedly set them to sale, as the Greek orator observeth. {a} Both these take a wrong course to be rich. The way were to give to the poor, and not to oppress them, and to "bring presents to him that ought to be feared," {#Ps 76:11} since it is he alone that "giveth us all things richly to enjoy." {#1Ti 6:17}

{a} Isocr. ad Demon.

Ver. 17. **Bow down thine ear and hear.]** Here begins, say some interpreters, the third book of Solomon's Proverbs—as the second

began at chapter ten. And indeed he here seems to assume a new kind of bespeaking his son, different from his discourse in the preceding twelve chapters; and much like that in the first nine.

And apply thy heart, &c.] *q.d.*, Call up the ears of thy mind to the ears of thy body, that one sound may pierce both at once; otherwise thou wilt be like the wolf in the fable: thou wilt never attain to any more divine learning than to spell *Pater*, father, and when thou shouldst come to put together, and to put thy heart to it, as Solomon's phrase here is, instead of *Pater* father thou wilt say *Agnus*, thy mind running a-madding after profit and pleasures of the world, as hath been once before noted.

Ver. 18. For it is a pleasant thing if thou keep them within thee.] Heb., In thy belly; that is, in thine inwards. Truth it is, that St John found the little book he ate—whether we understand it of the revelation only, or of the whole Bible, which Bishop Bonner's chaplain called in scorn his little pretty God's book, it much matters not—bitter in his belly, though sweet in his mouth, *{#Re 10:10}* because ministers find it grievous to be kept from making known the whole counsel of God to their people. But the word of God attentively heard, and by a later meditation well digested and incorporated into the soul, is sweeter than honey, as David felt it; and yields more pleasure than all the tasteless fooleries of this present world.

They shall withal be fitted in thy lips.] Thou shalt need no other help to discourse: thou shalt get a singular dexterity and volubility of holy language, being able to utter thy mind in pure Scripture—*Loquamur verba Scripturae*, saith that incomparable Peter Ramus, *utamur sermone Spiritus Sancti* -thou shalt "so speak and so do, as one that must be judged by that law of liberty." *{#Jas 2:12}*

Ver. 19. That thy trust may be in the Lord.] Only a divine word can beget a divine faith, and herein the Scripture excels all human writings, none of which can bring our hearts to the "obedience of faith." I can speak it by experience, saith Erasmus, *{a}* that there is little good to be got by the Scripture, if a man read it cursorily and carelessly; but if he exercise himself therein constantly and conscionably, he shall feel such a force in it, as is not to be found again in any other book whatsoever. I know, saith Peter Martyr, *{b}* that there are many that will never believe what we say of the power

of God's word hidden in the heart; and not a few that will jeer us, and think we are mad for saying so. But oh that they would but be pleased to make trial! *Male mihi sit (ita enim in tanta causa iurare usim ausim), nisi tandem capiantur.* Let it never go well with me—for so I am bold to swear in so weighty a business—if they find not themselves strangely taken and transformed into the same image, if they pass not into the likeness of this heavenly pattern. The Ephesians "trusted in God as soon as they heard the word of truth"; they "believed," and were "sealed." {#Eph 1:13} And the Thessalonians' faith was famous all the churches over, when once the gospel "came to them in power." {#1Th 1:5,8}

To thee, even to thee.] Men must read the Scriptures as they do the statute books, holding themselves as much concerned therein as any other, threatening themselves in every threat, binding themselves in every precept, blessing themselves in every promise, resolving to obey God in all things; as convinced of this, that these are *verba vivenda, non legenda*, Words to be lived, and not read only.

{a} Erasm., *Praef in Lucam.*

{b} Pet. Mart., *Praef. in Com. in Ep. ad Rom.*

Ver. 20. Have not I written to thee excellent things?] Heb., Princely things; principles for princes, rare and royal sentences. The word signifies, say some, the third man in the kingdom for authority and dignity. Others read the words thus: Have not I three times written for thee concerning counsels and knowledge, -meaning his three books, proverbial, penitential, nuptial. The Canticles were penned perhaps in his younger years, saith one, {a} when his affections were more warm, active, and lively in spirituals; the Proverbs in his manly, ripe age, when his prudence and parts were at highest, most grave, solid, settled; Ecclesiastes in his old age, &c.

{a} *Key of the Bible*, by Mr Roberts.

Ver. 21. That I might make thee know the certainty.] And so find firm footing for thy faith. {#Lu 1:3,5} "These words of God are true," saith the angel. {#Re 21:5} These words are "faithful and true" {#Re 22:6} -void of all insincerity and falsehood. How can it be otherwise, whenas they are, as Gregory {a} speaks, *Cor et anima*, the very heart and soul of the God of truth? There must needs be a certainty

in these words of truth, neither need we hang in suspense. When some took Christ for John Baptist, some for Elias, some for Jeremiah; But "whom say ye that I am?" {#Mt 16:14,15} -to teach that Christ would not have men stand doubtful, halt between two, be in religion as beggars are in their way, ready to go which way soever the staff falleth; but to "search the Scriptures," and grounding thereon, to get a certainty, a "full assurance of understanding," {#Col 2:2} so as to be able to say, "We have believed, therefore have we spoken." {#2Co 4:13}

{a} Greg., in Reg. iii.

Ver. 22. **Rob not the poor, &c.]** Here some caviller will be apt to cry out, *Quid dignum tauto feret hic promissor hiatus?* After so promising a preface, and such wooing of attention, we looked for some new matter, and that of best note too. But behold here is nothing but what we had before. It is truth, saith the wise man; and yet I must tell you, that "to write the same things, to me indeed is not grievous, but for you it is safe." {#Php 3:1} See the like in **#Ps 49:1-3, &c.** The scope of the psalm is to show the happy and secure estate of the saints in trouble, and the slippery condition of the wicked when at their height. Now whereas some might object and say, This is an ordinary argument, we have heard of it a hundred times; the Psalmist answers, that yet this is the great "wisdom" that he will speak of, and the "dark saying" that he will open. And hereunto he makes a solemn *Oyez!*—"Hear this, all ye people, and give ear all ye inhabitants of the world."

Because he is poor.] As the greater fish devour the lesser, and as the larger falls upon the cur and worries him, only because he is bigger than the other. This is a brutish ferity. See **#Ps 10** And if those that relieve not the poor shall be damned, surely they that rob them shall be double damned.

Neither oppress the afflicted.] The poor man must needs be an afflicted man, obnoxious to all manner of injuries and hard usages. But God, who is the poor man's king—more truly so called than James IV of Scotland was—takes order here, that no man oppress or wrong him, either at the gate of his house, whither he comes begging, or at the gate of the city, where he sues for redress of

injury; let not might suppress right, lest some Cato complain, as once, and not without cause, that poor thieves sit in the stocks, when greater thieves sit on the seats of judicature. {a}

{a} Gel., lib. xi. cap. 18.

Ver. 23. For the Lord will plead their cause.] Without fee, for those that come to him *forma pauperis*, and without fear of their oppressors, against whom he will plead with pestilence and with blood, {#Eze 38:22} as he did against the house of Saul for the poor Gibeonites, and against Ahab for Naboth.

And spoil the soul (or life) of those that spoiled them.] A poor man's livelihood is his life. {#Mr 12:42-44 Lu 8:43} He is in his house as a snail in his shell; crush that, and you kill him quite. God therefore, who loves *par pari referre*, to pay oppressors home in their own coin, will have life for life, if they may escape so, and not be cast to hell among those cruel ones. {#Pr 5:9} {See Trapp on "Pr 5:9"} Oh that these cannibals would think of this, before the cold grave hold their bodies, and hot hell hold their souls.

Ver. 24. Make no friendship with an angry man.] Anger is a short madness; it is a leprosy breaking out of a burning, {#Le 13:25} and renders a man unfit for civil society; for his unruly passions cause the climate where he lives to be like the torrid zone, too hot for any to live near him. The dog days continue with him all the year long; he rageth, and eateth firebrands, so that every man that will provide for his own safety must flee from him, as from a nettling, dangerous and unsociable creature, fit to live alone as dragons and wild beasts, or to be looked on only through a grate, as they; where, if they will do mischief, they may do it to themselves only: as Bajazet the great Turk, who, being taken by Tamerlane, and carried up and down in an iron cage, beat out his own brains against the bars thereof. {a}

{a} Turkish Hist.

Ver. 25. Lest thou learn his ways.] As a man is an imitating creature, and easily conformed to the company he keepeth. Sin is also very spreading, and more infectious than the plague: this of rash anger especially, whereunto being naturally inclined, we shall easily get a habit of frowardness. Entireness with wicked consorts is one of

the strongest chains of hell, and binds us to a participation both of sin and punishment.

And get a snare to thy soul.] This is all thou art like to get by such men's company. An angry man—a master of anger, as the Hebrew here hath it, or rather one that is mastered by his anger, and enslaved thereunto—is fitly compared by one to a cock of the game, that quarrelsome creature, that is still bloody with the blood either of others or of himself. He flies upon his best friends sometimes, as Alexander did, and slays those whom he would revive again with his own heart blood. Dogs in a chase bark oft at their best friends.

Ver. 26. **Be not thou of them.]** *{See Trapp on "Pr 6:1"} {See Trapp on "Pr 6:2"} {See Trapp on "Pr 6:3"}*

Ver. 27. **If thou hast nothing to pay.]** And yet art gotten into the usurer's furnace, he will leave thee at last neither metal nor matter.

Ver. 28. **Remove not the ancient landmark.]** Unless ye covet a curse. *{#De 27:17}* Let levellers look to it, and know that property is God's ordinance; *{#Ac 5:4 Ps 17:14}* that magistracy is the hedge of a nation; *{a}* and that "he that breaks a hedge, a serpent shall bite him"; *{#Ec 10:8}* that the ministry is Christ's own institution; *{#Eph 4:11}* and that lay preachers may look to speed as Nadab and Abihu, as Uzzah and Uzziah, or as other usurpers: *{See Trapp on "De 19:14"}*

{a} ερμα πολεως.

Ver. 29. **Seest thou a man diligent.]** God loves nimbleness; "what thou doest, do quickly," said Christ to Judas, though it were so ill a business that he was about. Princes love such, and employ them, as Pharaoh did Joseph, and those that were men of activity among his brethren. Solomon also made use of Jeroboam for the same reason, though that was not the wisest act that ever he did. *{#1Ki 11:28}* How dear was Daniel to Darius, because, though sick, yet he despatched the king's business! What favourites to our Henry VIII were Wolsey, Cromwell, Cranmer, for like reason! A diligent man shall not sit long in a low place. Or if he do all the days of his life, yet if his diligence proceed out of conscience, "he shall stand before the King" of kings when he dies. And surely if Solomon's servants were held happy for this, and the greatest reward Solomon could promise the diligent is this in the text, what an inconceivable honour must it needs be to

look for ever upon the face of God, and, angel-like, stand in his presence!

Chapter 23

Ver. 1. **When thou sittest to eat.**] See my Common Place of Abstinence.

Consider diligently what is before thee.] And "feed with fear," {#Jude 12} lest thou lose by thy luxury that praise and preferment that thou hadst gotten by thine industry. {#Pr 22:9}

‘Non minor est virtus quam quaerere parta tueri.’

Ver. 2. **And put a knife to thy throat.**] Put into thy throat, as Aben Ezra reads it, rather than offend by inordinate appetite. Some read it thus: For thou puttest a knife to thy throat, if thou be a man given to appetite. Thou shortenest thy life, and diggest, as it were, thine own grave with thine own teeth. Meat kills as many as the musket; the board as the sword. *Tenuis mensa sanitatis mater:* {a} but much meat, much malady.

{a} Chrysost.

Ver. 3. **Be not desirous of his dainties.**] It is a shame for a saint to be a slave to his palate. Isaac loved venison too, too well; the disciples are cautioned by Christ, {#Lu 21:34} who well enough knew where they were weakest.

For they are deceitful meat.] There is a hook under that bait; it may prove as dangerous as Jonathan's honey, of which he had no sooner tasted but his head was forfeited. There is a deceitfulness in sin, {#Heb 3:13} a lie in vanity, {#Jon 2:8} *transit voluptas, manet dolor—dolor est etiam ipsa voluptas.*

Ver. 4. **Labour not to be rich.**] The courtier is still at his lesson. Many have gotten into princes' palaces, into places of profit, fat offices, mind nothing more than the feathering of their own nests, raising of their own houses, filling of their own coffers. Such were Shebna, Haman, Sejanus, of whom Tacitus makes this report: *Palam compositus pudor; intus summa adipiscendi libido,* that he made show of modesty, but was extremely covetous; insomuch, saith Seneca, {a} that he thought all to be lost that he got not for

himself. How much better Joseph, Nehemiah, Daniel, &c., who, being wholly for the public, as they had nothing to lose, so they had as little to get, but were above all price or sale.

Cease from thine own wisdom.] Cast away that carnal policy that would prompt thee to get *rem, rem, quocunque modo rem*, wealth of any fashion. This wisdom is by St James fitly styled "earthly, sensual, devilish." "Earthly," managing the lusts of the eye to the ends of gain; "sensual," managing the lusts of the eye to the ends of pleasure; and "devilish," managing the pride of life unto ends of power (#Jas 3:15 1Jo 2:14,15)

{a} *Quicquid non acquiritur damnum est. -Sen.*

Ver. 5. **Wilt thou set thine eyes, &c.]** Heb., Wilt thou cause thine eyes to flee after? &c. Wilt thou flee a fool's pitch, and go hawking after that which cannot be had? or, if had, will not pay for the pains—countervail the cost? Wilt thou cast a leering look after such vanities?

Upon that which is not.] That hath no solid subsistence, though the foolish world call it substance. "The fashion of this world passeth away." (#1Co 7:31) The Greek word there used, *οχημα*, intimateth that there is nothing of any firmness or solid consistence in the creature. Heaven only hath a foundation. (#Heb 11:10) Earth hath none, but is "hanged upon nothing," as Job speaketh. "Ye rejoice in a thing of nought," saith the prophet to them that "drank wine in bowls," &c. (#Am 6:6,13)

For riches certainly make themselves wings.] As the heathens feigned of their god Pluto. Under these wings let the master hide himself, as #Isa 28:15; yet with those wings will they fly away, without once taking leave, leaving nothing but the print of talons in his heart to torment him. Riches, saith one, were never true to those that trusted them. To fly from us they make themselves great eagles' wings; to fly to us, or after us, *Ne passerinas quidem*, {a} not so much as old sparrows' wings. Temporals, saith another, {b} are as transitory as a hasty headlong torrent—a shadow, a ship, a bird, an arrow, a post that passeth by; or if you can name anything of swifter wing or sooner gone.

{a} Augustine.

{b} Mr Bolton.

Ver. 6. Eat thou not the bread of him that hath an evil eye.] That is, of a miserly muckworm, that wisheth thee choked for so doing, even then when he maketh greatest show of hospitality and humanity.

Ver. 7. For as he thinketh in his heart, so is he.] *Mens cuiusque is est quisque:* -The man is as his mind is; or as he thinketh in his heart, so he speaketh. He cannot so dissemble, but that soon he blurts out some word, or shows some sign of his sordid disposition. Some read it thus: For as he grudgeth his own soul, so he will say unto thee, Eat, drink, &c. As he starves his own genius, and cannot afford himself a good meal's meat, so he grudgeth at his guests whom yet he bids welcome. Christ doth not so. {#So 5:1}

Ver. 8. The morsel which thou hast eaten.] That is, that which thou hast eaten, shall be so ill-sauced that thou shalt wish it up again, and thou shalt repent thee of thy compliments, or of whatsoever good speech thou hast used at table; which was the salt wherewith our Saviour used to sprinkle the dishes wherever he dined.

Ver. 9. Speak not in the ears of a fool.] That is, of a wilful fool, that seldom asketh council, but never followeth any, as it is said of James, King of Scotland. {a} {See Trapp on "Pr 9:7"} {See Trapp on "Pr 9:8"} {See Trapp on "Mt 7:6"}

{a} Daniel's *History*.

Ver. 10. Remove not the ancient landmark.] {See Trapp on "Pr 22:28"}

Ver. 11. For their Redeemer is mighty.] "The thunder of his power who can understand?" {#Job 26:14} And "who knoweth the power of his wrath?" {#Ps 90:11} Oh, "contend not with him that is mightier than thou." {#Ec 6:10} God Almighty is. in a special manner the guardian of his orphans, and the great Master of the wards.

Ver. 12. Apply thy heart unto instruction.] Make thine heart to come to it—though never so averse. Call in thy scattered thoughts, and busy them about the best things. *Anima dispersa fit minor.* This is the wise man's counsel to the younger sort. But because *sardis plerunque fabulam,* few youths will be better advised; therefore he bespeaks their parents and tutors in the next words.

Ver. 13. **Withhold not correction from the child.]** {See Trapp on "Pr 13:24"}

He shall not die.] Or if he do, yet not by thy default. Thou hast delivered thine own soul howsoever. If a blackmore enter into the bath, though he become not white by it, yet the bath master hath his pay, saith *Keyserspergius*. The physician hath his fee whether the patient recover or die.

Ver. 14. **And shall deliver his soul frown hell.]** Fond and foolish parents are *peremptores potius quam parentes*, {a} rather parricides than parents; since *Qui non, cum potest, servat, occidit*, by not saving their children they slay them; by cockering them, in their sin they pitch them headlong into hell.

{a} Bernard., Epist. 111.

Ver. 15. **My son, if thine heart be wise.]** *Si vexatio det intellectum*, if either by instruction or correction I may make thee wise or well spoken, *Bonum virum, dicendi peritum* -as Quintilian's orator—*totus laetitia dissiliam*, I shall be a joyful man indeed. St John had no greater joy than to hear that his children walked in the truth. {#3Jo 4} And St Paul could never be thankful enough for such a mercy. {#1Th 3:9}

Even mine.] Or, Even as I—viz., was a comfort to my parents.

Ver. 17. **Let not thine heart envy sinners.]** Who, have they never so much here, they have but a pension, an annuity; a state of life granted them in the utmost and most remote part of our inheritance.

But be thou in the fear of the Lord all day long.] An excellent means to cure one of the fret. *Probatum est*. Only it must be used constantly. Men must wake with God, walk with him, and lie down with him, be in continual communion with him and conformity unto him. This is to be in heaven beforehand.

Ver. 18. **For surely there is an end,]** viz., Of their pomp and prosperity. *Dum faenea quadam felicitate temporaliter floreant*, as Augustine {a} hath it: while as grass they flourish, and then deflourish.

And thine expectation shall not be cut off.] As the wicked shall. {#Ps 37:38} Cheer up, therefore, and do not despond: *Flebile principium melior fortuna sequetur*; as Queen Elizabeth was wont to say, while she was yet a prisoner, Then she envied the milkmaid that sang so merrily. But if she had known what a glorious reign she should have for four-and-forty years, she would not have envied her.

{a} Aug., Ep. 120.

Ver. 19. Hear thou, my son, and be wise.] Hearing is one of the learned senses, as Aristotle calls it. Wisdom entereth into the soul by this door, as folly did at first, when the woman listened to the old serpent's illusions. This sense is first up in the morning; and this preface the wise man purposely premiseth to his following discourse; as well knowing how hardly young men are drawn off from drinking matches and good fellow meetings,

And guide thine heart in the way.] That is to say, Let knowledge and affection be as twins, and run parallel; let them mutually transfuse life and vigour, the one into the other. Practise God's will as fast as thou understandest it. The Tigurine translation reads it, *Ut beatura sit in via cor tuum*: That thine heart may be blessed in the way.

Ver. 20. Be not among wine-bibbers.] Follow not the custom nor company of such; thou knowest not what thou mayest be drawn to do, though of thyself averse to such evil courses. Noah got no good by the luxurious old world {#Mt 24:38} with whom he lived; nor Lot by the intemperate Sodomites. {#Eze 16:49} Uriah, a good man, was at length persuaded to drink to excess. {#2Sa 11:13} "Let him that standeth take heed lest he fall." That evil servant that presumes to "eat and drink with the drunken," shall be cut off in the middle {a} {#Mt 24:49}

Among riotous eaters of flesh.] Among fleshmongers, *qui crapulae indulgent*, that pamper their paunches, *In cute curanda plus aequo operati*. See my Common Place of Abstinence. These are all for themselves, as Nabal was. *Helluantur sibi carnem* -so the Hebrew runs; They ravin up flesh for themselves.

{a} διχοτομησει.

Ver. 21. **For the drunkard shall come to poverty.**] Nay, to eternal misery in hell; {#1Co 6:10} but few men fear that; beggary they hold worse than any hell. *Per mare pauperiem fugiunt, per saxa, per ignes.* {a} But poverty to such is but a prelude to a worse matter.

{a} Horat.

Ver. 22. **Hearken to thy father, &c.**] {See Trapp on "Pr 1:8"}

And despise not thy mother when she is old,] Dr Taylor, martyr, said to his son, among other things, when he was to suffer: When thy mother is waxed old, forsake her not, but provide for her to thy power, and see that she lack nothing; for so will God bless thee, and give thee long life upon earth, and prosperity. {a}

{a} Acts and Mon.

Ver. 23. **Buy the truth and sell it not.**] Every parcel of truth is precious, as the filings of gold, as the bezar stone, when beaten, are carefully looked to and preserved. "Hold fast the faithful word," as with both hands. {#Tit 1:9} "Strive together for the faith of the gospel." {#Php 1:27} Be zealous for it; {#Jude 3} η ταν η επι ταν, Either live with it, or die for it. As we have received it as a legacy from our forefathers (who sealed it with their blood, and paid dear for it), so we must transmit it to our posterity pure and entire, whatever it stands us in. They were so religious that they would not exchange a letter or syllable of the faith wherewith Christ had be trusted them. {a} So zealous in buying the truth, that they would give five marks and more for a good book—and that was more money than ten pound is now. Some gave a load of hay for a few chapters of St James or of St Paul in English, sitting up all night in reading and hearing, &c. {b} What a deal of charge was the Queen of Sheba at for Solomon's wisdom! The wise merchant for the pearl of price! Jerome and Reuchlin for their Hebrew learning! *Pro singulis horis singulos aureos numerabant.* Reuchlin gave a crown an hour to the Jew that read to him. Jerome ventured his life to visit by night to a Jewish doctor. See #Mt 13:44.

{a} Arii ομοιοσυσιος. Nestorii θεοδοχος.

{b} Acts and Mon., fol. 756.

Ver. 24. **The father of the righteous, &c.**] {See Trapp on "Pr 10:1"}

Ver. 26. **My son, give me thy heart.**] There is a strange strife, not of earthly, but of spiritual powers, after the possession of man's heart; and through man's transgression Satan hath gotten strong hold thereon. {#Ac 5:3 Lu 22:3} Once he strove about a dead man's body; {#Jude 9} but doubtless his purpose was therein to have set up an idol for himself in the hearts of the living. If Satan can get the heart, he is safe; and so is Satan's vicar. It was a watchword in Pope Gregory XIII's time, in Queen Elizabeth's days, My son, give me thy heart; be in heart a Papist, and then go to church, dissemble, do what ye will. Among the heathens, when the beast was cut up for sacrifice, the first thing the priest looked upon was the heart; and if the heart were naught, the sacrifice was rejected. As among the Jews Philo observeth, that the heart, and the horns, or brains were never offered with the sacrifices; for they are the fountains and secret cells wherein lurks, and out of which flows, all impiety. But whatever was in the type, this is in the truth. As the heart is by nature, the Lord will have none of it; yet till the heart be renewed and given to the Lord, he will accept nothing that can come from man. {#Isa 29:13 66:3 Jer 42:20} Of the heart God seems to say to us, as Joseph did to his brethren concerning Benjamin, "Ye shall not see my face without it." {#Ge 43:3} The heart is Christ's bed of spices, {#So 6:2} wherein he delights, {#Ps 51:17} and for which he wisheth, "O that there were such an heart," &c. {#De 5:29}

And let thine eyes observe my ways.] Look well to thy pattern, so fairly pencilled out unto thee; take true stitches out of this perfect sampler; take right strokes after this incomparable copy. The Hebrew here hath it, Let thine eyes run through my ways. Get a full prospect of them, and diligently peruse them. Fix and feed thine eyes upon the best objects, and restrain them from gazing upon forbidden beauties, lest they prove to be windows of wickedness, and loopholes of lust.

Ver. 27. **For an whore is a deep ditch.**] Fitly so called, *quod nullus neque modus neque finis sit in amore meretricio*, because lust is boundless, bottomless. He is a perfect slave that serves a whore. {See Trapp on "Pr 22:14"}

Ver. 28. **She also lieth in wait.**] Terence calls harlots *Cruces crumenimulgas, sordida poscinumia, &c.*, base beg pennies, pick purses, &c. See the notes upon Pr. 7. {See Trapp on "Pr 7:1"} &c

And increaseth the transgressors among men.] Nothing hath ever so enriched hell as the whorish woman. See above.

Ver. 29. Who hath woe? who hath sorrow?] Whoredom is usually ushered in by drunkenness. *Est Venus in vinis*. It is Venus in the wines. Hence, {#Re 17:4} the whore cometh forth with a "cup," as with an instrument fit for the fulfilling of her lust; even as of old every one did openly bear in his hand at Rome the badge of that art that he professed. Solomon therefore having warned his young nobleman of whoredom, fitly shows him next the mischief of drunkenness; and this he doth by way of admiration or interrogation, that the drunkard may (will he, nill he) see, as in a glass, and so abhor his own absurdities, miseries, and mischiefs. The best that can come of drunkenness is repentance—that fairest daughter of so foul a mother—and that is not without its woe, and, alas! its sorrow and redness of eyes with weeping for sin. But few drunkards are taken in that fault.

Who hath babbling?] A great deal of small talk, telling all that's within.

‘*Condita cum verax aperit prae cordia liber.*’—*Horat.*

When the wine is in, the wit is out.

Who hath redness of eyes?] *Oculorum suffusio*, the Vulgate reads *suffossio*. Drunkards have usually red and rich faces. *Nasos instar coctilis cancri*, {a} Noses like a boiled lobster; plenty of *pustulaes* or *quots*, as they call them. Briefly, drunkenness, like another Africa, is never without some new monster of mischief.

{a} Lavater.

Ver. 30. They that tarry long at the wine.] These men do not want time, but waste it. Pliny, if he were alive, would surely say to such, as once he did to his nephew, *Poteris has horas non perdidisse*, Thou mightest have spent thy time much better. How may those winebibbers more justly lament their loss than good Bernard did,

and say each man for himself, *Totum vitae meae tempus perdidit, quia perditte vixi!*

Ver. 31. **Look not thou upon the wine.**] Many men die of the wound in the eye. It is not unlawful to look; but because of looking comes lusting, therefore laws are to be laid upon our looks; *Vitiis nobis in animum per oculos est via*, saith Quintilian. If we do not let in sin at the window of the eye, or by the door of the ear, it cannot enter into our hearts.

When it moveth itself aright.] When it sparkles, and is *vinum cos* (as they call the best wine at Paris, and Louvain) that is, *Vinum coloris, odoris, saporis, optimi*, Wine of the best colour, smell, and savour. {a}

{a} *Beehive of Rome*, Preface.

Ver. 32. **At the last it biteth like a serpent.**] Lo, such is the guilt of sin, such the end and effect of drunkenness—torments here, and tortures in hell.

Ver. 33. **Thine eyes shall behold strange women.**] {See Trapp on "Pr 23:29"} *Venter aestuans mero, spumat in libidinem*, saith Jerome. A belly filled with wine, foameth out filthiness. Wine is the milk of Venus, {a} saith another. Drunkenness is the gallery that lechery walketh through, saith a third. {b}

Thine heart shall utter perverse things.] Preposterous, distorted, dislocated matters: solliciting thy neighbour's wife to wickedness; or otherwise vomiting out that which God hateth, and godly men abhor.

{a} *Ἀφροδίτης γάλα*.—*Arist.*

{b} *Vina parent animos Veneri*.—*Ovid.*

Ver. 34. **Yea, thou shalt be as he, &c.**] Thy brains shall crow, and thou shalt be of Copernicus his opinion, that the earth turns round. Thou shalt also be fearless of the greatest danger, and not refuse to sleep upon a mast pole, dance upon a weather cock, &c.

Ver. 35. **They have stricken me.**] A drunken man, we say, takes no hurt, feels no smart, is turned into a very stock. Dionysius the Heracleot felt not needles thrust into his fat belly. Pliny mentioneth certain bears, that being sound asleep, cannot be wakened with the sharpest prickles. Mathiolus {a} reports of the asses of Etruria, that,

feeding upon henbane, {b} they fall into such a dead sleep, that being taken for dead, they are half hideled, {c} ere they can be aroused. Lo, such is the drunkard's lethargy; neither is he more insensible than sensual and irrecoverable.

{a} Mathiol. in *Dioscorid.*

{b} The common name of the annual plant *Hyoscyamus niger*; a native of Europe and northern Asia, growing on waste ground, having dull yellow flowers streaked with purple, viscid stem and leaves, unpleasant smell, and narcotic and poisonous properties; also extended to the genus as a whole.

{c} ?*Skinned.*

Chapter 24

Ver. 1. **Be not thou envious against evil men.**] Heb., Men of evil—such as are set upon sin; as are like Caracalla, *qui nihil cogitabat boni, qui id non didicerat; quod ipse fatebatur*, saith Dio, Who never thought of any good, &c. Envy not such a one his pomp, any more than we do a dead corpse his flowers and gaiety. See #Pr 23:17.

Neither desire to be with them.] That is, To be in their estate, so thou mightest be at their stay. This hath been the folly of some of God's people, as David noteth, #Ps 73:10. For the which they have afterwards befooled and bebeasted themselves, as he did, #Ps 73:22. Ver. 2. **For their heart studieth destruction.**] Great students they are; wittily wicked; but they consult shame and confusion to them and theirs.

And their lips talk of mischief.] The mischief that they machinate budgeth and blistereth out at their tongues' ends. They are even big with it, and not well till delivered.

Ver. 3. **Through wisdom is an house builded.**] *q.d.*, I will show thee a better project; wouldst thou thrive and grow great? Exercise godliness, wish not wickedness. {See Trapp on "Pr 3:16"} {See Trapp on "Pr 3:17"}

Ver. 4. **With all precious and pleasant riches.**] Riches imply (1.) Plenty of that which is precious and pleasant. (2.) Propriety; they must be good things that are our own; and hereunto economical prudence much conduceth. God bestoweth abundance on the wicked *ex largitate*, only out of a general providence; but upon his people that are good husbands *ex promisso*, by virtue of this and the like promises.

Ver. 5. **A wise man is strong.**] *{See Trapp on "Pr 21:22"}*

Ver. 6. **For by wise counsel.**] *{See Trapp on "Pr 20:18"}* This Salust delivers as the sentence of the wisest sages, but Solomon said it long before.

Ver. 7. **Wisdom is too hard for a fool.**] Heb., Too high; his *pericranium* comprehends it not, "neither indeed can" do. *{#1Co 2:14}* He puts off the study of it, pretending the impossibility of reaching to it.

He openeth not his mouth in the gate.] He were two fools if he should, for while he holds his tongue he is held wise.

Ver. 8. **Shall be called a mischievous person.**] Heb., A master of sinful musings, an artist at any evil. Josephus saith of Antipater, that his course of life might fitly be called a mystery of mischief, *{a}* *quae altissimas egerat radices, &c.*

{a} κακιας μυστηριον.

Ver. 9. **The thought of foolishness is sin.**] The schools do well observe, that outward sins are *maioris infamiae*, of greater infamy; but inward heart sins are *maioris reatus*, of greater guilt, as we see in devils. *{See Trapp on "Pr 14:22"}*

And the scorner is an abomination to men.] Witness Julian, Lucian, Porphyry, Julius Scaliger, that proud hypercritic (*qui neminem prae se duxit hominem*), Laurentius Valla, who jeered at other logicians, and extolled his own logic as the only best, calling it *Logicam Laurentinam*.

“ *Iupiter hunc coeli dignatus honore fuisset,
Censorem linguae sed timet ipse suae.* ”—*Trithem.*

But what an odious scorner was Quintinus the libertine, of whom Calvin complains, that he scoffed at every one of the holy apostles? Paul he called a broken vessel, John a foolish youth, Peter a denier of God, Matthew a usurer, *En quomodo ille faectoris gurgis putido ore suo blasphemare audebat!* saith Calvin. *{a}* See how this stinking elf doth bark and blaspheme the saints. The basest can mock, as the abjects did David, *{#Ps 35:15}* and Tobiah the servant did Nehemiah. *{#Neh 2:19}* Scorners are the most base spirits. The Septuagint call them

pests, {#Ps 1:1} incorrigible, {#Pr 21:1} proud persons, {#Pr 3:34} naught, {#Pr 9:12} &c.

{a} Calv., *Inst. Advers. Libert.*, cap. 9.

Ver. 10. **If thou faint in the day of adversity.**] Afflictions try what sap we have, as hard weather tries what health. Withered leaves fall off in a wind: rotten boughs break when weight is laid on them; so do earthen vessels when set empty to the fire. "As is the man, so is his strength," said they to Gideon. Joseph's "bow abode in strength, though the archers sorely grieved him, and shot at him, and hated him; and the arms of his hand were made strong by the hands of the mighty God of Jacob." {#Ge 49:23,24}

Ver. 11. **If thou forbear to deliver them, &c.**] That is, That are wrongfully butchered. Here, not to save a man, if it be in our power, is to destroy him. {#Mr 3:4} Job "brake the jaws of the wicked, and plucked the prey out of his teeth." {#Job 29:17} The people rescued Jonathan, and Ebedmelech Jeremiah. Henry VIII delivered his Queen Katherine, and King Philip with his Spaniards kept the Lady Elizabeth from the cruel mercies of Stephen Gardiner, who had designed them destruction. Sir George Blage (one of King Henry VIII's privy chamber), being condemned for a heretic, was yet pardoned by the king. He coming afterwards to the king's presence, -"Ah, my pig," saith the king, for so he was wont to call him. "Yea," said he, "if your Majesty had not been better to me than your bishops were, your pig had been roasted ere this time." But what a bloody mind bore Harpsfield, archdeacon of Canterbury, who, being at London when Queen Mary lay dying, made all post haste home to despatch those whom he had then in cruel custody. {a}

{a} *Acts and Mon.*, fol. 1899, 1135, 1862.

Ver. 12. **If thou sayest, Behold, we knew it not, &c.**] As no wool is so coarse but will take some colour; so there is no sin so foul but will admit some excuse. Ignorance is commonly pleaded, -We know not this man's case, the justice of his cause, the means of his rescue, &c. But "be not deceived, God is not mocked." They that would mock him *imposturum faciunt et patientur*, defraud themselves, as the emperor said of him that sold glass for pearl. *Deo obscura clarent, muta respondent, silentium confitetur.* {a} God's "eyes

behold, his eyelids try the children of men." {#Ps 11:4} The former points out his knowledge, the latter his critical descant.

Doth not he that pondereth the heart consider?] No man needs a window in his breast—as the heathen Momus wished—for God to look in at; for every man before God is all window, {#Job 34:22} and his "eyes are as a flaming fire," {#Re 1:14} that need no outward light, that see *extra mittendo* by sending out a ray, &c., that see through that transparent body, the world, called "a sea of glass." {#Re 4:6}

{a} Isidor.

Ver. 13. My son, eat thou honey, because it is good.] Profitable and pleasant, wholesome and toothsome. So, and much more than so, is divine knowledge. Plutarch tells of Eudoxus, that he would be willing to be burned up by the sun presently, so he might be admitted to come so near it as to learn the nature of it. How sweet must it needs be then to know Christ and him crucified! Sweeter it was to David than live honey dropping from the comb. {#Ps 19:10 119:103} The believing Hebrews knew "within themselves" that there should be a reward, and that their expectation should not be cut off. {#Heb 10:34} They drew the circumference of God's promises to the centre of their hearts, and so living by faith they had the deserts of the feast of a good conscience as Master Latimer hath it: they tasted of that honey, the sweetness whereof none can find by any discourse, how elegant soever, so well as by eating of it, as Augustine speaketh.

Ver. 15. Lay not wait, O wicked man, &c.] Ἐνθα γὰρ οἱ Θεοί, as that heathen said—God dwells with the righteous; molest him not therefore, beat not up his quarters. The Scythians, saith he in Plutarch, {a} though they have no music or vines among them, yet they have gods. So, whatever the saints want, they want not God's gracious presence with them. And if wicked men had but so much knowledge of God as Pilate's wife had in a dream, they would take heed of having anything to do with these just men.

{a} Plut., Συμπος. επτα σοφον.

Ver. 16. For a just man falleth seven times,] i.e., Often. Seven times a day, as the Vulgate and many of the Fathers read it, who also understand this text as falling into sin, and rising again by repentance. But the opposition carries it to the other sense, of falling

into trouble. And the next verse speaks as much, "Rejoice not when thine enemy falleth." God's saints are bound to "rejoice when they fall into divers temptations." {#Jas 1:2} What though they fall into them? not go in step by step, but be precipitated, plunged over head and ears. Say they fall not into one but many crosses, -as they seldom come single, but like Job's messengers, one at the heels of another, -yet be exceeding glad, saith the apostle; as a merchant is to see his ships come laden in. For, "though ye fall, ye shall arise; and though ye sit in darkness, the Lord shall give you light." {#Mic 7:8}

But the wicked shall fall into mischief,] i.e., Into remediless misery. *Non surget hic afflictio* {#Na 1:9} As they shall have an evil, an only evil without mixture of mercy, {#Eze 7:5} so they shall totally and finally be consumed at once. If Mordecai be of the seed of the Jews, before whom Haman hath begun to fall, he shall fall to some purpose. {#Es 6:13} A Jew may fall before a Persian, and get up and prevail; but if a Persian or other persecutor begin to fall before a Jew, he can neither stay nor rise. There is an invisible hand of omnipotence that strikes in for his own, and confounds their opposites.

Ver. 17. **Rejoice not when thine enemy falleth.**] If thou dost, it is a sure sign of devilish hatred—*επιχαιρεκακια* being the devil's disease—what goodwill, innocence, or ignoscency soever thou makest show of. Job clearth himself of this fault, {#Job 31:24} and so doth David notably. {#Ps 35:13,14} See his practice. {#2Sa 1:11,12} Caesar wept when Pompey's head was presented to him, and said, *Victoriam volui, non vindictam.* {See Trapp on "Mt 5:44"} {See Trapp on "Ro 12:19"}

Ver. 18. **Lest the Lord see it,**] viz., Thy pride and cruelty, as he will, for he is *ολοφθαλμος*, all eye, and *εχει Θεος εκδικον ομμα*, if he see, he will kindle and turn the wheel upon thee, as he threatened to do upon Edom, for looking with liking upon Israel's calamity. For prevention hereof, think thus with thyself, Either I am like mine enemy, or else I am better or worse than he. If like him, why may not I look for the like misery? If better, who made me to differ? If worse, what reason then have I to insult? See #Ob 12.

Ver. 19. **Fret not thyself because of evil men.**] We are wondrous apt to be sick of the fret; hence so many precepts to this purpose. See #Pr 23:17 24:1.

Ver. 20. **For there shall be no reward.**] He shall suffer both pain of loss, and pain of sense, which whether is the more grievous, is hard to determine. Sure it is, that the tears of hell are not sufficient to bewail the loss of heaven; their worm of grief gnaws as painfully as their fire burns. "Depart from me, ye cursed," sounds as harsh in their ears as that which follows, "into everlasting flames."

Ver. 21. **My son, fear the Lord and the king.**] "Who would not fear thee, O king of nations? for unto thee doth it appertain." {#Jer 10:7} God is the prime and proper object of fear. {#Ps 76:11} Whence, by an appellative proper, he is called "fear" by the Psalmist. The Greeks call him Θεος *quasi* Λεος, as some think, from the fear that is due to him. Princes also must be feared and honoured, {#1Pe 2:17} as those that are invested with God's authority, and intrusted with the administration of his kingdom upon earth, by the exercise of vindictive and remunerative justice. And while they be just, ruling in the fear of God, {#2Sa 23:3} and commanding things consonant to the word and will of God, they must be obeyed for conscience sake, {#Ro 13:5} otherwise not. {See Trapp on "Ac 4:19"}

And meddle not with them that are given to change, / *i.e.*, With seditious spirits that affect and effect alterations; lawless persons, as St Paul calls them; malcontents, {a} to whom *αει το παρον βαρυ*, the present government is ever grievous, as Thucydides notes. Such were Korah and his complices; Absalom; Sheba; the ten tribes that cried, *Alleys iugum*, Ease our yoke; and before them, those in Samuel's time that cried, "Nay, but we will have a king." Novatus hath still too many followers, of whom St Cyprian, under whom he lived, thus testifieth: *Novatus rerum novarum semper cupidus, arrogantia inflatus*, that he was an arrogant innovator. These turbulent spirits prove oft the pests and boutefeaus of the state they live in; and it is dangerous having to deal with them.

{a} Μεμψιμοιροι.

Ver. 22. **For their calamity shall rise suddenly.**] When they think they have made all cock sure. "Had Zimri peace that killed his master?" Had Absalom; Sheba; Rodolphus, Duke of Suevia; Sanders; Story; Parry; Campian; the gunpowder plotters; Raviliac, &c.? Canute, the first Danish king, caused the false Edric's head, that had been his agent, to be set upon the highest part of the Tower

of London, therein performing his promise of advancing him above any lord in the land. {a} James I, king of Scots, was murdered in Perth by Walter, Earl of Athol, in hopes to attain the crown. Crowned indeed he was, but not as his witches and sorcerers had ambiguously insinuated, with the crown of that realm, but with a crown of red-hot iron clapt upon his head, being one of the tortures wherewith he ended at once his wicked days and desires. {b}

And who knoweth the ruin of them both?] *i.e.*, That both God and the king will inflict upon the rebels; or "of them both"—*i.e.*, both of the king, if a tyrant, and of those that seditiously move against him.

{a} Daniel's *Hist.*

{b} Speed's *Chron.*

Ver. 23. **These things also belong to the wise.**] As subjects must know their duties, so magistrates theirs; neither may they hold themselves too wise to learn. God can send even a Solomon to school to the raven, to the pismire, yea, to the lilies of the field, as being able to teach the wisest man by the weakest creature.

It is not good to have respect of persons.] Heb., To know faces; to regard not so much the matter as the man; to hear persons speak, and not causes; to judge not according to truth and equity, but according to opinion and appearance—to fear or favour. This cannot be good, lawful, or safe. "He will surely" (or thoroughly) "reprove you," (not verbally only, but penally too) "if you secretly accept persons." {#Job 13:10} Of Trajan it is said that he neither feared nor hated any man, but that he heard the causes of his subjects without prejudicate impiety, judiciously examined them without sinister obliquity, and sincerely judged them without unjust partiality.

Ver. 24. **Him shall the people curse.**] Heb., They shall run him through; with their evil wishes for his evil sentence. He shall be generally hated, and set against, as was Herod, Pilate, Festus, Ferres, &c.

Ver. 25. **But to them that rebuke him shall be delight.**] Those judges that reprove and punish the wicked shall—besides the *Euge* of a good conscience, which is far better than the world's *plaudite*-delight themselves in the Lord, and reign in the affections of all

good men, who shall soon also say, ‘God’s blessing be on such a good judge’s heart, for he saveth the innocent, and punisheth the wicked,’ &c. As he hath "done worthily in Ephrata, so he shall be famous in Bethlehem." {#Ru 4:11} See #Job 29:11,12.

Ver. 26. **Every man shall kiss his lips.**] That is, Shall do him honour, as #Ge 41:40. All the people shall kiss at thy mouth, saith Pharaoh to Joseph; and Samuel kissed Saul when he anointed him king; {#Isa 10:1} and, "Kiss the Son," saith David. {#Ps 2:12} That is, Give unto him the honour due unto his name.

Ver. 27. **Prepare thy work without, &c.]** God would have all his to be not good men only, but good husbands too; to order their affairs with discretion, and to take their fittest opportunities for despatch of household businesses. Pliny {a} hath a saying to like sense with this: *Aedificandum*, saith he, *consito agro, et tunc quoque cunctanter*; - Let building alone till thy field be tilled, vined, planted, &c.

{a} Lib, xviii, cap. 1.

Ver. 28. **Be not a witness against thy neighbour without cause.]** That is, Without calling, being not thereunto required; for this would speak thee spiteful, rash, and revengeful, as in the next verse.

And deceive not with thy lips.] When called to be a witness, speak thy mind simply and plainly, without preface or passion, {a} without varnish of fine words, whereby to mislead the judge, or deceive the jurors, to bolster out a bad cause, or outface a good.

{a} ανευ προομιων και παθων.

Ver. 29. **Say not, I will do so to him as he hath done to me.]** Nothing is more natural than revenge of wrongs, and the world approves it as right temper, true touch, as to put up wrongs is held cowardice and unmanliness. But we have not so learned Christ. Nay, those that have never heard of Christ have spoken much against this vindictive disposition. {See Trapp on "Pr 20:22"} {See Trapp on "Mt 5:39"} {See Trapp on "Ro 12:17"}

I will render to the man according to his works.] But is not that God’s office? And will you needs leap into his chair—wring the sword out of his hand? or at least, will you be a pope in your own cause, depose the magistrate, or appeal from him to yourself? What

Luciferian pride is this? *Nemo te impune lacessit?* Is not God the God of recompenses?

Ver. 30. **I went by the field of the slothful.**] Not purposely to spy faults—for *Nemo curiosus quin malevolus* -but my business lay that way, and I was willing to make the best of everything that came before me.

By the vineyard of the man void of understanding.] Heb., That had no heart; that is, that made no use of it—that was not *egregie cordatus homo*, as one describes a wise man.

Ver. 31. **And, lo, it was all grown over with thorns.**] So is the spiritual sluggard's soul with lusts and sins, under the which lurketh that old serpent.

Ver. 32. **Then I saw and considered it well.**] I made my best use of it for mine own instruction. A bee can suck honey out of a flower, which a fly cannot do; so a spiritual mind can extract good out of every object and occurrence, even out of other men's faults and follies. He can gather grapes of thorns, and figs of thistles, as here. Well, therefore, may grace be called "the divine nature"; {#2Pe 1:4} for as God draws light out of darkness, good out of evil, &c., so doth grace, by a heavenly kind of alchemy, as I may so say.

And received instruction.] *Exemplo alterius qui sapit, ille sapit.* The worse others are, the better should we be, getting as far off from the wicked as we can in our daily practice, and "saving ourselves from this untoward generation."

Ver. 33. **Yet a little sleep.**] Mercer makes this to be the lesson that the wise man both learnt himself and also lays before others—viz., to be content with a little sleep—to be up and at it early, &c., that the beggar catch us not. But I rather incline to those that think that he here brings in the sluggard pleading for his sloth, and by an elegant mimesis imitates and personifies him, saying, as he used to do, "yet a little more sleep, a little more slumber," &c. "A little," and yet "sleeps," in the plural. A little he would have, but a little will not serve his turn. {See Trapp on "Pr 6:9"} &c.

Ver. 34. **So shall thy poverty come.**] Swiftly and irresistibly. Seneca calls sloth the nurse of beggary—the mother of misery.

Chapter 25

Ver. 1. **These also are proverbs of Solomon, which the men.]** Solomon "hath his thousand out of this his vineyard of three thousand proverbs," {#1Ki 4:32} and these men of Hezekiah that kept, and yet communicated, the fruit thereof, "their two hundred." {#So 8:12} It is good for men to be doing what they are able for the glory of God and good of others, {a} if it be but to copy out another man's work, and prepare it for the press. Them that any way honour God he will honour; that is a bargain of his own making, and we may trust to it.

{a} *Prima sequentem honestum est in secundis tertiisque consistere. -Cic, de Orat.*

Ver. 2. **It is the glory of God to conceal a thing.]** That what we conceive not, we may admire (*mirari non rimari*), and cry out with Paul, "O the depth," {#Ro 11:33} as the Romans dedicated to their goddess Victoria a certain lake, the depth whereof they could not dive into. God is much to be magnified for what he hath revealed unto his people in the holy Scriptures for their eternal good. But those unsearchable secrets of his—such as are the union of the three persons into one nature, and of two natures into one person, his wonderful decrees, and the no less wonderful execution thereof, &c.—these make exceeding much to the glory of his infinite wisdom and surpassing greatness, in speaking whereof our "safest eloquence is our silence," {a} since *tantum recedit quantum capitur*, saith Nazianzen—much like that pool spoken of by Polycritus, which in compass at the first scarce seemed to exceed the breadth of a shield; but if any went in to wash, it extended itself more and more.

But the honour of kings is to search out a matter.] As Solomon did that of the two harlots (#1Ki 3:16-28 Job 29:16). There are those who divide this book of Proverbs into three parts. In the first nine chapters things of a lower nature, and fit for instruction of youth, are set down and described. Next, from thence to this twenty-fifth chapter, the wise man discourseth of all sorts of virtues and vices, suitable to all sorts of people. Lastly, from this chapter to the end, he treateth, for the most part, higher matters, as of kings' craft and state business.

{a} Aristotle

Ver. 3. **The heaven for height, &c.**] It is a wonder that we can look up to so admirable a height, and that the very eye is not tired in the way. If this ascending line could be drawn right forwards, some that have calculated curiously, have found it five hundred years' journey to the starry sky. Other mathematicians say, that if a stone should fall from the eighth sphere, and should pass every hour a hundred miles, it would be sixty-five years or more before it would come to the ground. I suppose there is as little credit to be given to these as to Aratus the astrologer, who boasted that he had found out and set down the whole number of the stars in heaven; or as to Archimedes the mathematician, that said, that he could by his art cast up the just number of all the sands both in the habitable and inhabitable parts of the world. {a}

And the earth for depth.] From the surface to the centre, how far it is, cannot be known exactly, as neither whether hell be there: but that it is somewhere below may be gathered from **#Re 14:11**, and other places. *Ubi sit sentient, qui curiosius quaerunt.*

And the heart of kings is unsearchable.] *Profundum sine fundo.* God gave Solomon "a large heart, even as the sand that is on the sea shore." {#IKi 4:29} A vast capacity, an extraordinary judgment, and wisdom to reserve himself. No bad cause was too hard for him to detect; no practices which he did not smell out; no complotter which he did not speedily entrap in their wiles, as Adonijah.

{a} *Sphinx Philosoph.*

Ver. 4. **Take away the dross from the silver.**] The holy prophets were not only most exactly seen in the peerless skill of divinity, but most exquisitely also furnished with the entire knowledge of all things natural. Hence their many similies wherewith they learnedly beautify their matter, and deck out their terms, words, and sentences, giving thereunto a certain kind of lively gesture, attiring the same with light, perspicuity, easiness, estimation, and dignity; stirring up thereby men's drowsy minds to the acknowledgment of the truth, and pursuit of godliness.

Ver. 5. **Take away the wicked.**] Who are compared elsewhere also to dross, {#Eze 22:19} and fitly; for as dross is a kind of unprofitable earth, and hath no good metal in it; so in the wicked is no good to be

found, but pride, worldliness, &c. Frobisher, in his voyage to discover the Straits, being tossed up and down with foul weather, snows, and unconstant winds, returned home, having gathered a great quantity of stones, which he thought to be minerals, from which, when there could be drawn neither gold nor silver, nor any other metal, we have seen them, saith Master Camden, ^{a} cast forth to fix the highways. Evil counsellors about a prince are means of a great deal of mischief, as were Doeg, Haman, Rehoboam's and Herod's flatterers, Pharaoh's sorcerers, &c. Of a certain prince of Germany it was said, *Esset alius, si esset apud alios*; He would be another man, if he were but among other men. Say they be not so drossy, but that some good ore is to be found in them; yet all is not good that hath some good in it. It is Scaliger's note, *Malum non est nisi in bono*. The original nature of the devil is good, wherein all his wickedness subsisteth. When one highly commended the cardinal Julian to Sigismund, he answered, *Tamen Romanus est*, Yet he is a Roman, and therefore not to be trusted. Those cardinals and Popish bishops being much about princes, have greatly impoisoned them, and hindered the Reformation. Zuinglius fitly compares them to that wakeful dragon that kept the golden fleece, as the poets have feigned. They get the royalty of their ear, and then do with them whatsoever they wish. David therefore vows, as a good finer, to rid the court of such dross, ^{#Ps 101:4} and gives order upon his death bed to his son Solomon, to take out of the way those men of blood, ^{#IKi 2:5-9} that his throne might be established in righteousness.

^{a} Camden's *Elizabeth*, fol. 189.

Ver. 6. Put not forth thyself in the presence of the king.] *Ne te ornes coram rege*. Compare not, vie not with him in apparel, furniture, house keeping, &c., as the Hebrews sense it. This was the ruin of Cardinal Wolsey, and of Viscount Verulam.

And stand not in the place of great men.] Exalt not thyself, but wait till God shall reach out the hand from heaven and raise thee. ^{#Ps 75:5-8} Adonijah is branded for this, that he exalted himself, saying, "I will be king." ^{#IKi 1:5} When none else would lift Hildebrand up into Peter's chair, he got up himself: 'for who,' said he, 'can better judge of my worth than I can?' 'Harden thy forehead,' said Calvus to Vatinius, 'and say boldly, that thou

deservest the praetorship better than Cato.’ {a} Ambition rides without reins, as Tullia did over the dead body of her own father, to be made a queen. See my Common Place of Ambition.

{a} Quintil., lib. ix. cap. 2.

Ver. 7. For better it is that it be said unto thee.] From this text our Saviour takes that parable of his, put forth to those that were bidden to a feast. {#Lu 14:10} Now, if before an earthly prince men should carry themselves thus modestly and humbly, how much more before the King of heaven! And if among guests at a feast, how much more among the saints and angels in the holy assemblies! That is an excellent saying of Bernard, *Omnino oportet nos orationis tempore curiam intrare coelestern, in qua Rex regum stellato sedet solio, circumdante innumerabili et ineffabili beatorum spirituum exercitu. Quanta ergo cum reverentia, quanto timore, quanta illuc humilitate accedere debet e palude sua procedens et repens vilis ranuncula?* {a} At prayer time we should enter into the court of heaven, where sitteth the King of kings with a guard of innumerable blessed spirits. With how great reverence then, with how great fear and self abasement, should we come, like so many vile vermin creeping and crawling out of some sorry pool or puddle!

{a} Bernard., *De Divers.*

Ver. 8. Go not forth hastily to strive.] Contention is the daughter of arrogance and ambition. {#Jas 4:1} Hence Solomon, whose very name imports peace, persuades to peaceableness very oft in this book, and sets forth the mischief of strife and dissension. Stir not strife, saith he, but make haste to stint it—so the words may be rendered—you may do that in your haste that you may repent by leisure. Hasty men, we say, never want woe. If every man were a law to himself, as the Thracians are said to be, {a} there would not be so much lawing, warbling, and warring as there is. There is a curse upon those "that delight in war," {#Ps 68:30} as King Pyrrhus did, but a blessing for all the children of peace, {#Mt 10:40-42} who shall also be called the children of God. {#Mt 5:9} Paul and Barnabas had a sharp, {b} but short fit of falling out. {#Ac 15:39} Jerome and Augustine had their bickerings in their disputations; but it was no great matter who gained the day, for they would both win by understanding their errors.

When thy neighbour hath put thee to shame.] That is, When thine adversary hath got the upper hand, and foiled thee. Those are ignoble quarrels, saith one, *Ubi vincere inglorium est, atteri sordidum*, wherein, whether a man get the better or the worse, he is sure to go by the worse, to sit down with loss in his name, state, or both.

{a} αυτονομοι.—*Herodot.*

{b} παροξυσμος.

Ver. 9. Debate thy cause with thy neighbour, &c.] What shall I do then, may some say, if I may not right myself by law? You may, saith he, so you do it deliberately, and have first privately debated the cause out of desire of agreement, and moved for a compromise. See **#Mt 18:15**.

And discover not the secret of another.] Merely to be revenged on him for some supposed injury. There are those who in their rage care not what they disclose to the prejudice of another. Charity chargeth the contrary. {#ICo 13} It claps a plaster on the sore, and then covers it with her hand, as surgeons use to do, that the world may be never the wiser.

Ver. 10. Lest he that heareth it put thee to shame.] Repute thee and report thee an evil conditioned fellow, a backbiter, and a tale bearer, one not fit to be trusted with secrets. True it is that dearest friends are in some cases to be accused and complained of to those that may do good upon them, as Joseph brought his brethren's evil report to his father, and as the household of Chloe told Paul of the Corinthian contentions. But this must be done wisely and regularly, with due observation of circumstances, as Solomon elegantly sets forth in the following proverb.

Ver. 11. A word fitly spoken.] Hebrew, Spoken upon his wheels—that is, rightly ordered and circumstantiated, spoken with a grace, and in due place. It is an excellent skill to be able to time a word, {#Isa 50:4} to set it upon the wheels, as here. How "good" are such words! {#Pr 15:23} how "forcible!" {#Job 6:25} How pleasant! even "like apples of gold in pictures, or lattices of silver," not only precious for matter, {#Ec 12:10} but delectable for order, as gold put in a case of silver cut work.

Ver. 12. **As an earring of gold, &c.]** *Ut in auris aurea, &c.* A seasonable word falling upon a tractable ear hath a redoubled grace with it, as an earring of gold, and as an ornament of fine gold, or as a diamond in a diadem. It is a hard and happy thing to "suffer the words of exhortation," to digest a reproof; to say with David, "Let the righteous smite me," &c.; to be of Gerson's disposition, of whom it is recorded that he rejoiced in nothing more, *quam si ab aliquo fraterne et charitative redargueretur*; {a} than if he were friendly and freely reprov'd by anyone. Every vice doth now go armed; touch it never so gently, yet like the nettle it will sting you. If you deal with it roughly and roundly it swaggereth, as the Hebrew did with Moses, "Who made thee a man of authority?" &c. {#Ex 2:14} Earrings and ornaments are ill bestowed upon such uncircumcised ears.

{a} In vita Jo. Gers.

Ver. 13. **As the cold of snow in the time of harvest.]** Harvest men, of all men, bear the heat of the day, being far from shade or shelter, far from springs of water, parched and scorched with heat and drought, in those hotter countries especially. Now, as the cold of snow or ice, which in those countries they kept under ground all the year about to mix with their wines, would be most welcome to such, so is a trusty and speedy messenger; for by his good news he greatly reviveth the longing and languishing minds of those that sent him, who, during the time of his absence, through fear and doubt, were almost half dead. This is much more true of God's faithful messengers, {#Job 33:23} whose very "feet are" therefore "beautiful," and message most comfortable to those that labour and languish under the sense of sin and fear of wrath.

Ver. 14. **Whoso boasteth himself of a false gift]** As Ptolemy, surnamed Δωσων, from his fair promises, slack performances; as Sertorius, the Roman, that fed his creditors and clients with fair words, but did nothing for them, *Pollicitis dives quilibet esse potest*; as that pope and his nephew, of whom it is recorded that the one never spoke as he thought, the other never performed what he spoke; lastly, as the devil who promised Christ *excelsa in excelsis*, mountains on a mountain, and said, "All this will I give thee," {#Mt 4:9} whenas that all was just nothing more than a show, a representation, a semblance, or if it had been something, yet it was not his to give; for "the earth is the Lord's, and the fulness thereof."

Physicians call their drugs Δοσεις, gifts, and yet we pay dear for them. Apothecaries set fair titles upon their boxes and gaily pots, but there is oftentimes *aliud in titulo, aliud in pyxide*, nothing but a bare title. Such are vain boasters, pompous preachers, painted hypocrites, Popish priests, such as was Tecelius *Tetzel*, that sold iudulgences in Germany, and those other mass mongers in Gerson's time that preached publicly to the people, that if any man would hear a mass he should not on that day be smitten with blindness, nor die a sudden death, nor want sufficient sustenance, &c. These were clouds without rain, that answer not expectation. {#Jude 12}

Ver. 15. **By long forbearing is a prince persuaded.**] If he be not over hasty, his wrath may be appeased, and his mind altered. Our Henry III gave commandment for the apprehending of Hubert de Burgo, Earl of Kent, who, having sudden notice thereof at midnight, got him up and fled into a church in Essex. They to whom the business was committed finding him upon his knees before the high altar, with the sacrament in one hand, and a cross in the other, carried him away nevertheless unto the Tower of London. Roger, Bishop of London, taking this to be a great violence and wrong offered unto the holy Church, would never leave the king until he had caused the earl to be carried unto the place whence he was fetched. And this, it is thought, was a means of saving the earl's life. For though order was taken he should not escape thence, yet it gave the king's wrath a time to cool, and himself leisure to make his apology, by reason whereof he was afterwards restored to the king's favour and former places of honour. {a} So true is that of the philosopher, Maximum *irae remedium est dilatio*, {b} and that of the poet—

“Ut fragilis glacies, interit ira mora.”—*Ovid*.

There are those who read and sense the words thus: By meekness a prince is appeased—that is, when he seeth that he is not opposed, that his subjects repine not, rebel not against him. An old courtier of Nero's being asked how he had escaped that lion's mouth, answered, *Iniurias ferendo, et gratias agendo*, by taking shrewd turns and being thankful.

A soft tongue breaketh the bones.] Though it be flesh, and no bones, yet it breaketh the bones—that is, stout and stern spirits, that otherwise would not yield. Thus Gideon broke the rage of the Ephraimites, {#Jud 8:1-3} and Abigail David's, by her humble and dutiful oration. {#1Sa 25:23-34} {See Trapp on "Pr 15:1"}

{a} Godwin's *Catal.*, p. 164.

{b} Sen., *De Ira*.

Ver. 16. Hast thou found honey? eat so much as is sufficient,] i.e., Be moderate in the use of all lawful comforts and contentments. *Απαντων γαρ η πλησμονη*, saith the orator, {a} for there is a satiety of all things, and by excess the sweetest comforts will be dissweetened, as Epictetus also observed. It is therefore excellent counsel that the holy apostle giveth, that "those that have wives be as if they had none," &c.; {#1Co 7:29} that we hang loose to all creature comforts, and be weanedly affected towards them, considering that *licitis perimus omnes*. We generally most of all overshoot ourselves in the use of things lawful, as those recusant guests did, {#Mt 22:2-7} and the old world. {#Lu 17:26,27}

{a} Isoc.

Ver. 17. Withdraw thy foot from thy neighbour's house.] This is a honey that thou mayest surfeit on, therefore make thy foot precious, or rare (so the original {a} hath it) at thy neighbour's house, by too oft frequenting whereof thou mayest become cheap, nay, burdensome. At first thou mayest be *Oreach*, as the Hebrew proverb hath it, i.e., welcome as a traveller that stays for a day. At length thou wilt be *Toveach*, a charge, a burden. And lastly, by long tarrying, thou shalt be *Boreach*, an outcast, hunted out of the house that thou hast so immodestly haunted. It is a very great fault among many, saith one, that when they have found a kind and sweet friend, they care not how they encumber him or abuse his courtesy. But, as we say in our common proverb, it is not good to take too much of a frank horse.

{a} *Hebraei ponunt rarum pro caro*, ut #1Sa 3:1.

Ver. 18. Is a maul, and a sword, and a sharp arrow] A "maul," hammer, or club, to knock out his brains, and make them fly about the room, as the Hebrew word imports. A "sword," {#Ps 42:10} or

murdering weapon, to run him through and let out his bowels. And a "sharp arrow," {#Ps 57:5} to pierce his flesh, and strike through his very heart. Lo, here the mischief of an evil tongue, thin, broad, and long, like a sword to let out the life blood of the poor innocent—nay, to destroy his soul too, as seducers do that bear false witness against the truth of God, and by their cunning lies "deceive the hearts of the simple."

Ver. 19. **Confidence in an unfaithful man, &c.**] In a prevaricator, a covenant breaker, a perfidious person, such as Ahithophel was to David; Job's miserable comforters to him—he compares them to the brooks of Tema, #Job 6:16-19, in a moisture they swelled, in a drought they failed; Egypt to Israel, "a staff or broken reed, whereon if a man lean, it will go into his hand and pierce it"; {#Isa 36:6} the Roman senate to Julius Caesar, whom they killed in the council chamber with twenty-three wounds, and this was done *a pluribus amicis quam inimicis quorum non expleverat spes inexplebiles* saith Seneca, {a} by most of his pretended friends whose unreasonable hopes he had not satisfied. How good is it therefore to try before we trust: yea, to trust none that are not true to God! David dared not repose upon Saul's fair promises, whom he knew to be moody and slippery. The French say in their proverb, When the Spaniard comes to parle of peace, then double bolt the door. The Hollanders make no conditions with the Spaniard, whom they know to hold that Machiavellian heresy—*Fides tam diu servanda est quamdiu expediat* -but such as are made at sea and sealed with great ordnance. Calvin and other Protestant divines were called to the Council of Trent, but dared not venture thither, *quia me vestigia terrent*, as the fox in the fable said: they had not forgot how John Huss, and Jerome of Prague sped at the Council of Constance, although they had the emperor's safe conduct. They knew that Turks and Papists concur in this, as they do in many other tenets, That there is no faith to be kept with dogs—that is, with Christians, as Turks understand it, with heretics, as Papists.

{a} Seneca, *De Ira*, lib. iii.

Ver. 20. **As he that taketh away a garment in cold weather.**] Music in mourning is held most unseasonable; that was a heathenish custom that the Jews had taken up {#Mt 9:23} *Cantabat moestis tibia faneribus*, saith Ovid, {a} We should rejoice with those that rejoice,

and weep with those that weep. *Nabla et lyra lugentibus ingrata*, saith Plutarch. Music and mourning agree like harp and harrow; like thin clothing and cold weather; or like nitre and vinegar, saith Solomon. There are those who read the words otherwise, and accordingly sense them thus, As he that putteth on a garment in the cold season, or vinegar on nitre; so is he that singeth songs to a sad heart—that is, *Tristitiam dissolvit cantus, ut vestes discutiunt frigus, et acetum dissolvit nitrum.* {b} As a garment warmeth the body, and vinegar dissolveth nitre, so a sweet singer, by his delightsome ditty, cheereth up the pensive soul and driveth sorrow out of it. See #1Sa 16:23 2Ki 3:15 Da 6:18.

{a} Fast., lib. iv.

{b} Junius.

Ver. 21. **If thine enemy be hungry.**] Elisha did so: he feasted his persecutors {#2Ki 6:22} by a noble revenge, and provided a table for those who had provided a grave for him. Those Syrians came to Dothan full of bloody purposes to Elisha; he sends them from Samaria full of good cheer and jollity. Thus, thus should a Christian punish his pursuers, no vengeance but this is heroic and fit for imitation. {a}

{a} Dr Hall's *Contempt*.

Ver. 22. **For thou shalt heap coals of fire.**] By heaping courtesies upon him, thou shalt win him over to thyself, as the king of Israel did those Syrians he feasted. They came no more after that by way of ambush or incursion into the bounds of Israel. In doing some good to our enemies, we do most to ourselves.

And the Lord shall reward thee.] However men deal with thee. It may be they may prove dross that will not be melted, dirt that will not be mollified, but moulder to nothing, crumble to crattle as stones, &c., as having no metal of ingenuity or good nature in them. But desist not, despond not; "God will reward thee," and his retributions are more than bountiful. Or, as the words may be read, "God will pacify for thee," as he did Saul for David. Never did a charitable act go away without a blessing. God cannot but love in us this imitation of his mercy, who bids his sun to shine upon the evil and unthankful, and that love is never fruitless.

Ver. 23. **The north wind drives away rain.**] Hence Homer calls it αἰθρηγενουτήν, the fair weather maker, and Jerome the air's besom. There is a southerly wind that attracts clouds and engenders rain. {a}

So doth an angry countenance, a backbiting tongue.] The ready way to be rid of tale bearers is to browbeat them; for like whelps, if we stroke them they leap upon us and defile us with fawning; but give them a rap and they are gone; so here. Carry, therefore, in this case, a severe rebuke in thy countenance, as God doth {#Ps 80:16} Be not a resetter to these privy thieves, a receptacle for these *mures nominis*, as one calls them; the tale hearer is as blameworthy as the tale bearer, and he that "loves" a lie as he that "makes" it {#Re 22:15 Ps 15:3 Ro 1:31}

{a} *Caecias nubes attrahit.*

Ver. 24. **It is better to dwell, &c.**] {See Trapp on "Pr 21:9"} {See Trapp on "Pr 21:13"}

Ver. 25. **As cold waters to a thirsty soul, so is good news.**] This and many more of these proverbs Solomon might well utter out of his own experience, for he sent out into far countries for gold, horses, and other commodities, {#1Ki 9:26} besides embassies of state, and inquiries into the natures and qualities of foreign parts and peoples. Of the conversion of other countries to the faith, he could not then hear, as we now may, and lately have good news from New England. Neither had he the happiness to hear that which we have not only heard, but "seen and handled of the word of life." {#1Jo 1:1} He had επαγγελίαν, the promise; but we have ευαγγελίαν, the joyful tidings, the sum of all the good news in the world, as the angels, those first messengers, proclaimed it. {#Lu 2:10} "Jesus" is a short gospel, and the good news of him should drown all discontents—yea, make our very hearts dance levaltoes within us, as Abraham's did, though he heard of him only by the hearing of the ear, or saw him afar off. Heaven is called a "far country"; {#Mt 25:14} good news from thence brought in by the hand of the Holy Ghost, "witnessing with our spirits that we are the sons of God, and if sons, then heirs" of that far country, of that fair city "whose maker and builder is God," how welcome should that be to us, and how inexpressibly comfortable! See #1Pe 1:8.

Ver. 26. **A righteous man falling down before the wicked,**] *i.e.*, Doing anything, though by mere frailty, unbecoming his profession, or that redounds not to the scandal of the weak only, {*as #Ga 2:11*} but to the scorn of the wicked, {*as #2Sa 12:14*} "is as a troubled fountain," &c., is greatly disgraced and prejudiced. What a blemish was it for Abraham to fall under the reproof of Abimelech! for Samson to be taken by the Philistines in a whorehouse! for Josiah to be inmind of his duty by Pharaoh Necho! for Peter to be drawn by a silly wench to deny his master, &c.! Was not the fountain here troubled when trampled by the feet of these beasts? the spring corrupted when conscience is thus defiled and gashed? Let it be our care to cleanse this spring of all pollutions of flesh and spirit; as a troubled fountain will clear itself, and as sweet water made brackish by the coming in of the salt, yet if naturally it be sweet, at length it will work it out.

Ver. 27. **It is not good to eat too much honey.**] For it breeds choler and brings diseases.

So for men to search their own glory,] *i.e.*, To be "desirous of vain glory"; {*#Ga 5:26*} to seek the praise of men; to hunt after the world's plaudite; to say to it, as Tiberius once answered Justinus, *Si tu volueris ego sum, si tu non vis ego non sum* -I am wholly thine, I am only thy clay and wax; this is base and inglorious; this is to be *Gloriae animal, popularis aurae vile mancipium*, the creature of vain glory, a base slave to popular applause, as Jerome {*a*} calls Crates, the philosopher, who cast his goods into the sea merely for a name. Some do all for a name, as Jehu and the Pharisees; like kites, they flutter up a little, but their eye is upon the carrion. The Chaldee paraphrast by "their glory," understands the majesty of the Scriptures—which to David were sweeter than honey. These we must search, but not too curiously. *Ne qui scrutatur maiestam, opprimatur a gloria*, as the Vulgate here hath it; lest prying into God's majesty we be oppressed by his glory.

{*a*} Jer., *Epist. ad Julian. Consolator.*

Ver. 28. **He that hath no rule over his own spirit.**] *Cui non est cohibitio in spiritum suum*, that reigns not in his unruly affections, but suffers them to run riot in sin, as so many headstrong horses, or to ride upon the backs one of another, like cattle in a narrow shoot.

This man being not fenced with the wall of God's fear, lies open to all assaults of Satan and other enemies; {#Eph 4:26,27 Jus 4:7} as Laish; {#Jud 18:27,28} or Hazor, that had neither gates nor bars; {#Jer 49:31} or the Hague in Holland, which the inhabitants will not wall, as desiring to have it counted rather the principal village of Europe than a lesser city. {a}

{a} Heyl., *Geog.*

Chapter 26

Ver. 1. **So honour is not seemly for a fool.**] Honour is the reward of virtue; dignity should wait upon desert. *Sed dignitas in indigno est ornamentum in luto*, as Salvian. Honour is as fit for a fool as a gold ring for a swine's snout. *Sedes prima et vita ima*, will never suit. The order of nature is inverted when the vilest men are exalted; {#Ps 12:8} it is a foul incongruity, and of very evil consequence. For thereby themselves will be hardened, and others heartened to the like prosperous folly, *felix enim scelus virtus vocatur*; saith Cicero. {a} The study of virtue also will be neglected when fools are preferred, and God's heavy wrath poured out in full measure upon these uncircumcised vice-gods—as I may in the worst sense best term them—who misrepresent him to the world by their ungodly practices, as a wicked, crooked, unrighteous Judge.

{a} Cicer., *De Divinat.*, lib. ii.

Ver. 2. **As the bird by wandering, and the swallow,**] *i.e.*, As these may fly where they will, and nobody cares, or is the worse; so here. And as birds tired with much wandering, and not finding where to rest, return again to their nest, after that they have beat the air with weary wing; so the causeless curse returns to the author. Cursing men are cursed men.

So the curse causeless shall not come.] What was David the worse for Shimei's rash railings? Or Jeremiah for all the people's cursings of him? {#Jer 15:10} Or the Christian churches for the Jews cursing them in their daily prayers, with a *Maledic, Domine, Nazaraeis*? or the reformed churches for the Pope's excommunications and execrations with bell, book, and candle? The Pope is like a wasp, no sooner angry but out comes a sting; which being out, is like a fool's

dagger, rattling and snapping, without an edge. *Sit ergo Gallus in nomine diabolorum;* {a} The devil take the French, said Pope Julius II, as he was sitting by the fire and saying his prayers, upon news of his forces defeated by the French at the battle of Ravenna. Was not this that very mouth that "speaketh great things and blasphemies?" {#Re 13:5} And—as *qualis herus talis servus*, like master, like man—a certain cardinal, entering with a great deal of pomp into Paris, when the people were more than ordinarily earnest with him for his fatherly benediction: *Quandoquidem*, said he, *hic populus vult decipi, decipiatur in nomine diaboli*: Forasmuch as this people will be fooled, let them be fooled in the devil's name. And another cardinal, when at a diet held at Augsburg, Anno Dom. 1559, the Prince Elector's ambassador was (in his master's name) present at mass, but would not, as the rest did, kiss the consecrated charger; the cardinal, I say, that sung mass being displeased thereat, cried out, *Si non vis benedictionem, habeas tibi maledictionem in aeternum*: {b} If thou wilt not have the blessing, thou shalt have God's curse and mine for ever. "Let them curse, but bless thou: when they arise, let them be ashamed, but let thy servants rejoice." {#Ps 109:28}

{a} Annul. Gallic.

{b} Bucholcer.

Ver. 3. **A whip for the horse,**] viz., To quicken his slow pace. "A bridle for the ass," wherewith to lead him in the right way; for he goes willingly but a foot pace, and would be oft out, but for the bit; and besides, he is very refractory, and must be "held in with bit and bridle." {#Ps 32:9}

And a rod for the back of fools.] Τυφθεις δε τε νηπιος εγγω. A fool will be the better for beating. *Vexatio dat intellectum*. Due punishment may well be to these horses and asses—so the Scripture terms unreasonable and wicked men—both for a whip to incite them to good, and for a bridle to rein them in from evil. God hath rods sticking in every corner of his house for these froward fools; and if a rod serve not turn, he hath a "terrible sword." {#Isa 27:1} So must magistrates. *Cuncta prius tentanda*. If a rod will do, they need not brandish the sword of justice; nor do as Draco did, who punished with death every light offence. This was to kill a fly upon a man's forehead with a beetle, to the knocking out of his brains.

Ver. 4. **Answer not a fool according to his folly.**] When either he curseth thee, {as #Pr 26:2} or cryeth out upon thee for giving him due correction {#Pr 26:3} -for every public person had need to carry a spare handkerchief, to wipe off the dirt of disgrace and obloquy cast upon him for doing his duty, -pass such a one by in silence, as not worthy the answering. *Sile, et funestam dedisti plagam*, say nothing, and you play him to purpose. {a} Hezekiah would not answer Rabshakeh, nor Jeremiah Hananiah; {#Jer 28:11} nor our Saviour his adversaries. {#Mt 26:62 Joh 19:9} He reviled not his revilers, he threatened not his open opposites. {#1Pe 2:23}

Lest thou also be like unto him.] As hot and as headlong as he; for a little thing kindles us, and we are apt to think that we have reason to be mad, if evil entreated; to talk as fast for ourselves as he doth against us, and to give him as good as he brings; so that at length there will be never a wiser of the two, and people will say so.

{a} Chrysost.

Ver. 5. **Answer a fool according to his folly.**] Cast in somewhat that may sting him, and stop his mouth. Stone him with soft words but hard arguments, as Christ dealt with Pilate, lest he lift up his crest, and look upon himself as a conqueror, and be held so by the hearers. In fine, when a fool is among such as himself, answer him, lest he seem wise. If he be among wise men, answer him not, and they will regard rather *quid tu taceas, quam quod ille dicat*, thy seasonable silence than his passionate prattle.

Ver. 6. **He that sendeth a message by the hand of a fool.**] The worth of a faithful messenger he had set forth; {#Pr 15:13} here, the discommodity of a foolish one—such as were the spies Moses sent. {#Nu 13:1-14:38} So when the prophet proves a fool, and the "spiritual man is mad," {#Ho 9:7} things go on as heavily as if feet were wanting to a traveller, or as if a messenger had lost his legs.

Ver. 7. **The legs of the lame are not equal.**] *Locum habet proverbium cum is qui male vivit, bene loquitur*; saith an interpreter. {a} This proverb hits such as speak well, but live otherwise. Uniformity and ubiquity of obedience are sure signs of sincerity; but as *an* unequal pulse argues a distempered body, so doth uneven walking show a diseased soul. A wise man's life is all of one colour, like itself; and godliness runs through it, as the woof runs through

the warp. But if all the parts of the line of thy life be not straight before God, it is a crooked life. If thy tongue speak by the talent, but thine hands scarce work by the ounce, thou shalt pass for a Pharisee. {#Mt 23:3} They spake like angels, lived like devils; had heaven commonly at their tongue ends, but the earth continually at their finger ends. *Odi homines ignava opera, philosopha sententia*, said the heathen; that is, I hate such hypocrites as have mouths full of holiness, hearts full of hollowness. A certain stranger coming on embassy to the senate of Rome, and colouring his hoary hair and pale cheeks with vermilion hue, a grave senator espying the deceit, stood up and said, 'What sincerity are we to expect at this man's hand, whose locks, and looks, and lips do lie?'

{a} Rodolph. Bain.

Ver. 8. **As he that bindeth a stone in a sling.**] A precious stone is not fit for a sling—where it will soon be cast away and lost; no more is honour for a fool. See #Pr 26:1. Ebenezer saith that *Margemah*, here rendered a *sling*, signifies purple, and senseth it thus: As it is an absurd thing to wrap a pebble in purple, so is it to prefer a fool, as Saul did Doeg, as Ahasuerus Haman.

Ver. 9. **As a thorn goeth up into the hand, &c.**] He handleth it hard, as if it were another kind of wood, and it runs into his hand. So do profane persons pervert and pollute the Holy Scriptures, to their own and other men's destruction. By a parable here the Hebrews understand either these parables of Solomon or the whole book of God. At this day no people under heaven do so abuse Scripture as the Jews do. For commending, in their familiar epistles, some letter they have received, they say, *Eloquia Domini, eloquia pura*, - The words of my Lord are pure words. When they flatter their friends, *Pateat*, they say, *accessus ad aditum sanctitatis tuae*: {a} Let me have access to the sanctuary of thy holiness. When they would testify themselves thankful, *Nomini tuo psallam*, - I will sing praise to thy name. When they complain, friends forsake them, "Lord," say they, "thou goest not forth with our armies." When they invite their friends to a banquet or a wedding, "In thee have I trusted; let me not be put to confusion." Lo, thus do these witless, wicked wretches abuse God's parables, and take his name in vain. Whereas the very heathen could say, *Non loquendum de Deo sine lumine*, - God is not to be talked of lightly, loosely, disrespectfully. "Thou shalt fear that

glorious and fearful name, Jehovah thy God," saith Moses, their own lawgiver. {#De 28:58}

{a} Weemse.

Ver. 10. **The great God that formed all things.**] As he made all so he maintains all, even the evil and the unthankful. God deals not as that cruel Duke of Alva did in the Netherlands; -some he roasted to death, saith the historian, {a} starved others, and that even after quarter, saying, though he promised to give them their lives, he did not promise to find them meat; -but as he hath given them their lives, forfeited in Adam, so he allows them a livelihood, gives them their portion in this life, fills their bellies with his good treasure, but by it sends leanness into their souls, or if he fattens them, it is to fit them for destruction, as fated ware is fitted for the meat market.

{a} Grimston.

Ver. 11. **As a dog returneth to his vomit.**] A homely comparison, able to make a true Christian ready to lay up all, but good enough for the odious apostate to whom it is applied. Such a one was Judas, Julian, Ecebolius, Baldvinus, Islebius, Agricola, that first Antinomian, -who did many times promise amendment, and yet afterwards fell to his error again; -after that he condemned his error, and recanted it in a public auditory, and printed his revocation; yet when Luther was dead, he relapsed into that error, so hard a thing is it to get poison out when once swallowed down. Harding, Bishop Jewel's antagonist, was in King Edward's days a thundering preacher against Popery, wishing he could cry out against it as loud as the bells of Oseney, so that by his preaching many were confirmed in the truth. All which to be so they can testify that heard him and be yet alive, saith Mr Foxe. See an excellent letter of the Lady Jane Grey's to him while she was prisoner in the Tower, "Acts and Monuments," fol. 1291, wherein she wills him to remember the horrible history of Julian of old, and the lamentable case of Spira a late, &c.

Ver. 12. **Seest thou a man wise in his own conceit?**] This foolish wise man, or wise foolish man (for whether of the two to call him I know not, as the chronicler saith of Sir Thomas Moore), is that "dog" spoken of in verse #Pr 26:11, that forethinks not the evil that followeth upon his returning to his filthy vomit, which, being made

much worse by the heat of the sun and open air, maketh him much more sick than before he had been. Similarly, the witless wicked man, insensible of the evil of his way, and highly conceited thereof, goes boldly on, till there be neither hope of better nor place of worse. {See Trapp on "Pr 3:7"} See my Common Place of Arrogance.

Ver. 13. **The slothful man sayeth, There is a lion.**] {See Trapp on "Pr 22:13"}

Ver. 14. **As the door turneth upon his hinges.**] But comes not off, unless lifted or knocked off. So neither comes the sluggard out of his feathered nest, where he lies soaking and stretching, unless hard hunger or other necessity rouse and raise him. As abroad there is a lion, so at home there is a lusk, a lurdam, and a losel, that lives in the worm to no purpose—yea, to bad purpose, and being wise in his own conceit, will not accept of better counsel. Those whose heads are laid upon down pillows are not apt to hear noises; no more are those that live at ease in Zion to hearken to wholesome advice, or if sometimes they have a kind of willingness and velleity to do better, yet it is but as the door that turns on the hinges, but yet hangs still upon them.

Ver. 15. **The slothful hideth his hand in his bosom.**] {See Trapp on "Pr 19:24"}

Ver. 16. **Than seven men that can render a reason.**] Yea, though they were the seven wise men of Greece, they were all fools to him. The proud Pharisees rejected the counsel of God, and would not be baptized of John. {#Lu 7:30} Belly policy teaches the sluggard a great many excuses, which he thinks will go for wisdom, because by them he thinks to sleep in a whole skin.

Ver. 17. **He that passeth by and meddleth, &c.**] Two kind of studies have I always hated, saith one: *Studium partium, et studium novarum forum*. Study of parts, and study of new markets. They that enter strife without calling, saith another, do commonly hazard themselves into trouble without comfort. This was Jehoshaphat's folly at Jabeshgilead, and, as some think, Josiah's when he went up against Pharaohnecho, thinking thereby to ingratiate with the Assyrian, Pharaoh's professed enemy. It is from idleness usually that men are thus busy in other men's matters without thank or other benefit, {#1Ti 5:13 1Th 4:11} and therefore this proverb fitly follows the former. Howbeit this is not always true, for charity may move men

to interpose for a right understanding and a good accord between disagreeing parties. Neither in this case must a man affect to be held no meddler, since "blessed are the peace makers." And though it be for most part a thankless office—for if a man have two friends he oft loseth one of them—yet our reward is with God; and if, by seeking to part the scuffle, we derive some blows upon ourselves, yet the *Euge* of a good conscience will salve that well enough. That which is here forbidden is for a man to make himself a party, and maintain one side against another. And yet where it is for God and his truth this may be done too; as when Queen Elizabeth not only sat as umpire between the Spaniard, French, and Hollanders ^{a} -so as she might well have taken up that saying of her father, *Cui adhaereo, praeest*, He whom I side with carries it—but afterwards, when she saw her time, undertook the protection of the Netherlanders against the Spaniard, wherein all princes admired her fortitude, and the King of Sweden said that she had now taken the diadem from her head, and set it upon the doubtful chance of war. This was done Anno 1585. ^{b}

Is like else that taketh a dog by the ears.] Where he loves not to be handled, but about the neck rather. The Dutch have a like proverb, -To take a dog by the tail. The Greeks, -To take a lion by the beard, or a bear by the tooth—to thrust one's hand into a wasp's nest—to stir up a scorpion, &c. ^{c}

^{a} Camden's *Elizab.*, 196.

^{b} *Ibid.*

^{c} τον λεοντα ξυραθαι. σφηκας ερεθιζειν

Ver. 19. Am not I in jest?] The wicked man's mirth is usually mixed with mischief. It is no sport, unless he may have the devil his play fellow—no good fellowship without horse play. Salt jests, and dry flouts, to the just grief or disgrace of another, is counted facetious and fine. But St Paul calls it foolish ^{a} ^{#Eph 5:4} and further saith, that "for such things' sake the wrath of God cometh upon the children of disobedience." *Quid mihi cum fabulis, cum iocis?* saith Bernard, -What hath a Christian to do with jesting and jeering? We allow a horse to prance and skip in a pasture, which if he doth when backed by the rider, we count him an unruly and unbroken jade. So, howsoever in heathens and atheists God may wink at jocularly aud

dicacity, yet he looks for better things from his own people. *Credo mihi, res severa est verum gaudium*, saith Seneca; True mirth is a severe business. But what a madman was Robert de Beliasme, Earl of Shrewsbury, 1111 AD, delighting to do mischief and exercise his cruelty, and then to say, Are not I in jest? An example hereof he showed upon his own son, who, being but a child, and playing with him, the father, for a pastime, put his thumb in the boy's eyes, and thrust out the balls thereof. {b}

{a} ευτραπεία.

{b} Speed's *Chron.*, 473.

Ver. 20. Where no wood is, there the fire goeth out.] *Lignis ignis conservatur*. So is strife by evil tongues; these are the devil's bellows and boutefeaus. "Ye shall conceive chaff, ye shall bring forth stubble, your breath as fire shall devour you." {#Isa 33:11} Such is the breath of tale bearers. A curfew bell would do well for these incendiaries, that else may "set on fire the whole course of nature."

{#Jas 3:6} {See Trapp on "Pr 16:28"}

Ver. 21. So is a contentious man.] Heb., A man of contentions, *Vir biliosus et bellicosus*; a man made up of discords, as Democritus said the world was—that loves to live in the fire, as the salamander doth; the dog days continue with such all the year long, and, like mad dogs, they bite and set a-madding all they can fasten on, as did Sheba, Korah, and Judas, who set all the disciples murmuring at the oil poured on Christ's head. So Arius set all the Christian world on a light fire, and Pope Hildebrand cast abroad his firebrands.

Ver. 22. The words of a talebearer, &c.] See #Pr 18:8.

Ver. 23. Burning lips and a wicked heart, &c.] The tongue of the righteous is as fined silver; but glossing lips upon a false heart is no better than dross upon dirt: counterfeit friends are naught on both sides, having *os maledictum et cor malum*, as Luther renders this text; -a bad mouth, and a worse heart. Wicked men are said to speak with a heart and a heart, {#Ps 12:2, marg.} as speaking one thing and thinking another, drawing a fair glove on a foul hand. These are dangerous to be dealt withal; for, like serpents, they can sting without hissing; like cur dogs, suck your blood only with licking, and in the end kill you and cut your throats without biting: so cunning and close are they in the conveyance of their collusion. Squire, sent out of Spain to poison Queen Elizabeth, anointed the

pommel of her saddle with poison secretly, and, as it were, doing somewhat else, praying with a loud voice, God save the queen. {a} When those Romish incendiaries, Gifford, Hodgeson, and others, had set Savage to work to kill the said queen, they first set forth a book to persuade the English Catholics to attempt nothing against her. So Parsons, when he had hatched that nameless villany, the gunpowder plot, set forth his book of Resolution, as if he had been wholly made up of devotion. *Caveatur osculum Iscarioticum.* Betware the mouth of Judas. It is the property of a godly man to speak the truth from his heart. {#Ps 15:2}

{a} Camden's *Elizabeth*, 57.

Ver. 24. **He that hateth dissembleth with his lips.]** And so heaps sin upon sin, till he be transformed into a breathing devil. This is meant not so much of the passion of hatred as of the habit of it; when it hath wholly leavened the heart, and lies watching its opportunity of doing mischief. The devil is at inn with such, as Mr Bradford {a} phraseth it, and was as great a master, long before the Florentine secretary was born, as since.

{a} *Serm. of Repent.*

Ver. 25. **When he speaketh fair, believe him not.]** Νηφε και μεμνησο απιστειν. Take heed whom you trust; "beware of men"; {#Mt 10:17} bless yourselves from your pretended friends, and pray with David to be "delivered from lying lips, and from a deceitful tongue." {#Ps 120:2} Admit they not only speak us fair, but do us many kindnesses; yet believe them as little as David did Saul. Enemies' gifts are giftless gifts, said one heathen. {a} And *timeo Danaos et dona ferentes*, saith another. {b}

“Munera magna quidem misit, sed misit in hamo:
Et piscatorcm piscis amare potest?”—*Martial.*

{a} Εχθρων αδωρα δωρα.—*Soph.*

{b} Virgil.

Ver. 26. **Whose hatred is covered by deceit, &c.]** He shall be detected and detested of all, sooner or later. God will wash off his varnish with rivers of brimstone. Love, as it is the best armour, so it

is the worst cloak, and will serve dissemblers, as the disguise Ahab put on, and perished. {#IKi 22:30-37}

Ver. 27. **Whoso diggeth a pit shall fall thereinto.**] This is the same with #Ps 7:15, from which it seems to be taken; {See Trapp on "Ps 7:15"} Heathen writers have many proverbs to like purpose. See Erasm. Chiliad.

And he that rolleth a stone, it will return upon him.] Cardinal Benno relates a memorable story of Pope Hildebrand, or Gregory VII, that he hired a base fellow to lay a great stone upon a beam in the church where Henry IV, the emperor, used to pray, and so to lay it that it might fall as from the top of the church upon the emperor's head, and kill him. But while this wretch was attempting to do it, the stone, with its weight, drew him down, and falling upon him, dashed him in pieces upon the pavement. The Thracians in Herodotus, being offended with Jupiter for raining unseasonably upon them, shot up their arrows at him, which soon after returned upon their own heads.

Ver. 28. **A lying tongue hateth those that are addicted by it.**] False love proves to be true hatred, by the evil consequent of its ruin and destruction to the party flattered, and betrayed by a smooth supparasitation. There are those who thus read the text. The false tongue hateth those that smite it, &c. Truth breeds hatred, as the fair nymphs did the ill-favoured fauns and satyrs.

Chapter 27

Ver. 1. **Boast not thyself of tomorrow.**] That is, Of what thou wilt do hereafter, {#Ex 13:14, marg.} *in quovis tempore postero*. See #1Sa 28:19 Jas 4:14. He {a} was a wise man, that being invited to a feast on the next morrow, answered, *Ex multis annis crastinum non habui*, For these many years I have not had a morrow day to promise for any business. But what luxurious fools were those Sybarites, that intending a feast, did use to invite their guests a whole year before! {b}

For thou knowest not what a day may bring forth.] {c} A great bellied day. While a woman is yet with child, none can tell what kind of birth it will be. {#Lu 21:23} Time travaileth with God's decrees, and in their season brings them forth; but little doth any man know what is in the womb of tomorrow, till God hath signified his will by

the event. David in his prosperity said, that he should "never be moved"; but he soon after found a sore alteration: God confuted his confidence. {#Ps 30:6,7} So the evil which men intend against us may prove abortive, either die in the womb, or else they may travail with mischief, and bring forth a lie—that is, somewhat contrary to what they intended; but *fata viam invenient—stat sua cuique dies.* {#Jud 5:28-30 1Ki 20:10} *Accidit in puncto quod non speratur in anno.*

{a} Petrarch, lib. iii. Memorab. ad finem.

{b} Aelian.

{c} *Nescis quid serus vesper vehat. Hinc Hebraei eventa appellant "filios temporis."*

Ver. 2. Let another man praise thee, and not thine own mouth.] Unless it be in defence of thine innocence, as David, {#Ps 7:10} or when the concealing of thy goodness may turn to the hindrance of the truth, or to the hurt of the Church, or impairing of God's glory, as Paul. {#2Co 11:1-12:21} Let a man "do worthily in Ephrata," and he shall be "famous in Bethlehem"; {#Ru 4:11} he need not be his own trumpeter, as Jehu, the proud Pharisee, and other arrogant, vain glorious braggards. See my Common Place of Arrogance. God will take order that those that honour him be honoured of all, and that fame shall attend virtue, as the shadow doth the body. Say that wicked men will not speak well but ill of us, yet we have a testimony in their consciences, as David had in Saul's, Daniel in Darius's, &c. "Demetrius hath a good report of all good men, and of the truth itself"; {#3Jo 12} and that is enough for him, since "not he that commendeth himself, or hath the world's applause, is approved, but he whom the Lord and his people commendeth." {#2Co 10:18} *Haec ego primus vidi,* I see these matters first, was a vain glorious brag that Zabarel had better held in. And *haec ego feci,* I made these things, proves men to be no better than *faeces,* dregs, saith Luther, wittily. These brags are but dregs; *Laus proprio sordeseit in ore;* that which had been much to a man's commendation, if out of another man's mouth, sounds very slenderly out of his own, saith Pliny. {a} Let her "works," not her words, "praise her in the gates," {#Pr 31:31} as they did Ruth. "All the city of my people knows that thou art a virtuous woman." {#Ru 3:11} She was so, and she had the credit of it; so had the Virgin Mary, and yet she was troubled when truly praised of the angel. They shall be praised of angels in heaven, who have eschewed the praises of men on earth, and blush when but

justly commended, speaking modestly and meanly of their own good parts and practices. Saint Luke saith, "Levi made a great feast." {#Lu 5:27-29} But when himself speaks of it, {#Mt 9:10} he saith only, that Christ came home and ate bread in Levi's house, to teach us the truth of this proverb, that another man's mouth should praise us, and not our own. Like as in the Olympic games, those that overcame did not put the garlands on their own heads, but stayed till others did it for them so here.

{a} *Quod magnificum referente alio fuisset, ipso qui gesserat recensente vanescit.* -Plin., Ep. 8, lib. i.

Ver. 3. **But a fool's wrath is heavier than them both.**] Himself cannot rule nor repress it, but that he dies of the sullens sometimes, as that fool Nabal did. Much less can others endure it without trouble and regret, especially when so peevish and past grace as to be angry with those that approve not, applaud not his folly. How angry was Nebuchadnezzar, how much hotter was his heart than his oven against those three worthies, for refusing to fall down before his golden mawmet! How unsufferable was Herod's anger in the massacre at Bethlehem, and the primitive persecutors for the two first ages after Christ, that I come no lower. See my Common Place of Anger.

Ver. 4. **Wrath is cruel, and anger is outrageous.**] Or, Overflowing all the banks, or carrying all before it as an impetuous land flood, and therefore most intolerable, as #Pr 27:3; but behold a worse matter: Envy is an evil that none can stand before for it knows neither end nor measure, as appears in the devil and his patriarch Cain; in Saul, the Pharisees, those spiteful Jews, #Ac 13:45. And to this day they do *antiquum obtinere*, bear the old grudge to us Christians, cursing us in their daily prayers, calling us bastard Gentiles, professing that if their Messiah were come, rather than we should have any part in him, or benefit by him, they would crucify him a hundred times over. They have a saying among them, *Optimus qui inter gentes est dignus cui caput conteratur tanquam serpenti;* The best of us Gentiles is worthy of the serpent's punishment, viz., to have his head bruised, &c., so great is their envy still against Christians, who pity them and pray for them; and truly it is no more than need, since by the question here propounded we may easily guess how potent this quick sighted and sharp fanged malignity, envy, is; indeed the venom of all vices is found in it;

neither will it be drawn to embrace that good which it envies to another, as too good for him. {#Ac 13:44,45}

Ver. 5. **Open rebuke is better than secret love.**] For, after the nature of pills, rebuke, though it be not toothsome, yet it is wholesome, and a sure sign of a faithful friend, if rightly managed. See my Common Place of Admonition. Secret love, that either seeth nothing amiss in a friend, or dare not say so, is little worth in comparison. "Thou shalt not hate thy brother in thy heart," but, as an argument of thy love, "thou shalt reprove him," plainly, but wisely, "and not suffer sin upon him," {#Le 19:17} much less further it, and be his broker or pander in it, as Hirah the Adullamite was to his friend Judah, and Jonadab to his cousin Amnon. {#2Sa 13:5}

Ver. 6. **Faithful are the wounds of a friend.**] And are therefore to be prayed for; "but the kisses of an enemy are deceitful," or to be detested, and therefore prayed against: so some read the words, and make the opposition. See this done by David. {#Ps 141:5} Knocks from "a righteous man" he would take for "kindnesses"; but the precious oils of the wicked—answerable to their kisses here—he would cry out of, as the "breaking of his head"; for so Mercer, Ainsworth, and others read that text, and the Septuagint accordeth, saying, Let not the oil of the sinner supple my head; by oil meaning flattering words, as #Ps 55:21. Reproofs and corrections, though sharp and unpleasant, yet if looked upon as issuing from that love that lies hid in the heart, they are faithful—that is, fair and pleasant, as the Chaldee interprets it.

But the kisses of an enemy are deceitful, / *i.e.*, His glossing and closing with us for a further mischief; such as were the kisses of Joab, Judas, Absalom, and Ahithophel are not to be fancied, but deprecated and detested. {See Trapp on "Pr 26:23"} Theophrastus {a} hath in his character drawn out these kissing cut-throats, who can be affable to their enemies, and disguise their hatred in commendation, while they privately lay their snares: men Italianated, that can salute with mortal embracements, and clasp you in those arms which they mean to imbrue in your dearest blood. These treacherous kissers are of kin to that mad Haeket, hanged in Queen Elizabeth's days, who bit off his honest schoolmaster's nose as he embraced him, under colour of renewing their love, and ate it down before the poor man's face. {b}

So, and no better, are the kisses, that is, the fawnings and flatteries, of perfidious persons.

{a} Cap. περι ειρηνειας.

{b} Camden's *Elizabeth*, Anno 1592.

Ver. 7. The full soul loatheth an honeycomb.] Heb., Treadeth it under feet as dung or dogs meat. Chrysostom reports the saying of a certain philosopher to the same purpose. *Anima in satietate posita etiam favis illudit;* The sated soul rejecteth finest fare and most sweetest sustenance. This holds true in spirituals too. The honey of God's holy word, how is it trampled on by those stall fed beasts, in whom fulness hath bred forgetfulness, -saturity security! "Our soul loatheth this light meat," said they of their manna, when once cloyed with it. The Pharisees found no more sweetness or savouriness in our Saviour's sermons, than in the white of an egg, or a dry chip. Our nation is also sick of a spiritual plethory or pleurisy; we begin to surfeit on the bread of life. Now when God sees his mercies lying under table, it is just with him to call to the enemy to take away. "Behold, therefore, I will deliver thee to the men of the East, -who shall eat thy fruit, and drink thy milk." {#Eze 25:4}

But to the hungry soul every bitter thing is sweet.] Hunger is the best cook, say the Dutch—the best sauce, say we; experience proves it so: how sweetly doth it season homely cates, coarse fare. {a} Artaxerxes Memor being put to flee for his life, fed hungrily on barley bread, with dried figs, and said he never made a better meal in all his life. Huniades, once driven out of the field by the Turks, and lighting upon a shepherd, craved for God's sake of him something to eat: who brought him to a poor cottage not far off, causing to be set before him bread and water with a few onions: who in the pleasant remembrance of that passed misery, would often times after in his greatest banquets say, that he never in his life fared better or more daintily than when he supped with this shepherd. {b}

{a} *Jeivnus stomachus raro vulgaria temnit.* -Horat.

{b} *Turk. Hist.*, fol. 310.

Ver. 8. As a bird that wandereth from her nest.] Doth it of inconstancy, and oft meets with misery: whereas God had taken order that none should molest a bird upon her nest. {#De 22:6,7}

So is a man that wandereth from his place.] A vagrant, an idleby, or a busybody, that keeps not his station, abides not in the calling wherein he was called, {#1Co 7:20} exposed to misery and mischief, to ruth and ruin. {#Nu 16:32 2Sa 6:6,7 2Ch 26:19 Jon 1:1-17 Jude 6 Ps 107:4} An honest man's heart is the place where his calling is: such a one, when he is abroad, is like a fish in the air, whereinto if it leap for recreation or necessity, yet it soon returns to its own element.

Ver. 9. **Ointment and perfume rejoice the heart.]** Sweet ointment, *sensum afficit, spiritum reficit, cerebrum iuvat*, affects the sense, refresheth the spirit, comforteth the brain.

So doth the sweetness of a man's friend by hearty counsel.] It is as a fresh gale of sweet air to him that lives among walking dunghills, open sepulchres. It preserveth the soul as a pomander, and refresheth it more than musk or civet doth the brain. The counsel of such especially (ministers, I mean) of whom the Scripture saith, that they "are unto God a sweet savour of Christ unto them that are saved"; {#2Co 2:15} these are they that can sell us oil for our lamps, that we may buy for ourselves. {#Mt 25:9} Such a counsellor may be an angel, nay, a god to another, as Moses was to Aaron: the comfort given by such (as the blessing of parents) is usually most effectual, because they are in God's room. See #Job 33:23, "If there be a messenger with him, an interpreter, one among a thousand," *Unus e millibus* not *Unus e similibus* as the Vulgate reads it falsely, and from the purpose.

Ver. 10. **Thine own friend and thy father's friend forsake not.]** To forsake a friend, an old friend especially, is to forsake one's self: for a friend is a second self, and friendship, as wine, is commendable from its oldness. What a price set Solomon upon Hiram, who had been his father's friend; {#1Ki 5:1-12} and how did he seek his love, as a precious inheritance left him, as it were, by his father; and how courteously, for his father's sake, likewise dealt he with Abiathar, that had dealt disloyally with him.

Neither go into thy brother's house.] Cajetan reads it, and perhaps better, Thy brother's house will not come in the day of thy calamity, when thine old friend will visit thee and stick close to thee, as Jonathan did to David, and Onesiphorus to Paul. David complains of

his carnal kindred, -"My lovers and my friends stand afar off from my sore, and mine acquaintance stand aloof," {#Ps 88:18} as the priest and Levite did from the wounded man, when the Samaritan, a stranger, but a neighbour indeed, relieved him.

Ver. 11. **My son, be wise, and make my heart glad.]** {See Trapp on "Pr 10:1"}

Ver. 12. **A prudent man foreseeeth the evil.]** {See Trapp on "Pr 22:3"}

Ver. 13. **Take his garment that is surety.]** {See Trapp on "Pr 20:16"}

Ver. 14. **He that blesseth his friend with a loud voice.]** *Qui leonum laudibus murem obruit*, that extols a man above measure, -as the false prophets did Ahab, and the people Herod, -that praiseth him to his face; which, when a court parasite did to Sigismund the emperor, he gave him a sound box on the ear. {a} A preacher in Constantine's time, *ausus est imperatorem in os beatum dicere*, saith Eusebius, presumed to call the emperor a saint to his face; but he went away with a check. {b} When Aristobulus the historian presented to Alexander the great book that he had written of his glorious acts, wherein he had flatteringly made him greater than he was, Alexander, after he had read the book, threw it into the river Hydaspes, and said to the author, 'It were a good deed to throw thee after it.'

Rising early in the morning.] As afraid to be prevented by another, or that he shall not have time enough all day after to do it in.

{a} In vita Alphons.

{b} Euseb., *De Vit. Const.*, lib. iv. c. 4.

Ver. 15. **A continual dropping.]** {See Trapp on "Pr 19:13"}

Ver. 16. **Whosoever hideth her, hideth the wind,] i.e.,** One may as soon hide the wind, or hold it from blowing, as hide her shame, or hush her brawling. The wife should make her husband her covering, when she is abroad especially; but many wives are so intemperate and wilful, that a man may as well hide the wind in his fist, or oil in his clutch fist, as his wife's infirmities. Let this be marked by those that venture upon shrews, if rich, fair, well descended, in hope to tame them and make them better.

Ver. 17. **Iron sharpeneth iron.**] One edge tool sharpeneth another; so doth the face of a man his friend. *Ipsæ aspectus viri boni delectat*, saith Seneca. Let us "whet one another to love and good works," saith Paul, {#Heb 10:24} as boars whet their tusks, as mowers whet their scythes. Thus Paul was "pressed in spirit" by the coming of Timothy, {#Ac 18:5} and extimulates Timothy to "stir up (αναζωοπυρειν) the gift of God that was in him." {#2Ti 1:6} Thus Peter roused up (διεγειρειν) those to whom he wrote, *ex veterno torporis et teporis*, out of their spiritual lethargy. {#1Pe 1:13} And thus those good souls "spake often one to another," for mutual quickening in dull and dead times. {#Mal 3:16,17} {See Trapp on "Mal 3:16"} {See Trapp on "Mal 3:17"} As amber grease is nothing so sweet in itself as when compounded with other things; so godly and learned men are gainers by communicating themselves to others. Conference hath incredible profit in all sciences. Castalio renders this text thus: *Ut ferrum ferro, sic heroines alii aliis coniuguntur*; As iron is to iron, so are men joined and soldered to one another, -viz., in a very straight bond of love and friendship.

Ver. 18. **Whoso keepeth the fig tree shall eat, &c.**] Of the continually renewed fruits thereof; for when the ripe figs are pulled off others shortly come in their place. The Egyptian fig tree is reported by Solinus to bear fruit seven times in a year: such as is good both for meat and medicine, as Galen observeth, and after him Dioscorides.

So he that waiteth on his master shall be honoured.] That is, Liberally maintained, and highly promoted, as Joseph was wherever he served. The heathens were very cruel to their servants; putting an engine about their necks, called πανσικοπη, and it reached down to their hands, that they might not so much as lick off the meal when they were sifting it. These poor servants were in worse case than the Jews' oxen. {#1Co 9:9} But such as are faithful and serviceable, however their masters deal with them—they should deal well with them {#De 15:12-14} -God will bestow upon them a child's part, even "the reward of inheritance." {#Col 3:22-24} Their masters also, if faithful and beloved, as "they partake of the benefit," {a} viz., of their good service, so they will be beneficial to them. *Beneficentia recompensatores*, as Bullinger, after Theophilact, renders that text, #1Ti 6:2.

{a} οι της ευεργησιας αντλαμβανομενοι.

Ver. 19. **As in water face answereth to face, &c.]** Men's fancies differ as much as their faces: so the Chaldee interprets it. But they do better that give this sense, that in regard of natural corruption, all men look with one countenance, and have one visage; since "whole evil is in man, and whole man in evil," neither by nature is there ever a better of us. In the heart of the vilest person we may see, as in a mirror, our own evil hearts. For as there were many Marii in one Caesar, so are there many Cains and Judases in the best of us. And as that first chaos had the seed of all creatures, and wanted only the Spirit's motion to bring them forth, {#Ge 1:1,2} so there is a πανσπερμια, a common seed plot of sin in us all; there wants but the warmth and watering of Satan's temptations to make it bud. {#Eze 7:10} And though there were no devil, yet our naughty nature would act Satan's part against itself; it would have a supply of wickedness, as a serpent hath poison, from itself; it hath a spring to feed it. Hence our Saviour chargeth his own disciples to take heed of surfeiting, drunkenness, and distracting carefulness {#Lu 21:34} -who would ever have suspected such monsters to lurk in such holy bosoms? And St Paul saw cause to warn so pure a soul as young Timothy to "flee youthly lusts," {#2Ti 2:22} and to exhort the younger women "with chastity"; thereby intimating, that while he was exhorting them to chastity, some impure motion might steal upon him unawares. Corruption in the best will have some flurts.

Ver. 20. **Hell and destruction are never satisfied.]** Hell and the grave have their name in Hebrew from their unsatisfiability, being always craving more, and that with assiduity and importunity. And this fitly follows upon the former verse, as Aben Ezra well observeth, that men may be frightened by the remembrance of hell's wide mouth gaping for them, from following the bent of their sinful natures; and that those that here have never enough, shall once have fire enough in the bottom of hell.

So the eyes of men are never satisfied.] That is, Their lusts, their carnal concupiscence. To seek to satisfy it is an endless piece of business, *Quaecunque videt oculus, ea omnia desiderat avarus*, saith Basil. The covetous man hankereth after all that he beholdeth; the curse of unsatisfiability lies heavy upon him; his desire is a

fire, riches a fuel, which seem to slake the fire; but, indeed, they increase it. "He that loveth silver shall never be satisfied with silver"; {#Ecc 5:10} no more shall he that loveth honour, pleasure, &c. Earthly things cannot so fill the heart, but still it would have more things in number, and otherwise for manner. And therefore the particles in the Hebrew that signify and and or, come of a word that signifies to desire; {a} because the desires of a man would have this and that, and that and another; and doth also tire itself, not knowing whether to have this, or that, or the other, &c.

{a} ו and, ו of וו.

Ver. 23. **Be thou diligent to know the state, &c.]** Heb., Knowing thou shalt know the face of thy flocks; alluding, belike, to those shepherds that know their sheep asunder by their visages, and can call them by name, as #Joh 10:3

And look well to thy herds.] Heb., Set thy heart to them—that is, be very inquisitive and solicitous of their welfare. Leave not all to servants, though never so faithful; but supervise and oversee business, as Boaz did. His eyes were in every corner—on the servants, on the reapers, on the gleaners. He lodged in the midst of his husbandry, he was not to learn that the master's eye feeds the horse, and the master's foot soils the land, {a} and that *Procul a villa sua dissitus, iacturae vicinus*, as Columella {b} hath it: He that is far from his husbandry is not far from poverty. And unless the master be present, saith the same author, it will be as in an army where the general is absent, *cuncta officia cessant*, all business will be hindered. He must be as the great wheel to set all awork, or little will be done.

“Εἷς ἐστὶ δούλος οἰκίας ὁ δεσποτῆς.”

{a} Arist. *Oecon.*, lib i. cap. 6.

{b} Lib. i. cap. 1.

Ver. 24. **For riches endure not for ever.]** Whether they be riches of inheritance or of purchase, they will waste without good husbandry. The royalty of Solomon could not have consisted for all his riches, had he not been frugal. Our Henry III merited to be called *Regni dilapidator*; a waste kingdom. But what a great husband, perhaps

too great, was Louis XI of France, of whom ye shall find in the chamber of accounts a reckoning of two shillings for new sleeves to his old doublet, and three half pence for liquor to grease his boots (A.D. 1461)! Pertinax, the emperor, also was a singular good husband, for the which, as the rich gallants derided him, so others of us, *Quibus virtus luxuria potior, laudabamus*, who prized virtue above luxury, commended it in him, saith Dio the historian, who writes his life.

Ver. 25. **The hay appeareth, and the tender grass.**] And the due time must be taken to take it in for fodder in the hard winter. The earth is alma mater, a bountiful mother, to man and beast. It is, as one well saith, *marsepium Domini*, the Lord's great purse. The stars also are God's storehouses, which he openeth to our profit. {#De 28:12} Every star is like a purse of gold, saith one, out of which God throws down riches, which good men gather, bad men scramble for. By their influence they make a scatter of corn, hay, fruits of all sorts. And good husbands cut hay, not only in the valleys, where there is great store, but upon the mountains too, as soon as it is ready, lest heat or wet mar it. Note here by the way—(1.) How good the Lord is, that stoops so low as to teach us thrift; (2.) How perfect the Holy Scripture is, that instructs us in these lessor matters also.

Ver. 26. **The lambs are for thy clothing.**] *Ad esum et ad usum*, for food and raiment a profitable creature. Some creatures are profitable alive, not dead, as the dog, horse, &c.; some dead, not alive, as the hog; some both, as the ox; yet none so profitable as the sheep.

And the goats are the price of thy field.] Wherewith thou mayest pay thy rent, and besides hire tillage, or it may be purchase land, and have money in thy purse to do thy needs with.

Ver. 27. **And thou shalt have goat's milk enough.**] And this was anciently accounted good cheer indeed. By goat's milk understand all manner of white meat, as they call it; and see how sparingly they lived in those days, content with that they had at hand, and not running every hand's while to the butcher's or draper's, as now. Or if the men, being harder wrought, had stronger meat sometimes, yet the maidens were well content with a more slender diet. Apelles painted a servant with his hands full of tools—to show that he should be work brittle; with broad shoulders—to bear hard usage; with hind's feet—to run about his businesses; with ass's ears, and

his mouth shut—to signify that he should be swift to hear, slow to speak; lastly, with a lean belly—that he should be content with coarse fare, spare diet, &c.

Chapter 28

Ver. 1. **The wicked fly when none pursueth.**] None but their own consciences. *Facti sunt a corde suo fugitivi*, as Tertullian hath it. Such a fearful fugitive was bloody Cain, who cried out, when there were yet few or none to pursue him, "Every man that meets me shall kill me." {#Ge 4:14} Such were those cursed Canaanites that were chased by God's hornet sent among them—that is, by the blood hounds of their own consciences. {#Jos 24:12} Such were those Syrians that, struck with a panic terror, fled for their lives, and left their rich camp for a booty to the Israelites. {#2Ki 7:7} The shadow of the mountains seemed armed men to guilty Gaal. {#Jud 9:36} The Burgundians, expecting a battle, thought long thistles were lances. God sends a faintness into the hearts of the wicked, and the sound of a shaken leaf frightens them. In arithmetic, of nothing comes nothing, yet they fear where no fear is. As Cardinal Crescentius feared a fancied devil walking in his chamber like a great mastiff {a}, and couching under his table as he was writing letters to Rome against the Protestants. {b} As Richard III thought he saw in his sleep various images like terrible devils, pulling and hauling at him, after he had, Joab-like, slain two men more righteous than him, his two innocent nephews. {c} As Charles IX of France, after the cruel massacre, could neither sleep nor wake without music to divert his self-accusing thoughts, so hotly was he haunted and followed with the furies of his own conscience. {d} As the Spanish fleet, in 1588, *Venit, vidit, fugit*, as the Zealanders thereupon stamped their new coin. {e} The Hollanders also stamped new money with this invincible armada, as the Spaniards in their pride had styled it, having this motto *Impius fugit, nemine sequente*, {f} The wicked fly when no man pursueth. I pity the loss of their souls, saith a reverend man, {g} that serve themselves as the Jesuit in Lancashire, followed by one that found his glove with a desire to restore it him, but pursued inwardly with a guilty conscience, leaps over a hedge, plunges into a gravel pit behind it unseen and unthought of, wherein he was drowned.

But the righteous is bold as a lion.] *Conscientia pura semper securo*, A good conscience hath sure confidence; and he that hath it sits, Noah-like, *mediis tranquillis in undis*, quiet in the greatest combustions, freed, if not from the common destruction, yet from the common distraction; for he knows whom he hath trusted, and is sure that neither life nor death, nor things present, nor things to come, can ever sunder him from God's love in Christ. {#Ro 8:38} He is bold as a lion, saith the text; yea, as a young lion, that is in his hot blood, and therefore fears no other creature; yea, when he is fiercely pursued he will never once alter his gait, though he die for it. No more will the righteous man his resolution against sin, such is his Christian courage. Daniel chose rather to be cast to the lions, than to bear a lion in his own bosom, to violate his conscience. The primitive Christians chose rather to be abandoned, *ad leones quam ad lenones*, they preferred affliction before sin. And this their persecutors counted not courage and magnanimity, but wilfulness and obstinace. {h} But they knew not the power of the Spirit, nor the private armour of proof that the righteous have about their hearts; that insuperable faith whereby some have "stopped the mouths of lions, quenched the violence of fire," &c., {#Heb 11:33,34} and whereby they do all daily encounter and conquer that roaring lion, the devil, "quenching his fiery darts," &c. {#Eph 6:16}

{a} A large, powerful dog with a large head, drooping ears and pendulous lips, valuable as a watch dog.

{b} *Acts and Mon.*

{c} Polyd. Virgil.

{d} Thuan.

{e} Carlton's *Remembrancer*.

{f} Speed., 1206.

{g} Mr Sam. Ward.

{h} Tertul. in *Apolog.*

Ver. 2. For the transgression of a land, many are the princes.]

Either many at once, or many ejecting and succeeding one another, to the great calamity and utter undoing of the people, as may be seen in the books of Judges and Kings, as in the Roman state after Nero's death, by the succession of Galba, Otho, and Vitellius. What a deal of trouble was here in the time of the heptarchy! {a} and in the dissensions of the two houses of York and Lancaster! causing the death of twice as many natives of England as were lost in the two

conquests of France, besides eighty princes of the blood-royal slain. {b} And all this is said to be "for the transgression of a land," thus chastised by the Lord. Elihu tells Job that the hypocrite is set to reign for the people's sin; {#Job 34:30 Le 26:17} it is threatened as a heavy curse: "If ye still trespass against me, I will set princes over you that shall hate you"; mischievous, odious princes, odious to God, malignant to the people. And, {#Isa 3:4} "I will give children to be their princes, and babes shall rule over them." How many kings had the ten tribes after their defection from the house of David, and not one good one among them all! And what got most of the Roman Caesars by their hasty honours *nisi ut citius interficerentur*, saith one, but to be slain the sooner! Very few of them till Constantine but died unnatural deaths. "If ye do wickedly, ye shall perish, both you and your king." {#Isa 12:25}

But by a man of understanding and knowledge.] As "one sinner may destroy much good," {#Ec 9:18} so by one excellently wise man—called here a man of understanding knowledge; there is no copulative in the original—the state may be prolonged; there may be a lengthening of its tranquillity; it may be "delivered by the pureness of thine hands." {#Job 22:30 2Sa 20:16-22 Ec 9:13-16 Jer 5:1} Religious and prudent princes especially may do much in this case. {#2Ki 22:20}

{a} A government by seven rulers

{b} Daniel's *History*, 249.

Ver. 3. **A poor man that oppreseth the poor, &c.]** Such an oppressor bites hard (as a lean louse doth), makes clean work, plunders to the life, as they say, *Omnia corradi et converret*. Poor men should pity poor men, as knowing the misery of poverty; but to oppress or defraud their comrades is greatest inhumanity, as that merciless fellow servant did. {#Mt 18:28, &c.} A weasel is a ravenous beast, as well as a lion; a sparrow hawk as greedy as an eagle; and more mercy is to be expected from those more noble creatures than from the base and abject.

Ver. 4. **They that forsake the law praise the wicked.]** As Machiavel doth Caesar Borgia, that *bipedum nequissimum*, proposing him for a pattern to all Christian princes; as Onuphrius (the Pope's biographer), doth Hildebrand or Gregory VII, in five books written of his noble acts and great virtues; whom Cardinal

Benno truly describeth to have been a murderer, an adulterer, a conjurer, a schismatic, a heretic, and every way as bad as might be. Epiphanius {a} tells us that there were a sort of brain sick heretics that extolled Cain, and were therefore called Cainites. They also commended the Sodomites, Korah, Judas the traitor, &c. In the book of Judith, the act of Simeon and Levi upon the Shechemites is extolled; and there was one Bruno that wrote an oration in commendation of the devil.

But they that keep the law contend with them.] Moved with a zeal of God, they cannot be silent. As Croesus's dumb son, they cry out, Wilt thou kill my father, dishonour nay God, &c.? Good blood will never belie itself; good metal will appear. How did young David bristle against blackmouthed Goliath, and enter the lists with him! "Do not I hate thmn that hate thee?" saith he, "yea, I hate them with a perfect hatred." {#Ps 139:21,22} I cast down the gauntlet of defiance against them; I count them mine enemies. Asa cannot bear with idolatry, no, not in his own mother. Our Edward VI would by no means yield to a toleration for his sister Mary, though solicited thereunto by Cranmer and Ridley, for political respects. *Mihi quidem Auxentius non alius erit quam diabolus, quamdiu Arianus,* said Hilary; I shall look upon Auxentius as a devil, so long as he is an Arian. It was the speech of blessed Luther, who though he was very earnest to have the communion administered in both kinds, contrary to the doctrine and custom of Rome, yet if the Pope, saith he, as pope, commanded me to receive it in both kinds, I would but receive it in one kind; since to obey what he commands as pope, is a receiving of the mark of the beast.

{a} Epiphan., *Haeret.*, 38.

Ver. 5. Evil men understand not judgment.] They are wise to do evil, but to do good they have no knowledge: their wits work not that way; they are bard and brutish as "horse and mule." {#Ps 32:9} Yea, they fall beneath the stirrup of reason, and know not their owner, which yet the ox and ass doth; {#Isa 1:3} no wiser at seventy years old than at seven. *Ut liberius peccent, libenter ignorant,* not willing to know what they are not minded to practise.

But they that seek the Lord understand all things.] Not all that is possible to be known, as Averroes saith Aristotle did; as the Civilians say their Baldus did; ^{a} as the Papists say Tostatus did; but they understand all things needful to salvation, and they often meditate on the last judgment.

^{a} *De Baldo dicere solebant nihil unquam eum ignorasse.*

Ver. 6. **Better is the poor, &c.]** See #Pr 19:1.

Ver. 7. **He that keepeth the law is a wise son.]** It is neither good nature, nor good nurture or breeding, that can prove a man to be truly wise, but obedience to God's statutes. ^{#De 4:6} Aiphonsus, king of Spain, surnamed the Wise, was a rank fool and an arrant atheist; so are all the world's wizards.

But he that is a companion to riotous men.] Or, That feedeth gluttons, whose belly hath no bottom.

'Ingluvies et tempestas, barathrumque macelli.'

They say the locust is all belly, which is joined to his mouth, and endeth at his tail: such are riotous belly gods. To feed such is to cast away all, and bring an indelible infamy upon the family.

Ver. 8. **He that by usury and unjust gain, &c.]** Usury is condemned by the very heathens (Aristot. Ethic., lib. iv. cap. 1). The ancient law of the Romans make the usurer a thief and worse; the Hebrews make him a biting thief, who gnaweth the debtor to the very bones; yea, the most toothless usury, that usual plea, hath sharp gums, which bite as sore as an old dog or a hungry fly; and under show of licking whole, sucks out the heart blood. Let those who plead for it consider that God dispenseth with no usury, ^{#Eze 18:8} whether *neshec* or *tarbith*, biting or toothless; that the lender deals not as he would be dealt with it; that the gospel makes these sinners worse than other sinners when it saith, "Sinners lend to sinners to receive the like," ^{#Lu 6:34} but these to receive more; that at Rome this day all usurers are excommunicated monthly; that the canon law drives them from the sacrament, denies them burial, makes their will no will, as though their goods were not their own; that no man of note in all antiquity—Jews and Manichees excepted—for 1500

years after Christ, hath ever undertaken the defence of usury; that Chrysostom is very fierce against it, comparing it to the stinging of an asp, which casts a man into a sleep, whereof he dies, &c.

He shall gather it for him that will pity the poor.] God will provide him an executor never mentioned in his will; or his heir, being a better man, shall freely distribute what he hath wrongfully raked together. {#Ec 2:21 Job 27:16}

Ver. 9. **He that turneth away his ear from hearing, &c.]** Heb., That causeth his ear to decline the law, that wilfully slights the opportunities of hearing, and frames excuse, trusting to his good prayers, as they call it, and conceits that he can better bestow his time at home; this man prays for a curse, and shall have it, as Saul had—he would not hear Samuel, God will not hear nor answer him in his distress. This was, as the Hebrews call it, *Mensuram contra mensuram*, to pay him home in his own coin. "The backslider in heart shall be filled with his own ways." {#Pr 14:14} {See Trapp on "Pr 1:28"}

Even his prayer shall be abomination.] See #Pr 15:8.

Ver. 10. **Whoso causeth the righteous to go astray, &c.]** This follows fitly upon the former. Seducers and sectaries dissuade men from hearing the law in public assemblies, and carry them into by corners under a pretence of prayer; like moles, they do all their mischief by working underground, as Epiphanius observeth, they shall therefore perish in their own pit. "If the blind lead the blind," &c. {See Trapp on "Pr 26:27"}

But the upright shall have good things in possession.] They shall not be so "led away with the error of the wicked as to fall from their own steadfastness," {#2Pe 3:17} or to forfeit their hereditary right to the kingdom, because "both the deceived and the deceiver are with the Lord," {#Job 12:13,16} and it is impossible for the elect to be fundamentally and finally seduced, {#Mt 24:24} since they are "kept by the power of God through faith unto salvation." {#1Pe 1:5} Heaven is kept for them and they for heaven; how then should they miss it?

Ver. 11. **The rich man is wise in his own conceit.]** He sacrificeth to himself, as Sejanus did; {a} to his "drag and net," {#Hab 1:16} as the Babylonians did; he thanks his wit for his wealth, and takes upon him as if there were none such. {#1Ti 6:17} {See Trapp on "1Ti 6:17"}

 Like Isis

her ass, that had gone so oft to the temple of that goddess, that at length she thought herself worshipful. Every grain of riches hath a vermin of pride and self-conceit in it, and a very small wind will blow up a bubble.

But the poor that hath understanding.] That is, Well versed in the bigger volume of God's word, and in the lesser volume of his own heart—which is better to him than any expositor, for the right understanding of the Scriptures; this poor wise man searcheth him out, finds the rich man's folly, and if need be tells him of it, giving him a right character of himself. *Sed divitibus fere ideo talis amicus deest, quia nihil deest.*

{a} *Seianus sibi sacrificabat. -Dio.*

Ver. 12. **When righteous men do rejoice, there is great glory.]** That is, There is cause of common joy to all; for they have public spirits, and rectified judgments, neither can they be merry at heart when it goes ill with the Church. All comforts are but Ichabods to them, if the ark be taken; all places but Hadadrimmons, if the Church be in heaviness. Terentius, under Valens, the Arian emperor, asked nothing but that the Church might be freed from Arians, and when the emperor tore his petition, he said that he would never ask anything for himself if he might not prevail for the Church, for that his happiness was laid up in hers.

But when the wicked rise, a man is hidden.] That is, When tyrants are set up, "a man," that is, a good man—for God reckons of men by their righteousness {#Jer 5:1} -"is hidden," lies close, and hath no heart to show himself, lest he should suffer either in his own person or in his possession. Thus the man Moses fled and hid himself from Pharaoh, David from Saul, Elishah from Ahab, Obadiah's clients from Jezebel, Jeremiah from Jehoiakim, Joseph and the child Jesus from Herod; those worthies, of whom the world was not worthy, {#Heb 11:38} from Antiochus, that little Antichrist, and other persecutors, and the Christian Church from the greater Antichrist, {#Re 12} so that she was not to be sought *in tectis et exteriori pampa, sed potius in carceribus et speluncis*, in palaces of worldly pomp, but in dens and dungeons, as Hilary hath it: "She fled into the wilderness, into her place, from the face of the serpent." {#Re 12:14}

Ver. 13. **He that covereth his sins shall not prosper.**] Sin is a traitor and must not be hid; for if so, now it sucks a man's breast, shortly it will suck his blood. Sin is a sore and must be opened, a sickness, and must be declared to the physician; the concealing of one circumstance may endanger all. Sin is a deformity that must be uncovered, or God will never cover it: see it we must to confession, or see it we shall to our confusion. If Job had covered his transgression as Adam—or "after the manner of men"—he had undone himself. {#Job 31:33} It is the manner of men—and they have it from Adam—to palliate their sins and plead for them, to elevate and extenuate them, to mince and excuse them. Sin and shifting came into the world together. Sin and Satan are alike in this, they cannot abide to appear in their own colour. Some deal with their souls as others do with their bodies; when their beauty is decayed they desire to hide it from themselves by false glasses, and from others by painting; so their sins from themselves by false glosses, and from others by excuses. These must not look for Gaius's prosperity {#3Jo 2} The sunshine also of their outward prosperity ripens their sin apace, and so fits them for destruction. Never was Ephraim's case so desperate as when God said "Ephraim is joined with idols, let him alone"; {#Ho 4:17} nor Jerusalem so near destruction as when God said, "My fury shall depart from thee; I will be quiet, and no more angry." {#Eze 16:42} To prosper in sin is the greatest unhappiness that can befall a man out of hell.

But whoso confesseth and forsaketh them, &c.] Confession of sin must be joined with confusion of sin, or all is lost. Papists use confession as drunkards use vomiting, that they may "add drunkenness to thirst." Profane people use it as Louis XI of France did his crucifix; he would swear an oath and then kiss it, and swear again and then kiss it again; so they sin and confess they do not well, nor will they strive to do better. As they sorrow not to a transmutation with those Corinthians, so they confess not to an utter abandoning of their wicked courses. They confess, as those Israelites did, {#Nu 14:40} "We have sinned, we will go up." They might as well have said, 'We have sinned, we will sin,' for God had flatly forbidden them to go up at that time. They confess, as Saul did, "I have sinned," viz., in humouring the people, "yet honour me," said he, "before the people." As the Philistines confessed God's hand, yet

sent away the ark, so do these. They that confess and forsake not are only dog sick; when they have disgorged their stomachs they will return to their vomit.

Shall have mercy.] Confess the debt, and God will cross the book; he will draw the red lines of Christ's blood over the black lines of our sins, and cancel the handwriting that was against us. No sooner could David cry *Peccavi*, I have sinned, but Nathan said, *Transtulit peccatum tuum Dominus*, God hath taken away my sin; yea, *transtulit*, he hath translated it, he hath caused thy sin to pass over from thee to Christ. {#Isa 53:6 Ro 4:8} Confession is the soul's vomit, and those that use it shall not only have ease of conscience, but God's best comforts and cordials to restore them again. *Cum homo agnoscit, Deus ignoscit*, saith Augustine. It is not here, Confess and be hanged, but Confess and be saved. In the courts of men it is safest to say *Non feci*, quoth Quintilian; I did it not; to plead not guilty. Not so here; *Ego feci* is the best plea, I did it, I have done very foolishly. "Have mercy upon me, O Lord," &c. {a} Judah, that is, confession, got the kingdom from Reuben; it is the way to the kingdom. No man was ever kept out of heaven for his confessed badness; many are for their supposed goodness.

{a} *Per Misere mei, tollitur ira Dei.*

Ver. 14. Blessed is the man that feareth always.] That is "in the fear of the Lord all day long." {#Pr 23:17} *Duo sunt timores Dei, servilis et amicalis*, saith Bede: There is a twofold fear of God—servile and filial; perfect love casts out the former, breeds and feeds the latter. By this "fear of the Lord it is that men depart from evil," that they shake off security, that they abound in God's work, that they may abide in his love, that they set a jealous eye upon their own hearts, and suspect a snake under every flower, a snare in every creature, and do therefore "feed with fear," and "rejoice in fear," "pass the whole time of their sojourning here in fear," yea, "work out their whole salvation with fear and trembling." Oh the blessedness of such!

But he that hardeneth his heart.] As a perfect stranger to God's holy fear. The contrite heart ever "trembles at God's word" {#Isa 57:17} "Why hast thou hardened our hearts from thy fear," {#Isa 63:17} which,

as fire doth iron, mollifies the hardest heart, and makes it malleable. Fear is a fruit of repentance, {#2Co 7:11, "yea, what fear"} which intenerates the heart, and makes it capable of Divine impressions, as Josiah. On the other side, the Jews feared not God because of a rebellious heart. {#Jer 5:22,23}

Shall fall into mischief.] Manifold mischief, ruin without remedy {#Pr 29:18} The incestuous person, though delivered up to Satan, repented and recovered: but he that is delivered up to a hard heart, to a dead and dedolent disposition, is in a manner desperate and deplored; he "heaps up wrath against the day of wrath." {#Ro 2:5} This made a reverent man once say, If I must be put to my choice, I had rather be in hell with a sensible heart than on earth with a reprobate mind. A hard heart is, in some respect, worse than hell: since one of the greatest sins is far greater in evil than any of the greatest punishments, as one hath well observed.

Ver. 15. As a roaring llon, and a ranging bear.] Regimen without righteousness turns into tyranny, and becomes no better than robbery by authority. {a} Look how the lion frightens the poor beasts with his roaring, so that they have no power to stir, and then preys upon them with his teeth; and as the bear searches them out and tears them limb from limb: so deal tyrants with their poor subjects. "Her princes within her are roaring lions, her judges evening wolves; they gnaw not the bones till the morrow." {#Zep 3:3} Such were those cannibals in David's days, that "eat up God's people as they eat bread"; {#Ps 14:4} such those miscreants in Micah, who did eat the flesh of God's people, and flayed their skin, that brake their bones, and chopped them in pieces as for the pot. {#Mic 3:3-7} Much like those American cannibals, who, when they take a prisoner, feed upon him alive, and by degrees, cutting off from his body now a meal and then a meal, which they roast before his eyes, searing up the wounded place with a firebrand to staunch the blood, to the unutterable aggravation of his horror and torment. Such a lion rampant was Nero; "I was delivered," saith St Paul, "out of the mouth of the lion." {#2Ti 4:17} Tertullian calls him the dedicator of the condemnation of the Christians; whom he used as badly almost as the Spaniards at this day do the poor Indians, under pretence of converting them to the faith. Their own writers tell us that within forty years twenty-seven million people were killed, and that with such cruelties as never

were heard of before. Let every good man bless himself out of the paws and jaws of these bloody Catholics, more savage and fierce than the wild beasts, as they soon show when armed with power, as were easy to instance. See the Babylonian cruelty graphically described, **#Jer 51:34**, and see whether it be not matched and over matched by mystical Babylon. The ranging lion and ravening bear is nothing to that man of sin that hath dyed all Christendom with the blood of God's saints, and dunged it with their carcasses. This ostrich can digest any metal, especially money: witness his incredible exactions here in England, anciently called the Pope's ass. This cannibal is a pickerel in a pond, or shark in the sea, devours the poorer, as they the lesser fishes: not unlike that cruel prince mentioned by Melancthon, who, to get money from his miserable subjects, used to send for them, and if they refused to furnish him with such sums of money as he demanded, he would first knock out one of their teeth, and then another, threatening to leave them none at all.

{a} *Latrocinium cum privilegio.*

Ver. 16. The prince that wanteth understanding.] As every tyrant doth, **{#Ps 14:4}** though they think they deal wisely, as Pharaoh, **{#Ex 1:10}** for they usually come to untimely ends, {a} as most of the Caesars till Constantine, and as our Richard III and Queen Mary, whose reigns are the shortest of all the kings since the Conquest. "Bloody and deceitful men live not half their days," or if they do, it is for a further evil unto them. **{#Isa 65:20}**

But he that hateth covetousness.] Covetousness in the original hath its name from piercing or wounding, and fitly, both in respect of others, **{#Pr 1:19}** and himself. **{#1Ti 6:10}**

{a} *Ad generum Cereris sine caede, &c.*

Ver. 17. A man that doth violence unto the blood.] The Hebrew word Adam, here rendered man, hath one letter in the original less than the rest, **{Hebrew Text Note}** to show that a blood shedder is not worthy to be called man. {a}

Shall flee to the pit, let no man stay him,] i.e., Let him die without mercy; let no man mediate for him, lest he pay down, as

Ahab did, life for life, people for people, {#1Ki 20:42} lest he draw upon the land guilt of blood, {#Nu 35:33,34} and hinder the man slayer from repentance to salvation never to be repented of. To blame then are the Papists that open sanctuaries to such; and if a cardinal put his red hat upon the head of a murderer going to execution, he is delivered from death. See **#De 19:13**. {See Trapp on "De 19:13"}

{a} Buxtorf.

Ver. 18. **Whoso walketh uprightly shall be saved,**]{ See Trapp on "Pr 10:9"} "Shall be saved"; a little word, but of large extent. It properly noteth the privative part of a man's happiness, deliverance from evil; but is put here, and everywhere almost, for the positive part too—fruition of good as well as freedom from evil: it comprehendeth (1.) *Malorum ademptionem*; (2.) *Bonorum adeptionem*.

But he that is perverse in his ways.] Heb., In his two ways, shall fall in one of them. "Evil shall hunt the wicked man to destroy him"; and albeit he may shuffle for a season from side to side, as Balaam's ass did, to avoid the angel's sword, yet he shall not escape mischief. Let our political professors look to it that can tune their fiddle to the bass of the times, that call shift their sails to the sitting of every wind, that like the planet Mercury can be good in conjunction with good, and bad with bad.

Ver. 19. **He that tilleth his land shall have plenty.]** *At fugiens molam fugit farinam*: Men must earn it ere they eat it; and not think that bread and other good things will drop out of the clouds to them, as towns were said to come in to Timotheus's toils while he slept. {a} See **#Pr 12:11**.

Shall have poverty enough.] As the prodigal had, {#Lu 15:13-17} and Pythius, who in a bravery entertained Xerxes's whole army, but was so poor at length that he perished through want of meat.

{a} Plut. in *Sulla*.

Ver. 20. **A faithful man shall abound in blessings.]** God will bless him, and all that bless him. {#Ge 12:3} {See Trapp on "Ge 12:3"} Men also shall rise up and call him blessed, saying, as **#De 33:29**, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help," &c. Stars, though we see them sometimes in a

puddle, in the bottom of a well, nay, in a stinking ditch, though they reflect there, I say, yet they have their situation in heaven. So God's faithful servants, though in a low condition, yet are they fixed in the region of happiness. {#Le 26:1-13 De 28:1-14}

But he that maketh haste to be rich shall not be innocent.]

Neveſſan (a better lawyer than good Chriſtian) was wont to ſay, He that will not venture his body ſhall never be valiant; he that will not venture his ſoul ſhall never be rich. But let their money periſh with them, that, Shimei-like, by ſeeking their ſervants, loſe their ſouls; or, Jonaslike, care not to be caſt over ſhipboard, ſo the ſhip of their worldly wealth may be in ſafety. Francis Xaverius counſelled John III., King of Portugal, to meditate every day a quarter of an hour on that divine ſentence, "What ſhall it profit a man to win the whole world and loſe his own ſoul?" See #1Ti 6:9, with the note. What a woeful will was that of rich but wretched Hubertus. I yield, ſaid he, my goods to the king, my body to the grave, my ſoul to the devil?

Ver. 21. **To have reſpect of perſons is not good.]** {See Trapp on "Pr 24:23"}

For, for a piece of bread.] For a trifle he will tranſgreſs, and ſell his ſoul dog cheap for a groat, or leſs money. Cato in Gellius hits Marcus Coelius in the teeth with his baſeneſs, that for a morſel of bread he would ſell either his tongue or his ſilence. And the falſe prophets in Ezekiel's days would do the like. {#Eze 13:19}

Ver. 22. **He that haſteth to be rich hath an evil eye.]** He is ſick of "the luſt of the eye" {#1Jo 2:16} -for all ſinful luſts are παθηματα, ſickneſſes—coveting his neighbour's goods, envying his proſperity, and begrudging him every bit he eats at his table. {#Pr 23:6,7} {See Trapp on "Pr 23:6"} {See Trapp on "Pr 23:7"}

And conſidereth not that poverty ſhall come upon him.]

Etiamsi per mare pauperiem fugeat, per saxa, per ignes; Though he run as faſt from beggary as he can flee, yet it will overtake him, and catch him by the back. {#Job 27:16,17} Surely as the ſtars that went before the wiſe men went when they went and ſtayed when they ſtayed, ſo riches fly the faſter from a man the more eagerly he follows them, but then ſtay when a man's wind is ſtayed. "In the fullneſs of his ſufficiency he ſhall be in ſtraits," ſaith Zophar, concerning the

wicked. {#Job 20:22} He is poor in the midst of his riches; but God will strip him of all, and make a poor fool of him. {#Jer 17:11}

Ver. 23. **He that rebuketh a man shall find, &c.]** He that binds a madman, or rouseth up one in a lethargy, hath but little thank for present; so here. In the sweating sickness, they that were kept awake escaped; but the sickness was deadly to them that were suffered to sleep. Let us keep one another awake, saith a reverend man, {a} -an unpleasing work on both sides, but we shall one day thank such. See how well Master Gilpin's plain dealing with the Bishop of Durham succeeded, in his Life written by Bishop Carlton, p. 58.

{a} Dr Sibbes.

Ver. 24. **He that robbeth his father or his mother.]** As that idolatrous Micah did his mother of her gold; {#Jud 17:2} as Rachel did her father of his gods; as Absalom did David of his crown. Thus, though it may seem a light sin, it is as much greater than stealing from another as parricide is than manslaughter, or as Reuben's incest was than another man's defiling his neighbour's wife. Our parents are our household gods, as that heathen could say; and to give them cause of grief must needs be an offence of a deep dye, of a crimson colour, condemned by the very pagans. {a}

{a} *Egone patri surripere quicquam possim? -Terent.*

Ver. 25. **He that is of a proud heart.]** *Latus animo.* He that through pride and ambition cannot keep within bounds of his calling or condition, but thinks great thoughts of himself, and therefore seeks great things for himself, this man, if crossed, is easily kindled, and shall be made lean; God will tame him, and take him a link lower, as we say. {#Isa 2:11-13} {#Pr 13:10} {See Trapp on "Pr 13:10"} This largeness of heart is but as the bigness of a blown bladder, &c.

But he that putteth his trust in the Lord, shall be fat.] He shall laugh and be fat, as the saying is; he shall live at a great deal of heart's ease, and others shall live quietly by him. That which would break a proud man's heart will not break a humble man's sleep. He is content with his present condition, be it better or worse, hath a self-sufficiency, {#1Ti 6:6} studies to be quiet, seeks peace and ensues it, depends upon God for direction and success in all businesses, and

what should all this man but that he may grow fat? The Irish would ask him, if they knew his wealth, what he meant to die?

Ver. 26. **He that trusteth to his own heart is a fool.**] He that saith, *Consilii satis est in me mihi*: I am wise enough to order my own business, and need no advice of others, seek no success from above, -Ajax acknowledged no other God but his sword, Polyphemus but his belly, -this man is a fool, a proud fool, and he shall be sure to be hampered.

But whoso walketh wisely.] Taking others into counsel, and God above all, as David: "I will hearken," saith he, "what the Lord God saith unto me." "He shall be delivered," either from trouble, or in it—either with an outward or an inward deliverance. He shall enjoy a blessed composedness, a sweet sabbath of spirit howsoever, being *mediis tranquillus in undis*, tranquility in the midst of the waves, as Noah was.

Ver. 27. **He that giveth unto the poor shall not lack.**] *Eleemosyna ars omnium questuosissima*, saith Chrysostom: Not getting but giving is the way to wealth. God will bless the bountiful man's stock and store, his barn and his basket; {#De 15:10} his righteousness and his riches together shall endure for ever. {#Ps 112:3}

But he that hideth his eyes, / *i.e.*, That when he hath a fit object and opportunity of showing mercy offered him, frameth excuse, and pretendeth this thing and that, to his worldly and wicked retentions; that useth his wits to save his half penny, but will not use his eyes to affect his heart with pity. {#Isa 58:7}

Shall have many a curse.] Men shall curse him, and call him a *Pamphagus*, a churl, a hog in a trough, a fellow of no fashion, &c. God shall also curse him, and set off all hearts from him, as he did from Haman; in his necessity he will shut his ears to such a man's moans in misery, and hide his eyes from his supplication. {#Ps 55:1 Isa 1:15} Finally, "he shall have judgment without mercy, that hath showed no mercy"; {#Jas 2:13} "an evil, an only evil shall befall him"; {#Eze 7:5} his punishments shall come close together, and God shall so set them on as no creature shall be able to take them off.

Ver. 28. **When the wicked rise, men hide themselves.]** They are glad to skulk and shelter themselves from that fierce storm. {See Trapp on "Pr 28:12"}

But when they perish, the righteous increase.] When either they die, or are deposed from their dignities, the righteous swarm as a hive of bees in a warm sunny day—as they did when Constantine came to the crown, and here when Queen Elizabeth came as a fresh spring after a sharp winter, and brought the ship of England from a tempestuous sea to a safe harbour.

Chapter 29

Ver. 1. **He that being often reprov'd hardeneth his neck.]** As an untamed heifer, that "pullesh away the shoulder," {#Zec 7:11} and detracteth the yoke; or as the creature called monoceros, the unicorn, *interimi potest, capi non potest*, {a} may be slain but not taken; so those that refuse to be reformed, {b} hate to be healed, will not bend, shall surely and severely be broken, *certissime citissimeque confringentur*; they shall certainly and suddenly be dashed in pieces as a potter's vessel, that cannot be pieced together again. {#Isa 30:13,14} Shall iron break the northern iron and the steel, {#Jer 15:12} and shall not the fierce wrath of God shatter and shiver out a silly sinner that will needs stout it out with him, and yet is no more able to stand before him than a glass bottle before a cannon shot? Let Eli's sons, and such refractories, look for ruin. The prophet fitly compares them to headstrong horses that get the bit into their mouths, run desperately upon the rocks, and so in short time break first their hoofs and then their necks. Queen Elizabeth, in talking with Marshal Biron—whom the French king sent ambassador to her, anno 1601—sharply accused Essex (who had recently lost his head) of obstinacy, rash counsels, and wilful disdain to ask pardon, and wished that the French king would rather use mild severity than careless clemency, and cut off the heads of treacherous persons in time, &c. This might have terrified Biron from those wicked attempts which he was even at this time plotting against his king, had not his mind been besotted. But the power of his approaching fate did so blind him, that within few months after he underwent the same death that Essex did—though nothing so piously and Christianly, as having hardened his neck against wholesome counsel. {c} Now if men

harden their hearts, God will harden his hand, and hasten their destruction, and that without remedy.

{a} Solinus.

{b} *Corruptimur sed non corrigimur.* -Augustine.

{c} Cambden's *Elisabeth*, fol. 562.

Ver. 2. When the righteous are in authority.] Or, Are increased, as **#Pr 28:28;** {See Trapp on "Pr 28:28"}

The people mourn.] Heb., Sigh (as the oppressed Israelites in Egypt did) where they dare not speak out. But what a bloody tyrant was Sulla, who put to death Marcus Plaetorius only for sighing at the cruel execution of Marcus Marius! So one Lancelot was burnt in Giles's fields for pitying the cruel death of a couple of martyrs. {a}

{a} *Acts and Mon.*, fol. 1164.

Ver. 3. Whoso loveth wisdom rejoiceth his father.] {See Trapp on "Pr 10:1"}

But he that keepeth company with harlots.] {See Trapp on "Pr 5:9"} Those she sinners, as they call them, are costly creatures, and they that keep them care not what cost they cast away upon them.

Ver. 4. The king by judgment stablisheth the land.] This one piece of Solomon's politics hath much more good advice in it than all Lypsius's Beehive, or Machiavel's Spider web.

But he that receiveth gifts.] Heb., A man of oblations; that is, as some interpret it, a man that sacreligiously meddleth with things dedicated to pious uses, and makes a gain of them to himself. See **#Pr 20:25.**

Ver. 5. A man that flattereth his neighbour, &c.] A smooth boots, as the word {a} signifies, a butterspoken man, {see #Isa 3:12} or a divided man, for a flatterer's tongue is divided from his heart.

{a} Glaber.

Ver. 6. In the transgression of an evil man there is a snare.] Or, A cord—viz., to strangle his joy with—to check and choke all his comforts. In the midst of his mirth he hath many a secret gripe, and

little knows the world where his shoe pincheth him. Every fowl that hath a seemly feather hath not the sweetest flesh, nor doth every tree that bringeth a goodly leaf bear good fruit. Glass giveth a clearer sound than silver, and many things glitter besides gold. The wicked man's jollity is but the hypocrisy of mirth; it may wet the mouth, but not warm the heart—smooth the brow, but not fill the breast. We may be sure, that as Jezebel had a cold heart under a painted complexion, so many a man's heart aches and quakes within him when his face counterfeits a smile.

But the righteous sing and rejoice.] Good men only may be glad, and none have any reason to rejoice but they. {#Ho 9:1} The Papists have a proverb, *Spiritus Calvinianus est spiritus melancholicus*, and the mad world are easily persuaded by the devil that there is no comfort in a Christian course—that your precise fellows live a melancholy and monkish kind of life, and have no joy of anything. Herein the devil deals like those inhospitable savages in America, that make great fires, and set forth terrible sights upon their country's shore, purposely to frighten passengers from landing there. And as those wicked spies brought up an evil report of the land of Canaan, and thereby discouraged the people, so doth the devil and his imps of the purity of religion and power of godliness as uncouth and uncomfortable, when in truth there is no sound comfort without it—no true joy but in it. Though Saul could not be merry without a fiddler, Ahab without Naboth's vineyard, Haman without Mordecai's courtesy, yet a righteous man can be merry without all these. Yea, as the lily is fresh, beautiful, and looks pleasantly, though among thorns, so can he amidst troubles. Paul—than whom never any out of hell suffered more—did not only glory in tribulation, but "overabound exceedingly with joy." {#2Co 7:4}

Ver. 7. The righteous considereth the cause of the poor.] The cause, not the person of the poor, for that is forbidden in the law. {#Le 19:15} The great must not be favoured for their might, nor the mean for their misery, but justice, justice must be done to all, as Moses hath it; that is, even law and execution of right—as the oath runs that is given to our judges—without respect of persons. The cause of the poor and needy must come into equal balance with the rich and mighty, lest he be trampled on by those fat bulls of Bashan, to his

utter undoing. For a poor man in his house is like a snail in his shell—crush that, and ye kill him.

But the wicked regardeth not to know it.] Unless there were more to be got by it. Felix had soon enough of Paul's defence, because he expected some bribe from him; but nothing came. How ill-willing was that unjust judge, {#Lu 18:1-8} either to take knowledge of, or to take course for, the relief of the poor widow! *Aperi bursam, apperiam buccam*, saith the greedy lawyer. They that cannot lavish money out of the bag are little welcome to these *Crumenimulgae*, as one calls them—these purse suckers, that will weigh your gold, but not your cause; and if a man put not into their mouths, they even prepare war against him. {#Mic 3:5}

Ver. 8. Scornful men bring a city into a snare.] The Vulgate render it, Pestilent persons undo a city or a state; as Nahash did the Ammonites, {#1Sa 11:2,11} and as his son Hanan did much more. {#2Sa 10:4 12:31} Mocking is catching, as the pestilence, and no less pernicious to the whole country. Geraldus Cambrensis tells of three Irish kings that, being derided for their rude habits and fashions, rebelled, and set the country in a combustion. And the young King of France, jesting at William the Conqueror's great belly, whereof he said he lay in at Rouen, so irritated him, as he being recovered of a sickness, entered France in the chiefest time of their fruits, making spoil of all in his way, till he came even to Paris, where this scornful king then was, to show him of his visiting, and from thence marched to the city of Mants, which he utterly sacked and ransacked, razed and harassed. {a}

But wise men turn away wrath.] They stand in the gap, and divert the divine displeasure. {#Ps 106:23 Eze 13:5} Their persons are in acceptance; God will look upon them, and do much for them, when he is most of all angry with the wicked. {#Ex 32:10,14 Job 22:30 Ge 18:32} Their prayers also are prevalent. Something the Lord will yield thereunto, when most bitterly bent against a people, {#Mt 24:20} and when unchangeably resolved upon their ruin, he takes course to silence such; "Pray not for this people." "*Sanctum semen statumen terrae*" {#Isa 6:13} "The innocent shall deliver the island." {#Job 22:30}

{a} Dan. *Chron.*, 42.

Ver. 9. **If a wise man contendeth with a foolish man.**] Such fools were the Pharisees, though for their worldly wisdom called princes of this world. {#1Co 2:8} Christ piped to them, John mourned to them, neither wrought upon them. {#Mt 11:16,17} Such was their peevishness and pertinace in evil, that they "rejected the counsel of God against themselves," {#Lu 7:30} being *ingrati gratiae Dei*, as Ambrose hath it; receiving the grace of God in vain, as Paul; turning good nourishment into vicious humours, as foul stomachs use to do. And as wine, a strong remedy against hemlock, yet mingled with it, doubles the force of the poison; so was it with the most powerful means of grace, mingled with their obstinace and unbelief. Tigers are enraged with perfumes, and vultures killed with oil of roses, as Aristotle writes.

Ver. 10. **The bloodthirsty hate the upright.**] As Cain did Abel for his goodness, {#1Jo 3:12} and as many bloody villains still, who bear about, and, so far as they dare, make use of Cain's club to knock on the head God's righteous Abels. All hatred is bloody, but especially the habit of hatred. No sight pleased Hannibal better than a ditch running over with man's blood. Nothing would satisfy Farnesius, the Pope's champion, but to ride his horse up to the skirts in the blood of the Lutherans. Charles IX of France, author of the Parisian Massacre, looking upon the dead carcasse of the admiral, that stank by being long kept unburied, uttered this most stinking speech: *Quam suaviter olet cadaver inimiei!* -How sweet is the smell of an enemy's carcasse! And the queen mother of Scotland, beholding the dead bodies of her Protestant subjects, whom she had slain in battle, said that she never saw a finer piece of tapestry in all her life.

But the just seek his soul.] In a good sense; {as #Ps 142:4} seek the salvation of it—as Christ did of his deadliest enemies; as Paul did of his countrymen the Jews, of whom five times he received forty stripes save one; {#2Co 11:24} as the disciples did of those spiteful Pharisees, that had causelessly accused them; {#Mt 15:2,12} as that martyr Master Saunders did. 'My lord,' said he to Bishop Bonner, 'you seek my blood, and you shall have it. I pray God you may be so baptized in it that you may hereafter loathe bloodsucking, and so become a better man.' {a} And another time, when Steven Gardiner, being prettily nipped and touched by the same Saunders, said, 'Carry away this frenzy fool to prison'; he answered, that 'he did

give God thanks, which had given him at the last a place of rest and quietness, where he might pray for the bishop's conversion.' 'If ye will not hear me speak for myself,' said another martyr, 'then send me to my prison again among my toads and frogs, which will not interrupt me, while I pray to God for you.' {b}

{a} *Acts and Mon.*, fol. 1358.

{b} *Ibid.*

Ver. 11. A fool uttereth all his mind.] He is full of chinks, and can hold nothing; his heart lies so near his mouth, that he will out suddenly. פֶּתִי, *a fool*, and מֵאֵתָּה, *suddenly*, are from the same root. He hath little command of himself at any time, but especially when he is angry; then he sputters and spews out all that he hath in his heart. The Septuagint here translate, A fool uttereth all his anger, θυμῶν; he pulls out his wooden dagger, and cares not whom he hits. Bishop Bonner, in his visitation, because the bells rang not at his coming into Hadham, nor the church dressed up as it should, called Doctor Bricket knave and heretic; and, striking at him, gave Sir Thomas Josselin, who then stood next to the bishop, a good buffet under the ear; whereat the knight, somewhat astonished at the suddenness of the quarrel, said, 'What meaneth your lordship? have you been trained up in Will Summers' school, to strike him that stands next you?' The bishop, still in a rage, either heard not or would not hear. And when Mr Fecknam would have excused him by his long imprisonment in the Marshalsea, whereby he was grown testy, he replied merrily, 'So it seems, Mr Fecknam; for now that he is come forth of the Marshalsea, he is ready to go to Bedlam.' {a} See #Pr 14:23.

But a wise man keepeth it in till afterwards.] Or, In an inner room, {b} in the bottom and bosom of his mind, till he see a fit season; as knowing well that all truths are not fit for all times, but discretion must be used, and taciturnity counted a virtue. The Rabbis have this saying among them: *Masosa sepes legi, decimae divitiis, vota sanctimoniae, silentiurn sapientiae*. Silence is no less a mound to wisdom than vows are to holiness, tithing to riches, or their Masorite's pains to the law. Open heartedness is a fruit of foolhardiness. Gird up, therefore, the loins of your minds with the

golden girdle of meekness, of wisdom; and "keep your mouth with a bridle while the wicked is before you." {#Ps 39:1}

{a} *Ibid.*, fol. 1340.

{b} *Beachor*, in interiori aliquo loco, in ulteriore animi recessu.

Ver. 13. **The poor and the usurer meet together.**] That is, The poor and the rich, as #Pr 22:2; because commonly usurers are rich men, and many rich men usurers. "The Lord lighteneth both their eyes"; that is, he gives them the light of life, {#Job 1:8} and the comforts of life, {#Mt 5:45} so that their eyes are lightened, as Jonathan's were after he had tasted of the wild honey. {#1Sa 14:25-30} Others read it thus: "The poor and the deceived," or crushed by the usurer, "meet together"—that is, condole or comfort one another; because they are both in the dark, as it were, of poverty and misery; they can do one another but little help, more than by commending their cases to God, who thereupon "enlighteneth them both"—that is, either he supplies their wants, and so their eyes are opened, as Jonathan's were; or else gives them patience, as he did those believing Hebrews. {#Pr 10:32} But "call to remembrance the former days in which after ye were illuminated"—viz., to see the glory that shall be revealed, whereof all the sufferings of this life are not worthy {#Ro 8:18} -ye endured a great fight of affliction. If we read it, "The poor and the usurer meet together: the Lord enlighteneth both their eyes," understand it thus: The poor man he enlighteneth by patience, the usurer by repentance, and grace to "break off his sins by righteousness, and his iniquity by showing mercy to the poor," as Zaccheus, Matthew, and those usurious Jews did. {#Ne 5:10,11}

Ver. 14. **The king that faithfully judgeth the poor, &c.**] An office not unbecoming the greatest king, to sit in person to hear the poor man's cause. James IV of Scotland was for this cause called the poor man's king. I have seen, saith a late traveller, the King of Persia many times to alight from his horse, only to do justice to a poor body. "Help, O king!" said the poor woman to Jehoram. And if thou will not hear and right me, why dost thou take upon thee to be king? said another woman to Philip, King of Macedonia. It is a mercy to have judges *mode audeant quae sentiunt*, as the orator hath it, {a} so that they have courage to do what they judge fit to be done. Inferior judges may be weighed and swayed, by gifts or greatness of an adversary, to pass an unrighteous sentence. Not so a king; he neither

needs nor fears any man, but is, if he be right—as one saith of a just law—a heart without affection, an eye without lust, a mind without passion, a treasurer which keepeth for every man what he hath, and distributeth to every man what he ought to have.

“Πασι δικαία νεμει μηδε κρισιν ες χαριν ελκει.”—*Phocyl.*

Lo, such a prince shall sit firm upon his throne; his kingdom shall be bound to him with chains of adamant, as Dionysius dreamt that his was; he shall have the hearts of his subjects, which is the best life-guard, and God for his protection; for he is professedly the poor man's patron, {#Ps 9:18,19} and makes heavy complaints of those that wrong them. {#Isa 3:13-15 10:1-3 Am 5:11-12 8:4-6 Zep 3:12}

{a} Cic. pro Milone.

Ver. 15. **The rod and reproof give wisdom.**] If reproof do the deed, the rod may be spared, and not else. Chrysippus is by some cried out upon as the first that brought the use of a rod into the schools; but there is no doing without it; for children are foolish, apt to imitate others in their vices, before they know them to be vices; and though better taught, yet easily corrupted by evil company, as young lapwings are soon snatched up by every buzzard. Now, therefore, as moths are beaten out of garments with a rod, so must vices out of children's hearts. *Vexatio dat intellectum*: Smart makes wit; it is put in with the rod of correction. See #Pr 22:15.

But a child left to himself bringeth his mother, &c.] For her fondness in cockering of him, and hiding his faults from his father, lest he should correct or cashier him. Mothers have a main hand in education of the children, and usually *partus sequitur ventrem*, the birth follows the belly, as we see in the kings of Judah, whose mothers are therefore frequently nominated. No wonder, therefore, though the mother deeply share in the shame and grief of her darling's miscarriages. See #Pr 15:20.

Ver. 16. **When the wicked are multiplied, transgression increaseth.**] As saith the proverb of the ancients: Wickedness proceedeth from the wicked. Miserable man hath, by his fall from God, contracted a necessity of sinning against God. And when a rabble of rebels are gotten together, are grown many and mighty,

they make account to carry all before them, and not to suffer a godly man to live—as in Spain, and where the Inquisition is admitted. But the righteous shall see their fall; shall see it and rejoice at it, as the Hebrew doctors expound this text by comparing it with **#Ob 12,13**, "Thou shouldest not have looked on the day of thy brother in the day of his calamity, neither shouldest thou have rejoiced over the children of Judah," &c. "The righteous shall rejoice when he seeth the vengeance"; being moved with a zeal of God, he shall rejoice with trembling; "he shall wash his feet in the blood of the wicked"; beholding their ruin he shall become more cautious; *{a}* "so that a man shall say,"—any man but of an ordinary capacity shall make this observation—"Verily, there is a reward for the righteous; verily he is a God that judgeth in the earth," *{#Ps 58:10,11}* that will sink to the bottom the bottle of wickedness, when once filled with those bitter waters. *{#Ge 15:16}*

{a} *Alterius perditio tua cautio.*

Ver. 17. **Correct thy son, and he shall give thee rest.**] He will grow so towardly, that thou shalt with less ado rule him when grown up; or at least, thou shalt have peace within, in that thou hast used God's means to mend him.

Yea, he shall give delight.] See **#Pr 10:1**. The often urging this nurturing of children, shows that it is a most necessary, but much neglected duty.

Ver. 18. **Where there is no vision the people perish.**] Or, Are barred of all virtue; laid naked and open to the dint of divine displeasure; scattered, worsted, and driven back. Great is the misery of those Brazilians, of whom it is said that they are *sine fide, sine rege, sine lege*, without faith, king, or law. And no less unhappy those Israelites about Asa's time, that for a long season had been "without the true God, and without a teaching priest, and without law." *{#2Ch 15:3}* Then it was that God's "people were destroyed for lack of knowledge"; *{#Ho 4:6}* and not long after, that they sorrowfully complained that there was "no more any prophet among them, nor any that knew how long" *{#Ps 74:9}* -no minister, ordinary or extraordinary. How did it pity our Saviour to see the people "as sheep without a shepherd!" This troubled him more than their bodily bondage to the Romans, which yet was very grievous. *{#Mt 9:36}* And

what good heart can but bleed to think of those once flourishing churches of Asia and Africa, now overspread partly with Mohammedanism and partly with heathenism; and that by the most miserable occasion might befall—namely, famine of the word of God, through lack of ministers! What a world of sects, superstitions, and other horrible abuses got into the Church of Rome, when prophecy was suppressed, and reading the Holy Scriptures inhibited!—and what a slaughter of souls ensued thereupon! Letters were framed by some, as sent from hell to the Popish clergy (A.D. 1072), wherein the devil and his angels give them many thanks for such a number of souls sent them down daily, by their neglect of preaching, as had never been before. {a} Hence it was that in this kingdom, at the first Reformation, for want of ministers, readers were sent; whence one of the martyrs wished that every able minister might have ten congregations committed to his charge, till further provision could be made; for of preaching it may be said, as once David did of Goliath's sword, "There is none to that" for conversion of souls; as where that is wanting people go tumbling to hell thick and threefold.

But he that keepeth the law, happy is he.] Though to want the word preached and sincerely handled, rightly divided—for as every sound is not music, so every pulpit discourse is not a sermon—be a great unhappiness, a ready road to utter ruin; yet is not the bare hearing of it that which renders a man blessed, unless he "hide it in his heart," with David, and "lift up his hands" to the practice of it. {#Ps 119:48} The words of the law are, *verba vivenda non legenda*, as one said—words to be lived, and not read only. Let not your lives be Antinomians, no more than your opinions, saith another. That is a monstrous opinion of some Swenckfeldians, that a man was never truly mortified till he had put out all sense of sin, or care of duty: if his conscience troubled him about such things, that was his imperfection; he was not mortified enough. {b} Some of our Antinomians are not far from this. Their predecessors in Germany held that the law and works only belong to the court of Rome; that good works are *perniciosa ad salutem*, {c} hurtful and hindrersome to salvation; that that saying of Peter, "Make your calling and election sure" by good works, was *dictum inutile*, an unprofitable saying—and Peter did not understand Christian liberty: that as soon

as a man begins to think how he should live a godly and modest life, he wandereth from the gospel. David George was so far from accounting adulteries, fornications, incests, &c., for being any sins, that he did recommend them to his most perfect scholars as acts of grace and mortification. {d} This fellow was sure somewhat akin to those Carpocratian heretics in St John's days, who taught that men must sin, and do the will of all the devils, otherwise they could not enter into heaven. {e}

{a} Mat., *Paris. Hist.*

{b} Wendelinus.

{c} Bucholcer.

{d} *Vita Dav. Georg.*

{e} Epiphan.

Ver. 19. A servant will not be corrected by words.] Some servants will not, but must have blows. If words will do, they must be chidden with good words, and not reviled. Christians must be "no brawlers, but gentle, showing all meekness to all men"; {#Tit 3:2} and masters must "do the same things, forbearing threatening, knowing that their Master also is in heaven, neither is there respect of persons with him." {#Eph 6:9} *Severitas nec sit tetra nec tetrica*, saith Sidonius. {a} But because some *mastigiae* are of so servile a disposition, that they must be beaten to their work, like those Phrygians, *Qui non nisi flagris castigantur*, that will do nothing longer than scourged to it; or the Russian women, that love that husband best that beats them most, and think themselves else not regarded, unless two or three times a day well favouredly swaddled. {b} Therefore let him that knows his Master's will, and yet, out of stoutness, sullenness, or laziness, will not do it, be beaten with many stripes; let him be "buffeted for his faults," {#1Pe 2:20} and made serviceable in all things, "not gainsaying, not purloining." {#Tit 2:9,10}

{a} Sidon., *Epist.*

{b} Heyl., *Geog.*

Ver. 20. Seest thou a man that is hasty in his words.] Or, Matters; that weighs not his words before he utters them, but too soon shoots his fool's bolt, let it light where it will, hit or miss, it matters not; that had rather be reckoned temerarious than timorous, and is with child till delivered of an abortive birth; that rashly rusheth on the

weightiest businesses, and holds it loss of time to take counsel; this hasty, headlong man, as he never wants woe, so—because he is no less headstrong than headlong, wise in his own conceit, than witless in every man's else—there is more hope of a *natural* than of him, and sooner he will be wrought upon. Scaliger ^{a} tells us the nature of some kind of amber is such, that it will draw to itself all kind of stalks of any herb, except basilisk, a herb called *capitalis*, because it maketh men heady, filling their brains with black exhalations. Thus those hastings, who, by the fumes of their corrupt wills are grown headstrong, and by it are conceited, ^{#Pr 26:12} will not be drawn by that which draws others that are of lower parts and capacities, it being easier to deal with twenty men's reasons than with one man's will. Good therefore is the counsel of St James, "Be swift to hear, slow to speak," &c., and of the preacher, ^{#Ec 5:2} "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God," in prayer, vows, and especially in preaching. It was a wise speech of Aristides, who being required of the emperor to speak to something propounded *ex tempore*, answered, Propound today, and I will answer tomorrow; for we are not of those that spit or vomit things, but of those that do them carefully and accurately. ^{b} Demosthenes in like manner, when it was objected unto him that he came premeditated to plead, answered, that he, if it might be possible, would plead, *Non tantum scripta sed etiam sculpta*, not things written only, but even engraven. And when Eccius told Melanchthon that it was little for his praise that he was so long ere he answered his adversaries' arguments—he would take three days sometimes to think on it—he replied, *Nos non quaerimus gloriam, sed veritatem*, We seek not victory but verity.

^{a} Scal., *Exercit.* 140. Num. 12.

^{b} Ου γαρ ες μεν τον εμουνητων αλλα τον ακριβουνητων

Ver. 21. He that delicately bringeth up his servant.] A master that would be, as he ought, both loved and feared by his servants, must see to two things:—(1.) The well-choosing; and (2.) The well using of them. This Solomon himself, that thus adviseth here, was not so well advised of; for he saw that Jeroboam, who gave occasion, as it is conceived, of uttering this proverb, was meet for the work, and therefore, not examining his religion, entertained him into his service, yea, placed him over the family of Joseph, admitted him

into so much familiarity, and so let loose the bridle of domestic discipline to him, that he took estate upon him as a young master in the house, and soon after turned traitor, and would needs be as his son, and more. The like is to be seen in Abner, Ishbosheth's servant, who grew so haughty and haughty, that he might not be spoken to, {#2Sa 3:7-11} and in Zimri, whom his master Elah so favoured and esteemed, that he made him captain over the half part of his chariots. But this beggar, thus set on horseback, rides without reins, to the ruin of his master and his whole house. {#IKi 16:11} So true is that of the poet—

“Αφορητος εστι μαστιγιας ευτυχων.”

“Asperius nihil est humili dum surgit in altum.”

Tobiah the servant is so insolent there is no dealing with him.
Ver. 22. **An angry man stirreth up strife.**] See #Pr 15:18 16:21.

And a furious man.] Heb. A master of fury; or one that is mastered and overmatched by his fury; that hath no command of his passions, but is transported by them, or—as some make the metaphor, and the original will well bear it—is wedded to them as a man is to his wife: commanded by them, as the Persian kings were by their concubines, being *captivarum suarum captivi*, {a} slaves to their slaves. Such a man being big with wrath, not only breeds contention, but brings forth transgression in great abundance, he "sets his mouth against heaven, and his tongue walketh through the earth," &c., {#Ps 73:9} he lets fly on both hands, and lays about him like a madman.

{a} Plutarch.

Ver. 24. **Whoso is partner with a thief hateth his own soul.**] Since to hold the bag is as bad as to fill it; to consent to sin or to conceal it, as bad as to commit it. By the one as well as by the other, a man may easily become, as Korah did, "a sinner against his own soul," and cruelly cut the throat of it. Let our public thieves look to this. See #Isa 1:23.

He heareth cursing, and bewrayeth it not.] See #Le 5:1. {See Trapp on "Le 5:1"} To conceal treason is treason, so here. "Have no fellowship therefore with the unfruitful works of darkness, but rather reprove

them." Let me be counted proud or pragmatic, saith Luther, ^{a} rather than found guilty of sinful silence, while my Lord suffereth.

^{a} Luth. *Epist. ad Staupic*

Ver. 25. The fear of man bringeth a snare.] This cowardly passion expectorates and exposes a man to many, both sins and sufferings. And albeit faith, when it is in the heart, quelleth and killeth distrustful fear, and is therefore fitly opposed to it in this sacred sentence: yet in the very best sense fights sore against faith when it is upon its own dunghill. I mean in a sensible danger. Nature's retraction of itself from a visible fear, may cause the pulse of a Christian that beats truly and strongly in the main point, the state of the soul, to intermit and falter at such a time, as we see in the examples of Abraham, Isaac, David, Peter, others who showed some trepidation and timidity, and, like fearful birds and beasts, fell into the pits and toils of the hunter, and hazarded themselves to God's displeasure. The chameleon is said to be the most fearful of all creatures, and doth therefore turn himself into so many colours to avoid danger, which yet will not be. God equally hateth the timorous and the treacherous. "Fearful" men are the first in that black roll. ^{#Re 21:8}

But he that trusteth in the Lord shall be safe.] ^{a} Or, Set on high, as on a rock; his place of defence shall be munitions of rocks, ^{#Isa 33:16} far out of harm's way; he shall be kept safe, as in a tower of brass, or town of war. "Even the youth shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall mount up with wings as eagles," &c. ^{#Isa 40:30,31} Like as the coney that flies to the holes in the rocks doth easily avoid the dogs that pursue her, when the hare that trusts to the swiftness of her legs is at length overtaken and tore in pieces: so here.

^{a} Tectus et tutus.

Ver. 26. Many seek the ruler's favour.] More than the love of God; and so cast themselves into a second "snare," besides that *of #Pr 29:25*. But as he that truly trusts in God will easily expel the fear of man: so he that looks upon God as Judge of all, from whose sentence there is no appeal, will rather seek his face than the favour

of any earthly judge whatsoever. Especially since, whether the judge clear him or cast him, the judgment he passeth is from the Lord.

Ver. 27. **An unjust man is an abomination to the just.**] Who yet hates, *non virum sed vitium*, not the person of a wicked man, but his sin—as the physician hates the disease, but loves the patient, and strives to recover him—he abhors that which is evil, perfectly hates it, {#Ps 139:22} hates it as hell so the Greek word {a} signifies; {#Ro 12:9} hates it in his dearest friends, as Asa did in his mother Maachah; hates it most of all in himself, as having the divine nature transfused into him, whereby he resembles God, and that life of God, whereunto sin, he knows, is a destructive poison, a sickness unto death. {#1Jo 5:16} Hence his implacable and no less impartial hatred of all as well as any sin, for all hatred is *προς τα γενη*, as Aristotle {b} hath it, *to the whole kind*. It was said of Antony that he hated a tyrant, not tyranny; it cannot be said of a saint he hates sinners, not sin, but the contrary.

And he that is upright in the way, is abomination to the wicked.] So there is no love lost between them. The devil hath set his limbs in all wicked people; they are a serpentine seed, a viperous brood, and the old enmity continues. {#Ge 3:15} {See Trapp on "Ge 3:15"} Antipathies there are in nature, as between the elephant and boar, the lion and cock, the horse and the stone called taraxippe, &c. But this is nothing to that between the godly and the wicked; and why? but because the one's works are good, and the other's evil; and because the just man condemns the unjust by his contrary courses; yea, he frightens his heart, and terrifies him with his presence and company.

{a} αποστνγουντες.

{b} Arist. Rhetor.

Chapter 30

Ver. 1. **The words of Agur the son of Jakeh.]** The Vulgate renders, *Verba Congregantis filii Vomentis*, taking these proper names for appellatives, as if the penman of this chapter meant to tell us that he would here give us his sacred collectanies or miscellanies, such as he had taken up from the mouths of wisest men, who had vomited or cast them up, in a like sense as that painter in Aelian drew Homer vomiting, and all the other poets licking it up. {a} This Agur, whether

he lived in Solomon's days or Hezekiah's, was an excellent man, as the word Gheber here used imports; *Vir bonus et prudens, minus tamen clarus* (as one saith of Jesse, David's father), a godly, wise man, though nothing be elsewhere spoken of him in Scripture. Some think that, being requested by Ithiel and Ucal, two of his disciples, to give them a lesson, Socrates-like he answered, *Hoc unum scio, quod nihil scio*: This one thing I know, that I know nothing: "Surely I am more brutish than any man," *sc.*, of myself, further than taught of God; for every man is a brute by his own understanding, as Jeremiah hath it. {#Jer 10:8} But I rather incline to those that take Ithiel and Ucal for Christ, whose goodness and power—those two pillars of a Christian's faith, as Jachin and Boaz were of Solomon's temple—are by these two names deciphered, and whom he propounds as the matter of his prophecy. Now, because sense of misery must precede sense of mercy, neither can any be welcome to Christ, but "the weary and heavy laden"; therefore he first bewails his own brutishness—fetching it up as low as Adam fallen, {#Pr 30:2} and aggravating it in that he had not yet acquired better abilities. {#Pr 30:3} Next he flees to Ithiel and Ucal, by the force of a particular faith—Ithiel, God with me, and Ucal, God Almighty, through whom I can do all things. This, this was the right ready way of coming to Christ; and him that thus cometh he will in no wise cast out. {#Joh 6:37} There is a good interpreter, {b} that, paralleling this text with #Jer 9:23,24, reads it thus: A gathering together of the words of Agur, the son of Jakeh. Let the excellent man say, 'Let God be with me, let God be with me, and I shall prevail.'

{a} Aelian, *Hist. var.*

{b} Muffet.

Ver. 2. **Surely I am more brutish than any man.**] Or, Surely I have been brutish since I was a man. See how this good man vilifies, yea, nullifies himself to the utmost. This was true humility, that like true balm ever sinks to the bottom, when hypocritical, as oil, swims on the top. *Humilitas, ab humo*, because it lays a man flat on the ground. Agur had seen Ithiel and Ucal; hence he seeth so little by himself: "Now mine eyes have seen thee; wherefore I abhor myself." {#Job 42:5} "Woe is me! for I am undone," saith Isaiah; "for mine eyes have seen the King, the Lord of hosts." {#Pr 6:5} He that looks intently upon the sun hath his eyes dazzled; so he that beholds the infinite

excellencies of God, considers the distance, cannot but be sensible of his own naughtiness, nothingness. It is fit the foundation should be laid deep, where the building is so high. Agur's humility was not more low than his aims lofty: "Who hath ascended up into heaven?" It is a high pitch that he flies, for he knew well that godliness, as it begins in the right knowledge of ourselves, so it ends in the right knowledge of God.

And have not the understanding of a man.] Or, Neither is there in me the understanding that was in Adam. Man, when he came first out of God's mint, shone most glorious in knowledge, righteousness, and holiness. Socinians feign him silly, and therein betray their own silliness. {a} He had a large measure of objective knowledge, both in natural things and supernatural; which we have lost in him. {#1Co 2:14} This we should, with Agur here, sit down and bewail, as those in Ezra did the burnt temple. {#Ezr 3:12}

{a} *Tanta fuit Adami recens conditi stupiditas, ut maior in infantes cadere non possit.* -Socin.

Ver. 3. **I neither learned wisdom.]** As he had it not by nature, {a} so neither had he attained unto it by any pains or skill of his own. "There is a spirit indeed in man"—a reasonable soul and a faculty of reasoning—"but the inspiration of the Almighty giveth understanding." {#Job 32:8} Not that Agur neglected the means of knowledge, or put off the study of it (as Solomon's fool, #Pr 24:7), from a conceit of the impossibility of reaching to it. Neither yet was he of their mind of whom Augustine makes mention that they cast off the care of knowledge, because knowledge puffeth up; and so would be ignorant that they might be humble, and want knowledge that they might want pride. This was to do as the philosopher that plucked out his eyes to avoid the danger of uncleanness. *Sed nihil aliud egit quam quod fatuitatem suam urbi manifestam fecit,* saith Tertullian, {b} wherein he proclaimed his own folly to all the country. But holy Agur here assures us that flesh and blood never revealed these high things that follow unto him, but as Paul was an apostle, so was he a prophet "not of men, neither by man, but by Jesus Christ, and God the Father," {#Ga 1:1} even "the Father of lights." {#Jas 1:17} In nature's school nothing is to be learned concerning Ithiel and Ucal. St Augustine, though much taken with Cicero's "Hortensius," yet because he found not the name of Christ in it he could not so

heartily affect it. {c} The philosophers much magnify the mind of man as full of divine light and perspicacy, when the truth tells us that it is

“ *Mens oblita Dei, vitiorumque oblita caeno.*”

There is nothing great in the earth but man, nothing in man but his mind. *Si eousque scandis, coelum transcendis*, said Favorinus the philosopher; If you get up thither you ascend beyond heaven. But Agur "had not so learned Christ." He talks of natural blindness and other evils born with him. *Erras si tecum vitia nasci putes; supervenere, ingesta sunt.* You are out, Agur, saith Seneca, if you talk on that manner; blindness is not natural to you, but adventitious. Agur bewails his loss in Adam; this nature's eye never saw, and therefore heart never rued. Those that were born in hell knew none other heaven, as the proverb is. Agur tells us here that he never learned true wisdom from any man, but must thank God for that measure thereof that he had attained to. On the contrary Cicero {d} tells us that, inasmuch as every man acquires to himself that virtue that he hath, no wise man ever yet gave God thanks for it. And Seneca saith, It is of the gods that we live, but of ourselves that we live well and honestly. {e} How different are the saints in Scripture from the world's wizards!

Nor have the knowledge of the holy.] That is, Of the angels {#Da 4:13,17 8:13} whom Jacob saw ascending and descending. {#Ge 28:12, compared with #Pr 30:4 Joh 1:51} Moses made them looking intently into the mercy seat. {#Ex 25:18,19} Peter sets them forth as stooping down to look wishtly and earnestly {f} into the mystery of Christ {#IPe 1:12} which was hid from them till the discovery, and ever since, that they are great students in it. {#Eph 3:10} But how should Agur, or any man else that cannot tell the form and the quintessence of things, that cannot enter into the depth of the flower, or the grass he treads on, that cannot understand the nature and properties of so small a creature as an ant or bee—Pliny {g} tells of one that spent eight and fifty years in learning out the nature of the bee, and yet had not fully attained unto it—how is it possible, I say, that the wisest naturalist should have the wit to enter into the deep things of God? "Eye hath not seen, nor ear heard," &c. {#ICo 2:9}

{a} *Nemo nascitur artifex.*

{b} *In Apolog.*

{c} *Confess., lib. iii.*

{d} *Quia sibi quisque virtutem acquirit, neminem e sapientibus unquam de ea gratias Deo egisse. -Lib, iii.*

De Nat. Deor.

{e} *Deorum quidem munus est quod vivimus, &c. -Sen.*

{f} παρακοψαι

{g} *Lib. xi. cap. 9.*

Ver. 4. Who hath ascended up into heaven, or descended?] Who but the Son of man which is in heaven? {#Joh 3:13} who but the holy angels upon that Son of man, the ladder of life? {#Joh 1:51} who but those that have, in some measure, the knowledge of those holy ones, {#Pr 30:3} the knowledge of God in Christ, which is life eternal, {#Joh 17:3} heaven aforehand? Holy Agur holds it out to us here that to "know heavenly things" is to "ascend into heaven." Even Aristotle {a} saith that a little knowledge, though but conjectural, about heavenly things, is to be preferred above much knowledge, though certain, about inferior things, and yet he knew no heaven beyond the moveable heavens, neither acknowledged any body, or time, or place, or vacuum there. The truth is, no natural knowledge can be had of the third heaven, nor any help by human arts, for it is neither aspectable nor moveable. As no man hath seen God at any time, so, nor heaven, the throne of God, only "the only begotten Son of God which is in the bosom of the Father," he hath declared both him and heaven, {#Joh 1:18} as that there are many mansions, crowns, sceptres, kingdoms, glories, beauties, angelical entertainments, beatific visions, sweetest varieties, felicities, eternities. And yet all this, or whatsoever more can be said of heaven's happiness, is not the one half, as she said of Solomon's magnificence, of what we shall find in that city of pearl. To express it is as impossible as to compass the heavens with a span, or contain the ocean in a nutshell. Let there be continual ascensions thither in our hearts; let us lift up hearts and hands to God in the heavens, and he will shortly send his chariots for us, as Joseph did for his father, fetch us riding upon the clouds, convoy us by his angels through the air, as through the enemy's country, and puts us into that *panegyries*, that general assembly, and solemn celebrity of holy and happy souls. {#Heb 12:23} As in the mean space, how should we every day take a turn or two with Christ upon

Mount Tabor?—get up to the top of Pisgah with Moses, and take a prospect of heaven?—turn every solemnity into a school of divinity? Say, as Fulgentius, when he saw the nobility of Rome sit mounted in their bravery, *Si talis est Roma terrestris qualis est Roma coelestis*? If Rome be such a glorious place, what is heaven? What music may we think there is in heaven? said another good soul, when he sat and heard a good concert of music. This, this is the principal end and most profitable use of all creatures, *Cum scalae nobis et alae fiant*, When they become ladders and wings to us to mount up to heaven.

Who hath gathered the wind in his fists? &c.] None but God, the great wonder worker, the right Aeolus, that "bringeth the winds out of his treasures," {#Ps 135:7} and bids them at his pleasure "Peace, be still." We read of a whirlwind raised by the devil, {#Job 1:19} and of a tempest, laid by the magicians (Herodotus, in Polymnia). But it cannot be said {as #1Ki 19:11} that "God was not in that wind"; for he hath the royalty of all the creatures, though he suffer the devil to play *rex* sometimes, for ends best known to himself.

Who hath bound the waters in a garment?] Those above the firmament, in clouds—through which they distil and drop down, as water would do if bound up in a garment—those below, in channels and bottles, as the Psalmist hath it. Water is naturally above the earth, as the garment above the body, and would, but for the providence of God, prove as the shirt made for the murdering of Agamemnon, where the head had no issue out, &c. {See Trapp on "Ge 1:7"}

What is his name?] God is above all name, to speak properly. When Manoah inquires after his name, the answer is, "It is Wonderful"; that is, I am called as I am called; but such is thy weakness that it passeth thy conception; this ocean will not be measured by thy musselshell. *Multa nomina et lumina sibi finxerunt infideles*. The heathens had many names for their dunghill deities; but the Africans called an "unknown god" whom they worshipped, Amen, that is, *Heus tu quis est?* Hark, who art thou? as Plutarch relateth. {b}

And what is his son's name?] Christ hath many names in Holy Scripture, as #Isa 9:6,7. So "Jehovah, our righteousness"; "Messiah

the Prince," {#Da 9:25} whereunto answereth in the New Testament, "the Lord Christ"; but "who can declare his generation?" {#Isa 53:8} whether that eternal generation, or that in the fulness of time, the mystery whereof was beyond words? Our safest eloquence here will be our silence, our greatest knowledge a learned ignorance. Only we have here a clear testimony of the distinction of the persons, and that the Son is coequal and consubstantial with the Father, since he is also, as the Father, above all name and notion.

If thou canst tell.] But so can none: "No man knoweth the Son but the Father; neither doth any man know the Father but the Son, and he to whom the Son will reveal him." {#Mt 11:27} The Son is so like the Father here, that if you know the one, ye cannot but know the other. {#Joh 14:7-9} Milk is not so like milk. *Non tam ovum ovo simile.* He is "the brightness of his Father's glory, and the express image of his person." {#Heb 1:3} {See Trapp on "Heb 1; 3"} And if we desire a glass wherein to behold the face of God the Father, and of his Son, here is one held forth in the next verse.

{a} *De Coelo*, text. 99.

{b} *Lib. de Isid. et Osirid.*

Ver. 5. Every word of God is pure: he is a shield.] Albeit all the sacred sentences contained in this blessed book are pure, precious, and profitable; yet as one star in heaven outshineth another, so doth one proverb another, and this is among the rest, *velut inter stellas luna minores*, an eminent sentence often recorded in Scripture, and far better worthy than ever Pindar's seventh ode was to be written in letters of gold. {a} Every word of God is pure, purer than "gold tried in the fire," {#Re 3:18} purer than "silver tried in a furnace, and seven times purified." {#Ps 12:6} Julian, therefore, that odious apostate, is not to be hearkened to, who said there was as good stuff in Phocylides as in Solomon, in Pindar's odes as in David's psalms. Nor is that brawling dog Porphyry to be regarded, who blasphemously accuseth Daniel the prophet, and Matthew the evangelist, as writers of lies, *Os durum!* harsh speech. The Jesuits, some of them, say little less of St Paul's epistles, which they could wish by some means censured and reformed, as dangerous to be read, and savouring of heresy in some places. {b} Traditions they commonly account the touchstone of doctrine and foundation of faith; the Scriptures to be rather a

Commonitorium , as Bellarmine calls it, a kind of storehouse for advice, than *cor et animam Dei*, the heart and soul of God, as Gregory {c} calls them, -a fortress against errors, as Augustine. {d} The apostle calleth concupiscence sin— *at non licet nobis ita loqui*; but we may not call it so, saith Possevine, the Jesuit {e} The author to the Hebrews saith, "Marriage is honourable among all men"; but the Rhemists, on #1Co 7:9, say that the marriage of priests is the worst sort of incontinence. Christ saith the sin against the Holy Ghost hath no remission. Bellarmine {f} saith that it may be forgiven. The Council of Constance comes in with a *non obstante* against Christ's institution, withholding the cup from the people at the sacrament. And a Parisian doctor {g} tells us, that although the apostle would have sermons and service celebrated in a known tongue, yet the Church, for very good cause, hath otherwise ordered it. Bishop Bonner's chaplain called the Bible, in scorn, 'his little pretty God's book,' and judged it worthy to be burnt, *tanquam doctrina peregrina*, as strange doctrine. Gilford and Raynolds said it contained some things profane and apocryphal. Others have styled it the 'mother of heresy,' and therefore not fit to be read by the common people, lest they suck poison out of it. Prodigious blasphemy! Of the purity and perennity of the holy Scriptures, see more in my True Treasure, pp. 85, 139.

He is a shield to them that put their trust in him.] See #Ge 15:1
 {See Trapp on "Ge 15:1"} #Pr 29:25.

{a} *Oda septima Pind. tantae fuit admirationis apud Rhodios ut fuerit scripta in templo aureis literis, &c.*
 -Joh. Manl., *Loc. Com.*, 414.

{b} *Spec. Europae.*

{c} Greg., in *iii. Reg.*

{d} *Firmamentum contra errores.* -Aug. in *Johan.*, i. Tract. 2.

{e} Possevin, *Appar. sac. Verbo Pat. Antiq.*

{f} Lib. ii. *De Poenit.*, cap. 16.

{g} Montan. in 1 Cor. xiv.

Ver. 6. Add thou not unto his words.] As the Jews at this day do by their traditions, which they arrogantly call *mashlamnutha*, *completio*, *perfectio*, {a} because they think that thereby the law is completed and perfected, as the Artemonites, and after them the schoolmen, corrupted the Scripture out of Aristotle and

Theophrastus, turning all into questions and quilllets. {b} As Mahomet joined his *Alfurta*, his service book, a horrible heap of all blasphemies, to the three parts of holy Scripture, as he divides them, the law, psalms, and gospel. As the Papists add their human inventions and unwritten verities, which they equalise unto, if not prefer before, the book of God, as appears by that heathenish decree of the Council of Trent. And when at the Council of Basil the Hussites denied to receive any doctrine that could not be proven by Scripture, Cardinal Cusan answered that Scriptures were not of the being of the Church, but of the well being, and that they were to be expounded according to the current rite of the Church, which, if it change its mind, the judgment of God is also changed. {c} Lastly, Such add to God's word as wrest it and rack it; making it speak that which it never thought; causing it to go two miles where it would go but one; gnawing and tawing it to their own purposes, as the shoemaker taws {d} upper leather with his teeth. Tertullian calls Marcion the heretic, *Mus Ponticus*, of *from* his arroding and gnawing the Scripture, to make it serviceable to his errors.

Lest he reprove thee.] Both verbally and penally—both with words and blows. Lest he severely punish thee, as one that adds to his will, or imbaseth his coin.

And thou be found a liar.] As all Popish forgers and roisters at this day are found to be. God hath ever raised up such as have detected their impostures, and vindicated the purity and perfection of the sacred Scriptures.

{a} Buxtorf., *Tiberius*.

{b} Brightm. upon *Rev.*, p. 292.

{c} Jacob Revius, *Hist. Pontiff.*, p. 235.

{d} To make (skins) into leather by steeping them, after suitable preparation, in a solution of alum and salt; the product is white and pliant, and is known as *alum, white, or Hungarian leather*.

Ver. 7. Two things have I required of thee.] Two special requests he had among many, for our present condition is a condition of singular vanity and indigence. We get our living by begging, and are never without somewhat to be required of God; never without our wants and ailments and suits for supplies.

Deny me them not.] See here both his familiarity with God in prayer and his importunity; for a lazy suitor begs a denial. Agur therefore re-enforceth his request: it was honest, else he would never have begun it; but being so, he is resolved to follow it. So doth David with his "one thing" which he did desire, and he would desire, {#Ps 27:4} he would never give it over. So Jacob would have a blessing, and therefore wrestles with might and slight; and this he doth in the night and alone, and when God was leaving him, and upon one leg. He had a hard pull of it, and yet he prevailed. "Let me go," saith God: no, thou shalt not go, saith Jacob, till I have my request. It is not unlawful for us to be unmannerly in prayer, to be importunate, and after a sort impudent. {#Lu 18:8} {a} Was not the woman of Canaan so? {#Mt 15:22} She came for a cure, and a cure she would have; and had it too, with a high commendation of her heroic faith. Christ was no penny father; he had more blessings than one, even the abundance of the Spirit for them that ask it. When poor men make requests to us, we usually answer them as the echo doth the voice, the answer cuts off half the petition: if they ask us two things, we think we deal well if we grant them one. Few Naamans, that when you beg one talent will force you to take two. But God heaps mercies upon his suppliants, and blames them for their modesty in asking. "Hitherto you have asked me nothing"; nothing to what you might have done, and should have had. "Ask, that your joy may be full." "Thou shouldst have smitten five or six times," said the prophet to the king of Israel, that smote thrice only—"then hadst thou smitten Syria till thou hadst consumed it." {#2Ki 13:18,19}

Before I die, / q.d., I intend to be a daily suitor for them while I live; and when I die I shall have no more to do in this kind. Every one as he hath some special grace or gift above others, and as he is dogged with some special temptation or violent corruption, so he hath some great request. And God holds him haply in hand about it all his lifelong, that he may daily hear from him, and that a constant intercourse may be maintained. Thus it was with David, {#Ps 27:4} and with Paul. {#2Co 12:8,9} In this case we must resolve to give God no rest, never to stand before him but ply this petition; and yet take heed of prescribing to him, of "limiting the holy one of Israel." Say with Luther, *Fiat voluntas mea*: Let my will be done; but then he

sweetly falls off with, *mea voluntas, Domine, quia tua*: My will, Lord, but because it is, and no further than it is, thy will too.

{a} δια γε την αναδειαν, {#Lu 11:8} *Propter improbitatem.*

Ver. 8. **Remove far from me vanity and lies,**] *i.e.*, All sorts of sins, those lying vanities that promise much happiness to those that pursue them, but perform little enough; "shame" at the best, but usually "death." {#Ro 6:21,23} Free me both from the damning and from the domineering power of sin; both from the sting and stain of it; from the guilt and filth; from the crime and curse; from the power and punishment. Let my person be justified, and my lusts mortified. "Forgive me my trespasses, and deliver me from evil."

Give me neither poverty nor riches.] So that God must give to be poor as well as to be rich. He makes holes in the money bag, {#Hag 1:6} and he stops the secret issues and drains of expense at which men's estates run out, they know not how nor when. Agur would have neither poverty, for the many inconveniences and discomforts that attend it, nor yet riches, for the many cares, cumbers, and other evils not a few that follow them; but a mediocrity, a competence, a sufficiency without superfluity. A state too big, he knew, is troublesome, as well as a shoe too big for the foot. They say it is not the great cage that makes the bird sing; sure we are it is not the great estate that brings always the inward joy, the cordial contentment. Glass keeps out wind and rain, but lets in the light, and is therefore useful in building. A moderate estate is neither so mean as to expose a man to the injuries, nor so great as to exclude a man from the influence of heaven. A staff may help a traveller, but a bundle of staves may be a burden to him; so may too great an estate to a godly man.

Feed me with food convenient for me.] Heb., With food of mine allowance, or which thou seest fit to allow me: so much as my *demensum* comes to; the piece that thou hast cut for me; the portion that belongs unto me; the bread of the day for the day; give me daily bread that I may *in diem vivere*, live on today, as Quintilian saith the birds do, the little birds, that have their meal brought in every day by their dams without defeatment. And hereunto the original here seems to allude. Pomponius Atticus thus defineth riches,

Divitiae sunt, ad legem naturae composita paupertas, Riches are such a poverty or mediocrity as hath enough for nature's uses. If I may have but *offam et aquam,* a morsel of meat, a mouthful of water, and convenient clothing, I shall not envy the richest Croesus or Crassus upon earth. {See Trapp on "Mt 6:11"} {See Trapp on "1Ti 6:8"}

Ver. 9. **Lest I be full and deny thee, &c.]** Fulness breeds forgetfulness, saturity security #De 32:14; {See Trapp on "De 32:14"} #1Ti 6:17 {See Trapp on "1Ti 6:17"} every grain of riches hath a vermin of pride and ambition in it. A man may desire them, as one desires a ship to pass over the sea from one country to another; but to many they prove hindrances to heaven, *remoras* to religious practices. Many in their low estate could serve God, but now resemble the moon, which never suffers eclipse but at her full, and that is by the earth's interposition between the sun and herself. Even an Agur full fed may grow wanton, and be dipping his fingers in the devil's sauce; yea, so far may he forget himself, as to deny the Lord (or as the Hebrew hath it, belie him), disgrace his housekeeping, and cast a slur upon his work and wages by his shameful apostasy; yea (as Pharaoh-like), to ask, Who is the Lord? as if such were petty gods within themselves, and could by the help of their mammon do well enough without him. Solomon's wealth did him more harm than his wisdom did him good. {#Ec 2} It was his abundance that drew out his spirits, and dissolved him, and brought him to so low an ebb in grace.

Or, lest I be poor and steal.] Necessity is a hard weapon; we use to say, Hunger is an evil counsellor, and poverty is bold or daring, as Horace calls it. {a} The baser sort of people in Swethland do always break the Sabbath, saying, that it is only for gentlemen to keep that day. And the poorer sort among us (some of them I mean that have learned no better) hold theft in them, petty larceny at least, a peccadillo, an excusable evil; for either we must steal, say they, or starve; the belly hath no ears; our poor children must not pine and perish, &c. And truly "men do not despise,"—*i.e.*, not so much despise—"a thief if he steal to satisfy his soul when he is hungry," saith Solomon {#Pr 6:30} in his argument that an adulterer is worse than a thief; though a thief be bad enough, shut out of heaven. {#1Co 6:9} But if he steal for necessity—πεινωντι κλεπτειν εστ αναγκαιως εχον, saith the Greek proverb, there is no remedy but a harking stomach must be quieted—men do the more excuse him *a tanto*, though not

a toto. But God saith flat and plain, "Thou shalt in no case steal." "Let him that stole steal no more," but let him labour with his hands, and depend upon God's providence; let him prefer affliction before sin, and rather die than do wickedly. But want is a sore temptation, as Agur feared, and that good man felt, mentioned by Master Perkins, who being ready to starve, stole a lamb; and being about to eat of it with his poor children, and (as his manner was before meat) to crave a blessing, durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, and promised restitution if ever able to make it.

And take the name of my God in vain.] He says not, Lest I, being poor, steal and be fined, burnt in the hand, whipped, &c. No; but "Lest I take thy name in vain"; that is, cause thy name to stink among the ungodly, open their mouths, break down the banks of blasphemy, by such a base sin, committed by such a forward professor. Good men take God's name in vain no way so much as by confuting and shaming their profession by a scandalous conversation, such as becometh not the gospel of Christ; moreover, they count sin to be the greatest smart in sin, as being more sensible of the wound they therein give the glory of God, than of any personal punishment.

{a} Necessitas durum telum. Fames malesuada, audax paupertas.

Ver. 10. Accuse not a servant unto his master.] Unless it be in an ordinance, for the benefit of both. Much less may we falsely accuse wives to their husbands—as Stephen Gardiner and other courtparasites did King Henry VIII his wives to him of adultery, heresy, conspiracy, &c.; children to their parents—as the Jesuits, the Pope's bloodhounds, did Charles, eldest son of Philip, King of Spain, for suspicion of heresy, whereupon he was murdered by the cruel Inquisition; one friend to another; a sin that David could not endure; *{#Ps 101:5}* and Christ, the Son of David, as deeply disliked it in the Pharisees, those mischief makers, that by accusing his disciples to him one while, and him to his disciples another while, sought to make a breach in his family, by setting off the one from the other.

Lest he curse thee, and thou be found guilty.] Lest to cry quittance with thee he rip up thy faults, such as it will be for thy shame, —

“Et dici potuisse, et non potuisse refelli.”

He that speaketh what he should not, shall hear of what he would not. Put them in mind to speak evil of no man falsely and rashly, without cause and necessity. And why? "For we ourselves also"—even I Paul, and thou Titus—"were sometimes foolish, disobedient," &c., {#Tit 3:1-3} and may haply hear of it to our shame and sorrow, if we irritate others thereunto by way of recrimination.

Ver. 11. **There is a generation that curseth their father.]** An evil and an adulterous generation, doubtless; a bastardly brood, {a} as were those in the gospel; "a generation of vipers," {b} that make their way into the world by their dams' death. These monsters of men are doomed to destruction. {#Le 20:9} Hell gapes for them, as also it doth for such as revile or denigrate their masters, magistrates, ministers, benefactors, ancients. There is a certain plant which our herbalists call *Herbam impiam*, or wicked cudweed, {c} whose younger branches still yield flowers to overtop the older. Such weeds grow too rife abroad; it is an ill soil that produceth them. But of this before.

{a} γενεα μοιχαλις. {#Mt 12:39}

{b} γενεα αχιδων. {#Mt 3:7}

{c} The common name for the genus *Gnaphalium* of composite plants, having chaffy scales surrounding the flower heads; originally proper to *G. sylvaticum*; extended to other plants, of allied genera, or similar appearance.

Ver. 12. **There is a generation that are pure, &c.]** As the ancient Puritans, the Novatians, Donatists, Catharists, Illuminates. *Non habeo, Domine, cui ignoscas*, said one justiciary: I have done nothing, Lord, that needs thy pardon. "Ye are those that justify yourselves," saith Christ to the Pharisees. "All these things have I done from my youth; what want I yet?" said one of them that far overweaned his own worth, and rated himself above the market. "In all my labours they shall find none iniquity in me," saith guilty Ephraim; "that were sin," {#Ho 12:8} that were a foul business to find iniquity in Ephraim, whose iniquities were (yet) grown over his

head, as appears throughout that whole prophecy. That man of sin, the Pope, will needs be held sinless, and sundry of his votaries say they can supererogate. And are there not among us, even among us, such sinners before the Lord, that stand upon their pantofles, and proudly ask, Who can say, black is their eye? There is a generation of these, that is, a continual succession of them. Such dust-heaps you may find in every corner.

And yet is not washed from their filthiness.] Either "of flesh or spirit"; {#2Co 7:1} they wallow in sin like swine, and welter in wickedness, which is filth and blood, {#Isa 4:4} the vomit of a dog, {#2Pe 2:22} the excrement of the devil, the superfluity or garbage of naughtiness, and the stinking filth of a pestilent ulcer, as the Greek words {a} used by St James, {#Jas 1:21} do signify. The whole world lieth in wickedness, {#1Jo 5:19} as a lubber in a lake, as a carcase in its slime. *Nil mundum in mundo;* and yet who so forward to boast of their good hearts to Godward?

{a} περισσεια, ρυπαρια.

Ver. 13. **Oh how lofty are their eyes.]** The eyes are the seat of pride and disdain, which peep out at these windows. The Hebrews have a saying, that a man's mind is soonest seen *in oculis, in loculis, in poculis,* in his eyes, expenses, cups. See **#Pr 6:17.**

Ver. 14. **There is a generation whose teeth, &c.]** These are sycophants and greedy gripers, of whom before, often, in this book. In the year 1235, there were spread through England certain Roman usurers, called *Caursini, quasi capientis ursi,* devouring bears, quoth Paris, who had entangled the king, nobles, and all that had to do with them. These were called the "Pope's merchants." {a}

{a} Speed.

Ver. 15. **The horseleech {a} hath two daughters.]** That is, Two forks in her tongue, whereby she first pricketh the flesh, and then sucketh the blood. Hereunto Solomon seemeth to resemble those cruel cormorants spoken of in the former verse. By the horseleech some understand the devil, that great red dragon, red with the blood of souls, which he hath sucked and swallowed, {#1Pe 5:8} seeking whom he may (*καταπιη*) let down his wide gullet, while he glut gluts their blood, as the young eaglets are said to do, {#Job 39:30} by a word made

from the sound, {b} By the horseleech's two daughters they understand covetousness and luxury, whom the devil hath long since espoused to the Romish clergy.

“Cuius avaritiae totus non sufficit orbis,
Cuius luxuriae meretrix non sufficit omnis.”

{a} *Sanguisuga. Hirudo, ab haerendo. Non missura cutem nisi plena cruoris hirudo.*

{b} *Iegna legundum.*

Ver. 16. The grave.] Which in Hebrew hath its name of craving. It is a sarcophagus, feeds on flesh, and it as little appears as once in Pharaoh's lean kine; or as in those that having a flux, take in much, but are neither fuller nor fatter. The word here used may be rendered hell, called by the Latins *Infernus ab inferendo*, from the devil's continual carrying in souls to that place of torment.

And the barren womb.] Barren women are most desirous of children, which yet are certain cares, but uncertain comforts. How impatient was Rachel! how importunate was Hannah! One hath well observed, that the barren women in Scripture had the best children, as being the fruit of their faith, and the product of their prayers. The Vulgate renders it, *Os vulvae* and Mercer, *Orificium matricis*, referring it not to barren, but to incontinent women, such as was Messala, and other insatiate punks, *quarum libido non expletur virili semine vel coitu.*

The earth that is not filled with water.] That can never have enough at one time to serve at all times. That is a strange earth or country that Pliny speaks of, *ubi siccitas dat lutum, imbres pulverem*, where drought makes dirt, and rain causeth dust. And yet so it is with us, saith a divine. The plentiful showers of God's blessings rained down upon us, are answered with the dusty barrenness of our lives. The sweet dews of Hermon have made the hill of Sion more barren. Oh, how inexcusable shall we be!

And the fire that saith not, it is enough.] Fire is known to be a great devourer, turning all corn bustibles into the same nature with itself. How many stately cities hath this untamable element turned into ashes? It is an excellent observation of Herodotus, that the

sparks and cinders of Troy are purposely set before the eyes of all men, that they might be an example of this rule—that great sins bring great punishments from God upon the sons of men. {a} Scipio having set Carthage on fire, and beholding the burning, foresaw and bewailed the destiny of Rome: which, as it hath been often burnt already, so it shall be shortly to purpose—the kings, mariners, and merchants, standing aloof and beholding the smoke of her burning. {#Re 17:16 18:8,9} God will cast this rod of his wrath into the fire, burn this old whore, that hath so long burnt the saints for heretics, and refused to be purged by any other nitre or means whatsoever; therefore all her dross and trash shall pass the fire. This is so plain a truth, that even the Papists themselves subscribe to it. Hear what Ribera, a learned Jesuit, saith, *Romam non solum ob pristinam impietatem, &c.* {b} That Rome, as well for its ancient impiety as for its late iniquity, shall be destroyed with a horrible fire, it is so plain and evident, that he must needs be a fool that doth but go about to deny it.

{a} των μεγαλων αδικηματων μεγαλαι εισι και αι τιμωριαι παρα του Θεου.

{b} Rib. *in loc.*

Ver. 17. **The eye that mocketh at his father.**] As Ham did at Noah. "And despiseth to obey his mother," or 'Despiseth the wrinkles of his mother,' as some read it; that looks upon her with disdain, as an old withered fool.

The ravens of the valley shall pick it out.] God takes notice of the offending member, and appoints punishments for it. By the law such a child was to be put to death, and here is set down what kind of death—hanging upon a tree, which the Greeks also call a being cast, εις κορακας, to the crows or ravens. Thus the Scripture is both text and gloss; one place opens another; the prophets explain the law; they unfold and draw out that arras {a} that was folded together before. The ravens of the valleys or brooks are said to be most ravenous; {b} and the young eagles or vultures smell out carcasses, and the first thing they do to them is to pick out their eyes: *Effossos oculos voret atro gutture corvus*. They are cursed with a witness whom the Holy Ghost thus curseth in such emphatic manner, in such exquisite terms. {c} Let wicked children look to it, and know that *vultu saepe laeditur pietas*, as the very heathens observed; that a

proud or paltry look cast upon a parent is a breach of piety punishable with death, yea, with a shameful and ignominious death. Let them also think of those infernal ravens and vultures, &c.

{a} Earnest money, a part of the purchase money given to ratify a contract; *fig.* a pledge.

{b} *Corvi fluviatiles.*

{c} Willet on Levit.

Ver. 18. **There be three things which are too wonderful.]** The wisest man that is cannot give a reason for all things; such as the ebbing and flowing of the sea, of the colours in the rainbow, of the strength of the nether chap, and of the heat in the stomach, which consumeth all other things, and yet not the parts about it. Agur here confesseth himself gravelled in four things at least, and benighted.

Ver. 19. **And the way of a man with a maid.]** That is, Either with a close and chaste virgin, that is kept close from the access of strangers, and goes covered with a veil; or else with a maid that, though deflowered, yet would pass for a pure virgin, and is so taken to be till her lewdness is discovered. It is expressly noted of Rebecca, to her commendation, that though fair to look upon, yet she was a virgin, neither had any man known her. {#Ge 24:16} There are those who pass for virgins, and yet it cannot be said of them that man never knew them.

*“ Thesaurum cure virgo tuum vas fictile servet,
Ut fugias quae sunt noxia, tuta time.”*

Ver. 20. **So is the way of an adulterous woman.]** The strumpet, when she hath eaten stolen bread, hath such dexterity in wiping her lips, that not the least crumb shall stick to them for discovery. So that Agur here shows it to be as hard to find it out as the way of an eagle in the air, the way of a serpent on a rock, &c. Unless taken in the manner, she stoutly denies the action. And if so taken, yet

*“ Nihil est audacius illis,
Deprensis, iram atque animos a crimine sumunt.”*
- *Juvenal*, Satyr. 6.

Ver. 21. **For three things the earth is disquieted.]** Such trouble towns are odious creatures; the places where they live, long for a vomit to spew them out. As they live wickedly, so they die wishedly; there is a good world's riddance of them, as there was of Nabal, and

of those in **#Job 27:23,15**, who were buried before half dead, being hissed and kicked off the stage of the world, as Phocas was by Heraclius.

And for four which it cannot bear.] The very axle of the world is even ready to crack under them, the earth to open and swallow them up.

Ver. 22. **For a servant when he reigneth.]** As Jeroboam, Saul, Zimri, Herod, Heliogabalus, Phocas. {See Trapp on "Pr 19:10"} Vespasian only, of all the emperors, is said to have been better for his advancement.

For a fool when he is filled with meat.] When his belly is filled with God's "hid treasure"; {#Ps 17:14} when he prospers and hath what he will. Prosperity is hard meat to fools; they cannot digest it. {a} They grow giddy, as weak heads do after a cup of generous wine, and lay about them like madmen; the folly of these rich fools is foolishness with a witness. {#Pr 14:24} {See Trapp on "Pr 14:24"}

{a} *Luxuriant animi rebus plerumque secundis. -Ovid.*

Ver. 23. **For an odious woman when she is married.]** Such a one was Peninnah, who vexed good Hannah, "to make her to thunder," as the original hath it. {a} Such was Jezebel, Herodias, Messalina, wife to the Emperor Claudias, who was her agent to effect her sinful purposes, and her patient to sustain her lewd conditions. She compelled also other Roman ladies to be as lewd as herself, and those that would not she hated, and banished them from the court. {b}

And an handmaid that is heir to her mistress.] That succeeds her in the marriage bed; her good and her blood will rise together, as we see in Hagar. Hence that counsel of the Greek poet:

“Μηποτε δουλευσασα γυνη δεσποινα γενοιτο”

“Never make thy maid thy mistress.”

Such hens will be apt to crow, such wives to breed disturbance in the family.

{a} #1Sa 1:6.

{b} Dio in Claudio.

Ver. 24. **There be four things.**] Made up thus in *quaternions* (as the 119th Psalm is in *octonaries*, and those in an alphabetical order), for help of memory.

Which are little upon the earth, but exceeding wise.] God is *maximus in minimis*, very much seen in the smallest creatures. *In formicis maior anima quam in elephantis, in nanis quam in gigantibus*, The soul is more active in ants than elephants, in dwarfs than in giants. "Who hath despised the day of small things?" {#Zec 4:10}

“A cane non magno saepe tenetur aper.”—*Ovid*.

The creatures, next to the Scriptures, are the best layman's books, whereby we may learn to know God and ourselves savingly. "Ask now the beasts, and they shall teach thee, and the fowls of the heaven, and they shall tell thee." {#Job 12:7}

Ver. 25. **The ants are a people not strong.**] A feeble folk, but notable for their forecast. See #Pr 6:6,7. Let us be so, but specially in spirituals.

Ver. 26. **The conies are but a feeble folk.**] But what they want in strength they have in wisdom; while they work themselves holes and burrows in the earth. *Gaudet in effossis habitare cuniculus antris*, { a } secures herself in the rocks and stony places. It shall be our wisdom to work ourselves into the rock Christ Jesus, where we shall be safe from hellish hunters.

{a} Martial.

Ver. 27. **The locusts have no king.**] They are all belly, which is joined to their mouths, and endeth at their tails; hence they make such havoc where they come in those Eastern countries. See #Joe 2:11, where they are called "God's great army." For though they have no king to command them, yet they go forth by bands, and march all in a company, to teach men concord and combination in lawful affairs and attempts. For,

“*Coniuncti pollent etiam vehementer inertes.*”

Those locusts in the Revelation (whereby is meant the Popish clergy), have their king Abaddon, the Pope, {#Re 9:11} to whom they appeal from their lawful sovereign; yea, the rebellion of a clergyman against his prince is not treason, saith Sa the Jesuit, *quia non est principi subiectus*, because he is the Pope's subject. And when the English clergy whipped King Henry II for a penance for Becket's death, one of the Pope's legates said unto him, *Domine, noli minari*, &c.: Sir, never threaten us, for we fear no menaces of men, as being of such a court as use to command kings and emperors. {a}

{a} Jacob. Revius, *De Vit. Pontiff*

Ver. 28. **The spider taketh hold with her hands.**] Some render it the ape, and the Hebrew *semamith* is somewhat like the Latin *simia*, a creature that is very witty, active, and imitative, taking hold with his hands (such as they are) and doing strange feats; being therefore much in king's palaces, who delight to look upon them, as Solomon did, for recreation. If we take it for the spider, she doth her work painfully and curiously, spins a finer thread than any woman can do, builds a finer house than any man can do, in manner and form like to the tent of an emperor. This base creature may teach us this wisdom, saith one, not to be bunglers or slubberers in our works, but to be exact in our trades, and labour so to excel therein, that our doings may be commendable and admirable.

Ver. 29. **There be three things that go well.**] And all for our learning, to teach us in our several stations to deport ourselves in all gravity, maintain our dignity, and show our magnanimity. "Only let your conversation be as becometh the gospel of Christ," saith Paul. {#Php 1:27} There is a *το πρεπον*, a comeliness and suitableness of carriage belongs to every calling, and this must be carefully kept. *Vellem si non essem imperator*; said Scipio to one that offered him a harlot: I would, if I were not a general. And remember that thou art a king's son, said Menedemus to Antigonus; that will be a retentive to thee from unseemly practices. "Should such a man as I flee?" {#Ne 6:11} — *et Turnum fugientem haec terra videbit?* It is a pusillanimity to yield so much to men. The lion will not alter his gait though he die for it. We should learn *regnum in pectore gerere*, to be of noble resolutions. It is a common saying among us, Such a man

understands himself well; that is, he understands his place, worth, dignity, and carries himself accordingly.

Ver. 32. **Lay thy hand upon thy mouth.**] That is, Better examine thyself, commune with thine own heart and be still. Repent thee, as Job did in like case. {#Job 42:1-6} *Quem poenitet peccasse, pene est innocens.* {a} It is not the falling into the water that drowns one, but the lying in it.

{a} Senec., *Agram.*

Ver. 33. **So the forcing of wrath.**] Too much stirring in an offensive matter bringeth forth brawling, lawing, warring, fighting. *Patientia laesa sit furor.* The most patient person may be put beyond all patience if much provoked. Abner bare long with Asahel, but sped him at length. Abused mercy turns into fury. See #Pr 15:1.

Chapter 31

Ver. 1. **The words of King Lemuel.**] Lemuel's lesson, Bathsheba's catechism. Lemuel she calls him, because God had owned him. "I will be his father, and he shall be my son"; {#2Sa 7:14} and was "with him" so long as he was "with God," according to #2Ch 15:2. Indeed, when he grew discinct and dissolute, then God's soul sat loose to him, and was disjointed from him, {#Jer 6:8} and the rather because he had had the benefit of better education. His father had taught him, and had taken much pains with him. {#Pr 4:4} His mother {a} also had counselled and cautioned him early not to give his strength to wine and women; and yet he was most inordinate in his love to these two. {#Ecc 2} This was almost as great an aggravation of his sin, that he had been better taught and brought up, as that other, that he forsook the Lord that had "appeared unto him twice." {#1Ki 11:9} The "words of King Lemuel" they are called, because, though composed by his mother, yet for his use, in the same sense as #Ps 127:1, is styled "A song of degrees of Solomon," or "for Solomon," though made by his father, who tells him there that which he found true by experience, "Lo, children are a heritage of the Lord," &c., for by all his wives Solomon had none but one son, and him none of the wisest either.

{a} *Aristippus dictus est μητροδιδάκτος, quod eum mater Areta docuisset.*

Ver. 2. **What, my son? and what, the son of my womb?**] An abrupt speech, importing abundance of affection; even more than might be

uttered. There is an ocean of love in a parent's heart, a fathomless depth of desire after the child's welfare, in the mother especially. Some of the Hebrew doctors hold that this was Bathsheba's speech to her son after his father's death, when she partly perceived which way his genius leaned and led him: that she schooled him in this way, *q.d.*, Is it even so, my son, my most dear son, &c. Oh do not give thy strength to women, &c.

Ver. 3. **Give not thy strength to women.**] Waste not unworthily the fat and marrow of thy dear and precious time, the strength of thy body, the vigour of thy spirits, in sinful pleasures and sensual delights. See #Pr 5:9.

Nor thy ways to that which destroyeth kings.] Venery is called by one death's best harbinger. It was the destruction of Alexander the Great, of Otho the emperor (called for his good parts otherwise *Miraculum mundi*), of Pope Sextus the Fourth (*qui decessit tabidus voluptate*, saith the historian, died of a wicked waste), and of Pope Paul the Fourth, of whom it passed for a proverb, *Eum per eandem partem animam profudisse per quam acceperat*. The Lacedemonian commonwealth was by the hand of divine justice utterly overturned at Leuctra, for a rape committed by their messengers on the two daughters of Scedusus. And what befell the Benjamites on a like occasion is well known out of #Jud 20:29-48, that I speak not of the slaughter of the Shechemites, {#Ge 34:25-29} &c.

Ver. 4. **It is not for kings to drink wine,**] *i.e.*, To be "drunk with wine, wherein is excess," {#Eph 5:18} where the apostle determines excessive drinking to be downright drunkenness, viz., when as swine do their bellies, so men break their heads with filthy quaffing. This, as no man may lawfully do, so least of all princes; for *in maxima libertate minima est licentia*. Men are therefore the worse because they are bound to be better.

Nor for princes strong drink.] Or, as some read it, Where is the strong drink? It is not for princes to ask such a question. All heady and intoxicating drinks are by statute here forbidden them. Of Bonosus the emperor it was said that he was born *non ut vivat sed ut bibat*, not to live but to drink; and when, being overcome by Probus, he afterwards hanged himself, it was commonly jested that a tankard hung there, and not a man. But what a beast was Marcus

Antonius, that wrote (or rather spewed out) a book concerning his own strength to bear strong drink? And what another was Darius King of Persia, who commanded this inscription to be set upon his sepulchre, "I was able to hunt lustily, to drink wine soundly, and to bear it bravely." {a} That Irish rebel Tiroen, A.D. 1567, was such a drunkard, that, to cool his body when he was immoderately inflamed with wine and whisky, he would many times be buried in the earth up to the chin. {b} These were unfit men to bear rule.

{a} Κυνηγεῖν ἐκράτου, οἶνον πολὺν πίνειν, καὶ τοῦτον φερεῖν καλῶς.—*Strabo*.

{b} Camden's *Elisabeth*.

Ver. 5. Lest they drink and forget the law.] Drunkenness causeth forgetfulness (hence the ancients feigned Bacchus to be the son of forgetfulness), and stands in full opposition to reason and religion: when the wine is in, the wit is out. Seneca saith, that for a man to think to be drunk, and yet to retain his right reason, is to think to drink rank poison, and yet not to die by it. {a}

And pervert the judgment, &c.] Pronounce an unrighteous sentence: which when Philip king of Macedon once did, the poor woman whose cause it was, presently appealed from Philip now drunk, to Philip when he should be sober again. The Carthagenians made a law that no magistrate of theirs should drink wine. The Persians permitted their kings to be drunk one day in a year only. Solon made a law at Athens that drunkenness in a prince should be punished with death. See #Ec 10:16,17.

{a} Plutarch in *Sympos*.

Ver. 6. Give strong drink to him, &c.] To those that stand at the bar, rather than to them that sit on the bench. Wine maketh glad the heart of man. {#Jud 9:13 Ps 104:15} Plato calls wine and music the *μαλακτικα*—mitigators of men's miseries. Hence that laudable custom among the Jews at funerals to invite the friends of the deceased to a feast, and to give them the "cup of consolation." {#Jer 16:7} And hence that not so laudable of giving wine, mingled with myrrh, to crucified malefactors, to make them die with less sense. {a} Christ did not like the custom so well, and therefore refused the potion. People should be most serious and sober when they are to die, since in death, as in war, *non licet bis errare* It is not permitted

to error twice.—if a man miss at all, he misses for all and for ever. Vitellius therefore took a wrong course, who, looking for the messenger Death, made himself drunk to drown the fear of it. {b}

And wine unto those that be of heavy hearts.] Heb., Bitter of spirit, as was Naomi when she would needs be called "Marah"; {#Ru 1:20} as was Hannah when she pleaded that she had neither drank wine nor strong drink (though at that time she had need enough of it), but was "a woman of a sorrowful spirit"; {#1Sa 1:15} as was David when his heart was leavened and soured with the greatness of his grief, and he was "pricked in his reins." {#Ps 73:21} This grief was right, because according to God—*ἡ κατά Θεον λύπη*, {#2Co 7:11} so was that bitter mourning, {#Zec 10:12} and Peter's weeping bitterly. These waters of Marah, that flow from the eyes of repentance, are turned into wine; they carry comfort in them; there is a clear shining after this rain. {#2Sa 23:4} Such April showers bring on May flowers.

“Deiecit ut reveler, premit ut solatia praestet:
Enecat ut possit vivificare Deus.”

{a} *Bacchus et afflictis requiem mortalibus affert. -Tibul.*

{b} *Vitellius trepidus, dein temulentus.*

Ver. 7. Let him drink and forget his poverty.] And yet let him drink moderately too, lest he increase his sorrows, as Lot did, and not diminish them, for drunkenness leaves a sting behind it worse than that of a serpent or of a cockatrice. {#Pr 23:32} Wine is a prohibited ware among the Turks, which makes some drink with scruple—others with danger. The baser sort, when taken drunk, are often bastinadoed {a} upon the bare feet. And I have seen some, saith mine author, {b} after a fit of drunkenness, lie a whole night crying, and praying to Mohammed for intercession, that I could not sleep near them, so strong is conscience, even where the foundation is but imaginary.

{a} To beat or cane on the soles of the feet.

{b} Blunt's *Voyage*, p. 105.

Ver. 8. Open thy mouth for the dumb, / i.e., Speak wisely and freely for those that either cannot or may not speak for themselves. Thus Nicodemus spoke for our Saviour; {#Joh 7:21} Paphnutius in the

council for the married clergy; Pliny to Trajan for the persecuted Christians; the Elector of Saxony for Luther, &c. Oecolampadius saith {a} that wise men only open their mouths, for a fool's mouth is never but open. Hence, κεχηνοτες, gapers, are put for fools in Lucian and Aristophanes.

{a} Oecolamp. in Job xxxiii.

Ver. 9. **Plead the cause of the poor and needy.**] These are God's great care, as appears in many texts. Job comforted himself in this, that he had been "eyes to the blind, feet to the lame, a father to the poor," &c. {#Job 29:15,16} Ebedmelech is renowned for pleading the cause of the poor prophet, and so should Pharaoh's butler have been if he had done it sooner. Master Holt, who was of counsel to Master Pryn, when so unjustly censured in the Star Chamber, but refused, through cowardice, to sign his answer, according to promise, being overawed by the prelates, bewailed his own baseness to his wife and friends; and, soon after falling sick for conceit only of the miscarriage of that cause, he died, never going to the Star Chamber after that bloody sentence. {a}

{a} *New Discoveries of the Prelate's Tyranny*, p. 47, 48.

Ver. 10. **Who can find a virtuous woman?**] Good wives are rare commodities, and therefore precious and highly to be prized, even above rubies. The Hebrews put *rarum pro charo*, as in #1Sa 3:1 Pr 25:7; "Let thy feet be precious in thy neighbour's house"—that is, let them seldom come there, lest thou become overcheap and undervalued. {a} It is easy to observe that the New Testament affords more store of good women than the Old. When Paul came first to Philippi, few or none came to hear him but women, {#Ac 6:13} but they drew on their husbands, and it soon became a famous church. What a rare piece was Priscilla, who better instructed Apollos, ventured her life for Paul, {#Ro 16:4} and was such a singular help to her husband that she is mentioned before him as the more forward of the two. {#Ro 16:3} Like as was also Manoah's wife, {#Jud 13:24,25} and Nazianzen's mother. Solomon's mother was behind none of them, as appears by this poem, either composed by Solomon as a character of her, as some have thought, or else by herself, for his direction in the choice of a good wife, which would be worthy his pains, though he should fetch her as far as men do rubies— *procul prae unionibus*

precium eius. What a way sent Abraham and Isaac for good wives for their sons!

{a} *σπανια σπουδαια.*—*Arist. Ethic.*

Ver. 11. **The heart of her husband doth safely trust in her.**] He is confident of her love, care, and fidelity. He dare trust her with his soulsecrets, &c.; he doubteth not of her chastity, secrecy, or care to keep his family.

So that he shall have no need of spoil, / *i.e.*, Of necessary commodities: for these she will provide as plentifully by her industry as if she had shared in the spoils of a sacked and ransacked city. The Turks, when they took Constantinople, were so enriched, that it is a proverb among them to this day, if any grow suddenly rich, to say, He hath been at the sacking of Constantinople. {a}

{a} *Turkish History,* fol. 347.

Ver. 12. **She will do him good, and not evil, &c.**] She is constant in her conjugal affection, and sticks to him, as Sarah did to Abraham, in all changes and chances whatsoever. She "leaves not off her kindness to the living, and to the dead." {#Ru 2:20} See that notable example of the Lady Valadaura in Ludovicus Vives.

Ver. 13. **She seeketh wool and flax.**] This was held no shame for Solomon's wife. Augustus Caesar taught his daughters to spin and card; he wore no garments but what his wife and daughters made him. The like is reported of Charles the Great. Spinster, they say, is a term given the greatest women in our law. Rebecca was a dainty cook; so was Tamar, David's daughter. {#2Sa 13:7-10} By Mohammed's law, the grand Turk himself must be of some trade.

And worketh willingly with her hands.] As if her hands did desire to do what she put them to do, for so the original soundeth: "She worketh with the will of her hands." The Vulgate render it, "with the counsel of her hands," as if her hands were *oculatae*. She discreetly and cheerfully rids her work—with fervour and forecast.

Ver. 14. **She is like the merchants' ships.**] That is, She gets wealth apace; yea, though she stir not off her stool, and studies how to buy everything at best hand, though she send far for it. Of the Low Country men it is said, *Peterent ccelum navibus Belgae, si navibus*

peti posset. So the good housewife would do anything to further thrift.

Ver. 15. **She riseth also while it is yet night.**] That is, Betime in the morning—"a great while before day," as our Saviour also did to pray. {#Mr 1:35}

And a portion to her maids.] She neither pines nor pampers them, but allows them that which is sufficient. Three things, saith Aristotle, a man owes to his servants: work, meat, and correction, -εργα, τροφην κολασιν

Ver. 16. **She considereth a field and buyeth it.**] Here is the fruit of her pains and providence. The *manus motitans*, the "stirring hand maketh rich," {#Pr 10:4} and "a wise woman buildeth her house." {#Pr 14:1} {See Trapp on "Pr 14:1"} She considers the convenience of this field, and then casts about how she may compass it.

Ver. 17. **She girdeth her loins with strength.**] She flies about her work, and sets on it with a courage. We have read of women in whom, besides their sex, there was nothing woman-like or weak; such were Semiramis, Zenobia, Blandina, that brave Hungarian woman, who, in an assault at the siege of Buda, thrusting in among the soldiers upon the top of the fort, with a great scythe in her hand, at one blow struck off two of the Turks' heads as they were climbing up the rampier. {a} The like is reported of Marulla, a maid of Lemnos, who, seeing her father slain in the gates of the city by the Turks, which hoped to have surprised it, took up the weapons that lay by him, and, like a fierce Amazon, notably revenged his death.

{b}

{a} *Turkish History*, fol. 741.

{b} *Ibid.*, 413.

Ver. 18. **She perceiveth that her merchandise is good.**] She feels the sweet of it, and is heartened to redouble her diligence, as a draught horse feeling his load coming, draws the harder. The good soul doth the same. For, having once tasted how sweet the Lord is, it can never have enough of him, but is carried after him with strength of desire, as the doves to their dove cotes, as the eagles to the carcasses. {#Ps 84:1-3} No reason would satisfy Moses, but when God had done much for him he must still have more. {#Ex 33:12-19,34:9}

Ver. 19. **She layeth her hands to the spindle.**] ^{a} Notwithstanding her late purchase, and planting a vineyard ^{#Pr 31:16} and other out businesses. ^{See Trapp on "Pr 31:13"} The two cardinals, Wolsey and Campeius, coming from King Henry VIII on a message to Queen Catherine of Spain, a little before the divorce, found her with a skein of red silk about her neck, being at work with her maids. ^{b} And Queen Anne Boleyn kept her maids, and all that were about her, so busied in sewing and working, that neither was there seen any idleness among them, nor any leisure to follow such pastimes as are usually in princes' courts. ^{c}

^{a} *Lucretia inter ancillas ad Lucernam fila ducebat.*

^{b} Life and Death of Cardinal Wolsey, p. 69.

^{c} *Acts and Mon.*, fol. 957.

Ver. 20. **She stretcheth out her hand to the poor.**] She laboureth with her hands to that purpose, ^{#Eph 4:28} and findeth by experience that not getting but giving is the way to thrive. See my Common Place of Alms.

Yea, she reacheth forth her hands to the needy.] 'Nittily needy,' as one phraseth it. To those that are extremely poor she not only stretcheth but reacheth, not her hand only, but both hands; yea, she hath her almoners to give to those that she cannot go to, as Queen Anne Boleyn had. ^{a} For, besides what she dealt and distributed by the hands of others, she carried ever about her a certain little purse; out of which she was wont to scatter about daily some alms to the needy, thinking no day well spent wherein some man had not fared the better by some benefit at her hands. The like is told of Placilla, wife to the Emperor Theodosius, that for her courtesy and bounty to the poor she was called φιλοπτωχως, The poor man's friend.

^{a} *Acts and Mon.*, fol. 957.

Ver. 21. **She is not afraid of the snow.**] As she is liberal to the poor, so her chief care is for those of her own house, that they may be accommodated. For she knows that to stretch beyond the staple were to mar all; and not to provide for her own were to be worse than an infidel. ^{#1Ti 5:8}

Ver. 22. **Her clothing is silk and purple.**] Suitable to her husband's condition, who is a principal man. ^{#Pr 31:23} That is excellent counsel

that Tertullian gives women, *Vestite vos serico pietatis, byssino sanctitatis, purpura pudicitiae:* {a} Clothe yourselves with the silk of piety, with the satin of sanctity, with the purple of modesty, &c. See #1Pe 3:3,4.

{a} Lib. de cultu faem.

Ver. 23. **Her husband is known in the gates.**] Is renowned and noted for his wife's worth, besides that he is a ruler in Israel.

Ver. 24, **She maketh fine linen and sells it.**] Such sindons as our Saviour's dead body was wrapt in, and for girdles. {read #2Sa 18:11 Isa 3:24 Jer 2:32} It was anciently no shame for a queen to make gain of her handiwork.

Ver. 25. **Strength and honour are her clothing.**] See #Pr 31:22. She is not of those, *quae fulgent monilibus, sordent moribus*, that are well habited but ill mannered. No; she is inwardly decked with spiritual attire, such as rendereth her glorious in the eyes of God and angels. "The joy of the Lord is her strength," so that she laugheth at the time to come. This "daughter of Sarah, so long as she doth well," and hath the *euge* a good conscience, "is not afraid with any amazement," as women are apt to be. {#1Pe 3:6} *Gaudebat Crispina cum tenebatur, cure audiebatur, cum damnabatur, cam dacebutur:* {a} So did Mistress Anne Askew, Alice Driver, and many other gracious women that suffered for the truth in Queen Mary's days. Strength and honour were their clothing, and they rejoiced at the time to come: they went as merry to die as to dine, and cheered up one another with this, that although they had but a bitter breakfast, yet they should sup with Christ in joy.

{a} Aug. in Ps. cxxxvii.

Ver. 26. **She openeth her mouth with wisdom.**] Her mouth is not always open, but duly shut and discreetly opened—her words are few, true, and ponderous; the stream and current of her conference tends either to wisdom or kindness—that is, to duties either of piety or charity. The Jesuits forbid women to speak of God and his ways, either in good sort or in bad, and to meddle only with the distaff. But the good women in both Testaments, Abigail, Hannah, Esther, the Virgin Mary, Priscilla, Lois, &c., never heard of this new doctrine. Tatianus tells us that in the primitive Church every age and sex among the Christians were Christian philosophers; yea, that the very

virgins and maids, as they sat at their work in wool, were wont to speak of God's word. And Nicephorus writes that the Christians, even as they laboured or journeyed, were wont to sing psalms, and that thereby there was at a certain time a Jew converted. {a} It were surely a great grace, saith Lambert the martyr: if we might have the word of God diligently and often spoken and sung unto us in such wise that women and children might understand it. {b} Then should it come to pass that craftsmen should sing spiritual psalms sitting at their work, the husbandman at his plough, the good housewife at her wheel, as wisheth St Jerome.

And in her tongue is the law of kindness.] It is worthy the mark, saith the chronicler, {c} that Edward I and his grandson, Edward III, the best of our kings, had the two best wives, ladies of excellent virtue, that drew evenly with them in all the courses of honour that appertained to their side. The first of these Edwards being traitorously wounded while he was yet prince in the Holy Land, as they called it, by the poisoned knife of an assassin, the Lady Eleanor his wife extracted the poison with her tongue, licking daily, while her husband slept, his rankling wounds, whereby they perfectly closed, and yet herself received no hurt {d} So sovereign a medicine is a wife's tongue, anointed with the virtue of kindness and affection.

{a} *Hist. Eccles.*, lib. iii. cap. 37.

{b} *Acts and Mon.*, fol. 1015.

{c} Daniel, 262.

{d} *Speed*, 646; *Cavid. in Middlesex*, fol. 432.

Ver. 27. She looketh well to the ways of her household.] She hath an oar in every boat, an eye in every business; she spies and pries into her children's and servants' carriages, and exacts of them strict conversation and growth in godliness: she overlooks the whole family no otherwise than if she were in a watch tower; *Speculatur itinera domus suae.*

And eateth not the bread of idleness.] She earns it before she eats it. Aristotle {a} also commends φιλεργια, laboriousness, in a woman, and joins it with temperance and chastity, which are preserved by it. So is taciturnity and sober communication, for which she is

commended in the former verse. For, as idleness is the seed of talkativeness, {#ITi 5:12} so painfulness is a singular help against it. Queen Catherine of Spain, wife to our Henry VIII, was not more busy in her calling than prudent in her carriage. She had been counselled to it by Ludovicus Vives, who came into England with her, and was master to her daughter, the Lady Mary. {See Trapp on "Pr 31:19"}

{a} *Arist. Rhet.*, lib. i.

Ver. 28. Her children arise up, and call her blessed.] As they grow to any height, and consider their beholdingness, so they bless her, and bless God for her: they bless the time that ever they were born of her, and so virtuously bred by her; being ready to say of her, as once Deborah said of Jael, "Blessed above women shall Jael the wife of Heber be; blessed shall she be above women in the tent." {#Jud 5:24} Blessed be the womb that bare us, and the paps that gave us suck.

Her husband also.] Whom she commanded by obeying, as Livia did her husband Augustus.

And he shall praise her.] Praise is due to virtue. And albeit, *landis non indiga virtus, ilia sed est proprio plane contenta theatro*; virtue is her own reward, and she is the best woman, and best to be liked, saith Thucydides, *de cuius laude vel vituperio minimus sit sermo*, of whose praise or dispraise there is least said abroad; yet forasmuch as praise is a spur. and virtue grows by it, why should it be denied to those who deserve it? {a} Is not a garland here made up by the hand of the Holy Ghost, and set upon the head of this excellent housewife? Neither is it any disparagement that her own husband and children commend her; for her business lying most within doors, who so fit to praise her as those that were ever present with her? and yet neither do they more praise her by their words than by their lives, formed by her to a right posture.

{a} *Honos alit artes. Virtus laudata crescit. Omnes laudis studio incenduntur.*

Ver. 29. Many daughters have done virtuously.] By the benefit of a better nature, or civil education, or for praise of men, or for a quiet life, sure it is that all unsanctified women, though never so well

qualified, have failed, both *quoad fontem, et quoad finem*, for want of faith for the principle, and God's glory the aim of their virtuous actions. And therefore, though they be *suo genere*, praise worthy, yet they are far short of this gracious matron. The civil life without faith is but a beautiful abomination, a smoother way to hell. *Melius est pallens aurum quam fulgens aurichalcum*, {a} Better is pale gold than glittering copper. Say the world what it will, a drachm of holiness is worth a pound of good nature. Prefer that before this (in the choice of a wife especially), as ye would do a piece of gold for weight rather than for workmanship, for value than for elegance, like that French coin in the historian, *in qua plus formae quam ponderis*, wherein there was more neatness than weightiness. Of carnal women, though never so witty, well-spoken, and well-deeded too, we may say, as the civil law doth of those mixed beasts, elephants and camels, *operam praestant, natura fera est*, they do the work of tame creatures, but they have the nature of wild ones.

But thou excellest them all.] As the only paragon of the world, the female glory, the wonder of womenkind.

{a} Bernard.

Ver. 30. **Favour is deceitful.]** Some marry by their eyes, and some by their fingers' ends. *Dos, non Deus*, makes such marriages, but they commonly prove unhappy. There is *esh, esh*, fire, fire, of debate and discord between that *ish* and *ishah*, that man and wife, where *Jah* is not the matchmaker, as the Cabbalists have collected. Favour will fade, and beauty wither; a herd of pox will mar the fairest face, and of a Nireus make a Thersites. *Forma bonum fragile est*, saith one poet; {a} *Res est forma fugax*, saith another. {b} But better than they both the prophet Isaiah, "All flesh is grass, and the glory thereof as the flower of the field." All these outward accoutrements are *non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia*, saith Lactantius; because there is no trusting to them, so there is great danger in them, as Absalom and his sister Tamar found in their beauty.

But a woman that feareth the Lord.] That is indeed the crown of all commendation, as that which makes one "all glorious within," amiable and admirable beyond belief. Nicostratus, in Aelian, himself

being a cunning artisan, finding a curious piece of work, and being wondered at by one, and asked what pleasure he could take to stand gazing as he did on the picture, answered, Hadst thou mine eyes thou wouldst not wonder, but rather be ravished as I am at the inimitable art of this rare piece. So if men had saints' eyes to see the beauty of holiness, the excellency of the new creature, they would prize and prefer it before the shining rubbish of all earth's beauty and bravery. But as Augustus, in his solemn feasts, gave to some gold, to others gauds and trifles, so doth God to some give his fear, to others beauty, wealth, honour, and with these they rest contented. But what saith the Psalmist? "The Lord that made heaven and earth bless thee out of Sion,"—*q.d.*, The blessings that come out of Sion are choice blessings, even above any that come out of heaven and earth.

She shall be praised.] Shall live and die with honour. The body of honour is virtue, the soul of it humility. Whosoever rises without the one, or stands without the other, embraces but the shadow of a shadow; may be notable or notorious, cannot be truly noble.

{a} Ovid.

{b} Seneca.

Ver. 31. Give her of the fruit of her hands.] God would have desert dignified, good parts praised. Here he seals up his approbation and good liking of what her husband and children had said of her in the former verses. He takes it well when we speak good of his people, and holds himself honoured in their just praises. Give her her full due, saith God, both within doors and without. Let her eat of the vineyard that she hath planted, live of the land that she hath purchased, enjoy the fruit of her own labours, have both the comfort and the credit of her worthy parts and practices, she being—as she here stands described—not unlike that precious stone among the Troglodytes which is therefore called hexacantalithos, because within its own little compass it hath the radiant colours of sixty other stones of price. {a}

{a} Solin., *Poly. Hist.*, cap. 44.

Ecclesiastes

Chapter 1

Ver. 1. **The words.**] Golden words, weighty, and worthy of all acceptance; grave and gracious apophthegms, or rather oracles, meet to be well remembered. Solomon's sapiential sermon of the sovereign good, and how to attain to it; Solomon's soliloquy, as some style it; others, his sacred retractations; others, his ethics, or *tractate de summo bono*, {a} of the chiefest good, compiled and composed with such a picked frame of words, with such pithy strength of sentences, with such a thick series of demonstrative arguments, that the sharp wit of all the philosophers, compared with this divine discourse, seems to be utterly cold, and of small account; their elaborate treatises of happiness to be learned dotages, and laborious loss of time. {b} How many different opinions there were among them concerning the chief good in Solomon's days is uncertain. Various of them he confuteth in this book, and that from his own experience, the best school dame. {c} But Varro, the most learned of the Romans, reckoneth up two hundred and eighty in his time; and no wonder, considering man's natural blindness, not unlike that of the Syrians at Dothan, or that of the Sodomites at Lot's door. {d} What is an eye without the optic spirit but a dead member? and what is all human wisdom without divine illumination but wickedness of folly, yea, foolishness of madness? as our preacher, not without good cause, calleth it. "A spirit there is in man," saith Elihu—viz., the light of reason; and thus far the animal man goes, and there he makes a halt; {#Ec 7:15} he cannot transcend his orb—but "the inspiration of the Almighty giveth them understanding." {#Job 32:8} God had given Solomon wisdom above any man; Abulensis saith above Adam in his innocence, which I believe not. He was *παιδαριουργῶν*—as Macarius was called—a man at twelve years old. {e} His father, had taught him; {#Pr 4:3,4} his mother had lessoned him; {#Pr 31:1} the prophet Nathan had had the breeding of him. But besides, as he was Jedidiah, loved of God, so he was θεοδιδάκτος, taught of God. And being now, when he penned this penitential sermon, grown an old man, he had experimented all this that he here affirmeth; so that he might better begin his speech to his scholars than once Augustus Caesar did to his soldiers, *Audite senem iuvenes, quem iuvenem senes audierunt*, Young men, hearken to me,

an old man, whom old men hearkened unto when I was yet but young. "Have not I written for you excellent things in counsel and knowledge?" {#Pr 22:20} Or, have I not written three books for thee—so some read those words—proverbial, penitential, nuptial? See the note there.

“Nescis temerarie, nescis

Quem fugias, ideoque fugis.”—*Ovid. Metam.*

Surely, "if thou knewest the gift of God, and who it is that speaketh unto thee," {#Joh 4:10} thou wouldst "incline thine ear and hear," {#Isa 55:3} thou wouldst listen as for life itself. Knowest thou not that I am a preacher, a prince, son of David, king in Jerusalem, and so do come *multis nominibus tibi commendatissimus*, much commended to thee in many respects? But "need I, as some others, epistles of commendation" {#2Co 3:1} to my readers, or letters of commendation from them? Is it not sufficient to know that this book of mine, both for matter and words, is the very work of the Holy Ghost speaking in me, and writing by me? {f} For "prophecy comes not by the will of man, but holy men of God speak it as they are moved by the Holy Ghost." {#2Pe 1:21} And albeit this be proof good enough of my true, though late, repentance, whereof some have doubted, some denied it. {g} Yet take another.

Of the Preacher.] Or, Of a preaching soul (for the Hebrew word *koheleth*, is of the feminine gender, and hath nephesh, soul, understood), or of a person reunited and reconciled to the church, {h} and in token of reconciliation to God, readmitted by him to this office in his Church; like as Christ sealed up his love to Peter, after his shameful fall, by bidding him "feed his lambs"; and to the rest of the apostles that had basely forsaken him, by saying to them, after his resurrection, "Peace be unto you: as my Father hath sent me, even so send I you. Receive ye the Holy Ghost." {#Joh 20:21,22} See the like mercy showed to St Paul. {#1Ti 1:12} Howbeit, some learned men here observe, that it is no new thing in the Hebrew tongue to put feminine names upon men, as Ezra is called *Sophereth*, *descriptrix*, a she scribe, in the very same form as Solomon is here called *Koheleth*, a preacheress; and the gospel preachers, *Mebaseroth*, {#Ps 68:11} *Isa 52:7*; either to set forth the excellence and elegance of the

business, or else to teach ministers to keep themselves pure as virgins; whence they are also called Wisdom's maids; {#Pr 9:3} and Christ's paronyms; {#Joh 3:29} to "present the church as a chaste virgin to Christ." {#2Co 11:2}

The son of David.] So Christ also is said to be, {#Mt 1:1} as if David had been his immediate father. "The glory of children are their fathers," {#Pr 17:6} to wit, if they be godly and pious. The Jews made great boasts that they were "the seed of Abraham"; {#Mt 3:9 Joh 8:33} and that wretch, Elymas the sorcerer, had surnamed himself Barjesus, {#Ac 13:6} or the son of Jesus, as if he had been of nearest alliance to our Saviour, of whom "the whole family of heaven and earth is named." {#Eph 3:15} What an honour is it now accounted to be of the posterity of Latimer, Bradford, Ridley, &c.! How much more of David, that man of renown, the father of our princely Preacher, who himself took also not scorn to teach and do the office of a preacher, {#Ps 32:9 34:11} though he were the governor of God's people, {#Ps 78:71} and head of many heathen! {#Ps 18:43} The like may be said of Joseph of Arimathea, who of a counsellor of state became a Preacher of the gospel. So did Chrysostom, a noble Antiochian; Ambrose, lieutenant and consul of Milan; George, prince of Anhalt; Earl Martinengus; John a Lasco, a noble Polonian; and various others of like quality and condition. The Psalmist {#Ps 138:4,5 119:72} shows by prophesying, that they that have tasted the joys of a crown shall leave the throne and palace to sing with the saints, and to publish the excelling glory of God and godliness.

King in Jerusalem.] And of Jerusalem. The Pope will allow the Duke of Milan to be king in Tuscany, but not King of Tuscany: {i} Solomon was both {#Pr 1:1} {See Trapp on "Pr 1:1"} Hither came the Queen of Sheba from the utmost parts of the earth to hear him: here he wrote his excellent book, these "words of delight," which he had learned from that one Shepherd, the Lord Christ, {#Ec 12:10,11} and hath left them faithfully set down for the use of the Church; so honouring learning with his own labours, -as Sylverius said of Caesar. Here, lastly, it was that he sovereigned over God's own peculiar, the people of his purchase, Israel, God's firstborn, and in that respect "higher than the kings of the earth." {#Ps 89:27} So that if Maximilian, the Emperor of Germany, could say, *Rex hominum Hispanus,*

asinorum Gallus, regum ego {j} the Spaniard is king of men, the French is king of asses, and I am King of kings; how much better might Solomon have said so!

{a} Serranus.

{b} Το του χρονου παραναλωμα.—*Arist.*

{c} *Experientia optima magistra.*

{d} Aug., *De Civ. Dei*, lib. xviii.

{e} Niceph.

{f} *Regis epistolis acceptis, quo calamo scriptae sint, ridiculum est quaerere.* -Greg.

{g} Bellarminus Solomonem inter reprobos numerat.

{h} *Anima congregata, et cum ecclesia se colligens.* -Cartwright.

{i} *Spec. Europ.*

{j} Joh. Manlius.

Ver. 2. **Vanity of vanities.**] Or, Most vain vanity: therefore, no happiness here to be had but in the reverential fear of God, {#Ec 12:13} and this is the sum of the whole sermon, the result of the discourse, the impartial verdict brought in by one that could best tell; and he tells it over and over, that men might the sooner believe him, without putting themselves to the fruitless pains of trying any further conclusions. Sin hath hurled confusion over the world, and brought a vanity on the creature. This our first parents found, and therefore named their second son Abel, or vanity. David comes after and confirms it, {#Ps 144:4} "Adam is as Abel," {a} or, "Man is like to vanity." There is an allusion in the original to their two names: yea, all-Adam is all-Abel, {b} when he is best underlaid—so the Hebrew hath it {c} -"Every man at his best estate," when he is settled upon his best bottom, "is altogether vanity: surely, Selah." It is so, it is so; you may seal to it. {#Ps 39:5} But who, alas! hath believed our report? These outward things are so near to us, and so natural to us, that although we can say, nay swear, with the Preacher, "Vanity of vanities," a heap, a nest of vanities, -It is naught, it is naught, saith the buyer, yet, when gone apart, we close with them; albeit, we know they are naught and will come to naught. {#1Co 2:6} Neither will it ever be otherwise with us, till, with Fulgentius, we have found, after much trial, the vanity of all earthly triumph; {d} till, with Gilimer, King of Vandals, led in triumph by Belisarius, we cry out, as here, "Vanity of vanities, all is vanity"; {e} till, with Charles V,

Emperor of Germany (whom of all men the world judged most happy), we cry out with detestation to all our honours, pleasures, trophies, riches, {f} *Abite hinc, abite longe*, Get you hence, let me hear no more of you.

{a} Adam is Abel's mate.

{b} *Omnis Adam est totus Abel*.

{c} *Nitsub, fundatus, constitutus*.

{d} *Fulgentius triumphos Romanos ludosve cum spectarit appellavit vanitatem*.

{e} *Procop., lib. ii., de bello Vand.*

{f} Philip. Morn.

Ver. 3. **What profit hath a man?**] What durable profit? *Quid residui?* what excess? what more than will serve to satisfy back and belly? Our life is called, "the life of our hands," {#Isa 57:10} because it is maintained by the labour of our hands. *Si ventri bene, si lateri*, as he in Horace saith, If the belly may be filled, the back fitted, that's all that can here be had, and that most men care to have; which if they have (some have but prisoners' pittance, so much as will keep life and soul together), yet *quid amplius?* as the Vulgate renders this text, what have they more to pay them for their pains? Surely, when all the account is subducted, such a labouring man's happiness resolved into its final issue and conclusion, there resteth nothing but ciphers. This should make us more moderate in our desires and endeavours after earthly things, since we do but "labour in the very fire, and weary ourselves for very vanity." {#Heb 2:13} They that seek after the philosopher's stone, they must use so much gold, and spend so much gold, and then they can turn as much into gold by it as they have spent in making of it; and so they have their labour for their pains. *Quid emolumentum?* What profit hath a man? Do we not see many take a great deal of pains to go to hell? whereinto at length they are turned as a sumpter horse is at night, after all his hard travail, with his back full of galls and bruises.

Ver. 4. **One generation passeth away, &c.]** Therefore, no happiness here, because no assurance of life or long continuance:—

“*Omnia sunt hominum tenui pendentia filo:
Et subito casu, quae valere ruunt.*”

Xerxes, looking upon his huge army, wept to think that, within less than a hundred years, not one of those many should be left alive. Mortality is the stage of mutability; mere man is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor feeble, unable, dying flash. How then can he here work out unto himself a happiness worth having? Why should he lay up and "load himself with thick clay," {#Hab 2:6} as if his life were riveted upon eternity?

But the earth endureth for ever.] As a stage, whereon the several generations act their parts and go off; as the centre of the world and seat of living creatures, it stands firm and unmovable. That was an odd conceit of Plato's that the earth was a kind of living creature, having stones for bones, rivers for veins, trees for hairs, &c. And that was worse of Aristotle, teaching the world's eternity; which some smatterers in philosophy fondly strive to maintain out of this text, not rightly understanding the force of the Hebrew phrase for ever, which ofttimes, and here, signifies a periodical perpetuity, a long indefinite time, not an infinite. {see #2Pe 1:3,10} The whole engine shall be changed. By *ever* then is meant, *till the end of all things*.

Ver. 5. **The sun also ariseth.]** That sweet and swift creature (the Persians deified it); so sweet that Eudoxus professed himself willing to be burnt up by the sun presently, so he might be admitted to come so near it as to learn the nature of it; {a} so swift that the Persians dedicated a horse to their god the sun, as the swiftest on earth to the swiftest in heaven. {b} He courseth about the world with incredible speed, and "rejoiceth as a giant to run a race." {#Ps 19:5} He exceedeth the eagle's flight more than it goes beyond the slow motion of a snail. Whether it run nearer the earth now by 9976 German miles than it did in Ptolemy's days, as some mathematicians affirm, I know not; but that, being of a fiery nature, it should, contrary to the nature of fire (which is to fly upward), send down its beams, its heat, light, and influence, this I admire, with Chrysostom, {c} as a gracious work of God, in making this great servant of the world—as his name in Hebrew {d} signifies—so sweetly serviceable.

And hasteth to the place.] Heb., Panteth, as if tired, and even breathless, A figurative speech, like that in #Da 9:21, where the

angel Gabriel is said to "fly swiftly," or with weariness of flight, to inform Daniel. For use hereof, hear the poet:—

“The sun doth set and rise,
But we contrariwise,
Sleep after one short light,
An everlasting night.” {e}

{a} Plutarch.

{b} ὡσπερ το ταχιστον, τω ταχυτατω θεων.—*Paus.*

{c} Hom. 8 Ad. Pop. Antioch.

{d} *שמש*.

{e} Soles occidere et redire possuat,
Nobiscum semel! occidit brevis lux,
Nox est perpetua una dormienda. -Catull

Ver. 6. **The wind goeth toward the south, &c.]** It is a little very small thing at first, a vapour rising out of the earth; but, by circuiting and whirling about, it gathers strength—now rushing toward the south, and anon toward the north, &c.; the original is very lively in expressing the manner of it. *Una Eurusque Notusque ruunt, &c.* {a} The restlessness of these insensible creatures, and diligence in doing their duties, as it taxeth our dulness and disaffection, so it reminds us of the instability of our states, and that we should seek and set up our rest in God alone. All earthly things are to the soul but as the air to the stone, -can give it no stay till it come to God the centre.

{a} Virg., *Aeneid*.

Ver. 7. **All the rivers run into the sea.]** And the nearer they come to the sea, the sooner they are met by the tide; sent out, as it were, to take their tribute due to the sea, that seat and source of waters. Surely as the rivers lead a man to the sea, so do all these creatures carry him to God by their circular motion. A circle, we say, is the most perfect figure, because it begins and ends; the points do meet together; the last point meets in the first from whence it came; so shall we never come to perfection or satisfaction till our souls come to God, till he make the circle meet. A wise philosopher could say, that man is the end of all things in a semicircle; that is, all things in the world are made for him, and he is made for God, to whom he must therefore hasten.

Unto the place from whence the rivers come.] *Sc.*, From the sea, through the pores and passages of the earth, where they leave their saltness. This is Solomon's opinion, as it was likewise the opinion of the ancient philosophers, which yet Aristotle finds fault with, and assigns another cause of the perennity of rivers, of their beginning and origin—viz., that the air thickened in the earth by reason of cold, doth resolve and turn into water, &c. {a} This agrees not with that which Solomon here saith by the instinct of the Holy Ghost. And therefore Averroes is by no means to be hearkened unto in that excessive commendation he gives Aristotle—viz., that there was no error in his writings, that his doctrine was the chiefest truths, and that his understanding was the utmost that was by any one attainable; himself the rule and pattern that Nature invented to show her most perfect skill, &c. {b}

{a} Hinc poetae fingunt Inachum fluvium ex Oceano genitum.

{b} Alsted. *Chronol.*, p. 460.

Ver. 8. **All things are full of labour.]** *Labor est etiam ipsa voluptas.* Molestation and misery meet us at every turn. The whole world is a "sea of glass" (for its vanity), "mingled with fire" (for its vexation), - {#Re 4:6} *Vota etiam post usum, fastidio sunt:* All things are sweeter in the ambition than in the fruition. There is a singular vanity in this splendid misery. One well compares it to a beautiful picture, drawn with white and red colours in sackcloth, which afar off is very lovely, but near by it is like the filthy matter of a sore or wound, purulent rottenness, or the back of a galled horse. No man ever yet found any constant contentation in any state; {a} yet may his outward appearance deceive others, and another's him.

Man cannot utter it.] If Solomon cannot, no man can; for "what can the man do that cometh after the king?" {#Ec 2:12}

The eye is not satisfied with seeing.] Though these be the two 'learned senses,' as Aristotle calls them, whereby learning is let into the soul, yet no man knows so much but he would know more. Herillus, therefore, and those other philosophers that placed the happiness of a man in the knowledge of natural causes and events, were not in the right. There is a curse of dissatisfaction which lies

upon the creature. The soul, that acts in and by the outward senses, flickers up and down, as Noah's dove did, but finds no firm footing; sharks and shifts from one thing to another for contentment, as the bee doth from flower to flower for honey, and desires still more things in number, and new things for manner. Hence the particles in the Hebrew that signify and and or, come of a word that signifieth to desire, {b} because the desires of man would have this and that, and that and another; and doth also tire itself, not knowing whether to have this or that or that or the other, so restless it is, after utmost endeavours of plenary satisfaction, which this life affords not.

{a} Chiron, cum ob iustitiam Dii permitterent ut perpetuo viveret, maluit mori, quod offenderetur taedio rerum semper eodem tenore recurrentium.

{b} ך and, ך of ךׁׁׁ.

Ver. 9. **The thing that hath been, it is that which shall be.]** History, therefore, must needs be of noble and necessary use; because, by setting before us what hath been, it predicts what will be again, since the self same fable is acted over again in the world, the persons only are altered that act it. Plato {a} will therefore have history to have its name, παρα το στανα του ρουν of stopping the flux of endless errors and restless uncertainties. {b} His conceit of a general revolution of all things, after thirty thousand years expired, is worthily exploded and learnedly confuted by Augustine (De Civ. Dei, lib. xii. cap. 13), but in no wise confirmed by this text, as some would have it, and Origen among the rest. Plato might haply hint at the general resurrection, called the "regeneration," by our Saviour.

{#Mt 19:28} {See Trapp on "Mt 19:28"}

{a} Plato in *Cratylo*.

{b} Macrob., Joseph., Plin.

Ver. 10. **Is there anything whereof it may be said, See, this is new?]** *Hoc ego primus vidi,* saith Zabarel. But how could he tell that? Many men have been so befooled. We look upon guns and printing as new inventions; the former found out by Birchtoldin the monk, A.D. 1380, the other by friar Faustus, A.D. 1446. But the Chinese are said to have had the use of both these long before. Should we then so eagerly hunt after novelties, those mere new nothings, till we lose ourselves in the chase? *Nil admirari prope res*

est una Numici. Get spiritual eyes rather to behold the beauty of the new creature (all other things are but nine days' wonderment), the bravery of the new Jerusalem. Yea, get this natural itch after novelties killed by the practice of mortification, and get into Christ, that thou mayest be a new creature. So shalt thou have a new name upon thee; {#Isa 62:2} a new spirit within thee; {#Eze 36:27} new alliance; {#Eph 2:14} new attendants; {#Ps 91:11} new wages, new work; {#Isa 62:11} a new commandment; {#IJo 2:8} a new covenant; {#Jer 31:33} a new way to heaven; {#Heb 10:20} and a new mansion in heaven. {#Joh 14:2 2Co 5:8}

Ver. 11. **There is no remembrance of former things.**] None to speak of. How many memorable matters were never recorded! How many ancient records long since perished! How many fragments of very good authors are come bleeding to our hands, that live, as many of our castles do, but only by their ruins! God hath by a miracle preserved the Holy Bible from the injury of times and tyrants, who have sought to abolish it. There we have a true remembrance of former things done in the Church by Abraham and his offspring, when the grandees of the earth, Ninus, Belus, &c., lie wrapt up in the sheet of shame, or buried in the grave of utter oblivion. Diodorus Siculus confesseth that all heathen antiquities, before the Theban and Trojan wars, are either fabulous relations or little better. Ezra—that wrote one of the last in the Old Testament—lived before any chronicles of the world now extant in the world.

Neither shall there be any remembrance.] Unless transmitted to posterity by books and writings, which may preserve and keep alive their memory, and testify for their authors that such have one day lived.

“— Quis nosset Erasmum,
Chilias aeternum si latuisset opus?”

Nineveh, "that great city," is nothing else but a sepulture of herself; no more shall Rome be ere long. Time shall triumph over it, when it shall but then live by fame, if at all, as others now do.

Ver. 12. **I, the Preacher, was king over Israel.**] And so had all the helps that heart could wish, the benefit of the best books and records that men or money could bring me in, the happiness of holy conference, beside mine own plentiful experience, and therefore you

may well give credit to my verdict. Mr. Foxe had a large commission under the great seal to search for all such monuments, manuscripts, registers, ledger books, as might make for his purpose in setting forth that worthy work, the 'Acts and Monuments of the Church of England.' And the like had Polydor Virgil for the framing of his history, though with unlike success; for he had the ill hap to write nothing well, saith one, *{a}* save the life of Henry VII, wherein he had reason to take a little more pains than ordinary, the book being dedicated to Henry VIII, his son. *{See Trapp on "Ec 1:1"}*

{a} Peacham.

Ver. 13. **And I gave my heart to seek and search out by wisdom.]** God had given Solomon a large heart, and great store of wisdom; and this made him not more idle, but more industrious, more sedulous and serious in seeking and...

Searching out by wisdom,] i.e., By the best skill that he had, maturely and methodically, the causes, properties, and effects, with the reason of all things that are, and are done under heaven. Neither did he this in pride and curiosity (as Hugo de Sancto Victore here sharply censureth him), but soberly and modestly, setting down his disquisitions and observations of things political and natural for the use of posterity. And forasmuch as these *{a}* are now lost—because haply too much admired and trusted to, by those that had the use of them under the first temple, in and with the which some Jews say they were burnt—what a high price we all set upon this and the other two books of Solomon, the wisest of men, as, not Apollo, but the true God of heaven hath called him, and commended him unto us! Surely, as in the Revelation, heaven never opened but some great mystery was revealed, some divine oracle uttered; so we may be confident that the Holy Ghost never sets any penman of Scripture a work but for excellent purpose. And if we disregard it, he will complain of us as once, -"I have written for them the great things of nay law, but they were counted as a strange thing." *{#Ho 8:12}* As for those other worthy works of Solomon (the fruits of this privy search into the natures of the creatures here mentioned), that the injury of time bereft us of, how much better may we say of them, than a godly and learned man *{b}* once did of Origen's Octapla, *Huius operis*

iacturam deplorare possumus, compensare non possumus, This great loss we may well bewail, but cannot help.

{a} #1Ki 4:32,33.

{b} Rolloc., *De Vocatione*, p. 130.

Ver. 14. **I have seen all the works that are done.**] I have seen them, and set down mine observations of them. {#1Ki 4:33} Pliny did somewhat like unto this in his Natural History; which work of his, saith Erasmus, *Non minus varium est quam ipsa rerum natura: imo non opus, sed thesaurus, sed vere mundus rerum cognitu dignissimarum,* it hath as much variety in it as nature herself hath. To speak truth, it is not a work but a treasury; nay, a world of things most worthy to be known of all men.

And behold all is vanity and vexation of spirit.] *Nothing* in themselves, and yet of sufficient activity to inflict vengeance and vexation upon the spirit of a man; so far are they from making him truly happy. They do but "feed the soul with wind," as the text may be rendered. Wind gotten into the veins is a sore "vexation."

Ver. 15. **That which is crooked cannot be made straight.**] Most men are so wedded and wedged to their wicked ways, that they cannot be rectified but by an extraordinary touch from the hand of Heaven. Hesiod, speaking of God, saith that he can easily set crooked things straight, and only he. {a} Holy Melanchthon, being himself newly converted, thought it impossible for his hearers to withstand the evidence of the gospel; but after he had been a preacher a while, he complained, that 'old Adam was too hard for young Melanchthon'; and yet, besides the singular skill and learning that God had given him—for the which he merited to be called the phoenix of Germany—*Ad eum modum in hoc vitae theatro versatum Philippum Melanchthonem apparet,* saith a friend and scholar of his—i.e., It well appeareth that Melanchthon was, Solomon-like, on this wise busied upon the theatre of his life, that, seeing and observing all he could, he made profit of everything, and stored his heart, as the bee doth her hive, out of all sorts of flowers, for the common benefit. Howbeit, he met with much crossness and crookedness that wrung mahy tears from him, as it did likewise from St Paul, {#Php 3:18} not in open enemies only, as Eccius and other Papists, but in professed friends, as Flaccius, Osiander, &c., who not

only vexed him grievously while alive, but also fell foul upon him when he was dead, {b} as Zanchins complaineth. {c} Of all fowl, we most hate and detest the crows, and of all beasts the jackals, a kind of foxes in Barbary; because the one digs up the graves and devours the flesh, the other picks out the eyes of the dead. But to return to the text: sinful men grow aged and crooked with good opinions of themselves, and can seldom or never be set straight again. The Pharisee sets up his counter for a thousand pound, -"I am not as other men," saith he, "nor as this publican"; he stands upon his comparisons, nay, upon his disparisons, and although he turn aside unto his crooked ways, as Samson did to his Delilah, yet he thinks much to be "led forth with the workers of iniquity," but cries, "peace shall be upon Israel." {#Ps 125:5} How many are there that, having "laden themselves with thick clay," {#Hab 2:6} are bowed together, as he in the gospel was, {#Lu 13:11} and can in nowise lift up themselves! They neither can nor will (*O curvae in terras animae, &c.*), but are frample and foolish.

The Greek word for crooked, {d} comes of a Hebrew word that signifies a fool, {e} and every fool is conceited; he will not part with his bauble for the Tower of London. Try to straighten these crooked pieces, and they will sooner break than bend, venture all, than mend anything. Plato went thrice to Sicily to convert Dionysius, and could not do it. A wiser than Plato complains of a "perverse and crooked generation." {#De 32:5 Ac 2:40 Php 2:15} It is the work of God's Spirit only, by his corrective and directive power, to set all to rights. {#Lu 3:5} Philosophy can *abscondere vitia, non abscindere*, - chain up corrupt nature, but not change it.

And that which is wanting cannot be numbered.] *Et stultorum infinitus est numerus*, so the Vulgate renders it; 'there is a numberless number of fools,' such as are wanting with a witness; witless, sapless fellows, such as have *principium laesum*, their brains cracked by the first fall, and are not cured of their spiritual frenzy by being reunited to the second Adam. Of such fools there are not a few; all places are full of them, and so is hell too; the earth is burdened, the air darkened, with the number of them, as the land of Egypt was with the flies that there swarmed. Bias the philosopher could say, that the 'most were the worst'; {f} and Cicero, that there

was a great nation of bad people, but a few good. {g} *Rari quippe boni*, saith Juvenal, There is a great paucity of good people. And those few that are, find not a few wants and weaknesses in themselves, *quae tamen non nocent, si non placent*, these hurt us not, if they please us not; for God considers whereof we are made, and will cast out condemnation for ever, as one renders that place, #Mt 12:10: *Triste mortalitatis privilegium est, licere aliquando peccare.* {h} Our lives are fuller of sins than the firmament is of stars, or the furnace of sparks. *Nimis augusta res est nusquam errare.* {i} David saw such volumes of infirmities, and so many *errata* in all that he did, that he cries out, "Who can understand his errors? Oh, cleanse thou me from secret sins." {#Ps 19:12}

{a} Πειος δετ ιθυνει σκολιον.—Hes.

{b} Melch. Adam in *Vita Mel.*

{c} Melanchthon. mortuus tantum, non ut blasphemus in Deum cruci affigitur. -Zanch. Miscel., Ep. Ded.

{d} Σκολιος

{e} פּוֹל

{f} Οι πλειστοι κακοι εισι

{g} Deteriorum magna est natio, boni singulares. -Cic. ad Attic.

{h} Lud. de Dieu. Euphor.

{i} Amama.

Ver. 16. **I communed with mine own heart, saying, &c.]** Here Hugo de Sancto Victore proceeds to censure Solomon (as he had done before, #Ec 1:13) {See Trapp on "Ec 1:13"} of pride and vain-glory, but with greater pride. For *puerilis iactantiae est accusando illustres viros suo nomini famam quaerere.* {a} It is a childish vanity to seek for fame by aspersing better men. Solomon might, without boasting, say of himself, as here he doth, Lo, I am come to great estate, or, I have greatened and added wisdom above all that have been before me. Doth not God say as much of him? {#1Ki 3:11-13 4:29-34 5:7 10:4-9} And had he not good reason to praise himself in this sort? For, whereas some might here object that the cause that men get not happiness by the knowledge of natural philosophy is, because they understand it not. That cannot be, saith the wise man, for I have out-gone all that went before me in wisdom and perspicacity, and yet I can do no good on it; try you another while if you think you can outdo me. I

think a man may break his neck before his fast of these sublunary felicities.

{a} Jerome.

Ver. 17. **And to know madness and folly.**] That by comparing of contraries, I might the sooner find and fish out what I sought for. *Sed frustra fui*, but I disquieted myself in vain. *Philosophandum igitur; sed paucis;* there is a deceit in philosophy, {#Col 2:8} and he who chooseth to hold fast this "lying vanity," doth by his own election "forsake his own mercy." {#Jon 2:8}

Ver. 18. For **in much wisdom is much grief.**] And herein children and fools have the advantage; as they want wit, so they want woe; as little is given to them, so little is required of them. *Nihil scire vita iucundissima,* To know nothing is the bravest life, as the Greek proverb hath it. {a} But this must be taken with a grain of salt; and we must know, that heavenly wisdom hath infinite pleasure; and so far as all other arts and sciences are subservient to it, and regulated by it, they afford to the mind an incredible delight and sweetness.

{a} Εν τω φρονειν γαρ μηδεν ηδιστος βιος—*Soph.*

Chapter 2

Ver. 1. **Go to now, I will prove thee with mirth.**] The merry Greeks of the world think that they have the only life of it; that there is no such happiness as to 'laugh and be fat,' to 'sing care away,' and to lie carousing and melting in sinful pleasures; yea, though they perish therein, as the Duke of Clarence did in his butt of malmsey. {a} But a little time will confute these fools, saith Solomon, and let them see that it is better to be preserved in brine than to rot in honey. Flies and wasps use to come to honey and sugar, and such sweet things; so doth Beelzebub, the god of flies, to the hearts of epicures and voluptuaries. Behemoth haunteth the fens. {#Job 40:21} Here, therefore, this wise man was utterly out, and made an ill transition from the search of wisdom to the pursuit of pleasures; from the school of Socrates, to the herd of Epicurus. For though these hogs may grunt out their "Let us eat and drink, for tomorrow we shall die," yet, if death but draw the curtain, and look in upon them, all the mirth is marred, and they put into as great an agony as Belshazzar was at the sight of the handwriting that was against him.

{a} A strong sweet wine, originally the product of the neighbourhood of Monemvasia (Napoli di Malvasia) in the Morea; but now obtained from Spain, the Azores, and the islands of Madeira and the Canaries, as well as from Greece.

Ver. 2. **I said of mirth, It is mad,** / *q.d.*, Thou mad fool, what dost thou? Yet is not mirth amiss, so it be moderate; nor laughter unlawful—as some Anabaptists in Calvin's time held—so that it be well limited. Carnal mirth, and abuse of lawful things, doth mightily weaken, intenerate, and emasculate the spirit; yea, it draws out the very vigour and vivacity of it, and is therefore to be avoided. Some are so afraid of sadness that they banish all seriousness; they affect mirth as the eel doth mud, or the toad ditches. These are those that dance to the timbrel and harp, but suddenly turn into hell. {#Job 21:12,13}

Ver. 3. **Yet acquainting my heart with wisdom,** / *i.e.*, Resolving to retain my wisdom; but that could not be, "For whoredom, and wine, and new wine take away the heart"; {#Ho 4:11} they dull and disable nature, and so set us in a greater distance from grace; they "fight against the soul," {#1Pe 2:11} and take away all scent and sense of heavenly comforts: much like that parcel of ground in Sicily, that sendeth such a strong smell of fragrant flowers to all the fields thereabouts, that no hound can hunt there. {a} And here I believe began Solomon's apostasy, his laying the reins on the neck to pursue sinful pleasures, pleasing himself in a conceit that he could serve God and his lusts too. A Christian hath ever God for his chief end, and never sins with deliberation about this end; he will not forego God upon any terms; only he errs in the way, thinking he may fulfil such a lust, and keep God too. But God and sin cannot cohabit; and God's graces groaning under our abuses in this kind cry unto him for help, who gives them thereupon, as he did to the wronged Church, {#Re 12:14} the wings of an eagle: after which, one lust calls upon another, as they once did upon their fellow soldiers, "Now Moab to the spoil," till the heart be filled with as many corruptions as Solomon had concubines.

{a} Arist., *De Mirab. Auscul.*, lib. viii.

Ver. 4. **I made me great works.**] I took not pleasure in trifles, as Domitian did, in catching and killing flies with his penknife; or as Artaxerxes did, in making hafts for knives; or as Solyman the great

Turk did, in making notches of horn for bows; but I built stately houses, planted pleasant vineyards, &c. A godly man may be busied in mean, low things; but he is not satisfied in them as adequate objects: he trades for better commodities, and cannot rest without them.

I builded me houses.] Curious and spacious, such as is the Turk's seraglio or palace, said to be more than two miles in compass. William Rufus built Westminster hall, and when it was done, found much fault with it for being built too little, saying, It was fitter for a chamber than for a hall for a king of England, and took a plot of land for one far more spacious to be added unto it. {a}

I planted me vineyards.] That no pleasant thing might be wanting to me. To plant a vineyard is a matter of much cost and care; but it soon quits cost by bearing (1.) Plenty of fruit in clusters and bunches, many grapes together; (2.) By bearing pleasant fruit, no fruit being more delectable to the taste than is the grape, nor more comfortable to the heart than is the wine made of the grape. {#Jud 9:13} Solomon had one gallant vineyard at Baalhamon that yielded him great profit. {#So 8:1}

{a} Daniel's *History*.

Ver. 5. **I made me gardens.**] So called, because guarded and enclosed with a wall, {#So 4:12} like as we call garments *quasi guardments*, in an active acception of the word, because they guard our bodies from the injury of wind and weather. The Hebrew word גן, *Gan*, comes likewise from a word that signifieth *to protect or guard*; and there are those who give this for a reason why the Lord forbade the Jews to keep swine, because they are such enemies to gardens, whereof that country is very full.

And orchards.] Heb., Paradises; famous for curious variety and excellence of all sorts of trees and foreign fruits, resembling even the garden of God for amenity and delight. And herein perhaps he gratified Pharaoh's daughter—the Egyptians took great pleasure in gardens—like as that king of Assyria did his wife *horto pensili*, with a garden that hung in the air, to his incredible cost. {a}

{a} Athenaeus, *Diod.*, lib. ii. cap. 4. Q. Curt., lib. v.

Ver. 6. **To water therewith the wood,**] *i.e.*, The gardens or hort yards, that were as large as little woods. Christ's garden in the Canticles, as it hath a wall, {#So 4:15} so a well to water it, and make it fruitful.

Ver. 7. **I got me servants, &c.]** Too many by one, viz., Jeroboam, who rent ten tribes from his son. It is well observed by an interpreter, that Solomon, among all his delights, got him not a fool or jester, which some princes cannot be without, no, not when they should be most serious. It is recorded of Henry III, king of France, that in a solemn procession at Paris, he could not be without his jester, who, walking between the king and the cardinal, made mirth to them both. {a} There was sweet devotion the while.

I had great possessions of great and small cattle.] Μηλα, {b} *pecudes, et postea synechdochicos, opes significant: sic pecunia a pecude.* So *chesita* signifies in Hebrew both money and a lamb.

{a} Epit. Hist. Gallica.

{b} Melanch., in *Hesiod.*

Ver. 8. **I gathered me also silver and gold.]** Gold of Ophir, now called Peru, where the Spaniards are said to meet with more gold ore than earth; besides his great gifts from other princes, as Hiram, *the* queen of Sheba, &c., his royal revenue, his tributes from foreign nations subdued by his father David, to a very great value. Sextus IV was wont to say, that a pope could never want money while he could hold a pen in his hand. His predecessor, John XXII, left in his treasury to his heirs two hundred and fifty tons of gold. {a} Boniface VIII being plundered by the French, was found to have more wealth, saith mine author, {b} than all the kings of the earth could have raised by one year's revenue. It should seem, by the people's complaint after Solomon's death, {#IKi 12:4} that he lay over heavy upon them by his exactors and gold gatherers, which caused the revolt of the ten tribes. One act of injustice oft loseth much that was justly gotten. Chedorlaomer and his fellow kings were deprived of the whole victory, because they spared not a man whom they should have spared. Ill-gotten gold hath a poisonous operation, and will bring up the good food, together with ill humours. {#Job 20:15}

And the delights of the sons of men.] These drew out his spirits and dissolved him, and brought him to so low an ebb in grace; his wealth did him far more hurt than his wisdom did him good. It is as hard to bear prosperity as to drink much wine and not be giddy. It is also dangerous to take pleasure in pleasure, to spend too much time in it; as Solomon, for seven years spent in building God's house, spent thirteen in his own. Lovers of pleasures, φιληδονοι, are set as last and worst in that catalogue of wickedness in the last days. {#2Ti 3:4}

{a} Petrarch.

{b} Heidfield.

Ver. 9. **Also my wisdom remained with me.]** Outward things are dead things, and cannot touch the soul, a lively spirit, unless by way of taint. Solomon, if not at first, yet at length, was fearfully tainted by them, making good that of the poet—

“Stultitiam patiuntur opes...

Ardua res haec est, opibus non tradere mores,
Et cum tot Croesos viceris, esse Numam.”

- Martial.

Ver. 10. **And whatsoever mine eyes desired, &c.]** I fed them with pleasant pictures, shows, sights, and other objects of delight, which yet have *plus deceptionis quam delectationis*, {a} able to entice and ready to kill the entangled. How many are there that have died of the wound in the eye; David, knowing the danger, prayeth, "Turn away mine eyes from beholding of vanity." {#Ps 119:37} Job steps one degree further, from a prayer to a vow, {#Job 31:1} yea, from a vow to an imprecation. {#Ec 2:7} If our first parents fell by following the sight of their eyes and lust of their hearts, what can Solomon or any of us promise of ourselves, *qui animas etiam incarnavimus*, who have made our very spirit a lump of flesh, prone to entertain vice, yea, to solicit it?

For my heart rejoiced in all my labour.] This is not every worldling's happiness. For some live not to enjoy what they have raked together, as that rich fool in the gospel; others live indeed, but live beside what they have gotten, as not daring to diminish ought, but defrauding their own genius, and denying themselves

necessaries. So did not Solomon, and yet he found not the good he sought for either, as he tells us in the next words. Nor is it want of variety in these pleasures, but inward weakness, an emptiness and insufficiency in the creature. In heaven the objects of our delight and blessedness shall be, though uniform, yet everlastingly pleasing.

{a} Lactant.

Ver. 11. **Then I looked on all the works.**] A necessary and profitable practice, well worthy our imitation—viz., to recognise and review what we have done, and to how little purpose we have "wearied ourselves in the multitude of our counsels." {#Isa 47:13} "God looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit, and his life shall see the light." {#Job 33:27,28} Cicero {a} could tell Nevius, that if he had but well weighed with himself those two words, *Quid ago?* What do I? his lust and luxury would have been cooled and qualified.

And behold, all was vanity and vexation of spirit] In the very pursuit of them is much anguish, many grievances, fears, jealousies, disgraces, interruptions, discontentments. Next, it is seldom seen that God allows to the greatest darlings of the world a perfect contentment. Something they must have to complain of, that shall give an unsavoury verdure to their sweetest morsels, and make their very felicity miserable. "Yet all this avails me nothing so long as I see Mordecai," saith Haman the king's minion. Lastly, after the unsanctified enjoyment follows the sting of conscience, that will inexpressibly vex and torture the soul throughout all eternity.

And there was no profit under the sun.] *Nulla emolumenta laborum,* nothing but labour for travail, no contentation but desperation, no satisfaction but endless vexation; as children tire themselves to catch a butterfly, which when they have caught profits them nothing, only fouls their fingers. Or rather as the dropsical body, by striving to quench thirst by drinking, doth but increase the disease, and in the end destroy itself.

{a} Orat. pro Quintio.

Ver. 12. **For what can the man do that cometh after the king?]**—*q.d.*, Who is it that can outdo me in this review and discovery? Neither is this a vainglorious vaunting of his own virtues, but an occupation or prevention of an objection: thus,

Objection. It may be thou hast not perfectly known the difference of things, and so hast not rightly determined.

Solution. To this he answers, that he hath to quit himself in searching and trying the truth in these points, that it is not for any other to go beyond him. And having removed this rub, having carried this dead Amasa out of the way, that might have hindered his hearers' march, he proceeds in his discourse.

Ver. 13. **Then I saw that wisdom excelleth folly,** / *i.e.*, Philosophy and human wisdom, though it cannot perfect the mind, nor make a man happy, yet it is as far beyond sensuality and brutishness as light is beyond darkness. Those that seek for the philosopher's stone, though they miss their end, yet they find many excellent things by the way. So philosophers, politicians, moralists, though they missed the "pearl of price," yet they sought out other "goodly pearls" (with that wise merchant, #Mt 13:45), for the which they have their just praise and profit:

Ver. 14. **The wise man's eyes are in his head.]** He judiciously pondereth things past, and prudently ordereth things present, and providently foreseeeth to prevent dangers likely to ensue. ^{a} The Chinese use to say of themselves, that all other nations of the world see but with one eye, they only with two. ^{b} Italians tell us, that, whereas Spaniards seem wise and are fools, Frenchmen seem fools and are wise, Portuguese neither are wise nor so much as seem to be so, they themselves both seem wise, and are so. ^{c} This I could sooner believe if from a better mouth than their own. *Romani, sicut non acumina, ita non imposturas habent,* saith Bellarmine; The Romans (those wittiest of the Italians) are neither very subtle nor very simple.

But the fool walketh in darkness.] He hath neither sight nor light, but is acted and agitated by the prince of darkness, who holds his black hand before the eye of such men's minds and blinds their understandings—dealing with them as Pliny saith the eagle deals

with the hart; she lights upon his horns, and there flutters up and down, filling his eyes with dust borne in her feathers, that at last he may cast himself from a rock, and so be made a prey unto her.

One event happeneth to them all.] As did to Josiah and Ahab in the manner of both their dying in battle. They may be all wrapped up together in a common calamity, and *sapientes sapienter in gehennam descendant*, {a} the world's great wise men go very wisely down to hell; there, for want of saving grace, fools and wiser men meet at one and the same inn, though by several ways, at one and the same haven, though from several coasts.

{a} Προσσω και οπισσω.

{b} Description of the World, Ec. Of China.

{c} Heyl., *Geog.*

{d} Augustine.

Ver 15. **As it happeneth to the fool, so it happeneth.]** It is with men as with counters, though in the account one stand for a penny, another for a pound, yet in the bag there is no difference; so here in the event all our wisdom is soon refuted with one black Theta, which understanding us not, snappeth us unrespectively without distinction, and putteth at once a period to our reading and to our being.

And why was I then more wise?] This is a piece of peevishness, a childish folly we are all prone to—viz., to repent us of our best pains if not presently paid for it; so short spirited are we, that unless we may sow and reap all in a day, unless all things may go with us as well as we could wish, we repent us of our repentance with David, {#Psa 73:13} hit God in the teeth with our obedience, as those hypocrites in #Isa 58:2,3, and as that elder brother in the parable, that told his father he had never been worth a kid to him for all his good service. But, what! is God like to break or to die in our debts that we are so hasty with him? This was good Baruch's fault, and he is soundly chidden for it. {#Jer 45:1-5 36:32} Good men oft find it more easy to bear evil than to wait till the promised good be enjoyed. It was so with those Christian Hebrews, {#Heb 10:34,36} whom therefore the apostle there tells they had need of patience, υπομονη, or tarrance, to tarry God's time. It needs not repent the wise of this world, much less the

children of light, of any good they have done or gotten, however it prove with them, since some degree of comfort follows every good action, as heat accompanies fire, as beams and influences issue from the sun. And this is so true, that very heathens, upon the discharge of a good conscience, have found comfort and peace answerable.

Ver. 16. **For there is no remembrance of the wise.**] viz., Unless he be also wise to salvation, for then he shall be had in everlasting remembrance. Or otherwise, either he shall be utterly forgotten, as being not written among the living in Jerusalem, {#Isa 4:3} or else he shall not have the happiness to be forgotten in the city where he had so done; {#Ec 8:10} I mean, where he had been either a dogmatic, or at least a practical atheist, as the very best of the philosophers were, {#Ro 1:18-31 1Co 1:17-31} the choicest and the most picked men among them. {#1Co 3:21}

And how dieth the wise man? as the fool.] {See Trapp on "Ec 2:14"} {See Trapp on "Ec 2:15"} Wise men die as well as fools, {#Ps 49:10} good men die as well as bad, {#Eze 21:4} yet with this difference, that "the righteous hath hope in his death," which to him is neither total, but of the body only; nor perpetual, but for a time only, till the day of refreshing. See both these, **#Ro 8:10,11.**

Ver. 17. **Therefore I hated life,**] *i.e.*, I less loved it than I had done; I saw mortality to be a mercy, with Cato; I was neither fond of life, nor afraid of death, with Queen Elizabeth. I preferred my coffin before my cradle, my burial day before my birthday {a} {#Ec 7:1} A greater than Solomon threatens those that love life with the loss of life, {#Lu 17:33} and hath purposely set a particular vanity and vexation upon every day of our life, that we may not dote upon it, since "we die daily." "Sufficient to the day is the evil (that is, the misery) thereof." *Quicquid boni est in mundo,* saith Augustine; what good thing soever we have here, is either past, present, or to come. If past, it is nothing; if to come, it is uncertain; if present, yet it is insufficient, unsatisfactory. So that, while I call to mind things past, said that incomparable Queen Elizabeth, behold things present, and expect things to come, I hold them happiest that go hence soonest, {b}

{a} *Usque adeone mori miserum.* -Virgil.

{b} Camden's *Elisabeth*, fol. 325.

Ver. 18. **Yea, I hated all my labour,** / *i.e.*, I was sorry to think that I had been so eager and earnest in getting a great estate, which now I must leave, and to whom I know not; sure I am to those that never took any pains for it. And herein we see the corruption of our nature discover itself, in that we are so wedded to the things of this world—especially if gotten by our own art and industry—that we think much to be divorced from them by death, and to leave them to others, when ourselves can enjoy them no longer. Henry Beaufort, that rich and wretched cardinal, bishop of Winchester, and chancellor of England, in the reign of Henry VI, when he perceived that he must die, and that there was no remedy, murmured at death, that his riches could not reprieve him till a further time. For he asked, ‘Why should I die, being so rich? If the whole realm would save my life, I am able either by policy to get it, or by riches to buy it. Fie, quoth he, will not death be hired? will money do nothing?’ {a}

Latimer, in a sermon before King Edward VI, tells a story of a rich man, that when he lay upon his sick bed, there came one to him and told him that certainly, by all reason they can judge by, he was like to be a man for another world, a dead man. As soon as ever he hears but these words, saith Latimer; What! must I die? said he. Send for a physician; wounds, sides, heart, must I die? wounds, sides, heart, must I die? and thus he goes on, and there could be nothing got from him, but Wounds, sides, heart, must I die? Must I die and go from these? Here was all, here is the end of a man that made his portion to be in this world. If this man’s heart had been ripped up after he was dead, there might have been found written in it, ‘The god of this present world.’

Mr Jeremy Burroughs relates in print {b} of another rich man, that had sometime lived near unto him, who, when he heard his sickness was deadly, sent for his bags of money, and hugged them in his arms, saying, Oh! must I leave you? Oh! must I leave you? And of another, who, when he lay upon his sick bed, called for his bags, and laid a bag of gold to his heart, and then bade them take it away, It will not do, it will not do.

Mr Rogers in his "Treatise of Love," tells of one that, being near death, clapped a twenty shillings piece of gold into his own mouth, saying, Some wiser than some, I will take this with me howsoever.

{a} Acts and Mon., fol. 925.

{b} *Serm. on #Ps 17:14*, April 3, 1643, before the Lord Mayor.

Ver. 19. **And who knoweth whether he shall be a wise man.**] A friend or an enemy, an acquaintance or a mere stranger; riches oft change masters. How many by a just hand of God die childless! or else leave what they have to spendthrifts, that will spend it as merrily as ever their parents got it miserably! scatter with a fork, as it were, what they have wretchedly raked together. Our Henry II, some few hours before he died, saw a list of their names who conspired with the King of France, and Earl Richard, his son and successor, against him; and finding therein his son John—whom he had made Earl of Cornwall, Somerset, Nottingham, Derby, and Lancaster, and given him a vast estate—to be the first, he fell into a grievous passion, both cursing his sons, and the day wherein himself was born and in that distemperature departed the world, which so often himself had distempered. {a}

{a} Daniel's *History*, 112.

Ver. 20. **Therefore I went about to cause my heart, &c.,**] *i.e.*, I set myself to take off the edge of my affections from these outward comforts that are so uncertain, and so unsatisfactory, and to take another course for the attaining of true happiness. The Hebrew word {a} signifies, *I set a compass*, I turned round, or I turned short again upon myself, by a reflex action of my mind, as Ephraim did, {#Jer 31:19,20} as the prodigal did when he "came to himself," who before had been beside himself in the point of salvation, and as Solomon elsewhere prays, that the captive people may bethink themselves, or, as the Hebrew hath it, "bring back to their heart," {#1Ki 8:47} "return and discern between the righteous and the wicked." {#Mal 3:18} Thus David examined his ways, and finding all to be naught and stark naught—contrary to that of God, who, reviewing His works, found all good and very good—he bethought himself of a better course, he "turned his feet to God's testimonies." {#Ps 119:59} "Set not thy heart upon the asses," said the prophet to Saul, forasmuch as better things abide thee "the desire of all Israel is to thee."

{a} סִבְּבִי, Περπηχθην. Symmachus. Metaph. ab equis, quos qui agitant circumagunt.

Ver. 21. **For there is a man whose labour is in wisdom.**] This seemed to Solomon—whose own case it was like to be—so unworthy a thing, and such a vexation of spirit, that he can never say enough of it; but could find in his heart to cry out with the poet, Τρις κακοδαιμων και τετρακις και πεντακις και δωδεκακις και μυριακις, I am thrice miserable, nay, ten times, nay, a hundred, nay, a thousand times so, that am born to be a provident and a perfect drudge of an idle drone, or perhaps of a mere stranger.

This is also vanity and a great evil.] Not privation of good only, a nothing; but a position of evil, a sad thing; an inconvenience not to be avoided by the most circumspect prudence; for it is written, He taketh {a} the wise in their own craftiness. And again, The Lord knoweth the thoughts {b} of the wise, their inward disceptions, their debating the matter with themselves, that they are vain. {#1Co 3:19,20} The rich fool talked to himself, {c} as fools used to do, and set down how everything should be; {#Lu 12:17} but it proved somewhat otherwise ere he was a day older.

{a} Δρασσομενος.

{b} διαλογισμους.

{c} Διελογιζετο.

Ver. 22. **For what hath a man of all his labour.**] What makes he of it, everything reckoned? See #Ec 1:3. What takes he with him when he dies, more than a poor winding sheet? As that great Emperor of Egypt caused to be proclaimed at his funeral, that that shirt of his, there hanged up for the purpose, was all that he now had of all his labour and great achievements. Saladin the mighty monarch of the East is gone, and hath taken no more with him than what you see, said the bare priest that went before the bier. {a} {See Trapp on "1Ti 6:7"}

{a} Carion. Chron.

Ver. 23. **For all his days are sorrows, &c.**] All the days of the afflicted are evil, {#Pr 15:15} and every day hath a sufficient evil laid upon it by God. {#Mt 6:34} "Few and evil" were the days of Jacob's pilgrimage. {#Ge 47:9} God gave him not a draught only of the cup of

affliction, but made him a diet drink. "Man is born to trouble," saith Eliphaz, {#Job 5:7} "as the sparks fly upward." *Man* and *miserable* are in a manner terms convertible. He that remembers that himself is a man, will not think much of any sorrow betides him, saith the heathen orator. {a} For,

“ Si nisi res cuius nulla est contraria votis
Vivere nemo potest, vivere nemo potest.”

Yea, his heart taketh no rest in the night.] As a clock can never stand still so long as the plummets hang thereat, so neither can a worldling's heart for cares and anxieties. These gnats will not suffer him to sleep; these flies of Egypt are continually stinging him, Nocte ac die non dabunt requiem, as those tyrants. {#Jer 16:13} Night and day he is disquieted with them; he lies upon a pillow stuffed with thorns. Not so the godly man; he contracts his cares into a narrow compass, communes with his own heart upon his bed, and having made all even with God, sleeps undisturbed. {#Ps 3:5 4:8} Jacob rests sweetly when his head lay upon a hard stone at Bethel. Ahasuerus cannot rest, though upon a bed of down, but calls for the chronicles. It was wisely done of Burleigh, Lord Treasurer, to put off his cares together with his clothes; when he laid by his gown he would commonly say, Lie there Lord Treasurer, and so quietly compose himself to take his sleep. {b} "In nothing be careful," saith the apostle, "but let the peace of God guard your hearts and minds in Christ Jesus." {#Php 4:6,7}

{a} Ο μεμνημενος οτι εστιν ανθρωπος, &c.—*Isocr.*

{b} Camden.

Ver. 24. **There is nothing better for a man, &c.]** This may seem to savour of epicurism, as may also some following passages of this book. For which cause some of the old Jewish doctors were once in a mind to hide this whole book out of the way, and not allow the common sort to see it any more. But this they needed never to have done, for the Preacher expressly calls carnal mirth "madness" in this very chapter, and shows that the happiness of a man stands in fearing God and keeping his commandments; {#Ec 12:13,14} all which is point blank against atheism and epicurism. And whereas here and elsewhere the liberal use of the creatures is commended and

commanded; this is done in opposition to, and detestation of, such parsimonious penny fathers as deny themselves that necessary and honest affluence that God hath permitted and afforded them; living sordidly, that they may grow rich suddenly, although they know not how soon they may leave all, nor yet to whom.

This also I saw, that it was from the hand of God.] It is he that "fills our hearts, as with food, so with gladness." {#Ac 14:17} He can curse our blessings, make our table a snare, sauce that we eat, spice that we drink, with his fierce wrath, as he did the quails to those Israelites. He can dissweeten our delicacies either with sickness, {#Job 33:20} or sorrow, {#Ps 107:17,18} or sudden terror. {#ISA 30:16,17 1Ki 1:41} Adoniah's feast ended in horror; astonishment was served up for their last dish. Let God, therefore, be sought for a comfortable use of the creature, and then be merry at thy meat, and put sorrow from thy heart. {#Ec 9:7} "Eat the fat, and drink the sweet, &c., for the joy of the Lord is your strength." {#Ne 8:10}

Ver. 25. For who can eat, or who can hasten? &c.] And yet I have found—and so shall you—that tranquillity and true happiness, the kingdom of God, doth not consist in meats and drinks. A Turk may believe sensualities in his fool's paradise, but no servant of God is a slave to his palate.

Ver. 26. Wisdom and knowledge.] To get these things rightly, and to use them comfortably.

To gather and to heap up.] *Converrere et congerrere*, to rake and scrape together—the muckworm's occupation.

That he may give.] As he did the Egyptians' goods to Israel, Nabal's to David, Haman's to Mordecai.

Chapter 3

Ver. 1. To everything there is a season.] A set time, such as we can neither alter nor order. This is one of those keys that God carries under his own belt. {#Ac 1:7} To seek, to do, or get anything before the time, is to pull apples before they are ripe, saith a father, {a} which set the teeth on edge, and breed stomach worms. They labour in vain that would prevent the time prefixed by God, as those hasty Ephraimites in Egypt {#1Ch 7:22 Ps 78:9,10} those heady Israelites in the

wilderness. {#Nu 14:40} Moses would be acting the judge before his time, {#Ex 2:12} he is therefore sent to keep sheep in Midian. {#Ex 2:15} David stayed God's leisure for the kingdom, those in Esther for deliverance—they knew that God would keep his day exactly, as he did with the Israelites in Egypt. "Even the self same day," when the "four hundred and thirty years" foretold were expired, God's people were thrust out of Egypt. {#Ex 12:40,41} So in #Da 5:30. In that night was Belshazzar slain; because then exactly the "seventy years" were ended. And as God fails not his own time, so he seldom comes at ours, {#Jer 8:20} for he loves not to be limited. We are short breasted, short sighted, apt to antedate the promises in regard of the accomplishment. {#Hab 2:2} And no less apt to outstand our own markets, to let slip opportunities of grace which are ever headlong, and once past, irrecoverable. "Oh, if thou hadst known at the least in this thy day," "How shall we escape if we neglect so great salvation?" {#Heb 2:3} "Therefore shall every one that is godly seek thee in a time when thou mayest be found." {#Ps 32:6} There is a certain time set for men to come in and be saved; as Alexander set up a taper when he besieged a town; as Tamerlane hung out first a white flag and then a red. Many a man loseth his soul, as Saul did his kingdom, by not discerning his time. Esau came too late; so did the foolish virgins. If the gale of grace be past over, the gate shut, the draw bridge taken up, there is no possibility of entrance. "Let us, therefore, fear lest a promise being left us," and an overture made us "of entering into God's rest, any of us should seem to fall short" ὑστερηκεναι, {#Heb 4:1} or come late, a day after the fair, an hour after the feast. God, who in his eternal counsel hath appointed things to be done, hath also ordained the opportunity and time wherein each thing should be done, which to neglect is such a presumption as he usually punisheth with final hardening. {#Eze 24:13}

{a} Poma importuni tempore decerpunt. -Tertul.

Ver. 2. **There is a time to be born, and a time to die**]. We do not hear the wise man say, There is a time to live. What is more fleeting than time? yet life is not long enough to be worthy the title of time. Death borders upon our birth, and our cradle stands in our grave. *Orimur, morimur*. we spring forth, we die.

“ Multos ostendunt terris bona faeta, nec ultra

Esse sinunt...Finisque ab origine pendet.”

How many have we seen carried from the womb to the tomb; {a} from the birth to the burial! And what a short cut hath the longest liver from the grave of the womb to the womb of the grave! Men chop into the earth before they are aware many times; like as he that walks in a field covered with snow falls suddenly into a clay pit.

A time to plant, &c.] In point of good husbandry fit seasons are to be observed, or else little increase can be expected. God also, the great vinedresser, plants and plucks up more churches or particular persons at his pleasure. {#Isa 5:1-8 Mt 15:13} Jerusalem, that plant of renown, is now of an Eden become a Sodom, and that which Moses threatened {#De 28:49-57} is fulfilled to the utmost. Susa in Persia signifies a lily, and was so called for the beauty and delectable sight; now it is called *Valdac*, of the poverty of the place. Nineveh, that great city, that once had more people within her walls than are now in some one kingdom, is at this day become a sepulture of itself, a little town of small trade, where the patriarch of the Nestorians keeps his seat at the devotion of the Turks.

“ Roma diu titubans variis erroribus acta
Corruet, et mundi definet esse caput.” {b}

{a} Ab utero ab urnam.

{b} Frid. secund. Imper.

Ver. 3. **A time to kill,**] viz., To cut off corrupt members by the sword of justice or of war, *ne pars sincera trahatur*: There is a cruel mercy, saith one; There is a pious cruelty, saith another. "But cursed is he that doth the Lord's work negligently; and cursed is he that (in a good cause, and upon a good calling) keepeth back his sword from blood." {#Jer 48:10} But that soldier can never answer it before God, that striketh not more as a justice of peace than as a soldier of fortune.

A time to break down, and a time to build up.] This and the rest, though every one knows to be so in common experience, yet one and the same thing (in effect) is oft repeated, that it may be once remembered—viz., that this whole world is nothing else but a mass

of mutabilities; that every man, every state, everything is a planet, whose spherical revolutions are some of longer, some of shorter continuance. *Omnia versantur in perpetuo ascensu et descendu*, there is a perpetual ascending and descending of life and state.

Ver. 4. **A time to weep, and a time to laugh.**] Only we must not invert the order, but weep with men that we may laugh with angels; lay godly sorrow as a foundation of spiritual joy. Surely out of this eater comes meat; out of this strong, sweet. Strong and sweet refreshments follow upon penitential performances; these April showers bring on May flowers. Tertullian saith that he was *nulli rei natus nisi poenitentiae*, born for no other purpose but to repent; but then he that truly repenteth, *de peccatis dolet et de dolore gaudet*, is grieved for his sins, and then is glad of such a grief. "Those that so sow in tears shall reap in joy": whereas those that will not—in an evil time, especially when God "calls to weeping and mourning," {#Isa 22:12} and even thrusts men down, as it were, with a thump on the back—weep here, where there are weeping handkerchiefs in the hands of Christ, are like to have their eyes whipt out in hell, and to howl with devils.

A time to mourn.] Matter enough of mourning we shall be sure of (and we should be soberly sensible of it) while we are in this vale of misery, valley of tears, *in hoc exilio, in hoc ergastulo, in hoc peregrinatione*, as Bernard hath it, in this prison house, purgatory, pilgrimage. In this place of banishment and bondage, how can we look for better? God sets us not here, as he did Adam in paradise, to take his pleasure, or as he did Leviathan in the sea, to sport and dally. We must not think to do as the people of Tombutum, in Africa, who are said to spend their time in singing and dancing. The way of this world is like the wilderness of Sin, or the vale of Siddim, or the Pacific Sea, which Captain Drake found tempestuous and troublous above measure. {a} Many miseries and molestations, both satanical and secular, we are sure to meet with, to make us mourn. Jerome complains that he had furrows in his face, and icicles from his lips, with continual weeping. Origen is thought to have died of grief. Chrysostom calls the days of his life the days of his sorrow. Basil was made old and unprofitable for God's Church before his time, with travail and trouble. Rebecca is weary of her life; so is Elijah. Naomi will be Naomi no longer, but Marah; Paul veils all his

topsails, and sits down in the dust, {#1Ti 1:15} besides his sympathising with others. {#2Co 11:29,30}

And a time to dance.] Or, Skip, as young cattle do at spring time. Here is nothing for mixed immodest dancings. *Quid opus est talibus salsamentis?* What need people provoke themselves to that evil they so naturally incline to? *Nemo sobrius saltat*, said the heathen orator: No sober man will offer to dance. Where there is dancing, there the devil is, saith a Father: {b} and cannot men be merry unless they have the devil for their playfellow? Dancing, saith another, {c} is a circle, whose centre is the devil, but busily blowing up the fire of lust, as in Herod, that old goat.

{a} Camden's *Elisabeth*.

{b} Chrysostom.

{c} Augustine.

Ver. 5. A time to cast away stones.] As when King Henry VIII pulled down the abbeyes and other religious houses (as they called them), saying, *Corvorum nidos esse penitus disturbandos, ne iterum ab cohabitandum convolent*, that the crows' nests were to be pulled in pieces, that they might never nestle there any more. {a} And herein he did but as Cardinal Wolsey did before him for he, by the Pope's own license, had a little before pulled down forty monasteries, and taken their stones and revenues to build and endow his two colleges at Oxford and Ipswich. {b} Elapidation is a piece of the Church's happiness. {#Isa 5:2}

And a time to gather stones together.] As in building forts, castles, colleges, bridges, causeys, such as was that in #1Ch 26:16,18 1Ki 10:5 2Ch 9:11 16:6.

A time to embrace.] With honest conjugal embracements (as the Chaldee paraphrast interprets it), not with those libidinous embracings of the bosom of a stranger {c} {#Pr 5:20} No time for such. {#1Pe 4:3} *Diabolus capite blanditur, ventre oblectat, cauda ligat*.

And a time to refrain.] As in times of common calamity; for should we then make mirth? {#Eze 21:10} Should not the bridegroom come forth of his chamber, and the bride out of her closet? {#Joe 2:16} Some

of the ancients {d} do very much note the manner of Noah's going into the ark, and how the father and the sons went together, the mother and her daughters-in-law went together, God himself dividing at that time those whom himself had joined together. Others tell us that *et bruta ipsa intra arcam quamdiu diluuium duravit, continuerint*, the very brute creatures bred not in the ark during the deluge. There is both an intemperate and intempestive abuse of the marriage bed, which ought to be kept undefiled, {#Heb 13:3} and not stained and dishonoured with either unseasonable or sensual excesses and uncleannesses, which God will certainly plague (though they lie without the walk of human censure) without true and timely repentance. *Lutheri nuptias amici etiam improbabant*, {e} &c. Luther's marrying a wife, then, when all Germany was in a hurly burly, and all Saxony in heaviness for the death of their good Elector Frederick, Luther's greatest friend, was no small grief to his best friends; and afterward also to himself, as Melanchthon testifieth in an epistle to Camerarius. {f}

{a} Sander. *Schism. Ang.*, lib. i.

{b} Acts and Mon.

{c} Rupertus.

{d} Ambros., *De Noe et Arca*, cap. 21.

{e} Scultet. *Annal.*

{f} Quoniam vero ipsum Lutherum quodammodo tristierem esse cerno et perturbatum ob vitae mutationem, omni studio et benevolentia consolari eum cupio.

Ver. 6. **A time to get.**] Heb., To seek; for men do but seek here, they do not properly get what they cannot long hold. How much better therefore were it to seek God! *Cuius inventio est ipsum semper quaerere* (as Nyssen hath it here), the finding of whom is always to seek him, and in seeking of whom there is so great reward. {#Heb 11:6} "Seek ye me and ye shall live." {#Am 5:4} "Seek him that maketh the seven stars and Orion." {#Am 5:8} Seek him "in a time when he may be found." {#Ps 32:6} "Now is the accepted time, now is the day of salvation." {#2Co 6:2} Take the present "now," and be serious, and then God scorns to do as heathen idols did—viz., to say to the seed of Jacob, "Seek ye me in vain." {#Isa 45:19} How greedy are men of getting gain! {a} Get God, and you get all: *Habet omnia qui habet habentem omnia.* {b}

And a time to lose.] There is an "uncertainty" in riches; {#1Ti 6:17} a "deceitfulness"; {#Mr 4:19} a "lie." {#Joh 8:44} They were never true to those that trusted them; subject they are to vanity or violence. {#Mt 6:19-21} How seldom do gamesters grow rich! *Vitrea est fortuna; cum splendet, frangitur.* {c} And as they say of the metal they make glass of: it is nearest melting when it shines brightest in the fire; so are many rich men nearest ruin when at greatest lustre, as Haman, Herod, Pythias, &c.

A time to keep.] It is good for a man to keep somewhat by him. *Bonus servatius facit bonum bonifacium,* according to the Dutch blunt proverb, 'A good saver makes a good well doer.' {See Trapp on "Pr 6:8"}

And a time to cast away.] To "cast bread upon the waters," {#Ec 11:1} upon those poor creatures that, pinched with penury, water their plants, feed upon tears. And although bread and other comforts cast upon such may seem cast down the waters, because no hope of recompense, yet thou shalt be "recompensed at the resurrection of the just," saith Christ to such, and blessed in the meanwhile. {#Lu 14:14} *Temporalia Dei servis impensa non pereunt, sed parturiunt,* Alms perisheth not, but is put to use.

{a} Κερδαινοντες ου κοπιωμεν.—*Naz.*

{b} Augustine.

{c} Mimus.

Ver. 7. A time to rend, and a time to sew.] As in making a new or translating an old garment. Turks wonder at the English for pinking or cutting their clothes, and making holes in whole cloth, which time of itself would tear too soon. {a} It was a custom among the Jews to rend their clothes in the case of sad occurrences. The prophet Ahijah rent Jeroboam's new garment in twelve pieces, to show that God would rend the kingdom out of the hand of Solomon. {#1Ki 11:31} Schismatics rend the Church, heretics the Scriptures. God will stitch up all in his own time, and heal the breaches thereof. {#Ps 60:2}

A time to keep silence, and a time to speak.] It is a singular skill to "time a word," {#Isa 50:4} to set it upon its wheels, {#Pr 25:11} as Abigail

did for her family, {#ISA 25:23-31} as Esther did against Haman. And it is a happy thing when a man can pray, as one once did, *Det Deus ut sermo meus adeo commodus sit, quam sit accommodus*, God grant my speech may be as profitable as it is seasonable. He that would be able to speak when and as he ought, must first learn silence, as the Pythagoreans did of old, {b} as the Turks do at this day, *Perpetuum silentium tenent ut muti*, they are not suffered to speak. *Discamus prius non loqui*, saith Jerome upon this text. Let us first learn not to speak, that afterwards we may open our mouths to speak wisely. Silence is fitly set here before speaking, and first takes its time and turn. It is a good rule that one gives, either keep silence, or speak that which is better than silence. {c}

{a} Fuller.

{b} εχεμυθια Pythagorica.—*Cuspin. de Caesarib.*, 475.

{c} Η σιγαν η κρεισσονα σιγης λεγειν.

Ver. 8. **A time to love, and a time to hate.**] Yet I like not his counsel that said, *Ama tanquam osurus, odi tanquam amaturus*, {a} Let a man choose whom he may love, and then love whom he hath chosen. "Let love be without dissimulation; abhor the evil, cleave to the good." {#Ro 12:9} Hate we may, but then it must be, *non virum, sed vitium*, not the man, but his evil qualities; whereof also we must seek to bereave him, that he may be *totus desiderabilis*, "altogether lovely." {#So 5:16}

A time of war, and a time of peace.] Time, saith an interpreter, is a circle; and the Preacher shutteth up this passage of time in a circle. For having begun with "a time to be born," and "a time to die," he endeth with "a time of war," which is a time of dying, and with "a time of peace," which is a time wherein people, by bringing forth, are multiplied.

{a} Cicero *De Amicit.*

Ver. 9. **What profit hath he that worketh? &c.**] *i.e.*, How can any man, by any means he can use, help or hinder this volubility and vanity that he meets with in every creature? *Cui bono?* What profit? {See Trapp on "Ec 1:3"} whereunto this verse relateth, as being a conclusion of the principal argument.

Ver. 10. **I have seen the travail that God, &c.**] Not fortune, but Providence ordereth all cross occurrences; "a wheel" there is "within a wheel"; {#Eze 1} then when men may think things run on wheels, at sixes and sevens, as they say. "Humble yourselves under the mighty hand of God." {#1Pe 5:6} His holy hand hath a special stroke in all our travails. He both ordaineth {#Ac 2} and ordereth all, {#Ge 1 20} altering the property, {#Ro 8:28} and disposing them to good, raising profit from all. Thus men afflicted Job for covetousness, the devil for malice, {#Ec 1:15,16} God, for trial and exercise of his graces. "To be exercised therein," saith the text, or, as the word signifieth, to be "humbled therewith," to "hide pride from man," {#Job 33:17} to tame and take him a link lower. "Their hearts are brought down," saith the prophet; "they speak out of the ground," {#Isa 29:4} that erst set their mouths against heaven, and said, "I am, and besides me there is none."

Ver. 11. **He hath made everything beautiful, {a} &c.**] Plato was wont to say that God did always γεωμετρειν—work by geometry. Another sage said, *Pondere, mensura, numero, Deus omnia fecit*, God hath done all in number, weight, and measure; made and set all things in comely and curious order and equipage; he hath also prefigured beforehand a convenient and beautiful season for everything; ordering the disorders of the world to his own glory and his Church's good.

Also he hath set the world in their heart,] i.e., He hath given to men the creature to contemplate, together with an earnest desire to search into nature's secrets. The Vulgate renders this text thus: *Et mundum tradidit disputationi eorum*, And he hath delivered the world to their disputations. But so foolishly {b} and impiously have men disputed of God, of his providence, of his judgments, of the chief happiness, &c., that they have reasoned, or rather wrangled away the truth, being able to find out neither the beginning nor end of the causes or uses of God's works. {#Ro 1:21,22} *Veritatem philosophia quaerit, theologia invenit, religio possidet*, said Picus Mirandula; Philosophy inquires after truth, divinity finds it out, and religion only improves it.

{a} Κοσμος, ab ornatu; Mundus, a mundicie.

{b} εμωρανθησαν. {#Ro 1:22}

Ver. 12. **I know that there is no good in them,**] *i.e.*, No other good, but for a man to rejoice and do good in his life—*i.e.*, *Frui praesentibus et facere quod infuturo prosit*, { a } to enjoy things present, and to do that which may do him good a thousand years hence; to expend what he hath upon himself, and to extend it unto others that are in necessity, this is to "lay up in store for himself a good foundation against the time to come"; this is to "lay hold upon eternal life." {#1Ti 6:18,19}

{a} Glossa Minor.

Ver. 13. **And enjoy the good of all his labour.**] "They that will not labour must not eat," {#2Th 3:10} saith the apostle. As they that do shall enjoy the good of all their labour, eat the labour of their hands, and be thrice happy. {#Ps 128:1,2} Jabal and Jubal, {#Ge 4:20,21} frugality and music, good husbandry and good content, dwell together; and yet not always, but where God gives the gift. He gives strength to labour, and health to enjoy the good of our labour. {a} This the rich fool in the gospel either knew not or considered not. "Eat, drink, and be merry," said he to himself; but God was not in all his thoughts. How much better David! "Hope in the Lord," {#Ps 43:5} saith he to himself and others, "and be doing good; dwell in the land, and verily thou shalt be fed." {#Ps 37:3}

{a} Valeat possessor oportet, si comportatis rebus bene cogitat uti. -Horat.

Ver. 14. **I know that whatsoever God doeth it shall be for ever,**] *i.e.*, That his decree is unchangeable, that his "counsel shall stand," {#Pr 19:21} that the sun may sooner be stopped in his course than God hindered of his will or in his work, since his power and grace is irresistible. Nature, angels, devils, men, may all be resisted, and so miss their design. Not so God. For who hath resisted his will? Vain men, while (like proud and yet brittle clay) they will be knocking their sides against the solid and eternal decree of God, break themselves in pieces, as Adonijah did. {#1Ki 1:5-9,41-43} And while, with Pompey, vanquished by Julius Caesar, they complain that there is a great mist upon the eye of Divine providence, they do but blame the sun, because of the soreness of their bleary eyes. Certain it is, and Solomon knows it—though the best of heathens doubted it when they saw good men suffer, bad men prosper—that every creature

walks blindfold; only he that dwells in light sees whither they go; and that the chariots of all effects and actions come forth from between those "mountains of brass," God's provident decrees and counsels most firm and immutable. {#Zec 6:1}

That men should fear before him.] And not lay the reins on the neck, casting away all care upon pretence of God's decree, as that French king did that thus desperately argued: *Si salvabor, salvabor; si vero damnabor, damnabor*: If I shall be saved, I shall be saved; and if I shall be damned, I shall be damned; therefore I will live as I wish. {a} This was to suck poison out of a sweet flower, to dash against the rock of ages, to fall into the pit (like a profane beast) which was digged for better purpose; to "stumble at the word" (an ill sign, and yet an ordinary sin) "whereunto also they were appointed." {#1Pe 2:8} A bridge is made to give men safe passage over a dangerous river; but he that stumbleth on the bridge is in danger to fall into the river. So here.

{a} Ludovicus II

Ver. 15. **That which hath been is now, &c.,**] viz., With God, to whom all things are present. {#Ro 4:17 2Pe 3:8 Jer 1:5-7} Hence God is said to know future things, {#Ex 3:9 Joh 18:4} not to foreknow them. For indeed neither foreknowledge nor remembrance are properly in God, since his whole essence is wholly an eye or a mind; it is the example or pattern of all things, so that he needs but to look upon himself, and then he seeth all things, as in a glass. The eye of man beholds many things at once, as ants in a mole hill; but if it will see other things at the same time, it must remove the sight. The mind of man can take in a larger circuit, even a city, a country, a world; but this it doth only in the lump or whole mass of it, for else it must remove from form to form, and from thought to thought. But God takes all at once most steadfastly and perfectly. All things without him are but as a point or ball, which with as much ease he discerneth as we turn our eyes.

And God requireth that which is past.] Or, Inquireth, asketh, that which is bygone; he bespeaks it as present, "calling those things that are not as if they were." *Non aliter scivit Deus creata quam*

creancla, saith Augustine. God knew things to be created, as if they had been before created.

Ver. 16. **The place of judgment, that wickedness was there,**] *i.e.*, That wrong reigned in the places of judicature, that justice was shamefully perverted, and public authority abused to public injury. Cato saw as much in the Roman States, and complained that private robbers were laid in cold irons, when public thieves went in gold chains, and were clothed in purple. {a} Another, not without cause, complains that, even among us Christians, some follow the administration of justice as a trade only, with an unquenchable and unconscionable desire of gain, which justifies the common resemblance of the courts of justice to the bush, whereto while the sheep flees for defence in ill weather, he is sure to lose part of his fleece. Such wickedness saw the wise man in the place of judgment, where he least looked for it. God himself "looked for judgment, but beheld a scab." {#Isa 5:7, marg.} So the Hebrew hath it.

{a} A. Gell., lib. xi. cap. 16.

Ver. 17. **I said in my heart, God shall judge, &c.]** He did not deny the Divine providence, as Averroes for this cause did; much less did he turn atheist with Diagoras, because he could not have justice done upon a fellow that had stolen a poem of his, and published it in his own name. But he concluded within himself, that God would surely take the matter into his own hand, judge those unrighteous judges, right and relieve the oppressed, "bring forth their righteousness as the light, and their innocence as the noonday," {#Ps 37:6} if not in this world, yet certainly at that great assizes to be held by his Son. "Because he hath appointed a day in the which he will judge the world in righteousness, whereof he hath given assurance to all men." {#Ac 17:31} His petty sessions he keepeth now, letting the law pass upon some few corrupt judges by untimely death, disgraces, banishment, remorse of conscience, &c.—as he did upon Judge Morgan, that condemned the Lady Jane Grey; Judge Hales, Belknap, Empson, Dudley, that I speak not of Pilate, Felix, &c.—reserving the rest till the great assizes. {#1Ti 5:24} Some he punisheth here, lest his providence—but not all, lest his patience and promise of judgment—should be called into question, as Augustine well observeth. His twenty-two learned books, *De Civitate Dei*, were

purposely written to clear up this truth; and so were Salvian's eight books, *De gubernatione Dei, et de iusto praesentique eius iudicio*.

Ver. 18. **That they might see that they themselves are beasts.**] It is reckoned a great matter that wicked men are made "to know themselves to be but men," and no more. {#Ps 9:20} But God will make good men see and say with David, "So foolish was I and ignorant; I was as a beast before thee." *Pulchre addidit, "apud te,"* saith Ambrose upon those words. {a} Elegantly said the Psalmist, "Before thee," because, in respect of God, what is man but an unreasonable beast? He that is wisest among men, said Socrates, who himself was held the wisest of men, if he be compared to God, *Simia videbitur, non sapiens*, he will seem rather an ape than a wise man. {b} David calls himself not a "beast" only, but "beasts," in the plural, {c} behemoth, or at least a very great beast, not an ape, but an elephant. And this is that which God would have all good men see, *hemmah lahem*, as this text hath it, themselves to themselves, in their humble account of themselves, as holy Agur did. {#Pr 30:2} {See Trapp on "Pr 30:2"}

{a} Ambr. in Ps. lxxxiii,

{b} Socrat. apud Platon.

{c} Eram apud te sicut bestiae. -Mercer.

Ver. 19. **For that which befalleth the sons of men.**] As hunger, thirst, heat, cold, diseases, aches, and other ill accidents.

As the one dieth.] They are sure to die, both of them.

Yea, they have all one breath.] They breathe in the same air, and expire alike, in respect of the body. {a}

So that a man hath no pre-eminence.] Unless it be in reason and speech, which he frequently abuseth to his own utter destruction. But otherwise—

“Nos aper auditu praecellit, aranea tactu,
Vultur odoratu, lynx visu, simia gustu.”

{a} Nec te tua plurima Pentheu,
Labentem texit pietas.

Ver. 20. All are of the dust.] *{See Trapp on "Ge 3:19"}*

Ver. 21. **Who knoweth the Spirit?**] *q.d.*, Who but a man that is spiritually rational, and rationally spiritual? Who but he that hath "the mind of Christ?" *{#1Co 2:16}* that hath seen the insides of nature and grace? Whether Plato and Cicero believed themselves in what they wrote touching the immortality of the soul, is a great question.

Ver. 22. **Wherefore I perceive.**] He resumeth his assertion, *{#Ec 3:13}* and concludeth. See **#Ec 2:24**.

Chapter 4

Ver. 1. **So I returned, and considered.**] Here is a second instance of corruption in civil state, added to that of **#Ec 3:16**, to fill up the nest of vanities.

And behold the tears of such, &c.] Heb., Tear; as if they had wept their utmost, *et vix unicum lachrymulam extorquere possent*, and could hardly squeeze out one poor tear more for their own ease. For as "hinds by calving," so men by weeping "cast out their sorrows." *{#Job 39:3}* *{a}* Now tears are of many sorts: *Lachrymas angustiae exprimit crux; lachrymas poenitentiae, peccatum; lachrymas sympathiae, affectus; lachrymas letitiae, excellentia gaudii; denique lachrymas nequitiae, vel hypocrisis, vel vindictae, cupiditas.* *{b}* Oppression draws tears of grief; sin, tears of repentance; affection, tears of compassion; good success, tears of joy; hypocrisy or spite, tears of wickedness.

And they had no comforter.] This was Job's doleful case, and David's, *{#Ps 69:21}* and the Church's in the Lamentations. *{#La 1:2}* *Affert solarium lugentibus suspiriorum societas*, saith Basil Pity allays misery; but incompassionateness of others increaseth it. This was one of Sodom's sins, *{#Eze 16:49}* and of those epicures in Amos. *{#Am 6:6}* The king and Haman sat drinking in the gate; but the whole city of Shushan was in heaviness. *{#Es 3:15}*

And on the side of their oppressors, &c.] The oppressed Romans sighed out to Pompey, *Nostra miseria tu es magnus*. You, our misery, is great. The world hath almost as many wild beasts and monsters as it hath landlords in various places. It is a woeful thing,

surely, to see how great ones quaff the tears of the oppressed, and to hear them make music of shrieks.

{a} Expletur lachrymis egeriturque dolor. -Ovid.

{b} Alsted.

Ver. 2. **Wherefore I praised the dead.**] Because they are out of the reach of wrong doers; and if dead in the Lord, they have "entered into peace, they do rest in their beds, each one walking in his uprightness." {#Isa 57:2} But if otherwise, men had better do anything, suffer anything here than die; since by death, as by a trap door, they enter into those terrors and torments that shall never either mend or end. Men, like silly fishes, see one another caught and jerked out of the pond of life but they see not, alas! the fire and pan into the which they are cast that die in their sins. Oh it had been better, surely, for such if they had never been born, as Christ said of Judas, than thus to be "brought forth to the murderer" {#Ho 9:14} -to the old manslayer—to be hurled into hell, there to suffer such things as they shall never be able to avoid or abide.

Ver. 3. **Yea, better is he than both they.**] The heathen could say, *Optimum non nasci: proximum mori*. Life is certainly a blessing of God, though never so calamitous. Why is living man sorrowful? saith the prophet: {#La 3:39} and it is as if he should say, Man, if alive, hath some cause of comfort amidst all his miseries; if he may escape though but "with the skin of his teeth," {#Job 19:20} and have his life for a prey, he should see matter of thankfulness, and say, "It is the Lord's mercy that I am not consumed" {#La 3:22} -that I am yet on this side hell. But those that have set their hearts upon earthly things, if ever they lose them, they are filled almost with unmedicineable sorrows; so as they will praise the dead above the living, and wish they had never been born. These are they whom Solomon in this sentence is by some thought to personate.

Ver. 4. **That for this a man is envied of his neighbour.**] This is another piece of life's vanity; that, as greater men will lie heavy upon you and oppress you, so meaner men will be envying at you and oppose you: as Cain did Abel, Saul's courtiers did David; the peers of Persia, Daniel; the Scribes and Pharisees, our Saviour. Every Zopyrus shall be sure to have his Zoilus. The garment of righteousness, parti-coloured with all variety of graces, is a great

eyesore to the wicked, and makes the saints maligned. See **#Pr 27:4**.

{See Trapp on "Pr 27:4"}

Ver. 5. **The fool foldeth his hands together.**] A graphical and lively description of a sluggard, fitly called a fool (φωυλος), a naughty person. "Thou *idle* and *evil* servant." {#Mt 25:26} God puts no difference between *nequaquam* and *nequam*, a drone and a naughty pack, seem he never so "wise in his own eyes," {#Pr 26:16} and have he never so much reason to allege for himself—as in the verse here next following; a fool he is, and so he will soon prove himself; for "he folds up his hands and hides them in his own bosom." {#Pr 26:15} A great many chares he is likely to do the while: {See Trapp on "Pr 19:24"} And as (*Neque mola, neque farina* -nothing do, nothing have) "he eateth his own flesh"—he maketh many a hungry meal, he hath a dog's life, as we say. "Ease slayeth this fool"; {#Pr 1:32, marg.} poverty comes upon him as an armed man; grief also slays him; {#Pr 21:25} envy consumes his flesh, and he is vexed at the plenty of painful persons, and, because he cannot come at, or rather pull out their hearts, he feeds upon his own.

Ver. 6. **Better is an handful with quietness.**] This is the sluggard's plea, whereby he bolstereth himself up in his wickedness, and would make you believe that he did, *non sine ratione insanire*, not play the madman without good reason. To what end, saith he, should a man toil and tire out himself with hard labour to compass commodity—making a drudge and a beast of himself for a little pelf, since he knows not who shall have the spending of it, and he is sure to be either squeezed by his superiors, {as #Ec 4:1} or else envied by his neighbours? {as #Ec 4:4} Is not a little with ease better? a penny by begging better than twopence by true labour? It is well observed by an interpreter, that this sentence uttered by the sluggard, is, in its true meaning, not much different from that of the wise man in **#Pr 17:1**, but ill applied by him. Good words are not always to be trusted, from ill men especially.

Ver. 7. **Then I returned, and saw vanity, &c.,**] *i.e.*, Another extreme of vanity, visible wherever the sun is seen. *Dum vitant stulti vitium in contraria currant*: Fools while they shun the sands rush upon the rocks, -as Herod would needs prevent perjury by murder. The sluggard here, seeing those that do best to be envied of others, resolves to do just nothing. Again, the covetous miser, seeing the sluggard lie under so much infamy for doing nothing, *se*

laboribus conficit, undoes himself with over doing. *Sed nemo ita perplexus tenetur inter duo vitia, quin exitus pateat absque tertio*, saith an ancient; but no man is so held hampered between two vices but that he may well get off without falling into a third. What need Eutyches fall into the other extreme of Nestorius? or Stancarus, of Osiander? or Illyricus, of Strigelius? but that they were for their pride justly given up to a spirit of giddiness.

Ver. 8. **There is one alone, and there is not a second.**] A matchless miser, a fellow that hardly hath a fellow; a solivagant, or solitary vagrant, that dare not marry for fear of a numerous offspring. Child he hath none to succeed him, nor brother to share with him, and yet "there is no end of all his labour"; he takes incessant pains and works like a horse, "neither is his eye satisfied with riches"; that lust of the eye—as St John calls covetousness {#1Jo 2:16} -is as a bottomless gulf, as an unquenchable fire, as leviathan that wanteth room in the main ocean, or as behemoth, that "trusteth that he can draw up Jordan into his mouth." {#Job 40:23}

Neither saith he, For whom do I labour and bereave my soul of good?] *Si haec duo tecum verba reputasses, Quid ago? respirasset cupiditas et avaritia paululum*, saith Cicero to Nevius. {a} If thou wouldst but take up those two words, and say to thyself, What do I? thy lust and covetousness would be somewhat rebated thereby. But lust is inconsiderate and headlong; neither is anything more irrational than irreligion. The rich glutton bethought himself of his store, and resolved to take part of it, {#Lu 12:17} so did Nabal; but this wretch here hath not a second, he "plants a vineyard and eats not of the fruit thereof." {#1Co 9:7}

And bereave my soul of good, / *i.e.*, Deprive myself of necessary conveniences and comforts, and defraud my genius of that which God hath given me richly to enjoy; {#1Ti 6:17} or, bereave my soul of good, of God, of grace, of heaven, never thinking of eternity, of "laying up for myself a good foundation," that I may "lay hold upon eternal life"; {#1Ti 6:19} but by low ends, even in religious duties, making earth my throne and heaven my footstool. "This is vanity" in the abstract; "this is a sore travail," because, *Nulla emolumenta laborum*, No good to be gotten by it—no pay for a man's pains; but, as the bird that sitteth on the serpent's eggs, by breaking and

hatching them brings forth a perilous brood, to her own destruction, so do those that sit abroad on the world's vanities.

{a} Orat. pro Quinti

Ver. 9. **Two are better than one.**] Friendly society is far beyond that wretched "aloneness" of the covetous wretch; {#Ec 4:8} he "joins house to house and land to land, that he may live alone in the midst of the earth." {#Isa 5:8}

"Quin sine rivali, seque et sua solus amato."—*Horat.*

Let him enjoy his moping solitariness, if he can. "It is not good for man to be alone," saith God; {#Ge 2:18} and he that loves to be alone is either a beast or a god, saith the philosopher {a} Man is ζῶον πολιτικόν, a sociable creature—he is "nature's good fellow," and holds this for a rule, *Optimum solarium sodalitiū*. There is great comfort in good company: next to communion with God is the communion of saints. Christ sent out his apostles by two and two. {#Mr 6:7} He himself came from heaven to converse with us; and shall we, like stoics, stye up ourselves, and not daily run into good company? The evil spirit is for solitariness, God is for society. {b} He dwells in the "assembly of his saints"; yea, there he hath a delight to dwell, calling the Church his Hephzibah, {#Isa 62:4} and the saints were David's Hephzibam, "his delight." {#Ps 16:3} Neither doth God nor good men take pleasure in a stern, froward austerity, or wild retiredness, but in a mild affableness and amiable conversation.

{a} Aristot., *Polit.* i.

{b} Dupla et compaginata pleraque fecit Deus, ut coelum et terram, solem et lunam, marem et feminam. -Orig. in Gen. i. Vide Erasm. in Adagio. Συν τε δυ ερχομενω

Ver. 10. **For if they fall, the one will lift up his fellow.**] Provided that they hold together and be both of a mind. That which is stronger shoreth up that which is weaker. While Latimer and Rid ley lived, they kept up Cranmer, by intercourse of letters and otherwise, from entertaining counsels of revolt. Bishop Ridley, being prisoner in the Tower, had the liberty of the same, to prove, belike, whether he would go to mass or not, which once he did. And Mr Bradford, being there prisoner, and hearing thereof, wrote an effectual letter to

persuade him from the same, which did Mr Ridley no little good, for he repented, &c. {a} Bishop Farrar also being in the King's Bench prisoner, was travailed with by the Papists at the end of Lent to receive the sacrament at Easter in one kind, who, after much persuading, yielded to them, and promised so to do. But, by God's good providence, the Easter evening, the day before he should have done it, was Bradford brought to the same prison, where, the Lord making him his instrument, Bradford only was the means that the said bishop revoked his promise, and would never after yield to be spotted with that Papistical pitch. {b} Dr Taylor for like cause rejoiced that ever he came into prison, there to be acquainted with that angel of God, John Bradford: so he called him, for the good he received from him. {c} One man may be an angel to another in regard of counsel and comfort; nay, a God to another, as Moses was to Aaron. "Though he fall, he shall arise," for the Lord puts under his hand. {#Ps 37:24}

But woe to him that is alone.] Because Satan is readiest to assault when none is by to assist. Solitariness, therefore, is not to be affected, because it is "the hour of temptation."

For he hath not a second to help him up.] As Elizabeth Cowper, the martyr, in Queen Mary's days had, who, being condemned, and at the stake with Simon Miller, when the fire came unto her she a little shrank thereat, crying once, *Ah!* When Simon heard the same, he put his hand behind him toward her, and willed her to be strong and of good cheer; for, 'Good sister,' said he, 'we shall soon have a joyful and sweet supper. It is but winking a little, and you are in heaven.' With these and the like speeches, she, being strengthened, stood still and quiet, as one most glad to finish that good work. {d} It was therefore a devilish policy in Julian and other heathen persecutors to banish Christians into far countries one from another, and to confine them to isles and mines, where they could not have access one to another.

{a} Acts and Mon., fol. 1930.

{b} *Ibid.*, 1457.

{c} *Ibid.*

{d} *Ibid.*, 1981.

Ver. 11. **Again, if two lie together, then they have heat.**] Heat of zeal and good affection. "Did not our hearts *burn* within us," said those two disciples, when Christ once made the third with them, and by holy conference kindled them. {#Lu 24:32} So when Silas and Timotheus came from Macedonia, Paul was "pressed in spirit." {#Ac 18:5} Warm he was before, but now all of a light fire, as it were. Those dull daughters of Jerusalem, by hearing the spouse describe her beloved, as she doth from tip to toe, were fired up with desire to join with her in seeking after him whom her soul loved. The lying together of the dead body of one with the bones of Elisha, gave life to it. So doth good company give life to those that are dead in sin. Let two cold flints be smitten together, and fire will come forth. So let two dull Christians confer and communicate their soul secrets, and it shall not repent them; they shall find the benefit of it. "Canst thou bind the sweet influences of the Pleiades?" saith God to Job. {#Job 38:31} These Pleiades be the seven stars, that have all one name, because they all help one another in their work, which is to bring the spring, and, like seven sisters, so are they joined together in one constellation, and in one company. We see that God will have the sweetest works in nature to be performed with mutual help. The best time of the year, the sweetest warmth cometh with these Pleiades, and the best time of our life cometh when we lie together in true love and fellowship, No sooner had the Philippians received the gospel, but they were in "fellowship" to a "day." {#Php 1:5} They knew, that as sincerity is the life of religion, so is society the life of sincerity.

Ver. 12. **And if one prevail against him, &c.**] *Vis unita fortior.* God bade Gideon to go down to the camp of the Midianites, and if he feared to go, then to take with him his servant Phurah. Jonathan will not go without his armourbearer—David without Abishai. {#ISa 26:6} Christ, when to begin his passion in the garden, took Peter, James, and John with him, for the benefit of their prayers and company, though they served him but sorrily. "My dove is but one." {#So 6:9} "Jerusalem is a city compact together." {#Ps 122:3} The Church is "terrible as an army with banners"; {#So 6:4} "the gates of hell cannot prevail against her." {#Mt 16:18} Unity hath victory, but division breeds dissolution, as it did once in this island when Caesar first entered it. *Dum singuli pugnant universi vincuntur*, saith Tacitus of the ancient Britons. The Turks pray daily that the differences among us

Christians may be heightened, for that will soonest undo us, and one of their emperors, when his council dissuaded him from a war against the Germans, because of their multitude, said that he feared them not, because sooner would his fingers be all of one length than their princes all of one mind. {a}

And a threefold cord is not easily broken.] A proverbial confirmation well interpreted by Lyra: *Quanto plures et boni in amicitia coniuncti sunt, tanto status eorum melioratur*; - The more they are that unite, so they be good, the better it is with them. See #2Sa 10:9-12. We lose much of our strength in the loss of friends; our cable is as it were untwisted. Hence David so bemoans the loss of Jonathan, and made him an epitaph. {#2Sa 1:17-27} Hence St Paul counted it a special mercy to him that Epaphroditus recovered. {#Php 1:27}

{a} Camer., *Medit. Hist.*, cen. ii. cap. 23. Rich., *Axiom. Polit.*, p. 86.

Ver. 13. **Better is a poor and wise child.]** Such as was Joseph, David, Daniel, and his three comrades, &c.; apt to learn, ready to receive instruction, and as careful to follow it. And well doth the Preacher join poverty with wisdom, for, *Nescio quomodo bonae mentis soror est paupertas*, saith he in Petronius; and, *Paupertas est philosophiae vernacula*, - Poverty is the proper language of philosophy, and wisdom is undervalued little and set by. Those wisest of the Greeks were very poor—Aristides, Phocion, Pelopidas, Epaminondas, Socrates, Ephialtes. {a} So were those worthies "of whom the world was not worthy; they wandered about in sheep skins and goat skins, being destitute." {#Heb 11:38} Sweet smelling Smyrna was the poorest of all the seven churches, yet hath the richest price set upon it. {#Re 2:8-11} Lactantius died miserably poor; so did Theodorus Gaza, that learned Greek. Of Archimedes thus sings Silius, —

“Nudus opum, sed cui coelum terraeque patebant.” {b}

But I am fully of Aeneas Sylvius’s judgment, that popular men should esteem wisdom as silver, noblemen as gold, princes as pearls. Of Queen Elizabeth (that peerless princess) it is said that she hated,

no less than did Mithridates, such as despised virtue forsaken of fortune. {c}

Than an old and foolish king.] *Brabanli quo magis senescunt, eo magis stultescunt.* {d} So do many men of quality, monarchs and others, weak, and yet wilful, short witted, and yet self-conceited; such as were Saul, Rehoboam, Jehoiakim, Nebuchadnezzar, our Henry III, called *Regni dilapidator*; destroyer of kingdoms, and that James that reigned in Scotland in our Edward IV's time, of whom as the story is told that he was so much wedded to his own opinion, that he could not endure any man's advice (how good soever) that he fancied not. He would seldom ask counsel, but never follow any. {e} Xerxes, in his expedition against Greece, is reported to have called his princes together, and thus to have spoken to them: Lest I should seem to follow mine own counsel, I have assembled you; and now do you remember, that it becomes you rather to obey than to advise. {f}

{a} *Aelian*, lib. ii.

{b} *Sil.*, lib. xiv.

{c} *Camden's Elisabeth.*

{d} *Erasm.*

{e} *Daniel's History.*

{f} *Val. Max.*, lib. ix. cap. 5.

Ver. 14. For out of prison he cometh to reign.] As Valentinian the emperor; Sultan Mustapha the great Turk, A.D. 1622; our Henry IV, who was crowned the very same day that, the year before, he had been banished the realm. {a} As, on the other side, Henry VI was sent again prisoner to the Tower the same day that he had been carried through the city, as it were, in triumph, and had heard the shouts of the commons in every street, crying, God save King Henry. Lo! he that had been the most potent monarch for dominions, saith the chronicler, {b} that ever England had, was not now the master of a molehill, nor owner of his own liberty. So that in him it appeared that mortality was but the stage of mutability, when a man born in his kingdom, yea, born to a kingdom, became thus miserably poor. Furthermore, Henry Holland, Duke of Exeter, grandchild to John of Gaunt, may serve as a fit instance and example to all how uncertain Adam's sons are of any continuing greatness. For, saith Philip

Commines, I once saw him run on foot bare legged after the Duke of Burgundy's train, begging {c} his bread for God's sake; but he uttered not his name, he being the nearest of the house of Lancaster, and brother-in-law unto King Edward IV, from whom he fled; and being known who he was, Burgundy gave him a small pension to maintain his estate. {d}

{a} Daniel's *Hist.*, fol. 480.

{b} Speed, 881.

{c} Date obolum Bellisario.

{d} Speed, 887.

Ver. 15. **I considered all the living, &c.]** He means the multitude, that shallow brained, but great and many headed beast, making defection from their old prince, though never so prudent, and setting up his own son against him, as they dealt by David more than once, merely out of an itch of instability and affectation of novelty. Now, as this is to others, so to kings also a vexation, to see already the common aspect of their people bent upon another object before the time; to behold them worshipping the rising sun, {a} as the proverb is, and themselves laid aside, in a manner, as broken vessels out of request in comparison. {b} Crowns have their cares and crosses, and high seats are never but uneasy. *O vilis pannus!* O base clout! said one king concerning his diadem, were it but known how many molestations and miseries do attend thee, *Nemo foret qui te tollere vellet humo*, no man would deign to take thee up lying at his feet. Antoninus the philosopher said often that the empire was *malorum oceanus*, an ocean of mischiefs; and another caused it to be written upon his tomb, *Felix si non imperitasset*, Happy had I been if I had never reigned. It is seldom seen, as before hath been observed, that God allows unto the greatest darlings of the world a perfect contentment, be they never so well deserving. Something they must have to complain of, that shall give an unsavoury verdure to their sweetest morsels, and make their very felicity miserable.

{a} Omnes solem orientem adorant, contemnunt occidentem.

{b} Macro, expirante Tiberio, Caium fovebat. Cui Tiberius, Tu recte, inquit, Macro, τον δυομενον εγκαταλιπων π ρος τον ανατελλο τα επιειγη.—Dio.

Ver. 16. **There is no end of all the people,** *J i.e.,* They are infinitely discontented and restless in their desires after a new and another governor. Αει γαρ το παρον βαρυ, as Thucydides long since observed, The present government, be it never so good, is always grievous. "O that I were made judge in the land," said Absalom. {#2Sa 15:4} Oh that thou wert, said the people, who yet soon had enough of him. And so had they of their new king, Saul, whom *contra gentes,* they would needlessly have, after the manner of all other nations. {#1Sa 8:6,7} How soon did the Baptist grow stale to the Jews, that had lately "heard him gladly," {#Mr 6:20} and was no more set by than "a reed shaken with the wind!" {#Mt 11:7} How suddenly did they change their note concerning Christ from "Hosanna" to *Crucify him!* The common people are like to children, saith an interpreter, that rest not contented with any schoolmaster, and like to servants that love to change every year their masters. People are desirous to hear new preachers, as feasters to hear new songs and new instruments. {#Eze 33:32}

Chapter 5

Ver. 1. **Keep thy foot,** *J q.d.,* Wouldst thou see more of the world's vanity than hitherto hath been discoursed? get thee "to the sanctuary," as David did. {#Ps 73:17} For as they that walk in a mist see it not so well as those that stand on a hill; so they that have their hands elbow deep in the world cannot so easily discern what they do as those that go a little out from it. To the house of God therefore, to the temple and synagogues, to the churches and oratories steer thy course, take thy way. Only "see to thy feet," *i.e.,* keep thy senses and affections with all manner of custody, from the mire of wicked and worldly matters. Shoes we have all upon our feet—that is, to speak in St James's phrase, "filthiness and superfluity of naughtiness" {#Jas 1:21} in our hearts, that must be put off at God's school door, as God taught Moses and Joshua. {#Ex 3:5 Jos 5:15} And Pythagoras, having read Moses belike, taught his scholars as much, when he saith, αποδητος θεε και προσκυνει, Put off thy shoes when thou sacrificest and worshippest. His followers, the Pythagoreans, expounded his meaning, when they would not have men εν παροδω προσκυνειν, but οικοθεν παρασκευασαμενοι, worship God carelessly or by the way, but prepare themselves at home aforehand. And Numa Pompilius, one that had tasted of his

learning, would not have men worship the gods εν παρεργω και αμελωσ, by the by, and for fashion, but χολην αγοντας απο των αλλων, at good leisure, and as making religion their business. {a} In the law of Moses, the priests were commanded to wash the inwards and the feet of the sacrifice in water. And this was done, πανυ συμβολικωσ, saith Philo, not without a mystery—sc., to teach us to keep our feet clean when we draw nigh to God. Antonius Margarita, in his book of the rites and ceremonies of the Jews, tells us that before their synagogues they have an iron plate, against which they wipe and make clean their shoes before they enter; and that being entered, they sit solemnly there for a season, not once opening their mouths, but considering who it is with whom they have to do. Thus it was wont to be with them; but alate though they come to their synagogues with washen hands and feet, yet for any show of devotion or elevation of spirit, they are as reverent, saith one that was an eyewitness, {b} as grammar boys are at school when their master is absent: their holiness is the mere outward work itself, being a brainless head and a soulless body. And yet upon the walls of their synagogues they write usually this sentence, by an abbreviature, "*Tephillan belo cauvannah ceguph belo neshamah,* " i.e., A prayer without effection, is like a body without a soul. Solinus report eth of the Cretians, that they do very religiously worship Diana, and that no man may presume to come into her temple but barefooted. {c} *Satan Dei aemulus,* The devil is God's ape. He led these superstitious Ethnics captive, as the Chaldeans did the Egyptians, "naked and barefoot" {d} {#Isa 20:2,4}

When thou goest to the house of God.] Called "the gate of heaven," {#Ge 28:17} such as none but "the righteous" may "enter," {#Ps 118:20} the "beauty of holiness," the place of angels and archangels, the kingdom of God, yea, heaven itself, {e} as Chrysostom calls it. The French Protestants called their meeting house in Paris paradise. The primitive Christians {f} called such places κυριακουσ, whence kirks, churches, and the Lord's houses; and basilicas, kingly palaces. Now it is held an uncivil thing to come to the palace of a king with dirty shoes, or to eat at his table with foul hands. Men wash their hands every day of course, but when to dine with a prince, they wash them with balls. So it should be here; when we come to God's house we should come with the best preparation we can make; we

should also be there with the first, and stay till the last, as doorkeepers use to do, which office in God's house David held a high preferment. {#Ps 84:10} And while we are there, let our whole deportment be as in the presence of the great God, whom we must look full in the face, and be ready to hear, as those good souls in #Ac 10:33; "Now therefore we are all here present before God," say they, "to hear all things that are commanded thee of God." Neither must we hear only with the hearing of the ear, but with the obedience of the heart and life—for so the original word here signifieth; #Ge 3:17, "Because thou hast heard," that is, obeyed, "the voice of thy wife," &c.—hearing diligently without distraction, and doing readily without sciscitation.

Than to give the sacrifice of fools, / *i.e.*, The formalities and external services of profligate professors that think to set off with God for their sins by their sacrifices; for their evil deeds by their good. Hence they burden God's altar, and even cover it with their sacrifices; sticking in the bark and gnabbling upon the shell of holy services, not once piercing to the heart or tasting of the kernel thereof, and are therefore "abominable, because disobedient, and to every good work reprobate." {#Tit 1:16} How many are there at this day that not only pray by tale, as Papists do by their beads, but turn over other duties of religion as a mere task, holding only a certain stint of them, as malt horses {g} do their pace, or mill horses their round, merely out of form and custom, those banes and breaknecks of due devotion! These do not only lose their labour but commit sin, {#Isa 1:14} compass God with a lie, {#Ho 11:12} because they wash not their feet before they compass God's altar. The heathen orator {h} can tell these fools of the people, *Deum non superstitione coli velle, sed pietate*, that God requires the heart in all holy duties, and must be served in spirit, {#Joh 4:24} even *toto corde, id est amore summo, more vero, ore fideli, re omni*.

“Hoc non fit verbis: Marce, ut ameris, ama.”—Martial.

For they consider not that they do evil.] That they despite him with seeming honours, with displeasing service, which is double dishonour; with seeming sanctity, which is double iniquity, and deserves double damnation. This they so little consider, that they

think God is greatly beholden to them, and does them no small wrong that he so little regards and rewards them. *{#Isa 58:3 Mal 3:14}* *Non sic Deos coluimus ut ille nos vinceret*, said that emperor, *{i}* going into the field against his enemy. We have not so served the gods, that they should serve us no better than to give the enemy the better of us.

{a} Plutarch.

{b} Spec. Europ.

{c} Buxtorf., *Abbréviat.*, p. 186.

{d} *Aedem numinis praeterquam nudus vestigia nullus licito ingreditur.* -Cap. 16.

{e} *Αυτος μεν ο ουρανος.*

{f} Concil. Laodic., cap. 28.

{g} A heavy kind of horse used by maltsters; used occas. as a term of abuse.

{h} Cicero.

{i} Antonin. Philos. referente Vulcat. -Gal.

Ver. 2. **Be not rash with thy mouth.**] From hearing, the Preacher proceeds to give directions for speaking, whether it be of God or to him. For the first, the very heathens could say, *Non loquendum de Deo sine lumine*, *{a}* We may not speak of God without a light—*i.e.*, without a deliberate premeditation and well advised consideration. In speaking of God, saith one, *{b}* our best eloquence is our silence. And if we speak at all on this subject, saith another, *{c}* no words will so well become us as those, *quae ignorantiam nostram praetendunt*, that most discover our small knowledge of him. "How little a portion or pittance is heard of him," saith holy Job; *{#Job 26:14}* the Hebrew word signifies a little bit or particle—nay, a little piece of a word, such as an echo resoundeth, "But the thunder of his power who can understand?" it is ineffable, because inconceivable. Here, if ever,

"Claudicat ingenium, delirat linguaque mensque."—*Lucret.*

But although Jerome *{d}* thinks it best to understand the Preacher here of a speaking of God, yet others, and for better reason, conceive his meaning to be rather of a speaking to God by prayer, and

particularly by a vow, which implies a prayer, as the Greek words εὐχη and προσευχη import. Here then,

Let not thine heart be hasty to utter anything.] Heb., Let not thine heart through haste be so troubled or disturbed, as to tumble over, and throw out words without wisdom, in a confused manner, in a slubbering sort. But as there was "half an hour's silence in heaven" when the seventh seal was opened, {#Re 8:1} and or ever the seven trumpets sounded, so should there be a sad and serious weighing of our petitions before we utter them. *Nescit poenitenda loqui, qui proferenda prius suo tradidit examini,* { e} He repents not of his requests who first duly deliberates what to request. Whereas he that blurts out whatsoever lies uppermost—as some good men have done in their haste and heat of passion (as Job, #Job 6:5; David, #Ps 116:11; Jeremiah, #Jer 15:10,18; Jonah, #Jon 4:1-3, who brawled with God instead of praying to him)—displeaseth God no less than the Muscovy ministers do their hearers if they mispronounce but any syllable in their whole liturgy.

For God is in heaven, and thou upon earth.] He is the "high and Holy One that inhabiteth eternity," {#Isa 57:15} and thou art *E palude sua procedens et repens vilis ranuncula,* as Bernard hath it, a base toad creeping or crawling out of a ditch: there is an infinite distance and disproportion between him and thee; therefore see to it that thou come to him with all possible reverence, humility, and self-abasement. See #Job 42:6 1Ki 18:42 Mt 26:38. It is observable that when the great Turk comes into his mosque or temple, he lays by all his state, and hath none to attend him all the while.

Therefore let thy words be few.] But full, as the publicans were. {#Lu 18:13} *O quam multa quam paucis!* Oh, how much in a little! said Cicero of Brutus's Epistle. So may we say of that publican's prayer; how much more of the Lord's prayer, set in fiat opposition to the heathenish battologies {f} and vain repetitions usual with pagans and papagans. {See Trapp on "Mt 6:7"} {See Trapp on "Mt 6:8"} {See Trapp on "Mt 6:9"} It is reported of the ancient Christians of Egypt, *Quod brevissimis et raptim iaculatis orationibus uti voluerint, ne per moras evanesceret et hebetaretur intentio,* { g} that they made very short prayers that their devotion might not be dulled by longer doings. Cassian also

makes mention of certain religious persons in his time, *Qui utilius censebant breves quidem orationes sed creberrimas fieri, &c.*, who thought it best that our prayers should be short, but frequent: the one, that there might be continual intercourse maintained between God and us; the other, that by shortness we might avoid the devil's darts, which he throws especially at us, while we are praying. These are good reasons, and more may be added out of #Mt 6:5-15, as that "our heavenly Father knows what we need," &c. That which the Preacher here presseth is the transcendent excellence and surpassing majesty of almighty God. "I am a great King," saith he, {#Mat 1:14} and I look to be served like myself. Therefore "take with you words," {#Ho 14:2} neither over curious, nor over careless, but such as are humble, earnest, direct to the point, avoiding vain babblings, needless and endless repetitions, heartless digressions, tedious prolixities, wild and idle discourses of such extemporary petitioners, as not disposing their matter in due order by premeditation, and with it being word bound, are forced to go forward and backward, like hounds at a loss; and having hastily begun, they know not how handsomely to make an end.

{a} Pythag.

{b} Mr Hooker.

{c} Jul. Scalig.

{d} Jerome, *in loc.*

{e} Cassiodor., lib. x. Ep. 4.

{f} A needless and tiresome repetition in speaking or writing.

{g} Augustine.

Ver. 3. **For a dream cometh through the multitude of business.**] When all the rest of the senses are bound up by sleep, the soul entereth into the shop of the fancy, and operates there usually according to the businesses and employments of the day past; *et fieri videntur quae fieri tamen non videntur*; saith Tertullian, {a} those things seem to be done in a dream, which yet are not seen to be done at all: these are but *vanae iactationes negotiosae animae*, the idle tossings of a busy mind. In like sort a fool, a heartless, sapless fellow, that being sensual and void of "the spirit of grace and supplications," hath neither the affections nor expressions of holy prayer, "multiplies words without knowledge," thinks to make out in words what he wants in worth, being λαλειν αριστος, λεγειν δε

αδυνατωτατος, as Plutarch saith of Alcibiades, one that could talk much but speak little: "His voice is known by multitude of words." It is but a "voice" that is heard, it is but a sound that is made, like the uncertain sound of a trumpet, that none can tell what it meaneth, what to make of it. *Corniculas citius in Africa, quam res rationesque solidus in Turriani scriptis reperias*, saith one, {b} so here if there be any worth of matter in the fool's words, it is but by chance, as Aristotle saith, {c} that dreams do by chance foretell those things that come to pass. Let it be our care to shun as much as may be all lavish and superfluous talkativeness and tediousness, but especially in prayer, lest we "offer the sacrifice of fools," and God be angry with us. For as it is not the loudness of a preacher's voice, but the weight and holiness of his matter, and the spirit of the preacher, that moves a wise and intelligent hearer, so it is not the labour of the lips, but the travail of the heart that prevails with God. The Baalites' prayer was not more tedious than Elijah's short, yet more pithy than short. And it was Elijah that spake loud and sped in heaven. Let the fool learn, therefore, to show more wit in his discourse than words, lest being known by his voice, he meet, as the nightingale did, with some Laconian that will not let to tell him, *Vox tu es, praeterea nihil*, Thou art a voice, and that's all.

{a} Tertull., *De Anima*, cap. 49.

{b} Beringer., *Contra Idol. cum Salut. Angel.*

{c} Aristot., *De Divinat. per Insom.*

Ver. 4. When thou vowest a vow unto God, defer not to pay it.]

{See Trapp on "De 23:22"} It is in thy power to vow or not to vow. *Vovere nusquam est praeceptum*, saith Bellarmine. {a} We have no command to vow. That of David, "Vow and perform to the Lord your God," is not *purum praeceptum*, saith Mr Cartwright, a pure precept, but like that other, "Be angry, and sin not"; where anger is not commanded, but limited. So neither are we simply commanded to vow, but having voluntarily vowed, we may not defer to pay it; delays are taken for denials, excuses for refusals.

For he hath no pleasure in fools.] He "needs" them as little as King Achish did; {#1Sa 21:15} he "abhors" them {#Ps 5:5} as deceitful workers, as mockers of God. Jephthah *in vovendo fuit stultus, inpraestando impius*: {b} Jephthah was a fool invowing, and wicked in performing.

But he that vows a thing lawful and possible, and yet defers to perform it, or seeks an evasion, is two fools for failing; since—

{a} *De Monac.*, lib. ii. cap. 15.

{b} Jerome

Ver. 5. **Better it is that thou shouldst not vow,**] *q.d.*, Who bade thee be so forward? Why wouldst thou become a voluntary votary, and so rashly engage to the loss of thy liberty and the offence of thy God, who expected thou shouldst have kept touch, and not have dealt thus slipperily with him? {a} "Thou hast not lied unto men, but unto God." {#Ac 5:4} "As the truth of Christ is in me," saith Paul; {#2Co 11:10} so he binds himself by an oath, as the learned have observed. And "as God is true, our word toward you was not yea and nay; for the Son of God who was preached among you by me was not yea and nay; but in him all the promises of God are yea and amen." {#2Co 1:19,20} Why, what of that? some might say; and what is all this to the purpose? Very much, for it implieth that what a Christian doth promise to men (how much more to God?) he is bound by the earnest penny of God's Spirit to perform. He dares no more alter or falsify his word than the Spirit of God can lie. And as he looks that God's promises should be made good to him, so is he careful to pay what he hath vowed to God, since his is a covenant of mercy, ours of obedience; and if he shall be all-sufficient to us, we must be altogether his. {#So 2:16}

{a} *Dicta factis deficientibus crubescunt.*

Ver. 6. **Suffer not thy mouth to cause thy flesh to sin.**] Heb., *Nec des*, Give not liberty to thy mouth, which of itself is so apt to overflow and run riot in sinful and superfluous language. Rein it in therefore, and lay laws upon it, lest it "cause thy flesh to sin," thyself to become a sinner against thine own soul. Say to it in this case, as Christ did to those Pharisees in the gospel, "Why temptest thou me, thou hypocrite?" or as the witch said to Saul, that sought to her, "Wherefore layest thou a snare for my life, to cause me to die?" {#1Sa 28:9} Shall my prayer become sin, and my religious vows, through non-payment, a cause of a curse? {#Ps 109:7} When thou art making such an ill bargain, say to thy mouth, as Boaz said to his kinsman, "At what time thou buyest it, thou must have Ruth with it"; {#Ru 4:5} so thou must have God's curse with it—for that is the just hire of the

least sin, {#Ro 6:23} how much more of thy crimson crime! And let thy mouth answer, No, I may not do it; I shall mar and spoil a better inheritance; I shall anger the angel of the covenant, who, if his wrath be kindled, yea, but a little, "he will not pardon my transgression, for God's name is in him," {#Ex 23:21} who, as he is *pater miserationum*, "the Father of mercies," so he is *Deus ultionum*, "the God of recompenses." {#Ps 94:1} True it is that anger is not properly in God; "Fury is not in me"; {#Isa 27:4} but because he chides and smites for sin, as angry men use to do, therefore is anger here and elsewhere attributed to him, that men may stand in awe and not sin, since sin and punishment are linked together with chains of adamant.

Ver. 7. **For in the multitude of dreams, and in many words,**] *i.e.*, As in the multitude of dreams, so in many words, &c. There may be some matter in some of either; but neither of them wants their vanities. Dreams are of various sorts. {See Trapp on "Ge 20:3"} Epicurus judged them all vain. The Telmisenses *nulla somnia evacuabant*, saith Tertullian, {a} made no dreams to be vain. But that some dreams are divine, some diabolical, and some natural, *Peculiare solarium naturalis oraculi*, as one speaketh, good symptoms and indications of the natural constitution, no wise man ever doubted. That of the philosopher {b} hath a truth in it, *Iustum ab iniusto non somno, sed somnio discerni*, that a good man may be distinguished from a bad, though not by his sleep, yet by his dreams in his sleep.

But fear thou God.] And so eschew this evil of fond babbling (in God's service especially), which is no less a vanity than plain doting, and procures Divine displeasure. *Deum si quis parum metuit, valde contemnit.* {c} He that fears not God's wrath is sure to feel it. {#Ps 90:11}

{a} Tertul., *De Anima*, c. 46.

{b} Aristot. *Ethic*.

{c} Fulgent.

Ver. 8. **If thou seest the oppression of the poor.]** And so mayest be drawn to doubt of Divine providence, and to withdraw thine awful regard to the divine Majesty, to forego godliness, and to turn fiat atheist, as Diagoras and Averroes did.

Marvel not at the matter.] *Nil admirari prope res est una Numici.* {a} A wise man wonders at nothing; he knows there is good cause why God should allow it so to be, and gives him his glory. *Opera Dei sunt in mediis contrariis,* saith Luther: {b} God's works are effected usually by contraries. And this he doth *ἵνα καὶ μάλλον θαυμάζηται,* that he may be the more marvelled at, saith Nazianzen. Hence he commonly goes a way by himself, drawing light out of darkness, good out of evil, heaven out of hell, that his people may feelingly say, "Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders." {#Ex 15:11} "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." {#Ps 58:11}

For he that is higher than the highest regardeth.] And "wherein they deal proudly, he is above them," {#Ex 18:11} and overtops them; {#Ps 2:4} sets a day for them, and "sees that their day is coming." {#Ps 37:13} "The Most High cuts off the spirit of princes" {#Ps 76:12} -he slips them off, as one should slip off a flower between his fingers; or he cuts them off, as grapegatherers do the clusters off the vines; such a metaphor there is in the original—"He is terrible to all the kings of the earth," those dread sovereigns, those hammers of the earth and scourges of the world, {c} as Atilas styled himself; such as Sennacherib, whom God so subdued and mastered, that the Egyptians, in memory of it, set up his statue in the temple of Vulcan, with this inscription, *Ἐμε τίς ὀρεῶν εὐσεβῆς εἶπο:* {d} Let all that behold me learn to fear God. It was therefore excellent counsel that Jehoshaphat gave his judges: "Take heed what you do, for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord our God be upon you; take heed and do it." {#2Ch 19:6} Look upon him that overlooks all your doings, saith he, and then learn to sit upon the tribunal, in as great though not in so slavish a fear of doing wrong, as Olanes in the history did upon the flayed skin of his father Sisannus, nailed by Cambyses on the judgment seat; or as a Russian judge that fears the boiling caldron or open battocking; or the Turkish senate, when they think the great Turk to stand behind the arras {e} at the dangerous door. In fine, let the grandees and potentates of the earth know and acknowledge with Constantine, Valentinian, and Theodosius, three great emperors, as Socrates reports of them, that they are but

Christi vasalli, Christ's vassals; and that as he is *Excelsus super excelsos*, high above all, even the highest, so he hath other high ones at hand—viz., the holy angels, who can "resist the King of Persia," as Michael the prince did; {#Da 10:13} fright the Syrians with a panic terror; {#2Ki 7:6} smite the Assyrians with an utter destruction; {#Isa 37:36} deliver Peter from the hand of Herod, and from the expectation of the Jews. {#Ac 12:11} What a wonderful difference in the slaughter of the firstborn of Egypt! {#Ex 12:23-32} Tyrants shall be sure, sooner or later, to meet with their match. Look what a hand the Ephori had over the King of Sparta; the tribunes had over the Roman consuls; and the Prince Palgrave of Rhine ought, by the ancient orders, to have over the Emperor of Germany (*Palatino haec dignitatis praerogativa est, ut ipsum Caesarem iudicare et damnare possit, quoties scilicet lis ei ab aliquo ordinum imperii movetur*; { } the Palgrave hath power to judge and pass sentence upon the emperor himself, when any of the states of Germany do sue him at the law); the same and more hath God and his angels over the mightiest magnificoes in the world. "Lebanon shall fail by a mighty one," {#Isa 10:34} *i. e.*, by an angel, as some interpret it.

{a} Horat.

{b} Luther. *in Genes.*

{c} *Mundi flagellum.* Scourge of the world.

{d} Herodot.

{e} A hanging screen of this material formerly placed round the walls of household apartments, often at such a distance from them as to allow of people being concealed in the space between.

{f} Parei Hist. pros. med., 771.

Ver. 9. **Moreover, the profit of the earth is for all,**] viz., For all sorts of men, and for all kind of uses. *Alma mater, terra ferax.* "Then shall the earth yield her increase; and (therein) God, even our own God, shall bless us." {#Ps 67:6} "Can any of the vanities of the heathens give rain," or grain? No, neither. {#Jer 14:22} Can the earth bring forth fruit of herself? {a} So, indeed, our Saviour seems to say, "First the blade, then the ear, after that the full corn in the ear"; {#Mr 4:28} but then it is after the good husbandman hath sowed it, and God by his blessing given the increase. The drift of the Preacher here is to set forth the excellence of tillage first, and then to show the vanity of it. Tillage is the life and blood of a commonwealth; it is beyond

all pecuniary possessions. Jacob had money and other fruits of the earth, and yet if Egypt, the world's granary, as one calls it, had not supplied them with grain, he and his might have perished. {#Ge 43:1,2}

The king himself is served by the field.] Not the lion, dragon, unicorn, &c. But the plough and the ship are the supporters of a crown. Some read it thus: *Rex agro servit*, The king is a servant to the field. {b} It concerns him to have care of tillage, plantation of fruits, breeding of cattle, &c., or else all will soon run to wrack and ruin. King Uzziah loved husbandry, and used it much. {#2Ch 26:10} In #Am 7:1, we read of "the king's mowings." And Pliny hath observed that grain was never so plentiful, good and cheap at Rome as when the same men tilled the land that ruled the commonwealth, *Quasi gauderet terra laureato vomere scilicet et aratore triumphali*.

{a} αυτοματως.

{b} Rex agro fit servus. -Ar. Montan.

Ver. 10. **He that loveth silver shall not be satisfied with silver.]** As he cannot fill his belly, nor clothe his back with it, so neither can he satisfy his inordinate appetite and desire after it, though he had heaped and hoarded it up, as the great Caliph of Babylon had—that covetous wretch, starved to death by Haalon, brother to Mango, the great Cham of Cataia, in the midst of his gold, silver, and precious stones, whereof, till then, he could never have enough. {a} *Auri nempe fames parto fit maior ab auro*, {b} A man may as soon fill a chest with grace as a heart with wealth. As a circle cannot fill a triangle, so neither can the whole world, if it could be compassed, possibly fill the heart of man. *Anima rationalis caeteris omnibus occupari potest, impleri non potest*: {c} The reasonable soul may be busied about other things, but it cannot be filled with them. *Non plus satiatur cor auro, quam corpus auro*, As air fills not the body, so neither doth money the mind. It cannot, therefore, be man's chiefest good, as mammonists make it, since it doth not terminate his appetite, but that although he hath never so much of it, yet is he as hungry after more as if he were not worth a halfpenny. Theophrastus brings in the covetous person first wishing—

“ Mille meis errent in montibus agni; ”

that he had a thousand sheep in his flock. And this when he had gotten, then, *Pauperis est numerare pecus*. He would have cattle without number. The Greeks derive their word for desire {*d*} from a root that signifieth to burn, Now, if one should heap never so much fuel upon a fire, it would not quench it, but kindle it the more. So here. Surely, as a ship may be overladen with silver, even unto sinking, and yet have compass and sides enough to hold ten times more, so a covetous wretch, though he hath enough to sink him, yet never hath he enough to satisfy him. Cataline was ever *alieni appetens, sui profusus*, {*e*} not more prodigal of his own than desirous after other men's estates.

{*a*} Turk. Hist.

{*b*} Prudentius.

{*c*} Bernard.

{*d*} επιθυμία; θυμειν, ardere. Hinc ardens appetitus.

{*e*} Salust.

Ver. 11. **When goods increase, they are increased that eat them.**] Servants, friends, flatterers, trencher men, pensioners, and other hangerons that will flock to a rich man, as crows do to a dead carcase, not to defend, but to devour it. Caesar perished in the midst of his friends, whose boundless hopes and expectations he was not able to satisfy. The King of Spain, were it not for the West India fleet, were never able to subsist, though he be by far the greatest prince in Christendom, gives for his motto, *Totus non sufficit orbis*, and hath his empire so far extended that he may truly say, *Sol mihi semper lucet*, The sun ever shines upon my dominions. {*a*} The Duke of Bavaria's house is so pestered with friars and Jesuits that, notwithstanding the greatness of his revenue, he is very poor, as spending all his estate on those Popish flesh flies, those *inutiles et ribaldi* (Lyra's words upon this text), useless, needless, ribaldry fellows. {*b*}

Saving the beholding of them with his eyes.] To such a large retinue, such a numerous family; as Job, who had a very great household, {*#Job 1:3*} and Abraham, who had a trained hand in his family, but especially as Solomon, who had thousands of servants and work folk. Whereunto I may add Cardinal Wolsey's pompous family, consisting of one earl, nine barons, knights and esquires very

many, chaplains and other servants, besides retainers, at bed and board, no fewer than four hundred. Or, to see so much wealth, and to tumble in it; as Caligula the emperor was wont to do, *contractandae pecuniae cupidine incensus*, loving to handle his money, to walk upon it with his bare feet, and to roll among it with his whole body, as Suetonius relateth. {c} The like is reported of Heliogabalus, who also, besides what he did eat, is said to have provided himself, in case he should be in danger to be surprised by his enemies, silken halters to hang himself with, ponds of sweet water to drown himself, gilded poisons to poison himself with, &c.

{a} Camden.

{b} Heylin.

{c} Toto corpore aliquandiu volutatus. -Sueton.

Ver. 12. **The sleep of a labouring man is sweet.**] Sleep is the nurse of nature, the wages that she pays the poor man for his incessant pains. His fare is not so high, his care is not so great, but that without distemper or distraction he can hug his rest most sweetly, and feel no disturbance, until the due time of rising awakeneth him. {a} These labouring men are as sound as a rock, as hungry as hunters, as weary as ever was dog of day, as they say, and therefore no sooner laid in their beds but fast asleep, their hard labour causing easy digestion, and uninterrupted rest. Whereas the restless spirit of the rich wretch rides his body day and night; care of getting, fear of keeping, grief of losing, these three vultures feed upon him continually. He rolls a Sisyphus' stone; his abundance, like a lump of lead, lies heavy upon his heart, and breaks his sleep. Much like the disease called the nightmare, or *epialtes*, in which men in their slumber think they feel a thing as large as a mountain lying upon their breasts, which they can no way remove. His evil conscience soon lasheth and lanceth him, as it did our Richard III, after the murder of his two innocent nephews, and Charles IX of France, after the bloody massacre. God also terrifies him with dreams, throws handfuls of hell fire in his face, *interpellat cogitantem, excitat dormientem*, as Ambrose hath it, interrupts him while he is thinking, awakeneth him while he is sleeping, rings that doleful peal in his ears, that makes him start and stare, "Thou fool, this night shall thy soul be taken from thee." *Veni miser in iudicium*, Come, thou wretch, receive thy judgment.

{a} Somni finis est salus animantis. -Magir.

Ver. 13. **There is a sore evil.**] Or, An evil disease, {a} such as breaks the sleep, *hinc pallor et genae pendulae, item furiales somni et inquietas nocturna*, {b} causing paleness, leanness, restlessness by night. This disease is the dropsy or bulimy of covetousness, as seldom cured as heresy, frenzy, jealousy, which three are held incurable maladies.

Riches kept for the owners thereof to their hurt.] Worldlings sit abroad upon their wealth, and hatch to their hurt, as the silly bird doth the eggs of the cockatrice. Riches are called "goods," but it hath been well observed that he that first called them so was a better husband *husbandman* than divine. Such a husband was he in the gospel, who reckoned upon "much goods laid up for many years." But how come these "goods" to prove evil to the owners but by the evil usage of them? Riches in themselves are of an indifferent nature, and it is through men's corruption, *ut magna sit cognatio et nominis et rei divitiis et vitiis*, that riches are weapons of wickedness—engines of evil. "He that getteth riches, and not by right, shall die a poor fool." {#Jer 17:11}

“ Dum peritura parat, per male parts perit.”

He that keepeth his riches—having no quick silver, no current money—when God calls him to part with them for pious and charitable uses, keepeth them to his own greatest hurt. For the rust of his canker eaten gold shall rise up in judgment against him at that great day. {#Jas 5:3}

“ Sic plates nimia congesta pecunia cura
Strangulat” —Juvenal, sat. 10.

{See Trapp on "Pr 1:19"}

{a} Mala infirmitas. -Pagn.

{b} Plin.

Ver. 14. **But those riches perish by evil travail,** / *i.e.*, By evil trading, trafficking, or other cross event and accident. They waste and wither either by vanity or violence. They slip out of the hand, as the punting bird or wriggling eel. There is no hold to be taken of them—no trust to be put in them. They were never true to those that trusted in them. {See Trapp on "Pr 23:5"}

Ver. 15. **As he came forth of his mother's womb,** / *q.d.*, If riches leave not us while we live, yet we are sure to leave them when we die. {a} Look how a false harlot leaves her lover when arrested for debt, and follows other customers; so is it here. And as dogs, though they go along with us in company, yet at parting they run every one to his own master. So do these to the world, when we come to leave the world. Death, as a porter, stands at the gate, and strips us of all our thick clay wherewith we are laden. {See Trapp on "Ec 2:22"}

To go as he came.] Like an unwelcome guest, or an unprofitable servant, a cipher, and excrement. Oh live, live, live, saith a reverend man, {b} quickly, much, long; so you are welcome to the world: else you are but hissed and kicked off this stage of the world, as Phocas was by Heraclius; nay, many {as #Job 27:23} who were buried before half dead, &c.

And shall take nothing of his labour.] *Ne obolum quo naulum Charonti solvant.* Some have had great store of gold and silver buried with them, and others would needs be buried in a monk's cowl, out of a superstitious conceit of speeding the better in another world; but it hath profited them nothing at all. {#Ec 9:10}

{a} Haud ullas portabis opes Acherontis ad undas: Nudas ab inferna stulte vehere rate. -Propert.

{b} "Abner's funeral," by Dr Harris.

Ver. 16. **And this also is a sore evil.**] *Malum dolorificum*, so it will prove; a singular vexation, a sharp corrosive, when Balaam and his bribes, Laban and his bags, Nabal and his flocks, Achan and his wedge, Belshazzar and his bulls, Herod and his harlots, Dives and his dishes, &c., shall part asunder for ever, when they shall look from their death beds, and see that terrible spectacle, death, judgment, hell, and all to be passed through by their poor souls! Oh, what a dreadful shriek gives the guilty soul at death, to see itself

launching into an ocean of scalding lead, and must swim naked in it for ever! Who, therefore, unless he had rather burn with Dives than reign with Lazarus, will henceforth reach out his hand to bribery, usury, robbery, deceit, sacrilege, or any such like wickedness or worldliness, which "drown men's souls in perdition and destruction?" {#1Ti 6:9} If rich men could stave off death, or stop its mouth with a bag of gold, it were somewhat like. But that cannot be, as Henry Beaufort, that rich and wretched cardinal found by experience; as the King of Persia told Constance the Emperor, who had showed him all the glory and bravery of Rome; *Mira quidem haec*, said he, *sed ut video, sicut in Persia, sic Romae heroines moriuntur*, {a} -i.e., These be brave things, but yet I see that as in Persia, so at Rome also, the owners of these things must needs die. Agreeable whereunto was that speech of Nugas, the Scythian monarch, to whom, when Michael Paleologus, the emperor, sent certain rich robes for a present, he asked, *Nunquid calamitates, morbos, mortem depellere possent?* -whether they could drive away calamities, sickness, death?—for if they could not do so they were not much to be regarded, {b}

What profit hath he that hath laboured for the wind?] *i.e.*, For just nothing. See #**Ho 12:1 Jer 22:22**. The Greeks expressed the same by hunting after and 'husbanding the wind.' {c} The apostle speaks of "beating the air," {#1Co 9:26} as he doth that fights with his own shadow—that disquiets himself in vain. The four monarchies are called the "four winds of heaven." {#Zec 6:3,4} And at the Pope's enthronisation a wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria mundi*, - The glory of this world is but a blaze or blast.

{a} Fulgent.

{b} Pachymer., *Hist*, lib. v.

{c} Ανεμους γεωργειν.

Ver. 17. **All his days also he eats in darkness,**] *i.e.*, He lives besides that he hath, and cannot so much as be merry at meat. Hence is much sorrow, wrath, and sickness, especially if spoiled of his goods, which he made his god; he is no less troubled than Laban was for his teraphim, or Micah for his idol. {#Jud 17:3} He is mad

almost, and ready to hang himself for woe, having much fretting, foaming, fuming, anger, languor, ready to flee at God and men.

Ver. 18. **It is good and comely for one to eat, &c.]** Niggardice and baseness is an ugly evil, making a man, though never so rich, to be vilipended and despised of all. Nabal shall not be called Nadib—the vile person liberal, the churl bountiful. {#Isa 32:5} {See Trapp on "Ec 2:24"} {See Trapp on "Ec 3:12"}

Ver. 19. **This is the gift of God.]** A gift of his right hand, *donum throni, non scabelli*, - Godliness only hath contentedness. {#1Ti 6:6} The comfort of wealth comes in by no other door than by the assurance of God's love in bestowing it, and of his grace in sanctifying it. "God give thee the dew of heaven." {#Ge 27:28} Esau likewise had the like, but not with a "God give thee." A carnal heart cares not how, so he may have it; hence his so little comfort and enjoyment. A godly man will have God with it, or else he is *all amort*. Moses would not be put off with an angel to go along with them. Luther protested, when great gifts were offered him, that he would not be satisfied or quieted with those rattles. {a}

{a} Valde protestatus sum me nolle sic satiari. -Luth.

Ver. 20. **For he shall not much remember, &c.]** He vexeth not at the brevity or misery of his life, but looketh upon himself as a stranger here, and therefore if he can have a better condition, he "useth it rather," {#1Co 7:21} as if a traveller can get a better room in an inn, he will; if not, he can be content, for, saith he, it is but for a night.

Chapter 6

Ver. 1. **There is an evil that I have seen under the sun.]** This wretched life is so pestered with evils that the Preacher could hardly cast his eye beside one or other of them. A diligent observer he was of human miseries, that he might hang loose to life and the better press upon others the vanity of doting upon it. One would wonder, surely, that our life here being so grievously afflicted, should yet be so inordinately affected; and that even by those that are "in deaths often," that have borne God's yoke from their youth, that have suffered troubles without and terrors within, and who, if they had hope in this life only, were, by their own confession, of all men the most unhappy. {#1Co 15:19} And yet so it is; God is forced to smoke us

out of our clayey cottages, and to make life unto us to be nothing better than a lingering death, that we may grow weary of it, and breathe after a better, {a} where are riches without rust, pleasure without pain, youth without decay, joy without sorrow, *Ubi nihil sit quod nolis, et totum sit quod velis*, {b} where is all that heart can wish, &c. The skilful surgeon mortifieth with straight binding the member that must be cut off; so doth God fit us for our cutting off, by binding us with the cords of afflictions. "He crieth not when God bindeth him," {#Job 36:13} saith Elihu of hypocrites; a generation of men, than the which nothing is more stupid and insensible; {c} till at length, God making forcible entry upon them, doth violently break that cursed covenant that they have made with death and hell, dash the very breath out of their bodies with one plague upon another, turn them out of their earthly tabernacles, with a *firma eiectio*, and send them packing to their place in hell, from which they would not be stopped by all those crosses that, for that purpose, he cast in their way.

And it is common among men.] Proper to men, for beasts are not subject to this evil disease, and common to all sorts of men. One evil may well be common among many, when many evils are so commonly upon one. It happened to be a part of Mithridates' misery, that he had made himself unpoisonable. And Cato so felt this miserable life, *ut causa moriendi nactum se esse gauderet*, {d} that he was glad of an occasion to go out of the world.

{a} Aeterna vita vera vita. -August.

{b} Bernard.

{c} Hypocritis nihil stupidius. -Pareus, Isa. xxviii.

{d} Cicero, in Tusc. quaest.

Ver. 2. **So that he wanteth nothing.]** Nothing but everything, because he dare not make use of anything almost, but is tantalised by his own baseness. He famisheth at a full feast, he starveth at a fireside. And this is often repeated in this book, because it can never enough be observed and abhorred.

Yet God giveth him not power to eat thereof,] i.e., He withholdeth his grace from him, that he cannot use it to his comfort. Herein he is like a stag that hath great horns, but no courage to use

them; or rather like an ass loaded with gold and victuals, but feeding upon thistles. Pray we, therefore, that God would together with riches, "give us all things richly to enjoy." {#1Ti 6:17} *Vel mihi da clavem, vel mihi tolle feram.* Either give me the key, saith one, or take away the lock. The Greeks describe a good householder to be κτητικον, φυλακτικον, κοσμητικον των υπαρχοντων, και χρηστικον, a good husband, as in getting, keeping and setting out what he hath to the best, so in making good use of it, for his own and others' behoof and benefit.

But a stranger eats it.] God so providing that if one will not, another shall; that if the owner will not eat, but sit piddling or sparing, a stranger, and perhaps an enemy, shall take away. That if men will not serve God with cheerfulness in the abundance of all things, they should fast another while, and be forced to serve their enemies in hunger and thirst and nakedness; and by the want of all be taught the worth of them, *carendo quam fruendo* {#De 28:15-68}

Ver. 3. **If a man beget an hundred children.]** As Ahab did half a hundred, after that God had threatened to cut off all his house, as it were in contempt of the divine threatening. And as Proculus Caesar got twenty maids with child in fifteen days' space, as Pliny {a} reports. Erasmus {b} mentioneth a maid of Eubcea, called Combe, that being married to a husband, brought him a hundred children. Like enough it might be *luctuosa faecunditas*, as Jerome {c} saith of Laeta, who buried many children.

And live many years.] So that he be *trisaeclesenex*, as Nestor was of old, and *Iohannes de temporibus*, a Frenchman, not many ages since, to whom I may add that old, old, very old man, {d} that died of late years, having been born in Henry VII's days, or Edward IV's.

And his soul be not filled with good.] Though he be filled with years, and filled with children, that may survive and succeed him in his estate, yet if he be a covetous wretch, a miserable muckworm, that enjoys nothing, as in the former verse, is not master of his wealth, but is mastered by it, lives beside what he hath, and *dies to save charges*—as the bee in Camden's *Remains*.

And also that he have no burial.] He leaves nothing to bring him honestly home, as they say; or if he do, yet his ungrateful, greedy heirs deny him that last honour, so that he is buried "with the burial of an ass," {#Jer 22:19} as Coniah; suffered to rot and stink above ground, as that Assyrian monarch, {#Isa 14:19,20} and after him Alexander the Great, who lay unburied thirty days together. So Pompey the Great, of whom Claudian the poet sings thus,

“ Nudus pascit aves, iacet en qui possidet orbem,
Exiguæ telluris inops.”—

And a similar story about our William the Conqueror, and various other greedy engrossers of the world's good. See here the poisonous and pernicious nature of niggardliness and covetousness, that turns long life and large issue, those sweetest blessings of God, into bitter curses. And with it take notice of the just hand of God upon covetous old men, that they should want comely burial; which is usually one of their greatest cares, as Plutarch observeth. For giving the reason why old men, that are going out of the world, should be so earnestly bent upon the world, he saith, it is out of fear that they shall not have τούς θρεψοντάς και τούς θοψαντάς, friends to keep them while they are alive, and some to bury them when they are dead.

I say that an untimely birth.] I affirm it in the word of truth, and upon mature deliberation, that an untimely birth—not only a naked young child, as aforesaid, that is carried ab utero ad urnam, from the womb to the tomb, from the birth to the burial—but an abortive, that coming too soon into the world, comes not at all; and, by having no name, finds itself a name, as Pliny speaks of the herb *anonymus*.

{a} Lib. vii.

{b} Erasm. in *Chilia*.

{c} Jerome, Epist. 7.

{d} Parr.

Ver. 4. **For he cometh in with vanity, &c.]** As nothing, being senseless of good or evil. "And departeth in darkness," and is buried in hugger mugger. And his "name shall be covered," &c., that is, there is no more talk of this abortive.

Ver. 5. **Moreover he hath not seen the sun.**] A second privilege and prerogative of the poor abortive. None are so miserable, we see, but they may be comparatively happy. It is ever best to look at those below us, and then we shall see cause to be better contented.

This hath more rest than the other.] The grain that is cropped as soon as it appeareth, or is bruised in pieces when it lies in sprout, is better than the old weed, that is hated while it standeth, and in the end is cut down for the fire.

Ver. 6. **Yea, though he live a thousand years.**] Which yet never any man did; Methuselah wanted thirty-two of a thousand.—The reason thereof is given by Oecolampadius; "*Quia numerus iste typum habeat perfectionis, ut qui constet e centenario decies revoluto,*" because the number of a thousand types out perfection, as consisting of a hundred ten times told. But there is no perfection here, saith he.

Yet hath he seen no good.] For, "all the days of the afflicted are evil," saith Solomon. {#Pr 15:15} And man's days are "few and full of trouble," saith Job. {#Job 14:1} "Few and evil are the days of my pilgrimage," saith Jacob, {#Ge 47:9} "and I have not attained to the days of the years of the life of my fathers." For Abraham lived one hundred and seventy-five years, and Isaac one hundred and eighty—near upon forty years longer than Jacob, but to his small comfort, for he was blind all that time; yet nothing so blind as the rich wretch in the text, *qui privatus interno lumine, tamen in hac vita diu vult perpeti caecitatem suam,* as one speaketh, who being blind as a mole, lies rooting and poring incessantly in the bowels of the earth—as if he would that way dig himself a new and a nearer way to hell—and with his own hands addeth to the load of this miserable life. As he hath done no good, so he hath seen or enjoyed none; but goes to his place (do not all go to one place?)—the place that Adam provided for all his posterity, the house appointed for all living, as Job calls it, {#Job 30:23} the congregation house, as one renders it. Heaven the apostle calls the congregation house {παναγαριον, #Heb 12:23} of the firstborn, whose names also are there said to be written in heaven: but covetous persons, as they are called "the inhabitants of the earth," {#Re 12:12} in opposition to those *coelicolae*, citizens of heaven, the saints; so their names are "written in the earth," {#Jer 17:13} "because they have forsaken the Lord, the fountain of living waters,"

and "hewed them out cisterns that can hold no water." {#Jer 2:13} What marvel, then, if they live long, and yet see no good? if they are driven to that doleful complaint that Saul made, "God hath forsaken me, and the Philistines are upon me," {#1Sa 28:15} -sickness, death, hell is upon me, I am even now about to make my bed in the dark, and all the comfort I can have from God is that dismal sentence, "This shall ye have of mine hand, ye shall lie down in sorrow." {#Isa 50:11} Lo, this is the cursed condition of the covetous churl; as he hath lived beside his goods, having jaded his body, broken his brains, and burdened his conscience, so he dies hated of God, and loathed of men; the earth groans under him, heaven is shut against him, hell gapes for him. {#1Co 6:8,9 Php 3:18} Thus many a miser spins a fair thread to strangle himself, both temporally and eternally. Oh that they would seriously think of this before the cold grave hold their bodies, and hot hell torment their souls! before death come with a writ of *Habeas corpus*, Let you have the body, and the devil with a writ of *Habeas animam*, Let you have the soul, as once to that rich fool.

{#Lu 12:16-21}

Ver. 7. **All the labour of man is for his mouth.**] That is, For food and raiment, {as #1Ti 6:8} a little whereof will content nature, which hath therefore given us a little mouth and stomach, {a} to teach us moderation, as Chrysostom well observeth; to the shame of those beastly belly gods, that glut themselves, and devour the creatures, as if they were of kin to that Pope that was called *Os porci*, Mouth of a pig, fattening themselves like boars, till they be brawned, and having, as Eliphaz speaketh, collops in their flank. A man would think, by their greedy and great eating, that their throats were whirlpools, and their bellies bottomless; that they were like locusts, which have but one gut, the ass fish, that hath his heart in his belly, {b} or the dolphin, that hath his mouth in his maw, as Solinus saith.

And yet the appetite is not filled.] And yet what birds soever fly, what fishes soever swim, what beasts soever run about, are all buried in our bellies, saith Seneca. {c} Heliogabalus was served at one supper with seven thousand fishes and five thousand fowls. He had also six hundred harlots following him in chariots, and yet gave great rewards to him that could invent any new pleasure. His thirst was unquenchable, his appetite like the hill Aetna, ever on fire, after more. Now, as "in water face answereth to face," {#Pr 27:19} so doth the

appetite of a man to man; we are all as irregular, if God suffer us to range.

{a} Dii boni. quantum hominum unus exercet venter! -Seneca. Deus homini angustum ventrem, &c. -Sergius PP.

{b} Aristot.

{c} Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus

Ver. 8. **For what hath the wise more than the fool?**] Nothing at all in this vanity of human nature, that it needeth still new supply of nourishment to preserve it. When a wise man hath eaten, is he not again hungry? and must not his hunger again be satisfied as well as a fool's hunger? Indeed, as any man is more wise, he is more temperate: he eats to live, not lives to eat. He needs not much, nor is a slave to his appetite, or to his palate. He can feed upon gruel for a need, with Daniel; upon coleworts, with Elisha; upon a cake on the coals and a cruise of water, with Elijah; upon locusts and wild honey, with the Baptist; upon barley bread, with the disciples; upon a herring or two, as Luther, &c. This a fool can ill frame to. He eats as a beast with the old world—*Τρωγοντες* {#Mt 24:38} -and "feeds without fear"; {#Jude 12} he "caters for the flesh" {#Ro 13:14} and "overchargeth it with surfeiting and drunkenness"; {#Lu 21:34} he measureth not his cheer by that which nature requireth, but that which greedy appetite desireth, as if therein consisteth his whole happiness.

What hath the poor that knoweth to walk before the living,] viz., The poor wise man that lives by his wits can "serve the time," in St Paul's sense (if ever he meant it there, #Ro 12:11), and make an honest shift to rub through the world. What hath such a one more than a simpler man in this particular? Doth not his hunger return—his stomach crave new nourishment? *Animantis cuiusque vita est fuga*, saith the philosopher: Were it not for the repair of nutrition, the natural life would be soon extinguished.

Ver. 9. **Better is the sight of the eyes, &c.,**] i.e., As some sense it, Better it is to overlook dainty dishes than to overcharge the stomach with them; to fill the eyes than the belly; to gratify that than to pamper this: though that is a vanity too in the issue, and may prove a vexation of spirit—may breed inward inquietation; the best that can

come of it is repentance and self-revenge, {#2Co 7:11} as in Epaminondas. Symmachus reads the words thus, *Melius est providere, quam ambulare ut libet*: Better it is to provide than to walk at random. The Septuagint thus, *Melius est videre quod cupias, quam desiderare quod nescias*: Better is it to see what thou desirest, than to desire what thou knowest not. The best expositors make it an answer to an objection: for, whereas the rich man might reply, Better see wealth than be always seeking it, better have it than hawk after it: the Preacher answers that misery may be somewhat mitigated by this means but never fully cured or cashiered.

Ver. 10. **That which hath been is named already.**] Or thus, That which is the name of it, hath been named already, {viz., #Ec 1:2,3} and it is known that it is Adam, or earthly man. The very notation of his name argues him mortal and miserable; whether he be wise or foolish, rich or poor, that alters not the case:— *Homo sum*, said one, *humanum nihil a me alienum puto*: I am a man, and therefore may not think strange of misery, whereunto I am born, as the sparks fly upward; {#Job 5:7} he that forgets not that he is a man, will not take it ill that evil befalls him, {a} saith another. When Francis, King of France, being held prisoner by Charles V, Emperor of Germany, saw the Emperor's motto, *Plus ultra*, More yet, written on the wall of his chamber, he underwrote these words, *Hodie mihi, cras tibi*: Today is my turn to suffer, tomorrow thine. The Emperor observed it and wrote underneath that, *Fateor me esse hominem*: I confess I am a man, and therefore subject to misery. {b} Metellus was by the Romans counted and called Felix, happy; so was Sulla, {c} but he proved true that holy proverb, "Better is the end of a thing than the beginning," for he died miserably of the lousy disease, that dashed all his former happiness. The Delphian oracle pronounced one Aglaus, a poor contented Arcadian, the only happy man alive. Solon preferred Tellus the Athenian, and Cleobis, and Bitus also, before rich Croesus, telling him further that he might be called rich and mighty but not blessed, till he had made a happy end; and so confuting his fond conceit of an imaginary felicity. {d} The Greeks, when they would call a man thrice miserable, they call him thrice a man. {e} The Hebrews, whereas they name a bee from the order of her working, a grasshopper from devouring, an ant from gnawing, an adamant from strokes bearing, a serpent from curious observing, a horse from neighing, &c, they give man his name Adam, from the

dust whereof he was made, and Enoch, sorry-man, sick of a deadly disease, and so no way fit to "contend with God, who is much mightier than he," to require a reason of his judgments, which are sometimes secret, always just. God hath shut up all persons and things (as it were close prisoners) under vanity, by an irresistible decree. To strive against this stream, and by heaping riches, honours, pleasures, to seek to break prison and to withstand God's will, is lost labour. Misery need not go to find such out, they run to meet their bane; which yet will—as we say of foul weather—come time enough before it is sent for.

{a} Ο μεμνημενος οτι εστον ανθρωπος, &c.—*Isoc.*

{b} Joh. Man., *loc. com.*, p. 175.

{c} Dictas potius est quam fuerit felix Sulla. -Solin. c. 7.

{d} Valer. Max., lib. vii., cap. 3.

{e} Τροσανθρωπος. πας εστιν ανθρωπος συμφορα.—*Herodot.*

Ver. 11. **Seeing there be many things that increase.**] Seeing it is in vain to wrestle or wrangle with God, to seek to ward off his blow, to moat up one's self against his fire. Why should vain man contend with his Maker? Why should he beat himself to froth, as the surges of the sea do against the rock? Why should he, like the untamed heifer unaccustomed to the yoke, gall his neck by wriggling?—make his crosses heavier than God makes them, by crossness and impatience? The very heathen could tell him that,

“ Deus crudelius urit,
Quos videt invitos succubuisse sibi.”
- *Tibul.* Eleg. 1.

God will have the better of those that contend with him: and his own reason will tell him that it is not fit that God should cast down the bucklers first: and that the deeper a man wades, the more he shall be wet.

Ver. 12. **For who knoweth what is good for man.**] He may think this and that to be good, but is, mostly, mistaken and disappointed. Ambrose hath well observed, that other creatures are led by the instinct of nature to that which is good for them. The lion, when he is sick, cures himself by devouring an ape; the bear, by devouring ants; the wounded deer, by feeding upon dittany, {a} &c.; *tu ignoras,*

O homo, remedia tua, but thou, O man, knowest not what is good for thee. "He hath showed thee, O man, what is good," saith the prophet; "and what doth the Lord require of thee, but this"—instead of raking riches together—"to do justly, and to love mercy, and"—instead of contending with him—"to humble thyself to walk with thy God." {#Mi 6:8}

For who can tell a man what shall be after him?] When the worms shall be scrambling for his body, the devils, haply, for his soul, and his friends for his goods. A false Jesuit published in print, some years after Queen Elizabeth's death, that she died despairing, and that she wished she might, after her death, hang a while in the air, to see what striving would be for her kingdom. {b} I loved the man, said Ambrose of Theodosius, for this, that when he died, he was more affected with care of the Church's good, than of his own. {c}

{a} A labiate plant, *Origanum Dictamnus*, called also *Dictamnus Creticus* or **dittany of Crete**; formerly famous for its alleged medicinal virtues.

{b} Camden's *Elisabeth*.

{c} *Dilexi virum qui cum corpore solveretur magis de Ecclesiarum statu, &c.*

Chapter 7

Ver. 1. **A good name is better than precious ointment.**] Yea, than great riches. {See Trapp on "Pr 22:1"} The initial letter {a} of the Hebrew word for "good" here is larger than ordinary, to show the more than ordinary excellence of a good name and fame among men. {Hebrew Text Note} If whatsoever David doeth doth please the people, if Mary Magdalen's cost upon Christ be well spoken of in all the churches, if the Romans' faith be famous throughout the whole world, {#Ro 1:8} if Demetrius have a good report of all good men, and St John set his seal to it, this must needs be better than precious ointments; the one being but a perfume of the nostrils, the other of the heart. Sweet ointment, *olfactum afficit, spiritum reficit, cerebrum iuvat*, affects the smell, refresheth the spirit, comforts the brain: a good name doth all this and more. For,

First, As a fragrant scent, it affects the soul, amidst the stench of evil courses and companies. It is as a fresh gale of sweet air to him that lives, as Noah did, among such as are no better than walking dunghills, and living sepulchres of themselves, stinking much more worse than Lazarus did, after he had lain four days in the grave. A good name preserveth the soul as a pomander; and refresheth it more than musk or civit doth the body.

Secondly, It comforts the conscience, and exhilarates the heart; cheers up the mind amidst all discouragements, and fatteth the bones, {#Pr 15:30} doing a man good, like a medicine. And whereas sweet ointments may be corrupted by dead flies, a good name, proceeding from a good conscience, cannot be so. Fly blown it may be for a season, and somewhat obscured; but as the moon wades out of a cloud, so shall the saints' innocence break forth as the light, and their righteousness as the noonday. {#Ps 37:6} Buried it may be in the open sepulchres of evil throats, but it shall surely rise again: a resurrection there shall be of names, as well as of bodies, at the last day, at utmost. But usually a good name comforts a Christian at his death, and continues after it. For though the name of the wicked shall rot, his lamp shall be put out in obscurity, and leave a vile snuff behind it, yet "the righteous shall be had in everlasting remembrance"; they shall leave their names for a blessing. {#Isa 65:15}

And the day of death, than the day of one's birth.] The Greeks call a man's birthday, *γενεθλιον quasi γενεσιν αθλων*; the beginning of his nativity, they call the begetting of his misery. "Man that is born of a woman, is born to trouble," saith Job. {#Job 14:1} The word there rendered *born*, signifieth also generated or concieved; to note that man is miserable, even as soon as he is "warm in the womb," as David hath it. {#Ps 51:5} If he lives to see the light, he comes crying into the world, a *fletu vitam auspicatur*; saith Seneca. {b} Insomuch as the lawyers define life by crying, and a stillborn child is all one as dead in law. Only Zoroaster is said to have been born laughing, but that laughter was both monstrous and ominous. {c} For he first found out the black art which yet profited him not so far as to the vain felicity of this present life. For being king of the Bactrians, he was overcome and slain in battle by Ninus, king of the Assyrians. Augustine, who relates this story, saith of man's first entrance into

the world, *Nondum loquitur, et tamen prophetat*, ere ever a child speaks, be prophesies, by his tears, of his ensuing sorrows. *Nec prius natus, quam damnatus*, no sooner is he born, but he is condemned to the mines or galleys, as it were, of sin and suffering. Hence Solomon here prefers his coffin before his cradle. And there was some truth in that saying of the heathen, *Optimum est non nasci, proximum quam celerrime mori*: For wicked men it had been best not to have been born, or being born, to die quickly; since by living long they heap up first sin, and then wrath against the day of wrath. As for good men, there is no doubt but the day of death is best to them, because it is the daybreak of eternal righteousness; and after a short brightness, as that martyr said, gives them, *Malorum ademptionem, bonorum adeptionem*, freedom from all evil, fruition of all good. Hence the ancient fathers called those days wherein the martyrs suffered their birthdays, because then they began to live indeed: since here to live is but to lie dying. Eternal life is the only true life, saith Augustine.

{a} ∪ Maiusculam.

{b} Ad Mare., cap. 11.

{c} Justin, lib. i.

Ver. 2. **It is better to go to the house of mourning.**] To the *termining house*, as they term it, where a dead corpse is laid forth for burial, and in that respect weeping and wailing, which is one of the dues of the dead, {a} whose bodies are sown in corruption, and watered usually with tears. It is better therefore to sort with such, to mingle with mourners, to follow the hearse, to weep with those that weep, to visit the heavy hearted, this being a special means of mortification, than to go to the house of feasting, where is nothing but joy and jollity, slaying oxen and killing sheep, eating flesh and drinking wine, yea, therefore eating and drinking, because tomorrow they shall die. *Ede, bibe, lude, post mortem nulla voluptas*. {b} What good can be gotten among such swinish epicures? What sound remedy against life's vanity? It is far better therefore to go to the house of mourning, where a man may be moved with compassion, with compunction, with due and deep consideration of his doleful and dying condition; where he may hear dead Abel by a dumb eloquence preaching and pressing this necessary but much neglected lesson, that "this is the end of all men, and the living should lay it to

heart"; or, as the Hebrew hath it, "lay it upon his heart," work it upon his affections; *inditurus est iliad animo suo*, so Tremelius renders it, he will so mind it as to make his best use of it, so as to say with Job, "I know that thou wilt bring me unto death"; {#Job 30:23} and with David, "Behold, thou hast made my days as a span"; {#Ps 39:4,5} and as Moses, who when he saw the people's carcasses fall so fast in the wilderness, "Lord, teach us," said he, "so to number our days, as to cause our hearts" (of themselves never a whit willing) "to come to wisdom." {#Ps 90:12}

{a} τα νομιζόμενα

{b} Sardanapali vox belluina.

Ver. 3. **Sorrow is better than laughter.**] Here, as likewise in the two former verses, is a collation and prelation; "Sorrow," or indignation conceived for sin, "is better than laughter,"—*i.e.*, carnal and profane mirth. This is *παραδοξον αλλ ου παραλογον*, as Nazianzen speaks in another case, a paradox to the world, but such as may sooner and better be proven than those paradoxes of the ancient Stoics. The world is a perfect stranger to the truth of this sacred position, as being all set upon the *merry pin*, and having so far banished sadness, as that they are no less enemies to seriousness, than the old Romans were to the name of the Tarquins. These Philistines cannot see how "out of this eater can come meat, and out of this strong, sweet"; how any man should reasonably persuade them to "turn their laughter into mourning, and joy into heaviness." {#Jas 4:9} A pound of grief, say they, will not pay an ounce of debt; a little mirth is worth a great deal of sorrow; there is nothing better than for a man to eat and drink and laugh himself fat: *spiritus Calvinianus, spiritus melancholicus* -a Popish proverb—to be precise and godly is to bid adieu to all mirth and jollity, and to spend his days in heaviness and horror. This is the judgment of the mad world, ever beside itself in point of salvation. But what saith our Preacher, who had the experience of both, and could best tell? Sorrow is better, for it makes the heart better; it betters the better part, and is therefore compared to fire, that purgeth out the dross of sin, to water, that washeth out the dregs of sin, yea, to eye water, sharp, but sovereign. By washing in these troubled waters the conscience is cured, and God's Naamans cleansed. By feeding upon this bitter sweet root, God's penitentiaries are fenced against the temptations of Satan, the corruption of their

own hearts, and the allurements of this present evil world. These tears drive away the devil much better than holy water, as they call it; they quench hell flames, and as April showers, they bring on in full force the May flowers both of grace {#1Pe 5:5} and of glory. {#Jer 4:14} What an ill match therefore make our mirthmongers, that purchase laughter many times with shame, loss, misery, beggary, rottenness of body, distress, damnation, that hunt after it to hell, and light a candle at the devil for lightsomeness of heart, by haunting ale houses, brothel houses, conventicles of good fellowship, sinful and unseasonable sports, and other vain fooleries, in the froth whereof is bred and fed that worm that never dies? A man is nearest danger when he is most merry, said Mr Greenham. And God cast not man out of paradise, saith another reverend man, that he might here build him another, but that, as that bird of paradise, he might always be upon the wing, and if at any time taken, never leave groaning and grieving till he be delivered. This will bring him a paradise of sweetest peace, and make much for the lengthening of his tranquillity and consolation. {#Da 4:27} Oh, how sweet a thing is it at the feet of Jesus to stand weeping, to water them with tears, to dry them with sighs, and to kiss them with our mouths! Only those that have made their eyes a fountain to wash Christ's feet in, may look to have Christ's heart a fountain to bathe their souls in.

Ver. 4. **The heart of the wise is in the house of mourning.**] He gladly makes use of all good means of minding his mortality, and holds it a high point of heavenly wisdom so to do. Hence he frequents funerals, mingles with mourners, hears *etiam muta clamare cadavers*, makes every tomb a teacher, every monument a monitor, {a} lays him down in his bed as in his grave, looks upon his sheets as his winding sheet. *Ut somnus mortis, sic lectus imago sepulchri*. If he hears but the clock strike, sees the glass run out, it is as a death's head to preach *memento mori* to him; he remembers the days of darkness, as Solomon bids, {#Ec 11:8} acts death aforehand, takes up many sad and serious thoughts of it, and makes it his continual practice so to do, as Job and David did. The wiser Jews digged their graves long before, as that old prophet; {#IKi 13:30} Joseph of Arimathea had his in his garden to season his delights. John, Patriarch of Alexandria (surnamed Eleemosynarius, for his bounty to the poor), having his tomb in building, gave his people charge it should be left unfinished, and that every day one should put him in

mind to perfect it, that he might remember his mortality. The Christians in some part of the primitive Church took the sacrament every day, because they looked to die every day. Augustine would not for the gain of a million of worlds be an atheist for half an hour, because he had no certainty of his life for so short a time. His mother, Monica, was heard oft to say, How is it that I am here still? *{b}* The women of the Isle of Man, saith Speed, *{c}* whensoever they go out of their doors, gird themselves about with the winding sheet that they purpose to be buried in, to show themselves mindful of their mortality. The philosopher *{d}* affirms that man is therefore the wisest of creatures, because he alone can number, — *Bruta non numerant*; this is an essential difference, -but especially in that divine arithmetic of so "numbering his days as to apply his heart to wisdom." *{#Ps 90:12}* This speaks him wise indeed, right in his judgment, right also in his affections. This will render him right in his practice too; as it did Waldus, the merchant of Lyons, who seeing one suddenly fall down dead before him, became a new man, and chief of those old Protestants, the poor men of Lyons, *{e}* called also Waldenses from this Waldus.

But the heart of fools is in the house of mirth.] *{See Trapp on "Ec 7:3"}*
 As the heart of the wicked is light and little worth, so it is their trade to hunt after lying vanities (as the child doth after butterflies), to "rejoice in a thing of nothing"; *{#Am 6:13}* he wiles away his time, either in "weaving spiders' webs or hatching cockatrice' eggs"; *{#Isa 59:5}* froth or filth *{αφροσυνη, #Mr 7:22}* is their recreation. Sad and serious thoughts they banish, and therefore love not to be alone. They hate to hear of that terrible word death—as Louis XI of France commanded his servants not once to mention it to him, though he lay upon his deathbed. They live and laugh as if they were out of the reach of God's rod, or as if their lives were riveted upon eternity, They can see death in other men's brows and visages, not feel it in their own bowels and bosoms. When they behold any laid in their graves, they can shake their heads and say, This is what we must all come to; but after a while all is forgotten, -as water stirred with a stone cast into it hath circle upon circle on the surface for present, but by and by all is smooth as before. As chickens in a storm haste to be under the hen's wing, but when that is a little over they lie dusting themselves in the sunshine; so it is here. Good thoughts fall

upon evil hearts as sparks upon wet tinder; or if they kindle there, fools bring their buckets to quench them, run into merry company to drink, or otherwise drive away those troublesome heart qualms and melancholy dumps, as they call them. This is to excel in madness, &c. {See Trapp on "Pr 10:23"}

{a} Monimenta, quasi mentem momentia.

{b} Quid hic facio. -Aug.

{c} Description of the Isle of Man, abridged.

{d} Arist.

{e} Pauperes de Lugduno.

Ver. 5. **It is better to hear the rebuke of the wise.**] Sharp truth takes better with an honest heart than a smooth supparasitation. Seneca compares flattery to a song or symphony; but it is a syren's song, and our ears must be stopped to it; for like the poison of asps, it casts one into a sleep, but that sleep is deadly. Those that had the *sudor Anglicus*, or sweating sickness, died assuredly, if allowed to sleep; those, then, were their best friends that kept them waking, though haply they had no thank for it; so are wise and merciful reprovers. "Faithful are these wounds of a friend." {#Pr 27:6} {See Trapp on "Pr 27:6"} David was full glad of them; {#Ps 141:5} so was Gerson, who never took anything more kindly, saith he that writes his life, than to be plainly dealt with. The bee can suck sweet honey out of bitter thyme, yea, out of poisonous hemlock. So can a wise man make benefit of his friends, nay, of his enemies. It is good to have friends (as the orator said of judges), *mode audeant quae sentiunt*, so they dare deal freely. This an enemy will do for spite; and malice though it be an ill judge, yet is a good informer. Augustine, in an epistle to Jerome, approves well of him that said, There is more good to be gotten by enemies railing than friends flattering. These sing Satan's lullaby, such as casts into a dead lethargy, and should therefore be served as Alexander the Great served a certain philosopher whom he chased out of his presence, and gave this reason, Because he had lived long with him, and never reproved any vice in him; or as the same Alexander dealt by Aristobulus, the false historian, who had written a book of his noble acts, and had magnified them beyond truth, hoping thereby to ingratiate and curry favour: Alexander having read the book, cast it into the River Hydaspes, and told the

author it were a good deed to throw him after, *Qui solus me sic pugnantes facis.* {a}

{a} Quint. Curt.

Ver. 6. **For as the crackling of thorns under a pot.**] Much noise, little fire; much light, little heat. So here is much mirth, little cause; a blaze it may yield, but is suddenly extinct; this blaze is also under a pot; the gallantry of it is checked with troubles and terrors; it is insincere many times; it is but the "hypocrisy of mirth," as one calls it. It is truly and trimly here compared to a handful of brushwood, or sear thorn, under the pot. *Ecquando vidisti flammam stipula exortam, claro strepitu, largo fulgore, cito incremento, sed enim materia levi, caduco incendio, nullis reliquiis,* saith Apuleius—a very dainty description of carnal joy, and agreeable to this text. And herewith also very well suits that of the Psalmist, "Before your pots can feel the thorns, he shall take them away with a whirlwind, both living, and in his wrath." {#Ps 58:9} Fools themselves are but thorns twisted and folded together; {#Na 1:10} "briars"; {#Mic 7:4} "brambles." {#Jud 9:14} Their laughter is also fitly compared to thorns, because it chokes good motions, scratcheth the conscience, harbours the vermin of base and baggage lusts. And as themselves, like thorns, shall be thrust away and utterly burnt with fire in the same place, {#2Sa 23:6,7} so their joy soon expireth, and proves to be rather desolation than consolation—as lightning is followed with rending and roaring, as comets outblaze the very stars, but when their exhaled matter is wasted, they vanish and fill the air with pestilent vapours. The prophet Amos telleth the wicked that "their sun shall go down at noontide." {#Am 8:9} Surely as metals are then nearest melting when they shine brightest in the fire, and as the fishes swim merrily down the silver streams of Jordan till they suddenly fall into the Dead Sea, where presently they perish, so it fares with these merry Greeks that flee {a} when they should fear, and laugh when they should lament. "Woe to you that laugh," {#Lu 6:25} saith Christ; how suddenly are they put out as the fire of thorns! {#Ps 118:12}

{a} To laugh in a coarse, impudent, or unbecoming manner.

Ver. 7. **Surely oppression maketh a wise man mad,**] viz., Till such time as he hath recollected himself, and summoned the sobriety of his senses before his own judgment—till he hath reasoned himself

and prayed himself out of his distemper, as David ^{a} did in #Ps 73:16,17 Anger is a short madness, fury a frenzy; and who so apprehensive of an injury as the wise man? and who so wise as not sometimes to be overcarried by his passion to his cost? Oppression may express that from the meekest Moses which he may sorely repent, but knows not how to remedy. Anger displays reason in the wisest sometimes, and especially in case of calumny—for the eye and the good name will bear no jests, as the proverb hath it. A man can better bear a thong on the back than a touch on the eye. You shall find some, saith Erasmus, that if death be threatened, can despise it, but to be belied they cannot brook, nor from revenge contain themselves. How could we digest that calumny (might Erasmus well think then) that he basely casts upon our profession in his epistle to Bilibaldus? *Ubicunque regnat Lutherus, ibi literarum est interitus: duo tantum quaerunt, censum, et uxorem:* Wheresoever Luther prevails, learning goes down; wealth and wives is all they look after. How ill himself, with all his wisdom, could endure this kind of oppression, appears by his Hyperaspistes, and many other his apologies—for by his playing on both hands, *Nec evangelicorum vitavit censuras, nec apud episcopos et monachos gratiam inivit,* ^{ b } he was beaten on both sides, which made him little less than mad; and it was but just upon him. David's grief was that his enemies traduced and abused him without cause. Job and Jeremiah make the same complaint, and were much troubled. Defamations, they knew well, do usually leave a kind of lower estimation many times, even where they are not believed. ^{c} Hence Paul's apologies and self-commendation, even to suspicion of madness almost. Hence Basil, in an epistle *ad Bosphorum Episcop:* *Quo putas animum meum dolore affecit fama calumniae illius quam mihi offuderunt quidam, non metuentes Iudicem perditurum omnes loquentes mendacium? Tanto videlicet ut prope totam noctem insomnem duxerim:* With what grief dost thou think, saith he, did that calumny oppress my mind, which some (not fearing the Judge that shall destroy all them that speak lies) did cast upon me? Even so much that I slept not almost all the night; so had the apprehended sadness possessed the secrets of mine heart.

And a gift destroyeth the heart, / *i.e.*, Corrupts it, makes it blind, and so destroys it; as the eagle lights upon the hart's horns, flutters

dust in his eyes, and so by blinding him brings him to destruction. *{d}*
See #De 16:19. *{See Trapp on "De 16:19"}* Let a judge be both wise (for his understanding) and righteous (for his will), a gift will mar all, as it is there: it dazzleth the eyes, and maketh a wise man mad.

{a} Asaph.

{b} Amama in Antibar. Praefat.

{c} Calamniare audacter, aliquid saltem adhaerebit.

{d} Pliny.

Ver. 8. **Better is the end of a thing than the beginning.**] No right judgment can be made of anything unless we can see the end of it. God seems oft to go a contrary way to work, but by that time both ends be brought together, all is as it should be, and it appears that he doth all things in number, weight, and measure. We may learn (saith Mr Hooper, *{a}* martyr, in a certain letter exhorting to patience) by things that nourish and maintain us, both meat and drink, what loathsome and abhorring they come unto, before they work their perfection in us: from life they are brought to the fire, and clean altered from what they were when they were alive; from the fire to the trencher and knife, and all to be hacked; from the trencher to the mouth, and as small ground as the teeth can grind them; from the mouth into the stomach, and there so boiled and digested before they nourish, that whosoever saw the same would loathe and abhor his own nourishment, till it come to perfection. But as a man looketh for the nourishment of his meat when it is full digested, and not before, so must he look for deliverance when he hath suffered much trouble, and for salvation when he hath passed through the strait gate, &c. Let the wise man look to the end, and to the right which in the end God will do him, in the destruction of his oppressors; and this will patient his heart and heal his distemper. We "have heard of the patience of Job, and what end the Lord made with him. Be ye also patient," you shall shortly have help if ye hold out waiting. "Mark the upright man, and behold the just, for"—whatsoever his beginning or his middle be—"the end of that man is peace." *{#Ps 37:37}* Only he must hold out faith and patience, and not fall off from good beginnings; for as the evening crowneth the day, and as the grace of an interlude is in the last scene, so it is constancy that crowneth all graces, and he only that "continueth to the end that shall he saved." Laban was very kind at first, but he showed himself at parting.

Saul's three first years were good. Judas carried himself fair, *usque ad loculorum officium*, saith Tertullian, till the bag was committed to him. Many set out for heaven with as much seeming resolution as Lot's wife did out of Sodom, as Orpah did out of Moab, as the young man in the Gospel came to Christ; but after a while they fall away, they stumble at the cross, and fall backwards. Now to such it may well be said, The end is better than the beginning. Better it had been for such never to have known the way of God, &c. Christ loves no lookers back. See how he thunders against them. {#Heb 10:26,27,38,39} So doth St Paul against the Galatians, because they "did run well," but, lying down in that heat, they caught a surfeit, and fell into a consumption.

And the patient in spirit is better than the proud, &c.] Pride is the mother of impatience, as infidelity is of pride. "The just shall live by faith" {#Hab 2:4} -live upon promises, reversions, hopes—wait deliverance or want it, if God will have it so. "But his soul, which," for want of faith to ballast it, "is lifted up," and so presumes to set God a time wherein to come or never come, {#2Ki 6:33} "is not upright in him." Some things he doth, as it were a madman, not knowing or greatly caring what he doth, saith Gregory. {b} He frets at God and rails at men—lays about him on all hands, and never ceaseth, till in that distemperature he depart the world, which so oftentimes himself had distempered, as the chronicler {c} concludes the life of our Henry II.

{a} Acts and Mon., fol. 1377.

{b} Greg. Pastor.

{c} Daniel.

Ver. 9. Be not hasty in thy spirit to be angry.] The hasty man, we say, never wants woe. For wrath is an evil counsellor, and enwrappeth a man in manifold troubles, mischiefs, and miseries. It makes man like the bee, that vindictive creature, which, to be revenged, loseth her sting, and becomes a drone; or, like Tamar, who, to be even with her father-in-law, defiled him and herself with incest. "Cease, therefore, from anger, and forsake wrath: fret not thyself in anywise to do evil." {#Ps 37:8} Athenodorus counselled Augustus to determine nothing rashly, when he was angry, till he had repeated the Greek alphabet. Ambrose taught Theodosius, in

that case, to repeat the Lord's Prayer. What a shame it is to see a Christian act like *Hercules furens*, or like Solomon's fool, that casts firebrands, or as that demoniac, {#Mr 2:3} out of measure fierce! That demoniac was "among the tombs," but these are among the living, and molest those most that are nearest to them.

For anger resteth in the bosom of fools.] Rush it may into a wise man's bosom, but not rest there, lodge there, dwell there; and only where it dwells it domineers, and that is only where a fool is master of the family. Thunder, hail, tempest, neither trouble nor hurt celestial bodies. See that the sun go not down upon this evil guest: see that the soul be not soured or impured with it, for anger corrupts the heart, as leaven doth the lump, or vinegar the vessel wherein it doth continue. {a}

{a} Aug., epist. 87.

Ver. 10. Say not thou, What is the cause? &c.] This, saith an interpreter, {a} is the continual complaint of the wicked moody and the wicked needy. The moody Papists would murder all the godly, for they be Canaanites and Hagarens. The needy profane would murder all the rich, for they are lions in the grate. Thus he. It is the manner and humour of too many, saith another, {b} who would be thought wise to condemn the times in an impatient discontentment against them, especially if themselves do not thrive, or be not favoured in the times as they desire and as they think they should be. And these malcontents are commonly great questionists. What is the cause? say they, &c. It might be answered, *In promptu causa est*, - Themselves are the cause, for the times are therefore the worse, because *they* are no better. Hard hearts make hard times. But the Preacher answers better: "Thou dost not wisely inquire concerning this"; *q.d.*, The objection is idle, and once to have recited it, is enough to have confuted it. Oh "if we had been in the days of our forefathers," said those hypocrites in #Mt 23:30, great business would have been done. Ay, no doubt of it, saith our Saviour, whereas you "fill up the measure of your fathers' sins," and are every whit as good at "resisting of the Holy Ghost" as they were. {#Ac 7:51} Or if there were any good heretofore more than is now, it may be said of these wise fools, as it was anciently of Demosthenes, that he was excellent at praising the worthy acts of ancestors—not so at

imitating of them. {c} In all ages of the world there were complaints of the times, and not altogether without cause. Enoch, the seventh from Adam, complained; so did Noah, Lot, Moses, and the prophets; Christ, the archprophet, and all his apostles; the primitive fathers and professors of the truth. The common cry ever was, *O terapora! O mores! Num Ecclesias suas dereliquit Dominus?* said Basil, -Hath the Lord utterly left his Church? Is it now the last hour? Father Latimer saw so much wickedness in his days, that he thought it could not be but that Christ must come to judgment immediately, like as Elmerius, a monk of Malmesbury, from the same ground gathered the certainty of Antichrist's present reign. What pitiful complaints made Bernard, Bradwardine, Everard, Archbishop of Canterbury (who wrote a volume called *Obiurgatorium temporis*, the rebuke of the time), Petrarch, Mantuan, Savanarola, &c.! In the time of Pope Clement V, Frederick king of Sicily was so far offended at the ill government of the church, that he called into question the truth of the Christian religion, till he was better resolved and settled in the point by Arnoldus de Villanova, who showed him that it was long since foretold of these last and loosest times, that iniquity should abound—that men should be proud, lewd, heady, highminded, &c. {d} {#1Ti 4:1 2Ti 3:1-4} Lay aside, therefore, these frivolous inquiries and discontented cryings out against the times, which, in some sense reflect upon God, the Author of times—for "can there be evil in an age, and he hath not done it?"—and blessing God for our gospel privileges, which indeed should drown all our discontents, let every one mend one, and then let the world run its circuits—take its course. *Vadat mundus quo vult: nam vult vadere quo vult*, saith Luther bluntly, -Let the world go which way it will: for it will go which way it will. "The thing that hath been, is that which shall be," &c. {#Ec 1:9,10} *Tu sic debes vivere, ut semper praesentes dies meliores tibi sint quam praeteriti*, saith a father, {e} -Thou shouldst so live that thy last days may be thy best days, and the time present better to thee than the past was to those that then lived.

{a} Granger.

{b} Dr Jermin.

{c} επαινεσαι μεν ικανωτατος ην μμησασθαι δε ου.—*Plutarch*.

{d} Rev., De Vit. Pont.

{e} Jerome.

Ver. 11. **Wisdom is good with an inheritance,**]{a} So is it without it, but not so good, because wealth is both an ornament, an instrument, and an encouragement to wisdom. Aristides, saith Plutarch, {b} slandered and made justice odious by his poverty, as if it were a thing that made men poor, and were more profitable to others than to himself that useth it. God will not have wealth always entailed to wisdom, that wisdom may be admired for itself, and that it may appear that the love and service of the saints is not mercenary and meretricious. But godliness hath the promises of both lives. And the righteous shall leave inheritance to his children's children. Or if he do not so, yet he shall leave them a better thing, for "by wisdom" (abstracted from wealth) "there is profit"; or, it is "more excellent," or "better," (as the Hebrew word signifies), as the apostle in another case, "And yet show I you a more excellent way" {#1Co 12:31} -viz., that graces are better than gifts; so here, that wisdom is better than wealth. And if Jacob may see "his children the work of God's hands," framed and fitted by the word of God's grace ("the wisdom of God in a mystery,") this would better preserve him from confusion, and "his face from waxing pale," than if he could make his children "princes in all lands"; {#Ps 45:16} yea, this will make him to sanctify God's name, yea, to 'sanctify the Holy One,' and with singular encouragement from the God of Israel. {#Isa 29:22,23}

{a} Utilior est sapientia cum divitiis: so the Septu. here.

{b} In Vita.

Ver. 12. **For wisdom is a defence, and money, &c.]** Heb., A shadow; viz., to those that have seen the sun (as in the former verse), and are scorched with the heat of it—that are under the miseries and molestations of life. Wisdom in this case is a wall of defence and a well of life. Money also is a thorn hedge, of very good use, {#Job 1:10} so it be set without the affections, and get not into the heart, as the Pharisees' ενοντα did. {#Lu 11:41} Their riches were got within them, and, by choking the seed, kept wisdom out.

Wisdom giveth life to them that have it.] For "God is both a sun and a shield," or shadow. "He will give grace and glory." {#Ps 84:11} Life in any sense is a sweet mercy, but the life of "grace and of glory" may well challenge the precellency. No marvel, therefore,

though wisdom bear away the bell from wealth, which, as it serves only to the uses of life natural, so, being misused, it "drowns many a soul in perdition and destruction," {#1Ti 6:9} and proves "the root of all evil"; {#1Ti 6:10} yea, it taketh away the life of the owner thereof. {#Pr 1:19} {See Trapp on "Pr 1:19"} It is confessed that wealth sometimes giveth life to them that have it, as it did to those ten Jews that had treasures in the field, {#Jer 41:8} and doth to those condemned men that can take a lease of their lives. But Nabal's wealth had undone him, if Abigail's wisdom had not interposed. And in the other life money bears no mastery. Adam had it not in paradise, and in heaven there is no need of it.

Ver 13. **Consider the work of God, &c.]** *q.d.*, Stoop, since there is no standing out. See God in that thou sufferest, and submit. God by a crooked tool many times makes straight work; he avengeth the quarrel of his covenant by the Assyrian, that rod of God's wrath, though he thinks not so. {#Isa 10:5-7} Job could discern God's arrows in Satan's hand, and God's hand on the arms of the Sabean robbers. He it is that "killeth and maketh alive," saith holy Hannah; "he maketh poor and maketh rich, he bringeth low and lifteth up." {#Isa 2:6,7} All is done according to the counsel of his will; who, as he may do what he pleases, so he will be sure never to overdo; his holy hand shall never be further stretched out to smite, than to save. {#Isa 59:1} This made David "dumb, for he knew it was God's doing." {#Ps 39:2} "It is the Lord," said Eli, "let him do," {#1Sa 3:18} and I will suffer, lest I add passive disobedience to active. Aaron, his predecessor, had done the like before him upon the same consideration, in the untimely end of his untowardly children. {#Le 10:3} Jacob, likewise, in the rape of Dinah. {#Ge 34:5} *Agnovit haud dubie ferulam divinam*, saith Pareus on that text; he considered the work of God in it, and that it was in vain for him to seek to make that straight which God had made crooked. There is no standing before a lion, no hoisting up sail in a tempest, no contending with the Almighty. "Who ever waxed fierce against God and prospered?" {#Job 9:4} Who ever got anything by kicking against the pricks, by biting the rod which they should rather have kissed? See **#Isa 14:27 Job 9:12,13 34:12-18**. Set God before your passions, when they are up in a hurry, and all will be hushed. Set down proud flesh when it bustles and bristles under God's fatherly chastisements, and say soberly to yourselves, Shall I not drink of the cup that my Father, who is also my physician, hath put

into mine hands; stand under the cross that he hath laid on my shoulders; stoop unto the yoke that he hangeth on my neck? Drink down God's cup willingly, said Mr Bradford the martyr, and at first when it is full, lest if we linger we drink at length of the dregs with the wicked. *Ferre minora volo, ne graviora feram.* That was a very good saying of Demosthenes, who was ever better at praising virtue than at practising it. Good men should ever do the best, and then hope the best. But if anything happen worse than was hoped for, let that which God will have done be borne with patience.

Ver. 14. **In the day of prosperity be joyful.**] Here we have some fair days, some foul—crosses like foul weather, come before they are sent for; for as fair weather, the more is the pity, may do hurt, so may prosperity, as it did to David, {#Ps 30:6} who therefore had his interchanges of a worse condition, as it was but needful; his prosperity, like checker work, was intermingled with adversity. See the circle God goes in with his people; {a} in that thirtieth Psalm David was afflicted; {#Ps 30:5} he was delivered and grew wanton; then troubled again; {#Ps 30:7} cries again; {#Ps 30:8,9} God turns his mourning into joy again. Thus God sets the one against the other, as it were, *in equilibrio*, in even balance, for our greatest good. Sometimes he weighs us in the balance and finds us too light, then he thinks best to make us "heavy through manifold temptations." {#1Pe 1:6} Sometimes he finds our water somewhat too high, and then as a physician, no less cunning than loving, he fits us with that which will reduce all to the healthsome temper of a broken spirit. But if we be but prosperity proof, there is no such danger of adversity. Some of those in Queen Mary's days who kept their garments close about them, wore them afterwards more loosely. Prosperity makes the saints rust sometimes; therefore God sets his scullions to scour them and make them bright, though they make themselves black. This scouring if they will scape, let Solomon's counsel be taken, "In the day of prosperity be joyful,"—*i.e.*, serve God with cheerfulness in the abundance of all things, and reckon upon it, the more wages the more work. Is it not good reason? Solomon's altar was four times as large as that of Moses; and Ezekiel's temple ten times larger than Solomon's; to teach that where God gives much, he expects much. Otherwise God will "curse our blessings," {#Mat 2:2} make us "ashamed of our revenues through his fierce anger," {#Jer 12:13} and "destroy us after he hath done us good." {#Jos 24:20}

In the day of adversity consider.] Sit alone, and be in meditation of the matter. {#La 3:28} "Commune with your own consciences and be still," {#Ps 4:4} or make a pause. See who it is that smites thee, and for what. {#La 3:40} Take God's part against thyself, as a physician observes which way nature works, and helps it. Consider that God "afflicts not willingly," or "from his heart"; it goes as much against the heart with him as against the hair with us. {#La 3:33} He is forced of "very faithfulness" {#Ps 119:75} to afflict us, because he will be true to our souls and save them; he is forced to diet us, who have surfeited of prosperity, and keep us short. He is forced to purge us, as wise physicians do some patients, till he bring us almost to skin and bone; and to let us bleed even *ad deliquium animae*, till we swoon again, that there may be a spring of better blood and spirits. Consider all those precious passages, {#Heb 12:3-12} and then lift up the languishing hands and feeble knees. For your further help herein, read my treatise called "God's Love Tokens," and "The Afflicted Man's Lessons," *passim*.

{a} Circulus quidem est in rebus humanis. Deus nos per contraria eridit. -Naz., Orat. 7.

Ver. 15. **All things have I seen in the days of my vanity,**] *i.e.*, Of my life, which is so very a vanity that no man can perfectly describe it, or directly tell what it is. He came somewhat near the matter that said it was a spot of time between two eternities.

There is a just man that perisheth in his righteousness.] The first man that died, died for religion. How early did martyrdom come into the world! How valiant for the truth and violent for the kingdom have God's suffering saints been ever since, preferring affliction before sin, and choosing rather to perish in their righteousness than to part with it! Ignatius triumphed in his voyage to Rome to suffer, to think that his blood should be found among the mighty worthies, and that when the Lord makes inquisition for blood, he will recount from the blood of righteous Abel, not only to the blood of Zaccharias, son of Barachias, but also to the blood of mean Ignatius. "Blessed are they that are persecuted for righteousness' sake," {#Mt 5:10} {See Trapp on "Mt 5:10"}

And there is a wicked man that prolongeth his life.] This, as the former event likewise, proves a great stumblingblock to many; to see good men perish, bad men flourish and live long in sin, with impunity, credit, and countenance, as Manasseh, that monster of men, who reigned longest of any king of Judah. Jeroboam lived to see three successions in the throne of Judah. Thus the ivy lives when the oak is dead. David George, that odious heretic, lived to a great age, and died in peace and plenty. Ann Stanhope, Duchess of Somerset, wife of the Protector, Edward Seymour, after she had raised such tragedies about precedence with Queen Catherine, and caused the ruin of her husband and his brother the admiral, died A.D. 1587, being ninety-nine years of age. {a} Length of days is no sure rule of God's favour. As plants last longer than sensitive creatures, and brute creatures outlive the reasonable, {b} so among the reasonable it is no news, neither should it trouble us, that the wickedly great do inherit these worldly glories longer than the best; it is all they are like to have, let them make them merry with it. Some wicked men live long that they may aggravate their judgment, others die sooner that they may hasten it.

{a} Camden's *Elisabeth*, fol. 356.

{b} Ut victimae ad supplicium saginantur, ut hostiae ad poenam coronantur. -Min. Faelix.

Ver. 16. **Be not righteous over much, neither make, &c.]** Virtue consists in a mediocrity. *Omne quod est nimium vertitur in vitium.* A rigid severity may mar all. {a} "Let your moderation, το ετιεκες, be known to all men"; {#Php 4:5} prefer equity before extremity: utmost right may be utmost wrong. He is righteous over much that will remit nothing of his right, but exercise great censures for light offences; this is, as one said, to kill a fly upon a man's forehead with a beetle. Justice, if not mixed with mercy, degenerates into cruelty. Again, he is righteous more than is meet that maketh sins where God hath made none, as those *superstitioſtdi* of old, and the Papists to this day do with their "Touch not, taste not, handle not: which things have indeed a show of wisdom in will worship," &c. {#Col 2:21,23} Will worshippers are usually over wise, *i.e.*, overweening, and also too well conceited of their own wisdom and worth. Hence it is that they cannot do, but they must overdo, {b} till "wearied in the greatness of their way," {#Isa 57:10} they see and say that it had been best to have

held the king's highway, chalked out unto them by the "royal law," {#Jas 2:8} that "perfect law of liberty." {#Jas 1:25} *Via regis temperata est, nec plus in se habens, nec minus;* {c} the middle way is the way of God, neither having too much, nor yet too little. True it is, saith the heathen orator, {d} that *nemo pius est qui pistatem caret,* no man is godly, that is afraid of being so. But then it is no less true, and the same author speaks it, *Modum esse religionis, nimium esse superstitiosum non oportere;* {e} that there is a reason in being religious, and that men must see they be not superstitious. Solomon saith, that he that wrings his nose overhard, brings blood out of it. Pliny saith, he that tills his land too much, doth it to his loss. {f} Apelles said those painters were to blame, *qui non sentirent quid esset satis,* that could not see when they had done sufficient. {g} It is reported of the river Nile, that if it either exceed or be defective in its due overflowings of the land of Egypt, it causeth famine. {h} The planet Jupiter, situated between cold Saturn and hot Mars, *Ex utroque temperatus est, et saluteris,* saith Pliny, {i} partakes of both, and is benign and wholesome to the sublunary creatures.

{a} Est modus in rebus.

{b} Quisquis plus iusto non sapit, ille sapit. -Mart.

{c} Hieron. in cap. 57 Isa.

{d} Cic. 2, *de Finib.*

{e} Cic. pro Dom. sua.

{f} Nihil minus expedit, quam agrum optime colere. -Plin.

{g} Cic. de Orat. Jul.

{h} Polyb. c. 45.

{i} Lib. ii. c. 8.

Ver. 17. **Be not wicked over much,**] viz., Because thou seest some wicked men live long, and scape scot free for the present, as #Ec 7:15. For God may cut thee short enough, and make thee die before thy time—*i.e.*, before thou art fit to die—and when it were better for thee to do anything rather than die, since thou diest in thy sins, which is much worse than to die in a ditch. Now they are too much wicked, and egregiously foolish, that "add rebellion to sin," {#Job 34:37} "drunkenness to thirst," {#De 29:19} "doing wickedly with both hands earnestly," {#Mic 7:3} refusing to be reformed, hating to be healed. These take long strides toward the burning lake, which is but a little before them. The law many times lays hold of them, the gallows

claims its right, they preach in a Tyburn tippet, as they say; or otherwise, God cuts them off betime, even long before, as he knows their thoughts and dispositions long before. We used to destroy hemlock even in the midst of winter, because we know what it will do if suffered to grow. "Bloody and deceitful men shall not live out half their days." {#Ps 55:23} God cut off Eli's two sons in one day for their excessive wickedness; and further threatened their father, that there should not be an old man left in his house for ever. {#1Sa 2:32} Wicked men die *tempore non suo*, as the text is by some rendered. The saints die not till the best time, not till their work is done—and then God sends them to bed; the two witnesses could not be killed while they were doing it—not till that time, when if they were but rightly informed, they would even desire to die.

Ver. 18. **It is good that thou shouldst take hold of this,**] *i.e.*, Of this golden mean, walking accurately by line and by rule, and continuing constant in thine integrity, not turning aside to the right hand or to the left. As for those that "turn aside unto those crooked ways" {#Ps 125:5} of being just too much by needless scrupulosity, or wicked excessively by detestable exorbitancy, "the Lord shall lead them forth with the workers of iniquity," as cattle led to the slaughter, or malefactors to execution; whereas, "he that feareth God shall come out of them all." He shall "look forthright," {#Pr 4:25} and shall have "no occasion of stumbling." {#1Jo 2:10} He shall also be freed from, or pulled as a "firebrand out of the fire." {#Zec 3:2}

Ver. 19. **Wisdom strengtheneth the wise, &c.]** Prudence excelleth puissance, and counsel valour. This made Agamemnon set such a price upon Ulysses; Darius, upon Zopyrus; the Syracusans, upon Archimedes; the Spartans, upon Leonidas, who, with six hundred men, dispersed five hundred thousand of Xerxes his host. {a} Those that are wise to salvation go ever under a double guard; the peace of God within them, the power of God without them. No sultan of Babylon or Egypt (who have that title from the Hebrew word here rendered mighty men) did ever go so well guarded. {See Trapp on "Pr 21:22"}

{a} Justin., lib. ii.

Ver. 20. **For there is not a just man upon earth.]** No, this is reserved for the state of perfection in heaven, where are "the spirits of just men made perfect." {#Heb 12:23} It was the cavil wherewith the

Pelagians troubled St Augustine, whether it were impossible that by the absolute power of God a just man might not live on earth without sin? ^{a} But what have we to do here with the absolute power of God? His revealed will is, "That there is not a just man upon earth that doth good and sinneth not"; nay, that sinneth not, even in his doing of good. Our righteousness, while we are on earth, is mixed, as light and darkness, dimness at least, in a painted glass dyed with some obscure and dim colour; it is transparent and giveth good, but not clear and pure light. It is a witty observation of a late learned divine, ^{b} that the present tense in grammar is accompanied with the imperfect, the future with the preter-pluperfect tense; and that such is the condition of our present and future holiness. Our future is more than perfect, our present is imperfect indeed, but yet true holiness and happiness. *{See Trapp on "Pr 20:9"}*

^{a} Aug., *De Peccator. Meritis*, lib. ii. cap. 7.

^{b} Dr Stoughton, on **#Php 3:20**.

Ver. 21. **Also take no heed.**] But be "as a deaf man that heareth not, and as a dumb man, in whose mouth there is no reproof." *{#Ps 38:13}* If thou answer anything, say as he in Tacitus did to one that railed at him, *Tu linguae, ego vero aurium dominus*, Thou mayest say what thou wilt, but I will hear as I wish; or as once a certain steward did to his passionate lord, when he called him knave, &c.:—"Your honour may speak as you please, but I believe not a word that you say, for I know myself an honest man." The language of reproachers must be read like Hebrew, backwards. Princes used to correct the indecencies of ambassadors by denying them audience. Certain it is, that he enjoys a brave composedness that sets himself above the flight of the injurious claw. Isaac's apology to his brother Ishmael, viz., patience and silence is the best answer to words of scorn and petulance, said learned Hooker. I care not for man's day, saith Paul. *{#1Co 4:3}* *Non cum vanum calumniatorem*, I regard not a vain slanderer, saith Augustine. Wicelius and Cochleus gave out that we Lutherans betrayed the Rhodes to the Turk, saith Melancthon. These impudent lies need no confutation, *dicant ipsi talia quoad velint*, let them tell such loud and lewd lies as many as they will. When a net is spread for a bird, saith Augustine, the manner is to throw stones at the hedge. These stones hurt not the bird, but she, hearing and fearing this vain sound, falls into the net. In like manner,

saith he, men that fear and regard the vain sound of all ill words, what do they but fall into the devil's net, who thereby carries them captive into much evil, many troubles and inconvenience?

Lest thou hear thy servant curse thee.] Who should in duty speak the best of thee, though frample and froward, cross and crooked. {#1Pe 2:18} Or by "servant" understand base, inferior people, such as were Tobiah the servant, the Ammonite, and those "abjects" that "tare David's name, and ceased not." {#Ps 35:15}

Ver. 22. **For oftentimes also thine own heart knows.]** Conscience is God's spy, and man's overseer; and though some can make a sorry shift to muzzle her for a time, or to stop their own ears, yet *ipsa se offert, ipsa se ingerit*, saith Bernard; sooner or later she will tell a man his own to some tune, as they say; she will not go behind the door to let him know that he himself likewise hath cursed others, as now by God's just judgment others curse him. The conscience of our own evil doings, though hid from the world, should meeken us toward those that do amiss. See #Tit 3:3. Say to yourselves, —

“ Aut sumus, aut fuimus, aut possumus esse quod hic est.”

Either we are, or will be, or we are able to be what this is. The wrong that David had done to Uriah helped him to bear the barkings of that dead dog Shimei. Here, then, "Take no heed unto all words," &c., as in the former verse. For, *nihil amarius quam id ipsum pati quod feceris*, {a} there is nothing more bitter than to suffer that which thou hast done to others; because those sufferings sting the conscience with unquestionable conviction and horror, as is to be seen in Adonibezek, who acknowledged with a regret, a just remuneration. {#Jud 1:7}

{a} Tertul.

Ver. 23. **I said, I will be wise; but it was far from me.]** Solomon here seems to say of wisdom, as Nazianzen doth of God the author of it, *Tantum recedit, quantum capitur*. Not that wisdom itself doth fly away, but because that they who have most of it do especially understand that it exceedeth the capacity of any one to be able to comprehend it (as Basil {a} gives the reason), so that they that think they have got demonstrations perceive afterwards that they are no

more than *topica aut sophisticae rationes*, topical or sophistical arguments, as Lyra here noteth. *Bonus quidam vir solebat esse solus, &c.*, saith Melancthon: a certain well meaning man was wont to walk and study much alone, and lighting upon Aristotle's discourse concerning the nature of the rainbow, he fell into many odd speculations and strange conceits; and, writing to a friend of his, told him that in all other matters, though dark and obscure, he had outdone Aristotle; but in the matter of the rainbow he had outdone himself. After this he came into the public schools, and disputed of that argument, *Et tote prorsus coelo a veritate aberrabat suis phantasiis*; {b} and then he came to see that he had been utterly out, and strangely miscarried by those phantasies which he had so strongly fancied.

{a} Basil., Tract de Fide.

{b} Joh. Manl., *Loc. Com.*, 536.

Ver. 24. **That which is far of and exceeding deep.**] Not the minions of the muses, *Mentemque habere queis bonam, et esse corculis datum est.* {a} For though they should eviscerate themselves, like spiders, crack their sconces, or study themselves to death, yet can they not "understand all mysteries and all knowledge" {#1Co 13:2} in natural things, how much less in supernatural! whereas weak sighted and sand blind persons, the more they strain their eyes to discern a thing perfectly, the less they see of it, as Vives hath observed. {b} It is utterly impossible for a mere naturalist, that cannot tell the form, the quintessence, that cannot enter into the depth of the flower, or the grass he treads on, to have the wit to enter into the deep things of God, "the mystery of Christ which was hid" {#Eph 3:9,10} from angels till the discovery, and since that they are still students in it. David, though he saw further than his ancients, {#Ps 119:99} yet he was still to seek of that which might be known. {#Ps 119:96} Even as those great discoverers of the newly found lands in America, at their return were wont to confess, that there was still a *plus ultra*, something more beyond yet. Not only in innumerable other things am I very ignorant, saith Augustine, but also in the very Scriptures, *multo plura nescio quam scio*, {c} I am ignorant of many more things by odds than I yet understand. This present life is like the vale of Sciaessa, near unto the town called Patrae, of which Solinus saith, that it is famous for nothing but for its darksomeness, as being

continually overcast with the shadows of nine hills that do surround it, so that the sun can hardly cast a beam of light into it. {a} *Properemus ad coelestem Academiam*, Let us hasten to the university of heaven, where the least child knows a thousand times more than the deepest doctor upon earth.

{a} Dousa.

{b} L. Vives in *Aug. de Civ. Dei*, lib. ii. c. 8.

{c} Aug., *Epist.*

{d} Poly. *Hist.*, c. 12.

Ver. 25. **I applied mine heart.**] *Circuivi ego et cot meum*, so the original runs; I and my heart turned about, or made a circle to know, &c. He took his heart with him, and resolved, hard or not hard, to make further search into wisdom's secrets. Difficulty doth but whet on heroic spirits: it doth no whit *weaken* but *waken* their resolutions to go through with the work. When Alexander met with any hard or hazardous piece of service, he would say, *Iam periculum par anime Alexandri*, He ever achieved what he enterprised, because he never accounted anything impossible to be achieved. David was well pleased with the condition of bringing in to Saul the foreskins of a hundred Philistines. If a bowl run downhill, a rub in the way does but quicken it; as if up hill, it slows it. A man of Solomon's make, one that hath a free, noble, princely spirit, speaks to wisdom, as Laelius in Lucan did to Caesar,

“Iussa sequi tam velle mihi, quam posse, necesse.”

And to know the wickedness of folly.] The "sinfulness of sin." {#Ro 7:13} Sin is so evil that it cannot have a worse epithet given it. "Mammon of unrighteousness," {#Lu 16:11} is the next odious name to the devil.

Even the foolishness of madness.] That by one contrary he might the better know the other. Folly may serve as a foil to set off wisdom; as gardeners suffer some stinking stuff to grow near their sweetest flowers.

Ver. 26. **And I found more bitter than death.**] *Amantes amentes: Amor amaror, Plus aloes quam mellis habet*. Knowest thou not that there is bitterness in the end? *Heus scholastiae*, said the harlot to

Apuleius, Hark, scholar, your sweet bits will prove bitter in the close. {a}

“ Principium dulce est, at finis amoris amarus.”

The pomegranate, with its sweet kernels, but bitter rind, is an emblem of the bitter sweet pleasure of sin. It is observed of our Edward III that he had always fair weather at his passage into France, and foul upon his return. {b} *Laeta venire Venus, tristis abire solet.* The panther hides her head till she sees her time to make prey of those other beasts that, drawn by her sweet smell, follow her to their own destruction. {c} The poet's fable, that pleasure and pain complained one of another to Jupiter, and that, when he could not decide the controversy between them, he tied them together with chains of adamant, never to be sundered.

The woman.] The wanton woman, that shame of her sex. A bitch, Moses calls her; {#De 23:18} St Paul, a living ghost, a walking sepulchre of herself. {#1Ti 5:6} *Cum careat pura mente, cadaver agit.* "This I find," saith Solomon, where "I" is "I" with a witness; he had found it by woeful experience, and now relates it for a warning to others. Saith he—

“ Quid facies facies veneris cum veneris ante?

Non sed eas, sed eas: ne pereas, per eas.”

Whose heart is snares and nets.] Heb., *Hunters' snares; for she "hunteth for the precious life,"* {#Pr 6:26} and the devil, by her, hunts for the precious soul, there being not anything that hath more enriched hell than harlots. All is good fish that comes to these nets; but they are "taken alive by the devil at his pleasure" {#2Ti 2:26}

And her hands as bands.] To captivate and enslave those that haunt her, as Delilah did Samson, as the harlot did the young novice, {#Pr 7:22} as Solomon's Moabitish mistress did him, and as it is said of the Persian kings, that they were *captivarum suarum captivi*, { d} captives to their concubines, who dared to take the crown from their

heads, or do anything to them almost, when others might not come near them uncalled upon pain of death {#Es 4:11}

Whoso pleaseth God shall escape from her.] As Joseph did, and Bellerophon, though with a difference: Joseph out of a principle of chastity, Bellerophon of continence. The continent person refrains either for love of praise, or fear of punishment, but not without grief, for inwardly he is scalded with boiling lust, as Alexander, Scipio, and Pompey were, when, tempted with the exquisiteness and variety of choicest beauties, they forbore. *Vellem, si non essem imperator.* I would if I were not a general. But now the chaste man, who is good before God—one whom he approves and takes pleasure in—is holy both in body and spirit, {#1Co 7:34} and this with delight, out of fear of God and love of virtue. God did much for that libidinous gentleman, who, sporting with a courtesan in a house of sin, happened to ask her name, which she said was Mary; whereat he was stricken with such a remorse and reverence, that he instantly not only cast off the harlot, but amended his future life. {e}

But the sinner shall be taken by her.] {See Trapp on "Pr 22:14"} The poet's fable, that when Prometheus had discovered truth to men, that had long lain hid from them, Jupiter, or the devil, to cross that design, sent Pandora, -that is, pleasure—that should so besot them, as that they should neither mind nor make out after truth and honesty.

{a} Dulce et amarum gustulum carpis.

{b} Speed, 710. Walsingham.

{c} Solin., cap. 27.

{d} Plutarch.

{e} Montaigne's Essays.

Ver. 27. **Behold, this I have found.]** Εὐρηκα, Εὐρηκα, 'I have found it, I have found it,' said the philosopher. *Vicimus, Vicimus,* We have prevailed, we have prevailed, said Luther, when he had been praying in his closet for the good success of the consultation about religion in Germany. So the Preacher here, having by diligence set open the door of truth, {a} cries, *Venite, videte,* Come and see my discoveries, in the making whereof I have been very exact, "counting one by one," *ne mole obruerer,* lest I should be oppressed with many things at once.

{a} Aperit sibi diligentia ianuam veritatis. -Amb.

Ver. 28. **Which yet my soul seeketh, but I find not.**] There is a place in Wiltshire called Stonhenge, for various great stones lying and standing there together: of which stones it is said, {a} that though a man number them "one by one" never so carefully, yet that he cannot find the true number of them, but that every time he numbers them he finds a different number from that he found before. This may well show, as one well applies it, the erring of man's labour in seeking the account of wisdom and knowledge; for, though his diligence be never so great in making the reckoning, he will always be out, and not able to find it out.

One man among a thousand.] *Haud facile iuvenies multis e milibus unum.* There is a very great scarcity of good people. These are as Gideon's three hundred, when the wicked, as the Midianites, lie "like grasshoppers for multitude upon the earth," {#Jud 7:7,12} and as those Syrians, {#1Ki 20:27} they fill the country, they darken the air, as the swarms did the land of Egypt; and there is plenty of such dust heaps in every corner.

But a woman among all those have I not found,] *i.e.*, Among all my wives and concubines, which made him ready to sing, *Femina nulla bona est.* There is no good woman. But that there are, and ever have been, many gracious women, see, besides the Scriptures, the writings of many learned men, *De illustribus feminis.* Concerning Illustrious Women. It is easy to observe, saith one, that the New Testament affords more store of good wives than the Old. And I can say, as Jerome does, *Novi ego multas ad omne opus bonum promptas,* I know many Tabithas full of good works. But in respect of the discovery of hearts and natures, whether in good or evil, it is harder to find out thoroughly the perfect disposition of a woman than of men; and that I take to be the meaning of this text.

{a} Camden.

Ver. 29. **That God hath made man upright,**] *viz.*, In his own image—*i.e.*, "knowledge" in his understanding part, "rightness" in his will, and "holiness" in his affections: {#Col 3:10} his heart was a lump of love, &c., when he came first out of God's mint, he shone

most glorious, clad with the royal robe of righteousness, created with the imperial crown. {#Ps 8:5} But the devil soon stripped him of it; he cheated and robbed him of the crown, as we use to do children, with the apple, or whatsoever fruit it was that he tendered to Eve: *Porrexit pomum et surripuit paradisum.* {a} He also set his limbs in the place of God's image, so that now, *Is qui factus est homo differt ab eo quem Deus fecit,* as Philo saith, man is now of another make than God made him. *Totus homo est inversus decalogus,* Whole evil is in man, and whole man in evil. Neither can he cast the blame upon God, but must fault himself, and flee to the second Adam for repair.

But they have sought out many inventions.] New tricks and devices, like those poetic fictions and fabulous relations, whereof there is neither proof nor profit. The Vulgate Latin hath it, *Et ipse se infinitis miscuit quaestionibus;* And he hath entangled himself with numberless questions and fruitless speculations. See #1Ti 1:4 6:4, "doting about questions," or question sick. Bernard reads it thus, *Ipse autem se implicuit doloribus multis,* but he hath involved himself in many troubles, the fruit of his inventions, shifts, and shirking tricks. {see #Jer 6:19}

{a} Bernard, lib. i. *Legis Allegor.*

Chapter 8

Ver. 1. **Who is as the wise man?] q.d.,** He is a matchless man, a peerless paragon, outshining others as much as the moon doth the lesser stars. {a} Plato could say that no gold or precious stone doth glister so gloriously, *ωσπερ αγαθων ανδρων νοος συμφραδμων,* as the prudent spirit of a good man. "Thou art a prince of God amongst us," said the Hittites to Abraham. "Can we find such a man as this Joseph, in whom the Spirit of God is?" said Pharaoh to his counsellors. {#Ge 41:38} "Hast thou considered my servant Job, that there is none like him on the earth?" {#Job 1:8} "My servant Moses is not so, who is faithful in all my house," and shall be of my cabinet council. {#Nu 12:7} To him God said, *Tu vero hic sta mecum,* "But do thou stand here by me." {#Ex 34:5} *Sapiens Dei comes est,* saith Philo. Look how kings have their favourites, whom they call *comites,* their cousins and companions; so hath God. Nay, the righteous are

"princes in all lands," {#Ps 45:16} kings in righteousness; {#Mt 13:17 Lu 10:24} the "excellent ones of the earth," {#Ps 16:3} the worthies of the world, {#Heb 11:5} fitter to be set as stars in heaven, and to be continually before the throne of God. Chrysostom {b} calls some holy men of his time, ἀγγέλους, earthly angels; and speaking of Babylac the martyr, he saith of him, {c} *Magnus atque admirabilis vir*, He was an excellent and an admirable man, &c. And Tertullian, writing to some of the martyrs, says, *Non tantus sum ut vos alloquar*, I am not good enough to speak unto you. Oh that my life, and a thousand such wretches more, might go for yours! Oh, why doth God suffer me and other such caterpillars to live, saith John Careless, martyr, in a letter to that angel of God, Mr Bradford, as Dr Taylor called him, that can do nothing but consume the alms of the Church, and take away you, so worthy a workman and labourer in the Lord's vineyard. {d}

And who knoweth the interpretation of a thing?] Wise a man may be, and yet not so apt and able to wise others. Those wise ones that can wise others, so as to "turn them to righteousness, shall shine as the brightness of the firmament, yea, as the stars"; {#Da 12:3} they do so while upon earth. Wisdom makes their very faces to shine, as St Stephen's did, {#Ac 6:15} and as holy Job's, while he was in a prosperous condition. {#Job 29:8-10} Jobab he was then (the same, some think, that is mentioned **#Ge 36:33**), as when in distress his name was contracted into Job. And then, though himself were otherwise wise, he might want "an interpreter, one of a thousand"—for such are rare, every man cannot sell us this precious oil {#Mt 25:9} - "to show unto him his righteousness,"—that is, the righteousness of his own experience—how himself hath been helped and comforted in like case, or, to clear up to an afflicted Job his spiritual estate, and to show him his evangelical righteousness. Oh "how beautiful are the feet" of such an interpreter! "I have seen thy face," saith the poor soul to such, "as though I had seen the face of God." {#Ge 33:10}

A man's wisdom maketh his face to shine.] Godliness is venerable and reverend. "Holy and reverend is his name." {#Ps 111:9} God's image is amiable and admirable, Natural conscience cannot but stoop and do obeisance to it, What a deal of respect did Nebuchadnezzar and Darius put upon Daniel! Alexander the Great upon Jaddus the high priest! Theodosius upon Ambrose! Constantine

upon Paphnutius, kissing that eye of his that was bored out for the cause of Christ! &c. Godly men have a daunting presence, as Athanasius had, and Basil, to whom when Valens the Arian emperor came, while he was in holy exercises, it struck such a terror into him that he reeled, and had fallen had he not been upheld by those that were with him. {e} Henry II of France being present at the martyrdom of a certain tailor, burnt by him for religion, was so terrified by the boldness of his countenance, and the constance of his sufferings, that he swore at his going away that he would never any more be present at such a sight. {f}

And the boldness of his face shall be changed.] Or, Doubled; his conscience bearing him out, and making him undaunted, as it did David, {#Ps 3} and the Dutch martyr Colonus, who, calling to the judge that had sentenced him to death, desired him to lay his hand upon his heart, and then asked him whose heart did most beat, his or the judge's? By this boldness Jonathan and his armourbearer set upon the garrison of the Philistines, David upon Goliath their champion, The Black Prince was so called, not of his colour, but of his valour and dreaded acts in battle. {g}

{a} Velut inter stellas luna minores.

{b} Hom. 55, in Matth.

{c} Orat. Contra Gentiles.

{d} Acts and Mon., 1744

{e} Greg., Orat. de Laude Basilii.

{f} Epit. Hist. Gal., 82

{g} Speed, 688.

Ver. 2. **To keep the king's commandment.]** Heb., Mouth—*i.e.*, the express word of command. Go not here by guess or good intention, lest you speed as that Scotch captain did, who, not expecting orders from his superiors, took an advantage offered him of taking a fort of the enemy's; for which good service he was knighted in the morning, but hanged in the afternoon of the same day for acting without orders. {a}

And that in regard of the oath of God.] Thine oath of allegiance to thy prince. This Papists make nothing of. Pascenius scoffs King James for the invention of it. They can swear with their mouths, and

keep their hearts unsworn, as she in the comedy. ^{b} *Mercatorum est stare iuramentis*, say they at Rome. They can assoil men of their allegiance at pleasure, and slip their solemn oaths as easily as monkeys do their collars. And I would this were the sin of Papists only, and that there were not those found even amongst us that keep no oaths further than makes for their own turn, like as the Jews keep none, unless they swear upon their own Torah, brought out of their synagogues. ^{c}

^{a} Speed, 688.

^{b} Η γλωττ ωμομοχεν, φρην ανωμοτος μενει.

^{c} Weems.

Ver. 3. **Be not hasty to go out of his sight.**] Turn not thy back discontentedly, fling not away in a chafe; for this will be construed for a contempt, as it was in the Earl of Essex, A.D. 1598. Dissension occuring between the queen and him about a fit man for governor of Ireland, he, forgetting himself, and neglecting his duty, uncivilly turned his back, with a scornful countenance. She waxing impatient, gave him a cuff on the ear, bidding him be gone with a vengeance. He laid his hand upon his sword; the Lord Admiral interposing himself, he swore a great oath, that he neither could nor would swallow so great an indignity, nor would have born it at King Henry VIII's hands, and in great discontentment hasted from the court. But within a while after he became submissive, and was received again into favour by the queen, who always thought it more just to offend a man than to hate him. ^{a} The very Turks are said to receive humiliation with all sweetness, but to be remorseless to those that bear up. ^{b}

^{a} Camden's *Elizabeth*, fol. 494.

^{b} Blunt's *Voyage*, p. 97.

Ver. 4. **Where the word of a king is, there is power.**] *Ibi dominatio*. He hath long hands, and can reach thee at a great distance, as Mithridates did when with one letter he slew eighth thousand citizens of Rome that were scattered up and down his kingdom for trading's sake. ^{a} So Selimus the great Turk, in revenge for the loss received at the battle of Lepanto, was once in a mind to have put to death all the Christians in his dominions, in number infinite. ^{b} Charles IX of France is reported to have been the death

of thirty thousand of his Protestant subjects in one year's time, A.D. 1572. See #Da 5:19.

And who may say unto him, What doest thou?] viz., Without danger. What safety can there be in taking a bear by the tooth, or a lion by the beard? I dare not dispute, said the philosopher to the Emperor Adrian, with him that hath thirty legions at his command, *Neque in eum scribere, qui potest proscribere*, nor write against him that can as easily undo me as bid it to be done. {e} Howbeit Elias, Micaiah, John Baptist, and other holy prophets and ministers have dealt plainly with great princes, and God hath secured them. John, Bishop of Salisbury, reprov'd the Pope to his face; and yet the Canonists say, that although the Pope should draw millions of souls to hell with him, none may dare to say unto him, What doest thou? But Philip the Fair made bold with his Holiness when he began his letter to him with *Sciat Fatuitas Tua, &c.* So did the barons of England in King John's days, when declaring against the Pope and his conclave, by whom they were excommunicated, they cried out thus in their remonstrance, *Fie on such rascal knaves.* {a} Adelmelect, Bishop of Sherborn, A.D. 705, reprov'd Pope Sergius sharply to his face for his adultery. {e} So did Bishop Lambert reprehend King Pepin for the same fault, A.D. 798. {f} And Archbishop Odo, King Edwin, burning his concubines in the forehead with a hot iron, and banishing them into Ireland. {g} Father Latimer dealt no less faithfully with King Henry VIII in his sermons at Court. And being asked by the king how he dared to be so bold to preach after that manner, he answered that duty to God and to his prince had enforced him to it; and now that he had discharged his conscience, his life was in his Majesty's hands, &c. Truth must be spoken, however it be taken. If God's messengers must be mannerly in the form, yet in the matter of their message to great ones they must be resolute. It is probable that Joseph used some kind of preface to Pharaoh's baker in reading him that hard destiny; {#Ge 40:19} such, likely, as was that of Daniel to Nebuchadnezzar, "My Lord, the dream be to them that hate thee," &c.; {#Da 4:19} or as Philo brings him in with an *utinam tale somnium non vidisses*, &c. But for the matter, he gives him a sound, though sharp interpretation.

{a} Val. Max., lib. ix.

{b} *Turk. Hist.*, fol. 885.

{c} Praesens praesentem Pontificem redarguit, et Polyeraticon conscripsit. *Jac. Rev.*, 145.

{d} Marcidi ribaldi.

{e} Walsing.

{f} *Epit. Hist. Gallic.*, p. 30.

{g} Godw., *Catal.*

Ver. 5. **Whoso keepeth the commandment,**] *scil.*, The king's commandment. He that is compliant, and goes as far as he can with a good conscience in his obedience to the commands of his superiors, "shall feel no evil," *i.e.*, he shall lack no good encouragement. {#Ro 13:3,4} Or if men slight him, God will see to him, {#Eph 6:7,8} as he did to the poor Israelites in Egypt, and to David under Saul. Mordecai lost nothing at length by his love and loyalty to God and the king. Sir Ralph Percy, slain upon Hedgely Moor, in Northumberland, by the Lord Montacute, general for Edward IV, would noways depart the field, though defeated, but in dying, said, I have saved the bird in my breast, meaning his oath to King Henry VI, for whom he fought. {a}

And a wise man's heart discerneth both time and judgment,] *scil.*, When and how to obey kings' commands, the time, the means, and manner thereof, despatching them without offence to God or man. And this "a wise man's heart discerneth," saith the Preacher; it being the opinion of the Hebrews that in the heart especially the soul did keep her court, and exercise her noble operations of the understanding, invention, judgment, &c. Aristotle saith, *Sine calore cordis anima in corpore nihil efficit*, Without the heat of the heart, the soul does nothing in the body. The Scripture also makes the heart the monarch of this Isle of Man.

{a} Speed, 869.

Ver. 6. **Because to every purpose there is time.**] Therefore the wise man seeketh after that nick of time, that punctilio of judgment, that he may do everything well, and order his affairs with discretion. A well chosen season is the greatest advantage of any action, which, as it is seldom found in haste, so it is too often lost in delay.

Therefore the misery of man is great upon him.] Because he discerns not, apprehends not his fittest opportunity, hence he creates himself a great deal of misery. When Saul had taken upon him to sacrifice, God intimates to him by Samuel, that if he had discerned his time, he might have saved his kingdom. So might many a man his life, his livelihood—nay, his soul. "The men of Issachar" in David's days are famous for this, that they "had understanding of the times, to know what Israel ought to do," {#1Ch 12:32} their posterity are set below stork and swallow for want of this skill, {#Jer 8:7} and deeply doomed. {#Lu 19:44}

Ver. 7. **For he knoweth not that which shall be.]** Man's misery is the greater because he cannot foresee to prevent it; but he is suddenly surprised and hit many times on the blind side, as we say.

“ Nescia mens hominum fati sortisque futurae.”

Men are in the dark in regard to future events. God only knows them, and is thereby oft in Isaiah distinguished from the dunghill deities of the heathens. In his mercy to his people he gave them prophets to tell how long, and when these failed the Church heavily bewails it. {#Ps 74:9} Howbeit a prudent man "foreseeth an evil, and hideth himself." {#Pr 22:3} {See Trapp on "Pr 22:3"} By the strength of his mind, saith Ambrose, {a} he presageth what will follow, and can define what in such or such a case he ought to do. Sometimes he turns over two or three things in his mind together, of which conjecturing that either all may come to pass jointly, or this or that severally, or whether they fall out jointly or severally, he can by his understanding so order his actions as that they shall be profitable to him.

{a} Amb. *De Offic.*, lib. i. cap. 38.

Ver. 8. **There is no man that hath power, &c.]** Death man is sure to meet with, whatsoever he miss of, but when he knows not neither. Of doomsday there are signs affirmative and negative, not so of death. Every one hath his own balsam within him, say some chemists, his own bane it is sure he hath. *Ipsa suis augmentis vita ad detrimenta impellitur*, {a} Every day we yield somewhat to death. *Stat sua cuique dies*, {b} Our last day stands, the rest run. Death is this only king, against whom there is no rising up {c} {#Pr 30:31} The

mortal scythe is master of the royal sceptre, and it mows down the lilies of the crown as well as the grass of the field, saith a reverend writer. {a} And again, death suddenly snatcheth away physicians, oft as it were in scorn and contempt of medicines when they are applying their preservatives or restoratives to others, as it is reported of Gaius Julius, a surgeon, who dressing a sore eye, as he drew the instrument over it, was struck with an instrument of death in the act and place where he did it. Besides diseases, many by mischances are taken, as a bird with a bolt while he gazeth at the bow.

There is no discharge in war.] Heb., No sending either of forces to withstand death, or of messages to make peace with him. The world and we must part, and whether we be unstitched by parcels, or torn asunder at once, the difference is not great. Happy is he that after due preparation is passed through the gates of death ere he be aware, saith one. Whether my death be a burnt-offering of martyrdom, or a peace offering of a natural death, I desire it may be a freewill offering, a sweet sacrifice to the Lord, saith another.

Neither shall wickedness deliver.] No; it is righteousness only that delivereth from death. The wicked may make "a covenant with death," {#Isa 28:15} but God will disannul it. "Shall they escape by iniquity?" saith the Psalmist. What! have they no better mediums? No; "in thine anger cast down the people, O God." {#Ps 56:7} Every man should die the same day that he is born; the wages of death should be paid him presently; but Christ begs their lives for a season, he is the "Saviour of all men," {#1Ti 4:10} not of eternal preservation, but of temporal reservation, that his elect might lay hold on eternal life, and reprobates may have this for a bodkin at their hearts one day: I was in a fair possibility of being delivered.

{a} Greg., *Moral.*

{b} Virg. *Aeneid.*

{c} Nulli cedo.

{d} Mr Ley, his Monitor of Mortality.

Ver. 9. One man ruleth over another to his own hurt.] Not only to the hurt of his subjects, but to his own utter ruin, though after a long run haply. {#Ec 8:12,13} *Ad generum Cercris, &c.* What untimely ends came the kings of Israel to, and the Roman Caesars all, almost, till

Constantine? *Vespasianus unus accepto imperio melior factus est*, Vespasian was the only one among them that became better by the office. While they were private persons there seemed to be some goodness in them, but no sooner advanced to the empire than they ran riot in wickedness; listening to flatterers, and hating reproofs, they ran headlong to hell, and drew a great number with them, by the instigation of the devil, that old man slayer, whose work it was to act and agitate them for a common mischief.

Ver. 10. **And so I saw the wicked buried.**] With pomp and great solemnity, funeral orations, statues, and epitaphs, &c., as if he had been another Josiah or Theodosius; so do men overwhelm this mouse with praises proper to the elephant, as the proverb hath it.

Who had come and gone from the place of the holy.] That is, From the place of magistracy, seat of judicature, where the holy God himself sits as Chief President and Lord Paramount. {#De 1:17 2Ch 19:6 Ps 82:1}

And they were forgotten in the city where they had so done.] A great benefit to a wicked man to have his memory die with him, which if it be preserved stinks in keeping, and remains as a curse and perpetual disgrace, as one very well senseth it. {a}

{a} Pemble

Ver. 11. **Because sentence against an evil work, &c.**] *Ennarrata sententia*, a published and declared sentence. So that it is only a reprieve of mercy that a wicked man hath; his preservation is but a reservation to further evil, abused mercy turning into fury. *Morae dispendium faenoris duplo pensatur*, saith Jerome {a} God's forbearance is no quittance; he will find a time to pay wicked men for the new and the old. "The Lord is not slow, as some men count slowness." {#2Pe 3:9} Or if he be slow, yet he is sure. {b} He hath leaden heels, but iron hands; the further he fetcheth his blow, or draweth his arrow, the deeper he will wound when he hitteth. {c} God's mill may grind soft and slow, but it grinds sure and small, said one heathen. {d} *Tarditatem supplicii gravitate compensat*, he recompenseth the delay of punishment with an eternity of extremity, saith another. He hath "vials of vengeance," {#Re 16:1} which are large vessels, but narrow mouthed; they pour out slowly, but drench deeply and distil

effectually. *Caveto igitur*, saith one, {e} *ne malam dilatura fiat duplicatum*. Get quickly out of God's debt, lest ye be forced to pay the charges of a suit to your pain, to your cost. *Patientia Dei quo diuturnior, eo minacior*. {f} God will not always serve men for a sinning stock. *Poena venit gravior quo magis sera venit*. Adonijah's feast ended in horror; ever after the meal is ended comes the reckoning.

Therefore the heart of the sons of men is fully set.] Heb., Is full. So full of wickedness that there is no room for the fear of God's wrath, till "wrath come upon them to the utmost." *Intus existens prohibet alienum*. God offers and affords them heart knocking time, {#Re 3:20} but they ram up their hearts, dry their tears, as Saul, and are scalded in their own grease, stewed in their own broth. The sleeping of vengeance causeth the overflowing of sin, and the overflow of sin causeth the awakening of vengeance.

{a} Jerome in *Jerem*.

{b} Aripedes dictae sunt Furiae.

{c} Aries quo altius erigittur, hoc figit fortius.

{d} Οφε θεων αλευουσι μυλαι, αλευουσι δε λεπτον.

{e} De Utroque Dionysio. Val., lib. i. cap. 2.

{f} Bucholz

Ver. 12. Though a sinner doth evil an hundred times.] Commit the same sin a hundred times over, which is no small aggravation of his sin, as numbers added to numbers are first ten times more, then a hundred, then a thousand, &c. And truly a sinner left to himself would sin *in infinitum*, which may be one reason of the infinite torments of hell; he can set no bounds to himself, till he become a brat of fathomless perdition; the devil commits that sin "unto death" every day, and oft in the day. Hisimps also resemble him herein. Hence their sins are mortal, saith St John, {#1Jo 5:17} rather immortal, as saith St Paul. {#Ro 2:5}

And his days be prolonged.] By the long sufferance of God, which is so great, that Jonah was displeased at it. {#Jon 4:1,2} Averroes turned atheist upon it. But Micah admires it, {#Mic 7:18} and Moses makes excellent use of it, when he prays, {#Ex 34:6-9} "O Lord, let my Lord, I pray thee, go along with us, for it is a stiff-necked people." As who

should say, None but a god is able to endure this perverse people; my patience and meekness is far too short; and yet Moses, by God's own testimony, was the meekest man upon earth. That the vilest of men may live a long while is evident; but for no goodwill that God bears them, but that, heaping up sin, they may heap up wrath, and by abuse of Divine patience, be fitted for the hottest fire in hell, {#Ro 9:22} as stubble laid out drying, {#Na 1:10} or as grapes let hang in the sunshine, till ripe for the winepress of wrath. {#Re 19:15} Surely as one day of man's life is to be preferred before the longest life of a stag or a raven; so one day spent religiously is far better than a hundred years spent wickedly. *Non refert quanta sit vitae diuturnitas, sed qualis sit administratio,* saith Vives. The business is not how long, but how well any man liveth. Jerome reads this verse thus, *Quia peccator facit malura centies, et elongat ei Deus, ex hoc cognosco ego, &c.*: Because a sinner doeth evil a hundred times, and God doth lengthen his days unto him, from hence I know that it shall be well with them that fear God, &c. And he sets this sense upon it—Inasmuch as God so long spares wretched sinners, waiting their return, he will surely be good to pious persons. Symmachus, Aquila, and Theodotion read it thus: *Peccans enim malus mortuus est, longa aetate concessa ei,* An evil man sinning is dead, a long age being granted to him: dead he is in sin, though his days be prolonged.

Yet surely I know that it shall be well, J q.d., This shall not stagger me, or shake mine assurance of the Divine providence; for I know well that "yet God is good to Israel, to the pure in heart." {#Ps 73:1} And although they die young—as *ὠκυμωροὶ οἱ θεοφιλεῖς*, those whom God loves he soon takes to himself—yet it may be said of them, as Ambrose saith of Abraham, *Mortuus est in bona senectute, eo quod in bonitate propositi permansit,* He died in a good old age, because he died in a good sound mind. Or as Jerome saith of a godly young man of his time, that *in brevi vitae spacio tempora virtutum multa replevit,* { a } he lived long in a little time; for some men live more in a month than others do in many years. They that die soon, but in God's fear and favour, though as grapes they be gathered before they are ripe, and as lambs slain before they be grown, yet, besides the happiness of heaven, they have this benefit, they are freed from the violence of the winepress that others fall into, and

escape many storms that others live to taste of. A good man, saith a late divine, *{b}* prolongs his days though he die young, because he is ripe before taken from the tree: he even falls into the hand of God that gathers him.

{a} Jer., *Epist.*

{b} Dr Preston.

Ver. 13. **But it shall not be well with the wicked.**] (1.) Not always well, *{#Isa 3:12}* for "sin will be sure to find him out," *{#Nu 32:23}* and he that hath guilt in his bosom hath vengeance at his back. *{a}* Where iniquity breaks fast, calamity will be sure to dine, and to sup where it dines, and to lodge where it sups. When iniquity is once ripe in the field, God will not let it shed to grow again, but cuts it up by a just and seasonable vengeance. (2.) Not at all well; since prosperity slayeth these fools, and as sunshine ripens their sin, and so fits them for ruin. Hence Bernard calls it, *Misericordiam omni indignatione crudeliorem*. Poison in wine works more furiously. The fatter the ox, the sooner to the slaughter.

Neither shall he prolong his days.] See **#Ps 55:23 Jer 17:11**. He dies *tempore non suo* *{#Ec 7:17}* though he lives long; he dies before he desires, and when it were better for him to do anything than to die; since he hath "walked in a vain show, disquieting himself in vain," *{#Ps 39:6}* tumbling his tub to no purpose, lengthening out "his days as a shadow": the longer the shade, the nearer the sun is to setting. His sun also sets in the burning lake, and it hasteneth to the descent: "An end is come, is come, is come." *{#Eze 7:6,7}*

Because he feareth not before God.] But in hypocrisy before men, whose laces he feareth, and would be much ashamed that they should see what he doth in secret. *{#Eph 5:12}* But what saith the honest heathen? *Si scirem homines ignoraturos et deos ignoscituros, tamen propter peccati turpitudinem, peccare non vellem*. A good resolution surely, if as well put in execution. *Sed libertas affuit scribent; non viventi*, saith Augustine *{b}* of this author: He was a better speaker than liver. That of David was spoken from his heart, "I foresee the Lord always before my face; I set him at my right hand," &c. *{#Ps 16:8 Ac 2:25}* "Be thou in the fear of the Lord all day long." *{#Pr 23:17}*

{a} Ουδεις ανθρωπων αδικων τισιν ουκ αποτισει. Nemo culpam gerit in pectore qui non idem Nemesin in tergo.

{b} Aug. *De Civ. Dei*, lib. vi. c. 10.

Ver. 14. **There is a vanity which is done upon the earth.]**

Symmachus reads it thus: *Est difficile cognitu quod sit super terram*, There is that done upon the earth that is hard to be understood. It hath gravelled great divines—as David, Jeremiah, Habakkuk {#Ps 73:3-9 Jer 12:1,2 Hab 2:4,5 La 3:33} -to see good men suffer, bad men prosper. But it is but upon the earth that this befalls: here God must meet with his people, or nowhere, and it is *non nisi coactus*, as that emperor said of himself, that he doth anything to their grief:

“ Ille dolet quoties cogitur esse ferox.”

An unruly patient makes a cruel physician. {a} And as for the wicked, it is but "upon earth" that they live in pleasure, and lie melting in sensual and sinful delights, "nourishing their hearts as in a day of slaughter." {#Jas 5:5} Once they shall hear with horror, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." {#Lu 16:25} The meditation of eternity would much mitigate this vanity. What is that to the infinite? said the old Lord Brook to a friend of his, discoursing of an incident matter very considerable, but was taken off with this quick interrogation of that wise and noble person. {b}

{a} Crudelem medicum intemperans aeger facit. -Mimus.

{b} Dr Hall's Remedy of Profaneness, p. 114.

Ver. 15. **Then I commended mirth.]** A lawful lightsomeness and cheerfulness of heart, which maketh comforts to be much more comfortable, and troubles to be far less troublesome. Besides, *acceptior est Deo grata laetitia quam diuturna quasi querula tristitia*. {a} Cheerfulness is better pleasing to God than sourness and sullenness: this provokes him to anger, {#De 28:47} as that which puts a man under the reign of continual unthankfulness—"Is any man merry? let him sing" {#Jas 5:13} -makes him exceeding liable to temptations and perplexities, disableth him to make benefit of ordinances, indisposeth and unfitteth him for duties of active or passive obedience, takes off the wheels of the soul, and makes it as

awkward as a limb out of joint, that can do nothing without deformity and pain.

Than to eat, and to drink, and to be merry.] Although it be the bread of sorrow that thou eatest, and the cup of affliction that thou drinkest, eat it, and drink it merrily. The Epicures held that a man might be cheerful amidst the most exquisite torments; (1.) In consideration of his honesty and fidelity, that he suffered for; (2.) In consideration of those pleasures and delights that formerly he had enjoyed, and now cheered up himself with the remembrance of. How much better may Christians do it in consideration of those unutterable joys and delights that they expect and hope for! *Mendicatio pane hic vivamus, &c.*, saith Luther. We may well be content, nay merry, though we should beg our bread here, to think that we shall one day feast with Abraham, Isaac, and Jacob in the kingdom of heaven.

{a} Bucholc.

Ver. 16. **When I applied mine heart to know wisdom,**] *i.e.*, The wisdom and other excellencies of God shining plainly and plentifully in ruling the affairs, and ordering the disorders of the world to his own glory.

For also there is that neither day nor night seeth, &c.,] *i.e.*, *Perdus et pernox*, by day and by night I busied myself in this search, so that a little sleep served my turn all the while. *Nullus mihi per otium exiit dies, partem etiam noctium studiis vindico*, saith Seneca; I studied day and night, and followed it with all possible eagerness. Thuanus tells of a countryman of his, whom he called Franciscus Vieta Fontenejus, a very learned man, that he was so set upon his study, that for three days together sometimes he would sit close at it, *sine cibo et somno, nisi quem cubito innixus, nec se loco movens, capiebat*, without meat or sleep, more than what for mere necessity of nature he took leaning upon his elbow. Solomon seems by this text to have been as sharp set for the finding out of the way of divine administration, and the true reason of divine dispensations. But he got little further than to see that it far exceeded all human capacity and apprehension. *Maiores maiora noverunt, et Deus det vobis plus sapere quam dico*, saith a father, when he said

what he could to some one of God's works of wonder—*i.e.*, They who are more learned know, and God grant you may understand more than I say.

Ver. 17. **That a man cannot find out the work.**] No, not the wisest that is; the very best empiric in this kind cannot. Let him labour never so much to find it, he shall but be tossed in a labyrinth, or as a wayfaring man in a desert. If a man cannot define anything because the forms of things are unknown, if he know not the creatures themselves, *ab imo ad summum*, from the lowest to the highest, neither shall he know the reasons and manner of them. {a} As a man may look on a trade, and never see the mystery of it; he may look on artificial things, pictures, watches, &c., and yet not see the art whereby they are made; as a man may look on the letter, and never understand the sense; so it is here, and we must content ourselves with a learned ignorance. *Si nos non intelligimus quid quare fiat, debeamus hoc providentiae quod non fiat sine causa:* {b} If we understand not why anything is done, let us owe this duty to Providence, to be assured that it is not done without cause.

{a} Granger.

{b} Aug. in Psalm cxlviii.

Chapter 9

Ver. 1. **For all this I considered in mine heart.**] He that will rightly consider of anything, had need to consider of many things; all that do concern it, all that do give light unto it, had need to be looked into, or else we fail too short.

“Sis ideo in partes circumspectissimus omnes.”

Even to declare all this.] Or, To clear up all this to myself. Symmachus rendered it, *Ut ventilarem haec universa*, that I might sift and search out all these things by much tossing and turning of the thoughts. Truth lies low and close, and must with much industry be drawn into the open light.

That the righteous and the wise.] These are terms convertible. The world's wizards shall one day cry out, *Nos insensati*, We fools counted their lives madness, &c.

And their works.] Or, Their services, actions, employments, all which together with themselves are "in the hand of God," who knows them by name, and exerciseth a singular providence over them, so that they are "kept by the power of God through faith unto salvation." "The enemy shall not exact upon him, nor the son of wickedness afflict him." {#Ps 89:22} What a sweet providence was it, that when all the males of Israel appeared thrice in the year before the Lord at Jerusalem, none of their neighbour nations, though professed enemies to Israel, should so much as desire their land. {#Ex 34:24} And again, that after the slaughter of Gedaliah, so pleasant a country—left utterly destitute of inhabitants, and compassed about with such warlike nations, as the Ammonites, Moabites, Edomites, Philistines, &c.—was not invaded nor replanted by foreigners for seventy years' time, but the room kept empty till the return of the naturals.

No man knows either love or hatred, &c.] That is, The thing he either loves or hates, say some interpreters, by reason of the fickleness of his easily alterable affections. How soon was Amnon's heart estranged from his Tamar, and Ahasuerus from his minion Haman, the Jews from John Baptist, the Galatians from Paul, &c.! But I rather approve of those that refer this love and hatred unto God—understanding them, θεοπροπος, in a divine manner—and make the meaning to be, that by the things of this life, "which come alike to all," as the next verse hath it, no man can make judgment of God's love or hatred towards him. The sun of prosperity shines as well upon brambles of the wilderness, as fruit trees of the orchard; the snow and hail of adversity lights upon the best gardens, as well as upon the wild waste. Ahab's and Josiah's ends concur in the very circumstances. Saul and Jonathan, though different in their deportments, yet "in their deaths they were not divided." {#2Sa 1:23} How far wide then is the Church of Rome, that borrows her marks from the market, plenty or cheapness, &c. And what an odd kind of reasoning was that of her champions with Marsh the martyr, {a} whom they would have persuaded to leave his opinions, because all the bringers up and favourers of that religion, as the Dukes of Northumberland and Suffolk for instance, had bad luck, and were either put to death, or in prison, and in danger of life. Again, the

favourers of the religion then used had wondrous good luck and prosperity in all things, &c.

{a} *Acts and Mon.*, fol. 14, 21.

Ver. 2. **All things come alike to all.**] *{See Trapp on "Ec 9:1"}* Health, wealth, honours, &c., are cast upon good men and bad men promiscuously. God makes a scatter of them, as it were; good men gather them, bad men scramble for them. The whole Turkish empire, saith Luther, is nothing else but a crust {a} cast by heaven's great housekeeper to his dogs.

And he that sweareth, as he that feareth an oath.] No surer sign of a profane person, than common and customary swearing. Neither any so good an evidence of a gracious heart, as not only to forbear it, for so one may do by education, and civil conversation, but to "fear an oath" out of an awful regard to the Divine Majesty. Plato and other heathens shall rise up and condemn our common swearers; for they, when they would swear, said no more but *Ex animi sententia*, {b} or if they would swear by their Jupiter, out of the mere dread and reverence of his name, they forbore to mention him. Clinias the Pythagorean, out of this regard, would rather undergo a mulct of three talents, than swear. The Merindolians, those ancient French Protestants, were known by this through all the country of Provence, that they would not swear, nor easily be brought to take an oath, except it were in judgment, or making some solemn covenant. {c}

{a} *Nihil est nisi mica panis.*

{b} *Suidas.*

{c} *Acts and Mon.*, 865.

Ver. 3. **This is an evil.**] *Hoc est pessimum* -so Jerome, the Vulgate, and Tremellius render it; this is the worst evil, this is wickedness with a witness, -*scil.*, That since "there is one event to all," graceless men should thence conclude that it is a bootless business, a course of no profit to serve God. Hence they walk about the world with hearts as full as hell of lewd and lawless lusts. Hence they run a-madding after the pleasures of sin, which with a restless giddiness they earnestly pursue; yea, they live and die in so doing, saith the wise

man here, noting their final impenitence, that hate of heaven, and gate to hell.

Ver. 4. **For to him that is joined to all the living there is hope.**] These are the words of those wicked ones, {a} whose lives and hopes end together, whose song is, *Post mortem nulla voluptas*, when life ends, there is an end of all. Is there not such language in some men's hearts, Who knows whether there be any such thing as a life to come? &c. Now I shall know, said that dying pope, {b} whether the soul of man be immortal, yea or no; and whether that tale concerning Christ have any truth in it. Oh, wretch!

So a living dog is better than a dead lion.] But so is not a living sinner better than a dead saint; for "the righteous hath hope in his death"; and they that "die in the Lord are blessed"; {#Re 14:13} how much more if they also die for the Lord! These "love not their lives unto the death." {#Re 12:11} but go as willingly to die as ever they did to dine, being as glad to leave the world (for a better especially) as men are wont to be to rise from the board, when they have eaten their fill, to take possession of a lordship.

“Cur non ut plenus vitae conviva recedis?”—Lucret.

{a} Ex primis per μμησιw eorum sermones. -Lav. Job., 24.

{b} Sic Benedic. IX., Alexand. VI., Leo. X.

Ver. 5. **For the living know that they shall die.**] Hence that proverb among us, As sure as death. Howbeit, that they think little of it to any good purpose, appears by that other proverb, I thought no more of it than of my dying day.

But the dead know not anything.] So it seemeth to those atheists that deny the immortality of the soul. But they shall know at death that there is another life beyond this, wherein the righteous shall be "comforted," and their knowledge perfected, but the wicked "tormented"; {#Lu 16:25} and with nothing more than to know that such and such poor souls as they would have disdained to have "set with the dogs of their flocks." {#Job 30:1} are now "sitting down with Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out into utter darkness," {#Lu 13:28} *in tenebras ex tenebris infeliciter exclusi, infeliciter excludendi*, {a}

Neither have they any more a reward.] What! not a "reward for the righteous?" {#Ps 58:11} Not a "certain fearful looking for of judgment, and fiery indignation which shall devour evildoers?" {#Heb 10:27} That were strange. But wicked men would fain persuade themselves so: *Ut liberius peccent, libenter ignorant,* { *b* } -"Of these things they are willingly ignorant." {#2Pe 2:5}

For the memory of them is forgotten.] This is true in part, but not altogether. Joseph was forgotten in Egypt, {#Ex 1} Gideon in Israel. {#Jud 9} Joash remembered not the kindness which Jehoiadah had done to him, but slew his son. {#2Ch 24:22} Nevertheless the "foundation of God stands firm, having this seal, The Lord knoweth them that are his"; {#2Ti 2:19} and there is "a book of remembrance written before him for them that fear the Lord"; {#Mal 3:16} their "names are written in heaven," {#Lu 10:20} and "the memory of the just is blessed." {#Pr 10:7; see the note there}

{*a*} Augustine.

{*b*} Bernard.

Ver. 6. **Also their love and their hatred, &c.]** Here is lie upon lie. The atheist, as he had denied knowledge to the dead, so here he denies affections, as love, hatred, envy, or zeal, as Jerome renders it. But it is certain that those that are dead in Jesus do very dearly love God, and hate evil with a perfect hatred. The wicked, on the other side, continue in that other world to hate God and goodness, to love such as themselves are, to stomach the happiness of those in heaven, &c.

Ver. 7. **Go thy way, eat thy bread with joy.]** *Vade, iuste,* go thy way, thou righteous man; live in cheerfulness of mind, proceeding from the testimony of a good conscience: so Lyra senseth the words. God's grace and favour turned brown bread and water into manchet and wine to the martyrs in prison. "Rejoice not thou, O Israel, for joy, as other people, for thou hast gone a whoring from thy God." {#Ho 9:1} Thou cutest thy bane, thou drinkest thy poison, because "to the impure all things are impure," and "without faith it is impossible to please God." "In the transgression of an evil man there is a snare (or a cord to strangle his joy with), but the righteous doth sing and rejoice." {#Pr 29:6} He may do so; he must do so. What should hinder

him? He hath made his peace with God, and is *rectus in curia*. Let him be merry at his meals, lightsome and spruce in his clothes, cheerful with his wife and children, &c. "Is any man merry at heart?" saith St James; {#Jas 5:13} is he right set, and hath he a right frame of soul (εὐθυμεῖ)? is all well within? "Let him sing psalms"; yea, as a traveller rides on merrily, and wears out the tediousness of the way by singing sweet songs unto himself; so should the saints. "Thy statutes have been my songs in the house of my pilgrimage."

{#Ps 119:54}

Ver. 8. **Let thy garments be always white;**] *i.e.*, Neat, spruce, cleanly, comely. Or by a metaphor it may signify, Be merry in good manner, for they used to wear white clothing on festivals and at weddings, as Philo {a} witnesseth. At this day also the Jews come to their synagogues in white raiment the day before the calends of September, which is their New Year's tide. {b} Purple was affected by the Romans, white by the Jews. {see #Jas 2:2} Hence Pilate clad Christ in purple, {#Mt 27:28} Herod in white. {#Lu 23:11} Herod himself was "arrayed in royal apparel"; {#Ac 12:21} that is, in cloth of silver, saith Josephus, which, being beaten upon by the sunbeams, dazzled the people's eyes, and drew from them that blasphemous acclamation, "The voice of God, and not of man."

And let thine head lack no ointment.] That thou mayest look smooth and handsome. {#Mt 6:16,17} Ointments were much used with those eastern people in banquetings, bathings, and at other times. {#Lu 7:46 Mt 26:7} By "garments" here some understand the *affections*, {as #Col 3:8-12} which must "always be white," *i.e.*, cheerful, even in times of persecution, when thy garments haply are stained with thine own blood. By the "head" they understand the thoughts, which must also be kept lithe and lightsome, as anointed with the oil of gladness. *Crucem multi abominantur, crucem videntes, sed non videntes unctionem: crux enim inuncta est,* saith Bernard. Many men hate the cross because they see the cross only, but see not the ointment that is upon it, for the cross is anointed, and by the grace of God's Holy Spirit helping our infirmities, it becomes not only light, but sweet—not only not troublesome, but even desirable and delectable. *Martyr etiam in catena gaudet.* {c} Paul gloried in his sufferings. His spirit was cheered up by the thoughts of them as by some fragrant ointment.

{a} De vita Theoretica.

{b} Stuckius in *Antiq. Conviv.*

{c} Augustine.

Ver. 9. **Live joyfully with the wife whom thou lovest.**] As Isaac, the most loving husband in Scripture, did with his Rebecca, whom he loved {#Ge 24:67} not only as his country woman, kinswoman, a good woman, &c., but as his woman; not with an ordinary or Christian love only, but with a conjugal love, which indeed is that which will make marriage a merry age, sweeten all crosses, season all comforts. She is called the wife of a man's bosom because she should be loved as well as the heart in his bosom. God took one of man's ribs, and, having built it into a wife, laid it again in his bosom, so that she is flesh of his flesh, yea, she is himself, as the apostle argues, and therehence enforceth this duty of love. {#Eph 5:28-31} Neither doth he satisfy himself in this argument, but adds there blow to blow, so to drive this nail up to the head, the better to beat this duty into the heads and hearts of husbands.

All the days of the life of thy vanity.] Love and live comfortably together, as well in age as in youth, as well in the fading as in the freshness of beauty.

Which he hath given thee, / *i.e.*, The wife (not the life) which he hath given thee; for marriages are made in heaven, as the heathens also held. God, as he brought Eve to Adam at first, so still he is the paranymphe that makes the match and unites their affections. "A prudent wife is of the Lord," {#Pr 18:22} for a comfort, as a froward is for a scourge.

All the days of thy vanity, / *i.e.*, Of thy vain, vexatious life, the miseries whereof to mitigate God hath given thee a suitable mate to compassionate and communicate with thee, and to be a principal remedy, for *Optimum solarium sodalitiara*, no comfort in misery can be comparable to good company, that will sympathise and share with us.

For that is thy portion.] And a very good one too, if she prove good, as, if otherwise, Aristotle *{a}* saith right: He that is unhappy in a wife hath lost the one half, at least, of his happiness on earth.

And in thy labour which thou takest, &c.] They that will marry shall have trouble in the flesh. *{#1Co 7:28}* Let them look for it, and labour to make a virtue of necessity. As there is rejoicing in marriage, so there is a deal of labour—*i.e.*, of care, cost, and cumber. Is it not good therefore to have a partner, such a one as Sarah was to Abraham—a piece so just cut for him as answered him right in every joint?

{a} Arist. in *Rhetor.*

Ver. 10. Whatsoever thy hand finds to do, do it with thy might.] We were made and set here to be doing of something that may do us good a thousand years hence. Our time is short, our task is long, our master urgent, an austere man, &c.; work, therefore, while the day lasteth, yea, work hard, as afraid to be taken with your task udone. The night of death comes when none can work. That is a time not of doing work, but of receiving wages. Up, therefore, and be doing, that the Lord may be with you.

“ Praecipita tempus; mors atra impendet agenti.”

- Silius

Castigemus ergo mores et moras. The devil is therefore more mischievous because he knows "he hath but a short time," *{#Re 12:12}* and makes all the haste he can to outwork the children of light, in a quick despatch of deeds of darkness. Oh, learn for shame of the devil, as Latimer said once in another case, therefore to do your utmost, because "the time is short," or "rolled up," *{a}* as sails use to be when the ship draws nigh to the harbour. This argument prevailed much with St Peter to bestir him in stirring up those he wrote unto, because he knew that he must "shortly put off his tabernacle." *{#2Pe 1:13,14}* The life of man is the lamp of God, saith Solomon. God hath set up our lives, as Alexander, when he sat down before a city, did use to set up a light, to give those within to understand that if they came forth to him while that light lasted they might have quarter, as if otherwise, no mercy was to be expected.

{a} Συνεσταλμενος. {#1Co 7:29}

Ver. 11. **That the race is not to the swift.**] Here the Preacher proverb—what he had found true by experience—by the event of men's endeavours, often frustrated, that nothing is in our power, but all carried on by a Providence, which oft crosseth our likeliest projects, that God may have the honour of all. Let a man be as swift as Asahel or Atalanta, yet he may not get the goal or escape the danger. The battle of Terwin, in France, fought by our Henry VIII, was called the 'Battle of Spurs,' because many fled for their lives, who yet fell (as the men of Ai did) into the midst of their enemies. {a} At Musselburgh Field, many of the Scots running away, so strained themselves in their race, that they fell down breathless and dead, whereby they seemed in running from their deaths to run to it, whereas two thousand of them that lay all day as dead, got away safely in the night. {b}

Nor the battle to the strong.] As we see in the examples of Gideon, Jonathan and his armourbearer, David in his encounter with Goliath, Leonidas, who with six hundred men worsted five hundred thousand of Xerxes' host. "They shall be holpen with a little help." {#Da 11:34} And why a little? That through weaker means we may see God's greater strength. "Not by might, nor by power, but by my Spirit, saith the Lord." {#Zec 4:6} This Rabshakeh knew not, and therefore derided Hezekiah for trusting to his prayers. {#Isa 36:5} What can Hezekiah say to embolden him to stand out? What? I say, saith Hezekiah, "I have words of my lips"—that is, prayer. Prayer! saith Rabshakeh, those are empty words, an airy thing; for "counsel and strength are for the war"; so some read the words, and not in a parenthesis, as our translation hath it.

Neither yet bread to the wise.] To the worldlywise. Those "young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." {#Ps 34:10} Their daily bread day by day, *panem demensi*, " food convenient for them," {#Pr 30:8} they shall be sure of. "Dwell in the land, and do good, and verily thou shalt be fed," {#Ps 37:5} by virtue of a promise, and not by a providence only, as the young ravens are.

Nor yet riches to men of understanding.] Plutus is said by the poets to be blind, and fortune to favour fools. Of Pope Clement V the French chronicler saith, *Papa hic ditior fuit quam sapientior*; This pope was rather rich than wise. {c} Aristides was so poor, that he brought a slur upon Justice, saith Plutarch, as if she were not able to maintain her followers. Phocian also, Pelopidas, Lamachus, Ephialtes, Socrates, those Greek sages, were very poor. {d} Epaminondas had but one garment, and that a sorry one too. {e} Lactantius had scarce a subsistence. Many wise men have been hard put to it. *Paupertas est philosophiae vernacula*, saith Apuleius.

Nor yet favour to men of skill.] *Rara ingeniorum praemia, rara item est merces*, saith one, {f} Wit and skill is little set by, small regard or reward is given to it; whereas popular men should esteem it as silver, said Aeneas Sylvius, noblemen as gold, princes as pearls.

But time and chance happeneth to them all,] i.e., Everything is done in its own time, and as God by his providence ordereth it, not as men will; much less by haphazard, for that which to us is casual and contingent, is by God Almighty foreappointed and effected, who must therefore be seen and sought unto in the use of means and second causes. And if things succeed not to our minds, but that we "labour in the fire," yet we must "glorify God in the fire," and live by faith.

“ Vivere spe vidi qui moriturus erat.”

{a} Speed.

{b} Life of Edward VI, by Sir John Heywood.

{c} Epit. Hist. Gallic.

{d} *Aelian.*, lib. ii.

{e} *Ibid.*, lib. v.

{f} Rhodigin, lib. xxix. cap. 10.

Ver. 12. **For man also knoweth not his time.]** His end, say the Septuagint and Vulgate; what may befall him in after time, say others.

“ Flebile principium melior fortuna sequatur,
Accidit in puncto quod non speratur in anno.”

So are the sons of men snared in an evil time.] This is the reddition of the former proposition. As the fishes are taken, &c., so are graceless men snared, &c. Security ushers in their calamity: "When they say, Peace and safety, then sudden destruction breaks in upon them, as travail upon a woman with child, and they shall not escape." {#1Th 5:3} God made fair weather before Pharaoh till he was in the heart of the Red Sea. The old world, Sodom, Amnon, Belshazzar, Herod, the rich fool, were all suddenly surprised in the ruff of their jollity. Jerusalem had three years of extraordinary great plenty before her last utter destruction. {a} Philosophers tell us that before a snow the weather will be warmish; when the wind lies, the great rain falls; and the air is most quiet when suddenly there will be an earthquake.

{a} Josephus.

Ver. 13. **This wisdom also have I seen,** / *i.e.*, This fruit and effect of wisdom have I observed, that through the iniquity of the times, it is slighted and left unrewarded if joined with a mean condition.

And it seemed great unto me.] Though not unto the many, who value not wisdom, if meanly habited, according to its worth, consider not that

“ Saepe sub attrita latitat sapientia veste, ”

that within that leathern purse may be a pearl of great price, and in those earthen pots abundance of golden treasure. "I know thy poverty, but thou art rich" {#Re 2:9} The cock on the dunghill understands not this: That which seems great to a Solomon, *Multis pro vili sub pedibusque iacet. Stultorum enim plena sunt omnia.*

Ver. 14. **There was a little city.]** Such as was Lampsacum, besieged by Alexander, and saved by Anaximenes; Rhodes, besieged by the great Turk; Rochelle, by the French king; Geneva, by the Duke of Savoy. This last, a little city, a small people surrounded with enemies, and barred out from all aid of neighbour cities and churches, yet is strangely upheld. {a} Well may they write as they do on the one side of their coin, *Deus noster pugnatur pro nobis*, Our God fights for us. {b}

{a} Brightman.

{b} Scultet.

Ver. 15. **Now there was found in it a poor wise man.**] Such as was Anaximenes at Lampsacum, {a} and Archimedes at Syracuse, of whose wisdom Plutarch testifieth, that it was above the ordinary possibility of a man, it was divine. {b} And of whose poverty Silius assures us, that he was

“ Nodus opum, sed cui coelum terraeque paterent.”

By his warlike devices and engines he so defended his city against Marcellus, the Roman general, that the soldiers called him Briareus and Centimanus, a giant invincible; there was no taking of the town, as Livy relates it. The city of Abel was delivered by a wise woman that was in it. {#2Sa 20:16-22} The city of Coecinum in the isle of Lemnos, by Marulla, a maiden of that city. {c} Hippos could not be taken while Augustine was in it; nor Heidelberg, while Pareus lived. Elisha preserved Samaria from the Syrians; and the prophet Isaiah, Jerusalem from the Assyrians. "They shall not shoot an arrow there, nor come before it with shields, nor cast a bank against it," saith the Lord. {#Isa 37:33} Jeremiah had preserved it longer, but that his counsel was slighted. Indeed he was a physician to a dying state,

“ Tunc etenim docta plus valet arte malum.”

Yet no man remembered that same poor man.] Had he been some Demetrius Phalereus, or suchlike magnifico, he should have had a hundred statues set up in honour of his good service. He should have heard, Saviour, saviour, as Flaminius the Roman general did, or, Father, father, as Huniades, after he had defeated Mesites the Turk. But being poor, he is soon set aside, and neither succoured nor honoured. This is *merces mundi*, the world's wages. The Dutch have a proverb, that a man should bow to the tree that hath sheltered him in a storm. But many well deserving persons have cause to complain, as Elijah did when he sat under the juniper; or as Themistocles did when he compared himself to a plane tree, whereunto his countrymen, in a tempest, would run for refuge; but

when once took up, they would not only leave him, but pull the leaves from him. {d} Are you weary, said he once to them, of receiving so many good turns from one man?

{a} Val. Max.

{b} Ονομα εχε, δαμονιου τινος, συνεσεως.—*Plut.*, lib: xiv.

{c} Turkish History, 413.

{d} Sed restituta serenitate abeuntes vellicarent.

Ver. 16. **Then said I, Wisdom is better, &c.]** This he had said before, {#Ec 7:19 Pr 21:22} {See Trapp on "Ec 7:19"} {See Trapp on "Pr 21:22"} but now upon this new occasion. *Nunquam satis dicitur, quod nunquam satis discitur.* {a}

Nevertheless the poor man's wisdom is despised.] Jerome reads it thus, *Et sapientia pauperis quae despecta est, et verba eius quae non sunt audita;* that is, And the wisdom of the poor man which is despised, and his words which are not heard. According to which reading, the sense is, wisdom is better than strength, yea, even the despised wisdom of the poor man, &c. The Septuagint and Vulgate read it, *Quomodo ergo sapientia pauperis contempta est et verba eius non audita!* How therefore is the wisdom of the wise man despised, and his words not heard! As making a wonder and a strange thing of it. Too often it befalls God's poor ministers, either to be rejected with scorn, or if heard, yet not regarded, much less rewarded, unless it be as Micaiah was by Ahab, and Jeremiah by his countrymen of Anathoth, Jesus Christ by the proud Pharisees, {#Joh 7:14,15,27} St Paul by the ungrateful Corinthians; {#1Co 4:7} "His bodily presence," said they, "is weak," his sermons without philosophy and rhetoric. {#2Co 10:10}

{a} Seneca.

Ver. 17. **The words of wise men are heard in quiet.]** The submissive words of a poor man speaking with good understanding, are rather heard than the big and boisterous words of proud fools. *Fuit Nestorius homo indoctus, superbus, audax et magnae loquentiae,* saith Zanchy. {a} Nestorius, the heretic, was an ignorant, proud, bold, big spoken man, and prevailed very much thereby with some silly simples. How much better Chrysostom, of whom it is said that he was *graviter suavis, et suaviter gravis,* gravely sweet, and

sweetly grave, and he was much admired for it! Gentle showers and dews that distil leisurely, comfort the earth; when dashing storms drown the seed. The words of wise men are by one well compared to the river Indus, which is said both to sow the East, and to water it; for so it may be said of the words of the wise, that they are both *semina et flumina*, both seeds and rivers: seeds, because they sow goodness in their hearers; rivers, because they water that which is sown to make it to grow in them. {b} But the cry of fools is like a violent torrent, which washeth away that which it soweth, and doth not suffer it to continue in the ground.

More than the cry of him that ruleth among fools.] Tremellius reads it, *cum stolidis suis*, with his fools; *i.e.*, *cum suo stulto senatu*, with his foolish counsellors, who do commonly comply with him, to obtrude, with great authority, his unreasonable and tyrannical edicts and mandates.

{a} Zanch., *Miscel.*

{b} Indus fluvius, et serere Orientem, dicitur, et rigare. -Minut. Felix in Octav.

Ver. 18. **Wisdom is better than weapons of war.]** As David found it in his encounter with Goliath, Gideon in his stratagem against the Midianites, and our renowned Drake in dissipating that Invincible Armada, which being three years in preparing with incredible cost, was by his wisdom within a month overthrown and confounded, with the loss of one English ship only, and not a hundred persons. *Romani sedendo vincunt.* This was the glory of the Romans, that they conquered the world by wisdom, not by weapons.

“ Unus homo nobis cunctando restituit rem.”

Not Achilles, but Ulysses is termed *πολιοπορθος*, the sacker of cities; {a} Cyneas took mere towns by his policy than Pyrrhus by his prowess.

But one sinner destroyeth much good.] He may be as an Achan in the army, as a Jonah in the ship, a trouble-town, a common mischief, a traitor to the state; especially if he be an eminent man, as Jeroboam, that ringleader of rebellion, and Manasseh, who "made

Judah also to sin," {#2Ki 21:11} and so brought such evil upon them, that whosoever heard of it, "both his ears tingled." {#Ec 9:12} Great men's sins do more hurt (1.) By imitation; for *Regis ad exemplnm, &c.*; (2.) By imputation, for *plectuntur Achivi*; the poor people pay for such men's faults, as they did for David's. {#2Sa 24:15-17} I shall close up this chapter with that memorable passage of a reverend writer, yet alive: If England's fears were greater, thy reformation may save it. {#Jer 5:1} If our hopes were greater, thy sin and security might undo it. {#Ec 9:18} One sinner destroys much good. I only add, how much more a rabble of rebels, conspiring to provoke God. Sure I am, we have great cause to wish for our country, as Ferus did for the Romish synagogue; I would we had some Moses, said he, to take away the evils, *Non enim unum tantum vitulum, sed multos habemus*, for we have not only one golden calf, but many among us.

{a} Plutarch.

Chapter 10

Ver. 1. **Dead flies cause the ointment, &c.]** The Preacher had said that "one sinner destroys much good"; {#Ec 9:18} here he affirms the same of "one sin"; be it but a small sin, a peccadillo, no bigger than a few "dead flies" fallen into a pot of sweet odours, it is of that stinking nature, that it stains a good man's esteem, and blows his reputation. A great many flies may fall into a tarbox, and no hurt done. A small spot is soon seen in a swan, not so in a swine. Fine lawn is sooner and deeper stained than coarse canvas. A city upon a hill cannot be hid; the least eclipse or aberration in the heavenly bodies is quickly noted and noticed. If Jacob, a plain man, {a} deal deceitfully, the banks of blasphemy will be broken down in a profane Esau thereby. If his unruly sons falsify with the Shechemites, he shall have cause to complain, "Ye have made me to stink among the inhabitants of the land." {#Ge 34:30} If Moses marry an Ethiopian woman, it shall be laid in his dish by his dearest friends. {#Nu 12:1} If Samson go down to Timnah, the Philistines will soon have it by the end, "told" it will be "in Gath, published in the streets of Askelon." If David do otherwise than well at home, the name of God will soon stink abroad, {#2Sa 12:14} if Josiah go up unadvisedly against Pharaohnecho, and fall by his own folly, this "shall be his derision in the land of Egypt." {#Ho 7:16} The enemies of God will

soon compose comedies out of the Church's tragedies, and make themselves merry in her misery. She is said to be "fair as the moon," {#So 6:10} which, though it be a beautiful creature and full of light, yet is she not without her black spots and blemishes; (Galileo used his telescope to discover mountains on her). These the Church malignant is ever eyeing and aggravating, passing by or depraving the better practices of God's people. As vultures they hunt after carcasses, {b} as swine they musk in the muck hill, as beetles they would live and die in horse dung. It must be our care as much as may be to maintain our reputation, to cut off all occasion of obloquy, to be "blameless and harmless," {#Php 2:15} fair to the eye and sweet to the taste as that tree in paradise; without blemish from head to foot, as Absalom was; *Non aliunde noscibiles quam de emendatione vitiorum pristinorum*, {c} as Tertullian saith of the Christians of his time, known from all others by their innocence and patience. That was a good choice, for this purpose, that he himself made, *Malo miserandum quam erubescendum*, {d} I had rather be pitied than justly reproached. Strive we should to be as Paul was, a "good savour," {#2Co 2:14} and not to go out, as they say the devil doth, in a stench.

{a} Απλαστος.—Sept.

{b} Vultures ad male olentia feruntur. -Basil.

{c} Tertul. *Ad Scapul*.

{d} Tertul. *De Fuga Pers*.

Ver. 2. **A wise man's heart is at his right hand.**] He doth his business discreetly and dexterously, he is handy and happy at it. And as he "ordereth his affairs with discretion," {#Ps 112:5} so he doth his affections too, reining them in with his right hand, and not suffering them to run riot, as the fool doth oft to his utter ruin. As the wise man's "eyes are in his head," {#Ec 2:14} so his "heart is at his right hand"; he hath it at command, to think of what he will when he will; it is as a hawk brought to the falconer's lure; or as a horse that is taught his postures. Hence he keeps his credit untainted, he retains the reputation of a wise man, he rightly owns that honour that the Italians arrogate to themselves, in that proverbial speech of theirs; *Italus sapit ante factum, Hispanus in facto, Germanus post factum -i.e.*, The Italian is well advised before the deed done, the Spaniard in, the German after it.

But a fool's heart at his left.] At his left side, so it may be rendered, where nature placed it; he never yet sorrowed as those Corinthians did, {#2Co 7:9} to a transmutation, {a} to a thorough change both of mind and manners; his heart is yet still in the old place, he follows the course of depraved nature, he is a perfect stranger to the life of God.

Or his heart is at his left hand, J i.e., He rashly rusheth upon business without due deliberation, and doth it awkwardly, as with the left hand, and like a bungler, *invita Minerva, et collachrymantibus Musis*, he brings it to no good upshot. See an instance of this in Hanun and his counsellors; {#2Sa 10:2-4} Ahab and his clawbacks; {#1Ki 22:6} Antichrist and his adherers. Bellarmine bewails it in these words: *Ab eo tempore, quo per vos Papa Antichristus esse coepit, non modo non crevit eius imperium, sed semper magis ae magis decrevit* (Lib. iii. de Pap. Rom.

c. 2,3): Ever since you Protestants have made the Pope to be Antichrist, his authority hath not only not increased, but still more and more decreased. Or thus, His "heart is at his left hand"; that is, he puts away reason and wisdom from himself—as, for the most part, those things which men dislike are put away with the left hand. {b} Thus Junius expounds it.

{a} Εἰς μετανοίαν.

{b} Ut quae aversantur homines fere sinistra depelluntur.

Ver. 3. Yea, also when he that is a fool walketh, &c.] In his very gait, gestures, looks, laughings, &c., he bewrays his witlessness, as Jehu did his furiousness, by the manner of his marches. {#2Ki 9:20} "He winketh with his eyes, speaketh with his feet, teacheth with his fingers, frowardness is in his heart," &c. {#Pr 6:13,14} {See Trapp on "Pr 6:13"} {See Trapp on "Pr 6:14"} Such a froward fool was Julian the apostate, as Nazianzen describes him, with his *colli crebrae conversiones, oculi vagi, pedes instabiles, &c.*, frequent turning of his neck, tossing up his head, wild eyes, wandering feet, &c. And such were those "haughty daughters of Sion, that walked with stretched forth necks and wanton eyes, mincing and making a tinkling as they went"; {#Isa 3:16} their haughtiness and haughtiness spake them little better than harlots.

And he saith to every one that he is a fool.] Upon the matter he saith it, though he say nothing. It is said that a fool, while he holds his tongue is held a wise man; {#Pr 17:28} that is, if neither by his tongue nor any other part of his body he discover himself: but that can hardly be, since folly flows from man as excrements do from sick folk, and they feel it not, will hardly be persuaded of it. Symmachus, Jerome, and others, refer the last he in this sentence not to the fool himself, but to every one else whom he looks upon as so many fools like himself; {a} *ex suo ingenio universos iudicans*, judging of others according to his own disposition. For as the philosopher saith, *Qualis quisque est tales existimat alios* {b} such as any one is, the same he thinks others to be, and as men muse so they use, whether it be for the better or the worse. Jacob could not imagine that his sons were so base as to make away their brother Joseph, but said, "Surely some evil beast hath devoured him." {#Ge 37:32} Joshua never suspected the false Gibeonites, nor the rest of the disciples Judas, when our Saviour said, "What thou dost, do quickly"; and again when he said, "One of you shall betray me." On the other side, fools conceit the whole world to be made up of folly; as the Lacedemonians once, *neminem bonum fieri publicis literis columna incisus sanxerunt*, {c} scored it upon their public posts that there was none good, no, not one; as Claudius and Caligula, being themselves notorious whoremongers, would not be persuaded that there was any chaste person upon earth; {d} as the devil charged God with envy, which is his own proper disease. {#Ge 3:5} The old proverb saith, The mother seeks the daughter in the oven, as having been there some time herself. I daresay, quoth Bonner, that Cranmer would recant if he might have his living, {e} so judging of another by himself.

{a} Dicit de omnibus, stultus est.

{b} Arist. *Polit.*, lib. iii. cap. 6.

{c} Plut. in Quaest. Graec.

{d} Dio.

{e} Acts and Mon.

Ver. 4. If the spirit of thy ruler rise up, &c., leave not thy place.] Thine office, duty, and obedience; a metaphor from military matters.

A soldier must not start from his station, but keep to the place assigned him by his captain; {a} so here,

“ Perdidit arma, locum virtutis descruit, &c.”—Horat.

Others render it, "Do not persist in thy place," do not stand to affront anger, but go aside a little out of sight, as Jonathan, when his father had thrown a javelin at him, went forth shooting. {See Trapp on "Ec 8:3"}
{See Trapp on "Pr 15:1"}

For yielding pacifieth great offences.] Thus by yielding David pacified Saul; Abigail, David. See #Pr 25:15. {See Trapp on "Pr 25:15"}
Salve the wound and save thyself. The weak reed, by bending in a rough wind, receiveth no hurt, when the sturdy oak is turned up by the roots.

{a} *Ne λειποπακτες audiat.*

Ver. 5. **As an error which proceedeth from the ruler.]** Or, An ignorance, as Jerome renders it; *ως ακουσιον*—so the Septuagint—as a thing unwillingly done. An error, an infirmity it must be called, because committed by great ones; but in true account it is a gross evil, the very pest of virtue and cause of confusion—viz., the advancement of most unworthy and incapable persons, and that for the prince's pleasure sake, because he will seem absolute. An earl of Kildare was complained of to our Henry VIII, and when his adversary concluded his invective with, Finally, all Ireland cannot rule this earl, the king replied, Then shall this earl rule all Ireland; and so, for his jest sake, made him deputy. {a}

{a} Heyl. *Geog.*, p. 506.

Ver. 6. **Folly is set in great dignity.]** *Sedes prima et vita ima*, {a} these suit not. *Dignitas in indigno est ornamentum in luto.* Royalty itself, without righteousness, is but eminent dishonour. When a fool is set in dignity, it is, saith one, {b} as when a handful of hay is set up to give light, which with smoke and smell offendeth all that are near. When as the worthy sit in low place, it is as when a goodly candle (that on a table would give a comfortable and comely light) is put under a bushel.

And the rich in low place,] i.e., The wise, as appears by the opposition, who, in true account, are the only rich, {#Jas 2:5} "rich in faith," {#1Ti 6:18}; "rich in good works," {#Lu 12:21}; rich to Godward, who hath highly honoured and advanced them, though vilipended and underrated by men; *digni etiam qui ditentur*; worthy they are also to be set in highest places, as being drained from the dregs, and sifted from the brans of the common sort of people. Dignity should wait upon desert, as it did here in England, in King Edward VI's days, that *aureum saeculum, in quo honores melioribus dabantur*; as Seneca {c} hath it, that golden age in which honours were bestowed on those that best deserved them. But in case it prove otherwise, as it often doth—the golden bishopric of Carthage fell to the lot of leaden Aurelius, and little Hippo to great St Augustine; Damasus, the scholar, was advanced to the see of Rome when Jerome, his master, ended his days in his cell at Bethlehem—yet virtue is its own competent encouragement, and will rather choose to lie in the dust than to rise by wickedness. Cato said he had rather men should question why he had no statue or monument erected in honour of him, than why he had. The wise historian observed that the statues of Brutus and Cassius, *eo praefulgebant quod non visebantur*; {d} were the more glorious and illustrious, because they were not brought out with other images in a solemn procession at the funeral of Germanicus. God pleaseth himself, saith Basil, in beholding a hidden pearl in a disrespected body. {e} A rich stone is of no less worth when locked up in a wicker casket, than when it is set in a royal diadem.

{a} Salvian.

{b} Cartwright.

{c} Sen. *Epist.*, 91.

{d} Tacit. *Annal.*

{e} *Abstrusum in despecto corpore margaritum conspicuus.*

Ver. 7. I have seen servants upon horses,] i.e., Servile souls, base spirited abjects, slaves to their lusts, *homines ad servitutem paratos*, as Tiberius said of his Romans, natural slaves born to be so, as the Cappadocians, {a} "brute beasts made and taken to be destroyed." {#2Pe 2:12} *Hi perfricant frontem et digniores se dicunt quam Catonem, qui praetores fierent*, as Vatinius did. These set a good face upon it many times, and leap into the saddle of authority, ride

on strong and shining palfreys, {b} ride without reins in the prosecution of their ambitious ends, till, unhorsed, with Haman, they that were erst a terror become a scorn. {See Trapp on "Pr 30:22"}

And princes walking as servants upon the earth.] In Persia at this day the difference between the gentleman and the slave is, that the slave never rides, the gentleman never goes on foot; they buy, sell, confer, fight, do all on horseback. When Doeg, Saul's herdsman, the Edomite, and Tobiah, the servant, the Ammonite, were got on cock horse, there was no ho! with them, but they would needs ride to the devil. When Justinian II was emperor, Stephen the Persian being made Lord High Chamberlain, grew to that height of insolence that he presumed to chastise with rods the emperor's own mother, as if she had been some base slave. In the year of grace 1522 the boors of Germany rose up against their rulers, and would lay all level, that servants might ride cheek by jowl, as they say, with princes. {c} *Sed miserabilis et lamentabilis tandem huius stultitice exitus fuit,* {d} saith Lavater: But these fools paid dear for their proud attempt; and after a miserable slaughter of many thousands of them, were sent home by the weeping cross, *ad beatos rastros, benedictum aratrum, sanctamque stivam,* {e} as Bucholcerus phraseth it, to handle again (instead of guns and swords) their blessed rakes, plough staves, and horse whips. Their general, Muncer, was tortured to death, being so mated and amazed that he was not able to repeat his creed, &c.

{a} Muscovites are noted to be slaves by nature, destitute of all gifts to rule or govern.—*Quint.*, lib. ix. c. 2.

{b} *Subita a diabolo dignitate perflati vias publicas mannisterunt.* -Jerome.

{c} *Func. Chron.*

{d} *Lavat. in hunc. loc.*

{e} *Bucholc. Ind. Chron.*

Ver. 8. He that diggeth a pit shall fall into it.] As heedless huntsmen do. He that being of base beginning, and unmeet for government, seeks to set up himself upon better men's ruins, and where he finds not a way to make it, shall fall from his high hopes into remediless misery; as he hath made a match with mischief, so he shall have his belly full of it. As he hath conceived with guile, so

(though he grow never so big) he shall bring forth nothing but vanity, and worse. {#Job 15:35}

And whoso breaketh an hedge.] The hedge of God's commandments, as our first parents did, to come to the forbidden fruit. A serpent bites such, {#Pr 23:32} and the poison cannot be gotten out. Others sense it thus (and I rather incline): He that seeks to overthrow the fundamental laws and established government of a commonwealth, and to break down the fences and mounds of sovereignty and subjection, shall no less (but much more) imperil himself than he that pulls up an old hedge, wherein serpents, snakes, and adders do usually lurk and lie in wait to do mischief. Wat Tyler the rebel dared to say that all the laws of England should come out of his mouth. {a} Stratford uttered somewhat to the like sense in Ireland. Our good laws are our hedges; so our oaths—*ορκος quasi ορκος*. Let us look to both, or we are lost people. *Det Deus ut admonitio haec adeo sit nobis omnibus commoda quam sit accommoda.*

{a} Speed.

Ver. 9. Whoso removeth stones shall be hurt therewith.] So he that attempteth to loose and remove the joints and pieces of a settled government, there is danger that, like Samson, he will be crushed in the ruin. So one {a} gives the sense of it: He that goeth about to remove a ruler out of his place, and to divide a settled government that is at unity in itself, undertaketh a dangerous piece of business. As he undertaketh a desperate work, such shall his reward be. It is evil meddling with edged tools, &c., saith another interpreter. {b} Some by "stones" here understand landmarks, which to remove was counted sacrilege among the Romans, and worthy of death. {c} What are they guilty and worthy of, then, that abrogate the good old laws of a land, or the good old ways of God, that have given rest to so many souls? {#Jer 6:16} {See Trapp on "Pr 26:27"}

And he that cleaveth wood shall be in danger thereby,] viz., Of breaking his tools, if not his shins, especially if he be a bungler at it. This is to the same sense with the three former similitudes. Cyprian makes use of this text against schismatics, reading it thus: *Scindens ligna periclitabitur in eo si exciderit ferrum, { d}* He that cleaveth

wood shall be endangered thereby, if that the iron fall off. Jerome by "wood" here understands heretics, as being unfruitful and unfit for God's building, and makes this note upon it, *Quamvis sit prudens et doctus vir*, {e} &c. Although he be a wise and a learned man, who with the sword of his discourse cutteth this knotty wood, he will be endangered by it, unless he be very careful.

{a} Pemble.

{b} Granger.

{c} Dion. Halic.

{d} Test. ad Quirinum., lib.

{e} Jerome, *in loc.*

Ver. 10. **If the iron be blunt.**] Pliny {a} calls iron the best and worst instrument of man's life, and shows the many uses of it, as in ploughing, planting, pruning, planing, &c., but abominates the use of it in war and murdering weapons. Porsena enjoined the Romans, *Ne ferro nisi in agricultura uterentur*; saith he, that they should not use iron but only about their husbandry. The Philistines took the like order with the disarmed Israelites, {#1Sa 13:19} among whom swords and spears were geasen; shares and coulthers they allowed them, but so as that they must go down to the Philistines for sharpening. Gregory compares the devil to these Philistines, blinding and blunting men's wits and understandings, "lest the light of saving truth should shine unto them." {#2Co 4:4} These edge tools, therefore, must be whetted by the use of holy ordinances, and much strength put to, great pains taken, *virtutibus corroborabitur* (so the old translation hath it). But when all is done, he must needs be *obtusus acutus*, which seeth not that wisdom is profitable to direct; that is, that (whether the iron be blunt or sharp, whetted or not whetted, more strength added or not added) it is wisdom that rectifies all, or the benefit of rectifying is wisdom. "There is none to that," as David said of Goliath's sword.

{a} Lib. xxxiv, cap. 14.

Ver. 11. **Surely the serpent will bite without enchantment.**] It is for want of wisdom that the babbler, or tongue master (as the original hath it), is nothing better than the most poisonous serpent; nay, in some respects, worse; for one serpent stings not another, as backbiters do their best friends. And whereas serpents may be

charmed, or their poison kept from the vitals, *contra sycophantae morsum non est remedium*, as the proverb hath it, there is no help to be had for the biting of a sycophant: his tongue is "full of deadly poison," saith St James. {#Jas 3:8} Again, serpents usually hiss and give warning (though the Septuagint here read *non in sibilo*, the Vulgate, *in silentio*, in silence and without hissing, for without enchantment), so doth not the slanderer and detractor. He is a silent serpent, and like the dogs of Congo, which bite, but bark not. {a} And therefore, as all men hate a serpent and flee from the sight of it, so will wise men shun the society of a slanderer. And as any one abhors to be like to that old serpent the devil, so let him eschew this evil.

{a} Purchas's *Pilgrim*.

Ver. 12. **The words of a wise man's mouth are gracious.**] Heb., Are grace; they are nothing but grace, so the French translator hath it; {a} such as render him gracious with God and men, so Lyra glosseth it, as being usually "seasoned with salt, and ministering grace to the hearers." {#Col 4:6}

But the lips of a fool swallow up himself.] Suddenly, utterly, unavoidably, as the whale did Jonah, as the devouring sword doth those that fall under it, as the grave doth all the living. How many of all sorts in all ages have perished by their unruly tongues, blabbing or belching out words *Quae reditura per iugulum*, as Pliny phraseth it that were driven down their throats again by the wronged and aggrieved parties! Take heed, saith the Arabic proverb, lest thy tongue cut thy throat; it is compared to "a sharp razor working deceitfully," {#Ps 52:3} which, instead of cutting the hair, cuts the throat. {b}

{a} Ne sont que grace.

{b} Cave ne feriat lingua tua collum tuum. -Scal. Ar. Prov.

Ver. 13. **The beginning of his words are folly.**] He is an inconsiderate idiot, utters incoherences, pours forth a flood of follies, his whole discourse is frivolous, futious. To begin foolishly may befall a wise man: but when he sees it, or hath it shoven unto him, he will not persist: "Once have I spoken," saith holy Job, "but I will not answer again: yea, twice, but I will proceed no further." {#Job 40:4,5} Much otherwise the fool, and because he will be *dicti sui*

dominus {as #Ec 10:11} having lashed out at first, he launcheth further out into the deep, as it were, of idle and evil prattle. And if you offer to interrupt or admonish him, the end of his talk is mischievous madness, he blusters and lets fly on all hands, laying about him like a madman. And so we have here, as one {a} saith, the serpent, the babbler (spoken of in the eleventh verse), wreathed into a circle, his two ends, head and tail, meeting together. And as at the one end he is a serpent, having his sting in his head; so at the other end he is a scorpion, having his sting in his tail.

{a} Dr Jermin.

Ver. 14. **A fool also is full of words.**] A very wordy man he is, and a great deal of small talk he has: *Voces susque deque effutit inanes*, as Thuanus hath it, he lays on more words than the matter will well bear. {a} And this custom of his is graphically expressed by an imitation of his vain tautologies. "A man cannot tell," saith he, "what shall be after him; and what shall be after him, who can tell?" He hath got this sentence (that may well become a wise man, #Ec 6:12 8:7) by the end, and he wears it threadbare; he hath never done with it, misapplying and abusing it to the defence of his wilful and witless enterprises. Thus the ass in the fable would needs imitate the dog, leaping and fawning in like manner on his master, but with ill success. "The lip of excellence becomes not a fool" {#Pr 17:7} {See Trapp on "Pr 17:7"} {#Pr 10:19 17:27 Ec 5:3,7} {See Trapp on "Ec 5:3"} {See Trapp on "Ec 5:7"} But empty casks, we know, sound loudest, and baser metals ring shrillest; things of little worth are ever most plentiful. History and experience tell us that some kind of mouse breedeth one hundred and twenty young ones in one nest, ἀλλὰ λεοντα, whereas the lion and elephant bears but one at once; so the least wit yields the most words, and as any one is more wise, he is more sparing of his speeches. Hesiod saith that words, as a precious treasure, should be thriftily husbanded, and warily wasted. Christians know, that for every wasted word account must be given at the great day. {#Mt 12:37} {See Trapp on "Mt 12:37}

{a} Boni oratoris est sermonem habere rebus parem. -Plut.

Ver. 15. **The labour of the foolish wearieth every one of them.**] While he laboureth in vain, and maketh much ado to little purpose. He meddleth in many things, and so createth himself many crosses;

he will needs be full of business, and so must needs be full of trouble, since he wants wit to manage the one and improve the other. "Thou art wearied in the greatness of thy way." {#Isa 57:10} And again, "Thou art wearied in the multitude of thy counsels," {#Isa 47:13} saith God to such as had "wearied him also with their iniquities, and made him to serve with their sins." {#Isa 43:24} Yea, even then, when they think they have done him very good service. Thus Paul, before his conversion, persecuted the saints so eagerly, and was so mad upon it, as himself speaketh, {#Ac 26:11} that, like a tired wolf, wearied in worrying the flock, he lay panting as it were for breath; and when he could do no more, yet "breathed out threatenings." {#Ac 9:1} Thus Bonner would work himself windless almost in buffeting the martyrs, and whipping them with rods, as he did Mr Bartlet Green, Mr Rough, and many others. {a} So the philosophers wearied themselves and their followers in their wild disquisitions after, and discourses of tile chief happiness; which, because it lay not in their walk, therefore *ab itinere regio deviantes ad illam metropolim non potuerunt pervenire*, saith Cassian; wandering from the King of heaven's highway, they could never be able to get to that metropolitan city, called Jehovahshammah, or "the Lord is there." {#Eze 48:35} "They wandered in the wilderness in a solitary way; they found no city to dwell in." {#Ps 107:4} Fools many times beat their wings much, as if they would fly far and high, but with the bustard, {b} they cannot rise above the earth; or if they do, they are soon pulled down again by the devil to feed upon the worst of excrements, as the lapwing doth, though it hath a coronet on the head, and is therefore fifty made a hieroglyphic of infelicity. {c}

{a} Acts and Mon. 1684, 1843.

{b} A genus of birds (*Otis*) presenting affinities both to the *Cursores* and the *Grallatores* or waders; remarkable for their great size and running powers. The great bustard (*Otis tarda*) is the largest European bird, and was formerly common in England, though now extinct, or found only as a rare visitant.

{c} Pierius.

Ver. 16. **Woe to thee, O land, when thy king is a child,**] *s.c.*, In understanding, though not in years, such as was Shechem, {#Ge 34:19, *Neque distulit puer*} and Rehoboam. {#1Ki 14:21 2Ch 13:7} Solomon was a child

king; so was Josiah, Uzziah, our Edward VI; and yet it was well with the land in their days.

“ Hic regum decus et iuvenum flos, spesque honorum,
Deliciae saeculi, et gloria gentis erat.”

As Cardan sings of King Edward in his epitaph, {a} As he was the highest, so I verily believe he was the holiest in the whole kingdom, saith Mr Ridley, martyr. And whilst things were carried on by himself, in his health time, all went very well here; and si per leges fas illi fuisset omnia proprio nutu et voluntate regere, if by the laws of the land he might have done all himself without officers, all should have been far better done, saith Mr Cartwright upon this text. By "child" is here therefore meant a weak or wicked king, that lets loose the golden reins of government, is carried by his passions, lieth heavy upon his subjects. See #Isa 3:6, compared with #Ec 10:13. Such princes are threatened as a plague to a people, {#Le 26:17} and they prove no less. This childhood of theirs is the maturity of their subjects' misery; the land itself is woe, and woe itself the land, as one expositor observed from the word, נ, here used, which signifieth both woe and land. See #Job 34:30.

And the princes eat in the morning.] As children use to call for food as soon as they have rubbed sleep out of their eyes. If the king is a child, the state officers will be loose and luxurious; yea, like morning wolves, will devour the prey, and "nourish themselves as in a day of slaughter." {#Jas 5:5} The morning is a time to seek God, and search for wisdom, {#Pr 8:17} to sit in counsel, and despatch business, as was the manner of Moses, {#Ex 18:13} and of the ancient Romans. Scipio Africanus was wont before day to go into the capitol, *in cellam Iovis* into Jupiter's chapel, and there to stay a great while *quasi consultans de republica cum Iove*, saith Gellius, {b} as if he were consulting with Jupiter, concerning the public welfare; whence his deeds were *pleraque admiranda* admirable for the most part, saith that heathen author.

{a} Acts and Mon

{b} Lib. vii. cap. 1.

Ver. 17. **Blessed art thou, O land, &c.]** *Ita nati estis ut bona malaque vestra ad Remp. pertineant.* You governors are of such condition as that your good or evil deeds are of public concernment, saith he in Tacitus. {a} It is either wealth or woe with the land, as it is well or ill governed.

When thy king is the son of nobles.] Well born and yet better bred; for else they will be *noti magis quam nobiles*, notable or notorious, but not noble {b} Our Henry I (surnamed Beauclerc) was often heard to say that an unlearned king was no better than a crowned ass. {c} Sure it is that royalty without righteousness is but eminent dishonour, gilded rottenness, golden damnation. Godly men are the excellent ones of the earth, {#Ps 16} the Beraeans were more noble, {d} or better gentlemen, than those of Thessalonica, *non per civilem dignitatem, sed per spiritualem dignationem*, not by civil, but by spiritual dignity; without which riches, revenue, retinue, high birth, &c., are but shadows and shapes of nobleness. "Since thou hast been precious in my sight, thou hast been honourable," saith God, {#Isa 43:4} who is the top of good men's kin, as religion is the root. But for want of this it was that Jehoiakim, though royally descended, is likened to an ass; {#Jer 22:19} and Antiochus, though a mighty monarch, is called a "vile person." {#Da 11:21}

And thy princes eat in due season for strength, &c.] Being modest and moderate, not diffluent and debauched. Great men should not "cater for the flesh," {#Ro 13:11-14} but so serve the body that the body politic may be served by it, and the Lord by both. Did ever any one see King Dejotarus dancing or drunken? saith Cicero, {e} and this he holds to be a singular commendation. See #Pr 31:3,4. {See Trapp on "Pr 31:3"} {See Trapp on "Pr 31:3"} See my Common Place of Abstinence.

{a} Annal., lib. iv.

{b} Princeps bonis moribus et liberaliter institutus. -Jerome, in loc.

{c} Speed.

{d} ευγενεστεροι. {#Ac 17:11}

{e} Orat. pro Rege Deiotaro.

Ver. 18. **By much slothfulness the building decayeth.]** So doth the commonwealth not sheltered with good government; for, as the

householder is in his house, so is the magistrate in the city, and the king in his dominions. In his palace he may see a pattern of his kingdom, a draught of his city. Especially if it be, as George Prince of Anhalt's was, *ecclesia, academia, curia*, a church, a university, and a court. For the better despatch of civil businesses, there was daily praying, reading, writing, yea, and preaching too, as Melanchthon and Scultetus report. {a} Here was no place for sloth and sluggishness within this most pious prince's territories. His house was built of cedar beams, {#So 1:17} of living stones; {#IPe 2:5} his polity a *theocracy*, as Josephus saith of the Jewish Government; and of his people it might be said, as Polydor Virgil saith of the English, *Regnum Anglicae regnum Dei*. Oh, the blessednesses of such a country!

And through idleness of the hands the house droppeth, &c.] *Stillicidia praecedunt ruinam, de poenas gravissimas, leviores*, saith Jerome. If course be not timely taken, the house will run to ruii for want of people or reparation; so will that person that takes not warning by lighter punishments. Surely, as one cloud follows another, till the sun disperseth them, so do judgments—greater succeed lesser, till men, meeting God by repentance, disarm his wrath.

{a} Melch. Adam in *Vit. Melanch.*

Ver. 19. **A feast is made for laughter, and wine maketh merry.]** Slothful governors, *Regni dilapidatores* (so our Henry III was called for his pride and prodigality), {a} are all for feasting and frolicking. See #Pr 31:4 Da 5:3,4. This cannot be maintained without money, for the getting and gathering in whereof the poor people are peeled and polled, and rich men's gifts are received, to the perverting of justice by those corrupt rulers, *qui vili precio nihil non humile et vile parati sunt facere*, as Gregory Thaumaturgus speaketh in his note upon this verse.

But money answereth all things.] It gives a satisfactory answer to whatsoever is desired or demanded. Seneca saith, *circa pecuniam multum vociferationis est*, that about money there is much noise, great crying; but though never so nmch, never so great, money answereth all—it effects all. {b} What great designs did Philip bring

to pass in Greece by his golds the very oracles were said, *ψιλιπιξειν*, to say as Philip would have them: *Antipater non tenuis fuit pecuniae, et ideo praevalidae potentiae*, saith Egesippus; {c} he was a well moneyed man, and therefore a very mighty man. The Hebrew, or rather Chaldee, word {d} used for money {#1Ch 29:7 Ezr 8:27} signifies *to do some great work*, because money is the monarch of the world, and therein bears most mastery. Among suitors (in love and in law especially) money drives the bargain and business to an upshot.

{a} Daniel.

{b} ανευηε χαλκου φοιβος μη μαντευεται.

{c} Lib. i., *Excid. Hierosol.*, cap. 14.

{d} *לָבַד* of *לָבַד* strong, and *בָּן* to prepare.

Ver. 20. **Curse not the king, no not in thy thought.]** Or, In thy conscience; but in this or any other kind,

“Turpe quid acturus, te sine teste time.”—Auson.

The present government is ever grievous, and nothing more usual than to grudge against it; {a} but take heed of wishing hurt to rulers (thought is not free), much more of uttering it, though in higger mugger. Kings have long ears, heavy hands; walls also and hedges have ears. Some may overhear thee, as Mordecai did the two traitors, {#Es 2:22} or thou mayest unwittingly and unwillingly betray thyself, as our gunpowder plotters.

That which hath wing, &c.] It was a quill, a piece of a wing, that discovered that hellish plot. Wilful murder and treason will out by one means or other. Those two traitors sent by Mohammed to kill Scanderbeg, falling out between themselves, let fall something that brought all to light and themselves to punishment. {b} The like befell that gentleman of Normandy that confessed to a priest his intent to have killed King Francis. {c}

{a} ᾿Αει το παρον, βαπυ—*Thucyd.*

{b} Turkish History, fol. 460.

{c} French History.

Chapter 11

Ver. 1. **Cast thy bread.**] Thine own well gotten goods. Alms must not be given, said a martyr, ^{a} until it have sweat in a man's hand. "Let him labour, working with his hands," saith the apostle, "that he may have to give to him that needeth." ^{#Eph 4:28} And the bountiful man giveth of his bread to the poor, saith Solomon. ^{#Pr 22:9} God hateth to have *ex rapina holocaustum*, a sacrifice of things got by rapine and robbery; ^{#Am 2:8} "With such sacrifices God is not well pleased." Wherefore, if thou hast of thine own, give; if not, better for thee to *gratify* none than to *grate* upon any, saith Augustine. When our Henry III (an oppressing prince) had sent a load of frieze ^{b} to the friar minors to clothe them, they returned the same with this message, that he ought not to give alms of what he had rent from the poor, neither would they accept of that abominable gift. ^{c} The Hebrew word signifying alms signifies properly justice, to intimate that the matter of our alms should be goods justly gotten. ^{d} Hence also the Jews call their alms box *Kuphashel tsedaka*, the chest of justice. Into this box or basket, if thou cast but bread (so it be *thy bread*), brown bread, such as thou hast, and then wait for the Lord, when he will return from the wedding with a full hand, thou shalt be fed *supernae mensae copiosis deliciis*, as one saith, with the abundant dainties of the heavenly table.

Upon the waters.] Heb., Upon the face of the waters, where it may seem clearly cast away; as seed sown upon the sea, ^{e} or a thing thrown down Avon, as we say, no profit or praise to be had by it. Or upon the waters, *i.e.*, upon strangers (if necessary) whom we never saw, and are never likely to see again. Or, "upon the waters," *i.e.*, upon such as being hunger bitten, or hardly bestead, do water their plants, being fed "with bread of tears." ^{as #Ps 80:5} To this sense Munster renders the words thus, *Mitte panem tuum super facies aquas*, *sc.*, *emittentes*, Cast thy bread upon faces watered with tears; or, "upon the waters," upon the surface of the waters, that it may be carried into the ocean, where the multitude of waters is gathered together; so shall thine alms, carried into heaven, be found in the ocean of eternity, where there is a confluence of all comforts and contentments. Or, lastly, "upon the waters," *i.e.*, *in loca irrigua*, upon grounds well watered—moist and fertile soil, such as is that by the river Nile, where they do but throw in the seed, and

they have four rich harvests in less than four months; {f} or as that in the land of Shinar (where Babel was founded, #Ge 11:1-9), that returns, if Herodotus and Pliny may be believed, the seed beyond credulity. {g}

For thou shalt find it after many days.] Thou shalt "reap in due time, if thou faint not": slack not, withdraw not thy hand, as #Ec 11:6. *Mitre panem, &c., et in verbo Domini promitto tibi, &c.*, saith one; Cast thy bread confidently, without fear, and freely, without compulsion; cast it, though thou seem to cast it away; and I dare promise thee, in the name and word of the Lord, *Nequaquam infrugifera apparebit beneficentia*, {h} that thy bounty shall be abundantly recompensed into thy bosom. "The liberal soul shall be made fat, and he that watereth shall be watered himself." {#Pr 11:25} {See Trapp on "Pr 11:25"} See also my Common Place of Alms. *Non pereunt sed parturiunt pauperibus impensa*, That which is given to the poor is not lost, but laid up. Not getting, but giving, is the way to wealth. {#Pr 19:17} Abigail, for a small present bestowed on David, became a queen, whereas churlish Nabal was sent to his place.

{a} Acts and Mon., fol. 765.

{b} A kind of coarse woollen cloth, with a nap, usually on one side only; now esp. of Irish manufacture.

{c} Daniel's *Hist.*, 168.

{d} צָרָה.—Buxtorf.

{e} Εἰς ὄδωρ σπειν.

{f} Blunt's *Voyage*, p. 37.

{g} Herod., lib. i. c. 193; Plin., lib. vi. c. 26.

{h} Greg. Thaum.

Ver. 2. Give a portion to seven, and also to eight.] A portion—*i.e.*, a good deal, a fair proportion—to a good many; as B. Hooper did to his board of beggars, whom he fed every day by course, serving them by four at a mess, with whole and wholesome food. {a} Or give a portion, *i.e.*, a part, such as thou canst well part with, not stretching beyond the staple, lest ye mar all, while "others are eased, and you burdened, but by an equality," &c. {#2Co 8:13,14} Give to him that asketh, saith our Saviour {#Lu 6:30} *-scil.*, according to his necessity, and thine ability. Give with discretion. {#Ps 112:5} Have a special respect to the family of faith, {#Ga 6:10} those "excellent ones

of the earth," in whom was David's "delight." {#Ps 16:3} The Jews, from this text, grounded a custom of giving alms to seven poor people every day, or to eight at utmost, if they saw cause. But here is a finite number put for an infinite, as when Christ bade Peter forgive his brother "seventy times seven times," and as {#Mic 5:5} "seven shepherds and eight principal men" signify so many shepherds, both teachers and rulers, as shall sufficiently feed the flock of Christ, and defend it from enemies.

For thou knowest not what evil shall be upon the earth.]

Therefore lay in lustily; or rather, lay out liberally, and so lay up for a rainy day. Thou mayest be soon shred of thy goods, and as much need other men's mercy as they now need thine. Sow, therefore, while thou hast it, that thou mayest "reap again in due season." "Water, that thou mayest be watered again." {#Pr 11:25} "Lay up for thyself a good foundation against the time to come." {#1Ti 6:18} Lay out thy talent; work while the tool is in thine hand. Make friends with thy mammon. Say not, as one rich churl did, when requested to do somewhat toward his minister's maintenance, The more I give, the less I have. Another answered that he knew how to bestow his money better. A third old man said, I see the beginning of my life, but I see not my latter; I may come to want that which I now give. Thou mayest do so, saith Solomon here, and by thy tenacity thou art very likely to do so; but wilt thou know, O man! how thou mayest prevent this misery, and not feel what thou fearest "Give a portion to seven," &c. Part, therefore, freely with that which thou art not sure to keep, that thou mayest gain that which thou art sure never to Lose."he that giveth to the poor shall not lack." {#Pr 28:27}

{a} Acts and Mon., fol. 1368.

Ver. 3. **If the clouds be full of rain.]** As the sun draws up vapours into the air, not to retain them there, but to return them to the earth, for its relief, and the creatures' comfort, so those that have attracted to themselves much riches should plentifully pour them out for the benefit of their poorer brethren. Clouds, when full of great and strong rain, as the word here signifies, pour down amain; and the spouts run, and the eaves shed, and the presses overflow, and the aromatic trees sweat out their precious oils; so should rich men be ready to distribute, willing to share. But it happens otherwise, for

commonly the richer the harder; and those that should be as clouds to water the earth, as a common blessing, are either "waterless clouds," as St Jude hath it, or at best they are but as waterpots, that water a few spots of ground only in a small garden. The earth is God's purse, ^{a} as one saith, and rich men's houses are his storehouses. This the righteous rich man knoweth, and therefore he "disperseth," as a steward for God; "he giveth to the poor; his righteousness," and his riches too, "endureth for ever." ^{#Ps 112:9} Whereas the wicked rich man retaineth his fulness to rot with him; he feedeth upon earth like a serpent, and striveth, like a toad, to die with much mould in his mouth, and is therefore bidden by St James to "weep and howl for the miseries that are coming upon him," for his cursed hoard of evilgotten and worse kept goods. The rottenness of his riches, the canker of his cash, the moth of his garments, "shall be a witness against him, and eat up his flesh as fire." ^{#Jas 5:1-3} He shall be sure to be arraigned as an arrant thief, as a cursed cheat; for that, having a better thing by him, he brings a worse; ^{#Mal 1:14} and being a rich man, he makes himself poor, lest he should do good to the poor. As Pope Alexander V said of himself that when he was a bishop he was rich, when a cardinal he was poor, and when he was pope he was a beggar. I should sooner have believed him if he had said as his successor, Pius Quintus, did, *Cum essem religiosus, sperabam bene de salute animae meae; cardinalis factus extimui; pontifex creatus pene despero.* ^{b} When I was first in orders, without any farther ecclesiastical dignity, I had good hopes of my salvation; when a cardinal, I feared myself; but now that I am pope, I am almost out of hope.

And if the tree fall toward the south,] *i.e.*, Which way soever it groweth, it bears fruit; so should rich men be rich in good works, ^{#1Ti 6:18} and being fat olive trees, they should be, as David, ^{#Ps 52:8} green olive trees, full of good fruits. Or thus: Trees must down, and men must die; and as trees fall southward or northward, so shall men be set either at the right hand of the judge, or at the left, according as they have carried themselves towards Christ's poor members. ^{#Mt 25:31-46} Up, therefore, and be doing while life lasteth, and so lay hold upon eternal life. *Mors atra impendet agenti.* Where the boughs of holy desires and good deeds are most and greatest, on that side, no doubt, the tree will fall; but being fallen, it can bear no fruit for ever.

{a} Domini marsupium.

{b} Corn. a Lap. in #Nu 11:11.

Ver. 4. **He that observeth the wind shall not sow.**] In sowing of mercy, he that sticks in such objections and doubts as carnal men use to frame out of their covetous and distrustful hearts, neglects his seedtime, by looking at winds and clouds, which is the guise of a lewd and lazy seedsman. A word in season, saith Solomon, so a charitable deed in season, "how good is it!" He that defers to do good in hope of better times, or fitter objects, or fewer obstacles, or greater abilities, &c., it will be long enough ere he will do anything to purpose. When God sets us up an altar, we must offer a sacrifice; when he affords us an opportunity, we must lay hold on it, and not stand scrupling and casting perils, lest we lose the sowing of much seed, and reaping of much fruit; lest we come with our talent tied up in a napkin, and hear, Thou idle, and therefore evil servant.

Ver. 5. **As thou knowest not what is the way of the Spirit.**] Or, Of the wind, as some render it, grounding upon the former verse—*q.d.*, Why should any so observe the wind, the nature whereof he so little understands, {#Joh 3:8} and the inconstancy whereof is grown to, and known by, a common proverb? But by *spirit* I rather think is meant the *soul*, as by *bones* the *body*. Who can tell when and how the body is formed, the soul infused? The body is the "soul's sheath," {#Da 7:15 *margin.*} an abridgment of the visible world, as the soul is of the invisible. The members of the body were made all by book, {#Ps 139:16} "and curiously wrought in the lowest parts of the earth," that is, in the womb: as curious workmen, when they have some choice piece in hand, they perfect it in private, and then bring it forth to light for men to gaze at. What an admirable piece of work is man's head piece!—God's masterpiece in this little world—the chief seat of the soul, that *cura divini ingenii*, as one calls it! {a} There is nothing great on earth but man, nothing in man but his mind, said the philosopher. {b} Many locks and keys argue the price of the jewel that they keep; and many papers wrapping the token within them, the worth of the token. The tables of the testament—*First*, Laid up in the ark; *secondly*, The ark bound about with pure gold; *thirdly*, Overshadowed with cherubims' wings; *fourthly*, Enclosed with the veil of the tabernacle; *fifthly*, With the compass of the tabernacle; *sixthly*, With a court about all; *seventhly*, With a treble covering of

goats', rams', and badgers' skins above all—must needs be precious tables. So when the Almighty made man's head, the seat of the reasonable soul, and overlaid it with hair, skin, and flesh, like the threefold covering of the tabernacle, and then encompassed it with a skull of bones, like boards of cedar, and afterwards with various skins, like silken curtains, and, lastly, enclosed it with the yellow skin that covers the brain, like the purple veil, which Solomon calls the "golden ewer," {#Ec 12:6} he would doubtless have us to know it was made for some great treasure to be put therein. How and when the reasonable soul is put into this curious cabinet, philosophers dispute many things, but can affirm nothing of a certainty: as neither "how the bones do grow in the womb," how of the same substance the several parts—as bones, nerves, arteries, veins, gristles, flesh, and blood—are fashioned there, and receive daily increase. This David looks at as a just wonder. {#Ps 139:14,15} *Mirificatus sum mirabilibus operis tuis,* {c} saith he, I am fearfully and wonderfully made: and Galen, a profane philosopher, could not but hereupon sing a hymn to man's most wise Creator, whom yet he knew not.

Even so thou knowest not the work of God, / *i.e.*, The rest of his works of creation and providence, which are very various, and to us no less unknown than uncertain. Do thou that which God commandeth, and let things occur as they will, there is an overruling hand in all for the good of those that love God. "Trust therefore in the Lord with all thine heart, and lean not to thine own understanding." {#Pr 3:5} "Hide not thine eyes from thine own flesh." {#Isa 58:7} He that doeth so shall have many a curse. The apostle useth a word for liberality, {d} which properly signifieth simplicity; and this he doth in opposition to that crafty and witty wiliness of the covetous, to defend themselves from the danger, as they take it, of liberality.

{a} Homo est σοφου τεκτονος καλλον ποικιλμα.—*Eurip.*

{b} Favorin.

{c} Montanus.

{d} Απλοτης. {#2Co 8:2}

Ver. 6. In the morning sow thy seed, &c.] At all times be ready to every good work, {#Tit 3:1} as the bee is abroad as soon as ever the sun breaks forth. Sow mercy in the morning, sow it likewise in the

evening, as those bountiful Macedonians did, to the shame of those richer but harder Corinthians, sending once and again to Paul's necessities. {#2Co 8:3 Php 4:16} Oh, sow much and oft of this unfailable seed into God's blessed bosom, the fruit whereof you are sure to reap at your greatest need. Men may be thankful, or they may not, *Perraro grati reperiuntur*; saith Cicero: it is ten to one if any cured leper turn again to give thanks. But "God is not unrighteous to forget your labour of love in ministering to his saints." {#Heb 6:10} Haply you may not sow and reap the same day, as the widow of Sarepta did: haply the seed may lie underground some while, and not be quickened except it die; but have patience, nothing so sure as a crop of comfort to those that are duly merciful. Up therefore and be doing, lose no time, slip no season; it is but a morning and an evening, one short day of life wherein we have to work, and to advance your blessedness. Sow therefore continually: blessed is he that "soweth beside all waters." Blessed Bradford held that hour lost wherein he had not done some good with his hand, tongue, or pen. {a} Titus remembering one day that he had done no good to any one, cried out, *Amici, diem perdidit*. Friends, I have wasted a day. And again, *Hodie non regnavimus*. Today we were not the master. We have lost a day, &c. This was that Titus that never sent any suitor away with a sad heart, and was therefore counted and called *Humani generis deliciae*, the darling of mankind, the people's sweetheart. The senate loaded him with more praises when he was dead than ever they did living and present.

{a} Acts and Mon.

Ver. 7. **Truly the light is sweet.**] The light of life, of a lightsome life especially. Any life is sweet; which made the Gibeonites make such a hard shift to live, though it were but to be hewers of wood and drawers of water. "I pray thee let me live," live upon any terms, said Benhadad, in his submissive message to that merciful nonsuch. {#1Ki 20:32} "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition," said that καλη και σοφη, that paragon of her time, Queen Esther. {#Ec 7:3} {a} Ebedmelech is promised "his life for a prey"; {#Jer 39:18} and so is Barak, as a sufficient reward of that good service he had done in reading the roll, for the which he expected some great preferment. {#Jer 45:5 36:1,2} The prophet chides him, and tells him he might be glad of his life in

those dear years of time, when the arrows of death had so oft come whisking by him, and he had so oft straddled over the grave, as it were, and yet was not fallen into it. To maintain our radical humour, that feeds the lamp of life, is as great a miracle, saith one, as the oil in the widow's cruse, that failed her not. To deliver us from so many deaths and dangers as we are daily and hourly subject unto, is a mercy that calls for continual praises to the Preserver of mankind. But more, when men do not only live, but live prosperously, as Nabal did. {#1Sa 25:6} "Thus," said David to his messengers, "shall ye say to him that liveth," viz., in prosperity; which such a man as Nabal reckons the only life. The Irish use to ask what such a man meant to die? And some good interpreters are of the opinion, that the Preacher in this verse brings in the carnal churl objecting, or replying for himself against the former persuasions to acts of charity. Ah! saith he; but, for all that, to live at the full; to have a goodly inheritance in a fertile soil, in a wholesome air, near to the river, not far from the town; to be free from all troubles and cares that poverty bringeth; to live in a constant sunshine of prosperity, abundance, honour, and delight; to have all that heart can wish or need require—what a heavenly life is this! what a lovely and desirable condition! &c. "What man is he that desireth life, and loveth many days that he may see good?" saith David. {#Ps 34:12} I do, saith one; and I, saith another; and I, a third, &c., as St Augustine frames the answer. It is that which all worldlings covet, and hold it no policy to part with what they have to the poor for uncertainties in another world. In answer to whom, and for a cooler to their inordinate love of life, the Preacher subjoins—

{a} Sic de Aspasia Milesia, Cyri concubina. -Aelian, Var. Hist. lib. xii. cap. 1.

Ver. 8. **But if a man live many years and rejoice, &c.,**] *q.d.*, Say he live *pancratice et basilice*, and sit many years in the world's warm sunshine, yet he must not build upon a perpetuity, as good Job did, but was deceived, when he said, "I shall die in my nest," {#Job 29:18} and holy David, when he concluded, "I shall never be moved." {#Ps 30:6} For as sure as the night follows the day, a change will come, a storm will rise, and such a storm as to wicked worldlings will never be blown over. Look for it, therefore, and be wise in time. "Remember the days of darkness," that is, of adversity, but

especially of death and the grave. The hottest season hath lightning and thunder. The sea is never so smooth but it may be troubled; the mountain not so firm but it may be shaken with an earthquake. Light will be one day turned into darkness, pleasure into pain, delights into wearisomeness, and the dark days of old age and death far exceed in number the lightsome days of life, which are but a warm gleam, a momentary glance. Let this be seriously pondered, and it will much rebate the edge of our desires after earthly vanities. "Dearly beloved," saith St Peter, "I beseech you, as pilgrims and strangers abstain from fleshy lust," &c., {#1Pe 2:12} *q.d.*, The sad and sober apprehension of this, that you are here but sojourners for a season, and must away to your long home, will lay your lusts a-bleeding and a-dying at your feet. It is an observation of a commentator upon this text, that when Samuel had anointed Saul to be king, to confirm unto him the truth of the joy, and by it to teach him how to be careful in governing his joy, he gave him this sign, "When thou art departed from me today, thou shalt find two men at Rachel's sepulchre." {#1Sa 10:2} For he that findeth in his mind a remembrance of his grave and sepulchre, will not easily be found exorbitant in his delights and joys; for this it was, belike, that Joseph of Arimathea had his sepulchre ready hewn out in his garden. The Egyptians carried about the table a death's head at their feasts; {a} and the emperors of Constantinople, on their coronation day, had a mason appointed to present unto them certain marble stones, using these ensuing words

“ Elige ab his saxis ex quo, invictissime Caesar,
Ipse tibi tumulum me fabricare velis.”

“Choose, mighty sir, under which of these stones,
Your pleasure is, erelong, to lay your bones.”

{a} Isidor.

Ver. 9. **Rejoice, O young man, in thy youth,** / *i.e.*, Do if thou darest; like as God said to Balaam, "Rise up and go to Balak" {#Nu 22:20} -that is, go if thou thinkest it good; go since thou wilt need to go; but thou goest upon thy death. Let no man imagine that it ever came into the Preacher's heart here, *oleum camino addere*, to add fuel to the fire of youthful lusts, to excite young people, unruly

enough of themselves, to take their full swing in sinful pleasures. Thus to do might better befit a Protagoras, of whom Plato ^{a} reports, that he many times boasted, that whereas he had lived sixty years, forty of those sixty he had spent in corrupting those young men that had been his pupils; or that old dotterel in Terence, that said, *Non est mihi, crede, flagitium adolescentem helluari, potare, scortari, fores effringere*: I hold it no fault for young men to swagger, drink, drab, revel, &c. Solomon in this text, either by a *mimesis* brings in the wild younker thus bespeaking himself, Rejoice, my soul, in thy youth, &c., and then nips him on the crown again with that stinging "but" in the end of the verse; or else, which I rather think, by an ironic concession he bids him "rejoice," &c., yields him what he would have, by way of mockage and bitter scoff; like as Elijah jeered the Baalites, bidding them cry aloud unto their drowsy or busy god; or as Micaiah bade Ahab, by a holy scoff, go up against Ramothgilead and prosper; or as our Saviour bade his drowsy disciples, "Sleep on now, and take your rest," ^{#Mr 14:41} viz., if you can at least, or have any mind to it, with so many bills and halberds about your ears.

And let thine heart cheer thee in the days of thy youth.] *In diebus electionum tuarum*, so Arias Montanus reads it; In the days of thy choosings—that is, when thou followest the choice and the chase of thine own desires, and doest what thou wilt without control. ^{#Lu 12:45}

Walk in the way of thine heart.] Which bids thee eat, drink, and be merry, and had as lief be knocked on the head as do otherwise. Hence fasting is called an "afflicting of the soul"; and the best find it no less grievous to go about holy duties, than it is to children to be called from their sports, and set to their books.

And in the sight of thine eyes.] Those windows of wickedness, and loop holes of lust.

But know.] Here is that which mars all the mirth, here is a cooler for the younker's courage, sour sauce to his deserts, for fear he should surfeit. *Verba haec Solomonis valde ernphatica sunt*, saith Lavater. There is a great deal of emphasis in these words of Solomon. Let me

tell thee this as a preacher, saith he; and oh that I could get words to gore the very soul with smarting pain, that this doctrine might be written in thy flesh!

That for all these things.] These *tricae*, as the world accounts them; these trifles and tricks of youth, which Job and David bitterly bewailed as sore businesses.

God will bring thee to judgment.] Either in this life, as he did Absalom and Adonijah, Hophni and Phinehas, Nadab and Abihu, or infallibly at thy death's day, which indeed is thy dooms day; then God will bring thee perforce, be thou never so loath to come to it; he will hail thee to his tribunal, be it never so much against thy heart, and against the hair with thee. And as for the judgment what it shall be, God himself shows it in **#Isa 28:17**, "Judgment will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Where, what is the hail, saith one, but the multitude of accusations which shall sweep away the vain hope that men have, that the infinite mercy of God will save them, howsoever they live? And what is the hiding place, but the multitude of excuses which men are ready to make for themselves, and which the waters of God's justice shall quite destroy and overthrow? Young men, of all men, are apt to make a covenant with death, and to put far away from them the thought of judgment. But it moves them not so to do; for *Senibus mors in ianuis, adolescentibus in insidiis*, saith Bernard. Death doth not always knock at the door, but comes often like a lightning or thunderbolt; it blasteth the green grain, and consumeth the new and strong building. Now at death it will fare nothing better with the wild and wicked youngster, than with that thief, that having stolen a gelding, rideth away bravely mounted, till such time as being overtaken by hue and cry, he is soon afterwards sentenced and put to death.

{a} Plato in *Meneu*.

Ver. 10. **Therefore remove sorrow from thine heart.]** One would have thought that he should have said rather, considering the premises, remove joy from thy heart, "Let thy laughter be turned to mourning, and thy joy into heaviness," {#Jas 4:9} turn all the streams

into that channel that may drive that mill that may grind the heart. But by *sorrow* here, or *indignation*, as Tremellius renders it, the Preacher means *sin*, the cause of sorrow; and so he interprets himself in the next words, "Put away evil from thy flesh,"—*i.e.*, mortify thy lusts.

For childhood and youth are vanity.] The Septuagint and Vulgate render it, Youth and pleasure are vain things. They both will soon be at an end.

Chapter 12

Ver. 1. **Remember now thy Creator.]** Heb., Creators—*scil.*, Father, Son, and Holy Ghost, called by Elihu, *Eloa Gnosia*, "God my makers," {#Job 35:10} and by David, the "Makers of Israel." {#Ps 149:2} So #Isa 54:5, "Thy makers is thine husbands." "Let us make man"; {#Ge 1:26} and, {#Ge 1:1} *Dii creavit*. Those three in one, and one in three, made all things; but man he made "fearfully and wonderfully"; {#Ps 139:14} the Father did it; {#Eph 3:9} the Son; {#Heb 1:8,10 Col 1:16} the Holy Ghost. {#Ps 33:6,104:30 Job 36:13 33:4} To the making of man a council was called. {#Ge 1:29} Sun, moon, and stars are but the "work of his fingers"; {#Ps 8:3} but man is the "work of his hands." {#Ps 139:14} "Thine hands have made me," or took special pains about me, "and fashioned me," saith Job. {#Job 10:8} Thou hast formed me by the book, saith David. {#Ps 139:16} Hence the whole Church so celebrates this great work with crowns cast down at the Creator's feet. {#Re 4:10,11} And hence young men also, who are mostly most mindless of anything serious, for childhood and youth are vanity, are here charged to remember their Creator—that is, as dying David taught his young son Solomon, to know, love, and "serve him, with a perfect heart, and a willing mind," {#1Ch 28:9} for words of knowledge in Scripture imply affection and practice. *Tam Dei meminisse opus est quam respirare*, To remember God is every whit as needful as to draw breath, since it is he that gave us being at first, and that still gives us ζωην και πνοην, "life and breath." {#Ac 17:25} "Let everything therefore that hath breath, praise the Lord," even so long as it hath breath; yea, let it spend and exhale itself in continual sallies, as it were, and egressions of affection unto God, till it hath gotten, not only a union, but a unity with him. Of all things, God cannot endure to be forgotten.

In the days of thy youth,] Augustus began his speech to his mutinous soldiers with *Audite senem, iuvenes, quem iuvenem senes audierunt*, You that are young hear me that am old, whom old men were content to hear when I was but young. And Augustine beginneth one of his sermons thus, *Ad vos mihi sermo, O iuvenes, flos aetatis, periculum mentis*, To you is my speech, O young men, the flower of age, the danger of the mind. To keep them from danger, and direct them to their duty, it is that the Preacher here exhorts them to remember God betimes, to gather manna in the morning of their lives, to present the firstfruits to God, whose "soul hath desired the first ripe fruits," {#Mic 7:1} and who will "remember the kindness of their youth, the love of their espousals." {#Jer 2:2} God of old would be honoured with the firstlings of men and cattle, by the firstfruits of trees, and of the earth, in the sheaf, in the threshingfloor, in the dough, in the loaves. He called for ears of corn dried by the fire, and wheat beaten out of the green ears, {#Le 2:14} to teach men to serve him with the primrose of their childhood. Three sorts there were of firstfruits: *First*, Of the ears of grain offered about the passover; *secondly*, Of the loaves offered about pentecost; *lastly*, About the end of the year, in autumn. Now of the first two God had a part, but not of the last. He made choice of the almond tree, {#Jer 1:11} because it blossometh first; so of Jeremiah from his infancy, Timothy from his mother's breasts, &c. He likes not of those *arbores autumnales* autumnal trees {#Jude 13} which bud at latter end of harvest. He cares not for such loiterers as come halting in at last cast to serve God, when they can serve their lusts no longer. The Circassians, a kind of mongrel Christians, are said {a} to divide their life between sin and devotion—dedicating their youth to rapine, and their old age to repentance. "But cursed be that deceiver," saith the prophet, "that hath a male in his flock, and yet offereth to the Lord a corrupt thing." {#Mal 1:14} Wilt thou give God the dregs, the bottom, the snuffs, the very last sands, thy dotage, which thyself and friends are weary of? Shall thine oil, which should have been fuel for thy thankfulness, increase the fire of thy lusts, and thy lusts consume all? {#Jas 4:3} How much better were it to sacrifice early, with Abraham, the young Isaacs of thine age? to bring as he did young rams unto the Lord, and even, while thou art yet a lad, a stripling, to "take heed to thy ways according to God's Word." {#Ps 119:9} Ye shall

not see my face, saith Christ, as once Joseph, except you bring your younger brother with you.

While the evil days come not,] viz., Of old age and misery; for these are seldom separated. *Senectus, ut Africa, semper aliquid novi adportat,* As Africa is never without some monster, so neither is old age ever without some ailment. *Multa senem circumveniunt incommoda,* {b} Many are the inconveniences that do encompass an old man. *Solet senectus esse deformis, infirma, obliviosa, edentula, lucrosa, indocilis, et molesta,* saith Cato in Plutarch, {c} Old age useth to be deformed, weak, forgetful, toothless, covetous, unteachable, unquiet. Now shall any man be so besotted and bewitched as to make that the task of his old age which should be the trade of his whole life? and to settle his everlasting only surest making or marring upon so sinking and sandy a foundation? A ship, the longer it leaks, the harder it is to be emptied; a land, the longer it lies, the harder it is to be ploughed; a nail, the further it is driven in, with the greater difficulty it is pulled out. And shall any man think that the trembling joints, the dazzled eyes, the fainting heart, the failing hands, the feeble legs of strengthless, drooping, untractable, wayward, froward old age can break up the fallow ground, can ever empty and pluck out the leaks and nails of so many years flowing and fastening?

{a} Breerwood's *Inquiry*, 135.

{b} Horat.

{c} Plut. in *Apoph. Rom.*

Ver. 2. **While the sun, or the light, or the moon, &c.,**] i.e., While greater and lesser comforts fail not; or before the sight of thine eyes grow dim, and as unfit to let in light as an old dusty window. The air to aged eyes seemeth dusty and misty, and the sun wadeth as the moon in a foggy evening, and the stars are out of sight; they "see through a glass darkly," as the apostle speaks in another case, {#1Co 13:12} they can know no kin without spectacles; the defluxion of rheum, {a} which trickleth down the nose and cheeks, being as it were the rain, the gathering of new matter, which continually distilleth, being as it were the returning of the clouds after the rain in a moist season, and waters into an emptied fountain. Some, with relation to the former verse, interpret the words thus: Let thy Creator

be remembered while the "sun is not darkened"—that is, while youth continueth; or if not so, while "the light of the sun" is not gone—that is, while thy manhood lasteth; or if not so, while the "moon is not darkened,"—that is, while thine elder years are not spent; or if not so, while the "stars are not shut up," while the worst of old age hath not seized upon thee; for then "the clouds will return after the rain,"—that is, one grief comes upon the neck of another, "as deep calleth upon deep at the noise of the waterspouts." {#Ps 42:7} One affliction followeth and occasioneth another, without intermission of trouble, as one billow comes wallowing and tumbling upon another, or, as in April weather, one shower is unburdened, another is brewed. Hence some of the ancient patriarchs are said to have died old men, and full of years, -they had enough of this world, and desired to depart, as Abraham, Simeon, others. Hence the poets feign that Tithonus, when he might have had immortality here, he would not. And Cato protested, that if when old he might be made young again, he would seriously refuse it. {b}

{a} Watery matter secreted by the mucous glands or membranes, such as collects in or drops from the nose, eyes, and mouth, etc., and which, when abnormal, was supposed to cause disease; hence, an excessive or morbid 'defluxion' of any kind.

{b} Cic. de Senectute.

Ver. 3. **In the day when the keepers of the house, &c.,** / *i.e.*, The hands and arms, wherewith we defend the head and whole body—called a house also by St Paul—from harm and danger, and maintain our lives; which are therefore called the "lives of our hands," because upheld with the labour of our hands. {#Isa 57:10} These are fitly called keepers or guardians for their usefulness, and for their faithfulness too. Numa Pompilius consecrated the hands to faith; his successor, Tallus Hostilius, being a profane, perfidious person, and a condemner of all religion, as that which did but emasculate men's minds, and make them idle, brought in and worshipped two new gods, viz., Paver and Pallor—Fear and Paleness. {a} Like another Cain, "Sighing and trembling he was upon the earth," so the Septuagint renders that, . {#Ge 4:12} Not his hands only trembled, which is thought to be Cain's mark, {#Ge 4:15} but his heart too. {#Isa 7:2} Not with old age either, as here, but with the terrors of an evil conscience. But to return to the text. Old men are full of the palsy

for the most part, and many other infirmities, which here are most elegantly described by a continued allegory. Men draw forth as lively as they can the pictures of their young age, that in old age they may see their youth before their eyes. This is but a vanity, yet may good use be made thereof. So contrarily the Preacher here draws out to the life the picture of old age, ^{b} that young men may see and consider it together with death that follows it, and "after death, judgment."

And the strong men shall bow themselves.] *Nutabunt*: the legs and thighs shall stagger and falter, cripple and crinkle under them, as not able to bear the body's burden. The thigh in Latin is called *femur*, *a ferendo*, because it beareth and holdeth up the creature, and hath the longest and strongest bone in the whole body. The leg hath a shinbone and a shankbone, aptly fitted for the better moving. The foot is the base, the ground and pedestal which sustaineth the whole building. These are Solomen's "strong men"; but as strong as they are, yet in old age they buckle under their burden, ^{c} and are ready to overthrow themselves and the whole body. Hence old men are glad to betake them to their third leg, a staff or crutch; *Membra levant baculis tardique senilibus annis*. Hence Hesiod calls them τριποδας. Let them learn to lean upon the Lord, as the spouse did "upon her beloved," ^{#So 8:5} and he will stir up some good Job to be "eyes to them when blind, and feet to them when lame, ." ^{#Job 29:15} Let them also pray with David, "Cast me not off in the time of old age, forsake me not when my strength faileth." ^{#Ps 71:9}

And the grinders cease, because they are few.] The teeth, through age, fall out, or rot out, or are drawn out, or hang loose in the gums, and so cannot grind and masticate the meat that is to be transmitted into the stomach, for the preservation of the whole. Now the teeth are the hardest of the bones, if that they be bones, ^{d} whereof Aristotle makes question. They are as hard as stones, in the edges of them especially, and are here fitly compared to millstones, from their chewing office. The seat of the teeth are the jaws, where they have their several sockets, into which they are mortised. But in old men they stand wetshod in slimy humonr, or are hollow and stumpy, falling out one after another, as the cogs of a mill, so that

“Fragendus misero gingiva panis inermi.”—Juvenal.

And those that look out at the windows.] The eyes are dim, as they were in old Isaac and Jacob, A heavy affliction surely, but especially to those that have had "eyes full of adultery," ^{#2Pe 2:14} "evil eyes," windows of wickedness, for the conscience of this puts a sting into the affliction, is a thorn to their blind eyes, and becomes a greater torment than ever Regulus the Roman was put to, ^{e} when his eyelids were cut off, and he set full opposite to the sun shining in his strength; ^{f} or than that Greek prince that had his eyes put out with hot burning basins, held near unto them. ^{g}

^{a} Plutarch. Lactantius.

^{b} Ecquem vero mihi dabis rhetorem tam magnifice et exquisite disserentem, et in non obscura sententia tot lumina, imo flumina orationis exserentem!

^{c} Genua labant. -Virg.

^{d} Lactant., *De Opif. Dei.*

^{e} Plut.

^{f} Oculus ab occulendo.

^{g} Turkish History.

Ver. 4. **And the doors shall be shut in the streets.]** The ears shall grow deaf, the hearing weak, which hearing is caused by two bones within the inside of the ear, whereof one stands still and the other moves, like the two stones of a mill.

And he shall rise up at the voice of the bird.] Being awakened by every small noise; and this proceeds not from the quickness of the hearing, but from the badness of sleeping. For as Jerome speaketh, *Frigescente iam sanguine, &c.* ^{a} The blood now growing cold, and the moisture being dried up, by which matters sleep should be nourished. The old man awakeneth with a little sound, and at midnight, when the cock croweth, he riseth speedily, ^{b} being not able often to turn his members in his bed. Thus he. Cocks crowing, saith another, unto old men is the scholar's bell, that calls them to think of the things that are in God's book every morning.

And all the daughters of music shall be brought low.] Old men, as they cannot sing tunably, but creak or scream (whence Homer

compares them to grasshoppers, *propter raucam vocem*, for their unpleasant voice), so they can take no delight in the melodious notes of others, as old Barzillai confesseth; {#2Sa 19:35} they discern not the harmony or distinction of sounds, neither are affected with music. {c} They must therefore labour to become temples of the Holy Ghost (in whose temple there never wants music), and sing psalms "with grace in their hearts," for, *Non vex, sed votum; non musica chordula, nen cor; non clamans, non amans, psallit in aure Dei.*

{a} Jerome, on this verse.

{b} Αλεκτωρ dicitur, quia nos a lecto exsuscitat.

{c} Nam quae cantante voluptas? -Juvenal.

Ver. 5. Also when they shall be afraid of that which is high.] Hillocks or little stones standing up, whereat they may stumble, as being unsteady and unwieldy. High ascents also they shun, as being short winded; neither can they look down without danger of falling, their heads being as weak as their hams. Let them therefore pray for a guard of angels, putting that promise into suit. {#Ps 91:11} Let them also keep within God's *precincts*, as ever they expect his *protection*; and then, though old Eli fell, and never rose again, yet when they fall they shall arise, for the Lord puts under his hand. {#Ps 37:24} Contrition may be in their way, but attrition shall not. Let them fear God, and they need not fear any other person or thing whatsoever.

And the almond tree shall flourish.] The hair shall grow hoary, those church yard flowers shall put forth. The almond tree blossoms in January, while it is yet winter, and the fruit is ripe in March. {a} Old age shall snow white hairs upon their heads. Let them see that they be "found in the way of righteousness."

And the grasshopper shall be a burden.] Every light matter shall oppress them, who are already a burden to themselves, being full of gout, and other swellings of the legs, which the Septuagint and Vulgate point at here, when they render it, *impinguabiter locusta*, - The locusts shall be made fat. Let them wait upon the Lord, as that "old disciple Mnason" {#Ac 21:16} did, and then they shall "renew their strength, mount up as eagles, run, and not be weary, walk, and not

faint," even then, when "the youth shall faint and be weary, and the young men utterly fall." {#Isa 40:30,31}

And desire shall fail.] "The lust of the flesh, the lust of the eye, and the pride of life." {#1Jo 2:15} And this Cicero reckons among the commodities and benefits of old age, *quod hominem a libidinis estu, velut a tyranno quodam liberet*, - that it frees a man from the fire of lust. {b} It should be so doubtless, an old lecher being little less than a monster. What so monstrous as to behold green apples on a tree in winter? and what so indecent as to see the sins of youth prevailing in times of age among old decrepit goats? that they should be *capering* after *capparis* (καππαρίς), the fruit of capers, as the Septuagint and Vulgate render it here.

Because man goeth to his long home.] Heb., To his old home—*scil.*, to the dust from whence he was taken; or to "the house of his eternity"—that is, the grave (that house of all living), where he shall lie long, till the resurrection. Tremellius renders it, *in domum saeculi sui* -to the house of his generation, where he and all his contemporaries meet. Cajetan, *in demure mundi sui* -into the house of his world; that which the world provides for him, as nature at first provided for him the house of the womb. Toward this home of his the old man is now on gait, having one foot in the grave already. He sits and sings with Job, "My spirit is spent, my days are extinct, the graves are ready for me." {#Job 17:1}

And the mourners go about the streets.] The proverb is, *Senex bos non lugetur*, - An old man dies unlamented. But not so the good old man. Great moaning was made for old Jacob, Moses, Aaron, Samuel. The Romans took the death of old Augustus so heavily, that they wished he had either never been born or never died. Those, indeed, that live wickedly die wishedly. But godly men are worthily lamented, and ought to be so. {#Isa 57:1} This is one of the dues of the dead, so it be done aright. But they were hard bestead that were fain to hire mourners; that as midwives brought their friends into the world, so those widows should carry them out of it. See **#Job 3:8 Jer 9:17.**

{a} Plin., lib. xvi. cap. 25.

{b} πρεσβυτης α πυρ και σβεω.

Ver. 6. **Or ever the silver cord be loosed.**] Or, Lengthened—*i.e.*, before the marrow of the back (which is of a silver colour) be consumed. From this cord many sinews are derived, which, when they are loosened, the back bendeth, motion is slow, and feeling faileth.

Or the golden bowl be broken, / *i.e.*, The heart, say some, or the *pericardium*; the brain pan, say others, or the *pia mater*, compassing the brain like a swathing cloth, or inner rind of a tree.

Or the pitcher be broken at the fountain.] That is, The veins at the liver (which is the place of sanguification, or blood making, as one calls it), but especially *Vena porta* and *Vena cava*. Read the anatomists.

Or the wheel be broken at the cistern, / *i.e.*, The head, which draws the power of life from the heart, to the which the blood runs back in any great fright, as to the fountain of life.

Ver. 7. **Then shall the dust return to the earth, &c.**] What is man, saith Nazianzen, but Νοϋς και χους, soul and soil, breath and body; a puff of wind the one, a pile of dust the other; no solidity in either. Zoroaster and some other ancient heathens imagined that the soul had wings, that, having broken these wings, she fell headlong into the body, and that, recovering her wings again, she flies up to heaven, her original habitation. That of Epicharmus is better to be liked, and comes nearer to the truth here delivered by the Preacher, *Coneretur fuit, et discretum est, rediitque unde venerat; terra deorsum, spiritus sursum*, - It was together, but is now by death set asunder, and returned to the place whence it came, the earth downward, the spirit upward. See #Ge 2:7, "God made man of the dust of the earth," to note our frailty, vility, and impurity. *Lutum enim conspurcat omnia, sic et caro*, saith one, -Dirt defiles all things; so doth the flesh. It should seem so, truly, by man's soul, which, coming pure out of God's hands, soon becomes

“ Mens oblita Dei, vitiorumque oblita caeno.”

Bernard complains, not without just cause, that our souls, by commerce with the flesh, are become fleshly. Sure it is, that by their mutual defilement, corruption is so far rooted in us now, that it is not cleansed out of us by mere death (as is to be seen in Lazarus, and others that died), but by cinerification, or turning of the body to dust and ashes.

The spirit returns to God that gave it.] For it is *divinae particula aerae*, an immaterial, immortal substance, that after death returns to God, the Fountain of life. The soul moves and guides the body, saith a worthy divine, {a} as the pilot doth the ship. Now the pilot may be safe, though the ship be split on the rock. And as in a chicken, it grows still, and so the shell breaks and falls off. So it is with the soul; the body hangs on it but as a shell, and when the soul is grown to perfection, it falls away, and the soul returns to the "Father of spirits." Augustine (after Origen) held a long while that the soul was begotten by the parents, as was the body. At length he began to doubt this point, and afterward altered his opinion, confessing *inter caetera testimonia hoc esse praecipuum*, that among other testimonies this to be the chief, to prove the contrary to that which he had formerly held.

{a} Dr Preston.

Ver. 8. Vanity of vanities, saith the Preacher.] Who chose for his text this argument of the vanity of human things, which having fully proved and improved, he here resumes and concludes. See previous verses.

Ver. 9. And moreover, because the Preacher was wise.] He well knew how hard it was to work men to a belief of what he had affirmed concerning earthly vanities, and therefore heaps up here many forcible and cogent arguments; as, first, that himself was no baby, but wise above all men in the world, by God's own testimony; therefore his words should be well regarded. Οἱ σοφοὶ ἡμῶν δευτέρωσι, Our wise men expound today (said the Jews one to another), "Come, let us go up to the house of the Lord," &c. Cicero had that high opinion of Plato for his wisdom, that he professed that he would rather go wrong with him than go right with others. Averroes overly admired Aristotle, as if he had been infallible. But this is a praise proper to the holy penman, guided by the spirit of

truth, and filled with wisdom from on high for the purpose. To them, therefore, and to the word of prophecy by them, must men "give heed, as unto a light that shineth in a dark place," &c. {#2Pe 1:19}

He still taught the people knowledge.] He hid not his talent in a napkin, but used it to the instruction of his people. "Have not I written for thee excellent things" (or three various types of books—viz., proverbial, penitential, nuptial) "in counsels and knowledge?" {#Pr 22:20} Synesius speaks of some that, having great worth in them, will as soon part with their hearts {a} as with their conceptions. And Gregory observeth, {b} that there are not a few who, being enriched with spiritual gifts and abilities to do good, *dum solis contemplationis studiis inardescunt, parere utilitati proximorum praedicatione refugiunt*, while they burn in the studies of contemplation only, do shun to seek by preaching to profit their neighbours. Solomon was none of these.

Yea, he gave good heed.] Or, He made them to take good heed; {c} he called upon them ever and anon, as our Saviour did upon his hearers, "Let him that hath an ear to hear, hear." Or as the deacons in Chrysostom's and Basil's time used to call upon the people, in these words, *Oremus, attendamus*, Let us pray, let us give heed.

And sought out.] By diligent scrutiny and hard study, beating his brains, as the fowl beats the shell to get out the fish, with great vehemence. The staves were always in the ark, to show, saith Gregory, that preachers should always meditate in their hearts upon the sacred Scriptures, that if need require they may without delay take up the ark, teach the people.

And set in order many proverbs.] Marshalled them in a fit method, and set others awork for to do the like. For, *Regis ad exemplum*, &c. Our Henry I, surnamed Beauclerc, had in his youth some taste of learning; and this put many of his subjects into the fashion of the book, so that various learned men flourished in his time, {d} as Ethan, Heman, Chalcola as Agur, and other compilers of proverbs did in Solomon's.

{a} Θαρρον μεν την καρδιαν.—*Synes.*

{b} *Past. Cur.*, p. i. c. 5.

{c} Auscultare fecit. -Pag. Ar. Montan.

{d} Daniel's *History*. 68.

Ver. 10. **The Preacher sought, &c.**] He sought and sought, by pains and prayer. He knew the rule, *Bene orasse, est bene studuisse*, {a} To have prayed well is to have studied well. By prayer and tears St John got the book opened. {#Re 5:4} Luther got much of his insight into God's matters by the same means.

To find out acceptable words.] *Verba desiderata*; so Cajetan renders it. *Verba delectabilia*; so Tremellius. *Verba expetibilia*; so Vatablus. Delectable and desirable words, dainty expressions, that might both please and profit, tickle the ear, and with it take the heart. Such a master of speech was Paul, {#Ac 14:12} who thundered and lightened {b} in his discourses like another Pericles. Such a one was Apollos, that eloquent preacher, "mighty in the Scriptures," επιειν δεινωτατος, like another Phocion, a weighty speaker; such were many of the Greek and Latin fathers. Ambrose for one, whom when Augustine heard preach, *Veniebant*, saith he, *in animum meum simul cum verbis quae deligebam, etiam res quas negligebam*, There came into my mind, together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Et res et verba*. Both deeds and words. Philip Melanchthon could dress his doctrine in dainty terms, and so slide insensibly into the hearts of his hearers. *Egit vir eloquens ut intelligenter ut obedienter audiretur*; as Augustine {c} hath it; This eloquent man took pains that he might be heard with understanding, with obedience. The like might be said of Calvin, famous for the purity of his style and the holiness of his matter. *Viret*, in whose sermons *singularem eloquentiam et in commovendis affectibus efficacitatem admirabar*; saith Zanchy, {d} greatly admired at his singular eloquence and skill to work upon the affections by his elaborate discourses.

And that which was written was upright.] A *corde ad cor*, void of all insincerity and falsehood. {#Pr 8:8} Seducers come for the most part with *pithanology*—"by good words and fair speeches they deceive the hearts of the simple." {#Ro 16:18} But our Preacher's words are of another alloy, not more delicious and toothsome, than sound and wholesome, {#2Ti 3:16} proceeding from a right heart, and tending

to make men upright, transforming them into the same image, and transfusing them into the divine nature.

{a} Luther.

{b} Intonabat. fulgurabat Cicero.—Plutarch.

{c} *De Doct. Christ.*, lib. iv. cap. 14.

{d} Zanch. *Miscell.*, Ep. Dedic.

Ver. 11. **The words of the wise are like goads.**] To rouse up men's drowsy and drossy spirits; to drive them, as the eagle doth her young ones with her talons, out of the nest of carnal security; to awaken them out of the snare of the devil, who hath cast many into such a dead lethargy, such a dedolent disposition, that, like Dionysius the Heracleot, they can hardly feel sharpest goads, or needles thrust into their fat hearts—"fat as grease." {#Ps 119:70} St Peter so preached that his hearers were "pricked at heart." {#Ac 2:37} St Stephen so galled his adversaries that they were "cut to the heart." {#Ac 7:54} And before them both, how barely and boldly dealt John Baptist and our Saviour Christ with those enemies of all righteousness, the Pharisees, *qui toties puncti ac repuncti, nunquam tamen ad resipiscentiam compuncti*, as one saith of them (who like those bears in Pliny, or asses of Tuscany, that have fed on hemlock), were so stupified that no sharp words would work upon them or take impression in their hearts, so brawny were their breasts, so horny their heart strings!

And as nails.] Such as shepherds fastened their tents to the ground with. Jael drove one of these tent nails through Sisera's temples, and laid his body as it were listening what was become of the soul. {#Jud 4:21} Now, as nails driven into pales do fasten them to their rails, so the godly and grave sentences of teachers—those "masters of assemblies"—do pierce into men's hearts, to unite them unto God by faith, and one to another in love. Our exhortations truly should be strong and well pointed, not only to wound as arrows, but to stick by the people as forked arrows, that they may prove, as those of Joash, "the arrows of the Lord's deliverance." And surely it were to be wished, in these unsettled and giddy times especially, that people would suffer such words of exhortation, as, like goads, might prick them on to pious practice, and, like nails, might fix their wild conceits, that they might be steadfast and immoveable, stablished in the truth, and not whiffed about with every wind of doctrine. But

we can look for no better, so long as they have so mean an esteem of the ministers, those "masters of the assemblies" (whose office it is to congregate the people, and to preside in the congregations), which are given from one shepherd, the arch-shepherd {#1Pe 2:25} of his sheep, Jesus Christ, who in the days of his solemn inauguration into his kingdom, "gave these gifts unto men"—viz., "some to be apostles, some evangelists, some pastors, some teachers," &c. {#Eph 4:11}; What a mouth of blasphemy then opens that schismatical pamphleteer, {a} that makes this precious gift of Christ to his spouse, this sacred and tremendous function of the ministry, to be as mere an imposture, as very a mystery of iniquity, as arrant a juggle as the Papacy itself!

{a} The Compas. Samarit.

Ver. 12. **And further, by these, my son, be admonished.**] By these divine directions and documents, contained in this short book, wherein thou shalt find fulness of matter in fewness of words Or "by these," that is, by the Holy Scriptures, which, according to some interpreters, are called in the former verse "lords of collections," because they are as lords paramount above all other words and writings of men that ever were collected into volumes. *Odi ego meos libros*, saith Luther, {a} I do even hate the books set forth by myself, and could wish them utterly abolished, because I fear that by reading them some are hindered from spending their time in reading the sacred Scriptures. Of these it is that the Psalmist saith, "Moreover by them is thy servant warned"—or clearly admonished, as the word signifies—"and in doing thereof there is great reward."

{#Ps 19:11}

Of making many books there is no end.] Ambition and covetousness sets many authors awork in this scribbling age, *Scribimus indocti doctique*, &c. Presses are greatly oppressed, and "every fool will be meddling," that he may be a fool in print. *Multi mei similes hoc morbo laborant, ut cum scribere nesciant, tamen a scribendo temperare non possunt*: Many are sick of my very disease, saith Erasmus; that though they can do nothing worthy of the public, yet they must be publishing; hence the world so abounds with books, even to satiety and surfeit, many of them being no better than the scurf of scald and scabby heads.

And much study is a weariness to the flesh.] Jerome renders it *Labor carnis*, a work of the flesh. They will find it so one day to their sorrow, that are better read in Sir Philip than in St Peter, in Monsieur Balsac's Letters than St Paul's Epistles. The Holy Bible is to be chiefly studied, and herein we are to labour even to being exhausted; to read till, being overcome with sleep, we bow down as it were to salute the leaves with a kiss, as Jerome exhorted some good women of his time. {b} All other books, in comparison of this, we are to account as waste paper, and not to read them further than they some way conduce to the better understanding or practising of the things herein contained and commended unto our care.

{a} Luth. in Gen.

{b} Jerome ad Eust.

Ver. 13. **Let us hear the conclusion of the whole matter,**] *scil.*, Touching the attainment of true happiness. Let us see (for a perclose of all) where and how it may be had. Shall I tell you in two words, saith the Preacher? I will so, and see that ye mark it. In the original, the word rendered conclusion here hath the first letter bigger than the rest, to stir up the greater attention to that which follows, since in this short sentence is contained the sum of all divinity. {Hebrew Text Note}

Fear God and keep his commandments.] Bear an awful respect to the Divine Majesty, a reverential fear; and from this principle obey God in every part and point of duty. Do this, and live for ever. Do it in an evangelical way, I mean; for we can do it now no otherwise. Wish well to exact obedience, as David doth in **#Ps 119:4,5**, "Oh that I could keep thy commandments accurately"; and woe is me that I cannot! And then be doing as thou canst; for affection without endeavour is like Rachel, beautiful but barren. Be doing, I say, at everything, as well as at anything; for thou must not be *funambulus virtutum*, as Tertullian phraseth it, one that goeth in a narrow tract of obedience. No; thine obedience must be universal, extending to the compass of the whole law (which is but one copulative, as the schools speak). And then, *beati sunt qui praecepta faciunt, etiam si non perficiunt*, {a} they are blessed that do what they can, though they cannot but underdo. And, *in libro tuo scribuntur omnes qui quod possunt faciunt, et si quod debent, non possunt*. {b} They are

surely written all in God's book that do what they can, though they cannot do as they ought. I cannot let slip a note given by one that was once a famous preacher in this kingdom, and still lives in his printed sermons. The Book of Ecclesiastes, saith he, begins with "All is vanity," and ends with "Fear God and keep his commandments." Now, if that sentence were knit to this, which Solomon keepeth to the end, as the haven of rest after the turmoils of vanity, it is like that which Christ said to Martha, "Thou art troubled about many things, but one thing is necessary." That which "troubleth" us Solomon calls vanity; that which is "necessary" he calls the fear of God. From that to this should be every man's pilgrimage in this world. We begin at Vanity, and never know perfectly that we are vain till we come to fear God and keep his commandments.

For this is the whole duty of man.] Heb., This is the whole man—*q.d.*, He is not a complete man; he loses all his other praises that fears not God. It is the very nature and essence of man to be a reasonable creature. Now, what more reasonable than that God should be feared and served? What more irrational than irreligion? See #2Th 3:2. And what is man without true grace but *praestantissimum brutum*, as one saith, a very fair beast?

{a} Augustine.

{b} Bernard.

Ver. 14. **For God shall bring every work into judgment.]** Full loath is sinful flesh to come to judgment; but (will they, nill they), come they must, "God will bring them." Angels will hale them out of their hiding holes. Rocks and mountains will then prove a sorry shelter, since rocks shall rend and mountains melt at the presence of the Judge. Let us therefore judge ourselves, if he shall not judge us, and take unto us words against our sins, if we will not have him to take unto him words against our souls. {#Ho 14:2} And then, *Ira vivamus, ut rationem nobis reddendam arbitretour*, saith the heathen orator, Let us so live as those that must shortly be called to an account. For who can tell but that he may suddenly hear as that Pope did, and was soon after found dead, *Veni, miser, in iudicium*, Come, thou wretch, receive thy judgment. Let this be firmly believed and thoroughly digested, and it will notably incite us to the fear and

service of God. This some heathens knew. Zaleucus Locrensis, in the preface to his laws, hath these words: *Hoc inculcatum sit, esse Deos, et venturum esse summum et fatalem illum diem*: Remember to press often upon the people these two things; first, That there are gods; next, To these gods an account of all must be given. The Areopagites at their council were wont diligently to inquire what every one of the Athenians did, and how he lived, that men knowing and remembering that once they must give an account of their lives, though but to earthly judges, might embrace honesty. {a}

With every secret thing.] For at that day of "Revelation," as it is called, *we must all appear*—or be made transparent, translucent, and dear, like a perfectly transparent body, as the word there signifies—before the judgment seat of Christ; {#2Co 5:10} all shall be laid naked and open, the books of God's omniscience and man's conscience also shall be then opened, and secret sins shall be as legible in thy forehead as if written with the brightest stars or the most glittering sunbeams upon a wall of crystal. Men's actions are all in print in heaven, and God will at that day read them aloud in the ears of all the world.

Whether it be good or evil.] Then it shall appear what it is, which before was not so clear; like as in April both wholesome roots and poisonable reveal themselves, which in winter were not seen. Then men shall give an account—(1.) *De bonis commissis*, of good things committed unto them; (2.) *De bonis dimissis*, of good things neglected by them; (3.) *De malis commissis*, of evils committed by them; (4.) Lastly, *De malis permissis*, of evils done by others, suffered by them when they might have hindered it.

Here (as also at the end of Lamentations, Isaiah, and Malachi) many of the Hebrew Bibles repeat the foregoing verse, Turn thou us unto thee, O Lord, &c., yet without points, lest anything should seem added thereby to the holy Scriptures. {Hebrew Text Note} The reason hereof read in the end of the prophecy of Isaiah. {See Trapp on "Isa 66:24"}

{a} Rouz's Archaeol. Atti., 125.

Laus Deo

Song of Solomon

Chapter 1

Ver. 1. **The song of songs.**] Not a light love song—as some profane persons have fancied, and have therefore held it no part of the sacred canon—but a most excellent *Epithalamium*, a very divine ditty, a heavenly allegory, a mystical marriage song, called here the Song of Songs, as God is called the God of gods, {#De 10:17} as Christ is called the King of kings, {#Re 19:16} as the Most Holy is called the Holy of holies, to the which the Jewish doctors liken this canticle, as they do Ecclesiastes to the holy place, and Proverbs to the court, to signify that it is the treasury of the most sacred and highest mysteries of holy Scripture. {a} It streams out all along under the parable of a marriage, that full torrent of spiritual love that is between Christ and the Church {b} "This is a great mystery," saith that great apostle. {#Eph 5:32} It passeth the capacity of man to understand it in the perfection of it. Hence the Jews permitted none to read this sacred song before thirty years of age. Let him that reads think he sees written over this Solomon's porch, "Holiness to the Lord." {c} *Procul hinc, procul este profani, nihil hic nisi castum.* If any think this kind of dealing to be too light for so grave and weighty a matter, let them take heed, saith one, that in the height of their own hearts they do not proudly censure God and his order, who in many places useth the same similitude of marriage to express his love to his Church by, and interchangeably her duty toward him, as in #Ho 2:19 2Co 11:2 Eph 5:25, with #Eph 5:22-24, where the apostle plainly alludeth and referreth to this song of songs in sundry passages, borrowing both matter and frame of speech from hence.

Which is Solomon's.] He was the penman, God the author. Of many other songs he was both author and instrument. {#1Ki 4:32} Not so of this, which therefore the Chaldee paraphrast here entitleth "songs and hymns," in the plural, for the surpassing excellence of it, "which Solomon the prophet, the King of Israel, uttered by the spirit of prophecy before the Lord, the Lord of all the earth." A prophet he was, and is therefore now in the kingdom of heaven, notwithstanding his foul fall, whereof he repented. For as it is not the falling into the water that drowns, but lying in it, so neither is it

the failing into sin that damns, but dying in it. Solomon was also King of Israel, and surpassed all the kings of the earth in wealth and wisdom, {#2Ch 9:22} yea, he was wiser than all men. {#1Ki 4:31} And as himself was a king, so he made this singular song, as David did the 45th Psalm, "concerning the King," Christ and his spiritual marriage to the Church, who is also called Solomon, {#So 3:11} and "greater than Solomon." {#Mt 12:42} If, therefore, either the worth of the writer or the weightiness of the matter may make to the commendation of any book, this wants for neither. That is a silly exception of some against this song, as if not canonical, because God is not once named in it; for as oft as the bridegroom is brought in speaking here, so oft Christ himself speaketh, who is "God blessed for ever." {#Ro 9:5} Besides, whereas Solomon made "a thousand songs and five," {#1Ki 4:32} this only, as being the chief of all, and part of the holy canon, hath been hitherto kept safe when the rest are lost, in the cabinet of God's special providence, and in the chest of the Jews, God's faithful library keepers. {#Ro 3:2 Joh 5:39} It being not the will of our heavenly Father that any one hair of that sacred head should fall to the ground.

{a} Theodoret. lib. v. *De Provid.* Sic caena a Dionysio caeremonia caeremoniarum, et ab alio Pascha celebritas celebritatum dicitur.

{b} Jerome, *Proaem. in Ezek.*

{c} T. W. on *Cantic.*

Ver. 2. **Let him kiss me with the kisses of his mouth.]** It must be premised and remembered that this book is *penitus allegoricus et parabolicus*, as one saith, allegorical throughout, and aboundeth all along with types and figures, with parables and similitudes. *Quot verba, tot sacramenta*, So many words, so many mysteries, saith Jerome of the Revelation, which made Cajetan not dare to comment upon it. {a} The like may be truly affirmed of the Canticles; nay, we may say of it in a special manner, as Possevinus doth of the whole Hebrew Bible, *tot esse sacramenta, quot literae, tot mysteria, quot puncta, tot arcana, quot apices*. so much is sacred, how many books, so much is mysterious, how many marked with vowel points, so much is secret, how many marked vowels. {b} Hence Psellus in Theodoret asketh pardon for presuming to expound it. But *difficilium facilis est venia; et, in magnis voluisse sat est*: In hard things the pardon is easy, and in high things let a man show his

goodwill and it sufficeth. The matter of this book hath been pointed at already; as for the form of it, it is dramatic and dialogistical. The chief speakers are not Solomon and the Shulamite, as Castalio makes it, but Christ and his Church. Christ also hath his associates, those friends of the bridegroom, {#Joh 3:29} viz., the prophets, apostles, pastors, and teachers, who put in a word sometimes; as likewise do the fellow friends of the bride—viz., whole churches, or particular Christians. The bride begins here abruptly, after the manner of a tragedy, through impatience of love, and a holy impotence of desire after, not a union only, but a unity also with him whom her soul loveth. "Let him kiss me," &c. Kissing is a token of love, {#1Pe 5:14 Lu 7:45} and of reconciliation. {#2Sa 14:33} And albeit καταφιλειν ουκ εστι φιλειν, as Philo observeth, love is not always in a kiss—Joab and Judas could kiss and kill, *Caveatur osculum Iscarioticum*, consign their treachery with so sweet a symbol of amity {#1Pe 1:22} -yet those that "love out of a pure heart fervently," do therefore kiss, as desiring to transfuse, if it might be, the souls of either into other, and to become one with the party so beloved, and in the best sense suaviated. {kissed} That, therefore, which the Church here desireth, is not so much Christ's coming in the flesh—that "God, who at sundry times and in divers manners had spoken in times past unto her by the prophets, would now speak unto her by his Son," {#Heb 1:1,2} as some have sensed it—as that she may have utmost conjunction to him, and nearest communion with him, here as much as may be, and hereafter in all fulness of fruition. "Let him kiss me," and so seal up his hearty love unto me, even the "sure mercies of David." "With the kisses of his mouth"; not with one kiss only, with one pledge of his love, but with many—there is no satiety, no measure, no bounds or bottom of this holy love, as there is in carnal desires, *ubi etiam vota post usum fastidio sunt*. Neither covets she to kiss his hand, as they deal by kings, or his feet, as they do the pope's, but his "mouth"; she would have true kisses, the *basia*, the *busses* of those lips, whereinto "grace is poured," {#Ps 45:2 and wherehence those words of grace are uttered} {#Mt 5:2-12} "He openeth his mouth with wisdom, and in his lips is the law of kindness." {#Pr 31:26} Hence her affectionate desires, her earnest pantings, inquietations, and unsatisfiabilities. She must have Christ, or else she dies; she must have the "kisses of Christ's mouth," even those sweet pledges of love in his Word, or she cannot be contented, but will complain, in the confluence of all other

comforts, as Abraham did, "Lord God, what wilt thou give me, seeing I go childless?" {#Ge 15:2} or as Artabazus in Xenophon did, when Cyrus had given him a cup of gold and Chrysantas a kiss in token of his special favour, saying that the cup that he gave him was nothing so good gold as the kiss that he gave Chrysantas. The poet's fable, that the moon was wont to come down from her orb to kiss Endymion. It is a certain truth that Christ came down from heaven to reconcile us to his Father, to unite us to himself, and still to communicate unto our souls the sense of his love, the feeling of his favour, the sweet breath of his Holy Spirit.

For thy love is better than wine.] Heb., Loves. The Septuagint and Vulgate render it *ubera*, thy breasts; but that is not so proper, since it is the Church that here speaks to Christ, and by the sudden change of person shows the strength and liveliness of her affection, as by the plural "loves," she means all fruits of his love, righteousness, peace, joy in the Holy Ghost, assurance of heaven, which Mr Latimer calls the deserts of the feast of a good conscience. There are other dainty dishes at that feast, but this is the banquet, this is "better than wine," which yet is a very comfortable creature, {#Ps 104:15} and highly set by. {#Ps 4:7} Plato calls wine a music, *miseriarum humanarum* μαλακτικά, the chief allayments of men's miseries.

{a} *Apocalypsin fateor me nescire exponere, &c., exponat cui Deus concesserit. -Cajet.*

{b} *Possev. in Biblioth. Select.*

Ver. 3. Because of the savour of thy good ointments.] Or, To smell to, thy ointments are best. *Odoratissimus es.* As the panther casts abroad a fragrant savour; as Alexander the Great is said to have had a natural sweetness with him by reason of the good temperament of his body; so, and much more than so, the Lord Christ, that sweetest of sweets. He kisseth his poor persecuted people, as Constantine once kissed Paphnutius's lost eye; {a} and departing, for here he comes but as a suitor only till the marriage be made up in heaven, he leaves such a sweet scent behind him, such a balmy verdure, as attracts all good hearts unto him, so that where this all-quickening carcase is there would "the eagles be also." {#Mt 24:28} The Israelites removed their tents from Mithcah, which signifies *sweetness*, to Hashmonah, which signifies *swiftness*; {#Nu 33:29} to teach us, saith one, that the saints have no sooner tasted Christ's sweetness, but

they are carried after him presently with incredible swiftness. Hence they are said to have "a nose like the tower of Lebanon," {#So 7:4} for their singular sagacity in smelling after Christ, and to flee to the holy assemblies, where Christ's odours are beaten out to the smell, "as the clouds," or "as the doves to their windows." {#Isa 60:8} For what reason? they have "their senses habitually exercised to discern good and evil," {#Heb 5:14} and "their love abounds yet more and more in knowledge and in all judgment." {#Php 1:9}

Thy name is an ointment poured forth.] There is an elegant allusion in the original between *Shem* and *Shemen*—that is, *name*, and *ointment*. And Christ hath his name both in Hebrew and Greek from ointment; {*b*} for these three words in signification are all one, Messiah, Christ, Anointed. See the reason, #**Isa 61:1**, "The spirit of the Lord,"—that oil of gladness {#Heb 1:9} -"is upon me, because he hath anointed, and appointed, me to preach good tidings to the meek"; #**2Co 2:2,14-16**, &c. Now when this is done to the life, when Christ crucified is preached, when the Holy Ghost in the mouth and ministry of his faithful servants shall take of Christ's excellencies, as it is his office to do, {#Joh 16:14} and hold them out to the world; when he shall hold up the tapestry, as it were, and shew men the Lord Christ, with an *Ecce virum*, Behold the man, that one mediator between God and man, the man Christ Jesus; {#1Ti 2:5} see him in his natures, in his offices, in his works, in the blessed effects of all; this cannot but stir up wonderful loves in all good souls; with hearty wishes, that "if any one love not the Lord Jesus Christ, he may be Anathema Maranatha," {#1Co 16:22} accursed upon accursed, and put over to God to punish.

Therefore the virgins love thee,] *i.e.*, All that are adjoined to me in comely sort, as chaste damosels to their mother and mistress. The elect and faithful are called virgins for their spiritual chastity. They are God's hidden ones, as the word {*c*} here used signifieth, as they are called; {#Ps 83:3} they are not defiled with the corruptions that are in the world through lust, for they are virgins; {#Re 14:4} else the bride would not suffer them about her. {#Ps 45:14} Of Queen Elizabeth it is said, that she never suffered any lady to approach her presence of whose stain she had but the least suspicion. {*d*} "These follow the Lamb wheresoever he goeth," (*ib.*), as the other creatures follow the

panther for his sweet odours; as birds of prey are carried after carcases. "Whom having not seen, yet ye love," and can do no less, {#1Pe 1:8} "because he first loved you," and hath "shed abroad his love in your hearts by his holy Spirit." {#1Jo 4:19 Ro 5:5} *Amate amorem illius*, oh love his love, saith Bernard, and cry out with Ignatius, Ο ερωξ ο εμοξ εσταυρωται, My love was crucified. If the centurion in the Gospel were held worthy of respect because he "loved our nation," said those Jews, "and built us a synagogue," {#Lu 7:5} what shall we say of Christ, who "loved us, and washed us with his own blood" &c.? {#Re 1:5} "Herein was love," &c. And should not love be the whetstone of love? {e} should we not reciprocate? shall we be worse than publicans? shall not the love of Christ constrain us? &c. {#2Co 5:14}

{a} Eusebius.

{b} יהושע, χριστος

{c} תומלת, *puellae absconditae; propter secretiorem educationem.*
-Riv.

{d} Speed, 1236.

{e} *Cos amoris amor.*

Ver. 4. Draw me.] Those very virgins, though they love Christ, and are affected with his incomparable sweetness, to the slighting of earthly vanities, and all tasteless fooleries of this present life, yet are they sensible of sundry obstacles and back-biasses, which cause them to call for help from heaven, "Draw me," &c., *scil.*, by the effectual working of thy mighty Spirit, and by "the cords of kindness," {#Ho 11:4} that irresistible grace of thine, whereby thou dost *fortiter*; but yet *suaviter*; powerfully, but yet sweetly work upon the wills of them that belong to thee; and by a merciful violence pull them out of Satan's paws, yea, bring them from the jaws of hell to the joys of heaven. {#Jer 31:3}

We will run after thee.] We will not only follow thee, as the straw follows the jet, or as iron the loadstone, as the seaman's needle doth the north pole, or as the hop in its growing follows the course of the sun from east to west, winding about the pole, and will rather break than do otherwise; but we will "fulfil after thee," {a} as Caleb did; {#Nu 14:24} we will "run after thee," as David did; yea, we will so "run," {#Ps 119:32} that we may obtain, "finish our course, and receive

our crown," {#2Ti 4:7,8} whereof we shall not fail, if we run regularly, run forthright, {#Pr 4:25} run after Christ, as the Church here promiseth to do, and not step before him, as Peter presumed to do, and therefore heard, "Get thee behind me, Satan." {#Mt 16:23} Christ is our "forerunner, gone before us into heaven." {#Heb 6:10} We must "come after him," {#Lu 9:23} press his footsteps, {#1Pe 2:21} follow him close, {#Mt 16:24 Eph 5:1} and, having him ever in our eye, "run with patience the race that is set before us." {#Heb 12:1,2} Rubs and *remoras* {delays} we shall be sure to meet with, but that must not make us stop or step back. Christ ran with a courage, though he ran with the cross upon his shoulders all the way. "Gird up your loins," {#1Pe 1:13} and do likewise. Run to get the race, said blessed Bradford to his fellow sufferers, you are even almost at your journey's end. If there be any way to heaven on horseback, it is by the cross. Look to the joy that is set before you, as Christ did; "steal a look from glory," as Moses did, *απεβλεπε*, {#Heb 11:26} "lest ye be wearied and faint," or "loosened," *εκλυομενοι*, {#Heb 12:3} as the nerves are in a swoon or palsy. "Lift up the hands that hang down, and the feeble knees." {#Heb 12:12} Lift up your feet, as Jacob did, {#Ge 29:1, marg.} after the vision at Bethel, and take long strides to Christ. Think thou hearest him say, as Cicero did once to his friend, *Quamobrem, si me amas tantum, quantum profecto amas, si dormis, expergiscere; si stas, ingredere; si ingrederis, curre; si curris, advola. Credibile non est quantum ego in amore et fide tua ponam*, { b } *i.e.*, Wherefore if thou lovest me, as I am sure thou dost, if thou be asleep, wake thyself; if thou standest still, set forward; if thou art upon thy way, run to me; if thou art a-running, fly to me: little dost thou think how much I set by thy love and faithfulness. Therefore haste, haste, haste. "The joy of the Lord shall be thy strength," {#Ne 8:10} so that thou shalt "walk and not be weary, run and not faint." {#Isa 40:31}

The king hath brought me into his chambers.] Into the bridechamber of heaven, and hath "made me sit together in heavenly places in Christ Jesus," mine head and husband, {#Eph 2:6} yea, into the inward part of the bedchamber, as the word here used signifieth, {#So 3:4} there to have familiarity with him, that I may be filled with his graces, {#Joh 1:16} and bring forth fruit to God. {#Ro 7:4}

We will be glad and rejoice in thee.] Be glad inwardly, and rejoice *outwardly*; not in thy love tokens so much as in thyself. *Vix diligitur Iesus propter Iesum*. They that rejoice in anything but Christ, "rejoice in a thing of nought" (**#Am 6:13**, with **#So 1:4-6**). The beginning of epistles and letters anciently was *Gaudete in Domino*, rejoice in the Lord.

We will remember thy love.] Or, Rehearse it. Men cannot but think and speak much of what they love and like. If David's "heart be inditing a good matter," a song of love, his "tongue" will soon be the "pen of a ready writer." *{#Ps 45:1,2}* And as people, when drunk with wine, wherein is excess, are apt to sing and shout; so those that are filled with the Spirit cannot but utter those *magnalia Dei*, the wonderful works of God, *{#Ac 2:11}* yea, express their spiritual jollity in "psalms, and hymns, and spiritual songs." *{#Eph 5:18,19}*

The upright love thee.] Heb., Uprightness; the abstract for the concrete, as *pride* for *proud*, *{#Jer 50:31}* *rebellion* for *rebellious*. *{#Eze 2:7}* This seemeth to be added to exclude hypocrites, those hangers on. They seem to love God, none more, but it is from the teeth outward only; and Christ may well say to them, as she did to Samson, "How canst thou say thou lovest me, when thy heart is not with me?" *{#Jud 16:15}* Their hearts are upon their covetousness, then when with their mouths they make love, *{#Eze 33:31}* as the eagle hath his eye upon the prey when he soareth highest toward heaven. They follow Christ more for the loaves than for love, *{#Joh 6:26}* they "serve not God, but serve themselves" *{#Ro 16:18}* upon him; they serve him for gain, as children will not say their prayers unless we promise them their breakfasts. *Sincerity* is an utter enemy to *sinisterity*.

{a} "John fulfilled his course." *{#Ac 13:25}*

{b} Cicero, *Epist. Fami*'.

Ver. 5. I am black, but comely.] Heb., Black as the morning, or day dawning, which hath light and darkness, dimness at least, mixed together. It is not *Ἡὼς ῥοδοδάκτυλος*, wherein there is more light than darkness, but *κροκοπέπλος*, wherein there is more darkness than light, as the grammarians distinguish. *{a}* This morning light is lovely, though not pure; so is the Church comely, though not dear. The coy daughters of Jerusalem might make a wonderment, that so

black a dowdy, as the Church appeared to them that saw not her inward beauty, should ever hope to have love from the "fairest among men." We read how Aaron and Miriam murmured against Moses, who was "fair to God," *{b}* because of the brown skinned woman whom he had married. *{#Nu 12:1}* For answer to whom the spouse here grants that she is black, or blackish at least:—(1.) As having some hypocrites in her bosom, that as that blasted grain *{c}* *{#Mt 13:25}* smutcheth and sullieth the better sort; (2.) As being not fully freed from sin till after death. Sin is dejected, indeed, in the saints, but not utterly ejected while they are here. For what reason? It is in them as the spots of the leopard, not by accident, but by nature, which no art can cure, no water can wash off, because they are not in the skin, but in the flesh and bones, in the sinews and the most inward parts. Howbeit the Church is freed from the damning and domineering power of sin. And whereas (3.) She is looked upon as "black," *{#Job 30:30 La 4:8 Jer 8:21}* because of her afflictions, those fruits of sin, and seems to have lain among the pots, as the Psalmist hath it, places where scullions use to lie, and so are black and collied, yet shall she be "as the wings of a dove that are covered with silver," &c. *{#Psa 68:13}* Though she "sit in darkness, the Lord shall give her light." *{#Mic 7:8}* And as black soap makes white clothes, so do sharp afflictions make holy hearts, where God is pleased to set in with his battle door, as that martyr said. *{d}* *Puriores caelo afflictione facti sunt*, saith Chrysostom of those that were praying for Peter. *{#Ac 12:13-17}* And "some of them of understanding shall fall, to try them, and to purge, and to make them white," saith the prophet of those suffering saints. *{#Da 11:35}* The face of the Church is never so beautiful as when it is washed with its own tears; as some faces appear most orientally fair when they are most instamped with sorrow. Christ did so. *{#Isa 52:14}*

But comely.] Or, Goodly, lovely, desirable, delectable, viz., for my double righteousness, those righteousnesses of the saints, *{#Re 19:8}* imputed and imparted. Hence the Church may better sing than Sappho did—

“*Si mihi difficilis formam natura negavit,
Iustitia formae damna rependo meae.
Ingenio formae damna rependo meae.*”—Ovid. *Epist.*

As the tents of Kedar, as the curtains of Solomon.] Kedar signifieth black; and the Kedarens, a people of Arabia, descended from Ishmael, dwelt in black tents, made of hair cloth, and had no other houses; {e} they also dwelt not far from the Ethiopians, or blackmoors. {#2Ch 21:16}

As the curtains, &c.,] i.e., As his costly tapestry and other sumptuous household stuff, whereof read #1Ki 10:1,2, &c. Josephus {f} also makes mention of the Babylonish rich furniture wherewith Solomon's rooms were hanged. These are to set forth the Church's comeliness, as the other did her homeliness. Let none be despised for his outward meanness; for within that leathern purse may be a pearl. Christ himself was hidden under the carpenter's son and a poor outside. {#Isa 53:2}

“*Saepe sub attrita latitat sapientia veste.*”

Often under the surface lies hidden the vesture of wisdom.

{a} Eustath. in Hom. *Odyss.*

{b} αστειος το Θεω. {#Ac 7:20}

{c} ζιζανιον, frumentum adustum,

{d} *Acts and Mon.*, 1486.

{e} Plin., lib. vi. cap 28; Solin., cap. 26; Isa 13:20

{f} Joseph., *Antiq.*, lib. viii. 5.

Ver. 6. Look not upon me, because I am black.] "Look not upon me," viz., with a lofty look, with a coy countenance; fix not your eyes upon mine infirmities and miseries so as to disdain me, or to disesteem me for them. Blackish I am, I confess, tanned, and discoloured. The old Latin translation renders it "brown"—lovely brown we call it; *belle brunette*, the French; others "somewhat black,"—*q.d.*, My blackness is not so much as you may think for; judge not, therefore, according to the appearance; stumble not at my seeming deformities. A faithful man may fall far, but the seed abideth in him; the new nature cannot be lost; the oil of God's Spirit, wherewith he is anointed, setteth the colours, which are of his own tempering, so sure on, and maketh them cleave so fast together, that

it is impossible he should ever return to his own hue, to be coal black, as before. Howbeit he is subject to much affliction, anguish, and distress, as it were to the scorching of the sun; and that, with many that have not senses exercised to discern good and evil, renders him despicable; but that should not be. Of Queen Elizabeth it is said that she hated, no less than did Mithridates, such as maliciously persecuted virtue forsaken of fortune; ^{a} as when a deer is shot, the rest of the herd push him out of their company.

Because the sun hath looked upon me.] By "sun" here some have understood the Sun of righteousness, whom, when the Church looks intently upon, she is bedazzled, and sees her own nothingness, in comparison to his incomparable brightness. Others by "sun" here will have original sin to be meant; which, indeed, hath brought the blackness of darkness upon the spirit of our minds, and bored out the eye of our understandings. The same original depravity they understand by the following words, "Sons of the same mother"; and by being "kindled with wrath," they understand sin increasing and raging, as it were; and by appointing the Church to "keep other vineyards," they understand the committing of the works of the flesh and the deeds of darkness with which she was, as it were, holden, so that she could do nothing else till the Lord had loosed her out of these chains. But they do best that by "sun" in this place understand the heat of persecution, and the parching of oppression, according to **#Mt 13:6,21 La 1:6,13,14, &c.** What bonfires were here made in Queen Mary's days, burning the dear saints of God to a black coal, lighting them up for tapers in a dark night, as they did in Nero's days! After John Huss was burnt, his adversaries got his heart, which was left untouched by the fire, and beat it with their staves. The story of the Maccabees' persecutions, prophesied of in **#Da 11:32-35**, and recorded in **#Heb 11:35** to the end, is exceeding lamentable. Opposition is—as Calvin wrote to the French king— *evangelii genius*, and *ecclesia est haeres crucis*, saith Luther. ^{b} The Church hath its cross for its inheritance. "All that will live godly in Christ Jesus," if they be set upon it so to do, "shall suffer persecution"; there is no avoiding it. ^{#2Ti 3:12} When Ignatius came to the wild beasts, Now, saith he, I begin to be a Christian, and not till now. That Christian, saith Mr Bradford, hath not yet learned his A B C in Christianity that hath not learned the lesson of the cross, ^{c} &c.

Omnis Christianus crucianus. {d} This the worldling cannot away with; and although he "make a fair show in the flesh," or *επιπροσωπησαι*, "set a good face" on it, as the word signifies, as if he had set his face toward Sion, yet when it comes to a matter of suffering, he stumbles at the cross, and falls backwards. He will not "suffer persecution for the cross of Christ." {#Ga 6:12} He looks at the Church with a vulture's eye, as though he would behold nothing in her but corruption and carrion. He makes an ill construction of her infirmities, and will not stick to say, if he have a mind to shake her off, that she is black and despicable, that she provides but poorly for her followers, that the great ones favour her as little as the lords of the Philistines did David, &c. *Cicero veram religionem splendore imperii, gravitate nominis Romani, maiorum institutis, et Fortunae successibus metitur,* {e} Cicero's marks of the true religion were the largeness of the Roman empire, their spreading fame, their ancestors' ordinances, and their singular success. The Papists have the like arguments for proof of their Church. But what saith Luther? *Ego non habeo aliud contra Papae regnum robustius argumentum, quam quod sine cruce regnat:* {f} I have no stronger argument against the Pope's kingdom than this, that he reigns without the cross.

My mother's children were angry with me, / *i.e.*, Worldly men, that are of the same human race that I am; these fretted at me, as Moab did at Israel, because they were of a different religion, {#Nu 22:3,4} or as Tobiah and his complices did at Nehemiah and his Jews. {#Ne 6:1} It was quarrel enough to Jerusalem that it would not be miserable. Hypocrites and heretics especially are here understood, as some conceive, such as pretend to be children of the Church, and her greatest friends as the Donatists would be the only Christians, and after them the Rogatian heretics called themselves the only catholics. So did the Arians, and so do the Papists, whose anger against the true children of the Church is far hotter than Nebuchadnezzar's oven after it had been seven times heated for those three constant worthies. *Hypocritis nihil est crudelius impatientius et vindictae cupidius,* saith Luther, who had the experience of it, *plane sunt serpentes,* &c.: There is not a more cruel creature, more impatient and vindictive, than a hypocrite. He is as angry as an asp, as revengeful as a serpent, &c. He is of the serpentine seed, and carries the old "enmity," {#Ge 3:15} Cain's club.

{#Ge 4:8 Jo 3:12} "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified." {#Isa 66:5} Here was a fair glove drawn upon a foul hand. *In nomine Domini incipit omne malum*, In the name of God began all wickedness, was grown to a proverb here in times of Popery. {g}

They made me the keeper of the vineyards.] No marvel, therefore, that I am sunburnt, since I have "borne the burden and heat of the day"; {#Mt 20:12} it hath been my task to keep out boars, foxes, and other noisome creatures; yea, it hath been my lot to be put upon some servile offices—as those poor vinedressers were {#2Ki 25:12} -not so suitable to my place and station assigned me by God; yea, although I am "dead with Christ from the rudiments of the world, yet as though living in the world," I have by these impostors and impositors been made to dogmatise (δογματιζεσθε) after the commandments and doctrines of men. {#Col 2:20,22}

But mine own vineyard have I not kept,] q.d., Being burdened with human rights and traditions, and having been the "servant of men," {#1Co 7:23} I have departed from the duty that God prescribed unto me. *Sane bene*, "Full well truly have I rejected or slighted the commandment of God, that I might keep men's tradition." {#Mr 7:9} Thus she shames and shents {hesitates} herself; she blusheth and bleedeth before the Lord for her carelessness in duty. Yea, she tells the world the true reason of her present blackness; somewhat she had to say against others, but most against herself. "After I was made known to myself," {h} said Ephraim—*scil.*, by looking in the glass of God's law—"I repented." {#Jer 31:19} Get thee this law, as a glass to look in, said Mr Bradford, so shalt thou see thy face foul arrayed, and so shamefully saucy, mangy, pocky, and scabbed, that thou canst not but be sorry at the sight thereof. Thus he. {i} Physicians, in some kind of unseemly convulsions, wish their patients to look themselves in a glass, which will help them to strive the more, when they shall see their own deformities. It is fit we should oft reflect and see "every man the plague of his heart," {#1Ki 8:38} the "error" {#Ps 19:12} of his life, keeping our hearts soft, supple, and soluble; for softness of heart discovers sin, as blots do run abroad and seem biggest in wet paper. When the cockatrice's egg is crushed, it "breaks out into a viper." {#Isa 59:5}

{a} Camden's *Elizabeth*.

{b} Luth. in Gen. xxix.

{c} *Acts and Mon.*

{d} Luth.

{e} Cic. pro. L. Flavio.

{f} Luth., tom. ii.

{g} *Acts and Mon.*

{h} *Postquam ostensum fuerit mihi. -Trem.*

{i} *Serm of Repent.*, p. 26.

Ver. 7. Tell me, O thou whom my soul loveth.] The sins of God's elect turn to their good— *Venenum aliquando pro remedio fuit*, saith Seneca, {a} poison is by art turned into a medicine—make them cry more upon Christ, love him more with all their soul, desire more earnestly to be joined unto him, use all holy means of attaining thereunto; and that with such affection, that when others are at their rest or repast, the Christian can neither eat nor rest, unless he be with Christ.

Where thou feedest.] This Book of Canticles is a kind of pastoral, a song of a beloved concerning a beloved. The Church therefore gives, and Christ takes oft herein upon himself, the term and office of a loving and skilful Shepherd, that feeds his flock daily and daintily, feedeth them among the lilies and beds of spices, makes them to "lie down in green pastures, and leads them beside the still waters" {#Ps 23:2} -his Word and sacraments; makes them also to lie down at noon, *i.e.*, as the chief pastor of his sheep, he wholly ordereth them in all their spiritual labours, toils, and afflictions, giving them safe repose in the hottest seasons. {#Isa 49:10} See #Eze 34:13 Joh 10:1,2 1Pe 5:2 Jer 30:10,13.

For why should I be as one that turneth aside,] q.d., This would be no less to thy dishonour than my disadvantage, if I miscarry, thou wilt be no small loser by it. To urge God with the respect of his own glory lying now at stake, is a most effectual way of speeding in prayer. "If thou destroy this people, what will the Egyptians say?" {#Ex 32:12} how will the very banks of blasphemy be broken down, and they speak evil of thee with open mouth? If the Canaanites beat us, "what shall become of thy great name, ." {#Jos 7:9} *Interpone, quaeso,*

tuas preces, apud Deum pro me, et ora Christum cuius est causa haec, ut mihi adsit: quam si obtinuerit, mihi obtenta erit: sin veto causa exciderit, nec ego eam obtinere potero: atque ita ipse solus ignominiam reportabit. {b} Please pray for me, saith Luther to a friend of his that feared how it would fare with him when he was to appear at Augsburg before the cardinal; pray for me to Jesus Christ, whose the cause is, that he would stand by me: for if he carry the day, I shall do well enough; as, if I miscarry, he alone will undergo the blame and shame of it.

By the flock of thy companions.] Why should I have fellowship with thy pretended fellows, and so incur the suspicion of dishonesty. Christians must "abstain from all appearance of evil," {#1Th 5:23} shun and be shy of the very shows and shadows of sin, *Quicquid fuerit male coloratum,* as Bernard hath it, whatsoever looks but ill favouredly; "providing for things honest, not only in the sight of the Lord, but in the sight of men; and avoiding this, that no man should blame us," {#2Co 8:20,21} avoiding it, *στελλομενοι,* as shipmen shuns a rock or shelf, with utmost care and circumspection. Joseph would not breathe in the same air with his mistress, nor John the evangelist with the heretic Cerinthus, but "sprang out of the bath" {c} as soon as he came into it. St Paul would not give place by subjection to those false brethren, "no, not for an hour," {#Ga 2:5} lest the truth thereby should suffer detriment. Constantine would not read the Arians' papers, but tear them before their eyes. And Placilla the empress besought her husband, Theodosius senior, not once to confer with Eunomius, lest being perverted by his speeches he might fall into heresy. {d} Memorable is the story of the children of Samosata, that would not touch their ball, but burnt it, because it had touched the toe of a heretical bishop, as they were tossing it and playing with it.

{a} *De Benef.*, lib. ii. cap. 18.

{b} Scultet. *Annal.*

{c} *εξηλατο του βαλανειου.*

{d} Sozom., lib. vii. cap. 7.

Ver. 8. If thou know not, O thou fairest among women.] So Christ is pleased to style her, who erst held and called herself black and sunburnt. {#So 1:5} Nothing more commends us to Christ than humility and lowly mindedness. {#1Pe 3:5} The daughter of Zion, for this is

likened to "a comely and delicate woman," her enemies to shepherds with their flocks. {#Jer 6:2,3} False prophets also have their flocks, seducers drag disciples after them. {#Ac 20:30} *Faciunt favos et vespae, faciunt Ecclesias et Marcionitae*, saith Tertullian; wasps also have their honeycombs; apes imitate men's actions. These conventiclers the Church must studiously decline, and not *viam per avia quaerere*, seek truth by wandering through the thicket of errors, as Junius saith one in his time did, who confessed he had spent twenty-two years in trying religions, pretending that Scripture, "Prove all things." The spouse is here directed by the archshepherd to repair to the foddering places, to frequent the public assemblies, to tread in that sheep track, the footsteps of the flock, the shepherds' tents. There Christ hath promised to feed his lambs (that have golden fleeces, precious souls), to call them by name, as he did Moses, {#Ex 33:12,17} Cornelius {#Ac 10:1,2}, &c., to "teach them great and hidden things, such as they knew not," {#Jer 33:3} to give them spiritual senses, ability to examine what is doctrinally propounded to them, to try before they trust—for all Christ's sheep are rational, they "know his voice from the voice of a stranger" {#Joh 10:5} -to be fully persuaded of the truth that they take up and profess, {#Col 2:2 Lu 1:1} to feel the sweetness and goodness, the life and power of it within themselves, {#Col 1:9 Job 32:8} to hate false doctrines, and those that would persuade them thereunto, {#Ps 119:104} buzzing doubts into their heads. {#Ro 16:17 Joh 10:5} So that, though man or angel should object against the truth they have received, they would not yield to him. {#Ga 1:8,9} They know that Satan can, and doth, "transform himself into an angel of light," {#2Co 11:14} and can act his part by a good man also, as he did by Peter once and again, {#Mt 16:23 Ga 2:11-13} and as he did in our remembrance by Mr Archer, a holy man, who yet held and broached hellish opinions. *Swenckfeldio non defuit cor bonum, sed caput regulatum*, saith Bucholcerus: Swenckfeldius had a good heart, but a wild head, and so became a means of much mischief to many silly, shallow headed people, whom he shamefully seduced. This to prevent, Christ hath given gifts to men; pastors and teachers after his own heart; guides, to "speak unto them the word of God," {#Heb 12:7} to "set in order for them acceptable words, "words of truth that may be as "goads, and as nails fastened by those masters of the assemblies which are given from one Shepherd": {#Ec 12:10,11} in fine, to "take heed to themselves, and to all the flock over the which the Holy

Ghost hath made them overseers, to feed the Church of God which he hath purchased with his own blood," {#Ac 20:28} that they might go in and out, and find pastures, such as will breed life, and life in more abundance. {#Joh 10:9,10}

Go thy way forth by the footsteps of the flock.] Add endeavour to thy desire; up and be doing: for affection without action is like Rachel, that ancient shepherdess, beautiful, but barren. "Get thee forth therefore by the footsteps of the flock"; tread in the same track that good old Abraham, Isaac, Jacob, David, Paul, &c., did, who followed the Lamb whithersoever he went. Keep to that "good old way," the way that is called holy, "and ye shall find rest to your souls." {#Jer 6:16} Walk in the footsteps of faithful Abraham, and ye shall one day rest in the bosom of Abraham. "Walk in the same spirit," in the same footsteps with Paul and Titus, {#2Co 12:18} so shall you shortly and surely "receive the end of your faith, the salvation of your souls." {#1Pe 1:9}

And feed thy kids.] The Church also is a shepherdess, as were Laban's and Jethro's daughters, and hath a little little flock of young goats, that is, of green Christians, who are to be fed with "the sincere milk of the word, that they may grow thereby." {#1Pe 2:2}

Beside the shepherds' tents.] Turn to the undershepherds, the godly ministers, and so "return to the great Shepherd and Bishop of your souls." {#1Pe 2:25} Hold you close to these, and "hold fast the form of wholesome words," {#2Ti 1:13} and linger not after unsound and unsavoury doctrines, so rife abroad—those murdering morsels that fat men indeed, but it is to the day of slaughter. Silly sheep do eat no grass more greedily than that which rots them. "But thou, O man of God, fly these things, and from such stand off." {#1Ti 6:5,11}

Ver. 9. I have compared thee, O my love, &c.] My pastoral love, or shepherdess companion, my fellow friend, or familiar associate in the function of spiritual feeding; my neighbour, or next, as the Greek renders it. For the saints are not only like unto Christ, {#1Jo 3:2} but also next unto him, {#Lu 22:30} yea, one with him, {#Joh 17:21} and so above the most glorious angels, {#Heb 1:14} as being the spouse, the bride; whereas angels are only servants of the bridegroom: and as being the members of Christ, and so in a nearer union than any

creature. This the devil and his angels stomached, and so fell from their first principality.

To a company of horses.] Or, To my troop of horses in the chariots of Pharaoh. The saddle horse his, the chariots Pharaoh's, saith an interpreter. "What is this, but that the spirit of strength and speed it is Christ's; and the untoward flesh, which is to be drawn by the same divine Spirit, it is of the world, and the very chariot of Satan. Soul and body, as wheels and axle, do run which way the devil drives, till the stronger man Jesus have freed our chariot nature from that power of hell, and joined himself by his own Spirit unto our nature, that so, with Ezekiel's chariot, it may go forth and return as his divine Spirit directeth." Thus he. {a}

{a} Clapham.

Ver. 10. **Thy cheeks are comely,**] *i.e.*, Thy whole face, by a synecdoche, though the cheeks are instanced, as being the seat of shamefacedness modesty, and beauty—such as was found in Esther, whose son, Artaxerxes Longimanus, was held the fairest man alive; {a} Aspasia Milesia, the wife of Cyrus, who was styled *καλη και σορη*, fair and wise and the Lady Jane Grey, whose excellent beauty was adorned with all variety of virtues, as a clear sky with stars, saith the historian, {b} as a princely diadem with jewels. Hence she became most dear to King Edward VI, who appointed her his successor. But nothing so dear to him, nor so happy in her succession, as the Church is to Christ, who lively describes her inward beauty, which he looks upon as a rich pearl in a rude shell, or as those "tents of Kedar" aforementioned, {#So 1:5} which though coarse and homely for the outward hue, yet, for the precious gems, jewels, and sweet odours that were couched in them, were very desirable.

With rows of jewels.] A metaphor from fair women richly adorned. Holy women may be costly attired, *gratior est pulchro, &c.*, though Seneca thinks that he was in an error that said so, since virtue needs no garnish, but is *magnum sui decus, et corpus consecrat*, its own greatest glory, and consecrates the body wherein it dwelleth. St Peter also prescribes ladies an excellent dress. {#1Pe 3:3,4} Tertullian comes after with his *Vestite vos serico pietatis, &c.*, Clothe yourselves

with the silk of piety, with the satin of sanctity, with the purple of purity. *Taliter pigmentatae Christum habebitis amatorem*, Being thus arrayed and adorned, you shall have Christ to be your suitor.

Thy neck with chains, *J scil.*, Of pearl or precious stones, that is, of heavenly graces drawn all upon that one thread of humility, which is the ribbon or string that ties together all those precious pearls. Humility is των αρετων θησαυροφυλακιον, saith Basil, the treasurers of the rest of the virtues. It is συνδεσμος των αγαθων, saith Chrysostom, the bond of all good things, the "bond of perfection," as St Paul saith of charity. Hence St Peter's word, εγκομβωσασθε, *{#1Pe 5:5}* Be ye clothed with humility, comes of κομβος, for a knot; and it signifies not only *alligare*, to knit the graces together, and to preserve them from being made a prey to pride, but also *innodare*, say some, to *tie knots*, as delicate and curious women use to do of ribbons to adorn their necks, or other parts; as if humility was the knot of every virtue, and the ornament of every grace. On the contrary, pride is said to "compass evil men about as a chain," *{#Ps 73:6}* which, oh how ugly and unseemly is it on the neck of beauty, back of honour, head of learning!

{a} *Omnium hominum pulcherrimus.* -*Aenil. Prob. Aelian*, lib. 12, cap. 1

{b} Sir John Heywood.

Ver. 11. We will make thee borders of gold with studs of silver.] We, the whole Trinity, will join together, as we do in all our works ad extra, in framing for thee these glorious ornaments, in putting upon thee our own comeliness, *{#Eze 16:11-14}* in increasing and embellishing thy graces, thy pure gold of holiness, with silver specks, studs, or embroidery. Thus the spouse promiseth, to make his bride, though he find her fair and fine, much fairer and finer by an addition of more and more graces and gifts, both ordinary and extraordinary, till she be "transformed into the same image from glory to glory." He will spare for neither gold nor silver to beautify her, such is his abundant love unto her. He clothes her with the particoloured *{a}* garment of a great variety *{b}* of graces, and this he borders with gold, and bespangles with silver. Her clothing is of "wrought gold," far more stately and costly than that of Esther in all her beauty and bravery; than that of Dionysius, whose mantle was sold to the Carthaginians for a hundred and twenty talents; *{c}* than

that royal robe of Demetrius, King of Macedonia, that was so massive and magnificent that none of his successors would ever wear it, *Propter invidiosam impendii magniflcentiam*, for the unparalleled sumptuousness thereof.

{a} Shortened from parti-coloured, esp. in reference to a dog's coat, marked in patches of two distinct colours. Cf. *rose-colour*; etc. Also as n., esp. a dog whose coat is coloured in this way.

{b} πολυποικιλος. {#Eph 3:10}

{c} Athenaeus.

Ver. 12. While the king sitteth at his table, &c.] Heb., At his round table, or ring sitting. *In accubitu circulari: in orbem enim antiquitus ad mensam sedebant.* "Send and fetch him, for we will not sit round till he come hither." {#ISA 16:11} The manner of the Turks to this day is to sit around at meat on the bare ground, with their legs gathered under them. {a} By the king is here meant "Messiah the prince," {#Da 9:25} "Christ the Lord." {#Ac 2:36} *Et omnes sancti in circuitu eius*, All his saints sit round about him; {#Ps 76:11} as the twelve tribes were round about the tabernacle; {#Nu 2:2} as the twenty-four elders are round about the throne {#Re 4:4} -they are "a people near unto him"; {#Ps 148:14} they are those "Blessed that eat and drink with him in his kingdom," {#Lu 14:15} first of grace, and then of glory. And while they thus sit with their King—a sign of sweetest friendsbp and fellowship—it was held a great honour and happiness to "stand before Solomon" {#1Ki 10:8} in his circled session.

My spikenard sendeth forth the smell thereof.] Saith the Church; that is, my faith is actuated, and all mine other graces exercised and increased, at the Lord's table, that heavenly love feast: *Ubi cruci haeremus, sanguinem sugimus, et inter ipsa redemptoris nostri vulnera figimus linguam*, {b} whereat we climb the cross, as it were, suck Christ's blood, "suck honey out of the rock," {#De 32:13} feed heartily and hungerly upon his flesh, as eagles do upon the slain. {#Mt 24:28} This Luther calls *crapulam sanctam*, a gracious gormandise; {c} whiles we lean upon his bosom and "feed without fear"; sending forth our sweet odours, our pillars of incense, by lifting up many a humble, joyful, and thankful heart to him, living by his laws, and being a savour of life to others. But what shall we think of those that stink above ground, poison the very air they breathe upon, defile the visible heavens, which must therefore be purged by the fire of the

last day; and by their rotten communication and unclean conversation spread their infections, and send the plague to their neighbours, as those Ashdodites, Gittites, and Ekronites did. {#ISA 5}

{a} *Turkish History.*

{b} *Cyprian.*

{c} *Indulgence or connoisseurship in 'good eating'*

Ver. 13. A bundle of myrrh is my well beloved, &c.] The bride proceeds to return all the glory to her bridegroom (of all that good that he had praised her for before) by a second similitude here, and by a third in the next verse; for in this argument she thinks she can never say sufficient. It is the manner of maids to wear nosegays of sweet flowers in their bosoms, and to make no small account of them. Myrrh is marvellous sweet and savoury (#Ps 45:8 Pr 7:17. See Plin., lib. xii., cap. 15, 16), but nothing so sweet as the Lord Christ is to those that have spiritual senses; Whom therefore the spouse here placeth between her breasts, that there hence the sweet savour may ascend into her nostrils. Again, Myrrh hath a bitter root; {#Mr 15:23} Christ seems bitter at first because of afflictions, but if "we suffer with him, we shall also reign together with him." {#2Ti 2:12} Thirdly, Myrrh was very precious; hence the wise men offered it to Christ at his birth. {#Mt 2:11} Christ is of that esteem with his people, "elect and precious," {#1Pe 2:6} that, as wise merchants, they make a thorough sale of all to purchase him. {#Mt 13:44-46} Lastly, Myrrh is of a preserving nature, and was therefore made use of at funerals. {#Joh 19:39} In like sort Christ, as he doth by his Spirit's heat, exsiccate, or dry up the superfluity of our degenerate nature, whereby body and soul is preserved to eternal life; so, after our bodies are turned to dust, he still preserves a substance, which he will raise again at the last day. Hence the saints are said to "sleep in Jesus," to be "dead in Christ," who shall "raise our vile bodies, and make them like unto his own glorious body," {#Php 3:21} in beauty, brightness, grace, favour, agility, ability, and other angelical excellencies.

He shall lie all night between my breasts.] This is Christ's proper place: "My son, give me thine heart." Christ should "dwell in the heart by faith." {#Eph 3:17} But too too often he is shut out, and adultery found between the breasts; {#Ho 2:2} there they carried the signs of their idolatry (as Papists now do their crucifixes), to testify

that the idol had their hearts. But what saith Mr Bradford, martyr, in a certain letter? ^{a} As the wife will keep her bed only for her husband, although in other things she is content to have fellowship with others, as to speak, sit, eat, drink, go, &c.; so our consciences (which are Christ's wives) must needs keep the bed—that is, God's sweet promises—alonly for ourselves and our husband to meet together, to embrace and laugh together, and to be joyful together. If sin, the law, the devil, or anything would creep into the bed, and lie there, then complain to thy husband Christ, and forthwith thou shalt see him play Phinehas's part, &c. And again, in another letter, Think on the sweet mercies and goodness of God in Christ. Here, here is the resting place—here is the spouse's bed, creep into it, and in your arms of faith embrace him. Bewail your weakness, your unworthiness, your diffidence, and you shall see he will turn to you. What said I?—you shall see? Nay, I should have said, you shall feel, he will turn to you, &c. ^{b}

^{a} *Acts and Mon.*, 1503.

^{b} *Acts and Mon.*, 149.

Ver. 14. **My beloved is unto me as a cluster of camphire.**] "My beloved," and "unto me." This particular application is the very quintessence and pith of faith. Η πιστις ιδιοποιει ται τον Χριστον. It is the property of true faith to individuate Christ, to appropriate him to herself, as if he were wholly and solely hers. She adjudgeth him in special to herself, with "My beloved," "My strength, and my Redeemer," "My Lord, and my God." This, when Thomas did, "Now thou believest," said our Saviour. ^{#Joh 20:29} Were it not for this word of possession, mine, the devil might say the Creed to as good purpose: as any of us. He believes there is a God and a Christ; but that which torments him is, he can say my to never an article of faith. Wicked men likewise may *Credere Deum, et Deo, sed non in Deum*; they may hear with joy, and have a *taste*, yea, and apply the promises, but they do it presumptuously and sacrilegiously; because they accept not Christ upon Christ's terms, take not whole Christ in all his offices and efficacities—would have him as a Saviour but not as a Sovereign—they make not a total resignation of themselves to Christ as Paul did ^{#Ga 2:19,20}

As a cluster of camphire.] Or, As the cypress berry, within its white flower—sweet, pleasant, and very fragrant. {a} They that talk here of the island Cyprus are as far from the sense as that island is from Engedi, which was a place in the land of Canaan, in the tribe of Judah, near unto the Dead Sea. Here fled David one time when Saul pursued him; and here Jehoshaphat had that notable victory over his enemies by the power of prayer. {#2Ch 20:1-28} This was a fruitful soil for gardens and vineyards. {#Eze 47:10} Now the cypress tree, as also other aromatic trees, grow best in vineyards; and the Church, forgetting herself, as it were, and transported with love to Christ, heaps up thus one similitude upon another. *Amor Christi est ecstaticus, neque iuris se sinit esse sui.* R. Solomon Jarchi doth out of their *Agada* note that this *cophir* in the text is a tree that bringeth fruit four or five times yearly. Christ is that tree of life, that yields fruit every month, {#Re 22:2} being more fruitful than the lemon tree, or the Egyptian fig tree, that bears seven times a year, as Solinus reporteth. {b} Our English Bibles call it *camphire*, which being smelled unto, doth naturally keep under or weaken carnal lust, saith one. Now, if that should be here intended, how fitly is it here placed among the vines of Engedi, that is a medicine for bridling lust too soon stirred up by wine, which one well calls *lac Veneris*, the milk of Venus:—

“ *Et Venus in vinis, ignis ut igne, furit.*”

Even Venus in wine, so rages fire by fire.

{a} Plin., lib. xii. cap. 14.

{b} Sol., cap. 45.

Ver. 15. Behold thou art fair, my love.] Or, My fellow friend. {as #So 1:9} And as she is his love, so he is her beloved, {#So 1:16} and as he commends her, so she him no less. This should be all the strife between married couples, who should outstrip the other in mutual melting heartedness, and all loving respects either to other, in all passages, carriages, and behaviours whatsoever between them; accustoming themselves, as here, to speak kindly and cheerfully one to the other. This is that which will infinitely sweeten and beautify the married estate; it will make marriage a merry age, which else

will prove a marriage. And here let "husbands learn to love their wives, as Christ loved the Church," {#Eph 5:25} celebrating her beauty in a song, repeating her just praises, to show his heartiness therein, and inviting others with an *Ecce*, Behold, to the due contemplation thereof. "Behold, thou art all fair, my love! behold, thou art fair!" *Non est ficta aut frigida haec laudatio*, This is no feigned or frigid commendation, but such as proceeds from entire affection, and breathes, abundance of goodwill. Full well might the prophet tell the Church, "Surely, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." {#Isa 62:5} And again, "The Lord thy God will rejoice over thee with joy; he will rest in his love (and seek no further), he will joy over thee with singing." {#Zep 3:17} The Church had acknowledged {#So 1:5} that she was "black," or at least blackish, and yet, by way of apology too, she had pleaded that she was "comely," and so not to be slighted. But Christ affirms her "fair," yea, "twice fair," yea, the "fairest among women"—*sic suum cuique pluchrum*, so doth he even "err in her love," as the wise man phraseth it {#Pr 5:9} -as himself is said to be the "fairest among men," {#Ps 45:2} where the Hebrew word likewise is of double form—Thou art fair, thou art fair above the sons of Adam, to note out double, that is, excellent beauty, such as draweth love and liking. {a} Now it is a maxim in the civil law, *Uxor fulget radiis mariti*, The wife shineth with her husband's beams, so doth the Church with Christ's graces, wherewith she is decked, as Rebecca did wish Isaac's jewels. Read #Eze 16:2-5, &c., and you will see that all the Church's beauty is borrowed. The maids that were brought to Ahasuerus, besides their own native beauty, they were first purified and perfumed before he chose one {#Es 2:3} But here it is otherwise altogether, for when the Church was "in her blood, in her blood, in her blood"—three several times it is so said, that we might the better observe it, and be affected with it—Christ "sanctified and cleansed her with the washing of water by the word, that he might present her to himself a glorious church, holy and without blemish." {#Eph 5:26,27} But a bloody spouse she was to him, who "loved her, and washed her with his blood." {#Re 1:5}

Thou hast doves' eyes.] Sweet, amiable, single, and chaste. In the eyes beauty sits, and shines more than in any part of the body besides, γλαυκωπις βοωπις, &c., *apud Homerum*. The Turks tell

their desperate devotees of beautiful women, with full eyes, in their fools' paradise; and thereby hearten them on to bold attempts. {b} The Hebrews say that in *oculis, loculis, poculis*, the heart of a man shows itself. The Church is here said not to have eagles', vultures', foxes', apes' eyes, but doves' eyes. Now,

“ *Felle columba caret, rostro non caedit, et ungues*

Possidet innocuos, puraque grana legit. ”

The dove hath her name in the Hebrew, {c} from a root that signifieth to *oppress* and make a prey of any, as poor people, strangers, fatherless, &c., {#Jer 50:16} because, belike, this creature is subject to the prey and spoil of hawks; when pursued, they save themselves by flight, not fight; -the prophet Jonah was so called, as some think, *quod columbae instar aufugeret*, because he fled as a dove, when God sent him to Nineveh, but not with the wings of a dove—sometimes sitting in their dove cotes they see their nests destroyed, their young ones taken away and killed before their eyes, never offering to rescue or revenge, which all other fowls seem in some sort to do. This is very applicable to the persecuted Church, as may be seen in the Lamentations and Martyrologies. In Greek, the dove hath her name from her exceeding love to her mate and young ones. {d} Κουουσι γαρ αλληλους, saith Aristotle, they kiss one another; the Church likewise kisseth Christ, and is interchangeably kissed of Christ, {#Ps 2:12 So 1:2} being drawn together by a mutual dear affection, as the apostle's word {e} imports. {#Heb 11:13} As if at any time the dove and her mate fall out and fight; shortly after,

“ *Quum mode pugnarunt, iungunt sua rostra columbae,*
Quarum blanditias, verbaque murmur habet. ”

Differences may arise between Christ and his spouse (she may thank herself, for he grieves her not willingly {#La 3:35} — Ille dolet quoties cogitur esse ferox), and some household words she may have from him; but soon after he takes her "into the wilderness, and speaks to her heart," {#Ho 2:14} yea, he takes her unto his wine cellar, {#So 2:4} then when one would think he should carry her into a dungeon rather. He kisses her, as doves do one another, with the "kisses of his mouth"; then when one would think he should, upon such high provocations,

kick her, nay, kill her, then he shows her matchless mercy, such as no man would show his wife. {#Jer 3:1,22} "For he is God, and not man," yea, such a "sin pardoning" God as never was heard of. {#Mic 7:18} If there be but a dove's eye in the heads of any of his, a columbine simplicity, if simple to do evil, bunglers at it, and have nothing to say in defence of it when it is done, {#Ro 16:19} the amends is made; and love with her long mantle "covers a multitude of sins." {#Pr 10:12}

{a} οτι καλον φιλον.—Theog.

{b} Blunt's *Voyages*.

{c} יְהוֹנָתָן *Jonah* of יְנֵי

{d} περιστερα παρα το περισσως εραν.

{e} ασπασαμενοι *ab a simul et spaw, traho.*

Ver. 16. **Behold thou art fair, my beloved, yea, pleasant.**] Behold thou art fair, my love, &c., said he to her {a} It were fitter a fair deal for me to say so to thee, saith she here to him, since all my beauty is but borrowed of thee; it is but a spark of thy flame, a drop of thine ocean. If I shine at all, it is with thy beams only; if I be any whit comely, it is with the comeliness that thou hast put upon me. Christ as a man (how much more as God blessed for ever?) was "fairer" by far "than all the children of men," {#Ps 45:2} because free from sin, and "full of grace and truth," as in #Eze 28:7 there is mentioned "beauty of wisdom." And the heathen philosopher {b} could say, that if moral wisdom (how much more spiritual?) could be seen with mortal eyes, it would draw all men's hearts unto itself. But besides his inward beauty, which was inconceivable, inasmuch as in him, as in a temple, the fulness of the Godhead dwelt bodily, that is, personally, in the body of Christ, there was a most fair form and a divine face. He had a good complexion, and such a comely countenance as did express a divinity in him. If St Stephen's face, when he stood before the council, shone like an angel's face, {#Ac 6:15} and if his eye could pierce the heavens, {#Ac 7:55} how much more may we think Christ did? True it is, that by reason of his sufferings in the flesh, "his visage was marred more than any man's, and his form more than the sons of men." {#Isa 52:14} And "he had no form nor comeliness"—viz., in the eyes of his perverse countrymen, who when they saw him they could discern no such beauty wherefore they should so desire him; "He was despised and rejected of men," For what reason? "He

was a man of sorrows, and acquainted with grief," which had so drank up his spirits, and furrowed his fair face, that at little past thirty years of age he was reckoned to be towards fifty; he seemed to the Jews to be much older than he was indeed, as some are of the opinion. See #Joh 8:57.

Yea, pleasant.] Sweet as a flower, sweet as a honeycomb, {c} *Mell in ore, melos in aure, iubilum in corde*, "sweet to the soul, and health to the bones." {#Pr 16:24} He that hath once but lightly tasted how sweet the Lord Christ is, doth soon disrelish, yea, loathe, in comparison, all this world's homely fare, tasteless fooleries.

*“ Clitorio quicunque sitim de lento levarit,
Vina fugit, gaudetque meris abstemius undis.”*
- Ovid. *Met.* lib. 15.

Yea, our bed is green.] Our bridal bed, which was wont to be decked with garlands and green boughs. Or, "our bedstead"—so it may be rendered—"is green," made of green and growing timber, as Christ's house is built of living and thriving stones. {#1Pe 2:5} There is a perpetual greenness—the fruit of the vegetative Spirit of God within them—upon all Christ's olive trees. {#Ps 52:8} And these "green things must not be hurt." {#Re 9:4} Or if they be by a wound at the root, so as that they suffer a fit of barrenness, or seem to be sapless, yet they shall *revirescere*, recover their former greenness, as the Philippians did, and had a new spring after a sharp winter; they had deflourished for a time, but now reflourished. {ανεθαλευτε, #Php 4:16}

{a} *Inter Romanos dicebatur; Tu Caius ego Caia.* Between Romans it was said, You are Gaius since I am Gaia. So here the spouse, I am Japha, because thou art Japhe. Joppa, a fair haven town, had its name from this root; like as "the fair heavens," {#Ac 27:8} and the beautiful "gate." {#Ac 3:2}

{b} Plato.

{c} ωραιος, Sept., The spring or flower of beauty.

Ver. 17. **The beams of our house are cedar,**] Not my, but our house, as before, our bed, and after, our galleries. All is common between the bridegroom and the bride—bed, board, house, all. It should be so between married couples, who should not have several purses, interests, &c., but both bring in what they have or get to the common hive. The Church is Christ's house, and every faithful soul is God's building; {#1Ti 3:15 Heb 3:6} he "plants the heavens, and lays the

foundation of the earth, that he may say to Zion, Thou art my people." {#Isa 51:16} The great Architect of the world doth as wonderful a work in converting a soul to himself as he did in setting up this goodly edifice of the universe. This stately structure of the new creature he makes of the best materials, cedar, cypress, boratine, &c. A mud wall may be made up of dirt, straw, stones of the street, &c.; not so a stately palace, a marble monument. Solomon's temple was built of cedar wood; so was the temple of Diana of the Ephesians, as Vitruvius testifieth: the devil will needs be God's ape. He knew that cedar is a tree strong and durable; and for the dryness of it, the timber chawneeth not, rotteth not; yea, it hath a property to preserve other things from putrefaction. A late writer observeth of it that *viventes res putrefacit et perdit, putridas autem restituit et conservat.* {a} The Church is also stable, and cannot be ruined; it is founded upon a rock; the elect cannot be finally deceived the faithful ministers, by preaching law and gospel, kill the quick Pharisee, and quicken the dead publican; {#Ro 7:9 2Co 2:16} they "declare unto man his righteousness," {#Job 33:23} and show him how he may be "found in Christ" (viz., when sought for by the justice of God), "not having his own righteousness," {#Php 3:9} those filthy garments, {#Zec 3:4} but the bride's "fine white linen, and shining," {#Re 19:14} and after a few turns taken here with Christ in the terrace or galleries of the Church militant made of fir, he shall have places given him in heaven, to walk among "those that stand by"; {#Zec 3:7} that is, among the seraphim, as the Chaldee paraphrast expounds it.

{a} *Hinc. Horat., Cedro dignum, et cerite cera. -Scribon. in Physic., lib. ii.*

Chapter 2

Ver. 1. **I am the rose of Sharon.**] The Greek renders it, "the flower of the field," that grows without man's labour, having heaven for its father, earth for its mother. So had Christ, "made of a woman," "manifested in the flesh," without father as man, without mother as God. {#Heb 7:3 9:11} The tabernacle of Christ's human nature—so called because therein "the fulness of the Godhead dwelt bodily" {#Col 2:9} -was "not made with hands"; that is, not by man's help; it was "not of this building," by the power of nature. But as matter in the beginning of time was taken from man to make a woman, so matter in the fulness of time was taken from woman to make the man

Christ Jesus. And as Eve was a true woman without woman, so Christ was a true man without man. He is called *filius hominis*, but it is only of the feminine gender. He is the "flower of the field," as here; the "stone cut out without hands"; {#Da 2:45} the phoenix that hath no parents; the pearl that is not made through any earthly copulation, but is begotten of the dew of heaven. For as pearls are bred in shell fishes of a celestial humour, so was Christ, by heavenly influence, in the Virgin's womb. But let us weigh the words as they are commonly rendered. Sharon was a most fruitful place, situated under the hill Lebanon, {#1Ch 27:29} coupled with Carmel for excellence, {#Isa 35:2} not more afield than a fold for flocks. {#Isa 65:10} To a rose, that queen of flowers, here growing doth the Lord Christ fitly compare himself. This flower delights in shadowy places—and thence borroweth its name {a} in the original; it is orient of hue, cold of complexion, but passing redolent, and of comfortable condition. Such a flower is Jesus, saith an expositor {b} here, most delighted in temperate places, for hue white and ruddy, the chiefest of ten thousand; a cooler to the conscience, but passing savoury, and comfortable to the distressed patient.

And the lily of the valleys.] Or, "Low places," which are most fat and fertile. Christ is both rose and lily, which two put together make a gallant show, and beautify the bosoms of those that bear them; but nothing like as Christ doth those that have him dwelling in their hearts by faith. These flowers do soon fade, and lose both beauty and sweetness; but so doth not Christ or his comforts. *Tam recens mihi nunc Christus est, ac si hac hora fudisset sanguinem,* saith Luther, Christ is as fresh to me now as if he had shed his blood this very hour. He purposely compareth himself to a vine, to a door, to bread, and many other excellent and necessary creatures, everywhere obvious, that therein (as in so many optic glasses) we may see him, and be transformed into him. For this it is also that he here commends himself, not out of arrogance or vain affectation of popular applause, but for our sakes doubtless, that we may take notice of his excellencies, and love him in sincerity. The spouse also praiseth herself sometimes, not out of pride of her parts, but to show her thankfulness to Christ, from whom she had them.

{a} Habaste eth.

{b} Clapham.

Ver. 2. As the lily among the thorns.] The lily is white, pure, and pleasant, having six leaves (and thence its name {a} in Hebrew), and seven golden-coloured grains within it. The 45th Psalm (of like argument with this song) is dedicated to him that excelleth upon Shoshannim, or upon this six-leaved flower, the lily. Moreover, the chief city of Persia was called Shushan, from the multitude of lilies growing there. {b} Here Alexander found fifty thousand talents of gold; the very stones of it are said to have been joined together with gold. {c} The Church is far richer, and fuller of beauty and bravery, but beset with thorns, such as Abimelech was; a right bramble indeed, that grew in the base hedge row of a concubine, and scratched and drew blood to purpose. Wicked men are called briers, {#Mic 7:4} thorns twisted and folded, {#Na 1:10} that hurt the earth and those that handle them. Indeed, they cannot "be taken with hands," but the "man that shall touch them must be fenced with iron and the staff of a spear." But God shall "thrust them all away," *scil.*, into hell, and "they shall be utterly burnt with fire in the same place." {#2Sa 23:6,7} In the mean space, "who will set the briers and thorns against me in battle?" saith the Lord Christ, being jealous for his spouse with a great jealousy {#Zec 1:14} -who dare do it? "I would march against them, I would burn them together." {#Isa 27:4} Sin or Sinai, a thorny place in the desert, where it rained down quails and manna from heaven, was a type of the Church flourishing in the midst of her enemies, "like a lily among thorns."

So is my love among the daughters,] *i.e.*, False sisters, *quae dicuntur spinae propter malignitatem morum; dicuntur filiae, propter communionem sacramentorum*, saith Augustine; {d} these are called thorns for the malignity of their manners, and daughters for their profession and outward privileges. These prick, sting, and nettle the Church; they cannot but do their nature, till God take an order with them, till he "bind them in bundles, and cast them into the furnace." {#Mt 13:40} But as the lily is fresh and beautiful, and looks pleasantly (even that wild lily that we call woodbine) though among thorns; so should we amidst trouble. God hedgeth us about with these briers, that he may keep us within compass; he pricks us with these thorns, that he may let out our ill humours. *O felices tribulos tribulationum!* {e} O happy thorns of tribulation, that open a vein for

sin to gush out at! "Be not weary, my son, of God's correction," saith Solomon. {#Pr 3:11} *Ne eius castigationes ut spinas quasdam existimes tibi molestas*, so Kabvenaki renders and expounds that text. Feel not God's corrections troublesome to thee, as thorns in thine eyes, or prickles in thy sides. Especially since, as Gideon, by thrashing those churls of Succoth with thorns and briers of the wilderness, "taught" them better behaviour; {#Jud 8:16} so God deals by his people. His house of correction is his school of instruction. {#Ps 94:12} See my Love Tokens, p. 144, 145, &c. God sets these thorns, as he did those four horns {#Zec 1:18-21} to afflict his people which way soever they fled. Howbeit, when they had pushed them to the Lord, there were four carpenters set a-work to cut them short enough for ever doing any further hurt. {#Zec 1:19-21}

{a} Shoshannah.

{b} Schindler.

{c} Cassidor., lib. vii. var. Ep. 15.

{d} Aug., Epist. 48.

{e} Augustine.

Ver. 3. As the apple tree among the trees, &c.] Among wild trees, moss begrown trees, trees that bring not forth food for men, but mast for hogs. Such is every natural man. {#Ro 11:24} "Ephraim is an empty vine, he beareth fruit to himself," {#Ho 10:1} paltry hedge fruit. Oaks bring forth apples, such as they are, and acorns. But what saith our Saviour; **#Joh 15:2**, "Every branch in me that beareth not fruit, he taketh away"; and "without me ye can do nothing." {#Joh 15:5} That is a true saying (though Spiera the expositor censures it for a cruel sentence), *Omnis vita infidelium peccatum est, et nihil bonum sine summo bono*, {a} The whole life of an unbeliever is sin, neither is there anything good without Christ the chiefest good. Here he is fitly compared by the Church to an "apple tree," which yields both shade and food to the weary and hungry traveller, furnisheth him with whatsoever heart can wish or need require. Christ is *cornucopia*, a universal good, all-sufficient and satisfactory, proportionable, and every way fitting to our necessities. It is not with Christ as with Isaac, that had but one blessing, for "in him are hid all the treasures of wisdom," {#Col 2:3} and whatsoever worth. So that, as a friend of Cyrus in Xenophon, being asked where his treasure was, answered, οπου Κυρος φιλος, where Cyrus is my friend; so may a Christian

better answer to the like question, σου Κυριος φιλος, where the Lord Christ is my friend; for as *sine Deo omnis copia est egestas*, without Christ all plenty is scarcity, so with him there can be no want of anything that is good. "In the fulness of his sufficiency he is in want, "saith Job of a wicked man. Contrariwise the godly, in the fulness of his want, is in an all-sufficiency; because he is in Christ, who hath filled *παντα εν πασι* {#Col 3:11} -the neuter gender, not only all the hearts of his people, but all things; he hath filled up that emptiness that was before in the creature, and made it satisfactory.

I sat down under his shadow with great delight.] Heb., I delighted and sat down. The Church, being scorched with troubles without and terrors within, ran to Christ for shelter, and found singular comfort. {#Ps 91:1 Isa 25:4} *Tua praesentia, Domine Laurentio ipsam craticulam dulcem fecit*, saith an ancient. Philip, Landgrave of Hesse, being a long time prisoner under Charles V, was demanded what upheld him all that time? *Respondit, divinas martyrum consolationes se sensisse*, he answered, that Christ came in to him with such cordials as kept up his spirits above belief. There be divine comforts that are felt by the suffering saints that others taste not of, nor themselves neither at other times. When the child is sick, out come the preserves and deserts; never sits he so much on his mother's lap and in her bosom as then.

And his fruit was sweet to my taste,] i.e., His word and promises, which I rolled as sugar under my tongue, and sucked therehence more sweetness than Samson did from his honeycomb. {#Ps 19:10 119:103 Jer 15:16} Luther said he would not live in paradise if he might without the Word, *at cum verbo etiam in inferno facile est vivere*, saith he, {b} but with the Word he could live even in hell itself. True it is that those that have not the spouse's palate find no such sweetness in Christ or his promises. Most men are so full gorged with the devil's dainties, so surfeited with sin's deserts, that they find no more relish in the good Word of God than in the white of an egg, or in a dry chip. These feed upon that now that they must, without repentance, digest in hell; {c} there will be bitterness in the end. Whereas they that, by sucking those full strutting breasts of consolation, the promises, have "tasted and seen how good the Lord Christ is," as their souls are satisfied with fat things, full of marrow, with the very

best of the best, {#Isa 25:6} so he shall make them to "drink abundantly of the river of his pleasures," {#Ps 36:8} he shall take them into his wine cellar and fill them with gladness.

{a} Aug. *De Vera Innocen.*, cap. 56.

{b} *Oper. Lat.*, tom. iv.

{c} *Multi in terris manducant quod apud inferos digerunt.* -Aug.

Ver. 4. **He brought me to the banqueting house.**] Heb., To the house of wine, where he giveth me that which is better than apple drink, as #So 2:3. As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. {#2Co 1:5} The lower that ebb the higher this tide, as is to be seen in the martyrs, who went as merrily to die as ever they did to dine; sang in the flames, and felt no more pain than if they had lain upon beds of roses. This their persecutors counted stupidity and vainglory; but they knew not the power of the Spirit and the force of faith. As Mr Philpot told scoffing Morgan, who, coming to confer with him, asked him, "How know you that you have the Spirit of God?" Mr Philpot answered, "By the faith of Christ which is in me." "Ah! by faith," quoth Morgan: "do ye so? I think it is the spirit of the buttery which your fellows have had that have been burned before you, who were drunk the night before they went to their death, and I think went drunk unto it." Whereunto Philpot replied, "It appears, by your communication, that you are better acquainted with the spirit of the buttery than of God. Methinks you are liker a scoffer in a play than a reasonable doctor to instruct one. Thou hast the spirit of illusion and sophistry, which is not able to countervail the spirit of truth. Thou art but an ass in the things of God, &c. God shall surely rain fire and brimstone upon such scornors of his word and blasphemers of his people as thou art." {a} The like censure was passed upon Nicholas Burton, martyr, in Spain, who, because he went cheerfully to the stake, and embraced death with all gladness and patience, his tormentors and enemies said that the devil had his soul before he came to the fire, and therefore his sense of feeling was past. {b} These carnal creatures meddle not with the true Christian's joy, neither know they the privy armour of proof, the joy of faith, that he hath as an *aes triplex* about his heart, making him insuperable, and "more than a conqueror." {#Ro 8:37} True grace hath a fortifying, comforting virtue which the world knows not of; like as true gold comforts and strengthens the heart

that alchemy gold doth not. And as a man that by good fare, and plenty of the best wines, hath his bones filled with marrow and his veins with good blood, and a fresh spring of spirits, can endure to go with less clothes than another, because he is well lined within, so it is with a heart that by oft feasting with Christ in his ordinances, and by much reading and ruminating upon the Scriptures, called here the banqueting house or wine cellar, as most are of the opinion, hath got a great deal of joy and peace, such a one will go through troubles and make nothing of them—yea, though outward comforts utterly fail. {#Hab 3:17,18}

And his banner over me was love.] As a standard erected, as a banner displayed, so was the "love of Christ shed abroad in her heart by the Holy Ghost," {#Ro 5:15} who had also, as a fruit of his love, set up a standard in her against strong temptations and corruptions, {#Isa 59:19} and thereby assured her of his special presence; like as where the colours are, there is the captain—where the standard, there the king. The wicked also have their banners of lust, covetousness, ambition, malice, under which they fight, as the dragon and his viperous brood, {#Re 12:7} against Christ and his people; but they may read their destiny, **#Isa 8:9,10**, "Associate yourselves, O ye people!" stand to your arms, repair to your colours, yet "ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." "Take counsel together, and it shall come to nought, &c., for God is with us"; Immanuel is our general and how many do you reckon him for? as Antigonus once said to his soldiers that feared their enemy's numbers. Surely "if Christ be for us," and he is never from us, {#Mt 28:20} but as Xerxes was wont to do, he pitcheth his tent and sets up his standard in the midst of his people, as once in the wilderness, "who can be against us?" {#Ro 8:31} And though many be, yet "no weapon that is formed against the Church shall prosper"; how should it, since she hath such a champion as Christ, who is in love with her, and will take her part, fight her quarrel? "and every tongue that shall rise against thee in judgment thou shalt condemn." {#Isa 54:17} As the eclipsed moon, by keeping her motion, wades out of the shadow and recovers her splendour, so it shall be with the spouse—yea, she shall be able to answer those that reproach and cast dirt upon her for her keeping close to Christ's colours and suffering

hardship for him, as the Emperor Adrian did the poet Florus, who sat on an ale bench and sang,

“ *Nolo ego Caesar esse*

*Ambulare per Britannos
Rigidas pati pruinas, &c.*”

*I do not wish to be Caesar,
To walk through the Britians
To endure the rigours of hoar frost,*

The witty emperor replied upon him, as soon as he heard of it—

“ *Nolo ego Florus esse*

*Ambulate per tabernas;
Latitare per popinas,
Pulices pati rotundos.*” {c}

I do not wish to be Florus

To walk through taverns;
To lie low through the bistro,
To endure round flees.

{a} *Acts and Mon.*, fol. 1653.

{b} *Ibid.*, 1866.

{c} Melanchthon in *Chron. Carion.*

Ver. 5. **Stay me with flagons.**] Not with cups or bowls only, but with flagons, larger measures of that wine that was set before her in Christ's wine house. "Comfort me with apples," such as fall from Christ's apple tree, spoken of in the former verse, the precious mellifluous promises, which are sweet, like the apples of the garden of Eden, as the Chaldee here hath it. 'Bolster me up' with these; for I am even sinking and swooning with an excess of love, with an exuberance of spiritual joy in God my Saviour, such as I can hardly stand under. Stay me therefore, saith she to the ministers, those pillars to "support the weak," {#Ga 2:10} and to "comfort the feeble minded." {#1Th 5:14} "Stay me, or sustain me, with flagons, comfort me with apples." Solinus {a} tells of some near the river Ganges that live

odore pomorum sylvestrium, by the smell ^{b} of forest apples, which is somewhat strange.

For I am sick of love.] Surprised with a love qualm, as an honest virgin may be, meeting her love unawares, enjoying him in the fulness of joy, and fearing the loss of his company for a long season. This is *timor amicalis*, which Lombard ^{c} thus describeth, *Ne offendamus quem diligimus, et ne ab eo separemur*; The fear of love is, lest we should offend him whom our soul loveth, and so cause him to withdraw. *Hic timor transit in charitatem*, saith Gregory, This fear passeth into love, and overwhelms the spirit sometimes. This was it that made Jacob, when he saw nothing but visions of love and mercy, cry out, "How dreadful is this place!" This made that mixture of passions in those good women, that, coming to look for Christ, departed from the grave "with fear and great joy." From this cause it was that Bernard, for a certain time after his conversion, remained as it were deprived of his senses by the excessive consolations he had from God. ^{d} Cyprian ^{e} writes to his friend Donatus, that before his conversion he thought it impossible to find such raptures and ravishments as now he did in a Christian course. He begins his epistle thus, *Accipe quod sentitur antequam discitur, &c.*; Augustine ^{f} saith the like of himself. What inconceivable and unutterable ecstasies of joy, then, may we well think there is in heaven, where the Lord Christ perpetually, and without intermission, manifesteth the most glorious and visible signs of his presence and seals of his love! He pours forth all plenteous demonstrations of his goodness to his saints, and gives them eyes to see it, minds to conceive it; and then fills them with exceeding fulness of love to him again, so that they swim in pleasure, and are even overwhelmed with joy—a joy too big to enter into them, they must "enter into it." ^{#Mt 25:21} Oh pray! pray with that great apostle that had been in heaven, and seen that which eye never saw, that "the eyes of your understanding being enlightened, you may know the love of Christ, which passeth knowledge, and what is the riches of the glory of his inheritance in the saints." ^{#Eph 1:18 3:19} A glory fitter to be believed than possible to be discoursed. ^{g} "An exceeding excessive eternal weight of glory." ^{#2Co 4:17} Such a weight, as if the body were not upheld by the power of God, it were impossible but it should faint under it. How ready are our spirits to expire here, when any

extraordinary unexpected comfort befalls us! The Church is "sick of love." Jacob's heart fainted when he heard of Joseph's life and honour in Egypt. The Queen of Sheba was astonished at Solomon's wisdom and magnificence, so that she had no spirit more in her. Viscount Lisley, in Henry VIII's time, died for joy of an unexpected pardon. What then may we think of those in heaven? And should not we hasten in our affections to that happy place? Oh do but think, saith one, though it far pass the reach of any mortal thought, what an infinite, inexplicable happiness it will be, to look for ever upon the glorious body of Christ, shining with incomprehensible beauty, far above the brightest cherub, and to consider that even every vein of that blessed body bled to bring thee to heaven! Think of it, I say, and then exhale thyself in continual sallies, as it were, of most earnest desires "to be dissolved *αναλυσαι*, and to be with Christ, which is far the better." {#Php 1:23} As in the meanwhile, let thy soul sweetly converse with him in all his holy ordinances, but especially at his holy table, where he saith unto thee, as once to Thomas, "Reach hither thy hand, and thrust it into my side, and be not faithless, but believing." Let thy soul also there reciprocate and say, "My Lord and my God!" "Whom have I in heaven but thee? and in earth, none in comparison of thee." {#Ps 73:25} "Rabboni," "Come quickly."

{a} *Poly. Hist.*, cap. 56.

{b} Smelling salts are applied to the nostrils of those who faint.

{c} *Lomb. Sent.*, lib. iii. distinc. 34. *Vide August. Epist.*, 121, ad Honorat.

{d} *Gosr. in Vita Bern.*

{e} *Epist.*, lib. i.

{f} *Confess.* lib. vi. cap. 22.

{g} *Verbis exprimi non potest, experimento opus est. -Chrys.*

Ver. 6. His left hand is under my head, and his right hand doth embrace me.] As if she should have said, I called unto you, my friends, to relieve and raise me, falling into a spiritual swoon; but behold the "consolation that is in Christ, the comfort of love, the fellowship of the Spirit, the bowels and mercies of my dear husband": {#Php 2:1,2} he hath fulfilled my joy, he hath prevented your help, or at least he hath wrought together with the means, and made it successful. You have stayed me with flagons, but he hath "restored my soul": {#Ps 23:2} you have bolstered me up with apples, but when that would not do, he hath put "his left hand under my head," as a

pillow to rest upon, and "with his right hand he hath embraced me," as a loving husband cherisheth his sick wife, and doth give her all the help he can. {#Eph 5:29} The whole virtue and power of the ministry cometh from Christ. They do their worthy endeavour to stay and underprop our faith: but that notwithstanding we shall soon fall to the ground, if Christ put not to both his hands to keep us up. We stand in need of whole Christ; and having him to support us, we cannot fall finally, because fall we never so low, we shall arise, "for the Lord puts under his hand"; {#Ps 37:24} his goodness is lower than we can fall; he circleth his saints with amiable embracements, and none can pull them out of his hands. Jacob undergird Rachel till she died upon him, "died on his hand." {#Ge 48:7} The good Shunammite held her son till he died on her lap. But the love sick Church, "whether she lives or dies, she is the Lord's"; {#Ro 14:8} and whoso liveth and believeth on him cannot die eternally. But when Christ himself died, though soul and body were sundered for a season, yet neither of them were sundered from the Godhead whereunto they were personally united; so is it here: death may separate soul and body, but cannot separate either of them from Christ. And as "Christ being raised from the dead, dies no more," {#Ro 6:9} so neither doth any one that is "risen with him." {#Col 3:1} Christ may as easily die at the right hand of his heavenly Father as in the heart of a true believer.

Ver. 7. I charge you, O ye daughters of Jerusalem.] A vehement obtestation, or rather an adjuration, I charge you, and that by an oath, taken from the manner of country speech. For in this whole chapter the allegory is so set, as if the feast or meeting were made and represented in a country house or village. These daughters of Jerusalem, therefore, the particular congregations, and all faithful men and women, {as #Lu 23:28} are straitly charged, and as it were in conscience bound by the Church, the "Mother of us all," {#Ga 4:26} not to disease or offend, much or little, her well beloved spouse that "resteth in her love," {#Zep 3:17} and "taketh pleasure in the prosperity of his servants," {#Ps 35:27} "until he please"—that is, not at all: for he is not a God that taketh pleasure in wickedness, {#Ps 5:4} his holy Spirit is grieved by it. {#Eph 4:30} Or, "until he please"; that is, till he waken of his own accord. Be not over hasty with him for help, but hold out faith and patience; let him take his own time, "for he is a God of judgment, and waiteth to be gracious." {#Isa 30:18} If through

impatience and unbelief you set him a day, or send for him by a post, he will first chide you before he chide the waves that afflict you, as he dealt by his disciples that wakened him ere he was willing. {#Mr 4:37-40} Those that are suddenly roused out of a deep and sweet sleep are apt to be angry with those that have done it. Great heed must be taken by ourselves, and God's charge laid upon others, that nothing be "spoken or done amiss against the God of heaven." {#Da 3:29} "Their sorrows shall be multiplied that hasten after another god." {#Ps 16:4} "The Lord shall trouble thee, thou troubler of Israel." {#Jos 7:25} "Do ye provoke the Lord to wrath? are ye stronger than he?" {#1Co 10:22} Will ye needs try a fall with him? {#Ps 18:26} "Hath ever any yet waxed fierce against God and prospered?" {#Job 9:4} Surely, as Ulysses's companions told him, when he would needs provoke Polydamas, so may we say much more to those that incense the Lord to displeasure,

“Σχετλια τιπτ εθελεις ερεθιζεμεν αγριον ανδρα.”

"It is a fearful thing to fall into the hands of the living God." {#Heb 10:31} Had men the feet of roes and hinds of the field, they could not outrun his wrath; witness Jonah. Or if they could, yet the roes and hinds, those loving creatures, {#Pr 5:19} would be swift witnesses against them for their baseness and disloyalty, since they do such things as those poor creatures would not. See #De 30:19 Isa 1:2. Be thou instructed therefore, O Jerusalem, lest Christ's soul be disjointed from thee, lest, as well as he loves thee now, "he make thee desolate, a land not inhabited." {#Jer 6:8} Let him be that love of thine, as she here emphatically calls him, that taketh up thy whole heart, soul, and strength, with a love, not only of desire, but of complacency, with a God-like love. True it is that we cannot, neither are we bound to love God, *in quantum est diligibilis*, so much as he is loveable, for so God only can love himself; but we must love *nihil supra, aeque*, or *ntra*, nothing more, or so well, or against God. Other persons we may love with his allowance, but it must be in him, and for him, as our friends in the Lord, our foes for the Lord. Other things we may also love, but no otherwise than as they convey love to us from Christ, and may be means of drawing up our affections unto Christ. This true love will keep us from doing

anything wilfully that may disease or displease him; it will also constrain the daughters of Jerusalem to "abide with the roes and with the hinds of the field," so some read this text, as Rachel did by her father's herds, to glorify Christ in some honest and lawful vocation, and not to vex him by idleness and unprofitableness, since, as punishment hath an impulsive, so love hath a compulsive faculty.

{#2Co 5:14}

Ver. 8. **The voice of my beloved! behold!**] An abrupt passage, proceeding from a pang of love, whereof she was even sick, and now lay languishing, as it were, at Hope's Hospital, lingering and listening, hankering and hearkening after her beloved. Of the ear we use to say that it is first awake in a morning. Call one that is asleep by his name, and he will soon hear and start up. Christ "calls all his sheep by their name," {#Joh 10:3} and they "know his voice," {#Joh 10:4} so well are they versed in his Word, and so habitually are their senses exercised, {#Heb 5:14} yea, they know his pace. For—

Behold he cometh,] viz., To "make his abode with me," according to his promise; {#Joh 14:23} to fulfil with his hand what he had spoken with his mouth, as Solomon phraseth it in his prayer. {#1Ki 8:15} Christ sends his voice as another John Baptist, a forerunner, and this no sooner sounds in the ear, and sinks into the heart, than himself is at hand to speak comfort to the conscience. {#Ps 51:8} He thinks long of the time till it were done, as the mother's breast aches when it is time the child had suck.

He comes leaping upon the mountains, skipping upon the hills.] Look how the jealous eagle, when she flieth highest of all from her nest, and seems to seat herself among the clouds, yet still she casts an eye to her nest where are her young ones; and if she see any come near to offend, presently she speeds to their help and rescue. So doth the Lord Christ deal by his beloved spouse. Neither mountains nor hills shall hinder his coming; neither the sins of his people nor the world's opposition. As for the former, Christ blots out the "thick cloud," as well as the "cloud"; {#Isa 44:22} that is, enormities as well as infirmities. He casts all the sins of his saints into the bottom of the sea, which can as easily cover mountains as mole hills. And for the second, "Thou art more glorious and excellent than the mountains of prey," meaning, than all the Church's enemies, called, for their

ravenousness, mountains of lions and leopards. {#So 4:8} The stout hearted are spoiled, &c. {#Ps 76:4,5} And "who art thou, O great mountain? before Zerubbabel thou shalt become a plain." {#Zec 4:7} And whereas man's soul hath naturally many mountains of pride and profaneness in it—"there is that leviathan, and creeping things innumerable," {#Ps 104:26} as the Psalmist saith of the sea—and for his body there is not a vein in it that would not swell to the height of the highest hill to make resistance to the work of grace; every such "mountain and hill is made low before the Lord Christ"; {#Isa 40:4} and "every high thing cast down that exalts itself against the knowledge of God." {#2Co 10:5} He coaxes with authority, and reigns over all impediments.

Ver. 9. **My beloved is like a roe or a young hart,**] viz., For sweetness and swiftness, as in the former verse. His help seems long, because we are short. In the opportunity of time he will not be wanting to those that wait for him. The lion seems to leave her young ones till they have almost killed themselves with roaring and howling; but at last she relieves them; and hereby they become the more courageous. God seems to forget his people sometimes, but it is that they may the better remember themselves, and remind him. He seems, as here to have taken a long journey, and to be at a great distance from them, whenas indeed he is as near us as once he was to Mary Magdalene after his resurrection; but she was so bleared she could not see him. If he at any time absent himself for trial of our faith and love to him, and to let us know how ill we can be without him, yet he is no further off than behind some wall or screen. Or if he get out of doors from us, yet he looks in at the window, to see how we take it, and soon after shows himself through the lattice, that we may not altogether despond or despair of his return. Yea, he flourisheth or blossometh ^{a} through the lattices, like some flower or fruit tree that, growing under or near unto a window, sends in a sweet scent into the room, or perhaps some pleasant branches, to teach that Christ cometh not to his without profit and comfort to their souls.

^{a} מִצְיָן, *Apparuit instar floris exorientis.*

Ver. 10. **My beloved spake, and said.**] Heb., Answered and said. She had sighed out, belike, some such request unto her beloved as David did, {#Ps 90:13} "Return, O Lord, how long!" Lovers' hours are

full of eternity. He replieth, Even now, my love; behold, here I am for thy help. "Now will I rise, now will I be exalted, now will I lift up myself." {#Isa 33:10} Rise thou, therefore, out of the ashes wherewith thou hast been covered, {#La 3:16} and come away to a better condition. Or, rise out of sin, wherein by nature thou sittest. {#Lu 1:79} "Stand up from the dead," come away to Christ, and he "shall give thee light." {#Eph 5:14} "Come, for the master calleth," as they said to blind Bartimeus. {#Mr 10:49} "Come, for it is high time to come, since now is our salvation nearer than when we believed." "The night is far spent, the day is at hand." {#Ro 13:11,12} "The winter is past, the flowers appear." Up, therefore, and come with me to my country house, as it were to take the pleasure of the spring tide. In heaven there is a perpetual spring; and here the saints have handsel of heaven, those "firstfruits of the Spirit," even as many as are "holy brethren, partakers of this heavenly calling." {#Heb 3:1}

Ver. 11. **For, lo, the winter is past, the rain is over and gone.**] In winter the clouds commonly "return after the rain." {#Ec 12:2} A shower or two doth not clear the air; but though it rain much, yet the sky is still overcast with clouds; and as one shower is unburdened another is brewed. Lo, such is the doleful and dismal condition of such as are not effectually called by Christ. *Omnis illis dies hybernus est*, it is ever winter with them; no spring of grace, no sunshine of sound comfort. It is with such as it was with Paul and his fellow sailors, when, "as neither sun nor stars in many days appeared, and no small tempest lay on them, all hope that they shall be saved was then taken away." {#Ac 27:20} All the hope is that God, who by his all-quickening voice "raiseth the dead, and calleth things that are not as if they were," {#Ro 4:17} that calleth those "his people that were not his people, and her beloved which was not beloved." {#Ge 9:25} Together with his voice, there goeth forth a "power," {as #Lu 5:17} as when he bade Lazarus come forth, he made him rise and come away; so here. Of carnal, Christ makes us a people created again; {#Ps 102:18 Eph 2:10} of a wild ass colt he makes a man, {#Job 11:12} and of a hollow person (as empty and void of heart as the hollow of a tree is of substance) he makes a solid Christian, fit to be set in the heavenly building. This is as great a work as the making of a world with a word. God "plants the heavens, and lays the foundation of the earth, that he may say to Zion, Thou art my people." {#Isa 51:16} Hence Christ is called "the beginning of the creation of God." {#Re 3:14} And

the apostle in **#Ro 5:10** argues from vocation to glorification as the lesser.

Ver. 12. **The flowers appear on the earth.**] Here we have a most dainty description of the spring or prime time—*prin-temps*, as the French call it—far surpassing that of Horace and the rest of the poets, who yet have shown themselves very witty that way. For the sense; by "flowers" (made rather to smell than to feed upon) are understood, saith an interpreter, the firstfruits of the Spirit, whereby the elect give a pleasant smell; and therein lieth sweetness of speech, and words going before works, even as flowers before fruits. For the which cause, as the apostle exhorteth that our speech be gracious always, "ministering edification to the hearer," {#Col 4:6} so the prophet calls it a "pure language," which the Lord will give to as many as love him, as are called according to his purpose. {#Zep 3:9}

The time of the singing of birds is come.] *Hic autem garritus avium plurimum facit ad veris commendationem*, this chirping of birds makes much to the spring's commendation, saith Genebrard. How melodiously sing the ministers of the gospel, while they are unto God's people as "a very lovely song of one that hath a pleasant voice." {#Eze 33:32} It is *mel in ore, moles in aure*, to the elect, as it was to Augustine, who, coming to hear Ambrose, had his ears tickled, his heart touched; so had that unlearned Corinthian, {#1Co 14:25} and the whole city of Samaria, wherein there was "great joy" at the receiving of the gospel. {#Ac 8:8} "Behold we bring you good tidings of great joy to all people," {#Lu 2:10} said those angels to the shepherds that sang Christ into the world, and from whom the preaching of the gospel was afterwards taken and given to the ministers, whose proper office it is "to publish peace, to bring good tidings of good." "Thy watchmen shall lift up the voice; with the voice together shall they sing." {#Isa 52:7,8} If they do otherwise to any, if they sing doleful accents to guilty persons, if the voice of these gospel birds be to such, like that of Abijah to Jeroboam's wife, "I am sent to thee with heavy tidings," {#1Ki 14:6} they may thank themselves. To fall out with the minister is as great folly, as if some fond people should accuse the herald or the trumpet as the cause of their war; or as if some ignorant peasant, when he sees his fowls bathing in his pond, should cry out of them as the causes of foul weather. What do faithful ministers do more—what can they do less, if they will be

true to their souls?—than tax men's sins, foretell their judgments? This when they do, it is diversely taken. Ravenous and unclean birds, like the ravens of Arabia, screech horribly, scratch terribly. Turtles and doves ^{a} (whose voice is here said to be heard in the land when other birds are sweetly singing) come in with a mournful tone, mixed with a groaning sadness (whence also the turtle hath its name, *scil.*, *a sono quem edit, per onomatopaeiam*), and may well serve to set forth the unutterable groans of gracious spirits grieving for their sins, mourning bitterly ^{#Zec 12:10} over Christ crucified before their eyes, ^{#Ga 3:1} and evidently set forth by their faithful ministers (so that they need no other crucifix to draw tears from them) "tabering upon their breasts with the voice of doves," ^{#Na 2:7} yea, smiting upon their breasts, with the penitent publican, and saying, or rather sighing, out each for himself, "Lord be merciful to me a sinner." And here *affert solatium lugentibus suspiriorum societas.* ^{b} It is a heavenly hearing when a church full of good people, wrought upon by their godly preachers, send up a volley of sighs to God; and as "hinds by calving," so they by weeping "cast out their sorrows," ^{#Job 39:3} such as show their hearts to be as so many Hadadrimmons. Augustine ^{c} persuades a preacher so long to insist upon some needful point, until by the groans and looks of his hearers he perceive that they understand it, and are affected with it. Such hearers Paul had at Athens, that wept as he did; ^{#Ac 20:37} but this is but few men's happiness. Turtle doves are rare birds in our land.

^{a} See ^{#Eze 7:16}. Isidor.

^{b} Basil.

^{c} Aug. in Psa. x.

Ver. 13. The fig tree putteth forth her green figs, and the vines with the tender grapes, &c.] These two trees put forth their fruits first, when other trees for the most part put forth first flowers, and then fruits ^{a} in their season. Pliny ^{b} numbers the fig tree among the trees of quick nature. And our Saviour ^{#Lu 21:29,30} makes the shooting forth of the fig tree to be a sign of summer's approaching. When himself came hungry to that fig tree, ^{#Mt 21:19} he thought to have found something on it more than leaves only; for though the time of figs was not yet (that is, of ripe figs, ^{#Mr 11:13}), yet *grossuli*, green figs, at least, he looked for, those untimely figs that

she casteth when she is shaken by a mighty wind; {#Re 6:13} his hunger would have made somewhat of them. It was at Bethphage (that house of green figs, as the word {c} signifieth), or near unto it, that he cursed this barren fig tree, {#Mr 11:1,13} and therefore cursed it, because it answered not his expectation. It behoves us, therefore, not only to make a flourish of goodly words, with Naphtali, but to be fruitful boughs, with Joseph, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. {#Php 1:11} Joseph is a fruitful bough, {#Ge 49:22} that is, of the vine, saith the Chaldee paraphrast there. But it may be Jacob meant it of the Egyptian fig tree, whereof Solinus reporteth that it beareth fruit seven times a year. {d} Pull off one fig, and another presently puts forth. {e} Now, if the fig tree slack not her duty, but laboureth quickly to bring forth her firstfruit, that so again and again she may be more fruitful, how much more should we hasten the fruits of holiness, break off our sins, and be abrupt in our repentance, {#Da 4:27} cut the cart ropes of vanity, and cast away the deeds of darkness, {#Ro 13:12} bring forth fruits meet for repentance, parallel to it and tantamount, such as were to be seen in the penitent thief that suffered with our Saviour? Aaron's rod was not sooner changed from a withered stick into a flourishing tree, than he was from a barren malefactor into a fruitful professor; for see what a deal of fruit he bears in an instant; he confesseth his own sin, rebuketh his companion, giveth a good testimony unto Christ, and prays that Christ would remember him when he came into his kingdom. This encouragement, among many others we have, that Christ will bless our very buds {f} {#Isa 44:3} -see the Geneva translation. He will taste of our green figs, of our tender grapes, which, if not yet of a good taste, yet because they give a good smell, as this text hath it, they are well resented. Christ, when he comes into his garden, takes all he finds well aworth. He "gathereth his myrrh with his spice; he eats not only of his honey, but of his honeycomb; and drinks not only of his wine, but of his milk." {#So 5:1}

{a} *Post flores fructus.* After thye flowers, the fruit.

{b} Lib. xvii. cap. 13.

{c} **ϝλ**, *grossus.* *Hinc ficus, et fig.* *Hinc puto Bethphage dictum quasi locum grossorum.* -Mercer.

{d} *Uno anno septies fructus sufficit.*

{e} *Unde pomum decerpseris alterum protuberat.*

{f} *Una minutula. -R. David.*

Ver. 14. Oh, my dove! that art in the clefts of the rock.] The dove is meek, mournful, simple, sociable, fearful, beautiful, faithful to her mate, fruitful, neat, so is the Church. And because the dove is sought after by birds of prey, therefore she builds in strong and steep places, in clefts of rocks, in the sides of "the hole's mouth," as Jeremiah hath it. {#Jer 48:28} The Church also is forced many times to "flee into the wilderness," {#Re 12:6} into the further parts of the world, and hide itself in corners, to avoid persecution. So many, so mighty, and so malicious are the Church's enemies, that she dare scarce peep out or appear abroad with the dove, but she is in danger to become hawk'smeat. Hence Hilary saith of the primitive Christians, that they were not to be sought *in tectis et exteriori pompa*, in palaces and outward pomp, but rather in deserts and in mountains, and "in dens and caves of the earth," as the apostle also hath it. {#Heb 11:38} Concerning the Christian congregation in Queen Mary's time, saith Mr Foxe, {a} there were sometimes forty, sometimes a hundred, sometimes two hundred came together, as they could, in some private place in London, for mutual edification. They are utterly out, therefore, that hold that the true Church must be evermore glorious and conspicuous for her outward splendour. She is soon like the moon in her eclipse, which appeareth dark towards the earth, but is bright and radiant in that part which looks toward heaven. The Papists would have this moon always in the full. However if she show but little light to us, or be eclipsed, they will not yield she is the moon. And yet (except it be in the eclipse) astronomers demonstrate that the moon hath at all times as much light as in the full. But oftentimes a great part of the bright side is turned to heaven, and a lesser part to the earth. And so the Church is ever conspicuous to God's eye, though it appear not always to ours.

In the secret places of the stairs.] Whither thou art retired, as for security, so for secrecy, that thou mayest the more freely, and without suspicion of hypocrisy, pour out thy heart before me, and seek my protection. Or, where thou liest close out of modesty, or conscious of infirmity, not daring to show thy face.

Shew me thy face.] Or, Let me see thy countenance; leave none of thy particular congregations or members behind thee, but present yourselves before the Lord. "Come boldly to the throne of grace," {#Heb 4:16} in "full assurance of faith." {#Heb 10:22} *Quid enim per faciem nisi fidem qua a Deo cognoscimur,* saith Gregory upon this text. What can we understand by the face but faith, since by it we are known of God, and "without it, it is impossible to please God; for he that cometh to God"—that shows his face before the "King, eternal, immortal, invisible," &c., {#1Ti 1:17} must come in his best—"must believe that he is"—*scil.*, *optimus maximus*, and more particularly—"that he is a rewarder of all that diligently seek him," {#Heb 11:6} that seek him out, as the Greek {*b*} hath it, viz., that fetch him out of his retiring room, as the Syrophenisse, by the force of her faith did, {#Mr 7:24-30} and as the spouse here would never give him over till she had recovered him out of the country, and drawn from him this sweetest invitation to go along with him, and incitation to make bold with him.

Let me hear thy voice.] In holy exercises, preaching, prayer, conference, &c. See here how the Lord Christ woos attendance, solicits suitors. "The Father seeketh such to worship him." {#Joh 4:24} "Hitherto ye have asked me nothing," saith the Son; nothing to what you might have done, and should do well to do hereafter. "Ask that your joy may be full." {#Joh 16:24} Pray that ye may joy; "draw waters with joy out of this well spring of salvation." Ply the throne of grace; follow your work close. It was more troublesome to Severus the emperor—to Christ you may be sure it is—to be asked nothing of his courtiers, than to grant them much. "Ask, and you shall have," saith Christ. And is he not worthily miserable that will not make himself happy by asking?

Sweet is thy voice.] Because uttered by "the Spirit of grace and supplication," whose very breath prayer is, and without whom prayer is no better than a "sounding brass or tinkling cymbal."

And thy countenance is comely,] *scil.*, By reason of the image of God repaired in thee, clearly shining in thy heart and life. This renders thee comely indeed, so that I am the better to see thy face,

and to hear thy voice. To lovers nothing can be more pleasing than mutual converse and conference.

{a} *Acts and Mon.*, fol. 1881.

{b} τοις εκζητουσιν.

Ver. 15. Take us the foxes, the little foxes, / *i.e.*, The heretics and schismatics. For as fox cubs will be foxes one day, and of little will become great; so schismatics, if not timely taken, will turn heretics. Whence it is that the apostle, in **#1Co 11:18,19**, having said, "I hear that there be divisions, or schisms, among you," he presently subjoins, "For there must be also heresies among you," God having so foreappointed and foretold it, "that they which are approved may be made manifest among you." Now these heretics and schismatics are fitly called *foxes*, both here and **#Eze 13:4**. Herod is also called a fox, **{#Lu 13:32}** as being a sect master, **{#Mt 22:16}** and as it is thought, to still the noise of his conscience, a Sadducee—first, For their craft; secondly, For their cruelty. Foxes are famous for their craftiness, even to a proverb—‘As subtle as a fox’—

“*Astutam vapido servans sub pectore vulpem.*”—*Persius*

They are passing cunning to deceive those that hunt them, feigning themselves simple when there is nothing more subtle, and looking pitifully when taken in a snare, but it is only that they may get out; there is no trusting to their looks, for *Vulpes pellem mutat; non naturam*, saith the proverb, The fox may alter his countenance, but not his condition. And for cruelty, besides the harm foxes do among lambs and fowls—for, lacking meat, they feign themselves dead, and so the birds, hasting down as to a carcass, *volucres rapiunt et devorant*, saith Isidore, **{a}** they seize upon the birds and devour them—they are noted here to mar the vineyards, *Vulpes vitibus maxime nocivae*, saith one. And for grapes, the fox loves them exceedingly—yea, though they be but tender and unripe. Hence the Latins call him *Legulus*, a gatherer—namely, of grapes; and we ironically say of a man, the fox loves no grapes, he will not eat them, but it is because he cannot get them; howbeit, by his leering one may know he loves them. Heretics and schismatics are therefore to be taken by the vinedressers—that is, detected, refuted, and if need be, "delivered up to Satan," **{#1Ti 1:20}** by the ministers, chased out of

the vineyard, and pursued to death, if incorrigible, by the magistrate, as Jehu dealt by the Baalites, and after him Josiah. The sword is put into their hands for such a purpose, *{#Ro 13:4}* and our Saviour with a civil whip expelled those Church foxes, the money merchants, giving therein a taste of that civil authority which he naturally derived from David, as one observeth. The apostles, being convented before civil authority about matters of religion, never pleaded, You have no power to meddle with us in these things that belong to Jesus Christ. No; their plea was only the justness of their cause, their obedience to God, &c. This heretics can never make good. Well they may pretend that they suffer for righteousness sake, and style themselves, as the Swenckfeldians did, the confessors of the glory of Christ! Well they may cry out, as that heretic Dioscorus did in the Council of Chalcedon, 'I am cast out with the fathers, I defend the doctrine of the fathers, I transgress them not in any point! Well they may seem to be ambitious of wearing a Tyburn tippet, as Campian, and cry out with Gentilis, the Anti-trinitarian, that he suffered death for the glory of the most high God! *{b}* "He that hateth dissembleth with his lips," saith Solomon of such subtle foxes, "and layeth up deceit within him. When he speaketh fair believe him not, for there are seven abominations in his heart." *{#Pr 26:24,25}* Heretics are notably cunning and no less cruel, as the Arians and Donatists were of old, the Papists, Socinians, and others of the same brand to this day. These "foxes have holes"; *{#Mt 8:20}* they cunningly creep, or shoot themselves into houses by their pithanology and counterfeit humility, they "lead captive silly women," *{#2Ti 3:6}* and by them their husbands; they take them prisoners, as the word signifies, and then make prize of them; *{#2Pe 2:3}* they bring them into bondage and devour them, as St Paul saith of those deceitful workers, the foxes of his time; *{#2Co 11:13,20}* they fraudulently foist in false doctrines, *{#2Pe 2:1}* heresies of perdition, and so corrupt the vineyard as the master of the vineyard complains, *{#Jer 12:10}* "shipwreck the faith," *{#1Ti 1:19}* "subvert whole houses," *{#Tit 1:11}* and are therefore to be taken, or clubbed down as pests and common mischiefs to mankind—to the younger sort especially, those tender grapes which they chiefly covet and catch at. And here, in hunting of these cruel crafties, that counsel would be taken that Saul gave the Ziphites concerning an innocent man that deserved it not: "Go, I pray you, prepare ye and know and see his place where his haunt is, and who hath seen him

there, for it is told me that he dealeth very subtly. See, therefore, and take knowledge of all the lurking places where he hideth himself." {#1Sa 23:22,23}

{a} Isidor. *Etym.*, lib. xii. 1.

{b} *Se pro gloria Altissimi Dei pati.*

Ver. 16. **My beloved is mine, and I am his.**] Hitherto the Church hath related Christ's words to herself and others. Now she shuts up the whole discourse with praise of Christ here, and prayer to him in **#So 2:17**. In praising him, she preacheth her own blessedness in that spiritual union, that mystical marriage that is between them, "My beloved is mine," &c.—*q.d.*, I am sure he is mine, and I can boldly speak it. Many lay claim to him which have no share in him; they deeply affirm of him, but have no manner of right to him; their faith is but fancy, their confidence presumption; they are like that madman of Athens that claimed every rich ship that came to shore, whereas he had no part in any; or Haman, who hearing that the king would honour a man, concluded, but falsely, that himself was the man; like idolatrous Micah, they conceit that God will bless them for the Levite's sake, {#Jud 17:13} which was no such matter; and like Sisera, they dream of a kingdom, whereas Jael's nail is nearer their temples than a crown. The condition of such self-soothers and self-seekers is nothing different from his, that, dreaming upon a steep place of some great happiness befallen him, starts suddenly for joy, and falling down with the start, breaks his neck at the bottom. The true believer is upon a far better ground; his faith is "unfeigned," his hope is "unfailable." He "knows whom he hath trusted," he "knows and believes the love that God hath to him"; {#1Jo 4:16} he hath gotten a full grip of Christ, and is sure that "neither death nor life, &c., shall separate him from Christ." He hath comprehended him, or "rather is comprehended of him." {#Php 3:12} Christ hath laid hold on him by his Spirit, and he hath laid hold on Christ by faith, the property whereof is to put on close to Christ, and Christ to him; yea, to unite us to Christ, so that "he that is joined to the Lord is one spirit"; {#1Co 6:17} as truly one as those members are one body which have the same soul, or as man and wife are one flesh; as they two are one matrimonial flesh, so Christ and his people are one mystical Christ. {#1Co 12:12} Well, therefore, may the Church here glorify Christ, and glory in her own happiness by him, saying, "My beloved is

mine," and I am sure of it, and cannot be deceived, for "I am his"; all that I am is his—I have made a total resignation of my whole self unto him, and have put him in full possession of all. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." {#Ga 2:20} Christ is all-sufficient to me, and I am altogether his. His is as a covenant of mercy, mine of obedience, wherein I do as it were by indenture, with highest estimations, most vigorous affections, and utmost endeavours, bestow myself upon him, and I accept of whole Christ in all his offices and efficacies.

He feedeth among the lilies.] Before she was to seek, and goes to Christ to be resolved where he fed. {#So 1:7} Now, after more intimate communion with him, she is able to resolve herself and others where he feeds his flock—viz., "among the lilies"; that is, in sweet and soft pastures, {#Ps 23:2} in those "mountains of spices," {#So 8:14} those "beauties of holiness," the glorious ordinances wherein Christ feeds his people, and feasts them daily and daintily, pleasantly and plentifully, with the best of the best, "fat things full of marrow, wines on the lees well refined," {#Isa 25:6} to the gladdening of their hearts and greatening of their faith, so that they "grow up as the lilies," {#Ho 14:5} as the "calves of the stall," {#Mal 4:2} "as the willows by the water-courses." {#Isa 44:4} And as lilies are not more beautiful than fertile, *Una radiae quinquagenos saepe emittente bulbos,* { a } yea, the dropping of the lily will cause and beget more lilies; so the lily white saints will be working upon others, and bringing them to Christ, as Andrew did Peter, and Philip, Nathaniel. {#Joh 1:41,45} True goodness is generative; charity is no churl.

{a} Plin.

Ver. 17. Until the day break, and the shadows flee away.] Until that day dawn, {a} that last and glorious day, when Christ the Sun of righteousness shall appear, and chase away the shadows of sin and misery wherewith I am here benighted.

Turn about, my beloved.] And though thou leave me for a time, as "thou art a God that hidest thyself," {#Isa 45:15} yet never forsake me, but let thine heart be ever upon me, and thine hand ready to help at a dead lift.

Yea, be thou like a roe or a young hart.] Come sweetly and seasonably to my relief and succour. To set thee a time were to set the sun by my dial. But when thine own time is come, then "come, Lord Jesus, come quickly," be as nimble as a roe or young hart upon the mountains of Bether, called elsewhere "Bithron," beyond Jordan, {#2Sa 2:29} which mountains were much hunted by hunters. Mountains of division, some render it, and one {b} descants thus: The spouse of Christ in that heavenly marriage song calleth him a young hart on the mountains of division. Tell me, then, whither will you go for truth, if you will allow no truth but where there is no division?

{a} *Umbra terrae noctem facit.* The shadow of earth makes the night.—*Isidor. Etym.*, lib. v. cap. 13.

{b} Dr Hall *Epist.*, v. dec. 3.

Chapter 3

Ver. 1. **By night on my bed I sought him whom my soul loveth.]** She had not a name good enough for him, she therefore makes use of this powerful *periphrasis*. Before he had been "her beloved," but now "the love of her soul," because now he had withdrawn himself. It was night with her now; she "walked in darkness, and had no light," as #Isa 50:10, and as before daybreak the darkness is greatest, so was it now with the woeful spouse. She was indeed upon her bed of ease, but to her in this case it was a little ease, a bed of unrest; her soul was tossed and troubled with solitary seeking, longing and looking after him whom "her soul loved." "By night," therefore, or "night after night," sundry nights together, as some read it, "she sought and sought," being constant, instant, and indefatigable in the search; she sought him early and earnestly, with utmost attention and affection, with her "whole heart and soul," {#Jer 29:13} according to the measure of her love to him, which was *modus sine modo*, as Bernard hath it. Now whatsoever a man loves, that he desires, and what he desires, that he seeks after, especially if he apprehend some singular worth in it. "In Christ are hid all the treasures of wisdom and knowledge." {#Col 2:3} He is "better than rubies," saith Solomon, "and all the things that may be desired are not to be compared unto him." {#Pr 8:11} Hence the good soul seeks him as eagerly as the mammonist seeks silver, the ambitionist honour, the famished man bread, the condemned prisoner a pardon, or as one that seeks for a lost jewel, he overlooks all till he hath

found it; Christ I must have, saith she, whatever it cost me—this gold cannot be bought too dear. She longeth sore, as David did, saying, "Oh that one would give me of the water of the well of Bethlehem!" {#1Ch 11:17} Oh for a blessed armful of the babe of Bethlehem! such as Simeon once had; give me Christ or else I die. None but Christ, none but Christ. All is but dung and dross to Christ. {#Php 3:8} God offered Moses an angel to go along with them in the wilderness; he would have no angel, nor stir a step unless God himself would conduct them. Barak would not march without Deborah, &c.

I found him not,] *i.e.*, I had not so full a presence nor so fast hold of him as I desired. He had got behind the wall or the window, as in the former chapter, and, Joseph like, concealed his love out of increasement of love, as also that he may stir up strong affections after him in the hearts of his people, for he well enough knows how to commend his mercies to us, as Laban did his daughter Rachel to Jacob—by holding us off—by suspending us for a season. Even barren Leah, when unloved and unlooked on, becomes fruitful; and the drowsy spouse, when she misseth her beloved, becomes restless till she have recovered him. "In their affliction they will seek me early." {#Ho 5:15} Affliction excites devotion, and makes the saints seek again with a redoubled diligence, as here. See **#Ps 78:34,35**. It fares with the best sometimes as it did with St Paul and his company in the shipwreck, {#Ac 27:20} when they saw neither sun nor stars for many days and nights together. In this dismal and disconsolate condition, if they can but cast anchor and pray still for day, Christ will appear (as here, **#So 3:3**), and all shall clear up; the day will dawn, and the daystar appear in their hearts. "Mourning lasteth but till morning," {#Ps 30:5} and "the vision is yet for an appointed time, but at the end it shall speak, and not lie: it will surely come, it will not tarry." {#Hab 2:3} But what shall we do in the meanwhile? may some say. How shall we sustain our spirits, since "hope deferred makes the heart sick?" "Though it tarry, wait for it," saith the prophet. Have patience, and learn to "live by faith. The just shall live by his faith." {#So 3:4} We are usually too hasty, and do antedate the promises. Neither will any reason satisfy us, unless we may have all Christ's sweetness at once, and at present. Excellent is that discourse that Mr Bradford the martyr makes in a consolatory letter to a good

woman that was troubled in conscience. {a} You are not content, saith he, to kiss Christ's feet, with Magdalen, but you would be kissed even with the kisses of his mouth. You would see his face, with Moses, forgetting how he biddeth to seek his face, {#Ps 27:8} yea, and that for ever, {#Ps 105:4} which signifieth no such sight as you desire to see in this present life, which would see God now face to face, whereas he cannot be seen but covered under something, yea, sometime in that which is clean contrary unto God, as to see his mercy in his anger, &c. How did Job see God, but, as ye would say, under Satan's cloak? &c. You know that Moses, when he went to the mount to talk with God, he entered into a dark cloud; and Elias had his face covered when God passed by. Both these dear friends of God heard God, but saw him not. But you would be preferred before them. See now, my dear heart, how covetous you are. All, be thankful! be thankful! But, God be thanked, your covetousness is Moses' covetousness. Well, with him you shall be satisfied. But when? Forsooth when he shall appear, &c. God would have his people discontentedly contented with what measures of grace and feelings they have attained unto, and to know that *tota vita boni Christiani sanctum desiderium est*, { b} the whole life of a good Christian is a holy desire after more, and that those very pantings, inquietations, and dissatisfaction cannot but spring from truth of grace and some taste of Christ.

{a} *Acts and Mon.*, 1490.

{b} Bernard.

Ver. 2. I will rise now, and go about the city, &c.] The holy city Jerusalem, whither "the tribes went up, the tribes of the Lord, unto the testimony of Israel." {#Ps 122:4} There was the likeliest place to find Christ; there his parents found him once, after three days' search, {#Lu 2:46} sitting in the temple; there he dwelt among men; there he gave gifts unto men, and therehence he went forth abroad the whole world, "conquering, and to conquer." {#Re 6:2} Here, therefore, the spouse seeks him among the people of God, and in his word and ordinances. She knew well that he fed his flock among those lilies, used to go down into that his garden of spices {#So 6:1,2} to take a turn amidst those golden candlesticks, {#Re 1:13} to take a view of his wedding guests, {#Mt 22:11} yea, to eat and drink in their presence, and

to teach in their streets. {#Lu 13:26} Abroad she gets, therefore, and that presently.

I will rise now.] Saith she, lest I lose mine opportunity; for if so, I may seek it with tears, and go without it with sorrow. Men may purpose, promise, and expect a time of healing and curing, when they shall be deceived, and find a time of trouble. {#Jer 14:17} "Many, I say unto you, shall seek to enter, and shall not be able," {#Lu 13:24} yea, "they shall go with their flocks, and with their herds, to seek the Lord; but they shall not find him: he hath withdrawn himself from them." {#Ho 5:6} They came too late, belike; they sought not the Lord while he was to be found (*vel sero, vel certe non serlo querebant*); they called not upon him while he was near; they stayed till he was out of call; {#Pr 1:28} till he was resolved to return either no answer at all, or such a sad answer as the Jews had from him, because they stood out their day of grace: "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." {#Joh 7:34} And again, "I go my way, and ye shall seek me, and shall die in your sins." {#Joh 8:21} Oh, dreadful sentence! The Church herself here, though never so dear to Christ, seems to some to be guilty of sloth and slackness in seeking after Christ, and doing it in her bed (as loath at first to disease herself), or in holding him while she had him, if, while she was sleeping, he slipped away from her side. The wise virgins also were napping and nodding, {#Mt 25} and holy Augustine {a} confesseth that he could not answer that clear text, whereby he was called out of his sinful course. "Awake, thou that sleepest, and stand up from the dead," &c., but only by that wish of the sluggard, *Modo et ecce modo, Sinite paululum, &c.* A little more sleeps, a little more slumbers, &c.; little, and yet sleeps, in the plural. Thus, *Modo et modo non habent modum, et Sinite paululum ibit in longum*, as that father hath it. Somewhat it was, surely, that makes the Church resolve, as here, "I will rise now," or "Let me rise now"; I will stir up the gift of God that is in me; I will stir up myself to take better hold of Christ. Here is a tacit taxing herself for some former slackness, after her former enjoyments and familiar intercourse with Christ. We are too ready, after we have run well, to lie down and take cold, which may cause a consumption; to please ourselves in unlawful liberties, when we have pleased the Lord in lawful duties. Hezekiah, after his notable service, both of prayer and thanksgiving, fondly

over-shoots himself to the Babylonish ambassadors. Jonah, after his embassy, faithfully discharged, to the Ninevites, breaks forth into anger against the Lord. Peter, being commended by Christ for the profession of his faith, fell presently so far wide, that he heard, "Get thee behind me, Satan." {#Mt 16}

I sought him, but I found him not.] For trial and exercise of her faith and constance. "Then shall ye know, if ye follow on to know the Lord." {#Ho 6:3} So then shall we find, if we follow on to seek Christ, fetching him out of his hidingplace, as the woman of Canaan did. For he would have hid himself, saith the text, but he could not, for a certain woman, &c. {#Mr 7:24,25} And as she set him out, so she followed him close, refusing to be either said nay, or sit down with silence or sad answers. The like did Jacob. {#Ge 32} He wrestled with might and slight. He would have a blessing whether God would or no, as we may say with reverence. "Let me go," saith God. No, thou shalt not, saith Jacob. "Let me alone, that I may destroy this people." No, by no means, saith Moses. In seeking of Christ, faith is not only importunate, but even impudent, {#Lu 11:8} {b} and threatens heaven, as Nazianzen said of his sister Gorgonia. If he have lost his mercy, she will find it for him. {#Isa 63:15} If he look strange and stern, she will both know him, and claim him amidst all his austerities. **#Isa 63:16**, "Art not thou our father?" If he be gone never so far, she will "follow hard after him," {#Ps 63:8} so David's phrase is; even as hard as her old legs will carry, as Father Latimer said; with "Return, for thy servant's sake. We are thine." {#Isa 63:17,19} O Lord, saith the Church in Habakkuk, "Art not thou from everlasting, my God, and mine Holy One?" It was a bold question, but God assents to it in a gracious answer, ere he went further. We shall not die, say they abruptly. {#Hab 1:12} Nay, "after two days"—for so long, it may be, he will hold us off, to try how we will hold out seeking—"he will revive us; in the third day he will raise us up, and we shall live in his sight." {#Ho 6:2} Or if we should die in this waiting condition, and in a spiritual desertion, yet we could not miss heaven, because he hath said, "Blessed are all they that wait for him." {#Isa 30:18}

{a} *Confess.*, lib. viii. cap. 5.

{b} *αυαδειαν propter improbitatem.*

Ver. 3. **The watchmen that go about the city found me,**] *i.e.*, The angels, who are God's watchmen {a} over the world, and are so called somewhere in Scripture, as also ministering spirits, guardians of the saints, &c. But here I conceive are meant either those princes of the world, strangers to the mystery of Christ, {#1Co 2:8} and therefore can tell no tale nor tidings of him. For what reason? They are of Gallio's religion, which is no better than a mere irreligion, {#Ac 18:15} being *de regione magis solliciti quam de religione*, as one saith: or else, the officers and ministers of the Church, set as "Watchmen upon Jerusalem's walls, with charge never to hold their peace, day nor night." {#Isa 62:6} But they, alas! prove too too oft "blind watchmen, dumb dogs; sleeping, lying down, loving to slumber." {#Isa 56:10} And such it seems were these here, by the small directions they gave the Church, or intelligence of her best beloved. Howbeit, because the priests' lips should preserve knowledge, and they are given for guides to God, {#Heb 13:17} however they prove, she repairs to them, or rather, lighting upon them, inquires for Christ.

Saw ye him whom my soul loveth?] They that love Christ in sincerity, are apt to imagine that others also do love him no less than they. So much worth they find in him, that they wonder how any can do otherwise than affect and admire him. This made Mary Magdalene, who "loved much," to ask the gardener, for so she took him to be, what he had done with the Lord's body, {#Joh 20:15} whereabout she thought he had been as solicitous as herself. So the Church here, Have you seen him? when they perhaps were perfect strangers to him. But be they as they will, they should have known and loved the Lord Jesus Christ, upon pain of utter cutting off, {#1Co 16:22} and whether they do or do not, they shall know that she loves him; *Quis enim celaverit ignem?* For who can hide fire in his boston, or musk in his pocket? The love of Christ cannot possibly be concealed. A man may as easily hide the wind with his fist, and the ointment of his right hand, which bewrayeth itself, as Solomon speaketh in another case. {#Pr 27:16} He that "believes with his heart, will confess with his mouth." {#Ro 10:10} Christ's true worshippers are marked "in their foreheads." {#Re 7:3} Antichrist's limbs receive his mark "in their hands," {#Re 13:16} which they can cover or discover, as they see the occasion. We have also many political professors among us, who for want of true love to Christ, either run away in the plain

field, {#Heb 10:36-39} and so incur the danger of martial law; or else, under a colour of discretion, fall back into the rearward: the battle is sharp, and it is not good to be too forward. "But is this thy love to thy friend?" as he said to Hushai the Archite. David's parents and brethren came down to him to the cave of Adullam, though to their great danger; {#1Sa 22:1} and Basil being blamed for his forwardness to appear for his friend in danger, answered, *Ego aliter amare non didici*. A friend is made for the day of adversity.

{a} εγγρηγοροι. {#Da 4:10 Eze 33:2}

Ver. 4. **It was but a little that I passed from them.**] It is probable that, lighting upon these watchmen, she promised herself much counsel and comfort from them, but was disappointed. It pleaseth God many times to cross our likeliest projects, that himself alone may be leaned upon. The poor soul in distress is apt to knock at the creature's door for comfort, to shark abroad, and to look this way and that way, as David did, for help. Yea, many use the means as mediators, and so fall short of Christ. It is a good note that one {a} makes upon this text, that she was a little past the watchman; which shows, saith he, that the Lord delays comfort, to draw his Church, through all his means, from the lowest to the highest, where she findeth in short time comfort; but many times not till she is past, that they might not attribute it to the excellence of the means, but unto God.

But I found him whom my soul loveth.] Christ, as he therefore threateneth that he may not be put to punish, {b} so he therefore hides himself, otherwise, that he may come in again to his people with more comfort: and his usual time to come in to them is, when they have well-nigh done looking after him, as he dealt by those two that were travelling to Emmaus, {#Lu 24:13} when they have hanged up their hopes and their harps together, and are ready to cast away their confidence, and to leave looking any longer. "When the Son of man comes"—viz., with an answer to his people's prayers, which they have now even given up for lost labour—"shall he find faith upon the earth?" {#Lu 18:8} *i.e.*, Will anybody ever think that, having stayed so long, he would yet come at last? Christ loves to comfort those that are forsaken of their hopes, and to give a blessing to those times

and means whereof we despair. The pains cannot be cast away which we resolve to lose for Christ.

I held him, and would not let him go.] She held him with both hands earnestly; for faith hath two hands, one receiving Christ from God, the other giving the believer to God. With both she holds Christ—"the king is held in her galleries" by the bonds of love, by the cords of kindness, {#So 7:5} he is even held prisoner in her company—but especially with the former. She holds him as Jacob did, {#Ge 32:26} though with much conflict. The devil strikes hard at her hand, and would make her loose her hold. Hence faith is fain to tug and wrestle, even till it sweat again. And therefore Paul calls it to *εργον*, the difficult "work of faith," {#1Th 1:3} because the believer hath such ado to hold his own. If he cannot hold with his hands, he will make use of his teeth—as it is reported {c} of Cynegirus, that noble Athenian, and of our Sir Thomas Challoner, {d} in the wars of Charles V—any shift he will make rather than part with Christ, whom his soul loveth: having fastened on the tree of life, rather than drown, he is resolved to pull it up by the very roots. Let God fight against him with his own hand, and offer, as it were, to kill him, yet he will hang on still; he will trust, in an angry God, in a killing God, as Job; and as Jacob, he will wrestle, and not let go, though alone, and in the night, and upon one leg. "Lo! this is the generation of them that seek him, of them that seek thy face": this is Jacob; {#Ps 24:6} these be "Israelites indeed." {#Joh 1:47}

Until I had brought him into my mother's house.] That is, Into my conscience, say some—where faith dwelleth, and Christ by faith. {#Ro 10:10 Ga 4:19} Into the synagogues of the Jews, say others, or into the congregations of the Gentiles. They do best that understand it of the Catholic Church, the supernal Jerusalem, that "Mother of us all," figured by Sarah, {#Ga 4:24,26} where Christ hath most delightful dwelling, a comfortable commoration, and, as it were, conjugal cohabitation with his spouse, chamber fellowship. {#Jud 15:1}

{a} Mr Dudley Fenner.

{b} *Ideo minatur, ut non puniat.* -Chrys.

{c} Aelian,

{d} Camden.

Ver. 5. **I charge you, O ye daughters of Jerusalem.**] As a further fruit of her revived faith, she renews her contestation and charge of sanctification of life, such as becometh the gospel; that Christ, whom she resolves now to retain with her, be not provoked by sin to leave his people. {#Nu 32:15} And in this vehement adjuration, no doubt, saith an interpreter, but the Church had a special regard to the custom used then, and yet even at this day used among us—namely, that songs are sung before the bride chamber, and certain noises of instruments brought to wake the bride and bridegroom from sleep.

{See Trapp on "So 2:7"}

Ver. 6. **Who is this that cometh out of the wilderness?**] "Who is this?" say the angels, those friends of the bridegroom, as some will have it, admiring the Church's high expressions, and continual ascensions in her affection to Christ. But I rather think it is the voice of the bridegroom himself, ravished with the beauty and sweetness of his spouse, and wondering at his own comeliness put upon her; as well he may, for *quantum mutatur ab illa*. {a} Such a change he hath wrought in her, as never was known in any. {#Eze 16:6-14} Moses married an Ethiopian woman, and could not change her hue. David married a scornful dame, a mocking Michal, and could not mend her conditions. Job's wife continued to be, as it is said of Helena, after the Trojan troubles caused by her, η παλαι γυνη, the same woman still—no changeling she: but the Church and all her genuine children are strangely altered and metamorphosed—as the apostle's word is {#Ro 12:2, μεταμορφωσθε} -and this change is not moral, formal, merely mental, temporal, partial, but spiritual, real, universal, both in respect of subject and object; for it is an entire change of the whole man, from the whole service of Satan to the living and true God, in sincere obedience to the whole law, the whole course of his life throughout. A change so conspicuous and so stupendous, that not only strangers take notice of it, ξενιζονται, strange at it, {#1Pe 4:4} and marvel much at the matter, saying, Who is this? {#Mt 21:10} What is come to the man of late, that now it is, *Ego non sum?* But Christ himself stands wondering at his own work, as he did once in Nathanael, "Behold an Israelite indeed" {#Joh 1:47} -an Ishmaelite by nature, but an Israelite by grace, as Gether, {#1Ch 7:17 2Sa 17:3} and as before that in Araunah, that famous Jebusite. {#2Sa 24:18 Zec 9:7}

That cometh out of the wilderness, *J scil.*, Of this world, fitly called a wilderness, for the paucity of good people in it—the wilderness of Judea, where John preached was so called, because but thinly inhabited—and plenty of bears and boars, lions and leopards, and other wild creatures, whereunto wicked men for their savageness are commonly compared in Scripture. This ascending of the Church out of the world, as Israel did out of Egypt, and their orderly marching through the wilderness into the promised inheritance is worthily called a wonderful separation. {#Ex 33:16} And as that angel that appeared to Manoaah, by ascending up in the flame of the altar, is said to do wondrously, {#Jud 13:19,20} so do the saints by their daily devotions, as so many pillars of smoke, *elationibus fumi*, aspiring to eternity, and coming up, as Cornelius's prayers and alms did, "for a memorial before God." {#Ac 10:4} And albeit their best performances are as smoke, black and sooty in regard to infirmities and imperfections, yet they have a principle in them to carry them upward; they have also the high priest of the New Testament, not to present them only, but to perfume and scent them, as it is here, with myrrh and frankincense, and sweetest powders of the spice merchant—that is, with the merit and mediation of his own most precious passion, {#Heb 9:24} those sweet odours poured as out of vials into the prayers of saints, {#Re 5:8 8:4} and so making both them and their services acceptable to his Father. And as he promised, {#Joh 12:32} that "being lifted up" himself by the cross to the kingdom, he would "draw all his to him"; so we see it fulfilled in the saints, those heavenly eagles, soaring out of sight—lowly in their speeches, lofty in their actions, but especially in their affections carried above all earthly objects, {#Col 3:2} and not content till they are gotten home to heaven; their commoration is here, their conversation above. These heavenly stars, though seen sometimes in a puddle, though they reflect there, yet they have their situation in heaven. These birds of paradise, though they may touch happily upon earth, yet they are mostly upon the wing, and those outward comforts and creatures are to them but *scalae et alae*, "wings, and wind in their wings," {#Zec 5:9} to carry them upward. Let shallow men wonder at worldly things, as the disciples did at the huge and fair stones of the temple; {#Mt 24:1-3} let them be nailed fast to the earth, as Sisera was by Jael; let them ever bow downward, as that woman in the gospel that had a spirit of infirmity; let them grovel and go upon their bellies and feed

upon earth, as the serpent. {#Ge 3:14} The saints are of another alloy; their "civil conversation (πολιτευμα) is in heaven," {#Php 3:20} their political bent, aim, and fetch is for heaven; they are *immortalitatis candidati*, as the ancients called Enoch and Elias; they do *paradisum mente deambulare*, as Jerome bids the young hermit take a turn ever and anon in paradise, and after some serious thoughts of that blessed place they break out as Monica, Augustine's mother did, into a *Quid hic facio?* What make I here? why hasten I not home to mine own country? They send up many pious ejaculations, many holy sallies, and as it were egressions of soul, many a humble, joyful, and thankful heart to God. *Mittunt preces et lachrymas cordis legatos*, as he saith, pillars of prayers, volleys of hearty wishes they send up continually, laying up treasure in heaven, and thinking long of the time or ere they get thither.

{a} Virg.

Ver. 7. **Behold his bed, which is Solomon's, &c.]** Or, Behold the bed of Solomon, as the Greek, explaining the Hebrew, hath it. Solomon was a famous figure of Christ; of his bed we read nothing, but may well conceive it was, as everything else about him, stately and costly, and thereby is meant here heaven, say some, whither the Church is brought in ascending in the preceding verse, and by the valiant warders they understand the angels, those mighties. {#Ps 103:20} But because they are said to be "valiant men of Israel," I rather assent to those that think the godly ministers are here meant by the "mighties," and the Church by Christ's "bed," where he reposes and "resteth in his love," {#Zep 3:17} lodging "between her breasts." {#So 1:13} There is nothing more sure than that the blessed angels do watch over the Church. {#Heb 1:14} What a guard by them had Jacob at Mehanaim, {#Ge 32:1,2} where they made a lane for him, as the word imports, to provide for his safety! The like we may say of Elisha at Dothan, and various others. I doubt not, saith one, but as the angels waited at Christ's sepulchre, so for his sake they watch also over our graves, called our beds. {#Isa 57:2} Howbeit here understand we it of the ministers of the word that "watch for men's souls," and are frequently called watchmen. Sixty of them they are said to be, because a great number, as the Levites were scattered up and down the tribes of Israel, as salt is strawed thick upon flesh to keep it from putrifying. Ye are the salt of the earth {#Mt 5:13-16} And "valiant" they

are said to be, for valour and courage invincible is necessary to a minister who shall be sure to be put hard to it, and therefore had need to be, as Athanasius was, an adamant for his resolute stout carriage, and to partake with the diamond in the high priest's breastplate for hardness and hardiness in standing to and for the truth. Israelites also they ought to be Jews inwardly, not scoffing Ishmaelites, profane Edomites, false Philistines, but the valiants of Israel, such as David's band of worthies was; {#1Ch 11:10-12:37} faithful and godly patterns of piety such as will "take heed to themselves and to the flock," waiting upon the Lord's work and "watching for men's souls as they that must give account," &c. {#Heb 13:17} It is a great matter to be of Christ's bodyguard. Remember what David said of Abner. {#1Sa 26:15}

Ver. 8. **They all hold swords, being expert in war.]** They not only bear arms, but can handle them. Young Jether wore a sword, but he durst not draw it, {#Jud 8:20} or strike with it when he should have killed Zeba and Zalmunna. Themistocles said of the Eretrians, a cowardly people, that they were like the sword fish, which hath a sword indeed, but wants a heart. {a} Such white livered soldiers, such faint hearted swordmen our Solomon hath no need of; our Gideon will not employ them so far as to break a pitcher or to bear a torch. {#Jud 7:3} The fearful and unbelieving shall never set foot in his kingdom, much less be esquires of his body; those in that office must hold fast the faithful word, that sword of the Spirit, that twoedged sword, far beyond that of Goliath, and yet David said there was none to that, that they may be able and apt by sound doctrines both to exhort the tractable and to "convince the gainsayer." {#Tit 1:9} Those that either cannot or will not do thus, are no way fit to be of Christ's guard, because they are more likely to betray him into the hands of his enemies than to defend him from them, to act a Judas's part than a Peter's, who manfully cut off Malchus's ear, and chose rather to be held temerarious than timorous. Jeremiah complains of the pastors of his time that they were "not valiant for the truth," {#Jer 9:3} they had no spiritual metal in them; but as harts and stags have great horns and strength, but want courage, so it was with these. St Augustine professeth this was it that heartened him, and made him to triumph in his former Manicheism, that he met with feeble opponents, and such as his nimble wit was easily able to overturn. If gainsayers be not

powerfully convinced, how will they set up their crests and cry *victoria!* If they be not stoned with arguments, {b} how will they start up and outstare the truth! There must be, therefore, skill and will in all her champions. They must also every man have his sword upon his thigh, and be ready for an assault. Seneca reports of Caesar that he had quickly sheathed his sword, but never took it off. And Suetonius tells us that he would never tell his soldiers of any set time of removal or onset, that he might never find them unready, {c} Christ expects the like care and courage in his ministers, lest the proverb be verified on them, ungirt, unblest.

And because of fear in the night.] Lest evil should befall Solomon, as it did Ishbosheth, who was slain upon his bed by the sons of Rimmon; lest deeds of darkness be done in a land of light, and while the watchmen slack their duty, the rulers of the darkness of this world break in and play their pranks. While men slept, tares were sown by the evil man. {#Mt 13:25}

{a} Μαχαίραν μὲν ἔχει, καρδίαν δὲ οὐ—*Plutarch.*

{b} *Haeretici argumentis lapidandi.* -Hilar.

{c} *Scilicet ut paratum et intentum momentis omnibus, &c.*

Ver. 9. King Solomon made himself a chariot.] *Hic locus lubricus est et difficilis.* This is a hard text, saith one. It had been easier, perhaps, if commentators had not made it so hard. The word rendered chariot, is by others rendered a bridechamber, a bed, a throne, a palace. The Hebrew word is found in this place only; {a} it hath the name of fairness and fruitfulness. Rabbi Solomon saith it is *thalamus honorificus*, a bedchamber of honour, whereby we are to understand again the Church, as we did by "bed" in the former verse. She is oft compared to a house, here to a bridechamber, and Solomon's bridechamber, which must needs be supposed very trim, and set forth to the best. It is further set forth here by the causes: *efficient*, Solomon himself; *material*, cedar, silver, gold, &c.; *formal*, paved with love; *final*, for himself first, and then for the daughters of Jerusalem. First, Solomon himself made it, though a king. *Stupenda sane dignatio*, a wonderful condescension. The Church is Christ's own "workmanship," his "artificial facture," or creature (as the Greek word signifieth, #Eph 2:10, ποιημα), that masterpiece of his architecture, wherein he hath showed singular

skill, by erecting that glorious fabric of the new man, that "new heaven and new earth wherein dwelleth righteousness." {#2Pe 3:13} For "he planteth the heavens and layeth the foundations of the earth, that he may say to Zion, Thou art my people," that he may "rejoice in the habitable part of God's earth," {#Pr 8:31} that he may say, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." {#1Co 6:16} Christ wrought the centurion's faith, as God; he wondered at it, as man. God wrought, and man marvelled; he did both to teach us where to bestow our wonder. Paul prays for his Ephesians, that their eyes might be enlightened to see the power that wrought in them. {#Eph 1:18}

Of the wood of Lebanon.] {See Trapp on "So 1:17"} The saints are the Church's materials. {#Ro 1:7 1Co 1:2} "The precious sons of Zion are comparable to fine gold." {#La 4:2} "Her Nazarites are purer than snow, whiter than milk, more ruddy than rubies; their polishing is of sapphire." {#So 3:7} And yet Bellarmine is not ashamed to say, *Nos etiamsi credimus in ecclesia inveniri omnes virtutes, & c.* {b} Although we doubt not but that all virtues are found in the Church; yet that a man may be absolutely called a member of that true Church spoken of in Scripture, we hold not that any inward virtue is required, but only an external profession of the faith, and participation of the sacraments. *Belle hoc convenit Ecclesiae Romanae,* saith a learned man. {c} This description suits very well with the Church of Rome. For certainly if there be any virtuous persons in that Church, *id eis convenit per accidens,* it is by mere accident, and not as they are in that Church, but as they dissent from it; like as Cicero saith wittily of the Epicureans, that if any were good among them, it was merely from the goodness of their nature, for they taught and thought otherwise. And as Peter Moulin said of many of the priests of France, that they were for their loyalty not beholden to the maxims of Italy; and yet Bellarmine hath the face to say, *Sunt quidem in Ecclesia Catholica plurimi mali, sed ex haereticis nullus est bonus:* {d} Among Papists there are many bad men, but among Protestants not one good man is to be found.

{a} Απαξ λεγομ.

{b} Lib. iii. cap. 2, *De Eccles. Militante.*

{c} Cameron, *De Eccles.*, p. 167.

{d} *De Notis Eccles.*, lib. iv. cap. 13.

Ver. 10. **He made the pillars thereof,**] *i.e.*, The faithful ministers, called "pillars," {#Ga 2:9} and that, Atlas-like, bear up the pillars of it. {#Ps 75:3} Those that offer violence to such, Samson-like, they lay hands upon the pillars to pluck the house upon their own heads. Yea, they attempt to pull stars out of Christ's hand, {#Re 1:16} which they will find a work not feasible.

Of silver.] For the purity of matter, and clearness of sound; for their beauty, stability, and incorruption. Let ministers hereby "learn how they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of truth." {#1Ti 3:15}

The bottom thereof of gold.] Understand it either of God's Word, which is compared to the finest gold, or of that precious grace of faith, the root of all the rest; whence it is laid by St Peter as the bottom and basis, the foundation and fountain of all the following graces: #2Pe 1:5, "Add to your faith virtue, and to virtue knowledge," &c. They are all in faith radically. Every grace is but faith exercised; hence we read of the "*joy of faith*," the "*obedience of faith*," the "*righteousness of faith*," &c. She is the mother grace, the womb wherein all the graces are conceived. Hence the bottom of Christ's fruitful bed, the pavement of his glorious bride chamber, the Church, is here said to be of gold; that is, of faith, which is called gold, {#Re 3:18 1Pe 1:7} "that the trial of your faith" (or your well tried faith, for it seems to be a Hebraism), "being much more precious than that of gold." And here, *Melius est pallens aurum quam fulgens aurichalcum*, {a} gold, though paler, is better than glittering copper. The faith of God's elect is far more precious than the shining sins {b} of the beautiful abominations of mere moralists. Suppose a simple man should get a stone, and strike fire with it, and thence conclude it a precious stone; why, every flint or ordinary stone will do that. So to think one hath this golden grace of faith, because he can be sober, just, chaste, liberal, &c.; why, ordinary heathens can do this. True, gold will comfort the fainting heart, which alchemy gold will not. Think the same of faith.

The covering of it of purple.] I am of their mind that expound it of Christ's blood, wherewith, as with a canopy, or a kind of heaven

overhead, the Church is covered and cured. {#Re 5:9,10 7:14 Ro 6:3,4} Purple was a rich and dear commodity among them. {#Pr 31:22 7:5 Mr 15:17 Lu 16:19} The precious blood of Christ is worthily preferred before gold and silver. {#1Pe 1:18,19}

The midst thereof being paved with love.] For Christ loved us, and washed us with his blood. {#Re 1:5} He also fills his faithful people with the sense of his love, who therefore cannot but find a great deal of pleasure in the ways of God, because therein they let out their souls into God, and taste of his unspeakable sweetness; they cannot also but reciprocate and love his love. So the bottom, the top, and the middle of this reposing place are answerable to those three cardinal graces, faith, hope, and love. {#1Co 13}

For the daughters of Jerusalem.] This chariot or bridal bed he made for himself, he made it also for the daughters of Jerusalem; for all his is theirs, union being the ground of communion. As we must do all for Christ—according to that, *Quicquid agas propter Deum agas*; and again, *Propter te, Domine, propter te*; choice and excellent spirits are more taken up with what they shall do for God than what they shall receive from God—so Christ doth all for us, and seeks how to seal up his dearest love to us in all his actions and achievements. "Christ's death and bloodshed," saith Mr Bradford, "is the great seal of England, yea, of all the world, for the confirmation of all patents and perpetuities of the everlasting life whereunto he hath called us. This death of Christ, therefore, look on as the very pledge of God's love towards thee, &c. See, God's hands are nailed, they cannot strike thee; his feet also, he cannot run from thee. His arms are wide open to embrace thee, his head hangs down to kiss thee; his very heart is open, so that therein look, nay, even spy, and thou shalt see nothing therein but love, love, love to thee. Hide thee, therefore, lay thine head there with the beloved disciple, join thee to Christ's chariot, as Philip did to the noble eunuch's. This is the cleft of the rock wherein Elias stood. This is for all aching heads a pillow of down," &c. {c}

{a} Bernard.

{b} Splendida peccata.

{c} *Sermon of Repent.*, 63.

Ver. 11. **Go forth, O ye daughters of Zion,** / *i.e.*, All ye faithful souls which follow the Lord Christ, the Lamb that stands upon Mount Zion. {#Re 14:1,4} Ye shall not need to go far—and yet far ye would go, I daresay, to see such a gallant sight as King Solomon in his royalty: the Queen of Sheba did—behold he is at hand, "Tell ye the daughters of Zion, Behold, thy King cometh," &c. {#Mt 21:5} Go forth therefore, forth of yourselves, forth from your friends, means, all, as Abraham did, and the holy apostles, confessors, and martyrs, and as the Church is bid to do, "forget also thine own people, and thy father's house." {#Ps 45:10} Good Nazianzen was glad that he had something of value—to wit, his Athenian learning—to part with for Christ. *Horreo quicquid de meo est, ut meus sim*, saith Bernard. He that will come to me, must go utterly out of himself, saith our Saviour. All St Paul's care was, that he might be found in Christ, but lost in himself. *Ambula in timore et contemptu tui, et ora Christum, ut ipse tun omnia faciat, et tu nihil facias, sed sis sabbatum Christi*, saith Luther, {a} Walk in the fear and contempt of thyself, and rest thy spirit in Christ; this is to go forth to see King Solomon crowned, yea, this is to set the crown upon Christ's head. When Queen Elizabeth undertook the protection of the Netherlands against the Spaniard, all princes admired her fortitude; and the king of Sweden said, that she had now taken the diadem from her own head, and set it upon the doubtful chance of war. {b} He that forsakes all for Christ, and puts himself by faith under his protection, submitting to the sceptre of his kingdom, and "sending a lamb to this ruler of the land," {#Isa 16:1} in token of homage and fealty, his "eyes shall see the King in his beauty"; and instead of a *Vivat Rex*, Let the king live, he shall break forth into this glorious acclamation, "The Lord is our judge, the Lord is our lawgiver; the Lord is our king, and he will save us." {#Isa 33:17,22} It was St Augustine's wish that he might see *Romam in flore, Paulum in ore, et Christum in corpore*, Rome, as of old, flourishing; Paul, as he did once, preaching; and Christ, as in the days of his flesh, going up and down doing good. There are those who hold, that by Solomon crowned here is meant Christ incarnated, taking flesh, as a crown, off his mother Mary; and that this was "the day of his espousals," when "the Word was made flesh," and "the day of the gladness of his heart," when he "rejoiced in the habitable part of God's earth,"—that is, in the human nature, wherein the fulness of the Godhead dwelt bodily—"and his delights

were with the sons of men." {#Pr 8:31} Some understand it to be the crown of thorns set upon him by his mother, the synagogue. Others, the resurrection, and that name above all names {#Php 2:9} that he got by his death. I am of Mercer's mind, who expounds it to be that glory which Christ hath when he is preached up as the sole and absolute Saviour, and so believed on in the world, {#1Ti 3:16} that the obedience of faith is yielded unto him. When faith and obedience make a perfect pair of compasses, then Christ's head is compassed with a crown. Faith, as the one foot, is pitched upon the crown of Christ's head; while obedience, as the other, walks about in a perfect circle of good duties, "whereby he is made glad." {#Ps 45:8}

{a} *Epist. ad Gabr. Vydym.*

{b} *Camb. Elisab., Anno 1585.*

Chapter 4

Ver. 1. **Behold thou art fair, my love, behold thou art fair.**] Thou art, thou art; and I am much taken with it, so that I cannot but set an *Ecce admirantis* Behold, wonder at it, upon it. I am so rapt and ravished; yea, I would that others also should behold it, and be enamoured with it. As the Church called upon her daughters of Zion, in the last verse of the former chapter, to go forth and see her Bridegroom in all his bravery, and to help to crown him; so here interchangeably, Christ calls upon all sorts to contemplate his beautiful bride in all the "comeliness that he hath put upon her," {#Eze 16:14} and that crown of twelve stars that he hath set upon her head, {#Re 12:1} so that "in everything she is enriched by him, and cometh behind in no gift." {#1Co 1:5,7}

Thou hast doves' eyes.] Particularly Christ commendeth her eyes, hair, teeth, lips, temples, neck, and breasts. He that would praise another, is careful to take in whatsoever of him may be thought praiseworthy. Christ only is able to give his Church her due commendation; because he only "knows all men, and needeth not that any should testify of man, for he knoweth what is in man." {#Joh 2:24,25} All others that shall undertake such a business had need say, as Mr Bradford the martyr saith of that peerless King Edward VI; So many things are to be spoken in commendation of God's graces in this child—who yet was but one of those many that make up the

Church; but yet such a one, that as he was the chiefest, so I think the holiest and godliest in the realm of England, saith the same blessed Bradford—that as Sallust writes of Carthage, I had rather speak nothing than too little, in that too much is too little. {a} An exact face, saith Pliny, is seldom drawn but with great disadvantage; {b} how much more when a bungler hath it in hand? In which regard Alexander the Great forbade his portraiture to be painted by any other than Apelles, or to be carved by any other but Lysippus, men famous in those faculties. Behold here one that goes far beyond them both (the greatest artisan in the world), pencilling out to the life, and setting forth a complete character of his dearest spouse, whom he had "in his heart to die and to live with," {#2Co 7:3} as the high priest had the twelve tribes, {#Ex 28:29} and St Paul his Corinthians, though "the more he loved, the less he was beloved." {#2Co 12:15} But to come to her particular praises—"Thou hast doves' eyes," that is, fair, full, clear, chaste. {See Trapp on "So 1:15"} Eyes the true Church hath, and those both opened and enlightened. {#Ac 26:18} She cries not up ignorance as the mother of devotion, neither doth she send forth blind guides, to require blind obedience, as the Popish *Padres* do with their novices; to put out the eyes of those poor misled and muzzled *ignoramuses*, and to lead them blindfold into the midst of their deadly enemies, as Elisha did the Syrians into Samaria. The Church here described hath (as Solomon's wise man) her eyes in her head; yea, she hath two eyes, when the rest of the world hath but one (as the Chinese vainly brag of themselves), {c} a praise proper to the Church of Christ. She lifteth not up her eyes unto idols, {#Eze 18:6} but to the Holy One of Israel, {#Isa 17:7} her eyes are doves' eyes. Every child of Christ's Church hath a spiritual eyesight, an insight into the mystery of Christ, communication of Christ's secrets, "the mind of Christ." {#1Co 2:16} She hath no blind children; for, though born blind, yet Christ hath anointed them with his eye-salve, {#Re 3:18} and given both light and sight. But by "eyes" here we are chiefly to understand pastors and ministers, those "seers," as they were called of old, {#Isa 9:9} those "lights of the world," {#Mt 5:14-16} "burning and shining lights," {#Joh 5:35} as the Baptist was called, whose office is to be to God's people "instead of eyes," {#Nu 10:31} and "to open the eyes of the blind, to turn them from darkness to light, and from the power of Satan to God," &c. {#Ac 26:18}

And these are to have doves' eyes, seeking to present unto Christ every man chaste and pure in the simplicity of the gospel. {#2Co 11:2,3}

Within thy locks.] Seemly tied up and covered, as the word imports, without pride or affectation; not laid out, as the manner is, of vain and unshamefaced women, but thick, fair, and modestly made up, to show the Church's modesty and humility, which is the knot of every virtue, and ornament of every grace, as St Peter's word, *εγκομβωσασθε*, holds it forth. {#1Pe 5:5}

Their hair is as a flock of goats, &c.] They are fat and well liking; and so their hair lay smooth, slick, and shining. By the Church's hair here may be meant the community of true Christians, that, being as the hair innumerable, do adhere to Christ as to their head, and have a promise that not one hair of that sacred head shall fall to the ground; and that if any son of Belial shall offer to shear or shave them, he shall answer it as dearly as the Ammonites did the like abuse done to David's ambassadors. {#2Sa 10:3,4}

{a} *Serm. of Repent., 37.*

{b} *Pic ores pulchram absolutamque faciem raro nisi in peius effiungunt.*

{c} *Description of the World, Chap., Of China.*

Ver. 2. Thy teeth are like a flock of sheep, &c.] Handsome teeth set forth a woman very well, and they are then held handsome when they are (1.) Even and well matched; (2.) Fair and white; (3.) Thick and full. All this we have here daintily set forth in an allegory. And by teeth the Chaldee paraphrast will have meant (and I dissent not) the priests and Levites of the law, the pastors and preachers, think I, of the Church; who, as they must be "eyes" to see, so they must be "teeth" in another regard—viz. (1.) To chew; (2.) To bite. First, They must champ and chew the children's meat for them, as good nurses, such as Paul was, {#1Th 2:7} and before him Isaiah. {#Isa 28:9} Whom shall he teach knowledge, and whom shall he make to understand? Not the wise and prudent, not conceited persons, that make divinity only a matter of discourse, or come to hear only to exercise their critics, and to sit as judges on their ministers' gifts. But such as are "weaned from the milk, and drawn from the breasts." And how will he do to deal with such, and to "divide the word aright" {*ορθοτομεν*, #2Ti 2:25} to them? He will *praemansum cibum in os indere*, mollify their

harder meat for them, that it hurt not the tender toothless gums of these weanlings, weaklings "Precept," saith he, "shall be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little." They shall have it as they can take it, neither will he put that upon them that is not fit for them. They shall have milk, and not strong meat; or if they have, it shall be ready chewed for them. Our Saviour spake "as the people could hear," {#Mr 4:33} and not as he could have spoken. "If we have spoken to you," saith he, "of earthly things" (that is, of spiritual matters under earthly similitudes borrowed from wind, water, &c.) "and ye believe not, how shall ye believe if I tell you of heavenly things?" {#Joh 3:12} that is, of more sublime matters and mysteries of eternal life. Ministers must stoop to their hearers' capacities, and not be up in their altitudes, or deliver their discourses in a high language, in a Roman English, &c. For what is that but to "beat the air," to lose their labour, and to be "as barbarians to their hearers?" &c. *Non oratorum filii sumus, sed piscatorum; nec verborum πευροχη, sed Spiritus επιδειξει*, said that great divine to Libanius the rhetorician. We are not orators, but preachers; neither come we with "excellence of words," but with "evidence of the Spirit and of power," and "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." {#ICo 2:4 2Co 4:2} This is preaching; the art whereof *plus operis habet quam ostentationis*, as Quintillian saith of the art of grammar, is not a matter of show, but of service. And to the ears of that which St Peter calls "the hidden man of the heart," the plain song always makes the best music.

But, secondly, As ministers must masticate the children's meat, and make it fit for eating, so they are bound to bite—that is, to "rebuke sharply" {a} those that are unsound in their faith, or enormous in their practice; {#Tit 1:13} to gore their very souls with smarting pain, and to sting their consciences to the quick, with the forked arrows of biting reproofs and unquestionable convictions. "Thine arrows are sharp in the hearts of the king's enemies, whereby the people fall under thee." {#Ps 45:5} Ministers must not only whet their teeth against the wicked (as boars do their tusks when provoked), but set their teeth in the sides of those boars that root up the vineyard, and those foxes that destroy the grapes. Thus the ancient prophets pricked and pierced the hearts of their hearers; so did the holy apostles, St Peter

for instance. He so handled the matter that they were punctually "pricked at heart" ^{b} ^{#Ac 2:37} they felt the nails wherewith they had crucified Christ sticking fast in their own spirits, and driven home to the head by that "Master of the assembly." ^{#Ec 12:11} Penitence and pain are words of one derivation, and are very near of kin. Hardly will men be made to repent till touched to the quick, till the Preacher do *mordaci radere vero*, ^{c} deal plainly and roundly with them, stab them to the heart with the menaces of the law, and lay them for dead at Christ's feet, that he may revive them, as the pelican doth her young ones with her blood. It is said of Chrysostom, that he took the same liberty to cry down sin that men did to commit it. ^{d} Of Mr Bradford, that as he did earnestly persuade to a godly life, and sweetly preach Christ crucified, so he did sharply reprove sin, and zealously impugn errors. Of Mr Perkins, that he came so close in his applications, that he was able almost to make his hearers' hearts fall down, and their hairs to stand upright. This was preaching indeed, preaching in the life of it. I know well that most men are sick of a *Noli me tangere*, and are apt to hate him that reproveth in the gate. As loath they are to be searched as Rachel, when she sat upon the idols; to have their lusts mortified, as David was to have Absalom executed. "Handle him gently, for my sake," &c. Cannot preachers meddle only with toothless truths, say they, as Balak bade Balaam neither curse nor bless at all. But why hath Christ given his ministers teeth, but to bite and be bitter against sin and wickedness? personal invectives, indeed, proceeding from private grudge, he allows not. *Spiritus Christi nec mendax, nec mordax*. The Spirit of Christ is neither deceitful nor caustic. The rule here is,

“*Parcere nominibus, dicere de vitiis.*”

“To space by names, is to say concerning the crimes.”

Of Erasmus it is said that he was *Mente et dente potens*, sharp with discretion. Every minister should be so; and his doctrine should distil as honey, as the property whereof is to purge wounds, but to bite ulcers; ^{e} it causeth pain to exulcerate parts, though of itself sweet and medicinable.

That are even shorn.] The commendations of a set of teeth, whereof before. (1.) Even they must be and well matched; so should ministers be "likeminded, having the same love; being of one accord, and of one mind," {#Php 2:2} serving the Lord with one shoulder, {#Zep 3:9} not shouldering one another, and striving for precedence, but content with a parity, and in giving honour, going one before another. The six branches in the golden candlestick joined all in one, and the cherubims in the temple looked one toward another, which some think signified the agreement and oneness that should be between the ministers of the gospel.

Which came up from the washing.] (2.) Fair and white, washed in the king's bath of Christ's blood, famous and eximious for their extraordinary and exemplary holiness. It is their office to be *fullones animarum*, to make and keep white the fleeces of their flocks, the people's souls. And therefore themselves had need be as Jerusalem's Nazarites were, #La 4:7, "Purer than snow, whiter than milk," &c.

Whereof every one bears twins.] *Gemelliparae*. It must be ministers' care to bring many to God, whom they may one day present with, Here am I, and the children whom thou hast given me. Aaron's sons, by generation, are said to be Moses' sons by institution and instruction. {#Nu 3:1} See #Ga 4:19 1Co 4:15. "Happy is the man that hath his quiver full of them."

{a} αποτομος, cuttingly.

{b} Κατεννησαν τη καρδια.

{c} Horat.

{d} Osiand. *Hist. Eccles.*, cent. 5, lib. i. c. 6.

{e} τοις ελκεσι δριμυ.—*Alex. Aphrod. Probl.*

Ver. 3. Thy lips are like a thread of scarlet.] Which hath two comely properties, *small* and *ruddy*. A thin lip is a sign of eloquence; {#Job 12:20} Pitho sits upon it. As, on the other side, a thick lip is an uncircumcised lip, {#Ex 6:12} a polluted lip. {#Isa 6:5} Scarlet or coralline lips are counted a great grace, as white, black, bluish lips are held no small deformity. The Church's lips are her Christian confessions, whether to God or men. To God, when she acknowledgeth his favours (and so covereth his altar with the calves of her lips), or

confesseth her sins with all the aggravations, bringing them forth as they did the vessels of the sanctuary, {#Ezr 8:34} by tale and by weight, bewailing and begging pardon for all their transgressions in all their sins, as the words are. {#Le 16:21} To man she confesseth when she makes a wise and bold profession of the truth; not "afraid with any amazement," {#1Pe 3:6} but ready to "resist even unto blood." {#Heb 12:4} The tabernacle was covered over with red (and the scarlet where would fain persuade us that she takes up that colour for the same intent), to note that we must stand to the profession of the truth, even to effusion of blood. This confession of the mouth {#Ro 10:10} is set forth here by lips red as scarlet, because it must be lively, not fady or frigid, but full of faith, and dyed in Christ's blood. It is also described by a thread of scarlet, because, as a thread, it must be drawn out to the full length, and not cut off, so long as life lasteth, for any fear or other by respect whatsoever. Surely, as Augustine said of the feast of Pentecost, *Gaudet produci haec solennitas*; so may we say of Christian confession, It rejoiceth to be held out to the last breath. And as the silk worm stretcheth forth herself before she spin, and ends her life in her long wrought clue, so it is with the faithful confessor.

And thy speech is comely.] Because grave and gracious, framed in Scripture phrase as much as may be, and therefore comely and delectable. *Loquamur verba Scripturae, utamur sermone Spiritus Sancti, &c.*, said that incomparable man Peter Ramus; Let us speak the very words of Scripture, let us make use of the language of the Holy Ghost, and for ever abominate those *logodaedali*, learned asses, that profanely disdain at the stately plainness of God's blessed book, and that think to correct the divine wisdom and eloquence with their own infancy and sophistry. It is the Church only that speaks handsomely, because holily, and as the oracles of God. {#1Pe 4:11} She is, as one well saith of Basil, *suaviter gravis, et graviter suavis, nihil habens affectatae loquacitatis*, sweetly grave, and gravely sweet, neither troublesomely talkative nor sinfully silent; *verborum parca, sententiarum dives*, as another {a} saith of Livy, few words, but full of matter.

Thy temples are like a piece of a pomegranate.] A pomegranate hath many grains within his case, and a little round circle or crown

without upon his head. Now these grains being sweet in taste, and red in colour, are orderly set one by another, and point up, and as it were look up altogether unto the crown; to intimate thus much, say Beda and Haimo, that the children of the Church must grow on still toward the mark, not only when they enjoy the sweet taste of pleasant prosperity, but also when they bear the red colour of bloody persecution; and, consenting in a kind of conformity and perfect peace, they must point up altogether with the finger of faith to Christ, and look up continually with the eye of love to their head, Christ, who, being first crossed, is now come to be crowned with honour and glory. Some do explain this "piece of a pomegranate," when it is cut, to signify the reverend and modest countenance of the Church, as fearing and taking heed lest she should speak or do amiss, or blushing, if she hath failed. Others expound it of the good works of God's people—compared to an "orchard of pomegranates" {#So 4:9} -beautiful and comely, but yet imperfect; like as there is no pomegranate that hath not one rotten grain in it.

{a} Casaub.

Ver. 4. **Thy neck is like the tower of David,** / *i.e.* Fair and forcible — *erectum et celsum*, upright and lofty. It betokeneth the invincible courage and comfortable carriage of the Church, not "giving place to her enemies by subjection, no, not for an hour." {#Ga 2:5} "Many a time have they afflicted me from my youth, may Israel now say, yet never have they prevailed against me," &c. {#Ps 129:1-4} Neither shall the gates of hell ever do it. She shall set her feet in the necks of her enemies; but her neck (as the horse's, **#Job 39:19**) shall be clothed with thunder, so long as, with outstretched neck, she "looks up unto the hills from whence cometh her help" {#Ps 121:1} -even those everlasting hills {#Ge 49:26} where her David, the Lord Christ, dwells as in a tower, and from thence succours her, as the people said once to David. {#2Sa 18:3} Besides the fresh supply {a} of his free Spirit, {#Php 1:19} fortifying their hearts against the tyranny of sin and terror of hell, he hath furnished for her a most admirable armoury—viz., the sacred Scriptures—with armour that is polished and prepared for most necessary uses. {b} So that the saints are those true Argyraspides, as Alexander's old soldiers were called: for defence they have, besides that privy armour of peace with God {#Php 4:7} and joy in the Holy Ghost, {#Ne 8:13} the breastplate of righteousness, the

girdle of truth, the shield of faith, and shoes of patience; and for offence, they have the sword of the Spirit and darts of prayer. {#Eph 6:14-16}

All weapons of mighty men.] Meet for such, and not for mean men; and all to be fetched out of the armoury of the Scriptures by our Saviour's own example. {#Mt 4:4} The Word of God hath a power in it to quail and quell all our spiritual enemies, far better than that wooden dagger, that leaden sword of the Papists—their holy waters, crossings, medals, relics, &c. This the devil knows, and therefore sets his Antichristian instruments on work to take away this armoury from the common people (as the Philistines took away all weapons from the Israelites), and to give this wicked advice, as Bristow {c} did, to get heretics out of their weak and false tower of holy Scriptures into the plain field of councils and fathers, &c.; which if they should do, as we trust they never shall, yet we dare be bold to say, with learned Whitaker, *Patres in maximis sunt nostri, in multis varii, in minimis vestri.* {d} The Fathers, in most material points, are for us, and not them. As for the Papists, we know how disdainfully they reject the Fathers when they make against them. Bellarmine {e} saith, To Irenaeus, Tertullian, Eusebius, and Luther, I answer, *Omnes manifesti haeretici sunt,* They are all manifest heretics. When anything in Gregory, or other ancients, pleaseth them not, the gloss upon that saith, *Hoc non credo,* I do not believe this, or sets *Palea* chaff, upon it; or *Hoc antiquum est,* This is in old time, and happened *in illo tempore* at that time. And Cornelius Mus, on Rom. 3, speaks out the sense of the whole rabble of them, *Plus uni Pontifici crederem, quam mille Augustinis;* I would sooner believe one Pope than a thousand Augustines. How much better that learned Picus Mirandula {f} (a Papist too), *Simplici potius rustico et infanti et aniculae magis quam Pontifici Maximo et mille Episcopis credendum est, si isti contra Evangelium, illi pro Evangelio faciant;* We should sooner and rather believe a plain countryman, an infant, or an old wife, than the Pope and a thousand bishops, if the former speak or do according to the Scripture, the latter against it. And what a strong neck had Luther, scorning to stoop to Antichrist's yoke, when he professeth that if the Pope, as Pope, should command him to receive the communion in both kinds, he would but receive in one kind, though he were otherwise very earnest to have it administered

in both, according to the Gospel, lest he should seem to receive the mark of the beast!

{a} επεχορηγια του πνευματος.

{b} Justin.

{c} Motive 48.

{d} Whitaker in *Campian*.

{e} *De Christo*, lib. i. cap. 9.

{f} Quaest. An papa sit sup. concil.

Ver. 5. Thy two breasts are like two young roes, &c.] From the neck he descendeth to the breasts, and by these descriptions of beauty in all parts (for the rest are to be understood, though not here specified) is signified, that the spirit of regeneration worketh upon the whole man in all manner of virtue. Holiness in the heart, as the candle in the lantern, appears in the body, and every member thereof. Spirit, soul, and body are sanctified throughout, {#1Th 5:23} like as the most holy place, the sanctuary, and the outer court of Solomon's temple, were filled with the cloud. The Church's breasts here are said to be fair, full, and equally matched. Hereby some understand the two testaments, those "breasts of consolation," {#Isa 66:11} fair and full, strutting with "sincere milk," that her children may all suck and be satisfied—viz., batten, grow up, and increase with the increase of God, to a full stature in Christ. {#1Pe 2:2} These breasts are also suitable and equal, as twins. The two testaments are so in sundry respects; for, as the Old Testament hath four sorts of books—viz., legal, historic, wisdom, prophetic, so hath the New in a due proportion. Answerable to the legal are the evangelical; to the historical are the Acts of the Apostles; to the wisdom or dogmatic are the epistles—wherein, as St Paul principally presseth faith, so St Peter hope, and St John charity—and to the prophetic, *Apocalyps, ut sic mira sit conformitas*, saith Bonaventure, *non solum in continentia sensuum, sed in quadriformitate partium*, so that there is a wondrous conformity of one testament to another, not only in the similarity of sense, but in the quadriformity also of parts. And this was mystically set forth, saith he, by Ezekiel in his vision of the wheel with four faces, and this wheel within a wheel, implying the Old Testament in the New, and the New Testament in the Old.

Ver. 6. Until the day break, and the shadows flee away,] i.e., Till that last and great day of the Lord dawn, that "day of refreshing,"

{#Ac 3:19} that day of consolation, as the Syriac hath it, {#Joh 11:24} when "everlasting joy shall be upon the heads of all believers; they shall obtain joy and gladness, and sorrow and sighing shall flee away." {a} Till that blessed time, Christ, in answer to his spouse's request, {#So 2:17} promiseth to get him "to the mountains of myrrh"; that is, not to heaven, as some sense it, but to his Church militant, frequently called God's holy mountain, and here "mountains of myrrh, and hills of incense," as in allusion to Mount Moriah, whereon the temple was builded, so especially in reference to the prayers and good works of the saints, those evangelical sacrifices wherewith God is well pleased. Some there are that, comparing this with #So 2:17, make these to be the Church's words; that as there she requested speedy help of Christ in the time of her sorrow, so here in like temptation she fleeth for refuge to the "mount of myrrh, and hill of frankincense," to the holy ordinances where she hopeth for comfort.

{a} Benuchama. {#Isa 35:10}

Ver. 7. **Thou art all fair, my love.**] Christ, having graciously answered his spouse's petition with a promise of his gracious presence with her and providence over her, proceeds in her commendation. A perfection of parts he here grants her, though not of degrees, a comparative perfection also in regard of the wicked, whose "spot is not the spot of his children." {#De 31:5} He calls her his spouse in the next verse. The Hebrew word {a} imports that, being dressed in all her bride attire, she is all fair, and hath perfection of beauty, {#Jer 2:32} and is all glorious within and without, not having spot, wrinkle, or any such thing, but holy and spotless. {#Eph 5:26,27} Fair he called her before, {#So 4:1} but new,

All fair.] And therefore "the fairest among women," a suitable mate for him who is "fairer than all the children of men." {#Ps 45:2} Not but that she hath, while here, her infirmities and deformities, as the moon hath her blots and blemishes but these are *ut naevi in vultu Veneris*; these serve as foils to set off her superexcellent beauty, or rather the superabundant grace of Christ, who "seeth no sin in Jacob"; that is, imputeth none but freely accepteth his own work in his people, and sweetly passeth by whatsoever is amiss in them. Perfection is what they breathe after, and that which is already begun in them; they have the firstfruits of the Spirit, and all their

strife is to "attain to the resurrection of the dead"; that is, to that perfection of holiness that accompanieth the state of the resurrection. {#Php 3:11}

There is no spot in thee, / *i.e.*, None in mine account none such as the wicked are full of {See Trapp on "De 32:5"} -no leopard spots that cannot be washed away with any water. Faults will escape the best man between his fingers: *Nimis angusta res est nusquam errare*, In many things we offend all. {#Jas 3:2} But as David saw nothing in lame Mephibosheth but what was lovely, because he saw in him the features of his friend Jonathan; so God, beholding his offending people in the face of his Son, takes no notice of anything amiss in them. They are, as that tree of paradise, {#Ge 3:6} fair to his eye, and pleasant to his palate; or as Absalom, in whom there was no blemish from head to foot, so are they irreprehensible and without blemish before the throne of God. {#Re 14:5}

{a} Calab of Calol, to profit.

Ver. 8. **Come with me from Lebanon, &c.]** Or, Thou shalt come with me—by way of promise. And it is doubled for more certainty; *q.d.*, Nothing shall hinder thee, but thou shalt indeed come with me, and enjoy my continual presence. This she had begged hard for in the former chapters, and this she is now sweetly assured of, with a new largesse of love sealed up in the kindest compellation, "spouse," which signifies the wife married and already joined to her husband. Yea, in the next verse he calleth her both "sister" and "spouse." The nearest affinity is spouse, and the nearest blood sister. Thus Christ is better to his people than their prayers—better than their hopes. Hezekiah asked one life; God gave him two, adding fifteen years to his days. David asked life, and God "gave him life for ever and ever." {#Ps 21:4} "Hitherto ye have asked me nothing," {#Joh 16:24} saith Christ; that is, nothing to what I am ready to give you. He stands disposed to his suitors, as Naaman did toward Gehazi. {#2Ki 5:22,23} Gehazi asked but one talent. Nay, take two, saith Naaman; one is too little, take two. And he pressed him, and heaped them upon him. God deals with his servants as the prophet did with that widow, when he bade her borrow vessels, and the cruse never ceased running till there was no room. {#2Ki 4:1-7} Or as he dealt with the Shunammite in the same chapter, when he bade her ask what she

needed, and she found not anything to request at his hands; he sends for her again, and makes her a free promise of that which she most wanted and desired, and tells her that God would give her a son.

From Lebanon, look from the top of Amana.] Or Abanah, as the river running under it was called. {#2Ki 5:12} And Strabo saith, {a} that it was a mountain forcibly possessed by many tyrants. Of Shenir and Hermon, see #De 3:9. These all were haunted with wild beasts, even Lebanon also, {#2Ki 14:9} though otherwise a pleasant and plentiful place. {#De 3:25} Hereby is signified, that the Lord Christ from all parts will call and collect unto himself a people; and although he find them lions and leopards, as here, untameable and untractable, he will soon subdue them to the obedience of the faith, so that "the lion shall dwell with the lamb, and the leopard lie down with the kid." {#Isa 11:6} All bloodiness and rapine shall be laid aside, as it was with the wild beasts in Noah's ark. Thus Paul, that ravening wolf of the tribe of Benjamin, {#Ge 49:27} is made to "preach the faith which once he destroyed." {#Ga 1:23} Thus the ancient Britons, our forefathers, though like that demoniac in the Gospel, "fierce above measure," and inhospitable savages, so that the Romans could not come at them, *Christo tamen subditi*, saith Tertullian; yet they were easily subdued by Christ; and then *sensim evanuit feritas indies, exulavit immanitas, corruit crudelitas*, {b} saith one, they were suddenly and strangely altered—not civilised only, but sanctified. So was Justin Martyr, Cyprian, Augustine, Vergerius, Latimer, Julius Palmer, that Popish priest of Canterbury, who said mass on one day, and the next day after came into the pulpit and made a long sermon against it, desiring the people to forgive him, for he had betrayed Christ, &c. As long before him, in Wyckliffe's days, and by his means, one that was the Pope's chaplain renounced him, professing that he came out of his order, as out of the devil's nest, &c. And although not a scholar in Oxford would look upon the good Bishops Ridley and Cranmer, prisoners in Bocardo, but generally set against them, yet the whole body of that university gave a glorious testimony under their public seal of Wyckliffe's religious life, profound learning, orthodox opinions, exquisite writings, all furthest from any stain of heresy. {c} See what Christ can do where he pleaseth to come in by his mighty Spirit.

{a} Lib. xiv.

{b} Bond in *Horat. Carm.*, lib. iii. od. 3.

{c} *Acts and Mon.*, 924 and 1555.—*Ibid.*, Anno 1755.—*Speed*, 761.—*Acts and Mon.*, 1565.—*Speed, ibid.*

Ver. 9. Thou hast ravished mine heart, &c.] Thou hast caught it, and carried it from me, so that I am least master of it; for *Animus est potius ubi amat, quam ubi animat*, {a} The heart is the place where it loves, and not where it lives. The Hebrew is, "Thou hast behearted me" (as we say, one is beheaded, behipt, &c.). Thou hast robbed me of my heart, and laid thyself in the room; thy love is fixed in the table of my heart, so the Chaldee expoundeth it. Excellently spake he, {b} who called the Holy Scripture *Cor et animam Dei*, the heart and soul of God: and another {c} father is bold to say, *Cor Pauli, est cor Christi*, Christ and Paul had exchanged hearts as it were. For, "we have the mind of Christ," {#1Co 2:16} saith he, -communication of Christ's secrets. And surely when the saints hide Christ's words in their hearts, as his mother Mary did, when they give themselves wholly up to it, as the Macedonians did, so that the word of Christ, "indwells richly in them in all wisdom," {#Col 3:16} and he by his Spirit putteth "his laws into their minds," so that they assent unto them, and "into their hearts," {#Heb 8:10} so that they consent unto them, and have the comfort, feeling, and fruition of them, then is his heart ravished with his own handiwork; then is he so far in love with such a soul, as that, Esther like, she may have anything of the King. "The King is not he that can do anything against you"; {#Jer 38:5} Christ saith seriously so. His heart is become a very lump of love toward his sister, as nearest unto him in consanguinity, his spouse is nearest also in affinity, *Sanctior est copula cordis, quam corporis*. Christ is endeared to his people in all manner of nearest relations. For whosoever shall do the will of his Father, the same is his brother, and sister, and mother; {#Mt 12:50} "And in every nation he that feareth God, and worketh righteousness, is accepted of him." {#Ac 10:35}

With one of thine eyes.] With that single eye of thine, {#Mt 6:22} that looks on me singly abstracted from all other things, and affects thine heart with pure love to me for myself, more than for my Love Tokens; that eye of faith that looks up to my mercy seat, yea, that pierceth heaven, as St Stephan's bodily eye did, he being "full of the Holy Ghost, looked up steadfastly into heaven, and saw Jesus

standing on the right hand of God." {#Ac 7:55} Heaven is so high above the earth, that it is a just wonder that we can look up to so admirable a height, and that the very eye is not tired in the way. But faith hath a visive faculty peculiar to itself; it is the evidence of things not seen, {#Heb 11:1} while it "looks not at the things which are seen"—*scil.*, with the eye of sense—"but at the things that are not seen," viz., but by the eye of faith, {#2Co 4:18} whereby Moses "saw him who is invisible." {#Heb 11:27} Let as many as would "behold the King in his beauty," study Moses' optics, get a patriarch's eye, "see Christ's day afar off," as Abraham did, and "set him at their hand," as David. {#Ps 16:11} "So shall the King greatly desire their beauty," yea, set them at his right hand with the queen, his spouse, in gold of Ophir. {#Ps 45:9,11} But then Christ must see their chain of obedience, as well as their eye of faith, even the whole chain of spiritual graces linked one to another. These are the daughters of faith, and good works, the products of them, are the fruits of faith. As chains adorn the neck, so do true virtues a true Christian; these as chains are visible and honourable testimonies of a lively faith, which works by love. These make the true *Manlii Torquati* {See Trapp on "So 1:10"}

{a} Augustine.

{b} Greg. in Rev. iii.

{c} Chrysost.

Ver. 10. How fair is thy love.] Heb., *Loves*, in the plural, noting not only their multitude, but excellence also, such as do far preponderate all carnal affections. These are said to be inexpressibly fair and lovely (noted by the exclamation and repetition here used, as if words were too weak to utter it), because (1.) It is undissembled—a man may paint fire, but he cannot paint heat; a man may dissemble actions in religion, but he cannot dissemble affections—(2.) It is rare, and in respect of common Christians it may be said, as in **#Eph 3:19**, to "pass knowledge," since most have little of the life of it in their breasts, less of the light and lustre of it in their lives.

How much better is thy love than wine.] This same she had said of him in **#So 1:2**. Now he returns it upon her, as is usual among lovers. He had confessed himself ravished with her love. {#So 4:9} Now here he shows why he was so. He found her not lovely only, but loving; he had made her so, and now takes singular delight and

complacency in his own work, as once he did in his work of creation. He well perceived that he had not lost his love upon his Church, as David did upon his Absalom, as Paul did upon his Corinthians (of whom he complains, that the more he had loved, the less he was beloved), as Job upon his miserable comforters, whom he compares to the brooks of Tema, that in a moisture swell, in a drought fail. *{#Job 6:15-17}* But Christ finds no such fickleness or false heartedness in his beloved—he had love for love; and as he had been a sweet friend to her, so was she to him. Her love was better than the best wine (which yet is both costly and comfortable), yea, than all the delights that this life can afford; so much is implied by "wine" here, and so he is pleased to esteem it. Unworthy she of so kind acceptance of that little she can do this way, if she do not her utmost; if she cry not out with her son David, "I will love thee dearly," or entirely, with mine utmost bowels—with the same tenderness of affections as is in mothers towards the fruit of their bodies, so the Hebrew word signifies. *{#Ps 18:1}* And again, "I love" (so he abruptly expresseth himself by a passionate pang of love), "because the Lord hath heard the voice of my supplications," &c. *{#Ps 116:1}* He saw, and we may all see, so much cause to love the Lord, as that he must needs be a monster, and not a man, that loves not the Lord Jesus Christ in sincerity. It was a miracle that those worthies in Daniel should be in the midst of a fiery furnace, and not burn. It is no less that men should be in the midst of mercies on all hands, and not love Christ. It would be as great a wonder men should fail here, as for a river to run backwards. "I have drawn them by the bands of love, by the cords of a man," *{#Ho 11:4}* that is, with reasons and motives of love befitting the nature of a man, of a rational creature. But most men, alas! (and those that profess to be the children of the Church too), move like the river Araris, backward or forward, who can tell? *{a}* This is to give Christ vinegar for wine; this is as lukewarm water to his nice and nauseating stomach. *{#Re 3:16}* There is a prophecy reported in Telesphorus, that Antichrist shall never overcome Venice, nor Paris, nor London. But we have a more certain word, and let us take heed, lest for our lukewarmness Christ spew us out of his mouth. What hath been the opinion and fear of some not inconsiderable divines, that Antichrist, before his abolition, shall once again overflow the whole face of the west, and suppress

the whole Protestant Churches for a punishment of their loss of their first love, I pray Christ to avert.

And the smell of thine ointments, than all spice!] That is, Of thy sweet graces actuated and exercised. {#Ps 89:20 Joh 1:20,27} It was an aggravation of the fall of Saul, that he fell "as though he had not been anointed"; {#2Sa 1:21} so for the saints to fall from their first love or from their own steadfastness. Such a dead fly will cause their once sweet ointments to send forth a stinking savour. {#Ec 10:1} *Corruptio optimi est pessima.* The best things are the worst things I corrupt.

{a} *Oculis in utram partem fluat iudicari non potest. -Caesar. de bello Gal., lib. i.*

Ver. 11. **Thy lips, O my spouse, drop as an honeycomb.]** Heb., Drop the honeycomb. So Christ calls the doctrines and prayers of the Church, her thanksgivings, confessions, conferences, &c., which are things most pleasing to Christ, and do much comfort and edify the faithful. That golden mouthed preacher did so please the people, that it was grown to a proverb, Better the sun shine not, than Chrysostom preach not. Bilney the martyr, a little before he was burned, entreated much on that text, {#Isa 43:2} "Fear not; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee"; so that some of his friends present took such sweet fruit thereby, saith Mr Foxe, {a} that they caused the whole sentence to be fair written in tables, and some in their books; the comfort whereof in several of them was never taken away from them to their dying day. The same author saith {b} of Bishop Ridley, martyr, that he usually preached every Sunday and holiday, to whose sermons the people resorted, swarming about him like bees, and coveting the sweet juice of his heavenly doctrine. How pleasant and profitable to Latimer was the private conference he had with Bilney! and the like benefit had Ridley by Bradford, Luther by Staupicius, Galeacius by Peter Martyr, Junius by a countryman of his not far from Florence. Οο και απο γλωττης μελιτος γλυκιων ρεεν αυδη. {c}

Honey and milk are under thy tongue.] The language of Canaan is thy proper dialect; for Canaan was a land that flowed with milk and honey—with things both pleasant and profitable. Yea, I doubt not, saith an interpreter, but that under these terms the Holy Ghost

meaneth fit food, as well for strong men as for weak ones in the Church. Milk most properly belongs to children; {#ICo 3:2 Heb 5:12,13} and honey to them of more strength, as examples of the word and reason itself teacheth sufficiently, in Jonathan, {#ISa 14:27} and John Baptist. {#Mt 3:4} By these comparisons also may well be understood the good housekeeping that is in Christ's Church. Honey and milk she hath ever at hand. And why hath he put these provisions under her tongue, but that she should look to lip feeding? {#Pr 10:22} Let our words be "always with grace." {#Col 4:6} *Mel in ore, verba lactis*, this becomes the Church's children. *Fel in corde, fraus in factis*, is for those brats of fathomless perdition, that have adders' poison under their lips, {#Ps 140:3} that being "in the gall of bitterness and bond of perdition," show themselves by their words and actions to be the sons of the sorceress, the seed of the adulterer and of the whore, whose lips also drop the honeycomb, but her end is bitter as wormwood. {#Pr 5:3,4 Isa 57:3}

And the smell of thy garments is like the smell of Lebanon.] Which was passing pleasant, by reason of the odoriferous and sweet smelling trees that grew there. Now what are these garments but the Church's inward graces, say some; outward behaviour, say others, which is most gracious, amiable, and sweet, as far above all worldly grace as the smell of Lebanon is above the savour of common woods.

{a} *Acts and Mon.*, 923.

{b} *Ibid.*, 1559.

{c} Homer.

Ver. 12. A garden inclosed is my sister, my spouse.] Fair and sweet he had before affirmed her; now, because

“*Lis est cum forma magna pudicitae.*”

The quarrel is with her great form of modesty. Fair women have many that wish them and lie in wait for them. *Εἰ μὲν καλὴν, εἰς κοίτην*, said he to his friend, dissuading him from marriage. {a} If she be fair, she will lightly be common. Christ therefore here commends her for her purity and chastity, and shows that she was so hedged and defenced by discipline and government, that none could come at

her to hazard her virginity, no more than they could enter into a well walled garden. She openeth the gates, that the righteous nation which keepeth the truth may enter in; {#Isa 26:2} those which subscribe with their hands unto the Lord; {#Isa 44:5} that when he shall say, Who is on my side? who? do heartily avouch him for their God; {#De 24:18} that fly to her as a cloud, and flock to her as a flight of doves. {#Isa 60:8} As for the unclean, or anything that defileth, she hath her porters on purpose to keep them out; {#2Ch 23:19 Re 21:27} no dirty dog shall trample on her golden pavement. {#Isa 5:2,35:8-10 62:8 1Co 5:11-13} It was not permitted to a dog to enter into the Acropolis or tower at Athens, for his heat in venery and for his ill favour, saith Plutarch. {b} Goats likewise, saith Varro, come not there, lest they should hurt the olive. Irish air will sooner brook a toad or snake to live therein than the true Church, if she may freely exercise her power, scandalous and heretical persons. Papists teach that the Catholic Church consisteth of good and bad; and that a man may be a true member thereof, though he have no inward virtues. {c} We confess that in all particular congregations there are hypocrites, as appears in the parable of the tares, of the net, &c. But yet we deny that the holy Catholic Church mentioned in the creed hath a mixture of good and bad, since she is the chaste spouse of Jesus Christ, who owneth no wicked man or hypocrite in her; for how should he love such, unless it be with a common, not with a conjugal, love, so as he loved that tame young man, {#Mr 10:21} whom he pitied as a self-deceiver, like as we pity moderate and devout Papists. In Christ's garden, as there is no ground but what is specially good, set apart for the purpose, fit for him to sit and walk in for his recreation—my well beloved hath his orchard in a very fruitful hill, {#Isa 5:1} in a cornucopia country—so it is furnished and filled with the choicest fruits and flowers, plants of renown, and pleasant trees, yielding fruit according to their kind. And though all cannot bear cinnamon and balsam, yet as in Spain there is said to be *nihil infructuosum, nihil sterile*, nothing barren or unfruitful, so all that "are planted in the house of the Lord, do flourish in the courts of our God; they do still bring forth fruit in old age, they are fat and flourishing"; {#Ps 92:13,14} they are both *actnosi* and *fructuosi*, "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." {#2Pe 1:8} And indeed how can it be otherwise with God's garden, whenas he "himself keeps it, and watereth it every moment; lest any hurt it, he keepeth it night and

day." {#Isa 27:3} God fenceth it with his omnipotent arm, keepeth it from the wild boar and other devoratory evils, as Tertullian phraseth it, better than the garden of Eden was kept with the flaming sword. And whereas the Church may seem to lie open to all incursions, this verse shows that it hath a *well* within it and a *wall* without it. Yea, himself is a "wall of fire round about Jerusalem," {#Zec 2:5} in allusion to the custom of those Eastern countries where, by reason of the great number of wild beasts, shepherds and travellers guard themselves by making great fires round about their night lodgings to keep off their approach.

A spring shut up, a fountain sealed.] A precious purling current of grace, "a spring of water whose waters fail not," {#Isa 58:11} and whereof "whosoever drinketh shall never thirst" {#Joh 4:14} For which end it is carefully shut up, nay, sealed, that the "stranger meddle not with his joy," and that the envious man stop not up this wellspring with earth, as the Philistines served Isaac; or cast bags of poison into it, as the spiteful Jews did once in this kingdom, and were therefore banished hence for ever. It was wittily said of Polydor Virgil, *Regnum Angliae, regnum Dei*, the kingdom of England is the kingdom of God. He meant because God seemed to take special care of it, as having walled it about with the ocean, and watered it with the upper and nether springs, like that land which Caleb gave his daughter. Hence it was called *Albion, quasi Olbion*, the happy country, whose valleys are like Eden, saith our English chronicler, {#d} whose hills are as Lebanon, whose springs are as Pisgah, whose rivers are as Jordan, whose walls are the ocean, and whose defence is the Lord Jehovah. Foreign writers have termed our country "the granary of the western world," "the fortunate island," "the paradise of pleasure, and garden of God." All this may much more fitly be applied to the Catholic Church. If Judea were called the "glorious land" because of God's presence there, {#Da 11:16} and an "island," though part of the continent, because surrounded with God's powerful protection, {#Isa 20:6} and the commonwealth of Israel Θεοκρατεία by Josephus, a God-like polity, what shall we think of that "Jerusalem above, that is the mother of us all"; of those sealed saints; {#Re 7:3,4} this "sealed fountain," sealed up as to keep it filth free, that no camels stir up the mud, nor great he-goats foul it with their feet, {#Eze 34:18} so to denote an excellence—as in **#Isa 28:25**,

hordeum signatum is put for excellent barley—and a propriety, "who hath also sealed us, and given the earnest of the Spirit in our hearts," {#2Co 1:22} like as the merchant sets his seal upon his goods, and marks them for his own?

{a} Aul. Gell.

{b} δια του ακολαστου, και δυσωδους.—*Plut. Ελλην.*

{c} Bellar., lib. iii. cap. 2, *De Eccles. Militan.*

{d} Speed.

Ver. 13. **Thy plants are as an orchard of pomegranates.**] By plants are to be understood either particular churches or several saints. These are those shoots or sprouts {a} that spread abroad God's paradise—that the word here used, and nowhere else in Scripture, save #Ec 2:5 Ne 2:8 so called for the curious variety and excellence of all sorts of precious and pleasant trees there growing; some for profit, as pomegranates, which are known to be healthful and preservative, some for pleasure; and these again were either more common and copious in Jewry, as camphires and spikenards— plurals both in the original, for the plenty of them in those parts—or more rare and costly, as those mentioned in the next verse.

{a} *Emissiones, propagines.*

Ver. 14. **Nard.**] Called in #Mr 14:3 Joh 12:3, "spikenard very costly," or rather, as some learned men will have it, nard of Opis, a town near Babylon, where grew the most precious spikenard, and whence it was transported to other places. {a} Of this plant, see Pliny, lib. xii. c. 11; as of cypress or camphire, lib. xii. c. 14; of saffron, lib. xii. c. 15; of calamus, lib. xii. c. 23; of cinnamon and myrrh, lib. xii. c. 23, 19. For pomegranates, {See Trapp on "So 4:3"} for camphire, {See Trapp on "So 1:14"} Saffron is in the Hebrew *carcom*: Shindler saith it should be read *carcos* with *samech*; and so it will exactly agree with κροκος, *crocus*, the one likely coming of the other. Our English comes of the Arabic *zaphran*, so called by the yellow colour. Calamus or sweet cane is a precious aromatical reed bought and brought out of far countries, as appeareth by #Jer 6:20 Isa 43:24. Cinnamon was very rare in Galen's time, and hard to be found, except in princes' storehouses. {b} Pliny reports that a pound of cinnamon was worth a thousand denarii, -that is, 150 crowns of our money. As for those trees of frankincense, myrrh, and aloes, &c.,

Brightman thinks they betoken tall and eminent Christians, as calamus and cinnamon, shrubs of two cubits high or thereabouts, do Christians of a middle stature; and nard and saffron, herbs that scarce lift up themselves above the ground, represent those of a lower rank and lesser degree of holiness; which yet have all of them their place in God's garden, and their several sweetnesses; the Spirit of grace being *magnus in magnis, nec parvus in minimis*, as Augustine hath it, -Great in God's greater children, and not little in the least. And though there be diversity of gifts, yet are they from one Spirit, as the diverse smells of pleasant fruits and chief spices are from the same influence, and the divers sounds in the organs from the same breath. The Spirit of grace are those two golden pipes, {#Zec 4:12} through the which the two olive branches empty out of themselves the golden oils of all precious graces into the candlestick, the Church. Hence grace is called the "fruit of the Spirit"; {#Ga 5:22} yea, "Spirit"; {#Ga 4:17} and albeit, "as the man is, so is his strength," as they said to Gideon; and God hath his children of all sizes, -babes, young men, old men; {#1Jo 2:13} yet Philadelphia, with her "little strength," may "keep Christ's word, and not deny his name" (while those churches that had more strength are not so commended), and in "that little strength I have set open a door for thee," even the door of heaven, wide enough so that none could shut it. {#Re 3:8} Why, then, should any "despise the day of small things?" God, who "hath begun a good work, his hands shall finish it: and he that hath laid the foundation, shall in due time bring forth the topstone thereof with shouting, crying, Grace, grace unto it." {#Zec 4:7-10} An infant of days shall proceed from degree to degree, till he be like the Ancient of days; and "those that be planted in the house of the Lord, shall once flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing." {#Ps 92:13,14} The seeds of the cypress tree are so very small, that they can scarce be seen with eyes, *et tamen in iis tanta est arbor, tamque procera*, {c} and yet in some one of them is potentially so large and so tall a tree. Despair not therefore of further measures, but aspire still to perfection. {#Php 3:12,13 Heb 5:14} The blessing on man in the first creation was, "increase and multiply," in the second, "grow in grace." {#Isa 61:3,11} And remember that growth is not always to be measured by joy, and other accessory graces. These sweet blooms may fall off when fruit comes on, &c.

{a} πιστικης, *melius vero ποιστικης ab oppido prope Babylonem Opis dicto. -Scultet, ex Hartungi Criticis.*

{b} Gal., lib. i. *Antidot.*

{c} Plin., lib. xi. cap. 2.

Ver. 15. A fountain of gardens, a well, &c.] Or, O fountain of the gardens, &c. For they do best in mine opinion that make this to be the Church's speech to Christ, grounded upon his former commendation of her. And it is as if she should say, Callest thou me, Lord, a garden enclosed, a spring shut up, a fountain sealed? True it is I am the garden which thine own right hand hath planted, walled, watered, &c., but for all that I am or have, the entire praise belongs to thee alone. All my plenty of spiritual graces, all my perennity of spiritual comforts, all my pleasance and sweetness, is derived from thee, no otherwise than the streams of Jordan are from Mount Lebanon; "all my springs are in thee," as in their well head. *Certam est nos facere quod facimus, sed ille facit, ut faciamus,* saith Augustine. True it is that we do what we do; but it is as true that Christ maketh us to do what we do; for "without him we can do nothing"; {#Joh 15:5} "in him is our fruit found": {#Ho 14:8} it is he that "works all our works in us." {#Isa 26:12} Hence it is that the Church is nowhere in all this book described by the beauty of her hands or fingers, because he alone doth all for her. The Church of Rome, that will needs hammer out her own happiness (like the spider climbing up by a thread of her own weaving, and boasting with her in the emblem, *Mihi soli debeo* I own to myself alone.), shows thereby of what spirit she is. That wretched monk died blasphemously who said, *Redde mihi aeternam vitam quam debes,* Pay me heaven which thou owest me. And what an arrogant speech was that of Vega, *Caelum gratis non accipiam,* I will not have heaven of free cost? *Haec ego feci, haec ego feci,* shows men to be no better than mere *faeces*, said Luther wittily. This I have done, and that I have done, speaks them dregs, and dogs that shall stand without doors. {#Re 22:15} Hear a child of our Church speaking thus of himself: {a}

“ *Fabricius studuit bene de pietate mereri;
Sed quicquid potuit, gloria, Christe, tua est.* ”

This was matrissare, to be like his mother, whose motto hath ever been, *Non nobis Domine,* -" Not unto us, Lord, not unto us, but to

thy name give the praise." {#Ps 115:1} If I be thy garden, thou art my fountain, from whence, unless I be continually watered, all will be soon withered, and I shall be as one that inhabiteth the parched places in the wilderness, in a salt land, and not inhabited. {#Jer 17:6} In the island of St Thomas (on the back side of Africa), in the midst of it is a hill, and over that a continual cloud, wherewith the whole island is watered, {b} Such is the Lord Christ to his Church, {#Ho 14:5-7} which therefore, as Gideon's fleece, must needs be wet and moist, when all the earth besides is dry and desolate, as the mountains of Gilboa, or as St David's in Wales, which is said to be a place neither pleasant, fertile, nor safe.

A well of living.] Or, A pit of living and life giving waters, {c} *Christus et coelum non patiuntur hyperbolen*, A man cannot say too much in commendation of Christ and his kingdom; hence the Church here cannot satisfy herself. A fountain she calls him, a well, a stream, such as "makes glad the city of God," even that "pure river of the water of life proceeding out of God's throne." {#Re 22:1 Eze 47:6} Gregory makes this fountain to be the Scriptures, which, he saith, are like both to a fountain and to a pit. Some things in them are plain and open, and may be compared to a spring which runs in an open and eminent place. Other things therein are dark and deep, and like unto a pit, that a man must dive into, and draw out with hard labour.

And streams from Lebanon.] Watering the whole Church (as Jordan did the Holy Land), and tasting no doubt of that sweetness mentioned before; {#So 4:11} even as we see by experience, saith one, that the waters that come out of the hills of some of the islands of Molucca taste of the cinnamon, cloves, &c., that grow there.

{a} Georg. Fab. *Chemnicensis de seipso*.

{b} Abbot's *Georg.*, 251.

{c} Godw. *Catal. Giral. Camb. Puteus effusus ubi est aqua viva scaturiens et clara.* -Merc.

Ver. 16. Awake, O north wind; come, thou south, &c.] These winds she supposeth to be asleep, because they blew not. Rupertus calls the winds *Mundi scopas*, the world's besoms, because God makes use of them to sweep out his large house, and to purge the air. The Spirit of God first purgeth, and then watereth the faithful, whom the Church here calleth her garden, though, indeed it be Christ's, by

reason of the nigh conjunction that is between him and her, {#Eph 5:30} so that they both make but one mystical Christ. {#1Co 12:12} Now, we all know that to a complete garden are necessary (1.) That it be well enclosed; (2.) Well planted; (3.) Well watered; (4.) That it be *amoena caeli aspiratione perflabilis*, well situated for wind and air; (5.) That it be fruitful and profitable. The Church's garden hath every one of these good properties, as appears here; and for the fourth, Christ is all the diverse winds, both cold and hot, moist and dry, binding and opening, north and south, fit for every season. What wind soever blows it blows good to the Church, for Christ speaks to them, as David did to his captains, "Do this young man no hurt; handle him gently for my sake." The sun may not smite him by day, nor the moon by night. {#Ps 121:6} The nipping north of adversity, the cherishing south wind of prosperity, must both make for him.

That the spices thereof may flow out.] That I may be some way serviceable to God and profitable to men. She knew that in God's account to be idle is all one as to be evil, {#Mt 25:26} to be unthankful is to be wicked. {#Lu 6:35} *Paulum sepultae distat inertiae, celata virtus,* {a} could one poet say; and another,

“ *Vile latens virtus: quid enim submersa tenebris*

*Proderit, obscuro veluti sub remige puppis,
Vel lyra quae reticet, vel qui non tenditur arcus?*” {b}

Christ had made his Church a garden of sweetest sweets. Her desire is therefore that her fruits being rightly ripened, her graces greatedened and made mature by the benign breath of the Holy Ghost (compared here, as elsewhere, to the several winds), their sweetness may be dispread, and conveyed to the nostrils of such as have "their senses habitually exercised to discern good and evil." {#Heb 5:14} As for others, their heads are so stuffed with the stench of the world, that great muck hill, and themselves so choked up with earth, as Core and his complices were, that they cannot resent or savour the things of the Spirit; but, as vultures, they hunt after carrion carcasses, and as tigers they are enraged with the sweet smell of the Church's spices.

Let my beloved come and eat his pleasant fruits.] For "who plants a vineyard or orchard, and eats not of the fruit thereof?" {#1Co 9:7} The

garden is Christ's: the precious graces of his Spirit and all acts of grace, those pleasant fruits are all his. He alone is the true proprietary: "for of him, and through him, and to him are all things." {#Ro 11:36} Of him, as the efficient cause; through him, as the administering cause; and to him as the final cause. Well therefore may it follow, "to whom be glory for ever." Christ counts the fruits that we bear to be ours, because the judgment and resolution of will whereby we bear them is ours. This he doth to encourage us. But because the grace whereby we judge, will, and work aright, comes from Christ, ascribe we all to him, as the Church doth in the former verse; and presenting him with the best fruits, as they did Joseph, {#Ge 43:11} say as David, and after him Justinian, {c} τα σα εκ των σων σοι προσφερομεν, "Of thine own have we given thee." {#1Ch 29:14}

{a} Horat.

{b} Claudian. *De Consul. Honor.*

{c} Cedren. ad an. 32 Justin.

Chapter 5

Ver. 1. **I am come into my garden.**] So ready is the Lord Christ to fulfil the desires of them that fear him. {#Ps 145:19} Sometimes he not only grants their prayer, but fulfils their counsel, {#Ps 20:4} fits his mercy *ad cardinero desiderii*, as Augustine {a} hath it, lets it be to his, even as they will. Or if he cross them in the very thing they crave, they are sure of a better; their prayers they shall have out either in money or money's worth. Christ, though he be a God that hideth himself, yet he scorns to say unto the seed of Jacob, "Seek ye me in vain"; {#Isa 45:15,19} that is enough for the heathen idols. {#Isa 45:16,18} He is not like Baal, who, pursuing his enemies, could not hear his friends; or as Diana, that being present at Alexander's birth, could not at the same time rescue her Ephesian temple from the fire. He is not like Jupiter, whom the Cretans painted without ears, as not being at leisure to attend small matters; {b} and whom Lucian the atheist feigneth to look down from heaven through certain crevices or chinks at certain times; at which time, if petitioners chance to pray unto him, they may have audience, otherwise not. No, no; "the eyes of the Lord are upon the righteous, and his ears are always open to their prayers." {#Ps 34:15} *Flectitur iratus voce rogante Deus.* Basil compares prayer to a chain, the one end whereof is linked to

God's ear, and the other to man's tongue. Sozomen saith of Apollonius, that he never asked anything of God in all his life that he obtained not. And another saith of Luther, *Iste vir potuit apud Deum quod voluit*. That man could do what he would with God; it was but ask and have with him.

I have gathered my myrrh with my spice,] i.e., I have highly accepted thy graces and good works: these are to be gathered only in Christ's garden. Hedge fruits and wild herbs, or rather weeds, are everywhere almost to be had. Moral virtues may be found in a Cato, who was *homo virtuti similimus*, a man as like virtue as may be, saith Velleius. {c} And he adds, but I am not bound to believe him, *Qui nunquam recte fecit, ut facere videretur; sed quia aliter facere non poterat*, that Cato never did well that he might seem to do so, but because he could not do otherwise than well. But why then, might a man have asked the historian, did your so highly extolled Cato take up the trade of griping usury? Why did he so shamefully prostitute his wife, so cowardly kill himself? Was it not because he lived in the wild world's waste, and grew not in the Church's garden, hence his fruits were not genuine? His moral virtues are but shining sins, beautiful abominations, a smoother way to hell. Civil honest men are but wolves chained up, tame devils, swine in a fair meadow, &c. *Operam praestant, natura fera est*, as the civil law saith of those mixed beasts, elephants and camels, they do the work of tame beasts, yet have the nature of wild ones. They are cried up for singularly honest as ever lived by such as are strangers to the power of godliness, and aliens from the commonwealth of Israel; like as in Samaria's famine, a cab of doves' dung was sold at a great rate, and an ass's head at four pound. But Christ, and such as have the mind of Christ, are otherwise minded: they look upon an unregenerate man, though sober, just, chaste, liberal, &c., as a "vile person," and upon all their specious works as "dead works"; whenas contrarily they "honour them that fear the Lord," {#Ps 15:4} and set a high price, as Christ here doth, upon their good parts and practices. Myrrh and spices, or aromatic fruits, are but dark shadows and representations of them.

I have eaten mine honeycomb with mine honey.] As it were crust and crumb together: not rejecting my people's services for the

infirmities I find cleaving unto them, but accepting what is good therein, and bearing with the rest, I take all well aworth, and am as much delighted therewith as any man is in eating of honey, whereof he is so greedy that withal he devours the comb too sometimes. Christ feedeth, saith an expositor {d} here, upon all the fruits of his garden; he so much delighteth in it as he eateth not only the honey, as it were the most excellent duties or works of the Church, {#Heb 13:15,16,21} but also the "honeycomb," as it were the baser services and fruits of his Spirit, of least account: that he receiveth of all sorts most sweetly mingled together, both the common and daily fruits of godliness, understood in "milk," and the more rare of greater price, as solemn fasts and feasts, signified by "wine"; both which he drinketh together, that is, accepteth of them all.

Eat, O friends.] That is, O you holy angels (saith the former interpreter), which as my nobles, accompany me, the King of glory, in heaven, and have some communion with me in the gifts I bestow on you. Mr Diodate also thinks the same: but I rather incline to those that by Christ's friends here understand those earthly angels, the saints, {#Joh 15:14 Isa 41:8 Jas 2:23} whom he cheereth up and encourageth to fall to it lustily, and by a *sancta crapula*, as Luther calls a holy gluttony, to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, as the Hebrew here hath it, being ravished in the love of God, where they are sure to find it, as in honey pots, the deeper, the sweeter. Such as so eat, are called Christ's friends, by a specialty, and such as so drink, his beloved, as Gregory here well observeth; and they only do thus that hear the Word with delight, turn it *in succum et sanguinem*, concoct it, incorporate it, as it were, into their souls, and are so deeply affected with it, that like drunken men, they forget and let go all things else, that they may retain and practise it. These are "not drunk with wine, wherein is excess, but filled with the Holy Ghost." {#Eph 5:18}

{a} *Confess.*, lib. v. c. 1,

{b} *Non vacat exiguis, &c.*

{c} Lib. ii.

{d} Mr Dudley Fenner.

Ver. 2. I sleep, but my heart waketh.] It was no sound sleep that she took. She did not snort aloud in the cradle of security, as those

do whom the devil hath cast into a deep lethargy, but napped and nodded a little, and that by candlelight too, as those wise virgins did; {#Mt 25:5} she slept with open eyes as the lion doth, she slept but half-sleep; the spirit was willing to wake, but the flesh was weak and overweighed it, as it fared with those sleepy disciples. {#Mt 26:41} Fain would this flesh make strange that which the Spirit doth embrace. O Lord, how loath is this loitering sluggard to pass forth into God's path! said Mr Sanders {a} in a letter to his wife, a little before his death, with much more to like purpose. As in the state of nature, men cared not for grace, but thought themselves well enough and wise enough without; so, in the state of grace, they are not so careful as they should. Heaven must be brought to them, they will scarce go seek it. {#1Pe 1:13} And as the seven tribes are justly taxed by Joshua for their negligence and sloth in not seeking speedily to possess the land God had offered them, {#Jos 18:2} so may the most of God's people be justly rebuked for grievous security about the heavenly Canaan. They content themselves with a bare title, or hang in suspense, and strive not to full assurance; they follow Christ, but it is, as the people followed Saul, trembling; they are still troubled with this doubt, or that fear, and all because they are loath to be at the pains of "working out their salvation." {#Php 2:12} Something is left undone, and their conscience tells them so. Either they are lazy and let fall the watch of the Lord, neglecting duty, or else they lose themselves in a wilderness of duties, by resting in them, and by making the means their mediators, or by pleasing themselves (with the Church here) in unlawful liberties, after that they have pleased the Lord in lawful duties. The flesh must be gratified and such a lust fulfilled. A little more sleep, a little more slumber in Jezebel's bed, as Mr Bradford was wont to phrase it. {b} Solomon must have his wine, and yet think to retain his wisdom. {#Ec 2:3} Samson must fetch a nap on Delilah's knees, till God, by his Philistines, send out summons for sleepers, wake them in a fright, cure security by sorrow, as physicians use to cure a lethargy by casting the patient into a burning fever. Cold diseases must have hot and sharp remedies. The Church here found it so. And did not David, when he had sinned away his inward peace and wiped off, as it were, all his comfortables? {#Ps 51}

It is the voice of my beloved that knocketh.] She was not so fast asleep, but that the "hidden man of the heart," as St Peter calls him, {#1Pe 3:4} was awake, and his ears erect and attentive, so that she soon heard the first call or knock of Christ; whose care was to arouse her, that though she slept awhile through infirmity of the flesh, yet she might not "sleep the sleep of death," {#Ps 13:3} die in her sins, as those Jews did. {#Joh 8:21} In the sweating sickness (that reigned for many years together in this kingdom), those that were suffered to sleep (as all in that case were apt to do), died within a few hours. The best office therefore that any one could do them, was to keep them waking, though against their wills. Similiarly our Saviour, solicitous of his Church's welfare, and knowing her present danger, comes calling and clapping at the door of her heart, and sweetly woos admission and entertainment, but misseth it. He knocketh and bounceth by the hammer of his Word and by the hand of his Spirit, {#Re 3:20 2Pe 1:13} and if the Word work not on his people, they shall "hear the rod, and who hath appointed it," {#Mic 6:9} that they may by some means be brought to summon the sobriety of their senses before their own judgments, and seeing their danger, to go forth and shake themselves, as Samson did. {#Jud 16:9,12,14}

Open to me, my sister, my love, &c.] What irresistible rhetoric is here! what passionate and most pithy persuasions! *Ipsa suada, credo, si loqui posset, non potuisset* εμφοτικωτερως, *ubi quot verba tot tela, quae sponsae animum percellant, fodicent, lancinent.* She was not so dead asleep, but that she could hear at first and tell every tittle that he said. And this she doth here very finely and to the full, that she may aggravate against herself the foulness of her fact in refusing so sweet an offer, in turning her back upon so blessed and so bleeding an embracement. The terms and titles he here giveth her are expounded before. Undeiled or perfect, he calleth her for her dove-like simplicity, purity, and integrity.

For mine head is filled with dew:] *i.e.*, I have suffered much for thy sake, and waited thy leisure a long while; and must I now go look my lodging? Dost thou thus requite (repulse) thy Lord, O thou foolish woman and unwise? Is this thy kindness to thy friend? Woe unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be. {#Jer 13:27} It is the ingratitude that makes the saint's sins so

heinous, which otherwise would be far less than other men's, since his temptations are stronger and his resistance is greater. Oh, when God's grace shall come sueing to us, nay, kneeling to us; when Christ shall come with hat in hand and stand bareheaded, as here, and that in foul weather too, begging acceptance and beseeching us to be reconciled, and we will not, what an inexcusable fault is this!

{a} *Acts and Mon.*, fol. 1359.

{b} *Acts and Mon.*

Ver. 3. **I have put off my coat.**] Thus the flesh shows itself not only weak but wayward, treacherous, and tyrannical; rebel it doth in the best, and reign it would if it might be suffered. This bramble would feign be playing *Rex*, King, and doth so at other times, till he be well buffeted, as St Paul served it, {#1Co 9:27} and brought into subjection. But what a silly excuse maketh the Church here for herself? "Trouble me not, for I am in bed," as he said to his friend. {#Lu 11:7} My clothes are off, my feet are washed, and I am composed to a settled rest. But are you so? might Christ have regested. And is that the part and posture of a vigilant Christian? Might it not better have beseemed you to have had your loins girt up, your lamp in your hand, and yourself to have waited for your Lord's return, that when he came and knocked you might have opened unto him immediately? {#Lu 12:35,36} Or, being got to bed, must you needs mend one fault with another? Is it such a pains to start up again and let in such a guest, as comes not to take anything from you, but to enrich you much more than once the ark did Obed Edom? And in this sense some take those words in the former verse, "for mine head is filled with dew," as if Christ came unto her, full of the dew of blessings, to enrich her. Sure it is that Christ is no beggarly or niggardly guest. His "reward is with him"; he brings better commodities than Abraham's servants did to Laban, or the Queen of Sheba to Solomon—even purest gold, whitest raiment, sovereign eye salve, anything, everything, that heart can wish, or need require. {#Re 3:17,19} How unworthily therefore deal they, and how ill do they provide for themselves that either deny or delay to entertain him, when either by the motions of his Spirit, by the words of his mouth, or by the works of his hands, he knocks at the doors of their hearts, and would come in to them! How do they "make void or reject the counsel of God against themselves" with those unhappy lawyers, {#Lu 7:30} being

ingrati gratiae Dei, as Ambrose speaketh, and judging themselves unworthy of everlasting life, with those perverse Jews! {#Ac 13:46} Who can say it is otherwise than righteous that Christ should regeest one day upon such ungrateful Gadarenes, "Depart from me ye wicked"; that such as say to him, as Felix did once to Paul, "Go thy way for this time; when I have a convenient season I will call for thee," {#Ac 24:26}; should hear from him, Get you to the gods whom ye have chosen, for I will not help you, &c.; and that those that would not obey this sweet precept, "Open to me," &c., "Come down, Zaccheus, for today I must abide at thy house," {#Lu 19:5} should have no other left to obey but that dreadful "Go ye cursed," &c. The Church here did but lust awhile and linger, when she should have been up and about; and she soon rued it dearly, bewailed it bitterly. Now, what was it that she did? Did she rate Christ for coming at such unseasonable hours? did she answer him currishly, or drive him front her door? No, surely; but only pleads excuse, and pretends inconvenience. She had put off her clothes, washed her feet, &c. A great char she had done; and it would have undone her doubtless to have dressed her again, and set her fair feet on the foul ground. There is none so wise as the sluggard. {#Pr 26:16} He hath got together a great many excuses, which he thinks will go for wisdom; because by them he thinks to sleep in a whole skin. Sin and shifting came into the world together. But what saith the apostle? Surely his counsel is most excellent, and worthy of all acceptation, "See that ye refuse not him that speaketh," {#Heb 12:25} *scil.*, By his blood, Word, sacraments, motions of his Spirit, mercies, &c. "Look to it," as the Greek hath it, "that ye refuse not," *παραιτηθησθε*, "that ye shift him not off" by frivolous pretences and idle excuses, as those recusant guests did, {#Mt 22:5} as Moses would have done; {#Ex 3:11,14 4:1,10} and Jeremiah. {#Jer 1:6} So again, **#Heb 2:3**, "How shall we escape if we neglect so great salvation?" He saith not, if we reject, renounce, persecute; but if we neglect, let slip, undervalue, &c. If, when God "sends forth his mercy and his truth," {#Ps 57:3} and looks that we should send a lamb to that Lamb of God, the ruler of the land; {#Isa 16:1} we send messages after him, saying, "We will not have this man to rule over us"; {#Lu 19:14} we break his cords, those "cords of love," {#Ho 11:4} and kick against his heart; and instead of serving him, "make him to serve with our sins, and even weary him with our

iniquities." {#Isa 43:24} How shall we escape? What hill shall hide us
What will ye do in the end thereof?

Ver. 4. **My beloved put in his hand by the hole.**] Or, He let fall his hand from the hole, {a} where he was lifting at the latch, or seeking to put by the bar; he took it so unkindly to be so ill answered, that he departed in displeasure, and would be no further troublesome. "Sleep on now," quoth he, {as #Mr 14:41} "and take your rest." He that will hear, let him hear, and he that hath a mind to forbear, let him forbear. {#Eze 3:27} but at his own peril; the best that can come of it is repentance, that fair and happy daughter of an ugly and odious mother. {b} *Delicata res est Spiritus Dei*, saith one, The Spirit of God is a delicate thing; and he that grieves that holy thing whereby he is sealed, by giving way to a spirit of sloth and slumber, may lose his joy of faith, and go mourning to his grave. And although with much ado he may get assurance of pardon, yet his conscience will be still trembling, as David's, {#Ps 51} till God at length speak further peace. Even as the water of the sea after a storm is not presently still, but moves and trembles a good while after the storm is over. Take heed, therefore: *Cavebis autem si pavebis* Moreover, if you are terrified, you will beware. {#Ro 11:21} But to take the words as they are here translated, "My beloved put in his hand by the hole"; that is, he touched mine earthly heart by his Holy Spirit; and notwithstanding my discourteous dealing with him, left a sweet remembrance of himself behind him. As he would not away, but continued still knocking till he had an answer, so, though the answer pleased him not, yet he called not for his lovetokens back again, he cast her not off, as Ahasuerus did Vashti—no, "he hates putting away"; {#Mal 2:16} but as the sun with his bright beams follows the passenger that hath turned his back upon it, so deals Christ by his backsliding people. {#Jer 3:22} Surely goodness and mercy shall follow me all the days of my life, {#Ps 23:6} saith David; follow me, though I forsake mine own mercies, saith Jonah. {#Jon 2:8} And as the same sunbeams do convey the heat and influence thereof to the earth, thereby calling out the herbs and flowers, and healing those deformities that winter had brought upon it, so doth Christ, that sun of righteousness, arise (to his servants that are benighted with sin and sorrow) "with healing in his wings"; that is, with the gracious influence of his Holy Spirit, conveying the virtues of his blood to their consciences, and causing

them, as by a new spring of holy desires and endeavours, to reflourish. {#Php 4:10}

And my bowels were moved for him.] They rumbled, tumultuated, and made a humming noise, as the Hebrew hath it. She means that she had no rest in her spirit, her heart (that chiefest of the bowels, or inwards) did even quake and ache within her; her thoughts afflicted her, she was greatly disquieted, and all "for him," for the unkindness she had offered him, or concerning him, or over him, as those penitentiaries in Zechariah, that "looked upon him whom they had pierced, and" (by an instinct of the spirit of grace poured plentifully upon them) "mourned for him," or over him, till their hearts became a very Hadadrimmon, and fell asunder in their bosoms like drops of water, and all for the indignities and injuries they had done to Christ. This is a sorrow according to God; {c} or, as God would have it, {#1Co 7:9} this is a repentance never to be repented of. {#So 5:10} This is that rainbow which, if God see shining in our hearts, he will remember his holy covenant. The Church here, for instance. That she sorrowed after a godly sort appears by those seven signs set down in **#2Co 7:11**, and here in this chapter exemplified and evidenced. "I sleep"; "there is indignation." But "my heart waketh"; there is "apology," or clearing herself. "I arose to open"; there is "study," or "carelessness," and diligence. "My soul failed when he spake"; there is her "zeal." "I called on him, I sought him"; there is her "vehement desire." "The watchmen found me; they smote me, they unveiled me"; there is her "self-revenge," while she shrank not from any danger, but bearing patiently the Lord's indignation, because she had sinned against him; she followed him through thick and thin, in the night, among the watch, &c., followed him hot afoot, and would not rest till she had recovered him. Lo, this is the guise of a godly heart; it runs into sin sometimes, but riseth again soon after by repentance; it is at as much unrest, till reconciled to God, as he that hath broke a bone till it be well set again. Whenas a profane Esau can sell his birthright (and with it his title to heaven), and when he hath so done, he can "eat, and drink, and rise up, and go his way," {d} without any the least remorse or regret. {#Ge 25:34} Wicked men grow worse and worse, saith the apostle, and take long strides towards hell, as if they feared it would be full ere they come there. Some seek to out sin one another, like unhappy boys, that strive who shall go furthest in the

dirt. *Noluit solita peccare*, He does not wish to make sin a habit, saith Seneca; *Et pudet non esse impudentes*, And it is not permitted to be shameless, saith Augustine. Sin hath woaded {e} an impudence in their faces; "their spot is not the spot of God's children." {#De 32:5}

{a} Dimissit manus a foramine.

{b} εχθρου πατρος φιλιτατον τεκνον.—*De Pompeio Romano ap. Plutarch.*

{c} Η κατα θεον λυπη.

{d} *Hac congerie impenitentia Esau describitur. -Piscat.*

{e} To dye, colour, or stain with woad, sometimes (in dyeing) as a ground for another colour.

Ver. 5. I rose up to open to my beloved.] This was repentance from sin, as that in the former verse was repentance for sin. To repent, and yet to lie still in sin, is to repent with a contradiction, saith Tertullian; *Optima et aptissima poenitentia est nova vita*, saith Luther. A new life is the best repentance. Up gets the Church, when once soundly sensible of her sin; and, leaving her bed of carnal security, makes after Christ with all her might, with a redoubled diligence, to make some amends for her former negligence. *Nunquam sero, si serio*. Late though it were ere she started and stirred, yet better late than not at all. We are too much after witted for the most part, post masters, Epimetheuses; we see not our folly (but cry with him, *In crastinum seria*), till we have smarted for it, and then wish, *O mihi praeteritos, &c.*

And my hands drop with myrrh.] That is, with the testimonies of his sweetness left behind him on the lock handles, the better to allure her to his love. Philip Beroaldus, {a} and many others, tell us of a very precious unguent Cinnamimum, because made of cinnamon and other sweet odours; whose chief commendation is, that the very smell thereof, if a man carries it about him, draws any woman, though passing by and minding other things, to draw nigh to him. What truth is in this relation I know not; but sure it is, that the smell of the gospel, and those spiritual blessings which the presence of Christ had left behind it, did notably attract and draw after him the Church's affections. Goodness is of itself attractive. The Greeks call it καλον from καλειν, and Αγαθον from αγαν θεειν; because it doth, as it were, invite and call to it, and every man is willing to run after it. {b} Christ puts a secret instinct into his people to do so; like as nature hath put an instinct into the bee, the stork, and other

creatures. And as the needle in a sundial that hath been touched with an adamant, though it may be forced this way and that way, yet it rests not till it look toward the north pole; so the soul that hath *aliquid Christi* something of Christ in it, that hath been once hand fasted to Christ by a lively faith, though for a season it may, by the malice of Satan working with corruption, suffer some decays of her first love, be drawn aside by some lust, and enticed so as to fall from former steadfastness; {#Jas 1:14 2Pe 3:17} yet after a while her thoughts will work, and the sweet remembrance that Christ hath left behind him, will make her to say, "I will go and return to my first husband, for then it was better with me than now." {#Ho 2:7}

{a} In Apuleium, lib. ii. *M. Les.*

{b} *Velut aliqui volunt αγαθον quasi αγαθον θεατον. Sic Αρετη quasi Αιρετη.*

Ver. 6. I opened to my beloved, but my beloved had withdrawn himself and was gone.] Or, "He was gone, he was gone"; a passionate complaint for his departure, which lay so much the heavier upon her spirit, because, by her unworthy usage of him, she had foolishly occasioned it. "Fools, because of their transgression, and because of their iniquity, are afflicted." And when affliction comes with a sting in the tail, it is very grievous. But then they "cry unto the Lord in their trouble; he saveth them out of their distress; he sendeth his word and healeth them," {#Ps 107:17-20} he sendeth for them by his Spirit, and brings them back again into his own bosom, "that his banished be not expelled from him," {#2Sa 14:14} though to themselves and others they may for the present seem to be as "water spilled on the ground, that cannot be gathered up again." Those fragrant footsteps and heart attracting stamps of his favour, that sweet smelling myrrh, mentioned in the former verse, had so eneagered and edged her affections, that she could not rest till she had recovered him. She opened unto her beloved, and, presuming upon his patience, was in good hope to have had him at hand; but *patientia loesa fit furor*; Christ will not always bear with our evil manners, {a} "but hide his face from us, like as we have behaved ourselves evil in our doings." {#Mic 3:4} And whereas spiritual desertions are of three sorts, (1.) Cautional, for preventing of sin, as Paul's seems to be; (2.) Probational, for trial and exercise of grace, as Job's; (3.) Penal, for chastisement of spiritual sloth and sluggishness, as here in the Church; this last is far the heaviest.

My soul failed when he spake.] Or, Because of his speech, that sweet speech of his when he so passionately wooed her. {#So 5:2} Then he could have no audience nor admittance; now, if he would but offer himself he might be sure of both. The word spoken doth not always presently take effect in the hearers, but lies long as the seed under a clod, till Christ the good husbandman come with some temptation, as with his clotting beetle, and give it room to rise. Then as the water casts up her dead after a time, so do their memories cast up that which seemed buried therein, by the help of the Holy Ghost, their remembrancer. {#Joh 14:26 Joh 2:22} The new birth of some, the recovery of others out of their relapses, is like the birth of the elephant, fourteen years after the seed is inserted into the womb. Peter remembered Christ's words and repented. {#Mt 26:75} If we remember not what hath been preached unto us, all is lost. {#ICo 15:2} If we leak, {b} and let slip, *actum est de nobis*. The deed is by us. {#Heb 2:1} If we keep the word, the word will keep us. {#Pr 6:22}

I sought him.] So soon as recovered out of my swoon, I set to seek him. The Church went not to bed again to sleep as before, neither stays she longer within than to cast her veil or her scarf over her head; without any further dress, abroad she gets to seek him whom her soul loveth. She sought him by serious and set meditation of the word and promises; but after all that toil and travail she took therein she found him not. This is the greatest grief that can befall a good heart in this present world; it is to such little better than hell itself. "Thou didst hide thy face and I was troubled" saith David. {#Ps 30:8} *Non frustra praedicant mentes hominum nitere liquido die, coacta nube flaccescere*, saith Symmachus. Men's minds are either clear or cloudy, as the weather is; but more truly, good men's minds are as God's countenance is. It is with the godly in desertion, as with vapours drawn up by the sun, which, when the extracting force of the sun leaves them, fall down again to the earth. And as in an eclipse of the sun there is a drooping in the whole frame of nature; so it is with the saints, when Christ withdraws himself. Hell itself is said to be a separation from his presence; the pain of loss there is worse than the pain of sense, the tears of hell are not sufficient to bewail the loss of heaven. *Laetemur igitur in Domino, sed caveamus a recidivo.* {c}

I called him, but he gave me no answer.] And it was but just, for she had dealt so by him. {#So 5:2} Christ loves to retaliate. Such a proportion many times one may see between sins and punishments, that you may say, such a sin brought forth this affliction, it is so like the father. Howbeit, "his ear is not heavy that he cannot hear; but your iniquities have hid his face from you that he will not hear." {#Isa 59:1,2} And this the saints take, as well they may, for a sore affliction, {#La 3:8} when to all other their miseries, he addeth this, that he will not come at them, that he casteth out their prayers, that he deals by them as the lioness doth by her young ones, which she seems sometimes to leave, till they have almost killed themselves with roaring. This is to make them more careful another time. None look at the sun but when it is in the eclipse; neither prize we, for the most part, God's loving countenance till we have lost it. In this case, the course is to set up a loud cry after him, as Micah did after his gods. {#Jud 18:23} Or rather as the Church here doth after her beloved, in many strong cries and bitter tears, continuing instant in prayer. {#Ro 12:12} The Greek word {d} imports a metaphor from hunting dogs, that do not stop pursuing the game till they have got it. For encouragement, see the happy success the Church here had; and further, take that saying of Brentius, *Etiamsi fides tua nec lucem hominibus, nec calorem cordi tuo afferat, tamen non abiecit Christus, modo incrementum ores*, i.e., Although thy faith, as smoking flax, yield neither light to others nor heat to thine own heart, yet Christ will not cast thee off, so thou pray for more and follow thy work close till thou have gotten it.

{a} *Heu rara hora, et parva mora. -Bernard.*

{b} *μηποτε παραρωμεν.*

{c} Bernard.

{d} *προσκαρτερουντες.*

Ver. 7. The watchmen that went about the city, &c.] {See Trapp on "So 3:3"} The ministers that walk the round, that watch for men's souls, {#Heb 13:17 Isa 61:6} that know how to "time a word," {#Isa 51:4} these smote her with the tongue, they buffeted her by just and sharp reproofs for her negligence, they unveiled her for being abroad at that time of night (which she needed not to have been, but for her own slothfulness), they dealt little better with her, than as if she had been

some light and lewd woman; and all this they might well do out of zeal to God, and godly jealousy for her soul's good—unless it were that hypocrisy of jealousy exercised by the false apostles over the Galatians; {#Ga 4:17} not pastors, but impostors; not overseers, but by seers, {a} *potius grassatores, quam custodes*, ἡμονθμῶς *tamen sic dicti*, cut throats rather than keepers, wicked men taking upon them to be watchmen, church officers in name, but church robbers in deed. Such were those {#Isa 66:5} that hated and cast out the true worshippers, under a pretence of "Let the Lord be glorified." Such a one was Diotrephes, that prating {b} prelate, that villanously entreated God's faithful people. {#3Jo 9,10} And such is that man of sin, that antichrist of Rome, who, for so many hundred years together, hath smitten with the fist of wickedness, hath wounded and drawn blood from Christ's dearest spouse, and despoiled her of her veil; that is, laboured to disprivilege her, and deprive her of that purity and soundness of doctrine that he hath committed unto her, as a means to hold her in the duty of all holy obedience and subjection unto him. {#1Co 11:5,6,10} Of these false friends and deadly enemies the Church here heavily complains, and might well have proceeded against them, as those six martyrs burnt by Harpsfield, Archdeacon of Canterbury, when Queen Mary lay a-dying. One of those six that were then burnt, and those were the last, John Cornford, stirred with a vehement zeal of God when they were excommunicated, pronounced sentence of excommunication against all Papists in these words: In the name of our Lord Jesus Christ, and by the power of his Holy Spirit, and authority of his holy catholic and apostolic Church, we do give here into the hands of Satan, to be destroyed, the bodies of all those blasphemers and heretics that do maintain any error against his most holy Word, or do condemn his most holy truth for heresy, to the maintenance of any false church or feigned religion; so that by this thy most just judgment, O most mighty God, against thine adversaries, thy true religion may be known, to thy great glory and our comfort, and the edifying of all our nation. Good Lord, so be it. {c}

{a} *Non Episcopi, sed Aposcopi.*

{b} φλωπαρον.

{c} *Acts and Mon.*, fol. 1862.

Ver. 8. **I charge you, O daughters of Jerusalem.**] Being evil entreated by her enemies, she turns her to her friends, those damsels or daughters of Jerusalem. See #So 2:7 3:5. So the Lord Christ, being tired out with the untractableness of his untoward hearers, turns him to his Father. {#Mt 11:25,26} Kings, as they have their cares and cumpers above other men, so they had of old their friends, by a specialty, as Hushai was David's friend, {#2Sa 15:37} to whom they might ease themselves, and "take sweet counsel." {#Ps 55:14} The servants of God are "princes in all lands"; {#Ps 45:16} and as they have their crosses not a few, so their comforts, in and by the communion of saints. The very opening of their grievances one to another doth many times ease them, as the very opening of a vein cools the blood. Their mutual prayers one with and for another prevail much, if they be fervent, or thorough well wrought, {a} as in this case they likely will be; for as "iron whets iron, so doth the face of a man his friend." {#Pr 27:17} And as *ferrum potest quod aurum non potest*, iron can do what sometimes gold cannot do—an iron key may open a chest wherein gold is laid up—so a meaner man's prayer may be more effectual sometimes than a better man's for himself. His own key may be rusty, or out of order, and another man's do it better. Hence the Church is so importunate with the daughters of Jerusalem—who were far behind her in grace, and in the knowledge of our Lord Jesus Christ, as appears by that which follows—to commend her and her misery to Christ, to tell him, wherever they meet with him, "Behold, she whom thou lovest is sick," thy Church—in whom thy love is concentrated, as it were, and gathered to a head—doth even languish with love, and is in ill case. "Tell him," saith she. "What shall ye tell him?" as the Hebrew hath it. An earnest and passionate kind of speech, somewhat like that in Hosea, "Give them, O Lord. What wilt thou give them?" {#Ho 9:14} as if she should say, Would you know what you should tell him even that which followeth, that "I am sick of love." See #So 2:5.

{a} ενεργουμενη. {#Jas 5:16}

Ver. 9. **What is thy beloved more than another beloved?**] This capital question is here doubled for the more vehemence, as also for the strangeness of the matter, wherein they desire much to be better informed, and the rather because she so straightly chargeth, or rather sweareth them. Something they must needs think was in it more than

ordinary, since good people do not use to be hot in a cold matter. But as in the Revelation, whensoever heaven opened, some singular thing ensued; so when the saints be so serious in a business, sure it is of very great concernment. Great matters are carried with great movings: as "for the divisions of Reuben there were great thoughts of heart," {#Jud 5:15,16} great impressions, great searchings. It is a common saying, *Admiratio peperit philosophiam*, wonderment at the works of God, set men awork to inquire into the natural causes of them. Similarly, these damsels of Jerusalem, friends to the Church, little knowing the love of the spouse to Christ, which passed their knowledge, {#Eph 3:18,19} and yet willing to comprehend with all saints the several dimensions thereof. First, they acknowledge her, amidst all her miseries, to be the "fairest among women." {#So 1:8} As gold is gold, though found in the dirt, or cast into the furnace, and stars have their glory, though we see them sometimes in a puddle, in the bottom of a well, nay, in a stinking ditch. Secondly, They propound to her two most profitable questions: the one concerning his person, whereof we have here a very lively and lofty description, both generally and in his parts. The other concerning the place of his abode, and where he may be had, {#So 6:1} to the which she makes answer, {#So 5:2} and so her faith begins to revive, {#So 5:3} which was the blessed effect of this their gracious communication. Conference in all arts and sciences is a course of incredible profiting. *Est aliquid quod ex magno viro vel tacente proficias*, the very sight, nay, thought of a good man oft doth good; how much more when he openeth his mouth with wisdom, and in his tongue is the law of kindness! {#Pr 31:26} And surely it is a fine art to be able to pierce a man that is like a vessel full of wine, and to set him a-running. {#Pr 20:5} Elihu would "speak that he might be refreshed." {#Job 32:20} It would be an ease to him, it would be a great benefit to others, as the mother is in pain till the child hath sucked, and the child not at quiet till he hath done so. "Foolish and unlearned questions" about those things whereof we can neither have proof nor profit, we are bound to "avoid," {#2Ti 2:23} knowing that they do "gender strifes," and breed crudities, fill men with wind, and make them question sick. {#1Ti 6:4} But profitable questions are frequently to be propounded with a desire to learn, and resolution to practise, as the Virgin Mary demanded of the angel, {#Lu 1:34} the disciples of our Saviour, {#Joh 16:17,19-24} and he resolved them, which he refused to do for the Jews

that asked him the same question, {#Joh 7:35,36} because not with the same mind and desire. So that frolic self-seeker, with his fair offer of following Christ, was rejected, when those that had more honest aims and ends heard, "Come and see." {#Mt 8:19,20 Joh 1:46} These daughters of Jerusalem do not, therefore, ask because they were utterly ignorant of Christ, but (1.) That they might hear the Church what she had to say of him, as they that love Christ love to hear talk of him; his very name is *mel in ore, melos in aure, &c.*; (2.) That by her discourse they might better their knowledge; for the very angels know not so much of this mystery, but they would know more, and do therefore curiously pry into it. {#1Pe 1:12} Yea, to these very "principalities and powers in heavenly places is made known by the Church the manifold wisdom of God" in contriving man's salvation by Christ; they cannot but see an abundance of curious variety in this divine wisdom, such as is to be seen in the best pictures or textures, as the apostle's word, *πολυποικιλος*, importeth.

{#Eph 3:10}

Ver. 10. **My beloved is white and ruddy, &c.]** Love lacks no rhetoric to lay forth the thing beloved in liveliest colours. "White and ruddy!" What can be more laudable and lovely? What can come nearer to a perfect symmetry, to a sound and sure constitution and complexion? Sure it is that these two, being comelily mixed, do make the most beautiful or orient look or colour; see the prophet's description of the Nazarites, #La 4:7. And note, saith an expositor, that the Holy Ghost joineth both these together—the whiteness making the ruddiness more fresh and fair, and the ruddiness discerning the whiteness from paleness of face, or phlegmatic complexion. *Sed sunt in his mysteria investiganda, saith another, itaque candor refert divinam Christi naturam, rubor humanam.* White and red may signify Christ's Godhead and manhood. God is called the "Ancient of days"; {#Da 7:9} his "head and his hairs are white like wool, as white as snow." {#Re 1:14} Man had his name Adam of the red earth, out of which he was taken. {#Ge 2:7} Christ also, the second Adam, became red with his own blood, whereby he "purchased the Church" {#Ac 20:28} -a bloody spouse she was unto him—and paved for her "a new and lively way into the most holy place"; {#Heb 10:20} upon the battlements whereof he hangs out still (as once that warlike Scythian did) a white flag of grace and mercy to penitent persons, that humble themselves at his feet for favour; but a

red flag of justice and severity to those his enemies that will not have him to rule over them—in token whereof his raiment is said to be red, {#Isa 63:1-3} his vesture dipped in blood. {#Re 19:13}

The chiefest among ten thousand.] Heb., *Vexillatus prae decem millibus*; that is, famous and conspicuous among and above many, as "Saul was higher than the people by the head and shoulders," as the Hachmonite was the chief of David's mighties; {#1Ch 11:11} or, "the standardbearer of ten thousand." Now the goodliest, and with it the ablest, men used to carry the banner or standard. Christ standeth "for an ensign of the people," {#Isa 11:10} and hath ten thousand times ten thousand standing before him, following him wheresoever he goeth, {#Re 7:9,14} and singing, "We will rejoice in thy salvation, and in the name of our God (vexillabimus) we will set up our banner." {#Ps 20:6} The Church's design here is to hold out Christ as altogether matchless and incomparable, that there is none like him in the earth, as God said of Job; {#So 1:8} to teach us to esteem him, as the people did David, more worth than ten thousand others; {#2Sa 18:3} to set him upon the chief chariot, and to give him the sole command of all, as Pharaoh dealt by Joseph. And as the sun, moon, and eleven stars in Joseph's vision did obeisance to him, so let our souls, bodies, all our temporal, natural, moral, and spiritual abilities, be subject and serviceable to Christ, who, if he be the chiefest of ten thousand, ought to have as much love as ten thousand hearts put into one could hold.

Ver. 11. **His head is as the most fine gold.]** Here she begins her particular praise of his various parts; and here she may seem to speak with the tongues of men and of angels, performing, as lovers used to do, that for him which he had done for her before, {#So 4:1-4, &c.} though all she could say falleth far short of him; and well she might say after all, as Nazianzen sometime said of Basil, 'There wants but his own tongue to commend him with'; *Loquimur de Deo non quantum debemus, sed quantum possumus*. In speaking of Christ's excellencies, men may speak what they can; they cannot possibly speak so much as they ought, they cannot hyperbolise. If any shall think the Church doth here, he must needs be of those that either know him not, or are not able to judge aright of his worth, as once Cicero {a} said of Crassus and Antony, the orators. *Nusquam Origines non ardet, sed nusquam est ardentior, &c.*, saith Erasmus.

{b} Origen is never but earnest; howbeit he is never more earnest than when he discourseth about Christ; in other things he may seem to excel others, but in this he excelleth himself. The same we may well say of the Church in this place, in setting forth the surpassing purity and perfection of her spouse: *Quem manibus propriis finxit cordata Minerva*. And first she makes his head to be of the finest and firmest gold—*Fess-gold*, so the Arabic, from the Hebrew, calleth it; and the land of *Fess* seemeth to be named of such gold there. David's Michtam, or Golden Psalm, comes from one of the words here used; for in the original thus it is, "His head is most glistening gold, yea, most solid gold"; {c} that is, his deity which dwells in him is most pure and glorious—for "the head of Christ is God" {#1Co 11:3} -and that fulness of grace which is communicated to his human nature is wondrously beautiful, and so sets it forth as black curled locks do a fresh countenance.

“*Spectandus nigris oculis, nigroque capillo est.*”

{a} Tull. *de Orator*.

{b} Erasmus in Praef. *ad Orig. Opera*.

{c} Or, He is the gold of gold, as Athens was the Greece of Greece.

Ver. 12. His eyes are as the eyes of doves by the rivers of water, &c.,] i.e., they are full of all innocence, singleness, and chastity; {See Trapp on "So 1:15"} {See Trapp on "So 4:1"} where Christ had attributed the very same to the Church, who is his image and glory, as the woman is of the man, {#1Co 11:7} the very looking glass of his dignity and reflex of his comeliness. His eyes are elsewhere said to be as a "flame of fire," {#Re 1:14 Da 10:6} sharp and terrible, such as pierce into the inward parts, and need no outward light. Here they are as the "eyes of doves," casting an amiable, gracious, joyful, and comfortable look upon his Church. As his "eyes behold, his eyelids try the children of men" {#Ps 11:4} -the one points out his knowledge, the other his critical descant—so he casteth an eye of singular providence and tender affection upon his afflicted people. "I have seen, I have seen," saith he, "the sufferings of my people; I know their sorrows, and am come down to deliver them." {#Ex 3:7,8} His "eye affects his heart," and his heart sets his hand to work for their help and safety. In #Eze 1:8, we read of faces, eyes, wings, hands, &c., all to express the sufficiency of God's providence for all means of

help; see #Ps 33:18,19 34:16. The Church is like the land of Canaan, which is said to be "a hind which the Lord careth for: the eyes of the Lord are always upon it." {#De 11:11} He seeth that loveliness in her that he overlooks all, as it were, to look upon her; he beholds that worth in her that the buzzards of the world cannot ken. Therefore the "world knows us not," respects us not, "because it knew not him," {#1Jo 3:1} saw "no such beauty that they should desire him." {#Isa 53:2} Nicostratus in Aelian, himself being a cunning artisan, finding a curious piece of work, and being wondered at by one, and asked by one what pleasure he could take to stand gazing as he did on the picture, answered, Hadst thou mine eyes, thou wouldst not wonder, but rather be ravished, as I am, at the inimitable art of this piece. Similarly, had men those dove like single eyes that Christ and his people have, "washed in milk," that is, in milk white waters, cleansed from the dust of sinful prejudice, and "fitly set," as a precious stone in the foil of a ring, or as the precious filling stones in the holy ephod, {#Ex 25:7} they would "kiss the Son" and admire his spouse; whereas, for want of spiritual eyes, the northern proverb is verified, "unkent, unkist," unknown, unrespected.

Ver. 13. **His cheeks are as a bed of spices,** / *i.e.*, Comely and pleasant to the sight, sweet also to the smell; *areolis similes, aromatum plenis*; flourishing with a goodly, comely, fresh, and sweet beard; so declaring his face not only to be gracious and amiable, but also full of gravity, glory, and majesty. There are those who would have all these things to be taken literally about Christ's natural body, and that here is set down his *prosopograpohy*; but this was written long before Christ was incarnated, and therefore it must needs be meant in a metaphorical and allegorical sense, hard to be explained. *Ego quid de singulis statuam fateor me nescire*, saith a learned interpreter. Allegorically to handle all these is not in my purpose or power, saith another: since the graces of Christ, as they cannot well be expressed, so, by reason of our weakness, they cannot better be declared. The drift of the Holy Ghost is to paint out unto us the spiritual and heavenly love of his Church to Christ, who doth not and cannot satisfy herself with any words or comparisons of this kind; and, secondly, to stir up our heartiest and liveliest affections to him that hath such a world of worth and wealth in him. As the worth and value of many pieces of silver is in one piece of gold, so all the petty excellencies scattered abroad in the creatures

are united in Christ; yea, all the whole volume of perfections which is spread through heaven and earth is epitomised in him. Why do we not then make out to him, and despise all for him with Paul? Why do we not, with David, chide ourselves and others for loving vanity and seeking after leasing? {#Psa 4:2} "How long wilt thou go about, O backsliding daughter," {#Jer 31:22} and fetch a compass? knowest thou not that "the Lord hath created a new thing in the earth? a woman shall compass a man"; {#Isa 7:14} that is, "a virgin shall conceive and bear a son," even the man Christ Jesus, in whom it pleased the Father that there should dwell all fulness. {#Col 1:19} Make we therefore straight paths for our feet; {#Heb 12:13} let us go speedily to Christ, {#Zec 8:21} as bees do to a meadow full of flowers; as merchants do to the Indies, that are full of fruits and spices, that we may return from him full fraught with treasures of truth and grace.

His lips, like lilies, dropping sweet smelling myrrh,] *i.e.*, His word and doctrine is white, sweet, pleasant, far spreading as lilies, sweet to the smell, and yet bitter to the taste as myrrh, no way pleasing to the flesh, which it mortifieth, calling upon men to repent, reform, walk by rule, strive to enter in at the strait gate, resist unto blood, striving against sin. "These things are good and profitable to men," as the apostle speaks in another case, {#Tit 3:8} but they naturally care not to hear about them. Drop not ye, say they; we like not your lilies dropping myrrh and nitre; let those drop or prophesy that preach pleasing things. We like your lilies, but care not for your myrrh; or, if we smell it, we like not to taste of it, because little toothsome, however it may be wholesome. See #**Mic 2:6**.

Ver. 14. **His hands are as gold rings set with the beryl.**] Or, Chrysolite; Heb., Tarshish, whence our word turkeis, as it may seem, a precious stone, of colour blue like the sky, or, as others say, green like the sea. Asher was graven upon this stone, who dwelt near the sea. {#Ex 28:20} Some write, that in former times this stone was most usually set in such rings as lovers did use to give one to another, or in marriage rings; because of the power that was thought to be in it to procure and continue love and liking one of them towards another. Whatsoever stone it is, whether a beryl, chrysolite, carbuncle, hyacinth, onyx (for all these ways it is rendered), the Church's meaning is, that all the works of Christ, whether in the state of humiliation or of exaltation—for redemption we have by his

abasement, application of it by his advancement—are most rare, dear, precious, and glorious, as numbers of rings filled with all manner of costly stones; they are acceptable and honorable before God and man. And like as great men are known by their rings and rich jewels, so is Christ by his saints, the work of his hands. {#Isa 64:8}

His belly is as bright ivory, overlaid with sapphires.] Heb., His bowels, in the dual—meaning his breast and belly, and there the heart and lights, those seats of the will and affections; here, the liver, stomach, entrails, which serve for nutrition and generation. By all this we may well understand Christ's inward affections outwardly manifested. These are true and sincere, as bright and white "ivory"; they are also hearty and heavenly, as "sapphires"; various also and manifold, *sicut sapphiri caeruleae sunt*, his bowels yearn towards his afflicted people, his heart is turned within him, his "repentings are kindled together"; {#Ho 11:8} so the poet,

“*Ingemuit miserans graviter, dextramque tetendit.*”—Virg.

Ver. 15. **His legs are as pillars of marble.**] A sign of Christ's firmness in his kingdom, works, word, and government, saith a learned expositor, and of his strength to trample upon his enemies, as also of his united power to accomplish the course of his threefold office. Pillars both bear up the building and beautify it; neither can anything be more sure and solid than these, if set upon a firm foundation. The pillars here mentioned are said to be "set upon fine gold"—that is, upon a foundation both fine and firm, for gold hardly rusteth or cankereth; whence it was likely that Tithonus and his son Memnon, when they built the city of Susa, in Persia, they joined the stones together with gold, as Cassiodorus writeth: Christ's power is founded upon his divine nature; and this is the rock upon which the Church is built, and whereby it is set in safety from all miseries and molestations, satanic or secular. The gates of hell shall not prevail against her. Christ and the father are one; therefore none shall take her out of his hands. God hath "laid help upon one that is mighty," {#Ps 89:19} even upon Emmanuel, the mighty strong God, as he is called, {#Isa 9:6} "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead," {#Ro 1:4} that your "faith and hope might be in God." {#1Pe 1:21} Trust perfectly therefore to, or hope to the end, {a} "for the grace that is to be

brought unto you at the revelation of Jesus": {#1Pe 1:13} since he is "able to save them to the uttermost that come unto God by him." {#Heb 7:25}

His countenance is as Lebanon.] His aspect, his look, or general view—*i.e.*, whatsoever of himself Christ is pleased to manifest and lay open unto us is pleasant and delightful, goodly and glorious, excellent and eximious, choice as the cedars, that are chosen before other trees; and why? {See Trapp on "So 1:17"}

{a} Εἰς τὸ παντελές. *Prorsus, perpetuo, perfecte.*

Ver. 16. **His mouth is most sweet.]** Heb., His palate—that is, his word and promises, which are, as it were, the breath of Christ's mouth—is all sweet. This she had celebrated before, {#So 5:13} but, as not satisfied therewith, she repeats it, and rolls it again as sugar under her tongue. She doubles this commendation, to show that that is the chief lovely thing in Christ, his word; this fruit she had found sweet unto her palate, {#So 2:3} and she spareth not to set it forth, as here, the second time, *Mallemus carere, &c.* We had rather be without fire, water, bread, sun, air, &c, saith a Dutch divine, than that one sweet sentence of our blessed Saviour, "Come unto me all ye that are weary," &c.

Yea, he is altogether lovely.] *Totus totus desiderabilis,* wholly amiable, every whit of him to be desired. Moses thought him so, when he preferred the "reproach of Christ," the worst part of him, the heaviest piece of his cross, before "all the treasures in Egypt," that treasure chest of the world. {#Heb 11:26} Those of this world see no such excellence and desirableness in Christ and his ways, {#Ps 22:6,7} nor can do, till soundly shaken; "I will shake all nations, and then the desire of all nations"—that is, Christ—"shall come," {#Hag 2:7} with stirring affections, saying, {as #Isa 26:9} "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Lo, this is the voice of every true child of the Church; and these "desires of the righteous shall be satisfied." {#Pr 10:24}

This is my beloved, &c., / q.d., You may see I have cause to look after him; neither can you do better than to do likewise: howsoever, when you see him, do my errand to him. {as #So 5:7} And here we have

most excellent rhetoric, which, in the beginning of a speech, requires τα ηση, milder affections; in the end of it, τα παθν, stronger passions, that may leave deepest impressions.

Chapter 6

Ver. 1. **Whither is thy beloved gone? &c.**] All Christ's disciples are ζητητικοι, inquisitive after the "truth that is in Jesus," {#Eph 4:21} and are fellow helpers to it. {#3Jo 8} There is also *nescio quid divinum in auscultatione*, as one well noteth; that is, a strange and strong energy or forcibleness in hearing, whether publicly or in private conference, Christ and his excellencies displayed and discoursed of. Let but his name, as an ointment, be poured out, and the virgins can do no less than love him. {#So 1:3} These daughters of Jerusalem are, by hearing the Church describing her spouse, and painting him out in lively colours, fired up to a holy contention in godliness, and, might they but know where to have him, they would be at any pains to "partake of the benefit." {#ITi 6:2} They wondered at first why she should make such ado about Christ; but when they conversed a while with her, and had heard her speak with such affection and admiration, they are turned, and will now go seek him with her. God is pleased many times to water the holy meetings and conferences of his people with blessing, beyond expectation or belief. We should frame ourselves to an easy discourse of the "glory of Christ's kingdom, and talk of his power." {#Ps 145:8,9} Our tongues in this argument should be "as the pen of a ready writer," {#Ps 45:1} that we may be able to speak oft to one another, with profit and power in the best thing. {#Mal 3:16} Little do we know what a deal of good may be done hereby. Mr Foxe, speaking of God's little flock in the days of Henry VIII, saith: In such rarity of good books and want of teachers, this one thing I cannot but marvel and muse at, to note in the registers, and consider how the Word of God did multiply so exceedingly among them; for I find that one neighbour, resorting and conferring with another, eftsoons, with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them touching the truth of God's Word and sacraments, &c. {a} In all ages such as were ordained to eternal life "believed"; {#Ac 13:48} after that they had "heard the word of truth they believed, and were sealed." {#Eph 1:13} Contrariwise, reprobates either refuse to hear the Church preaching Christ, {#Joh 8:47} or else they hear

and jeer—as Pilate, with his What is truth?—in mere mockery {b} {#Joh 18:38} hear and blaspheme, {#Ac 13:45} or, at best, hear and admire, and that is all. They leave the Word where they found it, for anything they will practise. They think they do a great char to sit out a sermon, and then commend it. But wisdom's children will not only "justify" her, {#Mt 11:19} but also "glorify" her. {#Ac 13:48} They will "seek the Lord and his strength, seek his face evermore"; {#Ps 105:4} seek him in his holy temple; seek him in and with the Church, as here. They know that *extra Ecclesiam nulla salus*. The Church is "the pillar and ground of truth," {#1Ti 3:15} inasmuch as, by her ministry, the authority, dignity, knowledge, virtue, and use of the truth of the gospel, is preserved in the world, and "held out," {#Php 2:16} as the hand holds forth the torch, or the watchtower the light, and so the haven to the weather beaten mariners.

That we may seek him with thee.] For he is not like to seek long that seeks alone, there being a notable tie to constancy in the communion of saints. Surely, as sincerity is the life of religion, so society is the life of sincerity. The Philippians had no sooner received the gospel, but they were in fellowship, to a day. {#Php 1:5}

{a} *Acts and Mon.*, fol. 750.

{b} *Irridentis vox, non interrogantis.*

Ver. 2. My beloved is gone down into his garden.] Now she can tell where Christ is, and inform others who before was to seek of him, and sought information from others. *Post tenebras lux* is the Church's motto. "Though I sit in darkness, the Lord shall give me light"; he will, with the temptation, give the issue—a way to get out of it, as the moon wades out of a cloud, as the seed gets up from under a clod. And see how forward she is to share; her friends shall know all that she can tell them. There is no envy in spiritual things, because they may be divided *in solidum*. in the whole. One may have as much as another, and all alike. Yea, God's people know that the "manifestation of the Spirit is given them to profit withal," {#1Co 12:7} and that it is not pouring out, but want of pouring out, that dries up the streams of grace, as that of off. {#2Ki 4:6} What is meant by Christ's garden? {See Trapp on "So 4:16"} He is said to go down to it, in allusion to the situation of Jerusalem, which was on a hill, their gardens being below in the fruitful valleys. Christ came down to his

Church; he "descended into the lower parts of the earth"; that is, into his mother's womb; {#Eph 4:9 Ps 139:15} yea, he "emptied himself" {a} of all his excellencies, and took upon him the form of a servant, yea, of an evil servant that was to be beaten. Yea, more, he "humbled himself, and became obedient unto death, even the death of the cross." {#Php 2:9} Oh, humble Saviour, whither wilt thou descend? *Facinus vincire civem Romanum.* {b} It was much for the Son of God to be bound, more to be beaten, most of all to be slain. *Quid dicam in crucem tolli, &c.* Well might the apostle say, "He humbled himself"

To the beds of spices,] i.e., To the particular churches, or to the companies of believers. These beds or rows of renewed souls, Christ, as a good gardener, treadeth out, soweth, planteth, watereth, fenceth, filleth with sundry gifts and graces.

To feed in the gardens, and to gather lilies.] Like as men go to their gardens, either to make merry, as we say, or to gather fruits. So Christ here, either to "eat his pleasant fruits," {#So 4:16} his people's holy performances, better to him than any Ambrosia, and then to "gather his lilies," to transplant them into heaven. *Pascitnr Christus, quando suorum virtutes videt,* saith one. *Lilia decerpit, quando optimum quemque ex hac vita traducit:* Christ "feedeth in the gardens," when he beholdeth the virtues of his people. He "gathereth lilies" when he translateth good souls into his kingdom above.

{a} εκενωσεν εαυτον, *ex omni ad nihilum seipsum redegit.* -Beza.

{b} Cicero.

Ver. 3. I am my beloved's, &c.] Or, I am for my beloved, and he is for me; *i.e.,* for me only. He resteth in his love, and I in mine. We will seek no further. And here her faith reviveth who in her late temptation and desertion was in a mist, and could not read her own graces, {a} {See Trapp on "So 2:16"} It reviveth, I say, and fetcheth out Christ, that had hid himself, as that brave woman did. {#Mr 7:24,25}

{a} *Flamma redardescit, quae modo nulla fuit.* -Ovid.

Ver. 4. Thou art beautiful, O my love, as Tirzah.] A most neat and elegant city, where the kings of Israel kept their courts. A place of

pleasure it was, as the very name imports; hence the Greeks translate it here good pleasure, {a} like as the Italians call a city of theirs Placenza. Of the Church's exquisite beauty much hath been said before. Let it ever be remembered that all her beauty is but borrowed. {#Eze 16:14} *Uxor fulget radiis mariti*, as they say in the civil law. Isaac, when he was to marry Rebecca, sent her jewels aforehand, that, having them, she might be more lovely in his eye. So doth Christ the spirit of faith, and other graces, besides the imputation of his own perfect righteousness, that he may delight in his spouse. And albeit she had so discourteously dealt with him, {as #So 5:3} and thereupon he had stepped aside for a while; yet that she might know that he was still the same, without shadow of change, and that he "hated putting away," {#Mat 2:16} meeting her again, he doth marvellously commend her, that is, his own graces in her, and all is as well as ever between them. *Homo agnoscit, Deus ignoscit*: it is but acknowledging the debt, and Christ will soon cross the book, and cancel the handwriting. {#Col 2:14} *Quem poenitet peccasse, pene est innocens*, - Repent, and the amends is made. "Return, ye backsliding children, and I will heal your backslidings." {#Jer 3:22}

Comely as Jerusalem.] That "city of the great king," great among the nations, and "princess among the provinces," {#La 1:1} the glory of the whole earth; *Urbium totius Orientis clarissima*, saith Pliny, {b} the most famous of all the cities of the East. *Orbis totius lumen*, as another calls it; yea, an earthly paradise, as Josephus, *solique coelique fertilitate omnes civitates superans* - a city compact together. {#Ps 122:3} The Church is all this in Christ's esteem, and though the least, yet "not the least among the princes of Judah," as it is said of Bethlehem in a different respect. {#Mic 5:2 Mt 2:6}

Terrible as an army with banners, / i.e., Of invincible faith and spiritual courage: terrible also and full of majesty, either to draw hearts or to daunt them; as Nazianzen saith of Athanasius, that he was *magnes et adamas*, a lodestone in his sweet gentle drawing nature, and yet an adamant in his resolute stout carriage against those that were evil and erroneous. How terrible were the Israelites, encamped and bannered in the wilderness, unto the Moabites, Canaanites! &c. {#Ex 15:14-16 Ps 48:5,6} And the like may be said of the Hussites in Bohemia, when all Germany were up in arms against

them, and worsted by them; of the Britons under the conduct of Germanus, fighting against a mighty army of Pelagian Picts and Saxons in this kingdom, and prevailing only by the three times pronouncing the word Hallelujah. {c} Of the Protestants in France at the siege of Mountalban, where the people of God using daily humiliation, immediately before their sallying forth, sang a psalm, which when the enemy heard, they would so quake and tremble, crying, They come, they come, as though the wrath of God had been rushing out upon them. {d} God is both van and rear in the Church's army. "The Lord will go before you, and the God of Israel will be your reward." {#Isa 52:12} Even he that is "the great, the mighty, and the terrible God"; {#Ne 9:32} so that although, *Loricatus incedat Satan, et cataphractus*, as Luther hath it, Satan, muster up all his forces, tyrants, heretics, &c., that invade the Church and assault her on all sides, yet they shall find her invincible: *Oppugnatur, sed non expugnatur*. "Many a time have they afflicted me from my youth, may Israel say, yet they have not prevailed against me." {#Ps 129:1,2} *Populus Rom. saepe proelio victus, nunquam bello*, saith Florus. The people of Rome lost many battles, but were never overcome in a set war; at the longrun they crushed all their enemies. So the Church. Nay, it may be truly affirmed of her, that she conquereth, even then, when she is conquered; as Christ overcame as well by patience as by power. So that more truly it may be written upon her gates, that is at this day upon the gates of Venice, *Intacta manet*, Let them remain intact, because it was never yet subdued by any enemy.

{a} ευδοκτα.

{b} Lib. v. cap. 14.

{c} Dr. Ussher, *De Britan. Eccles. Primord.*, 337.

{d} *Spec. Belli Sac*, 282.

Ver. 5. **Turn away thine eyes from me.]** Or, Turn thine eyes right upon me; so {#So 6:13} he calls, "Return, return, O Shulamite"; and then the sense is, Look up unto me by faith. "Look unto me, and be ye saved, all the ends of the earth." {#Isa 45:22 31:1,42:18} But to keep to our translation. Christ had before confessed himself ravished with one of her eyes; and here he saith the same in effect. *Stupenda sane dignatio*, a wonderful condescension. We use to say, Majesty and love cannot meet or cohabit: {a} because love is the abasing of the

soul to all services. But it is otherwise in Christ: majesty and love, even unto ravishment, meet in his holy heart. If the Church be sick of love toward him, he would she should know that he is overcome with love towards her, and that there is no love lost between them.

Thy hair is as a flock of goats, &c.] Grazing upon, and gazing from Gilead—*q.d.*, I like thee as well as ever I did, thy late relapse notwithstanding; for I find thee more humble, watchful, thankful for a Saviour, merciful to others, desirous of the state of perfection, &c. And as a limb once broke, and well set again, knits and grows stronger there than in any other place; so by thy late falling in some sort from me, I find thee more firmly fastened unto me. Thus God changeth, saith one, our grievously wounds into beauty spots, and maketh the horrible sting of Satan to be a pearl pin to pin upon us the long white robe of Christ, and to dress us with the garment of gladness. {#So 4:1-6} And observe here an addition of some other parts described, and a more full description of some of the former: to show that his love was no whit diminished, but rather increased. Something it was surely that made Mr Foxe, the martyrologue say, that he got by his infirmities, and lost by his graces.

{a} *Non bene conveniunt nec in una sede morantur, maiestas et amor.*

Ver. 6. Thy teeth are as a flock of sheep, &c.] See #So 6:4,5 4:2.

{See Trapp on "So 6:4"} {See Trapp on "So 6:5"} {See Trapp on "So 4:2"}

Ver. 7. As a piece of a pomegranate are thy temples within thy locks.] See #So 6:4,5 4:2. {See Trapp on "So 6:4"} {See Trapp on "So 6:5"} {See Trapp on "So 4:2"}

Ver. 8. There are threescore queens, and fourscore, &c.] Or as some read it, hypothetically, Be there sixty queens, and eighty concubines, which were secondary wives—*usurary*, the lawyers call them, that had right to the bed, but no rule in the family—and virgins, or waiting gentle women without number; although there be of other sorts never so many, yet "My dove," albeit but one, is an "only one," and beloved accordingly. {see #Jer 31:20} For the allegory here—some go one way to work, some another. Let there be never so great a number, saith one, of peoples and nations, of churches and assemblies, which challenge my name and love, and perhaps by their outward prosperities may seem to plead much interest in me, and much worth in themselves, yet "My dove," &c. Others think,

that by "queens" are meant true believers; by "concubines," hypocrites and formal professors; and by "virgins," profane persons, that have not yet so much as a form of godliness. The first are the fewest, and the last are the greatest number. Lastly, There are those who make "queens," "concubines," and "virgins," to signify three different sorts or degrees of true Christians in the Catholic Church, which yet is but one. Some have made but small progress in piety; these are compared to "virgins," and are the far greater in number: Some are got further onward, and are of better proof; these are like "concubines," and do exceed the "queens" in number; *quo enim perfectiores, eo pauciores*. Some again are eminent and eximious Christians; these are queens, and have more close communion with Christ: and to this highest degree we must all aspire and endeavour, striving to perfection. Nature, art, grace, do all proceed from less perfect to more perfect. We read in Scripture of a Christian's conception, {#Ga 4:19} birth, {#1Pe 1:23 2:2} childhood, {#1Co 3:1,2 1Jo 2:13} youth, or well grown age, {#Eph 4:13} old age. {#Ac 21:16} Mnason was a gray-headed experienced Christian, a father. {#1Jo 2:13} All must exact of themselves a daily growth, and be still bringing forth fruit in their old age, {#Ps 92:13,14} so shall the king take pleasure still in their beauty; so shall he one day set them upon his right hand, as place of dignity and safety, in gold of Ophir. {#Ps 45:9,11}

Ver. 9. **My dove, mine undefiled is but one.**] For though all the afore named may be called spouses, yet they all make but one. "He that hath the bride (not brides) is the bridegroom," saith the Baptist. And this is "a great mystery," saith Paul, "but I speak concerning Christ and the Church," not churches. {#Eph 5:32} *Una ecclesia, quia ex una fide, per unum Spiritum nascitur;* saith Epiphanius. "Beware therefore of the concision" {#Php 3:2} -that is, of those that make divisions, and cut the Church *in minutula frustula*, as Augustine saith of the Donatists, into little pieces, and sucking congregations, making separations. {a} Peter himself was blamed for this, {#Ga 2:11,12} and others branded for profligate professors. "These are they that separate themselves, sensual, having not the Spirit." {#Jude 19} The primitive Christians were famous for their unity, *animo animaque inter se miscebantur;* saith Tertullian. The very heathens acknowledged that no people in the world did hold together, and love one another, so as Christians did. As the curtains of the tabernacles were joined by loops, so were they by love; and as the

stones of the temple were so close cemented together, that they seemed to be all but one stone, so was it among them. Neither need we wonder, since Christ's dove is but one; neither is there any such oneness or entireness anywhere as among the saints. Other societies are but as the clay in the toes of Nebuchadnezzar's image: they may cleave together, but not incorporated one into another.

She is the only one of her mother, / *i.e.*, Of the world, say some; of the flesh, say others: but they say best that expound it of Jerusalem, "that is above, the mother of us all." {#Ga 4:26} Epiphanius makes faith and religion the mother of the Church.

The daughters saw her, and blessed her, / *i.e.*, Called and counted her blessed above all other people. "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" &c. {#De 33:29} And yet at that time they seemed to be nothing so happy as the Moabites, Edomites, &c., as being in a very unsettled condition in the wilderness. So David, What one nation in the earth is like thy people, like Israel? {#2Sa 7:23} Oh "blessed is the people whose God is the Lord." {#Ps 144:15} *Est Ecclesiae Scoticae privilegium rarum prae multis in quo eius nomen apud caeteros fuit celebre, &c.* {b} It is the singular privilege of the Church of Scotland, and they are deservedly famous for it, that for this fourscore years and upwards they have kept a unity, together with purity of doctrine, without heresy, or so much as schism. This "the daughters"—other Christian reformed churches—"have seen and blessed her; yea, the queens and concubines, and they praised her."

{a} *Christi tunica est unica.*

{b} *Sic in Elogio Proefator. De Confess. in Princip. Syntag. Confess., p. 6.*

Ver. 11. **I went down into the garden of nuts.**] Or, Nutmegs. Tremellius and those that follow him render it the *well dressed*, or *pruned gardens*. These are the particular churches and various saints, Christ's mystical and spiritual garden, that need much pruning and trimming. Of all possessions, *Nulla maiorem operam requirit*, saith Cato, none requireth so much pains to be taken with it as a garden or orchard. Grain comes up and grows alone, ripeneth and cometh to perfection, the husbandmen sleeping and waking, "he knows not how." {#Mr 4:27} But gardens must be dressed, trimmed,

pruned, pared almost every day, or else all will be out of order. Christ, therefore, as a careful gardener, ἀρει, καθαιρει, *Putat, purgat, amputat,* weeds, lops, prunes his garden. {#Joh 15:2} Be careful, therefore, saith a worthy divine: Christ walks in his garden, spies how many raw, unripe, undigested prayers, &c., hang on such a branch; what gum of pride, what leaves or luxuriant sprigs and rotten boughs there are, and with his pruning knife cuts and slashes where he sees things amiss, &c. Thus he. Neither may we think that Christ doth this or any of this in ill-will, but out of singular love and faithfulness to our souls, which else would soon be woefully overgrown with the weeds of wickedness, as a neglected garden. The wicked God never meddleth with, as I may so say, till he come with his axe to hew them down to the fire; because he finds them incorrigible. "Let him alone," {#Ho 4:17} saith God concerning Ephraim; and "why should ye be smitten any more, since ye revolt more and more?" {#Isa 1:5} They have a great deal of freedom for present, but the end is utter extirpation. *Non surget hic afflictio* {#Ne 1:9} they shall totally and finally be consumed at once.

To see the fruits of the valley.] Green valley plants—that is, the humble spirits which "tremble at God's word," and present him with the "first ripe fruits, which his soul desireth." {#Mic 7:1}

And to see whether the vine flourished.] These vines and pomegranates are the faithful, who are compared to these trees, for the plenty and sweetness of their fruits. Christ came to see whether the former were flowering, and the latter budding; to see if there were any hopes of ripe fruit in due time; for he liketh not those outlandish plants, that every year bud and blossom, but never bring any fruit to its perfection. No. When he hath done all that can be done for his vineyard, he looks for fruit. {#Isa 5:2 Mt 21:34} "For who," saith he, "planteth a vineyard, and eateth not of the fruit thereof?" {#1Co 9:7} *Danda igitur est opera ut huius agricolae votis respondeamus.* Answer Christ's expectation, or else he will lay down his basket, and take up his axe. {#Lu 13:7}

Ver. 12. Or ever I was aware, my soul, &c.] Heb., I knew not. So Christ speaketh after the manner of men. And it is as if he should say, I could not conceive that my people were in so good a forwardness, as indeed I found them; for they have over and above

answered mine expectation, being "full of goodness," as those believing Romans, {#Ro 15:14} "filled with all knowledge," and always abounding in the work of the Lord; from whom therefore they shall be sure to receive "a full reward." {#2Jo 8} Or thus, "I know not," that is, I perceived not that the vines flourished, the pomegranates budded, that all was ripe and ready; therefore I withdrew myself for a season, O my spouse; and therein I dealt with thee no otherwise, than as good gardeners and vinedressers do, who coming (perhaps before the time of fruit) to look for fruit, and finding none, depart for present, till a more convenient season. But that thou mayest know my dear love and tender care of thy comfort, behold my haste to call thee to thy former feelings again. For *dicto citius*, I say more quickly, "my soul set me on the chariots of Amminadib," who may seem to be some famous chariot driver of Solomon's, that could outdrive all the rest. There is another sense given of these words, and perhaps a better. For by some these are thought to be the words of the Church confessing her ignorance. I knew not, Lord, saith she, that thou wast gone down into the garden to do those things. I thought rather that thou hadst departed in great anger against me for my negligence; and therefore I sought thee carefully, I made out after thee with all my might; my soul made me like the chariots of Amminadib; *Amor addidit alas*, I drove furiously till I had found thee. I was like unto those two women in Zechariah, that "had wings, and wind in their wings." {#Zec 5:9} This was well; that missing her spouse, she followed so hard after him. "My soul cleaveth after thee," saith David, {#Ps 63:8} thereby showing his love, constance, and humility. But then that was not so well; that she so far mistook Christ, as to think that he went away from her in deep displeasure, and kept away from her, as loathing her company. Such hard conceits of Christ, and heavy conceits we are apt to have of ourselves, as if he had forsaken us, because we cannot presently find him, whenas he is only gone down in his garden to prune it, or to see how things thrive there, as if he had cast off the care of us; because, finding us too light, he "make us heavy (as there is need) with manifold temptations." {#1Pe 1:6} We are therefore "judged of the Lord, that we may not be condemned with the world": {#1Co 11:32} He leaves us on the other side the stile (as fathers sometimes do their children), and then helps us over when we cry. To say God hath cast us off, because he hath hid his face, is a fallacy fetched out of the devil's

topics. *Non est argumentum aversi Dei quemadmodum diabolus interpretatur, sed potius paternae ipsius benevolentiae*, saith learned Lavater. {a} It is not an argument of God's wrath and displeasure, as the devil would make it, but rather of his fatherly love and affection; he hides his love, as Joseph did, out of increasement of love. And yet how apt are we to say in this case, with those malcontents in Malachi, *In quo dilexisti nos?* Wherein hast thou loved us? and with those Israelites in the wilderness, "Is God among us?" as if that could not be, and they athirst. {#Ex 17:7} "O my Lord," said Gideon, "If the Lord be with us, why then is all this evil befallen us?" {#Jud 6:12} And, "Lord God," said Abraham, when he had received many gracious promises, "what wilt thou give me, seeing I go childless?" {#Ge 15:1,2} We see then how ready the best of us are to cast the helve after the hatchet, as they say; and, like little children, because we may not have what we would, sullenly to say, God loves us not, and we will not have what he thinks good to give unto us. "My soul refused comfort," saith he in **#Ps 77:2**; and "I said, My hope and my strength is perished from the Lord: remembering mine afflictions and my misery, the wormwood and the gall." {#La 3:18,19} This our folly and fault we must confess to Christ, as the Church here doth; and beseech him, by his Spirit, to teach us better things, that we may not mistake the cause of our calamities, and make them heavier than God meant them, by our frowardness and impatience. *Pondus ipsa iactatione incommodius sit*, saith Seneca.

{a} Lavat. in Prov. iii.

Ver. 13. **Return, return, O Shulamite.**] The Church is so called from her peace and perfection with God in Christ. Brightman gathers from this word, that the Church of the Jews in special is meant (the Church in general being usually before signified by the daughters of Jerusalem), and applies it to the recalling of the Jews, according to **#Ro 11:25**, &c., which is yet to be fulfilled. Solomon's wife, saith another, was after his name called the Shulamite, according to **#Isa 4:1**. And as Christ in this book is named Solomon, so the Church is called Shulamite, to show the communion that she hath with him; and therefore also the forming of the Hebrew word is rather passive than active. That which she is again and again called upon to do, is to return. It seems she had so posted apace after Christ (as on swift chariots, **#So 6:12**), that she had gone quite beyond him.

He therefore, as it were by houting and shouting to her, calls her back. How easily we overshoot and run into extremes, may be seen in Peter, {#Joh 13:9} and the Galatians. {#Ga 4:9,10} It is best to hold the golden mean. Howbeit, as in falling forward, is nothing so much danger as backward; so he that is earnest in good, though he may overdo, and carry some things indiscreetly, yet is he far better than a lusk or apostate, especially if he afterwards return and discern, and hearken to better counsel. But some are so set upon it, that, like a man that is running a race, though you give them never so good advice, they will not stay to hear it. Of these the proverb is verified, "He that hasteth with his feet, sinneth" {#Pr 19:2} {See Trapp on "Pr 19:2"}

That we may look upon thee.] Or, Contemplate thee with complacency and delight. This is the speech of the bridegroom and his friends. The Church, though in her fright and grief for want of her beloved, though unveiled and evil entreated by the watchmen, &c., and so not so slightly as at some other times, yet wanted not that beauty that made her desirable; like as some faces appear most oriently beautiful when they are most instamped with sorrow, and as the sky is most clear after a storm.

What will ye see in the Shulamite? as it were the company of two armies.] Ready to join battle, or maintaining civil war within her. For in the Christian conflict, the very same faculties are opposed; because in every faculty "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." {#Ga 5:17} These maintain civil broils within the Shulamite (as the two babes did in Rebecca's womb), so that she cannot do what she would. And this the apostle spake by woeful experience, as appears from **#Ro 6:15,21**. Something lay at the fountain head, and stopped it. There is a continual contest with spiritual wickednesses about heavenly privileges {a} {#Eph 6:12} Put fire and water together, there is no quiet till one of them get the victory. So in sicknesses. Let a man have a strong disease and a strong body, he shall never have any rest as long as they both continue in their strength. When Christ was born, all Jerusalem was troubled. When Paul came to Ephesus, "there arose no small stir about that way"; {#Ac 19:23} so when grace is wrought once, there is somewhat to do within, though till then all was jolly, quiet. When cold saltpetre and hot brimstone meet they

make a great noise; so do the flesh and spirit in their skirmishes and encounters. Now these two duellers meet and fight in every faculty of the soul; as hot and cold do in lukewarm water; as light and darkness meet in the morning light; or as wine and water in a cup mixed with both. In the wicked one faculty may, and sometimes doth, oppose another; as sensual appetite may resist natural reason, &c. But in such as are sanctified, the understanding is against the understanding, the will against the will, &c., as the sick patient both wills and nills those physical slobber sauces. But Satan is not so "divided against himself." {#Lu 11:18} No more is the flesh. It is in the Shulamite only, and in every part of her, that this conflict is found which maketh her cry out with Rebecca sometimes, "If it be so, why am I thus?" and with Paul, "Wretched creature that I am!" &c.

{a} εν τοις επουρανιοις.

Chapter 7

Ver. 1. **How beautiful are thy feet with shoes, &c.]** Before he had described her from head to foot; now back again, from foot to head, taking in ten parts of his spouse, concerning whom—such was his love—he thought he could never say sufficient. He begins at the lowest and most abject part, the feet, not without admiration of them. *O quam pulchri sunt pedes tui!* "Oh, how beautiful are thy feet with shoes!" A temporal calling honours our profession; so some understand it. Others make the meaning to be, the Church's being "shod with the preparation of the gospel of peace"; {#Eph 6:15} ready pressed to "run with patience the race that is set before her." {#Heb 12:1} To run is active; to run with patience is passive. This prince's daughter (Atalanta-like) can only skill of this "running with patience," as being shod with *Tachash skin*, {#Eze 16:10} bestowed upon her by her spouse, as a love token, that is, with sound affections and holy actions. Whereas wicked men are carried captive by the devil, as the Egyptians once were by the Assyrians, {#Isa 20:4} "naked and barefoot," and so "perish from the way." {#Ps 2:12}

O prince's daughter.] Thou that hast him for thy father "in whose hands are all the corners of the earth," and is supreme King of the universe. This is such a privilege and preferment as St John stands amazed at. {#1Jo 3:1} "Behold," saith he, *qualem et quantum*, "what

manner of love the Father hath showed unto us, that we should be called the sons" and daughters "of God Almighty." {#2Co 6:18} All privileges are summed up in this; and in #Joh 1:12 it is called a power or prerogative {a} royal; it is to be of royal blood of heaven; it is to be an heir of God and co-heir with Christ. Kings can make their firstborn only heirs, as Jehoshaphat. {#2Ch 21:3} But all God's children are firstborn, and so "higher than the kings of the earth." {#Ps 89:27}

The joints of thy thighs are like jewels, &c.,] i.e., Thy loins are compassed with the belt of truth; for so some render it, The compassing of thy thighs or loins. And here, if ever, ungirt, unblest. "Gird up therefore the loins of your minds"; {#1Pe 1:13} gird yourselves and serve God. {#Lu 17:8} Girding implies readiness, nimbleness, handiness, handsomeness. A loose, discinct, and diffluent mind is unfit for holy actions.

{a} εξουσια

Ver. 2. **Thy navel is like a round goblet, &c.]** There are those who expound this text as the two sacraments. The navel is baptism, that nourisheth newborn babes in the womb of the Church. See hence the use of it, even to infants, who can receive nourishment by the navel, though they can neither take nor chew nor suck meat with hand or mouth. Note this against Anabaptists, saith Mr Cotton upon these words, this navel never wants liquor; there is a continual matter of instruction and comfort to be fetched from baptism against all temptations. A Christian, saith Chrysostom, should never step out of doors, or lie down in his bed, or go into his closet, but he should remember that word, *Abrenuncio*, I forsake the devil and all his works, &c. Luther tells of a certain holy virgin, that used to quench the devil's fiery darts with the water of baptism: for as often as she was tempted to do anything not beseeming her profession, she would resist the devil, steadfast in the faith, and stop his mouth with this short but full answer, *Christiana sum*, I am a Christian; I have been "baptized into the death of Christ"; I have also "put on Christ by baptism"; I am a votary, the vows of God are upon me, &c. But what a horrible shame is that to the Papists, and what a sore stumblingblock must it needs be to the poor Jews that live among them, that in Rome a Jewish maid may not be admitted into the

stews of whoredom, unless she will be first baptized? This is related and bewailed by Espencaeus, {a} a moderate Papist.

Thy belly is like an heap of wheat, set about with lilies.] Some understand hereby that other sacrament of the Lord's Supper, called a "heap of wheat," for its store of excellent nourishment; and said to be "set about with lilies"—that is, with Christians, white and of holy conversation. Basil calls such, stars of the world and flowers of the churches {b} Chrysostom calls them earthly angels, and saith that they were *puriore coelo*, purer than the heaven in their common conversation, but especially when they came to the Lord's table—that dreadful {c} table, as he calleth it—whereunto all must come with the best preparation they can make, wash and be clean—wash their hands in innocence before they compass God's altar, wash their "hearts," {#Jer 4:14} their "feet." {#Joh 13:10} "He that is washed (*sc.*, for the outside) needeth not save to wash his feet, but is clean every whit"; an allusion to those that, having bathed their bodies, foul their feet by going out of the bath, and so are fain to wash them again. The inwards and the feet in a sacrifice were to be washed above the rest, because the entrails contain the excrements, and the legs tread in the dirt. The soul is apt to gather soil by meddling with earthly things, though lawful; how much more to be defiled with the soot of sin, as if she had "lain among the pots." All Christ's Nazarites, his votaries, must come to his feast "purer than snow, whiter than milk," &c., {#La 4:7} since at this sacrament they do renew the nuptials of Christ, and take a corporal oath to cleave close to him with full purpose of heart all the days of their lives. As for those that presume to come unpreparedly, that want their wedding garment, they are no otherwise bidden to the feast of the King than Haman was to Queen Esther's. Sin brought to the Sacrament petitions against a man, as Esther did against Haman at the banquet of wine; {#Es 7:2,6} pick out that time, and he shall find God no less angry than Haman did Ahasuerus. For "this is that which the Lord hath said, I will be sanctified in all them that draw near unto me." Of communicants, God seems to say, as Solomon did of Adonijah, "If he show himself a worthy man, there shall not one hair of him fall to the earth: but if wickedness be found in him, he shall die." {#IKi 1:52}

{a} *De Contin.*, lib. iii. cap. 4.

{b} Αστερας της οικουμενης ανθε των εκκλησιων.

{c} φρικωδης

Ver. 3. Thy two breasts are like two young roes.] Fresh and lusty, even and equal. Understand the two Testaments; hereunto resembled for their perfect agreement, amiable proportion, and swift running all the world over in a short time. Eusebius saith, that the doctrine of both Testaments was presently after our Saviour's resurrection carried abroad into all countries, as it were, upon eagle's wings. The like may be said of Luther and his colleagues in Germany at the first Reformation there, which, as lightning, was soon seen from one end of the heaven to the other. "So mightily grew the Word of God and prevailed." {#Ac 19:20} {See Trapp on "So 4:5"}

Ver. 4. Thy neck is as a tower of ivory.] Most smooth, white, and upright. Some do hereby understand magistrates, that support the State, as the neck doth the head. "I bear up the pillars of it," saith David. Others will have the ministers meant, who, being aloft in the Church, are to the same instead of watch towers or towers of defence. And especially then when they are in their pulpits—called towers in the Hebrew {#Ne 8:4} -reading and expounding God's law unto his people.

Thine eyes like the fishpools in Heshbon.] Glazed with tears of compunction and compassion— *Nam faciles motus mens generosa capit* -and well cleared to look into her own heart and life. Tears instead of gems were the ornaments of David's bed, saith Chrysostom. And surely that sweet singer never sang more melodiously than when his heart was broken most penitentially. {#Ps 6} {#Ps 51} Thus birds in the spring sing most sweetly when it rains most sadly; and tears of true contrition are *pillulae lucis*, pills made on purpose to clear the eyesight. When John wept, the sealed book was set open to him; *Lilium lachryma sun seritur*. Light is sown for the righteous.

Thy nose is as the tower of Lebanon, &c.] *Si verborum faciem consideremus, quid poterit magis dici ridiculum?* saith Titleman upon the words: If we look upon the outside only of this text, what may seem to have been spoken more ridiculous? Is it so great a commendation to have a nose like a tower? That which we must herehence learn is, that seeing Christ is now risen again, and

ascended up into heaven, we ought to bear our noses aloft, as it were, savouring things of the Spirit of Christ, discerning things that are excellent, and by a spiritual sagacity aspiring to eternity.

That looketh toward Damascus.] The chief city of Syria, having its name from the bloody excursions of thieves, as Peter Martyr ^{a} thinks; or else, as others, from the blood of righteous Abel there spilled, whence the place was called *Damsech*, "a bag of blood."

^{a} Pet. Mart. in 1 Reg. xvi.

Ver. 5. Thine head upon thee is like Carmel.] This head is Christ himself, for he is the sole head of his Church: "God hath put all things under his feet"—hence he is here compared to Carmel, because he is high over all—"and given him to be head over all things"—that is, over all persons—"to the Church." ^{#Eph 1:18,22} Angels are under Christ as a head of government, of influence, of confirmation, not of redemption, as the saints are. The angels are great friends to the Church, but not members of it. ^{#Heb 2:16} The Church Christ sanctified and washed with his blood. ^{#Eph 5:26} Not so the angels. He was but a poor patron of the Pope's headship that said—and, as he thought, very wisely too—that he had read in some vocabulary that Cephias signified a head, therefore Peter was head of the Church. But if that should have been granted him, yet it would not follow that the Pope is therefore so too; for Bellarmine, ^{a} a better scholar by far, is forced to say, *Forte non est de iure divino Rom. pontificem Petro succedere*, perhaps it is not by any divine right that the Pope succeedeth Peter. And again, *Rom. pontificem Petro succedere non habetur expresse in Scripturis*, it is not expressly set down in the Scriptures that the Pope succeedeth Peter.

And the hair of thine head like purple.] Which was the colour of kings and princes. The saints—called here the hair of the Church's head for their number or multitude—are "princes in all lands"; ^{#Ps 45:16} yea, they are kings in righteousness, as Melchisedec was a king, but somewhat obscure. Compare **#Mt 13:17 Lu 10:24**. "Many righteous," saith one, "Many kings," saith the other, "have desired to see those things that ye see," &c.

The king is held in the galleries, / *i.e.*, There is no king in the world so great and glorious but might find in his heart to be tied to these walls, and to be held prisoner in the sight of thee and thy bravery; like as King James, coming first into the public library at Oxford, and viewing the little chains wherewith each book there is tied to its place, wished that if ever it were his destiny to be a prisoner, that library might be his prison, those books his fellow prisoners, those chains his fetters. {#Ps 138:4,5 119:72} {b} The Psalmist shows by prophesying that even kings, coming to taste the excellence of the comforts of godliness, and to feel the power of God's Word, should sing for joy of heart, and greatly acknowledge the excelling glory of Christ's spouse the Church. See David's desire. {#Ps 27:4 Ps 84} Constantine and Valentinian, two emperors, called themselves *Vasallos Christi*, as Socrates reports, the vassals of Christ. And Theodosius, another emperor, professed that it was more honour and comfort to him to be *membrum ecclesiae, quam caput imperii*, a member of the Church, than head of the empire. Nay, Numa, second king of Rome, though but a heathen, held it a higher honour to serve God than to reign over men. {c} Some interpreters by the king here understand Christ, coveting the Church's beauty, {#Ps 45:11} and held fast bound unto her in the bands of pure affection, of spiritual wedlock.

{a} *De Rom. Pontif.*, lib. ii. cap. 12.

{b} *Rex Platon.*, page 123.

{c} Του Θεου υπηρεσιαν βασιλευειν ενομεζεν—*Plutarch*.

Ver. 6. How fair and how pleasant art thou, O love, for delights.]
Emphatica haec admodum sunt, cum toties exclamatio ponatur, saith one. This is a most emphatic exclamation, proceeding from admiration, and importing that all he could say of her was too little. Well might the prophet say, "As the bridegroom rejoiceth over his bride, so doth thy God over thee." {#Isa 62:5} Hence he can make no end here of commending her; but, having finished one praise, he presently begins another. This yields infinite matter of comfort to the saints, that Christ loves them so dearly, prizeth them so highly, praiseth them so heartily. Howbeit, let not them hereupon "turn again to folly," {#Ps 85:8} or give way to carnal security. *Laetemur in domino, sed caveamus a recidivo*. Argue not from mercy to liberty—that is the devil's logic—but from mercy to duty, as those good souls

do. {#Ezr 9:13,14} Having received such and such, both privative and positive favours, should we again break thy commandments? There is so much unthankfulness and disingenuity in such an entertainment of mercy, that holy Ezra thinks heaven and earth would be ashamed of it. "Shall we continue in sin that grace may abound?" saith the apostle. {#Ro 6:1} And it is as if he should say, that were most unreasonable, and to a good heart, impossible. A man may as well say the sea burns, or fire cools, as that assurance of Christ's love breeds careless and loose living. They that hold so, know not the compulsive power of Christ's love, {#2Co 5:14} nor what belongs to the life of God {#Eph 4:18}

Ver. 7. **This thy stature is like to a palm tree.**] This thy whole stature and feature of body, that hath been already portrayed and described particularly and piecemeal, is "like to a palm tree," strong and straight, fresh and flourishing, so that thou mayest say with the palm in the emblem, *Nec premor, nec perimor*. Pliny, Aristotle, Plutarch, and Gellius have written of the palm tree, that it is always green, bearing pleasant fruit; and that it will not bow downward or grow crooked, though heavy weights be hanged upon it. The Church is all this and more; ever green, even in the winter of affliction, when the oak loseth her leaves {See Trapp on "So 1:16"} full of the "fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {#Php 1:11} {See Trapp on "Php 4:14"} {See Trapp on "Php 4:11"} Neither can she be long kept under by any pressure of persecution or heavy affliction, *Premi potest, opprimi non potest*. As Paul, when stoned, started up with *Sic petitur caelum, sic, sic oportet intrare*. Tyrants might curse the saints, as he did that cried out to those ancient confessors, *O miseri, num vobis desunt restes et rupes?* O wretches, cannot you hang or drown yourselves, but that I must be thus troubled with you to put you to death?—but crush them they never could. The valour of the patients, the savageness of the persecutors, have striven together, till both, exceeding nature and belief, bred wonder and astonishment in beholders and readers. Hence Trajan forbade Pliny to seek after Christians; but if any were brought to him, to punish them. Antoninus Pius set forth an edict in Asia, that no Christian should be persecuted; for, said he, it is their joy to die— they are conquerors, and do overcome you, &c.

Trucidabantur et multiplicabantur, saith Augustine of the ancient martyrs: they were martyred, and yet they were multiplied. *Plures efficitur quoties metimur*, saith Tertullian, the more we are cropped, the more we are increased; as the lily is increased by its own juice that flows from it. {a} Hence {#Re 7:9} the saints that by their victorious faith overcame the world, are brought in with palm branches in their hands, in token of victory. Plutarch tells us that the Babylonians made three hundred and sixty commodities of the palm tree, and did therefore very highly honour it. The world hath a great deal of benefit by the Church, could they but see it; for *absque stationibus non staret mundus*, were it not for the saints, "a short work would the Lord make upon the earth, and cut it short in righteousness." {#Ro 9:28} And great is the gain of godliness, even a hundredfold here, and life eternal hereafter. Who would not then turn spiritual merchant? who would not pass from strength to strength, and "flourish in God's house like a palm tree," {#Ps 92:12} till he attain to the measure of the stature of the fulness of Christ? {#Eph 4:13}

And thy breasts to clusters of grapes.] Not well fashioned only, {as #Eze 16:7} but full strutting with milk, yea, with wine, plenty and dainty, to lay hunger and slake thirst, to nourish and cherish her children, even as the Lord doth the Church. {#Eph 5:29} {See Trapp on "So 4:5"}

{a} Plin.

Ver. 8. I said, I will go up to the palm tree, &c.] I said it, and I will do it; for *Christi dicere est facere*, together with Christ's word there goes forth a power, as it did. {#Lu 5:17} David said he "would confess his sins," and "take heed to his ways," {#Ps 32:5 39:1} and accordingly he did it. Shall Christ purpose and promise mercy to his people, and not perform it? Is he yea and nay? {#2Co 1:19} Can he say and unsay? Doth not the constant experience of all ages fully confute any such fond conceit of him? The saints will not lie, {#Isa 63:8} Christ cannot. {#Tit 1:2} {a} He will not suffer his faithfulness to fail, nor alter the thing that is gone out of his lips. {#Ps 89:33} All his sayings are the issue of a most faithful and right will, void of all insincerity and falsehood. Now when Christ promiseth to climb his palm tree, and to take hold of the boughs thereof, he meaneth that he will dwell most familiarly with his Church, even in the branches thereof, pruning and trimming it,

and accepting the fruits of his Spirit in his spouse. Or thus, he will so join himself unto his Church, as he may cause her to be fruitful; he will lay hold on her boughs, which are very fit and apt to climb, so covertly and elegantly noting the work of spiritual generation. The effect follows.

Now also thy breasts shall be as clusters of the vine.] Whatsoever they have been heretofore, now at this time, and for ever hereafter, they shall be delightful to me, and nourishable to thy children, who shall "suck and be satisfied." {#Isa 66:11} Albeit some interpreters of good note conceive that all this is nothing else but a figurative description of Christ's perfect conjunction with his Church in the kingdom of heaven, and of the unspeakable pleasure which Christ will take in her for ever.

And the smell of thy nose like apples, / *i.e.*, The breath that comes out of thy nostrils is sweet as spice apples. The breath that the Church draweth into her lungs, and sends out again, is the spirit of grace, without which she can as little live as we can without air. This sweet spirit is the joy of her heart and the breath of her nostrils, and thereby she draws many into her company. If that be true that one here noteth, that the fruit of the palm partaketh of the nature both of the grape, having a sweet and pleasant juice, and of the apple, for pleasant meat, it may well signify that the Word of God is both meat and drink to the soul.

{a} αφευδης

Ver. 9. **And the roof of thy mouth like the best wine.**] Her word and doctrine (for the palate is an instrument of speech), often before commended by Christ, and here again, like as she comes over it in him the second time. {#So 4:13,16} {See Trapp on "So 4:13"} {See Trapp on "So 4:16"} This he resembleth to the best and most generous wine. Such the word of God's grace is to those that have spiritual palates, that do not carry *fel in aure*, - their galls in their ears (as some creatures are said to do), that have their ears healed (as Demosthenes said of his Athenians), and their inward senses habitually exercised to discern good and evil. The doctrine of the Church seems to some bitter and grievous; it goeth down like the waters of Marah, or that water that caused the curse in case of jealousy. {#Nu 5:12-31} It becomes a savour

of death unto them, as the viper is killed with palm branches, and vultures with oil of roses. {a} But this is merely their own fault; for "doth not my word do good to them that are good?" saith the Lord. {#Mic 2:6} Excellently St Augustine, *Adversarius est nobis, quamdiu sumus et ipsi nobis: quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei*, - God's Word is an enemy to none but to such as are enemies to themselves, and sinners against their own souls. This holy word in the mouths of God's ministers is like Moses's rod, which, while held in his hand, flourished, and brought forth almonds; but, being cast to the ground, it became a serpent. The application is easy. {See Trapp on "So 1:2"}

For my beloved.] These are Christ's words; but he speaks as if the Church spake, to show her great affection, that had dedicated all her good things to him. Some read it thus, which "goeth straight to my well beloved"; *q.d.*, It is such excellent wine as I would wish it, or send it even to the dearest and best friend I have, even to her that I love as myself, if not before myself. Or thus, "which springs and sparkles in the cup." See **#Pr 23:31**.

Causing the lips of those that are asleep to speak.] "Utterance" is called a "gift," {#1Co 1:5,7} and dumb Christians are blame worthy as well as dumb ministers. We should all strive to a holy ability and dexterity of savoury discourse. And for this end the word of Christ should dwell richly in us in all wisdom: our hearts should indite a good matter, that our tongues might be as the pen of a ready writer. Let there be a good treasure within our hearts, and the law of kindness will soon be in our lips; for out of the abundance of the heart the mouth speaketh. Graceless men are gagged by the devil; they cannot so much as lisp out one syllable of good language; if they attempt it, they show themselves but bunglers, and say Sibboleth for Shibboleth; you may soon see they speak by rote, and not by experience. But those that have well drunk of this wine of the Word, made effectual by the Spirit, talk lustily, yea, their tongues never cease talking and preaching forth the praises of him who hath drawn them out of darkness into his marvellous light: they speak "as the Spirit gives them utterance." {#Ac 2:4,11,14} Those that were in a dead sleep of sin, are soon set to work to "awake and sing." {#Isa 26:19} This should stir us up to study the Word of God, and therehence to

learn language. The 119th Psalm is by David set before it as a poem of commendation, mentioning it in every verse, testimonies, laws, statutes, &c. Like as when a book is set forth, verses of commendation are oft prefixed. Such another, but far shorter, is that in **#Ps 19:7-11**. The Holy Ghost doth so much the more highly there extol it, because men are wont to have it in very light account, and to hold it a disparagement to be eloquent and mighty in the Scriptures.

{a} Pausanias, Aristot.

Ver. 10. **I am my beloved's.**] I see I am so, saith the spouse, by that ample commendation that he hath now again given me, notwithstanding all my former failings in duty towards him. There fall out some failings out between married couples sometimes; but then they fall in again: they cannot agree together haply so well at first, but being well pieced again, they love better than before. So is it here. The sins we commit make no change in Christ, no substantial alteration. For, first, Upon the same grounds he chose us, he loves us still. He chose us freely, because he would; he chose us for his love, and loves us for his choice. Secondly, There is the same bent of mind and frame of heart towards him remains in us still. And therefore, as there is a transient act of sin passeth from us, so a transient act of chastisement for sin may pass from him. Christ "looked upon Peter," after his denial, with the same familiarity as before. Jehoshuah the high priest, though he were so ill-clothed, and had Satan at his right hand to accuse him, yet he "stood before the angel." {#Zec 3:1} Christ did not abhor his presence nor reject his service. Ephraim, repenting after his revolt, is re-entertained with all sweetness. {#Jer 31:20} {See Trapp on "So 2:16"} {See Trapp on "So 6:3"}

And his desire is towards me.] His desirous affection; he loves me as passionately as any woman doth her dearest husband; {#Ge 3:16} his love to me is wonderful, passing the love of women. "His desire is so toward me," that, as Livia, by obeying her husband Augustus, commanded him, and might have what she would of him, so may I of Christ. Compare **#Ge 4:7 Isa 45:11**. The Church here well understood the latitude of that royal charter, and makes it a prop to her faith and a pledge for her perseverance.

Ver. 11. **Come, my beloved, let us go forth into the field.**] Being now fully assured of Christ's love, she falls to praying. She makes five requests unto him in a breath as it were: (1.) That he would "come"; (2.) "Go forth with her into the field"; (3.) "Lodge with her in the villages"; (4.) "Get up early to the vineyards"; (5.) "See if the vine flourish, pomegranates bud," &c. And further promiseth that there she will "give him her loves." Assurance of Christ's love is the sweetmeats of the feast of a good conscience, said Father Latimer. Now, it were to be wished that every good soul, while it is banqueting with the Lord Christ by full assurance, as once Esther did with Ahasuerus, would seasonably bethink itself what special requests it hath to make unto him, what Hamans to hang up, what sturdy lusts to subdue, what holy boons to beg, &c. How sure might they be to have what they would, even to the whole of his kingdom! Suitors at court observe their *mollissima fandi tempora*, their fittest opportunities of speaking, and they speed accordingly. A courtier gets more many times by one suit than a tradesman can do with twenty years' painstaking. So a faithful prayer, made in a fit season, "in a time when God may be found," as David hath it, {#Ps 32:6} is very successful. Beggary here is the best trade, as one said. Common beggary is indeed the easiest and poorest trade: but prayer is the hardest and richest. The first thing that she here begs of him is, that he would "come," and that quickly, and this we all daily pray, "Thy kingdom come," both that of grace and the other of glory. The Jews also, in their expectation of a Messiah, pray almost in every prayer they make, "Thy kingdom come," and that "*Bimherah Bejamenu*," quickly, even in our days, that we may behold the King in his beauty. Let our hearts' desire and prayer to God be for those poor seduced souls that they may be saved; and the rather because "they have a zeal of God and his kingdom, but not according to knowledge," {#Ro 10:1,2} as also because their progenitors prayed hard for us; and so some take it to be the sense of the spouse's second request here, "Let us go forth into the field," that is, into the world, for the field in the parable is the world; {#Mt 13:38} let us propagate the gospel all abroad, and send forth such as may "teach all nations," {#Mt 28:19} and reveal "the mystery that hath been kept secret since the world began, that obedience may be everywhere yielded to the faith." {#Ro 16:25,26}

Let us lodge in the villages.] That is, In the particular churches; for, *vilissimus pagas, est palatium eburneum, in quo est pastor et credentes aliqui*, saith Luther, {a} the poorest village is to Christ and his spouse an ivory palace, if there be but in it a godly minister and some few believers. Melanchthon, going once upon some great service for the Church of Christ, and having many fears of the good success of his business, was much cheered up and confirmed by a company of poor women and children whom he found praying together for the labouring Church, and casting it by faith into Christ's everlasting arms. {b}

{a} Tom. iii. p. 81.

{b} Selneccer. *Paedag. Christ.*

Ver. 12. Let us get up early to the vineyards.] Heb., Let us morning it. *Manicemas* (that is, Gellius' {a} word), Let us be up early and at it. Here she promiseth not to be found henceforth unready, drowsy, sluggish, but night and day to watch and attend that hour, and to inquire and learn out all the signs and tokens when she may come to be perfectly knit to Christ. But it is worthy of our observation that she would neither go any way nor do anything without Christ's company, for she had lately felt the grief of being without him, though but "for a small moment," as the prophet hath it. She had felt herself that while in the suburbs of hell as it were. She therefore holds him as fast as the restored cripple did Peter and John; {#Ac 3:11} she cleaves as close to him as Ruth did to Naomi; or Elisha did to his master Elijah, when now he knew he should be taken from his head. {#2Ki 2:2} She seems here to speak to Christ as once Barak did to Deborah, "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." {#Jud 4:8} And whereas she seemeth, as the forwarder of the two, to excite and exhort Christ to "get up early to visit the vines," &c., we may not imagine any unwillingness in him to the performance of his office as "shepherd and bishop of our souls," {#1Pe 2:25} or any need on his part to be quickened and counselled by her, as Manoah was by his wife, or Aquila by Priscilla, whence she is set before him, {#Ro 16:3} for "who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" {#Isa 40:13} But the Church requesteth these things of Christ for her own encouragement and further benefit; that having his continual presence and fellowship, she may the more cheerfully

and successfully go on with her duty. So when we press God with arguments in prayer, it is not so much to persuade him to help us, "for the Father himself loveth you," {#Joh 16:27} saith Christ, and needs no arguments, *σποι δοντα και αυτον οτσυνειν*, {b} to incite or entice him to show us mercy, as to persuade our own hearts to more faith, love, humility, &c., that we may be in a capacity to receive that mercy that of his own accord he hath for us, and even waits to confer upon us. {#Isa 30:18} Look how a man that would make a bladder capacious to hold sweet spices, blows it and rubs it, and blows it, and rubs it many times over to make it hold the more: so it is here. And as when a man that is in a ship plucks a rock, it seems as if he plucked the rock nearer the ship, whenas in very deed the ship is plucked nearer the rock: so when God's people think they draw God to them with their arguments, in truth they draw themselves nearer to God, who sometimes ascribeth that to us which is his own work, that we may abound more and more. *Certum est nos facere quod facimus, sed ille facit ut faciamus.* {c} True it is that we do what we do, but it is he that giveth us to do what we do in his service. The bowls of the candlestick had no oil but that which dropped from the olive branches.

Whether the tender grape appear.] Heb., Open, and so prove itself to be a grape, which in the bud can hardly be discerned. True grace may be doubted about as long as it is small and feeble. Weak things are oft so obscured with their contraries that it remaineth uncertain whether they be or no. He that cried out, and that with tears, "I believe, Lord, help mine unbelief" {#Mr 9:24} -that is, my weak faith—could not well tell whether he had any faith at all or not. Add growth to grace, and it will be out of question. Meanwhile that is a sweet promise, "I will pour my Spirit upon thy seed, and my blessing upon thy buds." {#Isa 44:3} And again, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I do for my servants' sake, that I may not destroy them all." {#Isa 65:8}

And the pomegranates bud forth.] {See Trapp on "So 4:13"}

There will I give thee my loves, / *i.e.*, The fruition of my graces, and fruits of thy faith, thanks, good works, &c. And this is that

which Christ requireth of us all—viz., that we bestow all our loves upon him, even the liveliest and warmest of our affections. Love him we must truly, that there be no halting, and totally, that there be no halving. Hold him we must "better, dearer to us than ten sons," &c., and communicate all our loves to him as best worthy. What he gives us back again we may bestow upon others; we may love other things, but no otherwise than as they convey love to us from Christ, and may be means of drawing our affections unto Christ. We must love all things else as they have a beam of Christ in them, and may lead us to him; accounting that we rightly love ourselves no further than we love the Lord Jesus Christ with a love of complacence.

{a} A. Gel. lib. iii., cap. 29.

{b} Homer.

{c} Augustine.

Ver. 13. The mandrakes give a smell.] *Loves* and *mandrakes* grow both upon one Hebrew root and Tremellius renders it not *mandrakes*, but *lovely flowers*, yielding a savour pleasant to the eye, and sweet to the smell. The Chaldee paraphrast calleth it *balsam*. (*Legesis* August. lib. xxii. *contra Faust. Manichaeum*, cap. lvi.; Jun. in **#Ge 30:14**; Drus. *in fine Comment. in Ruth*). Aben Ezra saith that mandrakes are fragrant, and yield a pleasant savour; that they have head and hands like unto a man. But how they should be good to cause conception he wondereth, since by nature they are cold. Augustine saith that he made trial, and could not find any such operation to be in them, and that Rachel coveted them merely for their rarity, beauty, and sweetness. There is enough of these in the Church to draw all hearts unto her; but that many men have brawny breasts and horny heart strings.

And at our gates are all manner of pleasannts] Or, Delicacies, precious and pleasant commodities whether fruits, metals, gems, jewels, *quicquid in deliciis habetur*; whatsoever is excellent and exquisite in any kind; this is the import of the Hebrew word. There is nothing of any worth but it is to be found in the Church. Her wise merchants, not content with the pearl of price, seek out other "goodly pearls," common gifts, which also have their use and excellence, (**#Mt 13:45,46**) they "learn to maintain good works, or honest professions for necessary uses; these things are good and profitable

to men" {#Tit 3:8,14} Some think that the Holy Ghost here alludeth to the order of old, and still in use, of strawing the wedding house doors with sweet smelling flowers; others to the customs of those that have orchards, to lay up their fruits over the gate house.

New and old.] As a good storer, that hath plenty and variety wherewith to please all palates, new for delights, and old for wholesomeness. The good scribe, well instructed to the kingdom of heaven, "throweth out {a} of his treasury things new and old,"—new for the unlearned, and old for the stronger stomach. Some delight in the sweetness of things, as in new wine. David tells them the Word is sweeter than live honey dropping from the honeycomb. Others say "the old is better," are all for profit, as elder people; he tells them there it is better than gold. {#Ps 19:10} In the Church's storehouse men shall be sure to meet with all that heart can wish, or need require.

Which I have laid up for thee, O my beloved!] *Propter te, Domine, propter te,* "Because of you, O God, because of you," is the Church's motto. As all his springs are in her, and all his offices and efficacies for her, so all that she has and is, is only for him, and a great deal more she could beteen him. Let Ephraim, that "empty" vine, "bear fruit to himself," {#Ho 10:1} and those hypocrites {#Zec 7:5} fast to themselves; Christ's hidden ones hide all for him, set up and seek him in all they do or suffer, are wholly devoted to his whole service. {b}

{a} εκβαλλει, {#Mt 13:52} *Extrudit copiose et alacriter.*

{b} ει πλεον εχον, πλεον δειδουν, *dixit ille Graeculus Augusto.*

Chapter 8

Ver. 1. **Oh that thou wert as my brother.]** Heb., Who will give thee for a brother to me?—*q.d.*, Men may give me many other things, but God alone can give me thy brotherhood, love, and communion, which I wish above all, saith the bride here. "Spiritual blessings in heavenly things in Christ" {#Eph 1:3} are chiefly to be desired and endeavoured after. *Quaerite primum bona animi*, saith philosophy, Seek first the good things of the mind. *Quaerite primum regnum Dei*, saith divinity, "Seek ye first the kingdom of God and his righteousness": and then other things shall seek you, shall be cast

into the bargain as it were. Let the "many say, Who will show any good?" David prefers one glance from God's countenance before all the world's wealth. {#Ps 4:7} "Oh that Ishmael might live in thy sight," said Abraham. Oh that he might be "written among the living in Jerusalem," be an heir of life truly so called, for *Aeterna vita vera vita!* {a} "The Lord make his face to shine upon you," said the priests to the people. {#Nu 6:24,25} "Grace be to you, and peace," saith Paul; whatever else be wanting, "Covet earnestly the best things," saith he. {#1Co 12:31} "With all thy getting, get understanding," saith Solomon. {#Pr 4:7} He desired wisdom above wealth; and despatched the temple in seven years' time, whenas he was thirteen years ere he finished his own house, as holding it a work of less haste and care. Elisha begs a "double portion": the spouse {#So 2:5} calls for whole "flagons"; nothing less would content her. The prophet Isaiah chides men for laying out their money on "that which is not bread," {#Isa 55:1,2} or but *panis lapidosus*, bread made of gravel; and our Saviour bids, "Labour not for the meat that perisheth, but for the meat that endureth to eternal life." {#Joh 6:27} *Mors privare potest opibus, non operibus*: these die not with us (as Hortentius's orations did with him), but follow us to heaven when we die, and shall be "found to praise, honour, and glory at that day." {#1Pe 1:7} Hence the Church so earnestly desireth here to have more close conjunction and consociation with Christ "as a brother"; yea, as a most natural and kind hearted brother that had "sucked the breasts of her mother," that had been her *collocatus*, and so more inwardly affected toward her, as Joseph was toward his brother Benjamin. {#Ge 43:29,30,34} In sum, she wisheth that she may feel Christ dwelling in her heart; that he would remove all impediments of their happy conjunction, and hasten the accomplishment thereof in heaven.

When I should find thee without (or at the door), I would kiss thee.] As the bride was wont to do the bridegroom, receiving and welcoming him with all comely familiarity and sweetness. "Kiss the son," and covet his kisses. {#Ps 2:12 So 1:2} Be not ashamed or afraid to perform all duties of a holy love and sound obedience towards him. He was not ashamed of us, when we had never a rag to our backs. {#Eze 16:3-13} He stretched the skirt of his love over us, and said unto us, "Live"; when he might well enough have loathed to look on us. {ib. #Eze 16:6}

Yea, I should not be despised.] Heb., They should not despise me; or if they did, yet they should not dishearten me from duty. "If this be to be vile, I will be yet more vile," said David to his mocking Michal. {#2Sa 6:22} We may not suffer ourselves to be mocked out of our religion. Barren Michal hath too many sons that scorn the holy habit and exercises; but they shall be plagued, as their mother was, with continual fruitlessness; they shall also one day—viz., when they are in hell—behold those with envy whom now they behold with scorn; as the scoffers of the old world, from the tops of the mountains that could not save them, beheld Noah's ark floating upon the waters. It is as impossible to avoid, as necessary to contemn, the lash of lewd tongues, whether by bitter scoffs or scurrilous invectives, as full of scorn commonly as the wit of malice can make them. The Church here resolveth so to deport herself, as that none shall have cause to contemn her; or if they do, bravely to slight all contumelies and contempts for her conscience, taking them as crowns and confirmations of her conformity to Christ.

{a} Aug., *De Pec. Mort.*, lib. i. cap. 11.

Ver. 2. I would lead thee and bring thee.] With solemnity and joy. She speaks it twice, as fully resolved to do it; and hereby to bind herself more straitly to a performance, I would not only kiss thee at the door, but bring thee into the house. Many are strict abroad and in company, but much too loose at home and in their own houses; follow these stage players to their dressing rooms, where they disrobe themselves, and you shall soon see what they are. Heed must be taken, say the very heathen, *Aedibus in propriis quae prava aut recta gerantur*. Religion admits not of that distinction between a good man and a good governor. If you will be for the public, be good in private; bear your own fruit, work in your own hives, reform your own hearts and houses, man your own oars, and make good your own standing. Cato could say that he could pardon all men's faults but his own. {a} And Augustus, going about to redress some abuses in the state, was upbraided with his own domestic disorders. Abraham had a well ordered family; so had Joshua, {#Jos 24:15} David. {#Ps 101} And although his house were not so with God, yet that was all his desire. {#2Sa 23:5} And he well knew that it was the care, not the cure, of his charge that he stood charged with. {b} Noah may bring

the Lord Christ into his house, and labour to set him up in the hearts of his children, speaking persuasively to that purpose; but when all is done, God must "persuade Japheth," and speak to his heart. Now this the Lord doth, *Monendo potius quam minando, docendo quam ducendo*. Hence the Church in the next words cries out,

Thou shalt instruct me.] For so the text is to be rendered. Thou who art the arch-prophet, a teacher sent from God, anointed and appointed for the purpose to put divine learning into us, "thou shalt instruct or learn us." Now, *quando Christus magister, quam cito discitur quod docetar?* saith Augustine. Christ is a quick teacher; and all his scholars are very forwardly. *Nescit tarda molimina gratia Spiritus Sancti*, saith Ambrose. God's people must needs be well taught, because they are "all taught of God." {c}

I would cause thee to drink of spiced wine.] Such as we call *Iprocras*, which, besides the nature and strength of the wine itself, hath, by the mixture of many spices with it, great power and pleasantness, to the comforting of the heart, and satisfying of the smell. And this was the *διδασκτρον Minervale*, recompense, that Christ should have for teaching her. She resolveth to testify her thankfulness by her obedience, rendering unto him such fruits of faith and holiness as should be sweetened and spiced with his own Spirit in her, and should exceedingly delight him. Contrary to these *λιπαρα και λαμπρα*, these "dainty and goodly fruits," {#Re 18:14} are those nasty and naughty ones, {#Isa 5:4} that, besides their stench, are so offensive to the taste that they cannot be eaten, they are so naught. {#Jer 24:2} Wicked men's grapes are of gall, and their wine is venom; {#De 32:32,33} both their natures and practices are abominable.

{a} Plut.; Dio.

{b} *Curam exegeris, non curationem.* -Bern.

{c} Θεοδιδασκτολ. {#Joh 6:45}

Ver. 3. His left hand should be under my head.] Or, prayerwise, Let his left hand, &c. Conscious and sensible of her own inability, she begs the benefit of both Christ's hands, and all little enough—his whole power and providence to support and relieve her.

“ *Una est in tenui mihi re medicina, Iehovae*

Cor patrium, os verax, omnipotensque manus."

{See Trapp on "So 2:6"}

Ver. 4. I charge you, O daughters of Jerusalem.] {See Trapp on "So 2:7"}

Why should you stir up?] What shall you get by it? or what reason can ye give for it? But lust is headlong, and considers not what an "evil and bitter thing sin is." {#Jer 2:19} Besides, it so blears the understanding that a man shall think he hath reason to be mad, and that there is great sense in sinning.

Ver. 5. Who is this that cometh up from the wilderness? {See Trapp on "So 3:6"} There are continual ascensions in the hearts of God's people while here. And whereas the men of this world, "which have their portion here," {#Ps 17:14} *animus etiam incarnaverunt*, as Bernard complaineth, and are borne downward to hell by their own weight; the saints of God are ever aspiring, and do "groan, being burdened," as knowing that "while they are at home in the body," such a home as it is, "they are absent from the Lord," {#2Co 5:4,6} from their heavenly home. Either Egypt was not Moses's home, or but a miserable one; and yet, in reference to it, he called his son, born in Midian, *Gershom*—*i.e.*, a "stranger there." If he so thought of his Egyptian home, where was nothing but bondage and tyranny, what marvel though the saints think of that home of theirs above, and hasten to it in their affections, where is nothing but rest and blessedness?

Leaning upon her beloved.] For otherwise she could not ascend, as unable to sustain her steps. {#Jer 10:23} The Church, as the vine, is the most fruitful, but the weakest of all trees, and must have a supporter; hence she "leans upon her beloved," which phrase, beside recumbency, denotes a more than ordinary familiarity, *qua solent amantes in sinus amasiorura se proiecere*, like as lovers throw themselves sometimes into their sweethearts' arms or bosoms. {a} Now thus to lean upon Christ is an act of faith, of "the faith of God's elect." Others seem to lean upon Christ, but it is no otherwise than as the apricot, which leaneth against the walls, but is fast rooted in the earth. So these lean upon Christ for salvation, but are rooted in the world, in pride, filthiness, &c., and though they make some assays, yet, like the door upon the hinges, they will not come off. See the

folly and confidence of these wretched men (the same Hebrew word signifies both, and may both ways be taken, **#Ps 49:13**) graphically described by the prophet, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." *{#Mic 3:11}* These men perish by catching at their own catch, hanging on their own fancy, making a bridge of their own shadow; they will not otherwise believe but that Christ is their sweet Saviour, and so doubt not but they are safe, when it is no such matter. They grow aged and crooked with such false conceits, and can seldom or never be set straight again. These must know that to rely upon Christ is to be utterly unbottomed of a man's self, and of every creature; and so to lean upon Christ alone, that if he fail thou sinkest, if he set not in thou art lost for ever. Papists think that as he that standeth on two firm branches of a tree is surer than he that standeth upon one; so he that trusteth to Christ and his own works too. But it must be considered, *first*, That he which looketh to be justified by the law is fallen from grace; "Christ is of no effect" unto him. *{#Ga 5:4}* He will not mingle his purple blood with our puddle stuff, his rich robes with our tattered rags, his eagles' feathers with our pigeons' plumes. There can be but one sun in heaven, *Sol quasi solus*, and they set up rush candles to the sun that join other saviours to this Sun of righteousness. *Secondly*, He that hath one foot on a firm branch, another on a rotten one, stands not so sure as if wholly on that which is sound. Away then with all such mock stays. See the fruit of creature confidence, **#Job 6:17 8:15**, and know that no man trusts Christ at all that trusts him not alone. He that stands with one foot on a rock, and another foot on a quicksand, will sink and perish as certainly as he that standeth with both feet on a quicksand. See **#Ps 6:2 2:5,6**.

I raised thee up under the apple tree, &c.] Here the bride answereth to the bridegroom's question, Who is this? or, What woman is this that cometh up from the wilderness? &c., that goes in a right line to God, leaning on her beloved, that will not break the hedge of any commandment to avoid any piece of foul way? I am she, saith the Church, even the very same that raised thee up under the appletree, &c., viz., by mine earnest prayers. When thou wast asleep under the apple tree, and I had straightly charged the damsels

of Jerusalem not to disquiet thee by their sins, yet I took the boldness to arouse thee, and say, as in **#Ps 44:23**, "Awake; why sleepest thou, O Lord? Arise, cast us not off for ever"; and with those drowning disciples, "Master, carest thou not that we perish?" Sometimes, saith one, God seems to lose his mercy, and then we must find it for him, as **#Isa 63:10**, sometimes to sleep, and then we must waken him, quicken him. {#Ps 40:17 Isa 62:7} God will come, but he will have his people's prayers lead him, as in **#Da 10:12**, "I am come for thy words." Christ himself is the apple tree here mentioned, as **#So 2:3**. Though there are that interpret it as the cross, that tree whereon he "bare our sins in his own body." {#1Pe 2:24} Others better, of the tree of offence, the forbidden fruit. {#Ge 2:16,17} And that when Eve tasted of that fruit, which they herehence conclude to have been an apple, though the word be more general, *Nux enim pomum dicitur*, then, as Christ's mother, she brought him forth, by believing the promise there made unto her, that Messiah of her seed should break the serpent's head. Look how the Virgin Mary conceived Christ when she yielded her assent. When the angel spake to her, what said she presently? "Be it as thou hast said," let it be even so. She yielded her assent to the promise, that she should conceive a son, and she did conceive him. So Eve believed the promise of pardon and salvation, she "saw it afar off, was persuaded of it, and embraced it," {#Heb 11:13} and is therefore said here to bear and bring forth Christ, yea, to travail of him with sorrow, as the word signifies; for as there is no other birth without pain, so neither is the newbirth. Those that have passed through the narrow womb of repentance, and been born again, will say as much. See **#Isa 26:17**. If God broke David's bones, and the angel's back, saith one, he will break thy heart too, if ever he save thee. No sound heart ever went to heaven, as, in another sense, none but sound could ever come thither. *Cot integrum cor scissum*, " Rend your hearts."

{a} Brightman. *Sunt qui exponunt dilicians.*

Ver. 6. **Set me as a seal upon thine heart,** / *i.e.*, Be thou as "a merciful and faithful high priest in things pertaining to God." {#Heb 2:17 Ex 28:21,29} Remember me for good, and make mention of me to thy father. Have me also in precious esteem, as great men have the signets upon their right hands; and as whatsoever is sealed with a seal, that is excellent in its own kind, as in **#Isa 28:25**, *hordeum*

signatum, excellent barley. Christ wears his people as a signet, or as great men wear their jewels, to make him glorious in the eyes of men; neither will he be plundered of them by the Church's enemies; to touch them is to "touch the apple of his eye," {#Zec 2:8} that tenderest piece of the tenderest part. The proverb is, *Oculus et fama non patiuntur iocos*; The eye and the good name can bear with no jests. As the saints are in Christ's heart, *ad commoriendum et convivendum*, so they are also "upon his arm"; so that if they do out come and say in any danger or difficulty, "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days," &c. {#Isa 51:9} he will "redeem his people with his arm"; {#Ps 77:15} yea, with his "outstretched arm," {#Ex 6:6} that is, with might and open manifestation of his love; he will "awake as one out of sleep, and like a man that shouteth by reason of wine." {#Ps 78:65}

For love is strong as death.] And yet death is so strong that it passeth over all men, {#Ro 5:12} and devoureth them as sheep; {#Ps 49:14} as a rot it overruneth the whole flock, having for its motto *Nulli cedo*, I yield to none. Only love is "strong as death," nay, stronger. Jonathan would have died for the love of David, David of Absalom. Arsinoe interposed herself between the murderers' weapons, sent by Ptolemy, her brother, to kill her children. Priscilla and Aquila for St Paul's life laid down their own necks. {#Ro 16:4} Paul was "in deaths often" for Jesus' sake. Those primitive martyrs "loved not their lives unto the death." {#Re 12:11} *Certatim gloriosa in certamina ruebantur*, saith Sulpicius; they were prodigal of their dearest lives, and even ambitious of martyrdom, that thereby they might seal up their entire love to the Lord Jesus. If every hair of mine head were a man, I would suffer death in the opinion and faith that I am now in, said John Ardley, martyr, to Bishop Bonner. {a} *Ignis, crux, bestiarum conflictationes, ossium distractiones, &c.* Let me suffer fire, cross, breaking of my bones, quartering of my members, crushing of my body, and all the torments that men or devils can devise, so I may enjoy my Lord Jesus Christ, saith holy Ignatius, whose motto was *Amor meus crucifixus*, My love was crucified. Love is itself a passion, and delights to show itself in suffering for the party beloved; yea, though it were to pass through a thousand deaths for his sake. And this is here yielded as a reason why the spouse first awakened Christ, and now desires to be so nearly knit unto him, to

be "set as a seal upon his hand, yea, upon his heart." "The love of Christ constrained" her, and lay so hard upon her, that she could do no less than beg such a boon of him, than covet such a courtesy as a compensation of her dearest love to him. And surely to account Christ precious as a tree of life, although we be fastened to him as to a stake to be burned; this is love; and this our labour of love cannot be in vain in the Lord.

Jealousy is cruel as the grave.] Or, Zeal is hard as hell. This follows well upon the former, for, *Non amat qui non zelat*, saith Augustine. {b} Zeal is the extreme heat of love and other affections for and toward any whom we esteem; burning in our love to him, desire of him, delight in him, indignation against any that speak or do aught against him. The object of zeal is either man, as **#2Co 7:7 Col 4:17**; -Basil, venturing himself very far for his friend, and by some blamed for it, answered, *Ego aliter amare non didici*, I cannot love a man, but I must do mine utmost for him; or, secondly, God, as **#Joh 3:17 2Co 7:11 Re 3:19**. And here our love will be, and must appear to be fervent, desire eager, delights ravishing, hopes longing, hatred deadly, anger fierce, fear terrible, grief deep, deeper than those black deeps (a place so called) at the Thames' mouth, whereinto Richard III caused the dead bodies of his two smothered nephews to be cast, being first closed up in lead, &c. {c}

The coals thereof are coals of fire.] Or, Fiery darts that set the soul all on a light fire, and turn it into a coal or lump of love to Christ. The word here used is elsewhere taken for fiery thunderbolts, {#Ps 78:48} and for brass tipped arrows, that gather heat by motion, {#Ps 76:3,4} also for a carbuncle or burning fever. {#De 32:24} The Church had said before, more than once, that she was "sick of love"; here she feels herself in a fever, as it were, or as if her liver were struck through with a love dart, by that "spirit of judgment and of burning" {#Isa 4:4} kindling this flame of God, as she calls it here, upon the hearth of her heart. The word signifies the *consuming flame of God*; and zeal may be very fitly so called. For as it comes from above, even from the Father of lights, as the fire of the altar did, so it tends to him, and ends in him; it carries a man up, as it were, in a fiery chariot, and consumes his corruptions by the way. It quencheth also those fiery darts of the devil (as the sunbeams will put out the

kitchen fire), and sets the tongue awork, as the Holy Ghost set on fire the apostles' tongues, {#Ac 2:2-4} whenas wicked men's tongues, full of deadly poison, are yet further "set on fire from hell"; {#Jas 3:6} yea, the whole man to work for God and his glory, as Elias with his *Zelando zelavi* (he sucked in fire with his mother's breast, as some have legended). St Paul is mad for God (so some misjudged him, #2Co 5:13), as ever he had once been against him. {#Ac 26:11} Peter was a man made all of fire, walking among stubble, saith Chrysostom. And of one that desired to know what manner of man Basil was, it is said, there was presented in a dream a pillar of fire with this motto, *Talis est Basilius*; such a one is Basil. Such also was Savonarola, Farel, Luther, Latimer, that bold Valiant for Truth, who, when he was demanded the reason why there was so much preaching, and so little practised, answered roundly, *deest ignis*, the flame of God is wanting in men's hearts.

{a} *Acts and Mon.*, fol. 1438.

{b} *Contra Adamant.*, c. 13.

{c} Speed, 935.

Ver. 7. Many waters cannot quench love.] Water was proven long since to be above fire, in that ancient contest between those two nations about the precedence and precellence of their gods, the one worshipping fire and the other water. But though there be "gods many," and "lords many," yet to the Church there is but "one Lord," and to him she will go through thick and thin, through fire and water. Her love to him is such as no good can match it, no evil overmatch it; it cannot be quenched with any calamity; nay, it is much kindled by it, as fire in the smith's forge, or as lime that is the hotter for the water that is cast upon it. Elias would have water poured on the sacrifice (covered therewith), that the power of God might the more appear in the fire from heaven. Similarly Christ suffers the ship of his Church to be covered sometimes with waves of persecutions and afflictions, that the strength of their love to him may be the more manifested, and the "thoughts of many hearts may be revealed." {#Lu 2:35} It is easy to swim in a warm bath, and every bird can sing in a summer's day, but to swim to heaven (as Queen Elizabeth did to her throne) through a sea of sorrows, to sing (as some birds will do in the spring) most sweetly, then when it rains most sadly, that is a true trial indeed. Many will embark themselves

in the Church's cause in a calm, that, with the mariners in the Acts, will flee out of the ship in a storm. Many will own a prospering truth, a blessing ark, but he is an Obed Edom indeed that will own a persecuted, tossed, banished ark, an ark that brings the plague with it. God sets a high price on their love that stick to him in affliction, as David did on those men that were with him at Gath, those Cherethites and Pelethites that stuck to him when Absalom was up. {#2Sa 15:18} And notwithstanding their recent rebellion at Ziklag, he takes them to Hebron with him (where he was to be crowned), that as they had shared with him in his misery, so they might partake of his prosperity. Lo, thus likewise deals our heavenly David with all his fellow sufferers. He removes them at length from the ashes of their forlorn Ziklag to the Hebron of heaven. And at the general judgment, in that great amphitheatre of men and angels, Christ will stand forth and say, "Ye are they that continued with me in my temptations, and I appoint unto you a kingdom," &c. {#Lu 22:28,29}

Neither can the floods drown it.] *Surgit hic afflictio* {#Ne 1:9} This is not a vain repetition; but serves to show that no persecution, tribulation, anguish, though never so grievous—though the devil should cast out of his mouth water enough to carry us down the stream {a} {as #Re 12:15} -shall be able to separate the saints from the love of Christ. {#Ro 8:35}

If a man would give all the substance of his house, &c.,] *i.e.*, To buy this love of me, or to get it from me, I should cry out with Peter, "Thy money perish with thee," or with Luther, "*Contemptus est a me Romanus et favor et furor*," I care neither for Rome's favour nor fury. When they offered to make him a cardinal if he would be quiet, he replied, No, not if I might be Pope. And when they consulted about stopping his mouth with money, one wiser than the rest cried out, *Hem! Germana illa bestia non carat aurum*, Alack! that German beast cares not for money. Galiacius Caracciolus, {b} that noble Italian convert, left all for the love of Christ, and went to live a poor obscure life at Geneva. Where, when he was tempted to defect for money, he cried out, Let their money perish with them, who esteem all the gold in the world worth one day's society with Jesus Christ and his Holy Spirit. And cursed be that religion for ever, that by such baits of profit, pleasure, and preferment, seeks to draw

men aside from the way of truth and holiness. The Papists propose rewards to such as shall relinquish the Protestant religion and turn to theirs: as in Augsburg, where they say there is a known price for it of ten florins per year, and in France, where the clergy have made contributions for the maintenance of apostate ministers. {c} *Stratagema nunc est Pontificum ditare multos ut pii esse desinant*, saith one {d} that was no stranger to them: It is a cunning trick that the popes have taken up to enrich men, that they may rob them of their religion. And though Luther would not swallow that hook, yet there are those that will, not a few. Tell men a tale of *utile*, usefulness, promise them preferment, and you may persuade them to anything. *Fac me Pontificem et ero Christianus*, said one Pammachius, a heathen, once to the Pope: Make me a bishop, and I'll turn Christian. But, as one said of Papists, that they must have two conversions ere they come to heaven—one from Popery and another from profaneness (like as grain must be first threshed and then winnowed)—so this money merchant, this preferment proselyte might have been a Christian at large, had he had his desired bishopric; but Christ never favoured any such self-seeking followers; {#Mt 8:20 Joh 6:26} their love he knows to be no better than meretricious and mercenary. It is a sad thing that any Augustine should have cause to comphdn, *Vix diligitur Iesus propter Iesum*, that scarce any man loves Christ but for his rewards; like the mixed multitude that came up with Israel out of Egypt, for a better fortune; or those Persians that, in Mordecai's days, for self-respect became Jews. All God's people should be like those Medes in Isaiah that "regarded not silver, and as for gold they delighted not in it." {#Isa 13:17} Christ's love should be "better to them than wine" {#So 1:2} and when in exchange for it, the devil doth offer them this world's good, they should answer him as the witch of Endor did Saul, "Wherefore layest thou a snare for my soul to cause me to die?" {#Isa 28:9} or, as the vine and fig tree in Jotham's parable answered the rest of the trees, "Should I leave my fatness and sweetness," {#Jud 9:11} derived unto me from Christ, and so go out of God's blessing into the world's warm sun? God forbid that I should part with my patrimony, as Naboth said; take an apple for paradise, as Adam did; lose the love of Christ for the world's blandishments, &c.

{a} ποταμαφορητον.

{b} His life, by Mr. Crashaw.

{c} *Spec. Europ.*

{d} Joh. Bapt. Gell., dial. 5.

Ver. 8. **We have a little sister.**] Thou, Lord, and I have such a sister—*sc.*, the Church of the Gentiles, known to thee, and afore appointed to conversion, as James speaketh in that first Christian council, {#Ac 15:18} from the beginning of the world; unknown to me—more than by hearsay from the holy prophets, who "prophesied of the grace that should come" {#1Pe 1:10} unto her—but not unloved or undesired. Now, therefore, as a fruit of my true love unto thee, such as no floods of troubles can quench or drench, no earthly commodity can compass or buy off, I desire not only to deliberate with thee about the enlargement of thy kingdom, by the accession of the elect Gentiles thereunto, but also by making, as I may say, large and liberal offers, set forth my care and study for their eternal salvation. See the like affection in St Paul toward his countrymen the Jews, proceeding from that full assurance that he found in himself. {#Ro 8:38,39 9:1} And learn we to pray as earnestly for their conversion as they have done for ours; longing after them from the very heart rooted in Jesus Christ, {as #Php 1:8} and turning to the Lord, that they may sooner find compassion. It is Hezekiah's reason, and a very remarkable one {#2Ch 30:9}

And she hath no breasts, / *i.e.*, She is not yet *Nubilis apta viro*, marriageable and fit for Christ, to be presented as a chaste virgin unto him; she wanted such paranympths as Paul was to do it for her. {#2Co 11:2} She had not an established ministry to nurse up her children with it. And at this same pass was the old Church at first, not only small, but unshapen. {#Eze 16:7,8} A society of men without the preaching of the Word is like a mother of children without breasts. All the Church's children must "suck and be satisfied"; {#Isa 66:11} they must desire the sincere milk of the Word and grow thereby, {#1Pe 2:2} not like the changeling Luther speaks of, ever sucking, never battling. Such shall be made to know that their mother hath *verbera* as well as *ubera* -rods as well as dugs. Their father will also repent him, as once David did of his kindness to Nabal, and take up his old complaint, #Isa 1:2, "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner," &c., the most savage creatures will be at the beck and check of those that

feed them; disobedience, therefore (under means of grace especially), is against the principles of nature. It is to be "like the horse and mule," yea, like the young mule, which hath no sooner done sucking her dam's teats, but she turns up her heels and kicks her.

What shall we do for our sister.] Love is not more cogitative than operative, and delights to be doing for the beloved. "I love the Lord," &c., "What shall I render unto him? I will pay my vows," &c. *{#Ps 116:14}* Jonathan will disrobe and strip himself even to his sword and belt for David, because he "loved him as his own soul." *{#ISA 18:3,4}* Shechem will do all that can be done for his beloved Dinah. The Macedonians will over do it for their poor brethren; Paul's love to the Jews was like the ivy, which if it cleave to a stone or an old wall, will rather die than forsake it. *{#Ro 9:3}* He tells his Hebrews of their labour of love. *{#Heb 6:10}* All love is laborious.

In the day when she shall be spoken for.] Or, Wherein speech shall be had concerning her, viz., for a husband for her; how we may best prefer her in marriage. The care of disposing young people to fit yoke fellows, lay upon their parents and other kindred, The Church, as an elder sister, shows herself solicitous, and propounds the matter to Christ, as the only best husband for her, the partition wall being broken down.

Ver. 9. **If she be a wall, we will build upon her, &c.]** Christ answers, If she be, as she ought to be, strong and well grounded in the faith, able to bear a good weight laid upon her, as a wall, pillar, and ground of truth, not sinking or fainting under the heaviest burden of these light afflictions, which are but for a moment, but patient and perseverant in the faith unto the death, then will I do all for her that may be done, to make her happy. This speech is somewhat like that of Solomon concerning Adonijah, "If he show himself a worthy man," &c. *{#IKi 1:52}*

We will build upon her a palace of silver.] The whole blessed Trinity will have a hand in building the Church of the Gentiles upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *{#Eph 2:20}* God "plants the heavens, and lays the foundation of the earth, that he may say to Zion, Thou art

my people." {#Isa 51:16} None can come to Christ except God the Father draw him. {#Joh 6:44} Christ the second person is both "author and finisher of our faith." {#Heb 12:2} The Holy Ghost is "the same Spirit of faith" in David and Paul, {#2Co 4:13} and is received by "the hearing of faith." {#Ga 3:2} He is "the God of all grace," {#2Pe 1:19} *antecedent, concomitant, subsequent*. We have nothing of which any of us can say, *Mihi soli debeo.*, I am not bound to God for it.

And if she be a door, &c.] As she is "the house of God, and gate of heaven." {#Ge 28:17} If she will open the "everlasting doors to the King of glory," {#Ps 24:7} and open "a great door and effectual" to his faithful ministers, {#1Co 16:9} who come to "build her for a habitation of God through the Spirit." {#Eph 2:22} If she open the gates, "that the righteous nation, which keepeth the truth, may enter in," {#Isa 26:2} then will the Lord Christ "enclose her," board her, and beautify her with fair, sweet, and strong cedars, as with curious and costly wainscot, which shall be *monimentum, munimentum, ornamentum, &c.* But all this is promised upon the condition that she be a wall and a door, that is, that she receive and retain Christ with her; for otherwise she can claim nothing. He may desert her without breach of covenant, as he did the old Church, and many particular Churches of the New Testament now under the Turk, for their perfidy and apostacy. The Church of Rome, though utterly revolted, yet lays strong claim to Christ still; and concludes, "I sit as a queen, and shall see no sorrow. Therefore shall her plagues come in one day. For, strong is the Lord God who judgeth her." {#Re 18:7,8} {See Trapp on "Re 18:7"} {See Trapp on "Re 18:8"} About the year of grace 1414, Theodoricus Urias, an Augustine friar in Germany, said that the Church of Rome was, even so long since, become *ex aurea argenteam, ex argentea ferream, ex ferrea terream, superesse ut in stercus abiret*, {a} of gold silver, of silver brass, of brass iron, of iron clay. There remains nothing now, but that of clay she become dung, to be swept out of doors with the besom of destruction.

{a} Jac. Revius, *De Vit. Pontif.*, p. 229.

Ver. 10. I am a wall; and my breasts like towers.] If she be a wall, saith Christ. I am a wall, saith this Church of the Gentiles; I will carefully keep the doctrine of truth committed unto me, I will stand firm in the faith, being founded upon the rock of ages. And whereas

lately I was looked upon as breastless, {#So 8:8} now my breasts are fashioned, {#Eze 16:7} yea, they are grown far greater than those of mine elder sister's; so that they look "like towers." The Church of the Gentiles, though little at first, and scarce considerable, yet after Christ's ascension, was marvellously increased and multiplied; so that she herself stood amazed to see her children come from far, flying to her as a cloud, most swiftly, and in such flocks, as if a whole flight of doves, driven by some hawk or tempest, should scour into the columbary, and rush into the windows. {#Isa 60:8}

Then was I in his eyes as one that found favour.] Heb., Peace: even as that Jerusalem Shulamite; nothing inferior to the old Church; yea, before her in this, that she for present is fallen off, and "through her fall, salvation is come unto the Gentiles, for to provoke them to jealousy." {#Ro 11:11} But when God shall have united these two sticks, {#Eze 37:19} and made way for those kings of the east, {#Re 16:12} then it shall be said of Jacob and Israel, "What hath God wrought?" {#Nu 23:23}

Ver. 11. Solomon had a vineyard in Baalhamon.] So hath Christ in a "very fruitful hill." {#Isa 5:1} Solomon's vineyard must needs be of the best, for he abounded both with wealth and wit, to make it so. He let it also to farm for a very great rent, which showeth the fruitfulness of it, so many vines set for so many silverings. {#Isa 7:23} But Solomon's vineyard falls far short of Christ's (wherewith it is here compared in many respects). For as it is nothing so fruitful, so he was fain to let it out to vinedressers. He could not dress and manure it himself, keep it in his own hands, as his father David his; {#1Ch 27:27} neither could he take all the fruit, for the tenant also must live, and reason good. If Solomon have a thousand, the poor labourers may well have two hundred. But I, saith Christ here, neither let out the Church, my vineyard, but look to it myself, though I have a great deal of pains with it; nor suffer any part of the profits to go from me, so jealous I am of mine inheritance, being ever in the midst of it.

Ver. 12. My vineyard, which is mine, &c.] And therefore most dear unto me, for ownness makes love. *Patriam quisque amat: non quia pulchram, sed quia suam.* {a} Every man loves his own things best. The Church is Christ's own by a manifold right, by donation, conquest, purchase—not with silver and gold, but with the dearest

and warmest blood in all his heart. {#1Pe 1:18} No wonder therefore though she be always before him; though he look carefully to her that cost him so dear, that he trust not others with her, as Solomon was forced to do; but whomsoever he employs about her—"for we are labourers together with God," saith the apostle; "ye are God's husbandry" {#1Co 3:9} -himself is ever one. *Ipse adest et praeset*, he is present and president. "Feed my sheep," said he to Peter, but do it for me, as the Syriac translator, respecting the sense, adds there. {#Joh 21:15} "Take not unto thee the instruments of a foolish shepherd," {#Zec 11:11} that is, *forcipes et mulctram*, as an ancient saith, like those that are more intent, *attensioni gregis quam attentioni, fisco quam Christo*. Peter must not do any of this, much less must he "lord it over God's inheritance," as his pretended successors do, with whose carcasses therefore Christ shall shortly dung his vineyard, and water the roots of his vines with their blood. He must look to lip feeding, and, when himself is converted, "strengthen his brethren"; neither must he intervert or take to himself any part of the fruits, as Solomon's farmers did. He may not seek his own things, but the things of Jesus Christ. "Paul may plant, and Apollos water," but, since it is "God that gives the increase," let God reap all the glory; they shall also "reap in due season, if they faint not," if they grow not "weary of well doing." {#Ga 6:9} {See Trapp on "So 8:11"}

{a} Seneca.

Ver. 13. **Thou that dwellest in the gardens,** / *i.e.*, O thou Church universal, that dwellest in the particular churches, frequently called gardens in this book. The French Protestants at Lyons called their meeting house paradise.

The companions hearken to thy voice.] The angels, so some interpret it, learn of the Church, and profit in the knowledge of the "manifold wisdom of God" in man's redemption. {#Eph 3:10 1Co 11:10 1Pe 1:12} Or rather, thy fellowChristians, thine obedient children, that will hearken to their mother's counsel. No sooner can she say, "Hear and give ear, be not proud, for the Lord hath spoken it," but they "give glory to the Lord their God," {#Jer 13:15,16} glorify his Word, {#Ac 13:48} set to their seals, {#Joh 3:33} dispute not Christ's commands, but despatch them; *Illi garriant, nos credamus*, said Augustine of heretics that would not be satisfied. The philosophers called the

Christians *credentes*, believers, by way of reproach; because they believed God upon his bare word. "We believe and know," saith Peter. {#Joh 6:69} And "we believe and speak," saith Paul after David. {#2Co 4:13} And we believe and practise, as Noah, and those other worthies did, {#Heb 11:7} laying faith for a foundation of all their doings and sufferings in and for the Lord, like as {#Ezr 6:4} the foundation of the temple was laid with "three rows of great stones, and a row of new timber." This is the guise of the Church's children; they are soon persuaded to believe and obey their mother, whom they look upon as the pillar and ground of truth.

Cause me to hear it.] {See Trapp on "So 2:14"} Tremellius renders it, *Fac ut me audiant*, Cause them to hear me: deliver nothing to them for truth but what is consonant to my word of truth; let all thy doctrines bear my stamp, come forth *cum privilegio*, carry mine authority. What said Augustine to an adversary—it was Faustus the Manichee, I thing—What matter is it what either thou sayest or I say to this or that point *Audiamus ambo quid dicit Dominus*, Let us both hear what God saith, and sit down by it.

Ver. 14. **Make haste, my beloved.**] Heb., Flee, or speed thee away, as Amaziah said to Amos, "Go, flee thee away into the land of Judah." {#Am 7:12} And as a senator of Hala in Suevia wrote to Brentius, *Fuge, fuge, Brenti, cito citius citissime*, Make all possible speed, haste, haste, haste; so the Church is at it here, with her "Come, Lord Jesus, come quickly." {#Re 22:20} *O mora! Christe, veni*. Oh delay, Christ come. Thus, as this book began with a wish, so it ends. *Tota vita boni Christiani sanctum desiderium est:* {a} The whole life of a good Christian is a holy wish. He loves, and longs, and looks for Christ's second appearance, and even spends and exhales himself in continual sallies and egressions of affection unto him in the meanwhile. He hath taken some turns with Christ upon those "mountains of spices,"—so heaven is called for its unconceivable height and sweetness; he hath tasted of the grapes of this celestial Canaan; hence he is as eager after it as once the Gauls were after Italy, when they had once tasted of the sweet wine of those grapes that grew there. {b} The old character of God's people was, they waited for the consolation of Israel, Christ's first coming. Now they long as much for his second as the espoused maid doth after the marriage, as the apprentice for his freedom, the captive for

his ransom, the traveller for his inn, the mariner for the haven,
"looking for, and hasting {c} the coming of that day of God." {#2Pe 3:12}

{a} Augustine

{b} Plut. in *Vita. Camilli*.

{c} σπευδοντας την παρουσιαν, see #/LXXE Isa 16:5, Septuag.

Soli Deo gloria aeternum

Isaiah

Chapter 1

Ver. 1. **The vision of Isaiah.**] That which was not unfitly affirmed of a modern expositor, ^{a} that his commentaries on this prophecy of Isaiah are *mole parvi, eruditione mangni*, small in bulk, but great in worth, may much more fitly be spoken of the prophecy itself, which is *aureus quantivis precii libellus*, worth its weight in gold. A "great roll" or "volume" it is called, ^{#Isa 8:1} because it is *magnum in parvo*, much in a little; and it is said there to be "written with a man's pen," that is, plainly and perspicuously; so little reason was there that John Haselbach, professor at Vienna, should read twenty-one years to his auditors upon this first chapter only, and yet not finish it. ^{b} I confess there is no prophecy but hath its obscurity—the picture of prophecy is said to hang in the Pope's library like a matron with her eyes covered—and Jerome saith that this of Isaiah containeth all rhetoric, ethics, and theology. But if brevity and suavity, which Fulgentius maketh to be the greatest graces of a sentence—if eloquence of style, and evidence of vision may carry it with the reader, here they are eminently met in this seraphical orator, of whom we may far better say than the learned critic doth of Livy, *Non ita copiosus ut nimius; neque ira suavis ut lascivus; nec adeo lenis ut remissus: non sic tristis ut horridus; neque ita simplex ut nudus; aut adeo comptus ut affectata compositione calamistris videatur inustus. Par verbis materia, par sententia rebus, &c.* ^{c} A courtier he was, and a master of speech; a man of noble birth, and as noble a spirit; not the first of the holy prophets, and yet worthily set in the first place—as St Paul's Epistle to the Romans is for like cause set before the rest—because in abundance of visions he exceedeth his fellows; and in speaking of the Lord Christ, he delivereth himself more like an evangelist than a prophet, and is therefore called the evangelical prophet. ^{d} In the New Testament he is cited by Christ and his apostles sixty different times at least; and by the more devoted heathens he was not a little respected, as appeareth by the history of that Ethiopian eunuch. ^{#Ac 8:26-40}

The vision.] That is, The several visions or doctrines so certainly and clearly revealed to him by God, as if he had seen them with his bodily eyes. See **#Isa 2:1 Na 1:1**. For they are not to be hearkened

to who hold that these seers, the prophets, understood not their own prophecies, {#1Pe 1:10,11} though it is true that those "holy men of God spake as they were moved," acted, and powerfully carried on (φερομενοι) to see and say as they did, by the Holy Ghost. {#2Pe 1:21}

Of Isaiah.] Which signifieth "God's health." He would indeed have healed that perverse people to whom he was sent; but they "would not be healed," as he sadly complaineth, {#Isa 44:4 53:1} turning them over to God with a *Non convertentur*; They will not repent, let them therefore perish. When there is no hope of curing, there must be cutting.

The Son of Amoz.] Who likewise was a prophet, say the Hebrews, and of royal extraction.

Which he saw.] Not which I saw; thus he speaketh for modesty sake. Luther {e} wittily saith, that *Haec ego feci, haec ego feci*, shows men to be nothing else but *faeces*, dregs.

Concerning Judah and Jerusalem.] The inhabitants whereof lived in God's good land, but would not live by God's good laws; to them was objected, as afterwards to the Athenians, *Eos scire quae recta sunt, sed facere nolle*, that they knew what was right, but had no mind to do it, though this and other prophets used their best oratory in inviting those of them that did rebel, inciting those that did neglect, hastening those that did linger, and recalling those that did wander, to sue out their pardons, and make their peace with their Maker.

In the days of Uzziah, Jotham, Ahaz, and Hezekiah.] And longer too, if that be true which the Hebrews tell us, that at the age of one hundred twenty-six years he was sawn asunder by Manasseh (his grandson by the mother's side) with a wooden saw. {f} Sure it is that Manasseh was a most bloody persecutor, and perhaps not inferior to Dioclesian, in whose days such cruelty was exercised toward the Christian bishops and others, *Ut totum orcurm dicas in orbem effusum, ubi nemo nisi tortus vel terror sit*, {g} as if hell had been broken loose, and all men turned either torturers or tortured.

{a} Snepfius.

{b} Mercat. Atlas.

{c} Casaub.

{d} Jerome. *Est in fragmentis Demadis, orationes Demosthenis esse ονομαστι καλας. De Isaiae visionibus idem puta. Conciones habet poenitentiales, comminatorias et consolatorias.*

{e} Luth. in Ps. cxxvii.

{f} Jerome, lib. xv. in Isa. in fine.

{g} Bussieres.

Ver. 2. Hear, O heavens, and give ear, O earth.] *Exordium patheticum!* Moses-like, he calleth heaven and earth, *brutas illas mutasque creaturas*, to record against God's rebels, whose stupendous stupidity is hereby taxed. {#De 4:26,30:19 31:28} Heaven and earth do hear and obey God's voice, for "they are all his servants," {#Ps 119:91} keeping their constant course. Only man, that great heteroclitite, {a} breaketh order, and is therefore worse than other creatures, because he should be better.

For the Lord hath spoken it.] So #Jer 13:15, "Hear and give ear; be not proud: for the Lord hath spoken it." Jehovah, whose voice "shaketh not the earth only, but the heavens also," {#Heb 12:26 Ps 104:32} at whose dreadful presence mountains melt, rocks rend asunder, and the whole fabric of heaven and earth is astonished, horribly afraid, and very desolate; {#Jer 2:12} this great Jehovah—whose name is great among the heathen. {#Mal 1:11} The Pythagoreans used to swear by τετρακτην, Quaternity, the name Jehovah consisting of four letters in the Hebrew, which also they called πηγην αεναου φυσεως, the fountain of eternity—*Aphihu*, even he hath spoken, or 'is about to speak'—*scil.*, by my mouth and ministry. {b} "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith Jehovah. Will ye not tremble at my presence?" &c. {#Jer 5:21,22} "Hear, ye deaf, and look, ye blind, that ye may see." {#Isa 42:18} Thus must ministers preach to the conscience, cut to the quick, rouse up themselves and wrestle with their hearers, goring their very souls with smarting pain, while they speak "as the oracles of God," {#1Pe 4:11} with all gravity and authority.

I have nourished and brought up children.] Or, Advanced, exalted them. *Brevicula verba, sed causa querulandi maxima;* a short but

sharp contest. {c} God had adopted, educated, and advanced the people of Israel; but "Jesurun waxed fat, and kicked," as young mulets, when they have sucked, lift up the heel and kick the dam's dugs, as hawks when fully fed forget their master.

And they have rebelled against me.] Or, Transgressed, blasphemed. Rebellion is a kind of blasphemy, {#Nu 15:30,31 Eze 20:27} and unthankfulness is, as one saith, an accumulative sin, a voluminous wickedness. Many sins are bound up in it, as Cicero saith of parricide. Solon would make no law against parricide, because he thought none would be so vile as to commit it. Lycurgus would make no law against ingratitude for like reason.

{a} A person that deviates from the ordinary rule; an 'anomaly'.

{b} *Lingua mea est calamus S.S. et guttur meum est tuba divino inflata et clangens anhelitu.*—Deut. xxxii.

15.

{c} Plato *Aristotelem vocabat mulum.*

Ver. 3. The ox knoweth his owner.] Yea, helpeth him; whence these creatures are called *iumenta a iuvando*, and the ass hath his name in Greek {a} from his *usefulness*. Yea, the most savage creatures will be at the beck and check of those that feed them. Disobedience, therefore, is against the principles of nature, and God's rebels fall below the stirrup of reason, yea, of sense, so great cause was there that our prophet, *tantas tragoedias ageret*, should begin his sermon with such a solemn contestation, "Hear, O heavens," &c. *O coelum, O terram!* "But Israel doth not know"—*quo est stupore*. He needeth to be set to school to these dullest of creatures to learn the knowledge of God and of his will, of himself and his duty. Oh, the brutish ignorance of many profligate professors! "They are a people of no understanding." {#Ps 53:4} So **#Isa 44:18**.

My people doth not consider.] Though "them only have I known of all the families of the earth," {#Am 3:2} culling and calling them, owning and honouring them, adopting and accepting them for my people, when I had all the world before me to choose in, {#De 10:14,15} yet they value not my benefits; they stir not up themselves, as the Hebrew word signifieth, to apprehend them, and to be affected with them. All is lost that I have laid out upon them. Unthankfulness is as a grave, which receiveth dead bodies, but rendereth them not up

again without a miracle. But "should ye thus requite the Lord, O foolish people and unwise?" {#De 32:6} {See Trapp on "De 32:6"}

{a} ενος from ονημι.

Ver. 4. **Ah sinflul notion.**] *Hoi goi chote.* He beginneth his complaint with a sigh, as well he might, when he saw that the better God was to them, the worse they were to him; like springs of water, which are then coldest when the sun is hottest; like the Thracian flint, which is said to burn with water, and to be quenched with oil, or like that country where drought maketh dirt, and rain dust. {a} *Ah gens peccatrix!* Oh, thou that art wholly made up of mischief, as Aaron once said of their forefathers in the wilderness, that they were "wholly set upon wickedness," {#Ex 32:22} and as the prophet saith, "What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?" {#Mic 1:5}

A people laden with iniquity] Great and grievous offenders, {b} guilty of many and mighty (or long) sins, {#Am 5:12} *quorum amplitudine praegravanfur*, yet not sensible of their burden; not heavyladen, {as #Mt 11:28} nor labouring to be delivered of that hedgehog that woundeth and teareth them in their tender inside.

A seed of evildoers.] A race of rebels, a seed of serpents: *Mali corvi malum ovum*: such as were as good at resisting the Holy Ghost as ever their fathers had been; {#Ac 7:51} generation after generation they held it out, and were no changelings then, neither are to this day.

Children that are corrupters.] Or, Destroyers, dingthrifts, ασωτοι *quasi ασωστοι*, destroy goods, such as the Roman prodigal, who gloried that of a large patrimony left him by his parents, he had now left himself nothing *praeter coelum et caenum*; or that other in the Gospel, who had drawn much of his portion through his throat, and spent the rest on harlots. Lo! such ill husbands for their souls were these Jews here spoken of, *seipsis assidue facti deteriores*, while they woefully wasted their time and strength in the pursuit of their lusts: "cursed children." {#2Pe 2:14}

They have forsaken the Lord.] Which is such a foul enormity, as good Jeremiah thinks the very heaven sweateth at, and the earth groaneth under. {#Jer 2:12,13}

They have provoked unto anger.] As if they had a mind to wrestle a fall, and try masteries with him. The Vulgate rendereth it, They have blasphemed. {See Trapp on "Isa 1:2"}

They are gone away backward.] *A lienaverunt se retrorsum, certatim exardescentes in apostasiam;* as the moon when fullest of light getteth farther off from the sun. They had turned upon God the back and not the face, by a shameful apostasy, even then when they frequently trod his courts, {#Isa 1:12} and departed not thence, haply, any otherwise than the Jews at this day do, out of their synagogues with their faces still toward the ark, like crabs going backward.

{a} *Siccitas dat lutum, imbres pulverem. — Plin,*

{b} *Gens quae non nisi peccare didicit. -Sculi. Secura et petulans. -Piscat. #Lu 15:30.*

Ver. 5. Why should ye be stricken any more?] This was the heaviest stroke that ever Judah felt from the hand of God; like as Ephraim's sorest judgment was, "He is joined to idols, let him alone" {#Ho 4:17} -*q.d.*, He is incorrigible, irreclaimable, let him go on and perish: I'll not any longer foul my fingers with him. Oh fearful sentence! To prosper in sin is a grievous plague, and a sign of one given up by God. To be like the smith's dog, whom neither the hammers above him, nor the sparks of fire falling round about him can awaken, is to be in a desperate condition. To wax worse by chastisements, {as #2Ch 28:22} is a sure sign of reprobate silver, {#Jer 6:30} of a dead and dedolent disposition. {#Eph 4:18} God as a loving father, *verba, verbera, beneficia, supplicia miseuerat*, had done all that could be done to do them good; but all would not do: such was their obstinace.

The whole head is sick, and the whole heart is faint.] Head, heart, feet; princes, priests, and common people, as they had all sinned, so they all had their payment. Sin is a universal sickness, like those diseases which physicians say are *corruptio totius substantiae*, a corruption of the whole substance. And national sins bring national plagues, wherein all sorts suffer, as they did in the days of Ahaz, *de*

quibus haud dubie loquitur hic propheta, saith Scultetus: though others think the prophet here speaketh rather of those miseries inflicted upon Judah by Hazael king of Syria {#2Ki 12:17,18} and by Joash king of Israel, {#2Ki 14:8-14} wherein all sorts had their share—none escaped scot free.

Ver. 6. **From the sole of the foot.**] *Totum est pro vulnere corpus,* The whole body politic was deadly diseased, and it was our prophet's unhappiness to be the physician to a dying state; *Tunc etenim docta plus valet arte malum.*

There is no soundness.] *Nec sanitas in corpore, nec sanctitas in corde. Heu, heu, Domine Deus.* Neither soundness in body nor soundness in heart, Alas, alas oh God, God.

But wounds, and bruises, and putrifying sores.] And those also such as would not be cured, but called for cutting off. *Immedicabile vulnus ense recidendum est.*

They have not been closed.] Neither will be. *Non est malagma imponere,* say the Septuagint here. You will not endure to have them searched or suppled: what hope therefore of healing? If the Sun of righteousness shall shine upon us with healing under his wings, we must repent and believe the gospel. {#Mr 1:15}

Ver. 7. **Your country is desolate.**] Here the prophet speaketh plainly, what before, parabolically. Thus many times the Scripture explaineth itself. {#Job 7:3-9}

Your cities are burnt.] So that there is sometimes but an hour's time, *inter civitatem magnam et nullam,* saith Seneca, between a fair city and a heap.

Your land, strangers devour it.] That is, enemies; in which sense also a harlot is called "a strange woman," seemingly a friend, but really an enemy: {a} she will destroy his peace who is overcome by her.

In your presence.] To your greater grief. Witness the experience hereof in our late stripping and desolating times, whereof we have here a kind of theological picture.

{a} Zar; "alienum" significat et "hostem."

Ver. 8. And the daughter of Zion.] Jerusalem, which is called the daughter of Zion, say some, because standing at the foot of that hill as a daughter; it comes out from between the feet, being also cherished and tendered by God as his daughter. Howbeit, as dear as she was to him, she fell into deep distress when she became undutiful. Abused mercy turneth into fury.

Is left as a cottage in a vineyard.] As a shed or booth, whereof after the vintage there is little use or regard.

As a lodge in a garden of cucumbers.] Or, Melons, which, when ripe, lie on the ground. So, saith one, do God's ripest and best servants, being humble, and meanly conceited of themselves.

As a besieged city.] Besieged, though at a distance; as Rome was at the time when Saguntum was beleagured.

Ver. 9. Except the Lord.] Jehovah, the *Essentiator et Induperator*, the Maker and Monarch of the universe.

Had left unto us a very small remnant.] Which he reserved for royal use; pulling them as "a brand out of the fire," {#Zec 3:2} or as "two legs or a piece of an ear taken by the shepherd out of the mouth of a lion." {#Am 3:12} The apostle, after the Septuagint, rendereth it "a seed," {#Ro 9:29} in allusion to store seed kept by the husbandman; and there hence inferreth that the elect Jews shall by faith in Christ be freed from the tyranny of Satan and terror of hell. And this is here alleged for an allay to those foregoing dreadful declarations of bygone and direful menaces of future desolations; so loath is the Sun of righteousness to set in a cloud; surely in the midst of judgment he remembereth mercy—

“ *Quamvis cecidere trecenti,
Non omnes Fabios abstulit una dies.* ”—Ovid.

We should have been as Sodom.] Those five cities of the plain are thrown forth for an example. {#Jude 7} Lot was no sooner taken out of Sodom but Sodom was taken out of the world and turned into a sea

of salt. {#De 29:23} So MeroZ, {#Jud 5:23} some city likely near the place where that battle was fought, hath the very name and memorial of it utterly extinct.

Ver. 10. **Hear the word of the Lord, ye princes of Sodom.**] Having mentioned Sodom and Gomorrah, {#Isa 1:9} he maketh further use thereof, *probrosa hac appellatione auditores suos conveniens*; sharpening up his hearers in this sort, whom he knew he should not wrong at all by so calling them. {see #Eze 16:46,48} *Non tam ovum ovo simile*; like they were, both princes and people, to those of Sodom and Gomorrah; (1.) In their ingratitude toward God; (2.) In their cruelty toward men. Our prophet, therefore, is "very bold," as St Paul also testifieth of him, {#Ro 10:20} fearing no colours, although for his boldness he lost his life, if at least that be true which Jerome {a} out of the Rabbis telleth us—viz., that this prophet Isaiah was sawn asunder, *first*, Because he said he had seen the Lord; {#Isa 6:1} *secondly*, Because he called the great ones of Judah princes of Sodom, &c., giving them a title agreeable to their wicked practices. The like liberty of speech used Athanasius toward Constantius; Agapetus toward Justinian; Johannes Sarisburiensis toward the Pope, &c.

{a} Jerome in Isa. i.

Ver. 11. **To what purpose is the multitude of your sacrifices.**] All which, without faith and devotion, are no better than mere hypocrisy and illusion. It is, saith Oecolampadius, as if one should present his prince with many carts laden with dirt, or as if good meat well cooked should be brought to table by a nasty sloven, who hath been tumbling in a jakes. They are *your* sacrifices and not *mine*, and though many and costly, yet I abhor such sacrificing Sodomites as you are, neither shall you be a button the better for your pompous hecatomb {a} and holocausts. {b} Your devotions are placed more in the massy materiality than inward purity, and therefore rejected. Go ye and learn what that is, "I will have mercy, -so faith, repentance, new obedience, -and not sacrifice." {#Mt 9:13} You stick in the bark, rest in the work done; your piety is *potius in labris quam in fibris nata* -a mere outside, shells, nut kernels, shows, and pageants, not heart workings, &c. *Una Dei est, purum, gratissima victima, pectus.*

Into full of the burnt offerings.] I am even cloyed and loathed with the sight of them.

And of the fat of fed beasts.] Though ye bring the very best of the best, yet you do worse than lose your labour, cast away your cost, for therein ye commit sin. {#Pr 15:8} Displeasing service is double dishonour, *Deus homines istis, ut vocant, meritis praefidentes aversatur.*

I delight not in the blood of bullocks, &c.] He "that killeth an ox," unless withal he kill his corruptions, "is as if he slew a man. He that sacrificeth a lamb, as if he cut off a dog's neck," &c. {#Isa 66:3} Those miscreants in Micah who offered largely for a licence to live as they list, are rejected with scorn. {#Mic 6:7}

{a} A great public sacrifice (properly of a hundred oxen) among the ancient Greeks and Romans, and hence extended to the religious sacrifices of other nations; a large number of animals offered or set apart for a sacrifice.

{b} A sacrifice wholly consumed by fire; a whole burnt offering.

Ver. 12. When ye come to appear before me.] Heb., To be seen; else all had been lost. Hypocrisy is very ostentous, it would be noted and noticed; whereas true devotion desireth not to be seen of any save him who seeth in secret.

Who hath required this at your hand?] This is God's voice to all superstitious will-worshippers and carnal gospellers. "Friend, how camest thou in hither?" Who sent for thee to my service? Who hath forewarned this generation of vipers to flee from the wrath to come? What hast thou to do to take up my name? &c., {#Ps 50:16} to tread my courts, to pollute my presence? "This is the gate of the Lord, into which the righteous" only "should enter." {#Ps 118:20} "The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind." {#Pr 21:27}

To tread my courts.] Or, Trample on; {as #Isa 63:3} to foul it, and wear it out with their feet, {a} as in some places marble crosses graven in pavements of Popish churches, with indulgences annexed for every time they are kissed, are even worn by the kisses of the devouter sex especially. {b} Diodate noteth here that a phrase is picked out on

purpose to show that these false appearances were rather acts of profane contempt than of right religion. The Greeks gave such honour to their temples that they durst not tread on the threshold thereof, but leap over it. The priests at their solemn services cried aloud *εκας εκας οστις αλιτρος*, *Gressus removete prophani*. The Jews at this day, before they come to the synagogue, wash themselves, and scrape their shoes with an iron fastened in a wall at the entrance. The Habassines, a mongrel kind of Christians in Africa, do neither walk, nor talk, nor sit, nor spit, nor laugh in the church, nor admit dogs into the churchyards. *Sed quorsum haec omnia?* to what end is all this, without an honest care to lift up pure hands and holy hearts in God's presence? See #Jer 7:3,4,9-11.

{a} *Calcatis atria et teritis pavimentum. -A Lap.*

{b} *Sandys's Relat. of West. Relig., sec. 8.*

Ver. 13. **Bring no more vain oblations.]** Vain, because unacceptable, ineffectual, unsubstantial. *Epitheton argumentosum*, saith Piscator. Lip labour is lost labour, for God is not mocked with shadows of service; his sharp nose easily discerneth and is offended with the stinking breath of the hypocrite's rotten lungs, though his words be never so scented and perfumed with shows of holiness. Hence it is added,

Incense is an abomination unto me,] sc., Because it stinketh of the hand that offereth it. Incense of itself was a sweet and precious perfume, compounded of the best odours and spices. In the incense of faithful prayer also, how many sweet spices are burnt together by the fire of faith, as humility, hope, love, &c., all which come up for a memorial before God, through the merits and mediation of Jesus Christ. {#Heb 9:24} But it is otherwise with the wicked, whose carnal heart is like some fen or bog, and every prayer thence proceeding is as an evil vapour reeking and rising from that dunghill. Never did those five cities of the plain send up such poisonous smells to heaven, which God, being not able to abide, sent down upon them a counter poison of fire and brimstone.

I cannot away with.] Heb., "I cannot," by an angry *aposiopesis*; "I cannot"—that is, I cannot behold, bear with, or forbear to punish, as Oecolampadius maketh the supply to be.

It is iniquity.] Or, An affliction, a grievance. *{as #Joh 5:6}* Yea, it is a "vexation," as some render the next word—viz., "your solemn meeting."

Ver. 14. **Your new moons.]** These were commanded to be kept, to mind them of God's governing of all things, as from whom come all alterations and changes, and so to teach them to rely on his providence at all times and turns. This they thought not on, and are therefore turned off with contempt.

Your appointed feasts.] Or rather your set meetings, whether for feasts or fasts.

My soul hateth.] Not all his senses only were offended, but his very soul also, which is an emphatic speech, and an argument of his hearty detestation. Hypocrisy is hateful to men, much more to the holy God. When Bernardine Ochin offered the Cardinal of Lorrain his service in writing against the Protestants, he slighted him with greatest scorn, because he knew he had dissembled and played the hypocrite. The other Papists should have dealt in like sort with Bolsecus, that twice banished and thrice apostate friar and physician, whom they basely hired to write the lives of Calvin and Beza, alleging him in all their writings as canonical.

They are a trouble unto me.] Or, A burden, a cumbrance, God, though he be not weary of bearing up the whole world, yet under this burden he buckles as it were, and elsewhere complains that he is pressed under it as a cart is pressed that is full of sheaves. *{#Am 2:13}*

Ver. 15. **And when ye spread forth your hands.]** This was the ancient guise and garb in extraordinary and most earnest prayer, especially to spread forth the arms, and lay open the hands as it were, to receive a blessing from the Almighty. *{#Ex 9:23 Ps 44:20 143:6 1Ki 8:22,38}*

I will hide mine eyes from you.] *Tanquam a teterrimo cadavere, quod oculos et nasum ut occludatis faciat.* The eyes of the Lord are upon the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, *{#Ps 34:15,16}* his pure eyes cannot behold them with patience. *{#Hab 1:13}*

Yea, when ye make many prayers.] As hoping to be heard for your much babbling. The Turks pray constantly five times a day. The Jews pronounce daily a hundred benedictions. The Papists pray more by tale than by weight of zeal. The wild Irish pray for a blessing on their theft also.

I will not hear.] Your prayers are as jarring in mine ears, as if divers distracted musicians should play upon divers bad instruments so many several tunes at one time, or as if so many dogs should set up a howl together. *{#Ho 7:14; see the note there}* Take thou away from me the noise of thy songs (those black sanctus), for I will not hear "the melody of thy viols." *{#Am 5:23}* The Jews at this day conclude their Sabbath with singing, or caterwauling rather, which they continue as long as they can, for the ease of souls departed; and with it they pray many times over and over that Elijah would hasten his coming, even the next Sabbath, if he please, to give them notice of the Messiah's coming. All this is lost labour.

Your hands are full of blood.] *Ac proinde horrorem mihi incutiunt;* Hands imbrued in blood are horrible to behold. Should he who hath assassinated the king's son, come to him with a petition presently upon it? and should not pure hands be everywhere lifted up to God without wrath and without doubting? *{#1Ti 2:8}* By "blood" here may be meant not only injustice and oppression of the poor, but all other sins also allowed and wallowed in. When "blood toucheth blood," *{#Ho 4:2}* one foul sin is added to another.

Ver. 16. **Wash ye, make ye clean.]** "Wash your hearts from wickedness, that ye may be saved"; *{#Jer 4:14}* "yea, cleanse your hands, ye sinners, and purify your hearts, ye double minded." *{#Jas 4:8}* But how is that done? "Be afflicted, and mourn, and weep," &c. *{#Jas 4:9}* Ye cannot wash your bloody hands in innocence; wash them therefore in tears, which are a second baptism of the soul where it is rinsed anew. And surely, as the sins of the old world, so of this little world, need a deluge. Set to work, therefore, and God will soon set in with you. Wash yourselves with the tears of true repentance, and God will wash you with the blood of his Son; only be sure to do your work thoroughly—wash hard, rub, rinse; we have inveterate stains, which will hardly be got out till the cloth be almost rubbed to

pieces; and as an error in the first concoction is not mended in the second, nor of the second in the third, so if a man's humiliation hath not been sound, his reformation cannot be right. "Wash," therefore, and then

Put away the evil of your doings from before mine eyes.] Away with that abominable thing that is so grievous to all my five senses, yea, to my very soul, as is above said. Sin is in Scripture called pollution, leprosy, contagion, vomit of a dog, wallowing of a swine in the mire, &c., and must therefore be rid and removed out of the heart and life, or we cannot find favour.

Cease to do evil.] This is first to be done: depart from evil, and do good; break off your sins by repentance, and be abrupt in the work; sow not among the thorns, cast away all your transgressions, &c. The prophets, pressing moral duties in this sort, do it as explainers of the law: they did but unfold and draw out that arras which was folded together before.

Ver. 17. **Learn to do well.]** Turn over a new leaf, take out a new lesson. "Be thou instructed, O Jerusalem, lest God's soul depart from thee." {#Jer 6:8} Deliver thyself wholly up to his discipline; religion is the best learning— *Philosophia sacra*; to know Christ and him crucified is as much as St Paul cared for; *Deum cognoscere et colere* to know and honour God, is the whole duty of man; add this to the former. Negative goodness profiteth not.

Seek judgment, relieve the oppressed, &c.] Look to the duties of the second table, those of your own particular places especially; exercise your general calling in your particular, and think not to set off with God by your sacrifices for your oppressions: "I will have mercy, and not sacrifice." *Primo praecepto reliquorum omnium observantia praecipitur*, saith Luther. All God's laws were in David's sight, {#Ps 119:168} all his ways in God's sight. What a good justicer and householder both he was, see #Ps 101

Relieve the oppressed.] Heb., Righten the soured or leavened.

Judge the fatherless; plead for the widow.] These are God's own clients. {#Ex 22:22}

Ver. 18. **Come now, let us reason together.**] In the Greek Church, at the beginning of divine service, the deacon cried out, *Sacra sacris*, Holy souls to holy service. {a} God will not treat with this people till purified, till resolved upon better practices; as when he is content, by a wonderful condescension, to make them even as judges in their own cause. The Vulgate rendereth it, but not so well, *Et venite et arguite me* {see #Isa 5:3 Jer 2:9 Mic 6:1-3}

Though your sin be of scarlet.] Blood red, {as #Isa 1:15} and of a double dye; sins in grain, *enormia et horrenda*, such as ye may well think will never wash out. {b}

They shall be white as snow, / *i.e.*, You shall be fully freed of the guilt and filth of your most heinous offences by the blood of my Son: *sc.*, Not your peccadilloes only shall be remitted, but your many and mighty sins, *quae coccini, quae vermiculi instar sunt*. But what meant that mad philosopher, Anaxagoras, to affirm that snow was black? {c} "Purge me with hyssop" (wash me by the blood of sprinkling from the sting and stink of sin), "and I shall be clean; wash me, and I shall be whiter than snow." {#Ps 51:7} {d} Cleaner I shall be than the picked glass, whiter than the driven snow. The law, saith one, {e} is like a glass wherein we see our spots; but the gospel is like the laver {#Ex 38:8} which was made of the women's looking glasses, whereby they might both see their faces and also wash out their spots; for it was both a glass to look in, and a laver to wash in, and this typified Christ. {see #1Jo 1:7 Re 1:1}

Though they be red like crimson.] Which is, say the Rabbis, of a deeper colour than the former.

They shall be as wool.] Which naturally is exceeding white in those countries. {#Ps 147:16} Scultetus noteth that God here promiseth not only pardoning, but purging grace also.

{a} Chrysos., Basil., *Liturg.*

{b} *Alludit ad habitum meretricum. -A Lap.*

{c} Cicer., lib. iv. *Acad. Quest.*

{d} Galen., lib. ii. *De virt. simp. remediorum.*

{e} Ainsw. *in loc.*

Ver. 19. **If ye be willing and obedient.**] If ye love God and keep his commandments; {#Ex 20:6} if ye love to be his servants; {#Isa 56:6} willing in all things to live honestly. {#Heb 13:18} *Tantum velis et Deus tibi praecurret.* {a} Say thou canst not open the door, yet be lifting at the latch; ever holding that of Augustine, *Nolentem praevenit Deus ut velit, volentem subsequitur ne frustra velit.* {b} It is God that worketh in us both to will and to do of his own good pleasure. {#Php 2:13} Augustine, after Paul, stood so much for free grace, that the Papists say he yielded too little to freewill.

Ye shall eat the good things of the land.] Ye shall, and not strangers for you. {as #Isa 1:7} The Easterlings shall not eat thy fruit, nor drink thy milk. {as #Eze 25:4} Thine enemies shall not eat thy grain, nor the sons of the stranger drink thy wine; but they that have gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness. {#Isa 62:8,9} Godliness hath a cornucopia; religion is the right palladium {c} of a nation. The heathen poet could acknowledge that, as long as Rome stood religious, so long she continued victorious and prosperous; as, on the contrary,

“ *Dii multa neglect; dederunt*

Hesperiae mala luctuosae. ”—*Horat.*

Italy was undone by irreligion. The Greek empire had not fallen from the Paleologi to the Turks had the Christian verity stood firm in Constantinople. Cicero confesseth that the instruments by which the Romans subdued the world were not strength and policy, but religion and piety. {d} Wherefore also Maecenas in Dio Cassius adviseth Augustus *παντη παντως*, by all means and at all times, to advance the worship of God, to cause others to do the same, and not suffer innovations in religion.

{a} Basil., *Conc. de Prodigio.*

{b} *Enchir., id., cap. 32.*

{c} *transf. and fig.* Anything on which the safety of a nation, institution, privilege, etc. is believed to depend; a safeguard, protecting institution.

{d} *Non caliditate et robore, sed pietate et religione omnes gentes superastis.* —*Orat de Art. Respons., lib. iii.*

Ver. 20. **But if ye refuse and rebel.**] The Romans sent the Carthaginians *caduceum et hastam*, that they might take their choice of peace upon submission, or war upon refusal so to do. Similarly dealeth the Lord by this people here. {#De 30:19}

Ye shall be devoured with the sword.] War is threatened, which is, saith one, the slaughter house of mankind, and the hell of this present world; and that we may not think that these are but big words, brute thunderbolts, it is added for confirmation,

For the mouth of the Lord hath spoken it.] Now whatsoever he hath spoken with his mouth, he will surely make good with his hand, as Solomon phraseth it in his prayer. The original hath it, "For the mouth of the Lord hath spoken"—*q.d.*, Let his Word stand for a law with you. Justinian telleth us in his Institutes, that it was a prerogative belonging to the Roman emperor, *Quicquid principi placuerit, legis habet vigorem*, Whatsoever he pleased be bid be done was a law. And the French kings' edicts or proclamations always end with these binding words, *Car bel est nostre plasir*, For such is our pleasure, and we look to be obeyed. May not the King of kings say so much more?

Ver. 21. **How is the faithful city.**] Here beginneth, as some think, a new sermon; and it beginneth, as Jeremiah's Lamentations do, with an *Ecack*, "How!" a particle of admiration mixed with grief {a} -*q.d.*, *Proh pudor! proh dolor!* Oh shameful! oh doleful! What a strange business is this! and how unworthily is this matter carried! Here is a city so altered that ye can scarce know her to be the same. Ye may seek Jerusalem in Jerusalem and not find her; *tota est iam Roma lupanar*. {b} See #Eze 16:15,23 23:3-21.

Become an harlot?] *In meretricem*; not a privy harlot only, but a prostituted harlot, a very *prostibulum meretrix meretricissima, utpote quae cubile dilatavit* {#Isa 57:3} *Tibias devaricavit* {#Eze 16:28} Such a trite harlot is the great whore of Babylon at this day, whose faithfulness was once famous all the world over. {#Ro 1:8} But now, *O quantum haec Niobe!* One of her own sons once complained that of gold she was become silver, of silver brass, and that she was ready to degenerate into dirt, and worse. {c}

It was full of judgment.] Top full. Sad that it was so. *Fuimus Troes*. It is a misery to have been happy.

Righteousness lodged there.] Not in Melchizedek's days only, who was king of righteousness, according to his name, and king also of Salem, afterwards called Jerusalem, but also in the reigns of David, Solomon, Jehoshaphat, and other good princes. But now no such matter—nay, the contrary, like as the Prince of Orange his country is fertile of all fruits save oranges, whence the French proverb, *En Orange it n'y a point de oranges*. {*d*}

But now murderers.] Hierapolis was become a very Poneropolis, the city of God a den of thieves, or, as the Papists maliciously say of Geneva, a professed sanctuary of roguery. By murderers here may be meant persecutors of the pious, and oppressors of the poor man, whose livelihood is his life. {*Mr 12:40 Lu 8:43*} A poor man in his house is like a snail in his shell; crush that, and you kill him.

{*a*} *Nota et admirantis, et deplorantis.*

{*b*} Mantuan.

{*c*} *Ex aurea factam argenteam, ex argentea ferream, ex ferrea terream, superesse ut in stercus abiret.*
-Theod.

{*d*} *Urias Augustinianus, circa A.D. 1414.*

Ver. 22. Thy silver is become dross.] Heb., Drosses, a proverbial kind of speech, deciphering apostasy. It is as if the prophet had said, There is nothing pure in thee, nothing sincere or simple: *sed omnia fallacia, omnia fucata, omnia inquinata*; but all things are deceitful, degenerate, and corrupt. Dross looketh like silver, and is nothing less. Wine mixed, or marred, with water hath the name of wine, when it is *nil nisi vappa*. Hypocrites are mere seemers, {*Jas 1:26*} jugglers, {*Job 13:16*} having a form of knowledge, {*Ro 2:20*} a form of godliness. {*2Ti 3:5*} Fair professors they are, and foul sinners. But be not deceived; God is not mocked; he is a faithful metallary, saith a Father, and will easily find out men's mixtures. It is to be feared that be hath yet a further controversy with this nation for our hateful hypocrisy and apostasy, for where now, alas! is our ancient fervour and forwardness—our heating and whetting one another. Oh, how dull and diluted are we! &c.

Ver. 23. **Thy princes are rebellious.**] Or, Revolters, apostates. There is an elegance in the original, such as this prophet is full of: *Ac si dicas primi sunt pravi vel perversi*. So saith Calvin here: *Episcopi* may be called *Aposcopi*, *Cardinales Carnales vel Carpinales*, carpet men; *Canonici Cenonici*, *Praepositi praeposteri*, &c. This note A Lapidè is very angry at— *et lapides loquitur*.

And companions of thieves.] While they not only suffered such to go unpunished, but also shared with them. {as #Ps 50:18} Cato complained that in his time some thieves stood at the bar in cold irons, when others, and worse, sat on the bench with gold chains about their necks. The bold pirate told Alexander to his teeth that he was the arch-pirate of the world. And what shall we think of Pope Alexander, who, in 1505 AD, sent a bull of pardons for many, dispensing thereby with such as kept away, or by any fraud had gotten the goods of other men, which they should now retain still, without scruple of conscience, so as they paid a rateable portion thereof to his Holiness's receivers? {a} And at this day Popish priests will absolve a thief of his wickedness, if they may have half with him of the stolen goods. {b}

Every one loveth gifts.] Not only taketh; although in taking also the Greek proverb saith, *ουτε παντα, ουτε παντη, ουτε παρα παντων*, great care and caution should be used. *Olim didici quid sint munera*, said a grave man. See **#De 16:19**.

And followeth after rewards.] As a hunter his game, or a merchant his gain, or a martialist his enemy. *Sectantur retributiones -i.e., Collidunt inter se indices*, saith the Chaldee paraphrast: The judges conspire, saying one to another, Help thou me in judging against the poor, and I will do as much for thee another time.

They judge not the fatherless.] Because friendless, penniless. *Sed pupillos laedere, est pupillam oculi Dei contingere*.

Neither doth the cause of the widow come before them.] The widow cannot speak for herself (in the original she hath her name from dumbness), and hath no money to make room for her. Hence her cause is slighted.

{a} Speed, 992.

{b} Scultet. *in loc.*

Ver. 24. **Therefore thus saith the Lord.]** *Dominator*, Δεσποτης, Δυναστης, the great housekeeper of the world. {a}

The Lord of hosts.] Heb., Jehovah of armies.

The mighty One of Israel.] Able enough to deal with them, and to punish their *facinus maioris abollae*.

Ah.] Some {b} render it *Heu*, alas, to show that God punisheth *nolens et doleus* -unwillingly and with grief. {as #La 3:33} Others make it to be an expression of joy, {c} to show what content he will take in punishing the obstinate; and so it followeth.

I will ease me; I will avenge me.] As it is an ease to a full stomach to disgorge, and as to a vindictive person revenge is very sweet.

“ *Est vindicta bonum vita iucundius ipsa.*”

So—but in a way of justice—God delighteth {d} in the destruction of his stubborn enemies. {#De 28:63 Eze 5:13 Pr 1:26}

Mine adversaries.] Such as, by a specialty, are corrupt judges, as Calvin here noteth.

{a} 𐤇𐤏𐤇𐤇.

{b} *Heu dolentis.* -Luther.

{c} *Ah exultantis.* Oecolamp.

{d} *Animumque explesse iuvabit.*

Ver. 25. **And I will turn my hand upon thee.]** So #Zec 13:7, I will turn my hand upon the little ones; so soon doth it repent the Lord concerning his servants. Here he mitigateth the former fearful menace, and promiseth a reformation.

And purely purge away thy dross.] *Et expurgabo, ut purificativum, scorias tuas.* The wicked are the dross of the state,

{#Ps 119:119} and wickedness is the dross and dregs of the soul. {#Pr 17:3 27:21} God promiseth her to purge out both, to separate the precious from the vile, to reform and refine all—a metaphor from metallaries.

And I will take away all thy tin.] Thine hypocrisy: for tin hath a show of silver, but it is not so—nay, it is a deadly enemy to gold and silver, saith one, {a} making them hard and brittle. It is also a tyrant over them, and will hardly be separated from them. Hereby are figured your most noted, rooted, and inveterate sins.

{a} Diod.

Ver. 26. And I will restore.] By new minting the commonwealth, *Velut adulterinum nummum* {as #Jer 9:7 Mal 3:3} This I will do for thee after thy captivity, but especially after the coming of Christ in the flesh.

Thou shalt be called.] Thou shalt have the name and the note, the comfort and the credit of such a one.

The city of righteousness.] Wherein dwelleth righteousness; or the city of the righteous—of Jesus Christ, the righteous One {#1Jo 2:2} and of his people, which shall be all righteous. {#Isa 60:21} Thou shalt be a very Jehovahshammah. {#Eze 48:35}

The faithful city.] As once thou wast. {#Isa 1:21}

Ver. 27. Zion shall be redeemed in judgment.] Or, By judgment executed on her enemies, who are also God's enemies. {#Isa 1:24}

And her converts.] Such as were Manasseh, made of a lion a lamb; Matthew, of a publican an evangelist; Paul, of a Pharisee an apostle; Justin, of a philosopher a martyr; Cyprian, of a rhetorician, and, as some think, a magician, a most famous bishop; Augustine, of a Manichee a champion of the Church; Petrus Paulus Vergerius, of the Pope's Nuncio a zealous preacher at Zurich. That I speak not of Peter Martyr's converts in Italy, Earl Martinens, Marquess Caracciolus, Lacisius, Tremellius, Zanchius, and other great divines. Bucer was first wrought upon by Luther's sermon, preached before the emperor at Worms, and so from a Dominican became a famous

Protestant. Bilney was converted by reading Erasmus' translation of the New Testament, for the eloquence of it, and particularly by that sweet sentence, **#1Ti 1:15**. Latimer was converted by blessed Bilney, as he calleth him, from a stiff Papist to a stout professor of the truth; Julius Palmer the martyr by reading Calvin's Institutions; Dr Sibbes by a sermon preached by Mr Paul Bains; Mr Whately by Mr Dod. {a}

In righteousness.] Or, By God's faithfulness in fulfilling his promises, whereby they are made partakers of the divine nature, having escaped the corruption that is in the world through lust. {#2Pe 1:4}

{a} *Hist. of Modern Divines*, by Lupton.

Ver. 28. **And the destruction.]** Heb., The shivering or shattering. Tremellius rendereth it, the fragments or scraps—*sc.*, of the dross above mentioned; these shall be broken and burnt together.

Shall be together.] As well the sinners in Zion, or hypocrites, as the transgressors or notorious offenders, shall be destroyed without distinction. Such as "turn aside unto their crooked ways"—stealing their passage to hell, as it were—the Lord shall "lead them forth with the workers of iniquity," with openly profane persons. {#Ps 125:5} The angels also shall bundle them up together to be burnt. {#Mt 13:30}

Ver. 29. **For they shall be ashamed of the oaks.]** *Pudefient et Peribunt*; they shall be ashamed of their false ways of worship, but not with a godly shame, such as was Ephraim's, {#Jer 31:19} that made him say, "What have I to do any more with idols." {#Ho 14:8 Eze 16:61 36:31 Da 9:5 2Th 3:14} Of this holy shame Chrysostom saith that it is the beginning of salvation, {a} as that which drives a man into himself makes him fall low in his own eyes, shame and shent himself in the presence of God, seek for covering by Christ, that the shame of his nakedness may not appear. {#Re 3:18,19} But the shame here mentioned is of another nature, unseasonable, unprofitable, not conducing at all to true repentance, such as was that of Cain, and of those Jews in **#Jer 2:26**, and of reprobates at the resurrection. {#Da 12:2}

Which ye have desired.] Or, Have delighted in, as adulterers do sin their sweet sin, as they call it.

And the gardens.] Where you have wickedly worshipped Priapus or Baalpeor. {b}

That ye have chosen.] Where ye have had your *sacra electitia*, which now, you see, cannot help you.

{a} τουτο αρχη της σωτηριας, το ολωσ αισχυνεθαι.

{b} *Alludit verecunde ad scortationem, quae est in idolorum cultu. -Oeclamp.*

Ver. 30. For ye shall be as an oak.] *Peccato poenam accommodat;* By oaks they sinned, and by a withering {a} oak is their punishment set forth: as also by a garden that wanteth water, wherein everything fadeth and hangeth the head, as suffering a marasm. Well might God say, **#Ho 12:10**, "I have multiplied visions, and used similitudes by the ministry of the prophets," such as are very natural, plain, and proper.

{a} *Infelicissime marcescetis et exarescetis. -Jun.*

Ver. 31. And the strong shall be as tow.] The idol is here called the strong one, either by an irony, *sicut siquis scelestum bonum virum dicat*, as if one should say to a knave, You are a right honest man: or else according to the idolater's false opinion of it, and vain expectation of it: like as in **#2Ch 28:23**, the gods of Damascus are said to have "smitten" or "plagued" Ahaz: not that they did so indeed (for an idol is "nothing in the world," and this strong in the text is weak as water, **#Jer 10:5 2Co 8:4**), but he thought they did so like as the silly Papists also think of their male saints and female saints, whereof they have not a few, but are shamefully foiled and frustrated; besides that they are here and elsewhere threatened with unquenchable fire. Jerome, following Symmachus, for "tow," hath the "refuse of tow," which is quickly kindled.

And the maker of it.] Or, And his work—that is, all your pains taken to no purpose in worshipping your idols, and bringing your memories, as they are called, and presents to them.

And they shall both burn together.] As one saith of Aretine's obscene book, that it is *opus dignum quod cremetur cum authore*,

{ a } fit for nothing but to make a bonfire to burn the author of it in. The beast and his complices shall be cast alive into the burning lake. {#Re 19:20}

And none shall quench them.] Hell fire is unquenchable. {#Isa 30:33 Mt 3:12} This Origen denied, and is therefore justly condemned by all sound divines.

{a} Boissard. *Biblioth.*

Chapter 2

Ver. 1. **The word that Isaiah the son of Amoz saw.]** An august title or inscription, such as is not to be found in the whole book again, unless it be in the former chapter. There, alas! he had laboured in vain, and spent his strength for nought, and in vain. {as #Isa 49:4} Howbeit, he will try again, as considering that he had lost many a worse labour; and although his report were not believed, {#Isa 53:1} yet he would bestow one more sermon upon them, the short notes and general heads whereof we have in this and the two following chapters: I say, the general heads, for Calvin in his preface to this book telleth us, that it was the manner of the holy prophets to gather a compendious sum of what they had preached to the people, and the same to affix to the gates of the temple, that the prophecy might be the better viewed and learned of all, after which it was taken down by the priest, and put into the treasury of the temple, for the benefit of after ages.

Ver. 2. **And it shall come to pass, &c.]** {See Trapp on "Mic 4:1"} where we shall find that that prophet hath the same words with this *αυτολεξει*. So hath Obadiah the same with Jeremiah, St Mark with St Matthew, St Jude with St Peter, the blessed Virgin in her Magnificat with holy Hannah in her Canticle, &c.

Ver. 3. **And many people shall go and say, &c.]** {See Trapp on "Mic 4:2"} where we shall find that that prophet hath the same words with this *αυτολεξει*. So hath Obadiah the same with Jeremiah, St Mark with St Matthew, St Jude with St Peter, the blessed Virgin in her Magnificat with holy Hannah in her Canticle, &c.

Ver. 4. **And he shall judge among the nations, &c.]** {See Trapp on "Mic 4:3"} where we shall find that that prophet hath the same words with this *αυτολεξει*. So hath Obadiah the same with Jeremiah, St Mark

with St Matthew, St Jude with St Peter, the blessed Virgin in her Magnificat with holy Hannah in her Canticle, &c.

Ver. 5. **O house of Jacob.**] So #Mic 2:7, "O thou that art called the house of Jacob, and the house of Israel." {#Isa 5:7} Thou that art "called a Jew, and makest thy boast of God." {#Ro 2:17} This Rupertus maketh to be the voice and advice of the converted and Christian Gentiles to the Jews; others, of our prophet to his perverse countrymen to join with the Gentiles, or rather to go before them as worthy guides in heavenly ways, and not to lie behind those whom they have so much slighted. {a}

Let us walk in the light of the Lord.] That is, in the law of the Lord (for *Lex est Lux*, Law is light, #Pr 6:23) and not by the sparks of our own tinder boxes, {#Isa 50:11} not by the rush candle of philosophical prescriptions. Let us "walk in the fear of the Lord, and in the comfort of the Holy Ghost." {as #Ac 9:31}

{a} *Per simulationem provocat. -Oecolamp.*

Ver. 6. **Therefore thou hast forsaken thy people.**] Or, But thou hast, &c. By a sad apostrophe {a} to God, he sets forth the Jews' dereliction and destruction irrecoverable, together with the causes of it, their impiety, cruelty, &c., but especially their contempt of Christ and his kingdom. Let us beware and be warned by their example. {#Ro 11:7-10} To be forsaken of God is the greatest mischief. Lay hold upon him, therefore, with Mary Magdalene, and say, *Nobiscum, Christe, maneto: Extingui lucem nec patiare tuam.*

Because they be replenished from the East.] Or, They are fuller than the East—that is, more superstitious than the Syrians and Mesopotamians, Balaam's countrymen. *Ethnicismum illis improperat.* Josephus {b} tells us, that a little before Christ came in the flesh, Herod had brought into Judea many superstitions of the Gentiles; and it appeareth by the first of Maccabees, that the Greeks had their schools at Jerusalem; and by the gospel, that the Pharisees held Pythagoras's transanimation, and many other pagan traditions.

And are soothsayers like the Philistines.] These were west of Judea. {#Isa 9:12} The Syrians before, and the Philistines behind. These were great soothsayers and sorcerers, and the Jews were tainted with

that contagion, as sin is more catching than the plague. The vanity of this practice Cicero saw when he said, *potest augur augurem* {c} *videre et non ridere?*

And they please themselves {d} **in the children of strangers.**] They applaud and approve of their customs and commerces. Some think they are there taxed of paederasty, or sodomy, and that they boasted of it, as that odious Johannes a Casa did in print.

{a} Δεινότης *est in apostrophe.*

{b} *Antiq.*, lib. xvi. cap. 10.

{c} *Augurium, quasi avigerium.*

{d} *Adhaeserunt. -Vulg. In usu habent. -Chald.*

Ver. 7. Their land also is full of silver.] They had forsaken the fountain of living waters, and now they hew them out broken cisterns; they have made their gold their god, which is a more subtle kind of idolatry, {#Col 3:5} *dum sibi ipsis numen quoddam larariura constant.* But though their houses were full of silver and gold, their hearts were not; for they were vexed with the curse of dissatisfaction. {#Ec 5:10}

“*Auri nempe fames parto fit maior ab auro.*”—*Prudentius.*

Neither is there any end of their treasures.] Josephus saith that there was a world of money found at Jerusalem when taken by the Romans; so there was at Constantinople when taken by the Turks; and therefore taken, because the inhabitants could not find in their hearts to part with it, though for their own defence.

Their land also is full of horses.] And their hearts of creature confidence, -trust in the arm of flesh; as Josephus testifieth that the Jews were this way very faulty about the time of the last devastation.

Ver. 8. Their land also is full of idols.] As Babylon, "a land of idols"; {#Jer 50:38} as Athens, "wholly given to idolatry"; {#Ac 17:16} as China is said to have in it at this day a hundred thousand gods. And what shall we think of Popish idols? The word here rendered idols signifieth *nihilitates*, nothingness; for an idol is nothing in the world. {#1Co 8:4}

They worship the work of their own hands.] *Scelestum el immane facinus, dirum scelus et execrandum; effraenata et praeceps amentia.* See #Isa 44:15,18.

Ver. 9. **And the mean man boweth down.]** There is a general conspiracy, and they are altogether become abominable. Lords and lowlies, kings and captives, all sorts were idolaters. Some render it, "Shall be brought down, and shall be humbled." God loveth to retaliate, to abate and abase man's pride, by pulling down whatsoever height or strength they confide in.

Therefore forgive them not.] A pious prayer doubtless, proceeding from true zeal, which is an extreme heat of all the affections for God's glory. *Ut pius sit in Deum, durus sit in proximum,* saith Oecolampadius. Like another Elias he maketh intercession to God against Israel, {#Ro 11:2} whom he saw to be incorrigible, and their sin to be irremissible, their judgment unavoidable.

Ver. 10. **Enter into the rock, and hide thee, J q.d.,** Do if thou canst; go where thou thinkest thou mayest be most secret and secure; but God's hand will surely find thee and ferret thee out, as it did the five kings of Canaan, hid in the cave of Makkedah, {#Jos 10:16,17} and as it did the wretched Jews, who were by the Romans pulled out of their privies and other lurking holes to the slaughter, at the last destruction of Jerusalem. *Hoc autem perpetuo invenies apud peccatores,* saith Oecolampadius here. This is ever usual with sinful persons, to desire to flee from God, but he meeteth them at every turn, as he did Adam, Cain, Jonah, &c. The safest way is to flee from God's anger to God's grace. Bloodletting is a cure of bleeding, and a burn a cure against a burn; and running to God is the way to escape him, as to close and get in with him that would strike you, doth avoid the blow. {a}

For fear of the Lord, and for the glory.] Heb., From before the fear of the Lord, and from the glory of his majesty; so the Chaldean and Roman for cesare {b} called. See #2Th 1:10, which seemeth to be taken from this text.

{a} Dr Rain.

{b} A mnemonic term for the first mood of the second figure of syllogisms, in which the major premiss and the conclusion are universal negatives, and the minor a universal affirmative.

Ver. 11. **The lofty looks of man shall be humbled.]** *Ipsi antea tumidi et cervicosi Deum ultorem agnoscent.* God shall bring down the haughty from their lofty tops where they have perched themselves, and shall take them a link lower, as they say; pride must have a fall, and no wonder; for whereas other sins flee from God, pride lets fly at him, and hence it is he is so utter an enemy to it.

And the Lord alone shall be exalted.] This the heathens also understood; and therefore the Romans would never receive the God of Israel, saith Augustine, ^{a} because they understood that he would be worshipped alone. Let the gods of the heathens be good fellows; the true God is a jealous God, and will not share his glory with another.

In that day.] *Nempe statis quasi comitiis* ^{#Isa 2:17} at the set time. It implieth also, saith one, that God will keep his time to a day. We have a like saying ourselves, A day breaks no square; but it is not so with God. ^{#Ex 12:40,41} The firstborn were slain at midnight, because just then the four hundred or four hundred and thirty years of their sojourning in Egypt were expired. "In that night was Belshazzar slain," ^{#Da 5:30} because then exactly the seventy years of their captivity were ended.

^{a} *De Consen. Evang.*, lib. i. cap. 18.

Ver. 12. **For the day of the Lord of hosts shall be upon every one that is proud.]** These he "knoweth afar off"; ^{#Ps 138:6} these he "resisteth" as it were in battle array; ^{#Jas 4:6} these he "casteth down to the ground." ^{#Ps 147:6} One of the seven wise men of Greece said that God made it his business to humble the proud, and to lift up the lowly.

Ver. 13. **And upon all the cedars of Lebanon.]** Which was to the north. *Ab Aquilone nihil boni.*

That are high and lifted up.] No man's might or height, whether of state or of stature, can secure him in the day of God's displeasure.

And upon all the oaks of Bashan.] Which was to the east, by which way the Chaldees were to come upon them.

Ver. 14. **And upon all the high mountains.]** *Optimates et dynastas designat.* Hereby he meaneth the grandees and magnificoes, and all that are puffed up with an opinion of their own power or policy.

Ver. 15. **And upon every high tower.]** In these the Jews trusted, as sure help in time of distress, but all in vain.

Ver. 16. **And upon all the ships of Tarshish.]** Or, Of the Mediterranean Sea, the ships whereof were of great bulk and burden, and perhaps were garnished and inlaid with curious pictures, called here pictures of desire:

“*Pictasque innare carinas.*”—*Virg.*

Ver. 17. **And the loftiness of man shall be.]** This is oft inculcated, and all little enough to abate and abase the pride of people, and to "bring down every high thought that exalteth itself against the knowledge of God, and the obedience of Jesus Christ." {#2Co 10:5} This holy fisherman, that he might catch souls, spreads his net, dilates his discourse, telling the proud person over and over what to trust to.

Ver. 18. **And the idols he shall utterly abolish.]** Their names shall be cut off out of the land, and they shall no more be remembered, {#Zec 13:2} unless it be with shame and detestation. {#Eze 16:61 Ps 16:4 Ho 14:8 Isa 30:22}

Ver. 19. **And they shall go into the holes.]** See #Isa 2:10.

Ver. 20. **In that day a man shall cast his idols.]** Though never so much worth either for weight or workmanship, for value or elegance; he shall pollute what before he had perfumed. {#Isa 30:22}

To the moles and to the bats.] *Caeci caeca caecis,* having their eyes opened in that extreme danger; as the mole hath, they say, when the pangs of death are upon her. These, ashamed of their vain confidences, and hasting to hide themselves, shall cast their idols into bycorners, saying, {#Isa 30:22} "Get you hence." Moles do all their mischief by working underground, so saith Epiphanius do heretics; but if once they be above ground, they are weak and contemptible creatures. Bats have wings as a bird, and teeth as a beast, being both and yet neither. Such are our vespertilian {bat-like} professors, time serving gospellers, who should do well to cast away either their wings or their teeth; and loathing this bat-like nature, be what they are, either birds or beasts.

Ver. 21. **To go into the clefts of the rocks.**] See #Isa 2:10. Only here the double repetition of this dreadful judgment is very emphatic, and may serve to teach preachers to inculcate upon their hearers God's severity against sinners, and to remind them much of those last things, death, judgment, hell. *Utinam ubique de his dissemeretur*; saith Chrysostom, that excellent preacher. Oh that these things might resound from all pulpits!

Ver. 22. **Cease ye from man.**] Man or means, human helps and creature comforts; think not that these can secure you from an angry God, or moat you up against his fire. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his dust, in that very day his golden thoughts perish. {#Ps 146:3,4} {See Trapp on "Ps 146:3"} {See Trapp on "Ps 146:4"}

Whose breath is in his nostrils.] Every moment ready to puff out, as the Emperor Jovinian's did; a good emperor, but he reigned only seven months, being stifled, as it is thought, with the smell of his bedchamber newly white-limed, wherein he had commanded a great fire to be made on a cold night. {a} Hence Jerome; -Jovinian, who succeeded Julian the apostate in the empire, whenas yet he had scarce tasted of the goodness of it, *factore prunarum suffocatus interiit*, {b} died suffocated with the stench of hot burning coals, declaring to all men what a poor thing man is in his greatest power. The Cardinal of Lorrain was lighted to his lodging and to his long home both at once by a poisoned torch; Pope Adrian IV was choked by a fly getting into his windpipe, A.D. 1159. {c}

For wherein is he to be esteemed?] All his power without God is but weakness, all his wisdom folly, all his plenty poverty. What is man, saith a father, but soul and soil? {d} Breath and body; a puff of wind the one, a pile of dust the other—no solidity in either. *Abstinet ergo vos ab ipso homine—nam quanti est?* What reckoning is to be made of him?

{a} Eutrop. *Oros*.

{b} *In Epitap. Nepotian*.

{c} Bevius, *De Vit. Pen*.

{d} Νουϛ και γουϛ.—*Greg. Naz*.

Chapter 3

Ver. 1. **For, behold.**] This is also part of the former sermon, though made the beginning of another chapter; for of our prophet that is some way true which Petrarch saith of Livy, viz., that he wrote many books, *Quos in decades non ipse sed fastidiosa legentium scidit imperitia*, which not himself, but others without any great skill divided into decades—sc., chapters.

The Lord—doth take away.] Heb., Is taking away—*i.e.*, He will surely and suddenly do it, and thereby pave a way to the utter ruin of all. For as it was a sign Samson meant to pull down the house when he pulled away the pillars, so that God is about to ruin a state when he plucketh away those that are the shores and props of it.

The stay and the staff.] *Validum et validam*, {a} so some render it, the Miriams as well as the Moseses. {#Mic 6:4} Others, {b} *baculum et bacillum*, the staff and the little staff: all the supports and stays of the State, both great and small, one with another; cease ye therefore from man. {as #Isa 2:22}

The whole stay of bread.] Sustenance as well as supporters, *Quicquid alimento aut munimento esse poterat*.

{a} Septuagint.

{b} Piscator.

Ver. 2. **The mighty man, and the man of war.**] Such as were David's mighties; Hannibal; Fabius Maximus, of whom the poet, *Hic patria est, murique urbis stant pectore in uno*; Scipio Africanus, of whose death when Metellus heard, he ran out into the public forum and cried out, *Concurrite cives, urbis vestrae moenia corruerunt*; Come forth and consult what is to be done, for your city is undone.

The judge and the prophet.] When God gathereth such by clusters as it were, some evil is at hand; as when men pull up their hedges and fences, it is open tide.

And the prudent.] Heb., The diviner: such as have their eyes in their head, {#Ec 2:14} their hearts at their right hands, {#Ec 10:2} that

judiciously pondering things past, can prudently order things present, and providently foresee to prevent dangers likely to ensue.

And the ancient.] With whom is wisdom and counsel. {#Job 32:4,6,7}

Ver. 3. **The captain of fifty.]** One of the least and lowest commanders in war; such also shall fail, and therefore all must needs fall to wreck and ruin. This Epaminondas when he was dying foresaw at Thebes, and therefore counselled his countrymen to make peace upon any terms. {a}

And the honourable.] Heb., The man eminent in countenance; Sept., Θαυμαστον, a man of respect and authority. In the eyes of Augustus Caesar sat such a rare majesty, as a man could hardly endure to behold them without closing of his own.

And the cunning artificer.] Such as was Hiram, whom for honour's sake Solomon called father; Archimedes, and such others who are of great use to a State, for making of engines and instruments.

And the eloquent orator.] Heb., Skilled in charms. Quintilian describes an orator thus: *Vir bonus dicendi peritus*, A good man well spoken. *Ille regit dictis animos et pectora mulcet*, He carrieth the people which way he pleaseth. The Athenians called such δημαγωγους, and set a high price upon them, as they did on Pericles, Demosthenes, Phocion, &c. {b}

{a} Plutarch.

{b} *Intelligentem, meditatam et gravem orationem. -Oecolamp.*

Ver. 4. **And I will give children to be their princes.]** *Si non annis, at animis*; If not with years but with life, such as were Ahaz, Manasseh, the four last kings of Judah, the calamity of that kingdom. {a} Princes that are witless, wilful, weak, or wicked, are the people's woe; {#Ec 10:16} this childhood of theirs is the maturity of their subjects' misery. {#Job 34:30}

And babes shall rule over them.] Sept., Mockers; some render it foxes, others effeminate persons, but babes is best. Such a one was Rehoboam, and Honorius the Emperor, who when he heard that his city of Rome was taken by Alarichus, grieved most of all for the loss

of a certain bird which was there kept for him, and by him called "Rome." *Indignum sane, Regem aves praeferre urbibus,* saith the historian.

{a} *Dii avertant principes pueros. -Vopis.*

Ver. 5. And the people shall be oppressed, one by another.] The greater devouring the lesser, as fishes do. How should it be otherwise, when there is either no government, or not that which is good; but all things turned, as here, topsy turvy, without any respect to age, order, or dignity, and

“*Scinditur ineertum studia in contraria vulgus.*”—*Virg.*

This dissension is the mother of dissolution, saith Nazianzen. This dissipation and perversion of order and manners is the forerunner of utter desolation and subversion.

Ver. 6. When a man shall take hold of his brother.] This is a further mischief that government shall go a-begging, and scarce one be found that shall hold it worth having. The Venetians have magistrates called *Proegadi*, because at first men were prayed to take the office, and not many would accept of it; this was the case here. Men are naturally ambitious of ruledom—the bramble thinks it a goodly thing to reign over the trees—but they may soon have enough of it, and be forced to cry out, as he once did of his diadem, *O rills pannus!* O base rag, not worth taking up at a man's feet!

Thou hast clothing.] Fit for a prince; some badge of honour, and such apparel as may procure thee respect; for

“*Hunc homines decorant, quem vestimenta decorant.*”

Let this ruin be under thy hand.] That is, by a hypallage, {a} let thy hand be under this ruin, that is, under this desolate and ruined State, to raise it up and repair it.

{a} A figure of speech in which there is an interchange of two elements of a proposition, the natural relations of these being reversed.

Ver. 7. **In that day shall he swear, saying.**] It is come to pass in some places at this day, *Ut ambigant prudentiores, otium, an officium aliquod Reip. sint persecuturi*, that wise men doubt whether they had best bear office or not; but true goodness is public spirited, though to private disadvantage.

I will not be an healer,] *i.e.*, A ruler. I will not be a binder up, ^{a} or a surgeon, for this State is no better than a great spittle; the whole head is sick and the whole heart heavy, &c. I dare not therefore meddle with it, since it is incurable, incorrigible. The Septuagint render it, I will not be thy prince. A king hath his name in Greek from healing, ^{b} as Plutarch observeth, because he is to be the physician or surgeon of the commonwealth.

In mine house is neither bread nor clothing.] I have not for mine own, much less for you. A prince had need to be well underlaid, that he may not need to pill and poll his subjects, or in judging to gape after gain.

^{a} *In caducum parietem non inclinabo.*

^{b} 'Αναζ from ακος *medela* cure.

Ver. 8. **For Jerusalem is fallen.**] Therefore I will not meddle, since it is a very sad thing to be physician to a dying State, *quando conclamatum est*, when men are forsaken of their hopes.

Because their tongue and their doings are against the Lord] They set their mouths against heaven, and like so many wolves they howl upwards; they lay the reins on the neck, and let their unruly tongues run riot. And as they talk so they act, doing "wickedly with both hands earnestly," against the author of their being and well being.

To provoke the eyes of his glory.] His eyes run to and fro through the earth; and all the wickedness in the world is committed before his face This they know, and yet go on in sin, as if they did it on purpose to provoke him, and to see what he can do. Oecolampadius noteth, that God's eyes are here mentioned, because men are easily provoked to anger by a hurt in the eye. And Junius here observeth that God's eyes are called the eyes of his glory, because as he is glorious in himself, so he is either to be glorified by us, or else he

will surely glorify himself upon us, such especially as are obstinate and impudent, as here.

Ver. 9. **The show of their countenance doth witness against them,**] *q.d.*, You may see by their very looks what lewd lowlies they are. Their cruelty, pride, envy, hypocrisy, mulieorsity sitteth and showeth itself apparently in their faces and foreheads. Wisdom maketh the face to shine, saith Solomon; *et ipse aspectus viri boni delectat*. Good men look lovely, saith Seneca, as did that angel of God, John Bradford, quoth Dr Taylor, martyr; not so Cain, when discontented at God, and displeased at his brother; {#Ge 4:6} he scowled and looked like a dog under a door, as we say. The thoughts are oft known by the countenance; and the heart is printed upon the face. Damascen calleth the eyes the exact images of the imaginations? {a} And the Italians have a proverb, that a man with his words close and his countenance loose, may travel undiscovered what he is, or goes about, all the world over. The word here used for "show" or "trial," doth in *Hithpael* signify *to make a man's self unknown*.

And they declare their sin, as Sodom.] They tell it out. {as #Jud 14:16} And as the shameless Sodomites said to Lot, Bring them out to us that we may know them. {#Ge 19:5} See the like impudence in Lamech; {#Ge 4:23,24} in Lot's two daughters. {#Ge 19:36,37} This impudent naming of their incestuous brats, as begotten by their own father, showeth that they declared their sin, as Sodom, where they had lived and learned it.

They hide it not.] So #Eze 24:7. Her blood is in the midst of her; she set it upon the top of a rock, as it were a-sunning; she poured it not upon the ground, to cover it with dust. See #Jer 2:25.

Woe to their soul.] To their very soul. All wickedness hath a woe hanging at the heels of it, but especially that which is grown impudent, a noon day devil. The Septuagint here have it thus: Woe to their soul, for that they have taken evil counsel; saying, Let us bind the just One, for that he is not for our purpose or profit. Wherein they do insinuate the mystery of Christ's passion, saith Oecolampadius, and do manifestly tax their own nation. Epiphanius {b} testifieth of the Jews at Tiberias, after the last destruction of Jerusalem, that it was usual with them, when any of their dear

friends or kindred were at the point of death, to whisper these words secretly into their ears, *Crede in Iesum Nazarenum crucifixum*, Believe in Jesus of Nazareth, whom our chieftains crucified, for he it is who shall come to judge thee at the last day. Now if this be true, how great is the obstinace and impudence of that perverse people, who still sin against such strong convictions!

{a} Τον υποδρα ιδων.—*Hom. αγαλματα της ψυχης ακριβη.*

{b} Epiphan. apud Lonicer. in *Theat. Histor.* p. 96.

Ver. 10. Say ye to the righteous.] Tell them so from me, saith God, for their comfort and encouragement. Zuinglius when he had preached terror to the wicked was wont to add, *Probe vir, hoc nihil ad te*. All this concerneth not thee, O thou godly man. When the dogs in a house are beaten, the children will be apt to fright and cry; so when the wicked are threatened, good men are apt to be troubled. Say therefore to such, and let them know assuredly,

That it shall be well with him.] Heb., That good *sc.*, shall betide him, whatever befalleth others God shall be with the good; {#2Ch 19:11} "Yet God is good to Israel, to the pure in heart." {#Ps 73:1 Ec 8:12}

For they shall eat the fruit of their doings.] They shall "reap in due time if they faint not"; they shall eat of the fat, and drink of the sweet. {#Isa 25:6} See **#Isa 65:13 Pr 14:14**, {See Trapp on "Isa 65:13"} {See Trapp on "Pr 14:14"}

Ver. 11. Woe to the wicked.] This sentence should ever sound in the wicked man's ears for a powerful retentive from wickedness, considering the evil consequence thereof, that doleful ουαι ουαι; woe and alas for evermore! And when thou art making, saith one, a covenant with sin, say to thy soul, as Boaz said to his kinsman, "At what time thou buyest it, thou must have Ruth with it." {#Ru 4:4} If thou wilt have the pleasure of sin, the ways of wickedness, thou must also have the vengeance and wrath of God with it, and let thy soul answer as he here doth: No, I may not do it; I shall mar and spoil a better inheritance; I shall inherit a curse, &c. Look, saith Mr Bradford, {a} martyr, to the tag tied to God's law, the malediction, which is such as cannot but make us to cast our currish tails between our legs, if we believe it.

It shall go ill with him.] *Utcunque sibi de rebus praesentibus gratuletur.* {b} Though he stroke himself on the head, saying, I shall have peace, though I walk in the imaginations of my heart, to add drunkenness to thirst. {#De 29:19} Tell him from me, saith God, Evil, sc., shall betide him; yea, "an evil, an only evil," awaiteth him, {#Eze 7:5} let him look for it.

The reward of his hands shall be given him.] He shall reap as he sowed, drink as he brewed. {#Ga 6:7,8}

*“ Mox ant poena manet miseros, ant palma beatos;
Quisque sum vitae semina iacta metet.”*

{a} *Serm. of Repentance*, pp. 57, 58.

{b} Jun.

Ver. 12. As for my people.] Now the "people of my wrath, and of my curse"; *Loammi*, discovenanted, discarded.

Children are their oppressors.] Rulers he calleth them not, as being too good a name for them, but "oppressors"; and these were boys and women—*i.e.*, such as were no wiser than children, nor had any more command of their passions than weak women, and were therefore unfit for government. Brunhild, the wife of Sigebert, king of Metz, Fridegund, the wife of Chilperic, and Katherine Medicis, wife of Henry II, are said to be the furies of France. {a} What work they made in that kingdom in their generations, by abusing their husbands' love and authority, histories are full. The like did Jezebel in Israel, Athalia in Judah, and Dame Alice Pierce here in England in King Edward III's days. This woman being the king's concubine, and presuming on his favour, whom in his old age she had subdued, grew so insolent, that she imprisoned Sir Peter la Mare, Speaker for the Parliament; intermeddled with courts of justice, and other offices, where she herself would sit to effect her desire, {b} which, though in all who are so exalted, are ever excessive, yet in a woman most immoderate, as having less of discretion, and more of greediness. Heliogabalus in a merriment set up a senate of women; but then their ordinances were correspondent, as what attire each woman should use, how they should take place, when salute, &c. But these in the text, working upon their husbands' impotencies,

who were children, in the sense that Shechem, the son of Humor, is so called {#Ge 34:19} — *neque distulit puer*, a lad or a boy, because swayed not by right reason—but by blind affection, exacted of the poor people unreasonable tributes and pensions for the maintenance of their pride and luxury. *Est haec ingens plaga*, saith one; this is a great mischief to a State, such as Greece and Rome sometimes groaned under. Diophantus, the son of Themistocles, once boasted that he ruled all Greece, because he ruled his mother, she ruled his father, and he ruled Greece. Cato also complained, *Mulieres regunt nos, nos Senatum, Senatus Romam, Roma orbem*; our women, said he, rule us, we rule the senate, the senate the city, and the city the whole world.

O my people, they which lead thee.] {c} Or, Those that bless thee and pronounce thee happy, saying as do thy false prophets, those flatterers, because thou hast with thee the oracles and ordinances of God, the ceremonies and sacrifices, praising thee therefore, and promising thee all happiness, soothing thee up in thy sins, &c. *Qui ducunt te, seducunt*; who lead and seduce you, false guides they are, and

Destroy the way of thy paths.] Heb., They swallow up—that is, they hide from thee thy duty, and so harden thee in thy sin.

{a} Heyl. *Cosmography*.

{b} Dan. *Hist.*, p. 257.

{c} *Qui beatificant te*, who blesses you.

Ver. 13. The Lord standeth up to plead.] Or, To debate, {#Job 9:3 Pr 25:8,9} to argue the case, and to hear pleas. He is content, for the clearing of his justice and conviction of sinners, to submit his courses unto scanning. See #Isa 5:3. *Iudicate quaeso*, Judge, I pray you. {so #Jer 2:9} Wherefore I will yet plead with you, and with your children's children will I plead. But when that is done,

He standeth to judge the people.] And the Lord will enter into judgment. {#Isa 3:14} Three various words are here made use of for judgment, to show, saith Oecolampadius, that God hath been, is, and shall be Judge, and that in his judgment, *nihil relinquetar inexpensum*, nothing shall be left unconsidered.

Ver. 14. **The Lord will enter into judgment with the ancients.]** With the princes and rulers, each of which shall have cause to cry out,

“ *Iudex ante fui, nunc iudicis ante tribunal Sistor.*”

For ye have eaten up the vineyard.] *Vos, non caret emphasi, "Ye,"* even "ye" that should have preserved it, and wrought in it, have depastured and destroyed my vineyard, that is, my Church, *{as #Isa 5:17}* or poor men's possessions, through your extortions and oppressions.

And the spoil of the poor is in your houses.] You are taken *επι αυτοφωρω*, *{a}* in the very act of your theft, as Cacus was, and Verres, &c.

{a} *Deprehensi estis in furto. -Oecolamp.*

Ver. 15. **What mean you, that you beat my people to pieces?] Heb.,** What to you? all in a word, short and sharp—*q.d.*, What reason had you, what authority to do thus? That was a witty answer that was given once here to the Pope's exactor, who pleaded that all churches were his, and therefore he might call for what sums he pleased; a nimble disputant replied that all churches were the Pope's in a sense, viz., *Tuitione sed non fruitione; defensione, non dissipatione -i.e.,* to defend them, but not to destroy them. If God give any man power, it is for "edification, and not for destruction." *{#2Co 13:10}*

And grind the faces.] Holding their noses to the grindstone, as we say—by hard usage. See on **#Mic 3:3**.

Saith the Lord God.] *Dixit Dominator Dominus;* he who is higher than the highest, and being Lord of hosts, hath those at hand that are higher than they. *{#Ec 5:8}*

Ver. 16. **Moreover the Lord saith.]** He hath this other saying to the other sex, for the maintaining of whose pride and luxury their husbands and paramours exercised such cruelty, as before, in the reign of Henry II, King of France, A.D. 1554. Many were burned

there for religion, as they said, but indeed to satiate the covetousness, and support the pomp of Diana Valentina, the king's mistress, to whom he had given all the confiscation of goods made in the kingdom for cause of heresy. {a}

Because the daughters of Zion.] The court ladies.

Are haughty.] *Elatae, h. e., superbia inflatae*, puffed up with pride, first in heart, and then in habit; for pride will bud. {#Eze 7:10}

And walk.] Women should keep the house, saith Paul. {#Tit 2:5} Sarah was in the tent, {#Ge 17:9} and these professed to be her daughters, but were nothing like her, *Modestia enim a superbia triumphata est*.

With stretched forth necks.] Like cranes or swans, that they might show their fair foreheads, whereas nature hath given the submiss and modest visages.

And wanton eyes.] Heb., Lying or deceiving, viz., by their lewd, lascivious looks, twinkling and making signs. Some render it *facie cerussata*, with their painted faces, and counterfeit visages, whereby, to the reproach of their Maker, they would seem fairer than they are.

Walking and mincing as they go.] Or, Tripping or tabering, with an affected gait, after the manner of dancers. Or ruffling in their silks and taffetas, with which last word the original seems to have affinity. Others derive it from *taph*, a little child, and render it *instar parvulorum ambulans*, they take short steps, as little ones do, so nice they are in their gait and garb; *elaborata quadam concinnitate gressum modulantes*. {b}

Making a tinkling with their feet.] Going as if they were shackled, or as young colts that are to be broken and brought to a pace. Some think they wore bells about their legs, or spangles on their pantofles. Pope Sixtus Quartus was wont to give his harlot, Tyresia, pantofles covered with pearls.

{a} Hist. of Council of Trent, p. 387.

{b} *Minutim et numerose passus conserunt.* -*Jac. Revius.*

{c} A slipper; formerly applied very variously, app., at one time or another, to every sort of indoor slippers or loose shoes; esp. to the high-heeled cork-soled chopins; also to outdoor overshoes or goloshes; and to all manner of Oriental and non-European slippers, sandals, and the like.

Ver. 17. Therefore the Lord will smite with a scab the crown of the head.] He will not only pull off their rich pantofles off their feet, but also their lovely locks from off their heads, with scabs and scales, perhaps caused by some foul disease, as the *lues venerea* or *plica polonica*. {a}

And will discover their secret parts.] Not having a rag left to cover them with, while stripped of all by the enemy; they are driven away as those Egyptians were, {#*Isa 20:4*} naked and barefoot, even with their buttocks uncovered, to the shame of Egypt; or as the Albigenses in France at Carcassona had quarter for their lives given them by the Popish bishops and other cruciates {b} that persecuted them, but on this condition, that both men and women should depart the town stark naked in the view of the whole army. {c}

{a} *Turpe pecus mutilum, turpis sine gramine campus: Et sine fronde frutex, et sine crine caput.* -*Ovid.*

{b} Formed like a cross, cross shaped; arranged in the form of a cross.

{c} *Rivet. Jesuit. Vapul.*

Ver. 18. The Lord will take away the bravery.] All the following bravery; for the prophet as punctually and particularly threateneth all down, as if he had lately seen the ladies' wardrobes in Jerusalem. And if this vanity of gallantry be so blameworthy in a woman, who is naturally ζῶον φιλοκοσμον, addicted to fine attire, how much more in a man, who shall turn lands into laces, and embroider his cloak with woods and parks and lordships, lining it, haply, with obligations and bonds and statutes?

Of their tinkling ornaments, &c.] Here and in the following verses we have an inventory of the ladies' gallantry, such as made the mighty men fall in the war. {#*Isa 3:25,26*} This was the fruit of their twinkling eyes and tinkling ornaments. Vatablus saith that the Spanish women did wear bells about their heels when they danced.

And the round tires like the moon.] *Lunata monilia* crescent shaped collars—*Statius.*

Ver. 19. **And the chains and the bracelets, &c.]** The particulars of all their bravery we can say little unto upon certainty, since we are at this day ignorant of what ornaments and habiliments were then in use; and besides, the names here given unto them are such as the Jews themselves can hardly tell what to make of. It is a sad thing that the gauds and gaities of this age and country are such and so many, as that not six or seven verses, but so many whole chapters might be easily taken up in inventorying them. Lysander, a heathen, will rise up in judgment against many among us; for he would not allow his daughters to wear gorgeous attire, saying it would not make them so comely as common. That is very remarkable that is reported ^{a} of Mr Foxe the martyrologue, that when a son of his, returning from his travels into foreign parts, came to him in Oxford, attired in a loose, outlandish fashion, Who are you? said his old father, not knowing him. He replied, I am your son. Oh, what enemy of thine, said he, hath taught thee so much vanity? The Hebrew word, *beghed*, for a garment, comes from *baghad*, which signifies to *deal perfidiously* or *treacherously*, { #Isa 21:3 } perhaps because it is *tegumentum et testimonium*, not more a covering of man's shame than a testimony of his first sin in falling from God. So that a man or woman hath no more cause to brag about his fine clothes, or to be proud of them, than a thief of a silk rope, or than one hath of a plaster laid to his filthy Sore.

^{a} *Hist. of Mod. Div.*, by Lupton.

Ver. 20. {See Trapp on "Isa 3:19"}

Ver. 21. {See Trapp on "Isa 3:19"}

Ver. 22. {See Trapp on "Isa 3:19"}

Ver. 23. {See Trapp on "Isa 3:19"}

Ver. 24. **And there shall be instead of sweet smell, stink.]** *Ex illuvie et sordibus captivitatis et carceris.* Martial and Marcellinus tell us of a natural stench the Jews have, such as made the Emperor Aurelius, coming among some of them, and annoyed with their ill savour, to cry out, *O Marcomanni, O Quadi, O Sarmatae, &c.*, O Marcomans, Quades, and Sarmatians, at length I have met with those that are more nasty and loathsome than you are. ^{a} These

dainty dames are threatened with dirty doings in captivity and prison, such as should render them odious.

And instead of a girdle, a rent.] Or, Rags; or, a beating. The Vulgate rendereth it *a cord*.

And instead of well set hair.] Heb., Work of even or smooth setting, or trimming, Τριχολασται, or hair trimmers, were anciently noted for effeminate. Pompey is taxed in history for that he did *unico digitulo caput scalpere*, scratch his well set hair with his little finger only.

Baldness.] *Pro crispanti crine calvitium, et pro fascia pectorali cilicium.* Pride is so hateful to God that such as are guilty of it seldom escape his visible vengeance.

And burning instead of beauty.] Burning; that is, sun burning.

{a} Ammian. lib. ii.

Ver. 25. **Thy men shall fall by the sword.]** For suffering and favouring the women's excesses, such as are today naked breasts and shoulders Abhorred filth! Our King Henry VI at such a sight cried, Fie, fie, ladies, in sooth you are to blame, &c.

Ver. 26. **And her gates shall lament.]** Because unfrequented. {#La 1:4}

And the king desolate.] Swept and wiped of all; not, as once, with her turrified head {a} and stretched forth neck.

Sitteth upon the ground.] As a sad mourner. Money was coined by Vespasian with a woman sitting at the root of a palm tree, and this inscription, *Iudaea capta*. The Jews captured.

{a} πυργουν κεφάλην.—Nazian.

Chapter 4

Ver. 1. **And in that day,]** *sc.*, That day of desolation. {#Isa 3:26}

Seven women,] *i.e.*, Many women. See the like **#Zec 8:23**. The women had been grievously threatened, {#Isa 3:16-24} the men also for their sakes, {#Isa 3:25,26} and yet the prophet hath not done with them. So heinous is sin in either sex.

Shall take hold of one man.] Who themselves were wont to be sued unto by many men; and perhaps were not content with their own husbands when they had them alive, but were sick of a pleurisy.

We will eat our own bread, &c.] Whereas the husband giveth to his wife food, raiment, and due benevolence: these would crave the last only, which yet they could not do neither in this sort but by laying aside woman-like modesty.

Only let us be called by thy name.] As wives used to be by their husbands' names, both among the Jews and other nations, as Mary Cleophas, Mary Zebedee, &c. Solomon's wife was after his name called Shulamite; {#So 6:13} and the Roman ladies were wont to say to their husbands, *Ubi tu Caius, ibi ego Caia*. Where you are Gaius there I am Gaia.

To take away our reproach.] Of want of husbands and children. See **#Ps 78:63 Jud 11:36,37 Jer 30:17**.

Ver. 2. **In that day the branch of the Lord.]** Here the prophet draweth to a close of this excellent sermon, and he concludeth it as he began, with a gracious promise of the coming and kingdom of Christ, and of the felicity of his subjects, which consisteth, *first*, In their sanctity; {#Isa 4:3,4} *secondly*, In their security. {#Isa 4:5,6} This is more amply set forth in **#Isa 11:1-16**

The branch of the Lord.] The Lord Christ, the consolation and expectation of Israel, called elsewhere the bud or "branch." {#Isa 11:1 Zec 3:8 6:12} {See Trapp on "Isa 11:1"} {See Trapp on "Zec 3:8"} {See Trapp on "Zec 6:12"} "The dayspring from on high," {#Lu 1:78} is by Beza rendered the branch from on high, and the branch of righteousness. {#Jer 23:5 33:15} The Jewish doctors also understand it of the Messiah; *Istud germen quod de virga Iesse virore virgineo pullulavit*, saith Bernard. The branch of the Lord he is called, saith Oecolampadius, because, being true God, he hath God to his Father in heaven; and the "fruit of the

earth," because, being also true man, he had the Virgin to his mother on earth. *Ecce habet incarnationis mysterium.* Lo, here we have, saith he, the great mystery of "God manifested in the flesh." Others by the "fruit of the earth" here do understand the body of the Church, which is as the plant that groweth out of that branch.

Shall be beautiful and glorious, excellent and comely.] Heb., "Beauty and glory," "excellence and comeliness," or gayness and goodness, all in the abstract, and yet all too little. All this Christ is and more to his elect, who are here set forth by many titles, as "the escaped of Israel," {a} the "residue in Zion," the "remnant in Jerusalem," the "written among the living there," &c. *Saepe autem ad paupertatem aut paucitatem redigitur ecclesia.* Howbeit known to the Lord are all his, as well as if he had their names set down in a book.

{a} Evasores Israelis.

Ver. 3. He that is left in Zion.] See #Isa 4:2.

Shall be called holy.] Heb., Holy shall be said to him or of him: he shall have the name and note of a saint, the comfort and the credit of it. Christ's holiness shall be both imputed and imparted unto them: he shall both expiate their sins and heal their natures, pay their debts, and give them a stock of grace and holiness, so that men shall call them a "holy people." {#Isa 62:12}

Even every one that is written among the living.] Written in God's book of life, which is matter of greater joy than to have the devils subdued unto us; {#Lu 10:17} for a man may cast out devils, and yet be himself cast to the devil; {#Mt 7:22,23} but in God's book of life there are no blots, no crossings out, but "as many as are ordained to eternal life believe," and the same are "kept as in a garrison by the power of God through faith unto salvation." {#1Pe 1:4} The prophet seemeth here to allude to that custom in Jerusalem of enrolling the names of all the citizens. {#Ps 87:6} Christ Jesus is the Master of the Rolls in heaven, {#Re 13:8} wherein none are recorded but such as are designed "to glory and virtue." {#1Pe 1:2 2Th 2:13} All others are said to be "dead in trespasses and sins," {#Eph 2:1} and to be "written in the earth." {#Jer 17:13} Those priests that could not produce their genealogy

were cashiered by the Tirshatha: {#Ezr 2:63} so shall those one day be by Christ whose names are not found written among the living in Jerusalem.

Ver. 4. When the Lord shall have washed away the filth.] The ordure or excrement: {a} sin is the excrement of the soul, the superfluity or garbage of naughtiness, the devil's vomit. From this abominable filth Christ hath "loved and washed his with his own blood, that he may make them kings and priests unto God and his Father." {#Re 1:5} He not only washeth his people from their sins, but taketh away their swinish natures, whereby they would else return to their former wallowing in the mire as so many Borboritae.

Of the daughters of Zion.] Whose pride in apparel, wantonness, luxury, &c., those peccadilloes, as they are commonly counted, are here rightly called filth and blood by these penitentiaries, whose property is to aggravate and lay load upon their former evil practices, which now swell like toads in their eyes; neither can they find words bad enough to call them by.

By the spirit of judgment.] By pouring upon them the clean water of the Holy Spirit, whereby also they are enabled to make a right judgment of things that are excellent or that differ, and to judge themselves worthy to be destroyed for their many and mighty sins.

And by the spirit of burning.] So called because it burneth up our corruptions, *carnis vitia et carcinomata*; and, secondly, Because it inflameth our hearts with a zeal for God's glory, making us all on a light fire, as Chrysostom saith that Peter was like a man made all of fire walking among stubble. And of one that desired to know what kind of man Basil was, it is said there was presented in a dream a pillar of fire with this motto, *Talis est Basilius*, Such a one is Basil.

{a} *Sordes quae exeunt et excernuntur e corpore hominis per varios meatus.*

Ver. 5. And the Lord will create.] For the safeguard and security of his peculiar people thus purified unto himself, {#Tit 2:14} and that they may serve him without fear in holiness and righteousness before him all and every day of their lives. {#Lu 1:74,75} God, rather than fail, will "create," as he did of old in Egypt and the wilderness, "a cloud by day, a flaming fire by night"; against heat, a "tabernacle"; against

storm and rain, a "covert"; anything, everything that heart can wish or need require: *dux erit et defensor, lux erit et consolator*. He will be to all his "a sun and a shield; he will give grace and glory," &c. {#Ps 84:11 So 2:3}

Upon every dwelling place.] Upon every private house, and place of his people's abode: their walls are continually before him. {#Isa 49:16} He loveth to look upon their habitations, and will hedge them about. {#Job 1:10}

And upon her assemblies.] Or, Meeting places for God's services. Howbeit this is to be taken *cum exceptione crucis*: with the exception of the cross, the poor Protestants in France have not only been disturbed, but destroyed, at their church assemblies, by the Duke of Guise and other Popish persecutors. But the godly in such a case "glorify God in the very fire," and bear fruit in such a tempest by God's defence and benediction.

A cloud and smoke.] Or, A smokey cloud, alluding to that cloudy pillar {#Ex 13:21 14:19} which was a cloud by day and a fire by night to Israel: so is Christ a cooling refreshment to his own in the scorching day of temptation or trouble, and a comfortable lamp of light to direct and protect them through the wilderness of this world. The cloud was spread over them for a covering, {#Ps 105:39} and sometimes came between them and their enemies behind them; {#Ex 14:19} and this was done in Egypt, where was no rain: how then was there a cloud? God "created it."

For upon all the glory.] Israel is called "God's glory"; {#Isa 46:13} the "house of his glory"; {#Isa 60:7} "a crown of glory"; {#Isa 62:3} a "throne of glory"; {#Jer 14:21} God's ornament; the beauty of his ornament, and that set in majesty; {#Eze 7:20} his royal "diadem"; {#Isa 62:3} his "jewels," {#Mal 3:17} which he wears, as great men do their jewels, to make him glorious in the eyes of men; they are the signet on his right hand. {#Isa 49:5}

Shall be a covering] As the cloud covered the tabernacle, and as the rams' skins covered the ark from the violence of wind and weather; so will Christ the Church.

Ver. 6. **And there shall be a tabernacle for a shadow.**] Or, He shall be. Christ is a shelter and a shadow to his, whenas all worldly comforts are but as so many burning glasses, to scorch the soul more.

Chapter 5

Ver. 1. **Now will I sing.**] Now, or, Now I pray, as stirring up his hearers to attention; for here beginneth his third sermon. He had endeavoured, but with little good effect, to convince them of their detestable unthankfulness, apostasy, and other enormities, in prose. Now he resolves to try another course, and to be unto them as a poet rather than a prophet, if haply they might be taken by the sweetness of his verse, and loveliness of his voice. {#Eze 33:32}

“ *Metra parant animos, comprehendunt plurima paucis:
Aures delectant, pristina commemorant.* ”

True it is that poets, for the most part, are dulcissime vani, most sweetly vain, as Augustine said of Homer. And some have noted well concerning St Paul, that citing his countryman, Aratus (for he was a Cilician), he nameth him not, but only saith, "Certain of your own poets," {#Ac 17:28} notwithstanding the piety of his beginning, ‘*Ἐκ Διὸς ἀρχόμεθα*, or the divineness of his subject, the heavens—more sublime and pure matter than useth to be in the wanton pages of other poets. But our divine poet is of another alloy, and his holy song is of the same strain with that of Moses, of Deborah and Barak, of Hannah, of David, — *qui noster Orpheus est*, saith Euthymius, the "sweet singer of Israel," {#2Sa 23:1} -of Solomon with his Song of Songs; saving that this is *lugubre carmen*, saith Oecolampadius, *et tragediae quam comediae similis*, a lamentable ditty, and more like a tragedy than a comedy; for, though the prophet beginneth merrily, yet he endeth heavily; it is of "mercy and judgment" that he singeth.

To my well beloved,] *i.e.*, To Christ, the Church's bridegroom, *cuius amicus et administer sum*, whose paranymph {*advocate*} I am and well wisher; {#Joh 3:29 2Co 11:2,3} some render it for my beloved, or in his defence.

A song.] Or, Poem, whereto this first verse is the proem or preface. A spiritual song it is, most artificially composed, and set out with the most exquisite skill that might be.

Of my beloved.] Of him whom my soul loveth; *{as #So 1:7}* Jonathan loved David (1.) With a love of union; *{#Isa 18:1}* (2.) With a love of complacence; *{#Isa 5:19}* (3.) With a love of benevolence. *{#Isa 20:4}* So doth a gracious heart love Jesus Christ. My Love was crucified, said Ignatius, *{a}* whose heart was even a lump of love.

Touching his vineyard.] That degenerate plant of a strange vine unto him, *{#Jer 2:21}* the plantation and supplantation whereof is here, *first*, Parabolically propounded; *secondly*, More plainly expounded. Some read it, "to his vineyard"; others, "for his vineyard." See **#Mt 21:33,34 Mr 12:1,2 Lu 20:9,16**.

My beloved.] See how oft he harps upon this sweet string, and cannot come off. What a man loveth he will be talking of, as the huntsman of his hounds, the drunkard of his cups, the worldling of his wealth, &c. Ten times in eight verses together doth St Paul mention the name of Jesus, *{#1Co 1:1-4 7-10}* showing thereby that it was to him *mel in ore, melos in aure, iubilum in corde*, the sweetest music.

Hath a vineyard.] So the Church is here *{#Isa 5:7}* and elsewhere frequently and fitly styled: *Confert autem vineae*, saith Oecolampadius. To a vineyard is the Church compared for sundry reasons; as the great care men take about it, *{b}* the great delight they take in it, the sweet fruits they expect from it, the great worth of its fruit, the little worth of its stem *{#Eze 15:3}* if it prove fruitless, the lowly and feeble condition thereof, the continual need it hath to be dressed, supported, sheltered, pruned. *αρει, καθαρει, {#Joh 15:2} amputat, putat.*

In a very fruitful hill.] Heb., In a horn the son of oil, that is, a horny hill, bowing like a halfmoon, and so exposed to the sunbeams all the day long. *{c}* Some say that Judea lieth in the form of a horn, like as the low countries do in the form of a lion, *unde Leo Belgicus*. The "son of oil," or "fatness," that is, exceeding fat; Judea

is called *Sumen totius orbis*, the fruitful mother of all the earth, a land "flowing with milk and honey," {#Eze 20:6} a very cornucopia of all comforts. Basil telleth us that it was a tradition of great antiquity, that Adam, when he was thrust out of paradise, *ut dolorem leniret*, for a mitigation of his grief, chose Judea, that most fruitful country, for a place to dwell in; whence it is that Sodom and her sisters, which were a part of that country, are said to be "pleasant as the garden of God." {#Ge 13:10}

{a} Rom. xii.

{b} *Nulla possessio maiorem operam requirit. -Cato. Itali dicunt, Vinea est tinea.*

{c} *Soli antemeridiano, meridiano atque postmeridiano expositus. -Pisc.*

Ver. 2. And he fenced {a} it.] *Maceria munivit*; he hedged it in, or walled it about, protecting his people from the rage of enemies wherewith that country was begirt. God was "a wall of fire to them," {#Zec 2:5} and a wall of water to them, {as #Ex 14:22} whence their land, though part of the continent, is called "an island," {#Isa 26:6} not only because separated from other countries, but because secured and made *media insuperabilis unda*.

And gathered out the stones thereof.] He not only cast out the Canaanites, but flatly forbade idolatry, and all other wickednesses, *παντα τα σκανδαλα*, every scandal or rock of offence that might hinder their growth, or turn them out of the way. {#Heb 12:13}

And planted it with the choicest vine.] Heb., *Sorek*; the vines of which place {#Jud 16:4} may seem to be the best and choicest, like as now in Germany are the vines of Herbipolis. See #Jer 2:21. The saints of God are noble plants, and of choice spirits; they are the chiefest personages, and of highest account in heaven.

And built a tower in the midst of it.] For both beauty, defence, and convenience. This may be meant of Jerusalem, or the temple therein, that "tower of the flock," and the "stronghold of the daughter of God's people." {#Mic 4:8} Religion set up in the power and purity of it, is the beauty and bulwark of any place.

And also made a winepress therein.] For the pressing of the grapes, and saving of the vine; but, alas! that labour might have been saved for any grapes he got, or wine he made.

“ *Fallitur augurio spes bona saepe suo.*”

Little good is done many times by the most pressing and piercing exhortations and arguments used by God’s faithful prophets.

And he looked that it should bring forth grapes,] *i.e.*, Good grapes, as little thinking *ut opera perdatur et spes eludatur*, to have lost all his care and cost, as he did. For who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? {#1Co 9:7}

And it brought forth wild grapes.] Stinking stuff, as the word signifieth, that which was naught and noisome: grapes of Sodom and clusters of Gomorrah. {#De 32:32,33} He looked for the "fruit of the Spirit"; but behold the "works of the flesh" {#Ga 5:19} No whit answerable to his continual care, culture, and custody, they made him, as one saith, a contumacious and contumelious retribution. Thus the wicked answer Heaven’s kindness with an ungrateful wickedness.

{a} *Pro Sepivit alii vertunt Fodit, pastinavit, plantavit.*

Ver. 3. And now, O ye inhabitants of Jerusalem.] Here we have God’s plea before his sentence, and therein his appeal to them, and his indictment against them. First he appealeth to the Jews themselves, and maketh them judges in their own cause. So Nathan dealt by David, and Jesus by the wicked Jews of his time. {#Mt 21:40} *Iudicate, quaeso*, only "judge a righteous judgment," {#Joh 7:24} and then I dare report me to the conscience of any one among you, and will therehence fetch witness.

Between me and my vineyard.] With which I am now at variance. Sin is that hell-hag, {a *diabolical or vile woman*} makebait, {b *breeder of strife*} trouble town, that sets odds between God and his greatest favourites.

Ver. 4. What could have been done to my vineyard?] See the like angry expostulations, #Jer 2:5 Mic 6:3; when God hath done all that

can be done to do wretched men good, they oft do their utmost to defeat him, and undo themselves. *Quid debui facere Domino meo quod fecerim?* said Augustine of himself, by way of penitent confession: *quis ego, qualis ego? quid non mali ego?* The cypress tree, the more it is watered, the less fruitful; so it is with many people. But God can no way be charged with their barrenness.

*“ At Paris ut vivat regnetque beatus,
Cogo posse negat.”—Horat.*

Ver. 5. **And now go to, I will tell you, &c.]** God loveth to foresignify, to warn ere he woundeth, and to foretell a judgment ere he inflicteth it. This he doth that he may be prevented. {#Am 4:12} *Prolata est sententia ut non fiat.* Well might the Lord say, "Fury is not in me." {#Isa 27:3}

I will take away the hedge thereof.] Hedge and wall shall be taken away at once from an ungrateful people, and all laid open to the wrath of God and rage of enemies; it shall be next indeed. {#Ps 80:12,13} And what may be reasonably pleaded against God at such a time, when he may say to men, as Reuben did to his brethren, "Did not I warn you, saying, Sin not?"

It shall be eaten up, it shall be trodden down.] All shall run to ruin, as it did at Jerusalem by the Babylonians, but especially by the Romans; and as it did in Christendom about six hundred years after Christ's incarnation, when religion was become a matter of form, yea, of scorn; then the Saracens in the east, and the barbarous nations in the west, broke in and bore down all before them.

Ver. 6. **And I will lay it waste.]** Heb., Wasteness; I will utterly root it up and ruin it. *Lege et lute;* by law and dirt, wrath is come upon Jewry to the utmost. Lukewarm Laodicea was swallowed up by an earthquake, as Eutropius testifieth. The rest of these seven famous churches are overrun by the Turk. And our utter ruin, unless we repent, may be as plainly foreseen as if letters had been sent us from heaven to such a purpose.

It shall not be pruned nor digged, / sc., By such painful vinedressers as were wont both to dig and beg for it, as he in #Lu 13:8. Such labour shall now be no longer lost, such cost cast away

no more. Cutting shall be used where there is no longer hope of curing.

But there shall come up briars and thorns.] Being bereft of the means of grace, they shall run into foul and flagitious practices, which shall ripen them for ruin. See **#Heb 6:8**.

I will also command the clouds.] The prophets and ministers.

That they rain no rain upon it.] No, not a small shower or mist. *Non pluma dignabitur nedum imbre,* saith Oecolampadius.

Ver. 7. **For the vineyard, &c.]** *Exponit breviter mentem huius cantici.* Here we have the parable expounded and applied: the Scripture is its own best interpreter; sometimes, as here and **#Joh 7:39**, the sense is annexed. The Rabbis have a saying, *Nulla est obiectio in lege quae non habet solutionem in latere.* Nothing is exposed in law which does not have a solution in parts.

His pleasant plant.] *Delectabilis in patriarchis, infructifera in palmitibus.* Heb., "His plant of delights," but now turned into the degenerate plant of a "strange vine" unto him. {#Jer 2:21} Good progenitors may have a bad offspring: the reason whereof is given by Augustine, {a} *Homo liberos gignit ex carne vetusta et peccatrice, non ex spivitu, &c.* Man begetteth children of the old and sinful flesh, and not of the Spirit.

And he looked for judgment, but behold oppression.] Or, Conspiracy; or, as some render it, a scab, a cleaving scab, such as a man cannot easily be rid or recovered from. And here in the original is excellent rhetoric past interpretation. It is as if we should say, a preacher, a prevaricator rather; a dispensation, a dissipation: the sound is almost the same the sense much different. There is a lawful use of rhetoric in divine discourses. Augustine confesseth that while he heard Ambrose for his eloquence only, together with his words which he loved, the matter which he at first cared not for, came into his mind: and while, saith he, I opened my heart to listen how trimly he spoke, I came to consider also how truly he spoke; *gradatim quidem,* even by decrees.

For righteousness, but behold a cry.] The clamour of the oppressed entered into the ears of the Lord of Sabbaoth, who heareth their groans, and beholdeth their grievances. {#Job 34:28 Ps 12:5 Jas 5:4}

“ *Clamitat in coelum vex sanguinis et Sodomorum,
Vex oppressorum, mercesque retenta laborum.* ”

The twofold Ecce, " Behold oppression," "Behold a cry," showeth it to be an evil action with an accent, a wickedness with a witness. *Aliam Hebroeorum labrusiam notat.*

{a} *Con. Pelag.,* lib. ii. cap. 9.

Ver. 8. Woe unto them that join house to house.] The prophet goeth on in the exposition of his parable, showing us some more of those wild or stinking grapes, with the sad effects thereof, to the end of the chapter. He beginneth with covetousness—that "root of all evil," as Paul calleth it, {#1Ti 6:10} that metropolis of all wickedness, as Bion—and throweth a woe at it, as do also sundry other prophets. Covetous persons are of the dragon's temper, who, they say, is so thirsty, that no water can quench his thirst. Covetousness is a dry drunkenness, saith one, an insatiable dropsy, and like hell itself, {#Isa 5:14} *insatiabiliter cava guttura pandit;* its never enough will be once alive with fire enough in the bottom of hell. Here they are brought in "joining house to house," as Shallum did at Jerusalem, {#Jer 22:13,14} as Nero did at Rome for the enlarging of his palace to a vast extent: whence that of the poet—

“ *Roma domus fiet, Veios migrate Quirites,
Si non et Veios oecupet ista domus.* ”—*Martial.*

That lay field to field.] Encroaching upon others, and engrossing all to yourselves; as William the Conqueror did at New Forest, wherein forty-six parish churches were demolished, with the removing of all the inhabitants, to make room for beasts or dog's-game. But in true account—

“ *Parva seges satis est: laudato ingentia rura,
Exiguum colito.* ”

The holy patriarchs were content to dwell in tents. Abraham's only purchase was a burying place. David in that Litany of his, as one calleth it, blesseth himself from those "men of God's hand who have their portion here." {#Ps 17:14} Christ biddeth us lay up treasures, and build tabernacles for ourselves in heaven; and having food and raiment, saith the apostle, let us therewith be content. {#1Ti 6:8}

*“ Discite quam parvo liceat producere vitam:
Et quantum natura petat.”
- Lucan. Phar., lib. iv.*

If a man will study rather to satisfy his hunger than his humour, a little will serve. But it is as easy to quench the fire of Etna as the thoughts set on fire by covetousness. *Unus Pelaeo iuveni non sufficit orbis.* {a}

Till there be no place,] *sc.*, Left unseized upon by you: *Usque ad desitionem loci*, no place or room for any other.

That they may be placed alone.] Man is a sociable creature, and not born for himself. Aristotle calleth him nature's good fellow; but the covetous wretch hath put off all humanity, and would have all to himself, be placed alone; and herein, as Ambrose rightly observeth, he is worse than the unreasonable creatures. *Avis avibus se associat*, saith he, *pecus pecori adiungitur, piscis piscibus*, Birds, beasts, and fishes sort and shoal together, and account it no loss, but a comfort, to be in company of their own kind. *Solus tu homo, consortem excludis, includis feras: struis habitacula bestiarum, destruis hominum* ;{ b} Only thou, O sorry man, shuttest out men like thyself, encloset for cattle, pullest down houses, settest up folds and sheep cotes, &c. And yet thou canst not live without poor labourers; only thou hatest to have them live by thee.

{a} Juvenal.

{b} *Lib. de Naboth et Ahab.*, cap. 3.

Ver. 9. In mine ears, said the Lord of hosts.] Or, In the ears of the Lord of hosts—*q.d.*, God well heareth and knoweth all your cunning contrivances, your coloured and cloaked covetousness, as it is called {#1Th 2:5 2Pe 1:3} The cries also of those poor whom you have

by fraud or force unroosted and undone, is come into God's ears, {#De 15:9 24:15} and he will reckon with you, though by your greatness you can bear out your wrong dealing, because it is *facinus maioris abollae*. Yet God will arraign you one day for an Abaddon; and in the meanwhile,

Of a truth many houses shall be desolate.] You shall be driven out of your great and fair houses, *aut a milite, aut a morte*, either by the enemy or by death, who shall come upon you with a *firmæ eiectione*, forceful ejection and then the place of your habitation shall know you no more; a poor fool God will make of you. {#Jer 17:11 Lu 12:20} If many houses be not desolate, never trust him more—if they be not left for caddows and jackdaws {a} to dwell in.

{a} The common name of the daw (*Corvus monedula*), one of the smallest of the crow family, which frequents old buildings, church towers, etc.; it is easily tamed and taught to imitate the sound of words, and is noted for its loquacity and thievish propensities.

Ver. 10. Yea, ten acres of vineyard shall yield one bath,] viz., Of wine; a poor proportion—not a gallon of wine for an acre of ground planted with vines.

And the seed of an homer shall yield an ephah.] And no more. The earth shall yield but the tenth part of what was sown; so little joy shall you have either of your enlarged houses, or fields laid to fields by evil arts. *Et signanter decem ponit iugera*, saith Oecolampadius here; neither is it for nothing that the prophet saith ten acres of vineyard, &c., and that they shall have but the tith of their seed again, to teach them how angry God is with such as through covetousness refuse to pay their tithes duly and truly, &c.

Ver. 11. Woe unto them that rise up early.] Heb., The early risers, but for an ill purpose. *O intolerandum flagitium*, saith one, {a} *homines inertiae, somnique plenissimos*, &c.; O intolerable wickedness, that men so lazy, and more sleepy than dormice, should be up and at it so very early—they rise early to corrupt their actions, saith another prophet {#Zep 3:7} -and should have their brains crowing before day. Neither are they so soon up alone, but they call up others (as the Hebrew word here signifieth) to serve them, and sit with them on their ale bench; for they are good fellows, they say, and must have company.

That they may follow strong drink.] ^{b} Pursue it eagerly, as the worldling doth his gain, the hunter his game. Their motto is, Take away our liquor, ye take away our life. By strong drink, here understand any inebriating liquor, whereof, besides wine, the Italians have twenty distinct kinds, to please the gusto. Pliny ^{c} cries out, *Hei mira vitiorum solertia inventum est quemadmodum aqua quoque inebriaret! Portentosum sane potionis genus, &c.*

That continue unto night.] All the life long days these ale stakes stick to it, quaffing and carousing. *Diem noctemque continuare potando nulli probrum,* saith Tacitus of the old Germans. To drink whole days together is among them no disgrace, neither is it among many of their posterity to this day. About the midst of Queen Elizabeth's reign that cursed sin was first brought over into England, say some, out of the Low Countries; before which time there was neither general practice nor legal punishment of that vice in this kingdom. ^{d}

Till wine inflame them.] By which expression, *Omnem ebriorum insaniam intelligit,* saith Oecolampadius, he meaneth all the drunkard's mad pranks, when heated with wine, and yet more with lusts and passions; see **#Pr 23:29-34**. Tyrone the rebel, 1567, was such a drunkard, that to cool his body when it was immoderately inflamed with wine and whisky, he would many times be buried in the earth up to the chin. ^{e}

^{a} Osor. *in loc.*

^{b} *Studium ebrietatis illis obiecit,*

^{c} Lib. xiv. cap. ult.

^{d} Fuller's *Church History*, p. 61.

^{e} Camden's *Elisabeth*, p. 89.

Ver. 12. And the harp and the viol.] To make themselves the more mad upon pleasure, they had their music of all sorts, that thereby they might banish all seriousness, and be lulled faster asleep in carnal security. *Fescenninis cantibus omnia personabant,* a practice still in use among drunkards, to drown the noise of their consciences; like as the old Italians, to drown the noise of the heavens when it thundered, were wont to ring their greatest bells, beat up their drums and tabors, &c; so **#Am 6:4,6**.

Are in their feasts.] Or, Are their feasts or drinkings.

But they regard not the work of the Lord.] That is, the first making, whether of themselves, to glorify God in some honest employment, and not to make drunkenness their occupation; or of other creatures, wherein they might find much of God, {a} as Pliny did in the music of the gnat, and the curious paint of the butterfly; as Galen did in the double motion of the lungs, called systole and diastole; but especially as David did in the contemplation of the universe, {#Ps 8:3} and as Mr John Dod did in the flower he had in his hand at Holdenby, where, being invited by an honourable person to see that stately house, he answered, In this flower I can see more of God than in all the beautiful buildings in the world. See **#Ps 111:2 92:4 37:4**. Thus if these drunkards had done, they would not have so abused God's good creatures. But "whoredom and wine, and new wine had taken away their hearts." {#Ho 4:11} Neither regarded they anything but the sparkling of the wine in the cup, {#Pr 23:31} and the beauty of the strange woman, {#Pr 23:33} in the fragrant of their beastly lust.

Neither consider the operation of his hands.] The present disposing of his creatures, either by way of mercy or judgment. They pass by his providences unobserved, his late judgments upon the ten tribes, {#Am 6:6} his heavy plagues hanging over their own heads, called his "work, and the counsel of the Holy One of Israel." {#Isa 5:19} *Nihil omnino sapiunt nisi luxum suum*, They mind nothing but their luxury and looseness.

{a} *Saeculum est speculum reram invisibilium. -Trismeg.*

Ver. 13. **Therefore my people are gone into captivity,**] *i.e.*, They are sure to go. {so #Am 6:7}

Because they have no knowledge.] Heb., *Propter non-scientiam; i.e., ut ita dicam, non-curantiam*, For their brutish oscitancy and lack of consideration, as having buried their wits in their guts, and being miserably besotted by their daily sensualities. "Surely they are poor, they are foolish; for they know not the way of the Lord, nor the judgment of their God." {#Jer 5:4}

And their honourable men are famished.] Heb., Are men of hunger or famine; *Congrua huic malo lues*. They had abused their food and drink to surfeiting and drunkenness; now they shall know the worth of those good creatures by the want of them.

And their multitude dried up with thirst.] The common sort also shall taste of the common calamity; as they did very deeply, when besieged by Vespasian, for five months. {a} Ox dung was then a precious dish unto them, and the shreadings of pot herbs, cast out and trodden under foot and withered, were taken up again for nourishment; yea some, to prolong their lives, would not stick to eat up that which others had vomited and cast up; see #Isa 9:19,20.

{a} Joseph.; Egesip.

Ver. 14. Therefore hell hath enlarged herself, &c.] To swallow up those insatiable *helluones* and *lurcones*, drunkards and epicures; these swill howls and sensualists, *Cerberi instar, triaguttura pandebant*. Diotimus of Athens was surnamed Tunbowl, and young Cicero, Tricongius, because he could take off three bottles of wine at a draught. Therefore death and hell

Have opened their mouth without measure.] *Hiante rictu amplissimo helluones istos absorbere*, To devour such pests and botches of mankind. Oh that the carousers were persuaded, as Mohammed told his followers, that in every grape there dwelt a devil! And oh that they would foresee and prevent a worse punishment in hell than befell that poor Turk who, being found drunk, had a ladleful of boiling lead poured down his throat by the command of a certain pasha!

And their glory.] Their great ones, those men of honour. {#Isa 5:13}

And their multitude.] The meaner sort. *Nos numeri sumus*.

And their pomp.] Or, Their noise or tumult: their revel rout, as they call it, when they have drunk all the outs, and are now singing and hallooing.

Ver. 15. **And the mean man shall be brought down, &c.]** Here the prophet, before he comes to the third denunciation (for this part of the chapter, like Ezekiel's roll, is full of lamentation, and mourning, and woe, #Eze 2:10), inserteth three good effects of the forethreatened punishments: {a} -1. That the wicked shall be thereby tamed (in this verse); 2. That God's glory shall be asserted; {#Isa 5:16} and 3. That God's poor people shall be graciously provided for; {#Isa 5:17} see for this verse, #Isa 2:9.

And the eyes of the haughty.] See on #Isa 2:11.

{a} Piscat.

Ver. 16. **But the Lord of hosts shall be exalted.]** See #Isa 2:11.

And God, that is holy, shall be sanctified.] He shall be religiously acknowledged, approved of, and worshipped as an enemy to sin, and an upright judge, because of his most righteous judgments. {a} It shall be said, "Certainly there is a God that ruleth in the earth." {#Ps 58:11}

{a} Diod.

Ver. 17. **Then shall the lambs feed after their manner,]** *i. e.*, Freely and quietly. By lambs here understand the godly poor—those lambs with golden fleeces—who shall be graciously provided for.

And the waste places of the fat ones.] *Medullatorum*, of those fat bulls of Bashan, who had oppressed the poor, and laid waste their dwellings, but are now served in like sort by the enemy.

Shall the strangers eat.] Such as had been strangers at home, because held captive in a far country, but are now returned, and repossessed of all.

Ver. 18. **Woe unto them that draw iniquity.]** That draw sin to them, as a beast draweth a cart after it. Here the prophet reproveth and threateneth such, saith an interpreter, {a} as sin without any strong temptation or occasion drawing them thereunto; yea, they draw sin to themselves as with ropes, *et quodammodo velut invitum et repugnans cogunt*, not remembering that sin haleth hell at the

heels of it. Let such get from under sin's cart as soon as they can, otherwise they shall be "holden with the cords (punishments) of their iniquity; they shall die without instruction," &c. {#Pr 5:22} The devils, as they sinned without a tempter, so they perish without a Saviour. *Cavete. Beware!*

{a} *Nihil agitantes nisi malum omni studio suo. -Jun. Qui data opera peccant. -Scultet,*

Ver. 19. **That say, Let him make speed.**] That jeer when they should fear, jest at God's judgments, and mock at his menaces, as if they were only bugbear terms, devised on purpose to frighten silly people, but that themselves had more wit than to regard them. This also was the guise of those atheists in later ages. {#Jer 17:15 Eze 12:23 Am 5:18 2Pe 3:3} Εμπακται, they made children's play of God's direful threats, as the Greek word signifieth. And that they may not plead ignorance, the apostle addeth, {#Isa 5:5} that they were "willingly ignorant"; they choked their natural light, and contradicted the testimony of their own consciences. *Magna eorum hodieque seges est;* such dust heaps are found in every corner.

And let the counsel of the Holy One of Israel.] *Verba ludificantium Deum et prophetas,* {a} These scoffers are here brought in deriding the very name whereby the holy prophets for more reverence sake commonly called the Lord, viz., "the Holy One of Israel." Or thus, God is the Holy One of Israel, which Israel we are; and thinkest thou that he will do us hurt? {b} Hereupon the prophet addeth,

{a} Μιμησις.

{b} Oecolamp.

Ver. 20. **Woe unto them that call evil good, &c.]** That can make *candida de nigris, et de candentibus atra,* and go about to invert the nature of things, and to change the very names of them; while they call—not out of ignorance or infirmity, but out of base calumny or gross flattery—evil good, and good evil; calling drunkenness good fellowship, covetousness good husbandry, prodigality liberality, swearing with a grace a gentleman-like quality, fornication a trick of youth, adultery an enjoyment of the fellow creature, as Ranters call it, &c. Thus the Athenians flattered their own vices, calling πορναια εταιρας, φιρους συνταξεις, φυλακας φρουρας των πολεων, &c.

Cicero ^{a} said it was an ill omen of the overthrow of the commonwealth, that the true names of things were lost; and in divinity it is a rule, *Qui fingit nova verba, nova gignit dogmata*, He that affecteth new terms would bring in new opinions. That saying of Luther was oft in Pareus's mouth, *Theologus gloriae dicit malum bonum, et bonum malum. Theologus crucis dicit id quod res est*. The theology of vain glory says good is bad and bad is good. The theology of popery says this because it is the problem. ^{b} Not long before our late unhappy troubles the martyrs of the Protestant religion were disgraced, the conspirators in the gunpowder treason excused in a sermon at St Mary's, Cambridge, by one Kemp of Queen's College. ^{c} The schools, press, and pulpit began to speak Italian apace, and to persuade to a moderation, to a reconciliation with Rome, which now was said to be a true Church, the Pope not Antichrist, &c. The great elixir called state policy hath, with some at least, so transmutive a faculty, as to make copper seem gold, right wrong, and wrong right. But let us pray, with good David in **#Ps 119:66**, "Teach me good judgment and knowledge"; give me senses habitually "exercised to discern between good and evil." ^{#Heb 5:14} And then take heed that we neither make censure's whip nor charity's cloak too long; we may offend in both.

^{a} *In Catil.*

^{b} *David. Par. Vita.*

^{c} *Myst. of Iniquity*, p. 15.

Ver. 21. Woe unto them that are wise in their own eyes.] Wiser than David—as the proud prince of Tyre thought himself ^{#Eze 28:3} -or than any prophet of them all. This self-conceitedness is *πασης της προκοπης εγκοπη*, said that heathen, the hindrance of all true proficiency, and a mischievous marrer of good; here is a woe hung at the heels of it. And lest any should hold that to be a small matter, let them consider what befell Meroz after that bitter curse pronounced against it ^{#Jud 5:23} -the very name and memorial of it is utterly extinct and blotted out; as also what befell the barren fig tree when once cursed by Christ—it withered away suddenly, ^{#Mt 21:19,20} both root and branch, though naturally the fig tree is the most juiceful of any tree, and beareth the brunt of winter blasts.

Ver. 22. Woe unto them that are mighty to drink wine.] *Iterate taxat hoc vitium, eo quod invaluerat.* The prophet inveigheth against

this vice a second time, because it was grown so common. Drunkards also are a sottish kind of creatures, and had therefore more than need to be double dealt with; like as physicians use to give double quantities to such as have palsies or epilepsies, so to awaken their dull, drowsy senses. Many of these sots take it for a great glory that they are mighty to drink wine; as did Darius King of Persia, who caused it to be written upon his tomb, I was a great hunter; I could also drink much wine, and bear it bravely. {a} This was, as one well saith, to glory in his shame; it being rather the commendation of a tun {b} than of a man, for a beast will scarce abide it, to be able to take in and contain much liquor. When Bonosus the drunken Roman had hanged himself, it went for a by-word *Amphoram pendere non hominem*, {c} that a tun or tankard hung there, and not a man. And when one was commended to King Alphonsus for a great drinker, and able to bear it, he answered that that was a good praise in a sponge, but not in a prince. {d} This, if Alexander the Great and Tiberius the Emperor—those great drinkers and encouragers of others to that vice—had well remembered, they would not have been so infamous as they are and will be to all posterity.

And men of strength.] Or, Valour. But to do what? Πινειν και βινειν μονον, {e} as the comedian hath it: To drink and do worse only. A goodly prize surely, a fair commendation. {e} *Fortes esse et strenuos non contra hostes, sed ad exhauriendos calices; gigantes esse non ad bellandum, sed ad potandum.* To be carpet knights, not of Mars, but of Bacchus, and fitter for a canopy than a camp.

To mingle.] Or, To pour in. Whether into their own wide gullets, or into the cup to make others drunk; for preventing whereof Minos, King of Crete, made a law that men should not drink one to another, εις μεθην, to drunkenness. So did Lycurgus at Lacedemon. And our King Edgar made an ordinance for putting pins in cups that none should quaff whole ones, or cause others to do so.

{a} Κυνηγειν εκρατουν, οινον πολυν πινειν εδυναμην και τουτον φερειν καλωσ.—*Athen.*

{b} A large cask or barrel, usually for liquids, esp. wine, ale, or beer, or for various provisions. Now less common than *cask*.

{c} Vopsic. in *Bonosos*.

{d} *Gentiles ipsi risere tales athletas.*

{e} Arist, in *Ranis*.

{f} *Civilis est irrisio non carens sale.* -*Oecolamp.*

Ver. 23. Which justify the wicked for reward,] *q.d.*, Woe to such also, for even they both are abomination to the Lord {#Pr 17:15 Isa 1:23}

{See Trapp on "Pr 17:15"}

Ver. 24. Therefore as the fire devoureth the stubble.] For all the crimes aforementioned, and for that, to all the former they add this, that they have cast away the law of the Lord, and despised his Word.

As the fire.] Heb., The tongue of fire; that is, the top of the flame, which resembleth a tongue, that is also thin, broad, long, and of a fiery colour: "Setting on fire the course of nature, and is itself set on fire of hell." {#Jas 3:6}

Devoureth the stubble, and the flame consumeth the chaff.] Sin doth as naturally draw and suck judgments to it as the lodestone doth iron, as dry stubble and light chaff doth fire; suddenly and with no ado shall sinners be consumed, when God once taketh them to do; *exorientur et exurentur*.

So their root shall be rottenness.] In allusion to the vine {#Isa 5:1} which brought forth rotten grapes. {#Isa 5:4}

And their blossom shall go up as dust.] Shall vanish and come to nothing, as it needs must where the root is putrified. Of wild vines Pliny {a} saith, *Ostentant fructum potius quam porrigunt*, they rather make a show of fruit than yield any. And there are some vines, saith Varro, {b} whose fruit ever rotteth before it hath time to ripen. He meaneth they shall vanish in their greatest flourish of seeming felicity.

{a} Lib. xvi. cap. 27.

{b} Var. ap. Cas. Dion.

Ver. 25. Therefore is the anger of the Lord kindled.] For contempt of the law, but especially of the gospel, "wrath came upon" that wretched people of the Jews "to the utmost," {#1Th 2:16} or until the end, as some read it. They are to this day a people of God's wrath and curse, and become a woeful example of that rule, *Atrocia*

delicta puniuntur atrocibus poenis, Heinous sins bring heavy punishments. This desolation of theirs (as Daniel prophesieth, **#Da 9:27**) shall continue to the end.

And he hath stretched forth his hand against them.] His mighty hand, as St James hath it, wherewith he oft leaveth bloody wales on the backs of the best when they provoke, but crusheth the wicked in pieces, and crumbleth them to shreds.

And hath smitten them.] Revenge is the next effect of anger.

And the hills did tremble,]^{ a } *i.e.*, The highest among them; or, literally, the senseless hills seemed sensible of so great displeasure.

And their carcasses were torn in the midst of the streets.] What havoc there was made of men at the last destruction of Jerusalem, Josephus, Egesippus, Orosius, and Eusebius fully tell us. What with the extremity of famine, what with the fury of the sword, and what with sickness during the siege, there perished about 600,000 able men; or, as others say, 1,100,000, besides 97,000 carried captive. Titus, the Roman general, seeing the infinite number of carcasses of the Jews cast out unburied without the walls of the city was much grieved, and took God to witness that he was not the author of that calamity, but that the fault was altogether in those stubborn Jews, that held out the city against him. ^{ b }

For all this his anger is not turned away.] With those "froward ones God will show himself froward," ^{ #Ps 18:26 } and not give place to their pertinacity, till they have enough of it. It must be a humble submission that pacifieth God's wrath.

^{ a } Hyperbole.

^{ b } Josephus.

Ver. 26. And he will lift up an ensign.] That is, by his secret providence he shall bring on the enemy's army. The Roman forces are called God's armies, ^{ #Mt 22:7 } and Titus confessed that he only lent God his hand to execute his wrath on that rebellious people the Jews.

And will hiss unto them.] Bring them together with little ado, as pilots hiss for their ship boys, or shepherds whistle for their sheep to come about them.

From the end of the earth.] Rome was far remote from Jerusalem, and in the Roman army were likely many French, Spaniards, Italians, and perhaps Britons.

And behold they shall come with speed.] Sooner than those mockers imagined who said, "Let him make speed." {#Isa 5:19} Hence the enemy is compared to a swift eagle. {#De 28:49}

Ver. 27. **None shall be weary nor stumble.]** Though they come speedily, yet they shall none of them tire or turn out of the way, but come on with expedition, *robusti, alacres, felices, probe armati, saevi* {#Isa 5:27,28,29} being lively, lusty, happy, well appointed, fierce.

None shall slumber or sleep.] More than the necessity of nature requireth; they shall be no less vigilant than diligent.

Neither shall the girdle of their loins be loosed.] They may put up their swords sometimes, but not put them off at all, as it is said of Julius Caesar.

Nor the latchet,] i.e., So as to hinder their march.

Ver. 28. **Whose arrows are sharp.]** Or, Sharpened, *sc.*, to wound the deeper.

Their horses' hoofs.] Judea was a stony country; but hard to hard will not easily break.

Ver. 29. **Their roaring shall be like a lion.]** At whose terrible roar the beasts of the field are said to stand as amazed.

They shall lay hold on the prey.] Not of wealth only, but of persons, and shall hold their own when they have gotten them.

Ver. 30. **Like the roaring of the sea.]** The noise whereof is so hideous, that the shrieking of the devil is set forth by it. {#Jas 2:19} {See Trapp on "Jas 2:19"}

And if one look into the land.] Or, To the earth below, behold darkness, &c., as if to the heavens, the light also there is darkened. Man cannot help them; God will not. To such straits of "an evil, an only evil," are such oft brought, as think themselves out of the reach of God's rod. *Vae victis*. Alas, having been conquered.

Chapter 6

Ver. 1. **In the year that Uzziah died.]** This was 1590 years from Noah's flood, say chronologers, where one {a} well observeth how divers things were done in this year within the Church, and without. The Gentiles in Greece, at the town of Eleum, behold their Olympic games; the prophet Isaiah in Judea beholdeth the glory of God, and heareth the *trisagion* of the blessed angels. So in the year of grace 1617 the Pope proclaimed a jubilee for the peace of Italy and Austria, &c. The Reformed Churches in Germany kept a jubilee likewise at the same time, in way of thankfulness to God for the gospel restored just a hundred years before by Luther, Zuinglius, and other reformers. {b}

I saw also,] sc., *In spiritu et in ecstasi*, In spirit and in a rapture. Some compare it with that vision which Ezekiel saw afterwards. {#Eze 1:4-28} This whole book is called 'the vision of Isaiah'; {#Isa 1:1} and why? {See Trapp on "Isa 1:1"} *Est autem celeberrima haec prophetia*, but this is a most famous prophecy of the utter excaecation and excision of the Jews; and is alleged against them by all the four evangelists, and by St Paul. {#Ro 11:8}

The Lord.] The Three in One, and One in Three: #Isa 6:8, "Who shall go for us?" Compare #Ge 1:26 3:22. See #Joh 12:41, where it is applied to God the Son; and #Ac 5:3,4, where to God the Holy Ghost. This Lord of all was seen by the prophet, not in his essence, or in the infinite excellence of his majesty, {#Ex 33:20 1Ti 6:16} but in some visible model of his glory; like as we cannot see the sun *in rota*, but *in radiis*, in the body of it, but in the beams only.

Sitting upon a throne.] *Instar iudicis et vindicis*, as a just judge and sharp revenger of this people's rebellions; and this throne is in the temple too, the place wherein they most of all trusted, crying, "The temple of the Lord, the temple of the Lord." {#Jer 7:4} Lo, here

they were to be sentenced, because they had cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. {#Isa 5:24}

High and lifted up.] Stately for sight, and lofty for site, as was Solomon's. {#IKi 10:18,20}

And his train filled the temple.] His train, or his skirts {c} -viz., of his robes. The Sept. and Chaldee have it, "The house was full of his glory." The sense is, saith Oecolampadius, that the least part of the divine majesty is greater than the greatest glory of men. {as #ICo 1:25} "He hath upon his vesture and on his thigh this name written, King of kings, and Lord of lords." {#Re 19:16} Here we can see but his back parts, his train and line. We need see no more that we may live. Zeuxis, the famous painter, drew in a table a fair temple with the doors open, and Venus going in, so as the beholders could behold but her back and her train, as not able to depaint her fair face and fore parts.

{a} Ussher

{b} Jac. Rev. Hist. Pontif. Rom., p. 306.

{c} Sirmata.

Ver. 2. Above it stood the seraphims.] Those heavenly salamanders that are all on a light fire with love to God and zeal of his glory. {#Nu 21:6 Isa 30:6} Fiery serpents, full of deadly poison, are also called seraphims, πρηστηρας the Greeks call them. That old serpent the devil can transform himself into an angel of light, *At bonum erat tibi si ignifer magis esses quam lucifer*, saith Bernard, in his third sermon upon this vision of Isaiah.

Each one had six wings.] So had those four beasts or living wights; {#Re 4:8} {See Trapp on "Re 4:8"} and observe that in the Revelation the Holy Ghost borroweth most of the elegancies and flowers found in the Old Testament to set out the story of the New in succeeding ages.

With twain he covered his face.] As with a double scarf, before God's surpassing brightness, that would put out their eyes else. When the lightning flasheth in men's eyes they clap their hands on their faces, so here do the angels. The moon never casteth less light

than when she is nearest the sun. *Sol reliqua sidera occultat, quibus et lumen suum faenerat*; {a} *sic et Deus gloriae* {#Ac 7:2} Neither are any so humble as they who are nearest to God. Angels make their addresses with greatest self-abasements; what then should vile men do? worms and not men!

And with twain he covered his feet.] As conscious to themselves of a kind of comparative impurity, {#Job 4:18 15:15} and unworthiness so to stand before God—*i. e.*, to minister unto him.

And with twain he did fly.] That is, he was ready to fly; *velabant, et volabant*; as Gabriel came to Daniel with weariness of flight {#Da 9:21} -that is, with incredible swiftness. Their six wings, say some, {b} might set forth a six fold motion, upward, downward, forward, backward, to the right hand or to the left—any way were they ready to fly where God would, *ita ut celeritate superent ventos, falmina, solem, coelosque omnes*, swifter than the wind, thunderbolt, sun, or any of the celestial orbs.

{a} Plin., lib. ii. cap. 6.

{b} A Lapide.—Perer.

Ver. 3. And one cried to another.] *Hymnum cantant* τρισάγιον, and that, as it may seem, by way of antiphony, as those did. {#Ex 15:1,21}

And said, Holy, holy, holy.] Hereby showing their earnestness and insatiability in praising God. {as #Jer 22:20 Mt 23:39} The ingemination importeth strong affection. *Infinitis vicibus iterant*, saith Procopius; the holy angels "have no rest," and yet they have no unrest either, "day and night, saying, Holy, holy, holy Lord God Almighty which was, and is, and is to come." {#Re 4:8} The ancient Rabbis, as R, Simeon Ben Joai, proved the trinity of persons from this text, saith Galatin, {a} appointing their posterity to repeat these words twice a day at least—viz., at the rising and setting of the sun, which also they do to this day, and when they do it they leap three times.

The whole earth is full of his glory.] Not the land of Judea only, but the wide world, {as #Ps 97:6,8 Isa 40:5} shall be full of God's glory, when the gospel shall be preached to all nations. This was for comfort to our prophet, that although his countrymen were cast off

for their contumacy, yet he should not lose the fruit of his labours when once that "great mystery of godliness" was revealed; "God"—whom he had now seen upon the throne, and that purposely for his confirmation—"manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {#1Ti 3:16}

{a} Lib. ii. cap. 1.

Ver. 4. And the posts of the door were moved.] Presently upon the angels' hymn this occurred, with such a force it was uttered, as it was at the time of our Saviour's resurrection, when the angel rolled back the stone and sat upon it there was a great earthquake. {#Mt 28:2} By the moving of the "posts" or thresholds was signified the destruction of the temple, when the smoke with which the house was filled, when it was burned down by the Chaldees, as also the just excaecation of the Jews. Their temple, that had been filled with the train of glory, is now filled with smoke going out of God's nostrils when he was angry. {#Ps 18:8 De 29:20}

Ver. 5. Then said I, Woe is me.] The ordinary fear of the faithful, when they had seen the Lord in his majesty. {#Ge 16:13 De 5:24 Heb 12:21 Jud 13:22} How shall the wicked then be able to stand before him at the last day?

For I am undone.] I am a dead man, since no man shall see God and live. {#Ex 33:20}

Because I am a man of unclean lips,] i.e., Of a foul nature and sinful practice; his original uncleanness, that filthy fountain and well spring of wickedness, made him cry out in this manner, *Pollutior sum quam ut laudem Deum.* Angels praise God, as I have heard them; but I, wicked wretch, am altogether unfit for such an employment. Infinite is the distance and disproportion between the high and holy God and me, a loathsome leper, a sordid wretch, &c. The nearer a man draweth to God, the more doth rottenness enter into his bones. {#Hab 3:16} "Now mine eyes have seen thee," saith Job, therefore I abhor myself and repent in dust and ashes. {#Job 42:6} "Depart from me, Lord," saith Peter, "for I am a sinful man," {#Lu 5:8} Gr., *A man a sinner*—that is, a compound or hodgepodge of dirt and sin. *Quis tu, Domine? quis ego?* said one; *Tu abyssus essentiae,*

veritatis, et gloriae: ego abyssus nihili, vanitatis et miseriae, Who art Thou, Lord? and what am I? Thou art an abyss of essence, truth, and glory, and I an abyss of nothing, of sin, and of misery.

And I dwell in the midst of a people of unclean lips.] Whose language I have learned, with whose sinful practices I have too much symbolised, and in whose punishments therefore I am like to be involved; for there is a double danger to a man by conversing with the ungodly; (1.) Infection of sin; (2.) Infliction of punishment. Lot was the world's miracle, who kept himself fresh in Sodom's salt water.

Ver. 6. Then flew one of the seraphims unto me.] *Relinquit chorum illum sanctissimum ut serviat polluto;* He leaveth that holy company that he may do service to a poor polluted creature! The brightest angel in heaven thinketh not himself too good to serve the saints. *{#Heb 1:14}* If there come to us at any time a messenger, one of a thousand, to declare unto us our righteousness, to be unto us a minister of reconciliation, we are to receive him as an angel of God.

Having a live coal in his hand.] A coal from the altar, shadowing the merit and Spirit of Christ purging his people from all sin. The tongs whereby this live coal of Christ's righteousness is applied to the soul is the grace of faith. *{#Ac 15:9}*

Ver. 7. And he laid it upon my mouth.] Not to burn him, for all this was visional, but to expiate and purify his lips by the "spirit of judgment and of burning"; *{#Isa 4:4}* to fire him up to a holy contention in godliness, and to fit him yet further for his office, as the apostles were for theirs by cloven tongues of fire *{#Ac 2:3,4}*

And said, Lo, this hath touched thy lips.] To the sign words are used to make a perfect sacrament. And here the cautiousness of the angel is to be noted. He saith not, I have touched, but, lo, this coal hath touched thy lips. So Paul, "Yet not I, but the grace of God in me." *{#1Co 15:10}* So the good and faithful servant, Not I, but "Thy talent hath gained ten talents." *{#Lu 19:16}* The seraph was himself a burning creature, as his very name importeth; howbeit it was not the seraph but the retheph or burning coal that did the deed, that God might have all the glory.

Thine iniquity is taken away.] Sacraments take not away sin, but only testify that iniquity is purged by Christ alone, who hath merited justification and sanctification.

Ver. 8. **Whom shall I send?]** "Lay hands upon no man rashly," but with deliberation. The mystery of the Trinity is well observed by some in the following words, as by others this, that ministers serve not men, but the only true God, Father, Son, and Holy Ghost. *{#1Co 4:1 2Co 5:21}*

Who shall go for us?] *{a}* God knew whom he would send, but he will have the prophet offer himself; for he loveth a cheerful server, and ministers must take the oversight of God's flock, "not of constraint, but willingly." *{#1Pe 5:2}*

Here am I; send me.] This was right, and this was wrought in him, not by base fear of punishment, -as we read of one Balthus, a dumb man, that wandering in a desert, and met with a lion, he was struck with such exceeding fear and trepidation, that thereupon the string of his tongue was loosed, and he spake ever after— *sed igne Dei tactus et actus est.* *{b}* The seraph had comforted him, and this was the effect of it. The prophet, after the touch of the live coal, felt his gifts increased, his zeal kindled, and hence his forwardness thus to offer God his service. So ought such to do as find themselves fitted for the work: If thou hast not manchet, *{c}* said Bucer to Bradford, give the people barley bread, such as thou canst, it will be accepted. It is no small commendation to a man to addict himself to the ministry of the saints, as the house of Stephanas did, *{#1Co 16:15}* and to be to every good work ready *{#Tit 3:1}* -that is, forward and forthputting, cheerful and vigorous.

{a} *Nobis*, id est tribus Elohim sive personis Sanct. Trin. -*Piscat.*

{b} Pausanias.

{c} The finest kind of wheaten bread

Ver. 9. **And he said, Go and tell this people.]** *{a}* Once my people, but now no more so, Loammi, but a people laden with iniquity, and so a people of my wrath and of my curse, no longer owned by me, but disavowed and abandoned, as their fathers once were. *{#Ex 32:7}*

Hear ye, indeed, but understand not.] This is that heavy and dreadful doom, whereunto for authority's sake is premised that glorious vision of the Lord sitting on his throne and passing sentence, together with the renewed mission of this prophet on so pleasing an errand. "Hear" ye shall for a mischief to you, but "understand" no more than the seats you sit on, or the pillars you lean against, because stupified, delivered up to a reprobate sense.

And see indeed, / sc., Both my words, {#Jer 2:31} and my works, when my hand is lifted up especially. {#Isa 26:11} See **#Isa 42:18-20.**

But perceive not, / sc., That the cause of your calamity is your sin, the end repentance, the author God, with whom, therefore, it is a righteous thing to punish you with spiritual blindness and hardness of heart, that ye may proceed and perish. Now, then, "if any be ignorant, let him be ignorant" for me. {as #1Co 14:38} And, "let him that is filthy be filthy still," or let him be yet more filthy {#Re 22:11} *Abeat in malam crucem*, as a father saith to his incorrigible child. See the like angry expressions, **#Eze 20:39 Isa 50:11 Ps 81:12,13 Mt 23:32,34.**

{a} *Verba indignantis. -Piscat.*

Ver. 10. **Make the heart of this people fat, / sc.,** By preaching to them the Word of God, which, because they regard not, it shall become unto them a savour of death, as sweet ointments kill beetles, as a shrill voice hurteth weak ears, as lime is kindled by cold water cast upon it. Of such a fat heart beware. Fat things are less sensible, and fat hearted people are noted by Aristotle for dull and stupid. There is not a greater mischief can befall a man on this side hell than to be given up to a dead and dedolent disposition, such as was that of those {#Eph 4:18} of the Jews in Christ's time, and ever since, and of many Papists, who continue blind in the midst of so much light, and will not renounce those errors whereof they are clearly convinced.

And make their ears heavy.] Preach them to hell. This is an accidental effect of the word preached, and proceedeth from men's corruptions. {#Zec 7:11} But as a hard heart, so a heavy ear is a singular judgment. {#Ac 7:51} Antagoras, reciting his "Thebais," a book that he had made, among the Boeotians, and they little regarding him, he

folded up his book, and said, Ye may well be called Boeotians, *quia boum habetis aures*, for ye have oxes' ears—playing upon the notation of their name. {a}

Lest they should see with their eyes, &c.] Or, That they may not see with their eyes, or hear, &c., but be as so many sots and stocks or statues, that have eyes and see not, &c., to their utter ruin and destruction. Neither is there any the least injustice in such a proceeding. An apprentice hath given him by his master a candle to light him to bed, which he abuseth to light him to game or drink. Hereupon his master taketh it from him, bloweth it out, and sendeth him darkling to bed, in the way whereto he breaketh his arms or his face by some fall: will any man blame the master, since the candle was his, and allowed for use? I think not. Think the like here.

And convert.] Which at times they would not, now they shall not; but having made a match with mischief, they shall henceforth have enough of it; they "love to have it so"; {#Jer 5:31} they "forsake their own mercies"; {#Jon 2:8} they are miserable by their own election.

And be healed,] *i.e.*, Pardoned and purged. *Atque hic pulchre exprimitur*, saith one, *ordo obtinendae salutis*; and here is excellently set forth the order of obtaining salvation. For (1.) It is requisite that we have ears to hear, and eyes to see—not ears stopped, and eyes daubed up as these had; (2.) That what we hear and see, we understand with the heart—that is, that there be yielded thereunto both assent of the mind and consent of the will, this is faith; (3.) That we turn to the Lord by true repentance, and then we are sure of healing, which is by pardon of sin, and power against it.

{a} Erasm. *Apophth.*

Ver. 11. Then said I, Lord, how long?] *sc.*, Shall this sad stroke upon the souls of this poor people last? Is there no hope of an end? Hast thou utterly cast off Israel? See here the good affection of godly ministers towards even obdurate and obstinate sinners; how deeply and dearly they oft pity them and pray for them, as did also Moses, Samuel, Paul.

Until the cities be wasted, &c.] Till these uncounselable and incorrigible refractories be utterly rooted out by the Babylonians first: and then by the Romans.

Ver. 12. **And the Lord have removed men far away.]** Judea lay utterly waste for seventy years, insomuch that after the slaughter of Gedaliah, when all—man, woman, and child—fled into Egypt, there was not a Jew left in the country. And in that last desolation by the Romans, such affliction befell them as never had been from the beginning, nor shall be to the world's end. {#Mr 13:19} After Titus had slain a million of them, and carried away captive ninety-seven thousand more, Adrian the emperor, for their sedition under Barchochach, drove all the Jews utterly out of Jewry, set a sow of white marble over the chief gate of Jerusalem in reproach of their religion, and by proclamation forbade them so much as to look toward that land from any high tower or mountain. {a} Howbeit, they afterwards obtained leave to go in once a year and bewail the destruction of their temple, giving a piece of money to the soldiers; and at this day, when or wherever they build a house, they use to leave about a yard square of it unplastered, on which they write, *Zecher lechorban*, The memory of the desolation. {b}

{a} Josephus.

{b} Leo Modena.

Ver. 13. **But yet in it shall be a tenth,**]{ a} *i.e.*, Some elect left in the land for a reserve. And these are called a tenth—(1.) Because, as the tenths, they are consecrated to God; {#Le 27:30-32} (2.) Because but a few. So that God may say, as once of the cured lepers, "Where are the other nine?" Such were those that looked for the consolation of Israel when Christ came in the flesh, Zacharias, Simeon, Anna, the Marys, Joseph of Arimathea, the apostles, Peter's converts, &c.

And it shall return and shall be eaten.] Or, It shall, after its return again, be burnt up or removed; so they were to some purpose by the Romans. See on #Isa 6:12.

As a teil tree, or as an oak.] Trees that are *durae ac durabiles*, hard and long lasting; and although they lose their fruit and leaves, or be cut down, yet

Their substance is in them.] The substance of the matter, the sap remaineth in the trunk and root. {b} Some think there is an allusion in this text to a bank or causeway that went from the king's house to the temple, and was borne up with trees planted on either side of it; which trees, as they kept up the causeway, so do the godly the state. {#1Ch 26:16,18 1Ki 10:12 2Ch 9:11} *Semen sanctum statumen terrae.*

{a} It may be rendered God's tenth. But what meant Lyra to argue from hence that tithes are due to the Church?

{b} *In radice et caudice. -Junius, Piscator.*

Chapter 7

Ver. 1. **And it came to pass.]** This is not a superfluous transition, as Augustine {a} maketh it, but importeth that the following discourse is no less to be regarded than the foregoing.

In the days of Ahaz.] That sturdy stigmatic, under whom Isaiah was as Elijah under Ahab; and for the comfort of the godly, prophesied them most sweetly concerning Christ and his kingdom.

The son of Jotham, the son of Uzziah.] For whose sake, say the Rabbis, this wretch was thus relieved.

King of Judah.] *Titularis, sed non tutelaris,* titled but not titled, as it was once said of Culperic, King of France, *utpote qui Reip. defuit, non praefuit.*

That Rezin the King of Syria.] He is first named as being generalissimo; see of him #2Ki 15:37. He was King of Damascene and Coelesyria.

And Pekah King of Israel.] These two kings had each invaded Judah before with great success. {#2Ch 28:5,8} And heartened thereby, now they join their forces, thinking to make a full conquest, but were as much deceived and disappointed as were the Pope and Spaniard here in 1588; and more than once in Ireland, where Don Aquila with his Spaniards being beaten out, said in open treaty, that when the devil upon the mount showed Christ all the kingdoms of

the earth and the glory of them, he did not doubt but he left out Ireland and kept it for himself.

Went up.] But not in God's name, *Non Dei missu et nutu ut ante, sed proprio motu et ambitione.*

But could not prevail against it.] Heb., Could not war—*sc.*, with any good success. They came into the country like thunder and lightning, as *duo fulmina belli*, two thunderbolts of war, but went out like a snuff.

{a} In *Pentat.*

Ver. 2. **And it was told the house of David,** / *i.e.*, the king and chief officers of the crown and court. Ill news flieth swift, and filleth all places.

Syria is confederate with Ephraim.] Though these two were oft at a deadly feud between themselves, yet they could combine for a mischief to God's people. So could the Herodians and Pharisees, Herod and Pilate, &c. The devil, doubtless, had a design by these two champions of his to have utterly rooted out the house of David (as he sought also afterwards to do by Herod, Caligula, and others), and so to have prevented Christ's being "made of the seed of Abraham according to the flesh"; {#Ro 1:3} but that could not be.

And his heart was moved.] *Concussum est et conquassatum*, Impiety triumpheth in prosperity, trembleth in adversity. Tullus Hostilius, that godless King of Rome, set up Pavor and Pallor for gods to himself. Saul and Ahithophel in distress despaired and despatched themselves; so did Demosthenes, Cato, and other heathen sages, who were without God in the world, and therefore without comfort. Sin maketh men timorous, {#Le 26:36} but righteousness bold. {#Pr 28:1 Ps 27:1} The Spirit of power and of a sound mind are fitly set together. {#2Ti 1:7}

Ver. 3. **Then said the Lord unto Isaiah.]** Wicked Ahaz shall have a prophet sent him with a promise, if it be but to leave him without excuse. There was also a godly party in the land, whose comfort was aimed at, and for whose sake Shearjashub was also taken along, as carrying comfort in this very name. *Portendit enim omnes pios qui*

divini verbi satu generandi sunt salvos et incolumes fore, divinisque muneribus exornatos.

At the end of the conduit of the upper pool.] Where he is walking and talking about sending to Assyria for help. The place is pointed out for confirmation of the truth of the prophecy. So in the gospel the apostles are foretold where to fetch the ass, where to prepare the passover. This place was without the city, opposite the royal palace, the very same where afterwards Rabshakeh (the fugitive son of our prophet Isaiah, say the Rabbis, but without reason), railed upon the living God. This prophecy here and now delivered, might haply be some support to good Hezekiah under that trial. {#2Ki 18:13-37}

Of the fuller's field.] Fullers must have store of water, and room enough for the dressing and drying of their clothes. Ministers are by an ancient called *Fullones animarum*, Fullers of men's souls.

Ver. 4. **Take heed, and be quiet.]** *Cave et quiesce;* or as others render it, *Vide ut sileas,* see that thou say nothing; fret not, faint not, send no message to the Assyrian, rest by faith upon the Lord of hosts, get a blessed Sabbath of spirit, a well composed frame of soul, for in quietness and confidence consisteth thy safety, as #Isa 30:15.

Fear not, neither be fainthearted.] See on #Isa 7:2.

For the two tails of these smoking firebrands.] By a most elegant metaphor, he nameth not one of these two potentates as not worth naming, but calleth them in contempt a couple of firebrands, such as would do mischief but cannot, because but smoking and not burning, and but the tails of smoking firebrands neither, such as are smoking their last, and shall shortly be utterly extinct. In a word, they have more pride than power, being a mere flash.

Ver. 5. **Because Syria, Ephraim, &c.]** This was the fruit of their fury fuming out at their noses, {#Isa 7:4} and proving like smoke, which the higher it riseth, the sooner it vanisheth; or like the bubbles blown up into the air by children, into whose eyes they soon fall back again. There is no wisdom, nor understanding, nor counsel against the Lord. {#Pr 21:30} {See Trapp on "Pr 21:30"}

Ver. 6. **Let us go up against Judah and vex it.]** So they had done separately, and so they think much more to do jointly. *Sed aliter*

Deo visum est. There is a council in heaven that dasheth the mould of all contrary counsels upon earth. {as #Ps 2:4}

And let us make a breach therein for us.] Or, Let us divide it, and share it between us, or set a king over it that may be a vassal to us both. Thus the Pope gave away England *primo occupaturo*, to him that should first take it in Henry VIII's days; but he reckoned without his host, as they say.

Even the son of Tabeal.] A Syrian, likely, as *Tabrimmon*; {#1Ki 15:18} a good Rimmonite; {#2Ki 5:18} so *Tabeal* a good god. Rimmon was the Syrian's god. The Chaldee expoundeth it, *good*, or *right for us*.

Ver. 7. **It shall not stand.]** The counsel of the Lord, that shall stand {#Ps 33:11} when the world's wizards shall be taken in their own craftiness. {#1Co 3:19}

It shall not be.] All their projects are dashed by a word. *Video, rideo*, saith he that sitteth in heaven, {#Ps 2:4} I look and laugh; and wherein they dealt proudly, I am above them. {#Ex 18:11}

Ver. 8. **For the head of Syria is Damascus.]** Not Jerusalem, as they haply had contrived it; looking upon Jerusalem as a city fatally founded to bear rule, as one saith of Constantinople.

And the head of Damascus is Rezin.] Let him set his heart at rest, and not reach after the dominion of Judah; lest, falling from his high hopes, he lose that he hath already, and cry out with that ambitionist, *Sic mea fata sequor*.

And within threescore and five years,] sc., From the time that Amos foretold it, {#Am 5:27 7:8} that is, from the twenty-fourth year of Uzziah to the sixth of Hezekiah, whenas the ten tribes were carried away by Shalmaneser. {#2Ki 17:3-6} Thus Jerome out of Seder Olam. But I like better Piscator's computation, which is thus within sixty-five years, that is, from the fourth year of Ahaz, now current, to the twenty-third of Manasseh, when Ephraim ceased indeed to be a people by the command of Esarhaddon, son of Sennacherib; whereof see #Ezr 4:2.

Ver 9. **And the head of Samariah, Remaliah's son.]** In contempt he hath neither his name nor title of a king given him, but

is fairly warned to keep within his bounds; he is not like to hold long that he hath. It is dangerous meddling with Jerusalem. {#Zec 12:2,3,6}

If ye will not believe, surely ye shall not be established.] Jehoshaphat said as much, {#2Ch 20:20} and our Saviour somewhat like. {#Joh 8:20} Isaiah saw the king and people still fluctuating and trembling, notwithstanding the divine promise, and telleth them what to trust to; unless they will trust in God, they will never be soundly settled. Faith quelleth and killeth distrustful fear, and maketh a man walk about the world like a conquerer. There is an elegance here in the original that cannot be translated. {a}

{a} *Valde brevis sententia est, sed gravis admodum. -Oecolampadius.*

Ver. 10. Moreover the Lord spake again unto Ahaz.] Wicked though he were, and under the power of unbelief, yet he shall see that he hath to do with a very gracious and longsuffering God, who, by a wonderful condescension, will needs give him a sign; *Inauditum vero, dari signum incredulo.* Christ would not so far gratify the unbelieving Pharisees, but calleth them an "evil and bastardly brood" for seeking a sign from heaven. {#Mt 12:39}

Ver. 11. Ask the sign of the Lord.] Not of any other God, to whom thou art addicted.

Thy God.] From whom thou hast deeply revolted; but of whom thou mightest upon thy return be graciously reaccepted.

Ask it either in the depth.] This was a fair offer to so foul a sinner; but all would not do—no, though he should have had a sight of heaven or of hell for a sign; and yet Bellarmine thinketh that one glimpse of hell were enough to work upon the most hard hearted sinner in the world, and to make him yield to anything.

Ver. 12. I will not ask.] All, lewd lowly! "I will not ask"; what a base answer was this of a bedlam Belialist! what a wretched entertainment of such an over bounding mercy! He doth upon the matter say, I will ask no asks; I will try no signs, I know a trick worth two off that; God shall for me keep his signs to himself; I crave no such courtesy at his hands; I can otherwise help myself, viz., by sending to the Assyrian. If the Lord could and would have helped, how happeth it that so lately no less than a hundred and

twenty thousand of my subjects were cut off in one day by this Remaliah's son, as you contemptuously call him?

Neither will I tempt the Lord.] Or, Neither will I make trial of the Lord, as in the former note. Ambrose was mistaken who thought that Ahaz refused to ask or try the Lord, out of modesty and humility; rather it was out of perversity, or, at best, hypocrisy. *Hic descendamus in nostras conscientias,* saith good Oecolampadius. Here let us each descend and dive into his own conscience, to see whether we also have not matched Ahaz in his madness, or at least wise coasted too near upon his unkind usage of the Lord, by rejecting his sweet offers of grace and motions of mercy, by slighting his holy sacraments, those signs and seals of the righteousness that is by faith. *Adsit fides, et aberit periculum.* Let faith be near then danger is absent.

Ver. 13. **Hear ye now, O house of David.]** But shamefully degenerate from your thrice worthy progenitors, and strangely forgetful of God's promises for a perpetual succession; which if ye remembered and believed, ye would not be so causelessly terrified.

Is it a small thing for you.] How heartily angry is the prophet, how blessedly blown up in this case to so great dishonour done to God! We should be so too.

To weary men.] To vex and molest. The Septuagint have it, "to strive," or "wrestle ^{a} a fall with men." By men he meaneth himself and his fellow prophets, whom Ahaz and his courtiers slighted and misused. Let this comfort God's faithful ministers under the world's indignities and injuries. See #Mt 5:11,12.

But will ye weary, my God?] Whom I serve in my spirit, and now no more thy God ^{b} ^{as #Isa 7:11} since thou hast refused to be ruled by him; and that after manifest conviction and greatest importunity to bring thee to a better temper.

^{a} *Agonem redditis.*

^{b} *Non autem tuum, O rex Ahase. -Piscat.*

Ver. 14. **Therefore the Lord himself shall give you a sign.]** Give it you, *ingratiis vestris,* without your leave, of his own proffer. "If we

believe not, yet God remaineth faithful." {#2Ti 2:13 Ro 3:3} The house of David was as it were great with child with Christ and with God's promises in him; therefore, to be sure, it could not be rooted out, as these two kings designed, before Christ were come into the world. Hence his wonderful conception and birth is made here a sign of his people's safety here and salvation hereafter. And had Ahaz and his people believed this latter, they would not have much doubted of the former, but rather argued with St Paul, "Having given us his Son, how shall he not with him also freely give us all things?" {#Ro 8:32}

A sign.] A singular sign—a sign both from above and from beneath; for he joined *lumen suae aeternitatis limo tuae mortalitatis*, { a } the light of his eternity to the mud of thy mortality, as a father hath it. {#Joh 1:14 Php 2:6,7}

Behold.] A note of attention and admiration. One compareth it to the sounding of a trumpet before some notable proclamation; another to a hand in the margin pointing to some remarkable matter. So doth this *Ecce* to Christ's incarnation as a thing in God's decree and to his people's faith already present.

A virgin.] *Hagnalmah*, that famous virgin, { b } so long since spoken of; {#Ge 3:15} that female glory, the Virgin Mary, with whom the angel spake concerning man's salvation, {#Mt 1:18,23 Lu 1:27,35} as the devil before had done with the first woman, concerning the means of his destruction. Of this virgin mother the sybils are said thus to have prophesied also:—

“ *Virginis in corpus voluit dimittere caelo*

*Ipse Deus prolem, cure nuntiat Angelus almae
Matri, quae miseros contracta sorde levabit.*”

See more in Virgil's 4th Eclog., and Aug. de Civ. Dei, lib. x. cap. 27. Some tell us that when this blessed virgin brought forth there was seen at Rome about the sun the likeness of a woman carrying a child in her arms, and a voice heard saying, Pan, the great God, is born into the world.

Shall conceive and bear a son.] *Shiloh*, the son of her *secundine* {#Ge 49:10} the true Melchizedek, as man without father, and as God without mother. {#Heb 7:3 Lu 1:35} But how blank were the Jews when they saw the issue of their late Jewish virgin turned to a daughter! and how silly is that saying of theirs in their Tulum; {c} For our sins, which are many, the coming of the Messiah is deferred. Jachiades, upon those words in #Da 12:4, would have us believe that God sealed up the time of Christ's coming, revealing it to Daniel only. But why take they not notice that the very time of Messiah the prince's coming is set down by Daniel? {#Da 9:24-27} and since that time is long since past, let them either condemn the prophet of vanity, or else confess with us that Christ is come already.

And shall call.] Or, Thou (virgin) shalt call, as having the right of nomination.

His name Immanuel.] That is, God with us. {as #Mt 1:23} {See Trapp on "Mt 1:23"} *Cuius nomen illius numen facile declarabit.* Christ, indeed, was not called by this name Immanuel that we anywhere read of, as neither was Solomon by the name of Jedediah, {#2Sa 12:25,26} unless it be #Isa 8:8; but the import of this name is most truly affirmed and acknowledged to be fully made good in him.

{a} Bernard.

{b} *Haec simul est genitrix, filia, sponsa Dei. Tot tibi sunt dotes Virgo, quot sidera caelo.*

{c} *Sanhed.*, cap. xi.

Ver. 15. Butter and honey shall he eat, / i.e., He shall be fed with children's meat, after the manner of other infants; for, as he shall take upon him our nature, so shall he also partake with us in our natural infirmities, feeding, as other children there did, on "butter and honey," {a} not able to discern good from evil, through want of judgment, till he came to be of discretion, {#Lu 2:52 De 1:39} that he might be in all things like unto us, and that we might once come "unto the measure of the stature of the fulness of Christ"; {#Eph 4:13} that we might become "strong in the Lord, and in the power of his might"; able to "do all things through Christ, that strengtheneth us" {#Php 4:7} Stumble not at his weakness, but gather assurance of his love who so sweetly joined his majesty to our meanness—his might to our

weakness, abasing himself to the shape and state of a feeble, weak, and helpless child.

{a} *Noematica periphrasis.*

Ver. 16. **For before the child.**] *Hannagnar*, this child Shear-jashub here present, {#Isa 7:3} the proper sign of this present deliverance {as #Isa 8:4-7} made so by occasion of the mention of Immanuel, that was to be born, many years after, of a virgin.

The land that thou abhorrest.] Or, By which thou art vexed. {as #Isa 7:6} Confer #Ex 1:12 Nu 22:3. So the Danes were abhorred by the English, the French by the Sicilians, as appeared by those bloody vespers.

Shall be left of both her kings.] Who shall be cut off by a seasonable vengeance. See this fulfilled {#2Ki 15:30 16:9} within a year or two of this prophecy.

Ver. 17. **The Lord shall bring upon thee, &c.,**] *sc.*, In case thou believe not. Thou and thine shall perish, notwithstanding this present deliverance. The Lord will "destroy thee after that he hath done thee good." {as #Jos 24:20} *Et cuius verbis credere noluisti, eius verberibus fidem habebis.* Thou shalt soon have enough of the Assyrian, in whom thou wilt needs trust, and not in me. Him thou shalt call in for help against others; but he, having taken a taste of so fertile a soil and wealthy a state, shall at length overrun all, like as afterwards also the old Gauls did Italy, and the Saracens the Greek empire.

Ver. 18. **The Lord will hiss for the fly, &c.**] Out of Egypt and the confines. The people of which parts are fitly called flies, say expositors, for their numerosity, swiftness, stench, impudence, harsh language, *ob vocis absonae stridorem.* The country being hot, and lying low, aboundeth with flies and gnats, such as proud Pharaoh was vexed with.

And for the bee that is in Assyria.] That country is full of woods, and so of bees, to which also the Assyrians are fitly compared, as for their numerousness, their military skill and comely marshalling of their forces; their golden armour, their industry and constance in battle; so for their force and fury especially. Virgil, speaking of bees, saith—

“ *Illis ira modum superat, laesaeque venenum*

Inspirant stimulis, et vitam in vulnere linquunt. ”

See the Babylonical fierceness and cruelty graphically described. {#Jer 51:34} It was so much the greater, because sent for and set on they were by God’s hiss or whistle.

Ver. 19. **And they shall come, and shall rest all of them.**] As flies do upon flesh, and as bees upon trees. They shall seize all.

In the desolate valleys, &c.] Hereby is set forth, saith Calvin, that in no lurking place any of the Jews should be secreted or secured from their enemies, but that they shall range about and rage everywhere throughout the whole land. And, because all this is done at a "hiss," the backwardness of Christians is condemned, saith Musculus, who cannot by most earnest preaching of long continuance be brought to do as God requireth them.

Ver. 20. **In the same day shall the Lord shave.**] Not *shear*, but *shave*, with a razor, to set forth the calamity of war, which wasteth and taketh away all, and maketh clean work, as we use to say: *Nihil in toto regno intactum reliquit, sed omnia a summo ad imum expilavit Assyrius.* The Assyrian is here called God’s razor, because his instrument, to shave as he pleaseth, though haply by exceeding his commission {as #Zec 1:15} he might prove a "deceitful razor," {as #Ps 52:2} that, instead of shaving the hair, lanceth the flesh.

That is hired.] Whether by Ahaz himself, but for a better purpose, {#2Ki 16:7,8} not to harm, but to help, though it happened otherwise; or by God, who paid the Assyrian for his hire the lands of Israel and of Syria. See the like #Eze 29:18,19. Barbers use not their razors but for reward.

Beyond the river.] Euphrates, that ran between Syria and Assyria, but could not keep off the Assyrian destroyer.

The head, and the hair of the feet.] Elsewhere called "head and tail"; that is, high and low, prince and peasant.

And it shall also consume the beard.] (1.) The priests, {#Ps 133:2} as some sense it; or (2.) As others, all the comeliness and virility of the Jewish nation.

Ver. 21. **A man shall nourish two sheep.]** He that was wont to say, *Mille meae Siculis errant in montibus agnae*, { a } shall now be reduced to so great penury as to be glad of two sheep, and have scarce a young heifer left for his necessary subsistence, who was wont to have many ploughs going. They shall not now, as heretofore, "join house to house, and land to land"; they shall not keep race horses, or hunting dogs, &c.

{a} Virg. Eclog.

Ver. 22. **For the abundance of milk.]** Yielded him by his two cows, through the paucity of people, and plenty of grass.

He shall eat butter.] Eat his fill, since there are none to buy it from him; none to pull it out of his mouth.

For butter and honey shall every one eat.] Not delicacies and dainties, {as #Isa 5:12} but mean fare, such as he can get; as wild honey, such as the Baptist fed on.

Ver. 23. **Where there were a thousand vines.]** Which once were to the sensual Jews an occasion of drunkenness and forgetfulness of God. {#Isa 5:11,12} A Lapide on #Isa 5:2, telleth us that at Herbipolis in Germany there are abundance of vineyards, so that they have more wine there than water; and such huge wine vessels, that the vintners have doors in the sides of them whereby they enter, as Diogenes did into his tub, to make them clean and fit for their use.

Shall be briars and thorns.] *Agri quondam vitibus consiti, erunt obsiti vepribus, et dumetis densissimis hirsuti.*

Ver. 24. **With arrows and with bows shall they come.]** For their necessary defence against the wild beasts that haunt those desert places, *propter densa ferarum lustra hominibus infesta*. This was threatened. {#Le 26:22}

Ver. 24. **And on all the hills that shall be digged, &c.]** A good translation of a text is instead of a good commentary. Some very learned {a} render the words thus: And on the hills that had wont to be digged with mattock or spade, that no fear of brier or thorn might

come thither, shall a place also be for sending in of oxen and the treading of lesser cattle; which shall range and graze freely, say they by way of gloss, after their wonted manner in those places, from whence they and their owners had formerly been ejected and excluded by the violent oppressions and undue enclosures of the richer and greater sort. {#Isa 5:17}

{a} Assemb. Annot.

Chapter 8

Ver. 1. **Take thee a great roll.**] Or, Volume; so called either because it was rolled up together like the web upon the pin; or, as others, because it revealeth that unto us which otherwise we knew not. Blasphemous was that jeer of the Jews who called the evangel or gospel *Aven gillaion*, a volume of vanity. And no better was that of Bishop Bonner's chaplain, who called the Bible, that blessed book, in scorn, his "little pretty God's book." This one small piece of it is here styled *grande volumen*, a great roll, for the fulness of the matter in fewness of words.

And write in it with a man's pen.] That is, plainly and clearly, {a} that when it shall be fastened to the gate of the temple, or some way else be exposed to public view, "he that runneth may read it," {#Hab 2:2} and he that readeth may understand it. And not be so written as that was, {#Da 5:5,7} which none could read and unriddle but the prophet himself. Nor be, as Aristotle's Acroamatics, published and yet unpublished. {b}

Concerning Maher-shalal-hash-baz.] Make speed to the spoil, hasten the prey; words whereby God calleth the King of Assyria out of his country to take the spoil speedily of Syria and Samaria; both which groaned for his coming, and hanged for his mowing. This was afterwards given for a name to Isaiah's newly born babe, viz., at his circumcision; and that before two sufficient witnesses, who might attest both the child's name and the reason of it, which the prophet likely told them. Such another compound name was Shear-jashub, {#Isa 7:3} Zorobabel, Hagio-Christophorites, &c, and among us Keep-Sabbath, Hope-still, &c.

{a} *Chald. vertit Scripturam claram* {see #Isa 30:8}

{b} Εκδεδομενος και ουκ εκδεδομενος

Ver. 2. And I took unto me faithful witnesses.] So they might be, and yet not godly men; as Galba and our Richard III were said to be bad men, but yet good princes. Some think that this Uriah was the same with him that brought in the altar of Damascus. He had been better perhaps, but at last revolted; as did Demas, of whom Dorotheus saith that he became a priest in an idol temple at Thessalonica; and Damascen, who turned Mohammedan, as some write. Zechariah, the other witness, was a man of great eminence, as being grandfather, by the mother's side, to good Hezekiah.

Ver. 3. And I went unto the prophetess.] Prophets' wives were anciently called prophetesses; like as bishops' wives, saith A Lapede the Jesuit, were also called bishopesses, presbyters' wives, presbyteresses, deacons' wives, deaconesses. Jesuits have still their Jesuitesses, as majors their majoreesses, &c.

Maher-shalal-hash-baz,] q.d., Make haste, come away to so rich a booty, to the rifling and ruining of these two potent and opulent kingdoms. God hereby seemeth to speak of the Assyrian, as Cicero once did his friend, *Si dormis, expergiscere: si stas, ingredere: si ingrederis, curre: si curtis, advola, &c.* and at the calling of this child by his name, the prediction was remembered, and the thing ascertained.

Ver. 4. For before the child, &c.] That is, within a year or two; for it was an extraordinary thing that is reported of Maximilian the Emperor, that he was eight years old at least ere he spake anything, but afterwards he became a fluent and elegant speaker.

The riches of Damascus.] Riches do many times change their masters, and kingdoms are oft turned upside down, when they fall to persecuting the people of God especially, as did these Syrians and Israelites.

Before the king of Assyria.] Spoils taken from the enemy were and are usually carried in triumph before the conqueror.

Ver. 5. The Lord spake also unto me again, saying.] Heb., And the Lord further added to speak unto me. Here the Israelites, apart from the Syrians, are specially threatened with destruction, because they

abandoned their brethren, the two other tribes, and trusted to confederacies and aids of foreign princes.

Ver. 6. **Forasmuch as this people.**] The ten revolted tribes, not worth the naming. {see #Isa 7:6}

Refuse the waters of Shiloah.] Slight and contemn the small means and strength of the Church: *Humilem et obscurum stature regni Zionis.*

That run softly] At the foot of Mount Zion, creeping and crooking, slowly and slyly; called therefore, as some think, the dragon's well. {#Ne 2:13} Caesar {a} saith the like of the river Araris, probably Sone; and the poet Claudian of the Nile,

“ *Lene fluit Nilus, sed cunctis amnibus extat
Utilior, nullas cofessus murmure vires.* ”

And rejoice in Rezin and Remaliah's son.] "Rejoice in a thing of nought," as Amos's expression is in #Am 6:13. The Hebrew here hath it thus: *And joy is to Rezin, &c.; that is, the Syrians and Israelites both are much cheered up to see that Judah is at so great an under, and so easy to be overcome, as they think.*

{a} De Bell. Gall., lib. i.

Ver. 7. **Wow therefore behold the Lord bringeth.**] They that slighted still running Shiloah, shall have the waters of Euphrates, strong and many, to overwhelm and swallow them up. God loveth to retaliate.

Even the king of Assyria and all his glory,] *i.e.*, His armies and forces, wherein he glorieth. See #Isa 10:8 36:9.

And he shall.] Or, It shall, viz., the river Euphrates, whose exundation is here graphically described, and thereby depainted to the life; {a} the practice of tyrants in overrunning whole countries as by a deluge, as did the Assyrian of old, and as doth the great Turk at this day.

{a} Καθ' υποτυπωσιν.

Ver. 8. **And he shall pass through Judah.**] After Israel subdued; but yet with a difference, *{as #Isa 27:7,8}* for the Israelites and Syrians were utterly drowned with this proud flood, but the Jews were only drenched. It "reached but to the neck," their head was ever above water; and that because Immanuel, better than any Christopher, bore them up.

And the stretching out of his wings.] That is, of his immense forces; the Assyrian, by another allegory, being here compared to an eagle, which covereth her whole prey with her wings.

Shall fill the breadth of thy land, O Immanuel.] Shall surely, unless thou, O Lord Christ (who art king of this country by a specialty), shalt please to prevent it. Learn we likewise in all our straits or ailments to run to our Immanuel, and implore his help, remembering that he is God with us, he is a man amidst us, *cum Patre dator, inter nos petitor*, as Augustine hath it; he gives with the Father, he prays with the suitor; he will deliver and defend his subjects and suppliants.

Ver. 9. **Associate yourselves, O ye people.**] In confidence of her king Immanuel's succour (help) and support, the Church thus holily insulteth over her most active enemies, foretelling their utter subversion. "The virgin daughter of Zion" doth the like, *{#Isa 37:22}* as binding upon her invincible champion Immanuel, *{#Isa 8:2,3}* whose very name here putteth spirits into her, and maketh her take 'heart of grace,' as they say. Basil biddeth the Christians in time of persecution boldly bespeak their adversaries in these words, though somewhat otherwise rendered by the Septuagint, by mistake of a letter. If again ye prevail, ye shall yet again be vanquished. And truly of the Church it may be foretold better than of Troy—

*“ Victa tamen vinces, eversa que Troia resurges:
Obruet hostiles illa ruina domes.”
- Ovid, Fast.*

Gird yourselves and ye shall be broken in pieces.] "Ye shall," "ye shall," without fail, though ye little believe it. It shall be done (as is therefore here so often threatened), as sure as the coat is on your back, or the heart in your belly.

Ver. 10. **Take counsel together.**] Do so if you will; but when all is done, the counsel of the Lord shall stand, and you shall consult nothing better than shame to yourselves.

Speak a word.] All these expressions serve to set forth the bitter hatred borne by these wicked ones against God's poor people, whom they sought by all means to mischief, but could not.

For God is with us.] Heb., Immanuel. That sweet name was to the godly party *mel in ore, melos in aure, iubilum in corde*, honey in the mouth, song in the ear, a joyful shout in the heart, and hence so oft recited; these heavenly birds, having got such a note, record it over and over.

Ver. 11. **For the Lord spake thus to me with a strong hand.**] That is, with his Spirit accompanying his word, and setting it home to my heart, that so I might speak from the heart to the heart. Some render it, taking me by the hand, *{a} fidelis paedagogi instar*, like a loving and faithful schoolmaster, and thereby pulling me back that I should not walk in the common road.

That I should not walk in the way of this people.] Not howl with those wolves, not tune my fiddle to the bass of the times, not follow a multitude to do evil, but rather to keep a constant countermotion to the many, and rather to go right alone than not at all. Cassianus *{b}* gives very good counsel, *Vive ut pauci, ut cum paucis inveniri merearis in regno Dei*, Live thou as but few else do, that with those few thou mayest be found in God's kingdom. Now, none can do thus but only they to whom the Lord both speaketh, and layeth hold also upon their hand that they be not "led away with the error of the wicked." *{#2Pe 3:17}*

{a} *Sicut apprehensione manus.*

{b} In Epist.

Ver. 12. **Say ye not a confederacy.**] A confederacy, a confederacy—*scil.*, between Syria and Samaria—is made against us; this was *vox populi*, voice of the people, all the talk in those days, and everybody's mouth was full of it, and heart afraid of it. But say ye not so, comply not, consent not; chime not in with the spirits and

speeches of other men. Away with all such despairing language. For help against which,

Ver. 13. **Sanctify the Lord of hosts himself.**] Even your sweetest Immanuel; *non sanctificatur autem nisi in eam credatar*; sanctify him, I say, by believing in your hearts and confessing with your mouths, {#Ro 10:9} and walking "as becometh the gospel, ... in nothing terrified by your adversaries." {#Php 1:27,28}

And let him be your fear.] That is, the object of your fear, {as #Ge 31:53 Ps 76:11} where God is called "Fear" by an appellative proper. So the Chaldee paraphrase frequently calleth God *Dechilah*. The Greeks call him Θεος, of Δεος, *fear*. Bernard saith well, God is to be feared as a Lord, honoured as a Father, loved as a spouse. This fear of God is a sovereign remedy against the fear of the creature, and is therefore here and elsewhere opposed to it. Surely, as one fire driveth out another, and as Moses' serpent swallowed up the sorcerers' serpents, so here.

Ver. 14. **And he shall be for a sanctuary.**] *In quo serventur, et in lapidem, in quo firmiter stent pit: impii vero impingant, ruant et conterantur*, a sanctuary of safety, a stone of stability, though to the wicked he prove otherwise—even a stone of offence to stumble them, and a snare to take them in for their hurt. Christ, as he is *Piorum rupes*, a rock of refuge to the godly; so he is *reorum scopulas*, a rock of revenge to dash in pieces the impenitent, as Valerius Maximus once said the tribunal of Lucius Cassius was. This was chiefly fulfilled in the time of the gospel. See #Ro 9:23 1Pe 2:6 Mt 21:42 Ac 4:11.

But for a stone of stumbling.] *Petra perditionis*, to all that refuse to be ruled by him and to rely upon him; with these froward ones he will show himself froward. {#Ps 18:26}

Ver. 15. **And many among them shall stumble and fall.**] So may God's elect, but not so as to be broken, because they cannot fall below a supporting hand of God. {#Ps 37:24} Utter *prolapsion* cannot possibly befall them.

And be broken, and snared, and taken.] The Septuagint here add of their own, And men shall be taken that are in a supposed safety, living as if they were out of the reach of God's rod.

Ver. 16. **Bind up the testimony, seal the law, &c.]** *Et lateat, et lucent.* let it both be hidden and be conspicuous. Let thy doctrine, saith God here to the prophet, contained in that great roll, {#Isa 8:1} or otherwise published (concerning Immanuel especially), be concealed from these profane scoffers, but imparted to my disciples that "sit down at my feet to receive my word." {#De 33:3} Those Jews in Christ's time had the testimony, that is, the gospel preached to them; but they were woefully blinded; so that when the Messiah, to whom all their odd signs so well agreed, was among them, they could by no means own him and receive him. {#Mt 2:5 Joh 1:11} That Italian translation of the New Testament which the Jews lately had, is, for their abuse of it, called in and taken from them. Pope Gregory IX caused their Talmud, wherein Christian religion is so much blasted, to be burned; and the like did Julius III about the year 1553.

Seal the law among my disciples.] Such as have been θεοδιδασκτοι, "taught of God," taught "as the truth is in Jesus." {#Eph 4:20,21} Seal the law, that "perfect law of liberty," the gospel, for such, for their behoof and support in these calamitous times.

Ver. 17. **And I will wait upon the Lord.]** I will patiently and peaceably submit to his holy will in the exercise of mine office, hoping that I shall be acknowledged and approved of him, though men reject me, and are for their obstinace deservedly rejected of God.

And I will look for him.] As it were with outstretched neck. *Difficile opus et arduum!* Difficult and arduous work! Good men find it more easy to bear evil than to wait till the promised good be enjoyed. {#Heb 10:36}

Ver. 18. **Behold, I and the children whom the Lord.]** That is, my disciples and converts, who have the same conflict with me. {#Php 1:30}

Are for signs and for wonders.] Hissed and hooted at as so many monsters by the mad world, even beside itself in point of salvation; and accounting the saints, as the Spaniards were wont to say of the Portuguese, *Pocos et focos*, few and foolish; and as the Turks count all fools to be saints, so the most count all saints to be fools. These shall one day cry, *Nos insensati.* We are fools.

Ver. 19. **And when they shall say unto you.**] The prophet's wholesome advice to his disciples. God had hid his face and withdrawn his favour from this people; therefore they would help themselves as they could, by doing as Saul did when forsaken of God, by running to witches and wizards, resolving with her in the poet—

“ *Flectere si nequo superos, Acheronta movebo.*”

That peep and that mutter.] Utter their predictions in broken and low language, grunting or grumbling them out in dark and doubtful expressions, as distrusting their own art.

Should not a people seek unto their God?] See #Jer 2:11 Mic 4:5. Our God is a rewarder of all that diligently seek him, or that "seek him out" {#Heb 11:6} -viz., when he hath withdrawn himself and hid his face. {as #Isa 8:17}

For the living to the dead,] q.d., Is that handsome? is it agreeable to right reason? *O stultam commutationem! vocat nos Deus vivus, et nos recurrimus ad mortuos.* {a}

{a} Oecolamp.

Ver. 20. **To the law and to the testimonies.**] Lo, this is the way, walk in it, for the commandment is a lamp, and the law is light. {#Pr 6:23} They have Moses and the prophets; {#Lu 16:29} these must be the men of our counsel, {#Ps 119:24} even these lively and life giving oracles, {#Ac 7:38} not dead idols or damned necromancers.

There is no light in them.] Either of truth or of comfort. Good expressions such kind of creatures may use, it may be; but *si magicae, Deus non vult tales; si piae non per tales:* their false lights serve but to light them into utter darkness. Happy was Oecolampadius, an excellent commentator upon this prophet, who made good the splendour of his own name, when (beside the light he lent to "the law and testimonies") he could lay his hand on his breast when he lay dying of the plague, and say, Here's plenty of light got from the Scripture.

Ver. 21. **And they shall pass through it.**] To and again, as uncertain of their way, and even at their wit's end.

When they shall be hungry.] *Cum esurierit et efferbuerit,* as a pot boiling casteth up scum.

And curse their king.] Ahaz, say some; Zedekiah, say others.

And their God.] As those Antichristians. {#Re 16:9} The Chinese whip their gods when they please them not.

And look upward.] As the hunger bitten wolf howls against heaven.
Ver. 22. **Trouble and darkness, &c.**] A huge heap of words all to one sense; to set forth their deepest distress without all hope of help.

Chapter 9

Ver. 1. **Nevertheless the dimness shall not be such.**] Dimness of anguish had been forethreatened. {#Isa 8:22} Now this is added for an allay, as being a promise of a mitigation of their misery, and yet further of Christ's incarnation, which is the sum of all the good news in the world. *Evangelistam hic agit Isaias, non prophetam,* saith one, {a} *i.e.*, Isaiah here acteth the part of an evangelist rather than of a prophet. He foretelleth, saith another interpreter, {b} that as the Assyrians preyed upon Samaria and Galilee, so shall the Lord Christ also prey upon them spiritually, and for their greatest good. {#Isa 9:2} And as Tiglathpileser first carried away a few out of Galilee, lightly afflicting the land of Zebulon and the land of Naphtali, and then Shalmaneser, more grievously afflicting her, carried captive those and all the rest of the ten tribes; similarly Christ, first preaching in Galilee, converted and called from there various of his disciples, and afterwards, when he was lifted up from the earth, he drew all men unto him. {#Joh 12:32} He rode upon his white horse, the apostles, conquering the world, and to conquer. {#Re 6:2} And hence that sincere joy in the hearts of his servants, far exceeding that of harvest, which is not without great toil, or that of soldiers dividing the spoil, which is not achieved without confused noise and garments rolled in blood.

{#Isa 9:2,3,5} {c}

By the way of the sea.] The sea of Tiberias, {#Joh 21:1} or lake of Genesareth. {#Lu 5:1}

Beyond Jordan.] Or, Beside Jordan.

In Galilee of the Gentiles.] {See Trapp on "Mt 4:15"}

{a} Scult.

{b} A Lap.

{c} Oecolamp.

Ver. 2. The people that walked in darkness.] *Liberationis lucem promittit.* {See Trapp on "Mt 4:16"}

Ver. 3. Thou hast multiplied the nation.] Or, "Never since thou multipliedst this people, didst thou give them such joy"—*i.e.*, such matter of joy as now thou intendest to do. Or thus, "Thou wilt multiply this nation, thou wilt increase their joy"; especially by sending thy Son, who is called "the gift," {#Joh 4:10} "the benefit," {#1Ti 6:2} such as wherein all discontents are soon swallowed up. Everlasting joy shall be upon the heads of the Lord's ransomed ones, they "shall obtain joy and gladness, and sorrow and sighing shall flee away." {#Isa 35:10}

They joy before thee.] Pleasure there must be in the ways of God, because therein men let out their souls into God, the fountain of all good. Christ's chariot is paved with love. {#So 3:9,10}

According to the joy in harvest.] And a great deal more. {#Ps 4:7} They do "over abound exceedingly with joy." {#2Co 7:4} Joys they have "unspeakable, and full of glory." {#1Pe 1:8}

And as men rejoice when they divide the spoil.] Wherein the pleasure is usually more than the profit, {#Ps 119:162} and yet the profit oft very great too, {as #2Ch 20:25} and as at the sack of Constantinople, at the wealth whereof the Turks themselves wondered, and derided their folly that possessing so much they would bestow so little in the defence of themselves and their country. {a}

{a} *Turkish History*, fol. 345.

Ver. 4. For thou hast broken the yoke of his burden,] *i.e.*, Thou hast disenthralled and delivered thy people from the burdensome yokes of their enemies, both corporal and spiritual; that taking thine easy yoke, thy light burden upon them, they might "serve thee without fear in holiness and righteousness before thee all the days of their lives." {#Lu 1:74} The Jewish doctors expound all this of Sennacherib's tyranny, and their deliverance therefrom. But the prophet intendeth a further matter {#Isa 9:6,7}

And the staff of his shoulder.] Wherewith he was beaten and bastinadoed. {thrashed} See #Isa 14:5.

The rod of his oppressor.] *Metaphora ab agasonibus*, a metaphor from horse drivers, who lay on without mercy. Whipping among the Turks hath been usually inflicted even upon the greatest bashaws of the court upon the least displeasure of the tyrant, especially if they be not natural Turks born. {a} The poor captives met with hard measure this way at Babylon; but Satan's slaves with much harder. Christ fitly noteth here that the rod wherewith the devil whippeth sinners is their own lusts and passions; yea, herewith they punish themselves, by his instigation, as the lion beateth himself with his own tail.

As in the day of Midian.] Beaten by Gideon. {#Jud 7:21} So "the day of Gibeah." {#Ho 9:9} "The day of Jerusalem." {#Ps 137:7} The battle of Agincourt, the Sicilian vespers, &c. Gideon, by the sound of trumpet and shining of lamps out of earthen broken vessels, overcame those Midianites; so by the trumpet of his Word and light of the gospel, carried through the world by weak instruments, hath Christ confounded his adversaries, {#Jo 2:14} as one fitly maketh the comparison. See it largely prosecuted in sixteen particulars in Cornelius A Lapide upon the text.

{a} *Turkish History*, 361.

Ver. 5. For every battle of the warrior, &c.] Great is the woe of war; when death hews its way through a wood of men, in a minute of time, from the mouth of a murdering piece, when fire and sword waste at pleasure. The birth of Christ comforteth against all the

miseries of war; whereunto therefore it is opposed both here, and **#Mic 5:1,2**; {See Trapp on "Mic 5:1"} {See Trapp on "Mic 5:2"} Now, then, as the Israelites frightened and flighted the Midianites with saying, *Hic Gideon*, Here's Gideon; so may we our spiritual enemies by crying *Hic Iesus; Hoc in signo vincemus*. This is Jesus, lets us conquer under his standard. Here's Jesus; we are "more than conquerors through him that loved us."

But this shall be with burning,] *i.e.*, With the fire of the Holy Ghost, saith Oecolampadius, burning up our corruptions, {as **#Isa 4:4**} and moulding us into a new man. Diodate senseth it thus: The world shall be filled with blood and wars, and at last shall be consumed with fire at the day of judgment.

Ver. 6. **For unto us a child is born.**] That child foretold of. {**#Isa 7:14**} Christ shall be born in the fulness of time, as sure as if he were born already. This was "good tidings of great joy to all people." {**#Lu 2:10**} The Hebrew *beshar*, for good tidings, cometh of *bashar*, for *flesh*; because, say some critics, there should be a taking of flesh, God manifested in the flesh, which should be the best tidings. Angels first brought it, and were glad of such an errand. Still they pry into this mystery, *Trono capite et propenso collo* {**#1Pe 1:12**} and can never sufficiently wonder to see that *μεγας Θεος* should be *μικρον Βρεφος*, the "great God, a little child"; *regens sidera, sugens ubera*; that he who ruleth the stars should be sucking at the breast; that the eternal Word should not be able to speak a word; that he that should come in the clouds should appear in *clouts* {*a*} {**#Lu 2:12**} *in vilibus et veteribus indumentis*, saith Ludolphus, in old tattered rags, in such clouts as we cover wounds and beggars' sores withal, say others. Well might Synesius call Christ *viscerum ingentium partum*, the birth of huge bowels. For the time of his birth, Christ living just thirty-six years and a half, saith one, and dying at Easter, it must needs follow that he was born about the middle of the month *Tisri*, which answereth to part of our September, at the Feast of Tabernacles, &c., to which feast the word *εσκηνωσεν*, in **#Joh 1:14** probably alludeth.

Unto us a Son is given.] That "only begotten Son of God." {**#Joh 3:16**} begotten of the substance of his Father before all beginnings, after an unspeakable manner. The Scripture speaketh of it usually by way

of circumlocution, {#Col 1:15 Re 19:12} or giveth us only some glimpse by way of similitude. {as #Heb 1:3} This eternal Son of God, the second person in the Trinity, assumed our nature. {#Heb 2:17} He "overtook" it, as the Greek word signifieth, as the shepherd doth his sheep that has run astray. A shepherd with a sheep upon his shoulder engraved upon the communion cup in the primitive times of the gospel, imported the same notion.

And the government shall be upon his shoulders.] The power and majesty of the kingdom is committed to him by his Father, {#Isa 22:22 Mt 28:18} and he hath strength enough to manage it. *Princeps est baiulus Reip.* The Hebrews call a prince *Nassi*, because, Atlas-like, he is to bear up the commonwealth, and not to overload his subjects. Christ, both as prince of his Church, and as high priest also, beareth up and beareth out his people, "helping their infirmities." {#Ro 8:26} {See Trapp on "Ro 8:26"}

And his name shall be called.] Heb., He shall call his name; (1.) God his Father shall; or, (2.) Every true believer shall call him and count him all this. And sure it is, had we but skill to spell all the letters in this name of Christ, it would be "a strong tower" {#Pr 18:10} unto us, better than that of David builded for an armoury, and completely furnished. {#So 4:4} Compare this text with #1Co 1:30, and see all our doubts answered. Are we perplexed? He is our "Wonderful, Counsellor," and "made unto us of God wisdom." Are we in depths of distress? He is "the mighty God," our "redemption." Want we grace and his image? He is the "everlasting Father," our "sanctification." Doth the guilt of sin sting us? He is the "Prince of peace," our "righteousness."

Wonderful.] Heb., A miracle or wonder, {b} viz., in all his counsels and courses, especially for his; glorious in holiness, fearful in praises, doing wonders. {#Ex 15:11}

Counsellor.] The Septuagint here calleth him "the Angel of the great Council." He is set forth as clothed with a "garment down to the foot," {#Re 1:13} which is the dress of counsellors at law, who are therehence called gentlemen of the long robe. {#Re 3:17 Pr 8:14 Jer 32:19} But because counsellors are but subjects, it is added in Christ's style,

The mighty God.] Able to effect his own counsels for the behoof of his subjects. St Paul calleth him "the great God," {#Tit 2:13} and "God above all to be blessed for ever." {#Ro 9:5} God the potentate, so the Septuagint renders this text: God the giant, so Oecolampadius.

The everlasting Father.] The Father of eternity; "the King eternal, immortal." {#1Ti 1:17} Ferdinand the emperor, on his deathbed, would not acknowledge the title *Invictissimus*, most unconquerable, but commanded his counsellor to call him Ferdinand without more addition. Christ is also the Author of eternity to all his people whom he hath begotten again to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them. {#IPe 1:3,4}

The Prince of peace.] *Pacis omnimoda*, of all kinds of peace, outward, inward, or of country and of conscience, temporal and eternal. Of all these he is the Prince, as having full power to bestow them; for he is Son to the "God of peace"; {#Ro 16:20} he was brought from heaven with that song of peace; {#Lu 2:14} he himself purged our sins, and made our peace; {#Heb 1:3 Eph 2:14} returned up to heaven with that farewell of peace; {#Joh 14:27} left to the world the gospel of peace; {#Eph 2:17} whose ministers are messengers of peace; {#Ro 10:15} whose followers are the children of peace. {#Lu 10:6-9} Wherefore Christ doth far better deserve than our Henry VII did, to be styled the "Prince of peace." Especially since,

{a} "Swaddling bands," εσπαργανομενον. *Induit sordes nostras*, He condescended to our rags.

{b} παραδοξασμος.—*Symmach. Ipsa admirabilitas. -A Lap.*

Ver. 7. Of the increase of his government there shall be no end.] Here the mere final in the middle of the word *Lemarbeh* hath occasioned some to give many guesses at the reason of it; yea, to conceit many mysteries, where wiser men can find no such matter. It is a good note which one giveth here, viz., that the more Christ's government increaseth in the soul, the more peace there is. See **#Isa 32:17 Ps 119:136.**

To establish it.] Or, Support it, uphold it. Βασιλευς as if Βασις του λαου. A king hath his name in Greek from being the foundation of the people. This King of kings is only worthy of that name; he is not

maintained and supported by us and our subsidies, but we by him, and by the supplies of his Spirit. {#Php 1:19} All our springs are in him. {#Ps 87:7}

The zeal of the Lord of hosts,] *i.e.*, The philanthropy {#Tit 3:4} and free grace of God. {a} *Dilexisti me, Domine, magis quam te,* You love me, oh God, more than yourself, saith a father. Let us reciprocate, by being zealous of good works, fervent in spirit, serving the Lord. And when Satan telleth us of our no merits, tell we him that the "zeal of the Lord of hosts shall do it" notwithstanding.

{a} *Non amat qui non zelat.* He does not love him who is not zealous.

Ver. 8. The Lord sent a word into Jacob.] He sent it as a shaft out of a bow, that will be sure to hit. God loves to forewarn; but woe be to those that will not be warned. The Septuagint render it, The Lord sent a plague, or death, into Jacob; and indeed after the white horse followeth the red and the black. {#Re 6:2,4,5} Like as Tamerlane, that warlike Scythian, displayed first a white flag in token of mercy; and then a red, menacing and threatening blood; and then, lastly, a black flag, the messenger and ensign of death, was hung abroad.

And it hath lighted upon Israel.] (1.) They were not ignorant of such a word; {#Isa 9:9} (2.) They could neither avert nor avoid his wrath.

Ver. 9. And all the people shall know.] Know it they do already; but they shall know it by woeful experience. He that trembleth not in hearing, shall be crushed to pieces in feeling, said Mr Bradford, martyr.

That say in pride and stoutness of heart.] The poet could say of his Ajax—*αἴηνορία δι μιν εκτα*—His pride undid him. So doth it many a man; especially when come to that height that it fighteth against God, as here. When earthen pots will needs be dashing against the "rock of ages," and doing this or that *al despito di Dio*, as that profane Pope once said, whether God will or no; divine vengeance dogs at heels such desperadoes.

Ver. 10. The bricks are fallen down.] Not thrown down by Providence, but fallen down by fate or blind fortune. God is not so far honoured as once to be owned by these atheists, who think they

can make their party good against him, and mend what he had marred, whether he would or not. Thus this giant-like generation; and the like impiety is in the corrupt nature of us all. For "as in water face answereth to face, so doth the heart of a man to a man," saith Solomon. {#Pr 27:19}

The sycamores are cut down, &c.] Another proverbial speech to the same purpose. Sycamores were then very common in that country, and little set by. {#1Ki 10:27} Now they are not to be found there, saith Jerome, as neither are cedars in Lebanon.

Ver. 11. **Therefore the Lord shall set up the adversaries of Rezin.]** In whom ye trust. He shall shortly be destroyed by the Assyrian, {#2Ki 16:9} and then your hopes shall hop headless, and make you ashamed.

And join his enemies together.] Heb., Mingle them—viz., in confederacy and agreement against him, though otherwise at odds among themselves.

Ver. 12. **The Syrians before.]** Under the conduct of the Assyrian, who hath slain their King Rezin, and made them his vassals.

And the Philistines behind.] Or from the west—westward.

And they shall devour Israel with open mouth.] The enemies of God's people are more savage and ravenous than wild beasts. Hence they are called in Scripture boars, bears, lions, leopards, unicorns, tigers, wolves, &c. Let us therefore bless us out of their bloody jaws, which having escaped, let us sing, "Blessed be God, who hath not given us as a prey to their teeth." {#Ps 124:6} The poor Indians cried out that it had been better their country had been given to the devils of hell than to those cruel Spaniards.

For all this his wrath is not turned away.] He still frowneth, and hath his hand up to smite, as angry people use to do.

Ver. 13. **For the people turneth not unto him that smiteth them.]** This were the only way to escape God, viz., to run in to him. There is no standing before a lion, no bearing up sail in a storm, no stouting it out with God Almighty. {#Am 4:6-11} {See Trapp on "Am 4:6"} {See

Trapp on "Am 4:7" } {See Trapp on "Am 4:8" } {See Trapp on "Am 4:9" } {See Trapp on "Am 4:10" }
{See Trapp on "Am 4:11" }

Ver. 14. **Head and tail,** / *i.e.*, High and low {a} {as #Isa 9:15} Here he compareth Israel, *non sine morsu*, to a beast with a long tail, for the perverseness of their practices. Or else to the serpent amphisbaena, which stingeth both with head and tail.

Branch and rush.] Strong and feeble. A "branch," or bough, hath some tack in it; a "rush" is a spongy, unsubstantial substance.

{a} Μεγαν και μικρον.—Sept. *Parvi properemus et ampli.*

Ver. 15. **The ancient and honourable is the head.**] Thus the Scripture frequently expoundeth itself. In a general calamity all fare alike, lords and losels.

And the prophet that teacheth lies, he is the tail.] Such, like dogs, do *cauda adblandiri*, soothe and smooth men up in their sins, and are the vilest of men. *Quid enim contemptius et abiectius animo fingi potest quam assentari divitibus, linguamque venalim habere?* Such also, as serpents, glide smoothly over the body, but sting with their tails.

Ver. 16. **For the leaders of this people cause them to err.**] By their ill counsel and example. *Exempla enim non ibi consistunt, ubi cceperunt.* The ancients placed the statues of their princes and patriots near the fountains, to show that they were the spring heads of good or evil to the public. Some read the words thus: Those that bless this people, viz., the false prophets, have been misleaders: *ductores fuerunt seductores.* Pope Plus II hath this memorable saying, *Nihil excellenter malum in Ecclesia, Catholica patratum cuius prima origo a sacerdotibus non dependeat, in forte occulto quodam Dei concilio fiat.* {a} Nothing exceedingly bad is done in the Catholic Church, unless it is first started by the priests, it becomes hidden in the plan of God.

And they that are led of them.] Or, Blessed by them.

Are destroyed.] Or, Swallowed up; or, Blindfolded. {b}

{a} In *Hist. Auster*.

{b} Objecti.—*Tremel*.

Ver. 17. Therefore the Lord shall have no joy in their young men.] Nay, he shall laugh at their destruction. {#Pr 1:26}

Neither shall have mercy on their fatherless and widows.] They are deceived therefore that, being unregenerate, hope to find favour with God merely for their adversity; and because they have their hell, as they call it, here, think to have heaven hereafter.

Because every one is an hypocrite and an evildoer.] That *facies hypocritica* of our nation is *facies hippocratica*, saith one; a mortal complexion, a sad prognostic.

And every mouth speaketh folly.] Or, Villany. Sapless, worthless, rotten, and stinking stuff. {#Eph 4:29}

Ver. 18. For wickedness burneth as a fire.] God will burn up these wicked Israelites, as once he did those sinful Sodomites; for unregenerate Israel is to him as Ethiopia, {#Am 9:7} when once *scelera abierunt in mores*, and there is a general defection of all sorts and states, God will make an utter riddance of them; he will fire the whole forest.

Ver. 19. Through the wrath of the Lord of hosts is the land darkened,] viz., By that pride of smoke, or vast pillar of smoke, mentioned #**Isa 9:18**. *Tristem et miseram rerum faciem designat*.

No man shall spare his brother.] Wickedness is cruel, and a man had as good deal with a cannibal as with a truly covetous wretch.

Ver. 20. And he shall snatch on the right hand, and be hungry.] *Inexplebilem illorum avaritiam et rapacitatem notat*. They shall rape and scrape by right or wrong, and yet as sick of a bulimy, or under the curse of dissatisfaction, they shall never have enough. {#Ec 5:10}
{See Trapp on "Ec 5:10"}

They shall eat every man the flesh of his own arm.] That is, They shall make a prey {a} of their nearest allies. Some understand the text of civil wars, which indeed are most unnatural; and concerning which one saith well, *Dissidia nostra sunt amicorum dispendia, hostium compendia, et publica irae divinae incendia*.

{a} *Imbelles damae quid nisi praeda sumus?*

Ver. 21. **Manasseh, Ephraim; and Ephraim, Manasseh.**] Snarling at and intertearing one another, as dogs, about the kingly dignity, or some other reasonless reason. Thus the prophet exemplifieth what he had spoken.

And they together shall be against Judah.] So Herod and Pilate could unite against Christ, {#Lu 23:7-9} and those that were at greatest enmity among themselves against the Church. {#Ps 83:5,8} So in Julian the apostate's time Jews and Gentiles combined against Christians; and in our days Papists and Lutherans against Calvinists. {a} How unworthily and impotently do the Lutherans of Suevia rail upon that holy man Oecolampadius, whose note it is upon this text, that these last dangerous times were foretold by St Paul. {#2Ti 3:1,2} *Annon eosdem describunt Paulus et Iesaias?* saith he: Do not Paul and Isaiah describe the same men? Bullinger observeth concerning the Anabaptists of Germany, that as they are at great odds among themselves, so they all agree against goldly ministers of the truth, to despise and disparage them to the utmost.

{a} In *Syngram*.

Chapter 10

Ver. 1. **Woe unto them that decree unrighteous decrees.**] Having denounced woe to wicked of all sorts, the prophet here threateneth wicked princes in particular, as the chief causes of God's judgments by their misgovernment. *Periculosissimum prophetae factum, et cui seditionis dica scribi poterat!* {a} This was boldly done of the prophet, and there wanted not those doubtless that would say it was sedition. Luther, for like cause, was called the trumpet of rebellion; *sc.*, for declaring against the Pope's decrees and decretals, though never so unrighteous and vexatious; not much short of that made by Nero, Whosoever confesseth himself a Christian—so a Protestant—let him, without further defence of himself, be put to death as a convicted enemy of mankind!

And that write grievousness.] Or, And to the writers that write grievous things—viz., the public notaries, registrars, and other under

officers; such as were those Persian scribes and posts, {#Es 3:12,13} who should, in such a case, have obeyed God rather than men.

{a} Scultet.

Ver. 2. **To turn away the needy from judgment.]** To put them beside their right, because indigent, and overweighed by the wealthy ones: *Quorum aureae literae apud tales iudices possunt omnia.*

And to take away the right.] Heb., To tear it away by force.

And that they may rob the fatherless.] Rob the spittle, as we used to say. Unrighteous ruledom is but robbery with authority. {a}

{a} *Iudex iniustus latro cum privilegio est. -Columel., lib. i.*

Ver. 3. **And what will ye do in the day of visitation.]** That is, of vastation by the Assyrians.

To whom will ye flee for help.] Who have denied help to the poor that fled unto you; but sped no better than the sheep that flee to the bush for defence in weather, where he is sure to lose part of his fleece.

And where will ye leave your glory?] Where will ye betrust or bestow your wealth, power, and worldly pomp, purchased by you at too dear a rate? who paid your honesty to get it— *O magno emptas, et parum proficuas divitias!* -and must now lose not it only, but your liberties and lives also, in the next verse.

Ver. 4. **Without me they shall bow down under the prisoners,]** *i.e.,* Without any fault of mine. {#Ho 13:9} Or, as some render it, *Ne corruat inter vinctos, et inter occisos cadant;* that it, your glory, should not bow down under the prisoners, and they fall under the slain; *i.e.,* that ye be not some of you captivated, and others slain by the enemy. And yet behold a worse matter.

For all this his anger is not turned away.] Endless torments will follow, unless ye prevent them by repentance, and all your present sufferings are nothing else but a typical hell. {a} *Ecce quot mala a contemptu Dei proveniunt.*

{a} *Hac oratione vir sanctus impios crueatat, et vulaeat. -Osor.*

Ver. 5. **O Assyrian, the rod of mine anger.**] Or, Woe to the Assyrian; or, *Heu Assur*; Alas, the Assyrian! *q.d.*, Alas, that I am forced by this sharp and iron rod to correct my people, whom I have bred so choicely! *Dolentis vocem assumit Deus*, saith Oecolampadius.

The rod of mine anger.] Or, My rod of anger. A rod of anger to beat the little ones, and a staff of indignation to bastinado the bigger and more stubborn. So Nebuchadnezzar is called the "hammer of the whole earth." {#Jer 50:23} Tamerlane called himself, The wrath of God, and the desolation of the world, {a} Attilas styled himself, King of Huns, Medes, Goths, Dacians; "The terror of the world, and God's scourge." The wicked are God's rod, said that martyr, whom, when he hath worn to the stump, he will cast into the fire. {b}

{a} *Ira Dei ego sum, et orbis vastitas.*

{b} *Acts and Mon.*, fol. 1544.

Ver. 6. **I will send him...I will give him a charge.**] *Non patefacta quidem voluntate, sed arcana providentia*, I will stir him up by a secret providence, which, being nothing else but the carrying on of the divine decree, is that helm that turneth about the whole ship of the universe.

Against an hypocritical nation.] Pretenders only to religion, {see #Isa 9:17} *qui toti ex hypocrisi sunt conflati*, such as are wholly made up of hypocrisy: God was near in their mouth, and far from their reins. {#Jer 12:2} *Nemo tam prope proculque Deo.* {#Mt 15:8} Hot meteors they are. saith one, shooting, yet showing like stars; shaming goodness by seeming good; *Virtutis stragulam pudefaciunt*, as Diogenes said to Antipater, who, being vicious, wore a white cloak, the ensign of innocence. These are little better than devils wrapped up in Samuel's mantle; odious therefore to God, whom they would cozen of heaven, if they could tell how.

And against the people of my wrath.] Who are therefore the worse, and shall fare the worse, because they ought to have been better. Indignation and wrath shall he upon the Jew first, because of his privileges, and then upon the Gentile. {#Ro 2:9}

To take the spoil, and to take the prey.] As had been foretold in Maher-shalal-hash-baz's name. {#Isa 8:1}

And to tread them down like mire in the streets.] To make mortar of them, as we use to say: *Gens simulatrix tota terrena*, Is trodden under foot as unsavoury salt, which is not good enough for the dunghill.

Ver. 7. **Howbeit he meaneth not so.]** He is otherwise minded and affected than I am, and doeth my will merely beside and against his own will. As in applying of leeches the physician seeketh the health of his patient, the leech only the filling of his gorge, so is it when God turneth loose a bloody enemy upon his people; he hath excellent ends, which they think not on.

But it is in his heart to destroy and cut off.] This was to exceed his commission, which was only to "take the spoil, and to take the prey," {#Isa 10:6} not to cut off nations, and to make havoc of all. How much better our King Edward the Confessor, who, when his captains promised for his sake they would not leave one Dane alive, thought it better to lead a private and unbloody life than to be a king by such bloody butcheries. {a} Of Charles V, emperor, we read, that when Antonius Leva, and other of his chief commanders, commended Alexander the Great and Julius Caesar for their great exploits in overrunning and destroying nations not a few, to their great renown; and, on the other side, complained that Charles made not the like use of his power and victories as he might and ought to do for such a purpose, he gravely replied, that Alexander and Julius had, in waging wars, nothing else to aim at besides honour and glory, but that Christian princes were in all their enterprises to mind the glory of God and the salvation of their own souls. {b}

{a} *Camd. Rem.*, p. 214.

{b} *Parei Hist. Prof. Med.*, p. 895.

Ver. 8. **For he saith.]** Sennacherib saith. See #Isa 36:9,15,18,20 37:10,13,24,25. A great part of this whole book of Isaiah concerneth Sennacherib.

Are not my princes altogether kings?] Behold a right *Pyrgopolynices*, { *a* } whenas he was set to work by God, exalting himself both against God and man. And saith not the Pope the same when he claims to be *Dominus feudi*? lord paramount in spirituals and temporals; and when, in creating his cardinals, he useth these words, *Estote confratres nostri, et principes mundi*, Be ye fellow brethren to us and princes of the world? The Assyrian styled himself king of kings, and accounted his commanders equals to Hezekiah. {#*Isa 36:9*} So Cardinal Bellarmine held himself King James's mate.

{*a*} Perhaps he had made some of his chief commanders kings. Our Henry VI crowned Henry Beauchamp, Earl of Warwick, King of the Isle of Wight.

Ver. 9. Is not Calno as Carchemish?] Here in a vaunt he reckoneth up six royal cities vanquished by himself and his ancestors; and boasteth how with a wet finger, as we say, he had taken in all the country between Nineveh and Jerusalem. Of the destruction of Calno and Hamath, see #**Am 6:2**.

Is not Hamath.] Afterwards called Antiochia.

As Arpad?] Hear how this proud braggard:

“*Proiecit ampullas et sesquipedalia verba!*”

Is not Samaria as Damascus?] Have not I subdued them both *pari fortitudine et felicitate*?

Ver. 10. As my hand hath found.] *Nota fastum tyranni*, Note the arrogance of this tyrant, saith A. Lapide. It was his hand did all, and not God's—like as afterwards Timotheus, the victorious Athenian, into whose toils cities were said to fall even as he was sleeping, telling his countrymen of his great successes, inserted ever and anon these words, Herein fortune did nothing—and then, his hand only found those kingdoms, as an obvious prey, which he did no more but meet, and it was taken.

“*Dextra mihi Deus, et telum quod missile libro.*”—*Virg.*

The kingdoms of the idols.] In despite of their tutelary deities, which indeed were but *deunculi*, petty gods, as the word here used (*Elil*) signifieth.

And whose graven images did excel them of Jerusalem.] *Os ferreum! vah scelus!* Prodigious blasphemy! This absurd collation and prelation of climb and dunghill idols before the true and living God is *omnium mortalium execratione dignissima*.

Ver. 11. **Shall I not as I have done.]** God is not in all this man's thoughts; himself doeth all that is done.

So do to Jerusalem.] Why, no; for "their rock is not as our rock," might God's people have replied., "our enemies themselves being judges." *Vere magnus est Deus Christianorum*, said a certain pagan truly. The God of the Christians is a great God above all gods. But the devil doeth all he can to drive us to despair.

Ver. 12. **Wherefore.]** Heb., And. A close connection: where pride is in the saddle, there destruction is on the crupper; {a} when the scum is at highest, it falls in the fire.

When the Lord hath performed.] When he hath sufficiently chastised his children by this rod of his wrath, he will cast it into the fire; {so #Jer 25} when other nations have drunk deep of the cup of the divine displeasure, Babylon shall suck up the dregs. What became of the primitive persecutors, and of such as were most active here in those dogdays of Queen Mary? See the Acts and Monuments of the Church.

Upon Mount Zion.] For there he usually beginneth; {#Jer 25:18 1Pe 4:17} his own he least of all spareth. {#Am 3:2}

I will punish the fruit of the stout heart.] His arrogant words and lofty looks, proceeding from the pride of his heart. But let himself tell what those fruits are.

{a} A leathern strap buckled to the back of the saddle and passing under the horse's tail, to prevent the saddle from slipping forwards.

Ver. 13. **For he saith, By the strength of my hand, &c.]** *Viva haec est istius Veiovis Latialis, hoc est Pontificis pictura*, saith Scultetus

—*i.e.*, Here we have a lively picture of Antichrist, who speaketh great things and blasphemies, {#Re 13:5} arrogates to himself all power and wisdom, disposeth of kingdoms at his pleasure robbeth their treasures, &c.

Ver. 14. **And my hand had found.]** See #Isa 10:10.

As a nest.] Or, As in a nest, where a man need but only put in his hand and take out the birds or eggs, and hath none to withstand him.
Thrasonica Allegoria.

The riches of the people.] Whereon they sat abroad, as it were, but I have unnested and despoiled them. They meanwhile, as silly doves, saved themselves by flight, not fight; or else, sitting in their dove cots, saw their nests destroyed, young ones taken away and killed before their eyes, never offering to rescue or revenge.

Ver. 15. **Shall the axe boast itself.]** Is not God the architect and chief agent—the Assyrian only the instrument in his hand? What a madness, then, is it for him thus to vaunt and vapour? is the man in his right mind, think ye? How much better that victorious emperor, Charles V, who, instead of Caesar's *Veni, vidi, vici*, I came, I saw, I conquered, wrote *Veni, vidi, sed Christus vicit!* I came, I saw, but Christ conquers, Christ is the only conqueror.

As if the staff should lift up itself.] Or, When the rod is lift up, is it not wood, *lignum inanime*, sorry wood?

Ver. 16. **Therefore shall the Lord...send among his fat ones,]** *i.e.*, *Pingues, torosos et validos milites*, his lusty and mastive soldiers, in whom he confided.

Leanness,] *i.e.*, *Luem*, a plague to tame them, and take them down. See this fulfilled, #Isa 37:36.

And under his glory,] *i.e.*, His huge army wherein he glorieth. What need we to fear the Turks, said Sigismund, the young king of Hungary, who need not at all to fear the falling of the heavens? which, if they should fall, yet were we able with our spears and halberds to hold them up from falling upon us. {a}

He will kindle a burning.] A plague parching up their vitals. The Hebrews say that the bodies of Sennacherib's soldiers were, by the stroke of an angel, so consumed and burnt up, as that their garments and weapons were not burnt at all.

{a} *Turkish History*, fol. 206.

Ver. 17. **And the light of Israel shall be for a fire.]** To Israel he shall be a comfortable light—to their enemies a consuming fire, as **#Ex 14:24.** *Ecce idem iustis et fidelibus suavis, impiis autem gravis.*

His thorns and his briars.] His army, which is so troublesome and vexatious to Israel. God will "go through them, he will burn them {a} together." {#Isa 27:4}

In one day, / i.e., In one night, being part of the natural day. So the Spanish Armada was quickly dispersed, which had been so many years in rigging and setting forward.

{a} *Assyrios, quibus ut sentibus vepribusque cohorrebat terra. -Jun.*

Ver. 18. **And he shall consume the glory of his forest, / i.e.,** Of his army, cutting his way through a wood of men, and felling the very glory of his glory, even his best soldiers. All this God shall do to his stout warriors and stately princes.

Both soul and body, / i.e., Full and whole, both here and in hell. {a}

And they shall be as when a standard-bearer fainteth.] Heb., Melteth—*i.e.,* through fear casting away his colours: soon after which the whole regiment is routed, and cannot be rallied.

{a} *Ecce hic habes animam ardere. -Oecolamp.*

Ver. 19. **And the rest of the trees...shall be few.]** Heb., A number; *methe mispar*, a poor few, and inconsiderable company, that may soon be told.

That a child may write them.] The Hebrews say that Sennacherib escaped home with ten only in his company.

Ver. 20. **And it shall come to pass in that day.]** *Meras consolationes hic loquitur Deus,* { a } saith Scultetus. Here God begins to speak pure comforts to his poor people. Here he setteth forth how he will be a lively light to Israel, like as he had been a devouring fire to the Assyrians.

Shall no more again stay upon him that smote them.] *Piscator; ictus sapiet;* they had paid for their learning, smarted for their creature confidence, and now they would be better advised, viz., under Hezekiah, than they had been under Ahaz. {#2Ki 16:10 Ho 14:3}

{a} Scultet.

Ver. 21. **A remnant shall return,** / *scil.*, To the Lord by true repentance, from whom they had deeply revolted. But of these there is but as a "remnant"—a poor few—in comparison of the whole piece of cloth.

Ver. 22. **Yet a remnant of them shall return,** / *i.e.*, Shall be saved from Sennacherib, but especially from Satan, that old man slayer. {#Ro 9:27,29 11:5} The greater part of the Jews were then cut off by the Assyrians; and so they are spiritually still by the evil spirits which hold them in their hardness of heart, and hinder them from embracing the Christian faith. But this befalleth them by God's holy decree {#Ro 9:27,28} and just judgment.

The consumption decreed shall overflow with righteousness, / *i.e.*, The utter destruction of this perverse people, both temporal and spiritual, {#Ro 9:27} for the generality of them, is not to be accounted cruelty, but overflowing righteousness. For God could not in justice but thus rigorously deal with them; and then for his promise sake to Abraham, Isaac, and Jacob, reserving a "remnant," show favour to them again.

Ver. 23. **For the Lord God of hosts shall make, &c.]** Here the same thing is repeated, by way of asseveration, because not easily believed or digested, but would lie heavy as hard meat. "Behold the severity of God," {#Ro 11:22} and stoop to it.

Ver. 24. **O my people that dwellest in Zion, be not afraid.]** *Quam paterne omnia.* As a father bespeaketh his little son passing with him through a dark entry, &c.

He shall smite thee with a rod.] Chasten thee, but not slay thee. {a}
Sinite virgam corripientem, ne sentiatis malleum conterentem.

And shall lift up his staff against thee.] Or, But he shall lift up his staff for thee, so some render it—*i.e.*, God shall, and that "after the manner of Egypt," as of old he did for the fathers against Pharaoh.

{a} *Non occidet te, quamvis vapulet. -Oecolamp.*

Ver. 25. For yet a very little while.] Heb., A little little, or a little of a little. Yet a little modicum, and wrath shall be at an end. Oecolampadius rendereth it, *Adhuc paululum, minus quam paululum.* Hold out therefore faith and patience.

Ver. 26. And the Lord of hosts shall stir up a scourge for him.] Far worse than that rod. {#Isa 10:24} This scourge was that angel that slew so many Assyrians in a night, according to that "slaughter of Midian." {#Jud 7:22 Ps 83:9,11}

At the rock of Oreb.] Where Oreb was slain, like as was Sennacherib after this, in his temple at Nineveh.

And as his rod was upon the sea.] As Moses by his rod or staff held over the Red Sea made way for Israel, but brought destruction on the Egyptians. {#Ex 14:26}

Ver. 27. And the yoke shall be destroyed, because of the anointing.] That is, because or for the sake of Messiah the Prince, {#Da 9:25} the Lord Christ, our Σωτηρ and *Sospitator*; the foundation of all the Church's deliverances. The whole chapter following is a comment on this sweet promise.

Ver. 28. He is come to Aiath.] *Elegans hypotyposis*, a dainty description of Sennacherib's invasion into the land, and progress with his army toward Jerusalem, through the tribe of Benjamin.

He is passed to Migron.] Fourteen cities are here set down in order, as distressed by this Poliorceres, of whom it might be truly said, as it is now of the Grand Signor, that no grass groweth on that ground where he hath set his foot once,

At Michmash he hath laid up his carriages,] *i.e.*, He shall; but the prophet speaketh of it as if presently done, or as if himself had been marching along with them.

Ver. 29. **They are gone over the passages,**] *i.e.*, The straits, between two rocks. {#Isa 13:22}

Ver. 30. **Lift up thy voice.**] Heb., *Hinni, i.e., claram vocem ede, eamque lugubrem,* make a grievous outcry, *eiula, quiritare; nam certa tibi imminet vastitas,* for thou art undone.

O poor Anathoth.] Jeremiah's country; "poor," because plundered.

Ver. 31. **Madmena is removed,**] *i.e.*, Fled for fear, as Gibeah. {#Isa 10:29}

Ver. 32. **He shall shake his hand,**] *viz.*, At Jerusalem, as threatening her destruction; but she shall shake her head at him in contempt {#Isa 37:21} God oft lets his enemies go to the utmost of their tether, and then pulls them back to their tasks with shame enough, as he did Pharaoh.

Ver. 33. **Behold, the Lord shall lop the bough,**] *i.e.*, Those of greatest state and stature in the Assyrian army.

And the haughty shall be humbled.] See #Isa 2:11,17.

Ver. 34. **By a mighty one.**] {*a*} That is, by an angel. {#Isa 37:36 Ps 78:25 89:5,6}

{*a*} *Per magnificentum.*

Chapter 11

Ver. 1. **And there shall come forth a rod,**] *i.e.*, Christ shall be born; whom our prophet having called "the anointing" or Messiah, {#Isa 10:27} maketh him and his kingdom henceforward the chief matter of his discourse, to the end of his book. Here he beginneth with his nativity, calling him a rod or twig, springing, not out of the stock of David, but out of the stump of Jesse, a mean man, and that then, when the royal family was sunk so low as from David the king to Joseph the carpenter. Well might Chrysostom say that the foundation of our philosophy was humility. And another, {*a*} that at Bethlehem brake forth that well of salvation which, in the type, once David so thirsted after. {#2Sa 23:15}

And a Branch.] Or, The Nazarene born at Nazareth, saith Junius, which signifieth "a branch"; for so it was generally deemed; and our Saviour styleth himself Jesus of Nazareth; {#Ac 22:8} and on his cross they wrote Jesus of Nazareth, King of the Jews, wherein that prodigy, saith A. Lapide, seemeth to have fallen out concerning which the poet inquireth—

“ *Dic quibus in terris inscripti nomine Regis*

Nascantur flores. ”

Tell who is noted in the earth by the name of a King, Let him in flowers. For Nazareth he interpreteth a flower; or something flowery; and for shall grow, others render shall bud, or bear fruit.

{a} Scultet.

Ver. 2. And the Spirit of the Lord shall rest upon him.] After such a description of Christ's person, {as #Isa 11:1} follows here a declaration of his kingdom, which is set forth to be—*first*, Spiritual; {#Isa 11:2} *secondly*, Just; {#Isa 11:3-5} *thirdly*, Peaceable; {#Isa 11:6-9} *fourthly*, Ample, as made up of Gentiles and Jews. {#Isa 11:11, &c.}

Shall rest upon him.] His humanity shall be filled topfull with the gifts and graces of the Holy Ghost, to be as it were an everlasting treasure and cistern full of them for the use of the Church. {#Joh 1:16 3:34 Ac 2:33} And this was typified by the Holy Ghost descending in the likeness of a dove, at the time of his baptism, and resting upon him.

{#Mt 3:16 Joh 1:32,33} {a}

The spirit of wisdom and understanding.] These six princely virtues (for the schoolmen, misled by the Vulgate translation, falsely found their *septiformem gratiam Spiritus Sancti*) were eminently and transcendently in Christ; they should be also found in some measure in all rulers. {#De 1:16 Ex 18:25 1Ki 3:12 Le 19:35-37}

{a} Diodat. Annot.

Ver. 3. And shall make him of quick understanding.] Heb., It shall make him scent or smell—*sc.*, by a singular sagacity and sharpness of judgment in smelling out a hypocrite, as Simon Peter

did Simon Magus, who had deceived Philip, even unto baptism; but Peter soon found him out: how much more will Christ? His sharp nose easily discerneth and is offended with the stinking breath of the hypocrite's rotten lungs, though his words be never so scented and perfumed with shows of holiness. So for the innocence of the godly, when "being defamed they pray" as Paul, apologise and cannot be heard, as the primitive Christians; Christ will "bring forth their righteousness as the light, and their judgment as the noonday." {#Ps 37:6}

And he shall not judge after the sight of his eyes.] He cannot be deceived, as knowing all hearts, and as having all things naked and dissected before his eyes. {#Heb 4:13 Mt 9:12 Joh 2:24} Others judge by relation of others, and *secundum allegata et probata* -not so Jesus Christ; but he shall always proceed upon his own knowledge, and so pass a most righteous sentence. Oecolampadius thinks the prophet here alludeth to Solomon's sentence passed on the two harlots. {#1Ki 3:16-28}

Ver. 4. **But with righteousness judge the poor,** / *i.e.*, The poor in spirit, those meek ones of the earth. So the Anabaptists of Germany called themselves, and said that now the promise must be fulfilled, "The meek shall inherit the earth"; whenas they by blood, rapine, cruel wars, seized on the possessions of others. And have we not now {a} among us many loaves of the same leaven, brats of the same breed, bloody in their positions and dispositions—the fifth monarchy men they call themselves. Christ Jesus (as he hath lately to his great praise, so still) preserve and bless us out of their bloody fingers, and from their prodigious principles and practices. He hath promised it here, and much more: thou shalt "give thy judgment to the king" (Christ), "and he shall deliver the poor" {#Ps 72:2} -viz., from all foes and persecutors.

And he shall smite the earth, / *i.e.*, Earthly minded men, who are "of the earth, speak of the earth, and the earth heareth them." {#Joh 3:31} As the earth is cold and dry, so are they. As the earth is heavy, and beareth downward, so do they. As the earth keepeth down hot exhalations that naturally would ascend, so is it with such. And lastly, as the earth standeth still in the midst of heaven, and taketh no notice of the whole circumference that is carried around it, so are

earthly men stupid and insensible, &c. Howbeit "by the rod of his mouth," that is, by the preaching of the gospel, Christ doth again secretly "smite the earth," that is, the consciences of carnal people, glued to the earth, making them sound heavily as a shawm. {b}

And with the breath of his lips shall he slay the wicked.] The devil and his deputies, Antichrist especially, {#2Th 2:8} and that with little ado, even with a blast of his lips only; as with his bare word he laid on their backs those soldiers that came to apprehend him.

{a} This was written May 1, 1657.

{b} A mediaeval musical instrument of the oboe class, having a double reed enclosed in a globular mouthpiece.

Ver. 5. And righteousness shall be the girdle of his loins.] *Symbolum Regis hoc est*, saith Scultetus. Kings and princes have their *scita in scutis*, their mottoes on their shields; so hath our king here, viz., "Righteousness and faithfulness"; and this is so manifest as if written on his girdle, {a} or belt, see #Re 19:16; where, for like cause, Christ's high titles are written "on his vesture, and on his thigh." Others by this expression understand Christ's alacrity and promptitude to vindicate his elect, and to punish the wicked, according to his promise, *Vaticinatur de Christi solertia in obeundis regni Dei negotiis, ac tribuit illi cincturam, seu industriam spiritualem pro qualitate obeundae dispensationis.* {b} Let us also, Christ-like, "gird up the loins of our minds; be sober, and hope perfectly." {#1Pe 1:13} Gird ourselves, and serve him, {#Lu 17:8} readily, nimbly, handsomely, and hardily. A loose, discinct, and diffluent (fluid) mind is unfit for God's service.

{a} The belt is put for a kingly ensign. Calvin. {#Job 12:18}

{b} Zeged.

Ver. 6. The wolf also shall dwell with the lamb.] Not worrying as he was wont, but made tame and tractable. Lo, such a blessed change is wrought in all true converts, as is to be seen in Paul, that wolf of the tribe of Benjamin, prophesied of by Jacob, {#Ge 49:27} as some hold. And the like may be said of Petrus Paulus Vergerius, once the Pope's nuncio, but afterwards a great preacher of the gospel. Hugh Latimer, once as obstinate a Papist as any was in England—they are his own words—but converted by blessed

Bilney, as he called him usually, he became a zealous promoter of the truth according to godliness, confessor general to all Protestants troubled in mind, and the treasury into which restored ill-gotten goods were cast, to be bestowed on the poor according to his discretion, {a}

And the leopard shall lie down with the kid.] As they did at the creation, and afterward in Noah's ark; all bloodiness and rapine laid aside. Those that love not one another out of a pure heart fervently, but are filled with envy, malice, debate, deceit, malignity, are none of Christ's subjects, nor fellow-citizens with the saints.

And a little child shall lead them.] That is, the child Jesus, say some interpreters, by the conduct of his Holy Spirit; or the apostles and other godly ministers, who were counted but as little children to the Pharisees and philosophers, called the grandees and "princes of this world." {#1Co 2:8} But they do best that understand it of such a tractableness and teachableness in Christians, that they can be content to learn of any one, though never so mean, that can better inform them. {b} See this in Apollos. {#Ac 18:26} Augustine, as himself witnesseth thus in one of his epistles, *En adsum senex a iuvene coepiscopo, episcopus tot annorum a collega nondum anniculo paratus sum discere*, I am here an old man, ready to learn from a young man, my coadjutor in the ministry; and so old a bishop, from one who hath scarce been a year in the service. Hippocrates adviseth men not to slack or disdain to learn even of those who are counted idiots. {c}

{a} Sleidan, lib. xxi., p. 650. Bucholc., A.D. 1548. *Act, and Mon.*, 919; Fuller's *Church History*, fol. 405.

{b} *Ut vel ex puero, i.e., ex inopi et simplici quovis.* -*Scultet.*

{c} Μη οκνεειν και παρα ιδιωτεων ιστορειν.

Ver. 7. And the cow and the bear shall feed.] An allegorical description of greatest confidence and innocence, saith Junius. Bears are angry and vindictive creatures; so are the best by nature, {#Tit 3:3} till tamed and domesticated by God's distinguishing grace. As for those *semiperfectae virtutis homines*, as an ancient calls them, temporaries and hypocrites, who do only the outward works of duty, without the inward principle, it may be said of them, as the civil law doth of those mixed beasts, elephants, camels, &c., *Operam*

praestant, natura fera est, they do the work of tame beasts, yet have the nature of wild ones.

Their young ones shall lie down together.] Heb., Their children, *i.e.*, say some, {a} children after parents shall do thus, and their children after them from age to age; not revolting any more to barbarism.

And the lion shall eat straw.] Not men and other sensitive creatures, as now. {b} This, say the Chiliasts after some Rabbis, shall be literally fulfilled in that golden age of Christ's personal reign upon earth; a mere fancy, first vented by Papias, a man of some holiness, but *ingenii pertenuis*, of very little judgment, saith Eusebius.

{a} Arcularius.

{b} *Conversi non vivent ex rapto: sed legitime partis reculis contenti erunt.* Eusebius, *Ecclesiastical History*
1. 3. c. 39. 1:295,297.

Ver. 8. And the sucking child shall play upon the hole of the asp, &c.] There shall be no danger from calumniators and cruel crafties, asps and basilisks, {a} *quorum in labris venenum sessitat* {#Ps 140:4} These *homines damnosissimi* most damnable men shall have a new nature transfused into them; their malignities and mischievous qualities shall cease when once truly converted.

{a} A fabulous reptile, also called a *cockatrice*, alleged to be hatched by a serpent from a cock's egg; ancient authors stated that its hissing drove away all other serpents, and that its breath, and even its look, was fatal.

Ver. 9. None shall hurt.] Here the foregoing allegory is fully explained. In God's Holy Mountain—that is, in the Church—there shall be a holy, harmless, and a sweet harmony of hearts. The word among them shall be this, "Beloved, if God so loved us, we ought also to love one another." {#1Jo 4:11} Some differences and jars there may occur among the best, as did between Paul and Barnabas, Jerome and Augustine, Luther and Zuinglius; but these last not long—at utmost but till they come to heaven; and the ground of such a distemper is, that we know but in part, and therefore love but in part. {#1Co 13:9} Oh pray for that blessed sight, {#Eph 1:17,18} and for a fuller comprehension of those several dimensions, {#Eph 3:18} that the "earth may be full of the knowledge of the Lord."

As the waters cover the sea,] *i.e.*, The bosom and bottom of it, that God's word may dwell richly in us in all wisdom, and that the knowledge we have of it may be a transforming knowledge. {#2Co 3:18} Two or three words of God's mouth hid in the heart, and there mingled with faith, work such an evident and entire change in a man, saith Lactantius, {a} that you can hardly know him to be the same. *Da mihi virum qui sit iracundus, maledicus, effraenatus, paucissimis Dei verbis tam placidum quam ovem reddam. Da cupidum, avarum, tenacem, &c.* Give me a man that is angry., ill-spoken, unruly; with a few words of Almighty God, I will make him as meek as a lamb. Give me one that is covetous, an oppressive hold fast, a very *Nabal*, I will make him a *Nadib*; of a covetous churl a liberal person, of a viper a child, of a lecher a chaste man, &c. Lo, this is the fruit of the sound and saving knowledge of God and of his word, of ourselves and of our duties.

{a} Lactant. *Instit.*, lib. iii. cap. 86.

Ver. 10. And in that day.] "In the day of Christ's power, or kingdom, the people shall be willing." {#Ps 110:3} "The isles shall wait for God's law." {#Isa 42:8} Multitudes of nations shall come crowding in to his greatest glory, {#Pr 14:2} and for the fulfilling of old Jacob's prophecy. {#Ge 49:10}

There shall be a root of Jesse.] See on #Isa 11:1.

Which shall stand for an ensign.] Or, Standard, whereto all the elect must assemble; and hereby is meant the preaching of the gospel.

Shall the Gentiles seek.] *Ferventi studio, magno desiderio, non coacti*; they shall fly thereto as the clouds, and as doves scour to their windows. {#Isa 60:8}

And his rest.] That is, his Church, with whom he resteth and resideth. {#Ps 132:8} He "resteth also in his love to his people, and rejoiceth over them with singing." {#Zep 3:17; {See Trapp on "Zep 3:17"}}

Shall be glorious.] Heb., Glory; *sc.*, *per sanctitatem* {#Isa 4:5}

Ver. 11. **The Lord shall set his hand again the second time.**] Not to bring them back to the promised land, to Palestina, as once he did out of Egypt; that is but a rabbinical dream, not unlike that other—viz., that all Jews, in what country soever they are buried, do travel through certain underground passages till they come to their own country of Jewry. But with an outstretched hand he shall recover the remnant of his people that shall he left; so the poet,

“*Reliquias Danaum atque immitis Achillei.*”

He shall recover.] Or, Get, buy, purchase that poor dissected nation, out of all places of their dispersion, uniting their minds and subduing their enemies.

Ver. 12. **And he shall set up an ensign.**] ^{a} See on **#Isa 11:10**.

The dispersed of Judah.] ^{b} See **#Joh 7:35 Jas 1:1**. The word dispersed in the Hebrew is feminine, to show that no sort or sex shall be excluded. ^{#Col 3:11}

^{a} *Elevatio signi est praedicatio crucifixi. -Oecolamp.*

^{b} *Dispersas oves Iudae. -Piscat.*

Ver. 13. **The envy also of Ephraim shall depart.**] The fierce wrath or deadly feud that was between the ten revolted tribes of Judah, the like whereunto was between England and Scotland, and in England between the houses of York and Lancaster; in which last mentioned dissension were slain eighty princes of royal blood, and twice as many natives of England as were lost in the two conquests of France. ^{a} This emulation and hatred of Ephraim against Judah was to be abolished by Christ. ^{b} ^{#Eze 37:17} The disciples, being of various tribes, were all of one heart and of one soul. ^{#Ac 4:32} Neither was there any controversy at all among them, as one ancient Greek copy addeth to that forecited text. ^{c}

^{a} *Dan. Hist., 249.*

^{b} *Discimus sub Christo finem sore simultatum et odiorum. -Oecol.*

^{c} *Beza ex Beda.*

Ver. 14. **But they shall flee upon the shoulders.**] A metaphor from conquerors who pursue their enemies, and fall upon the bones of

them, as we say. The meaning is, the Gentiles shall be converted to the Christian faith by the Jews—viz., by the apostles and other preachers of the gospel. See #Ge 49:8. Thus Philip was found at Azotus, or Ashdod; {#Ac 8:40} Peter at Joppa {#Ac 10:5} At Gaza and Askelon were many flourishing churches in the times of Athanasius and Chrysostom, saith Adrichomius. *Brittannorum inaccessa Romanis loca, Christo patuerunt.* {a} Inaccessible places of the Britains to the Romans were made open by Christ.

{a} Tertullian.

Ver. 15. And the Lord shall utterly destroy the tongue of the Egyptian Sea.] That is, by drying up, or driving away the waters, he shall open a way through the Red Sea, which representeth the form and fashion of a tongue. He alludeth to #Ex 14:22; for Christ being our Conduct, we do enter by baptism, as by the Red Sea, into the Church, and after this life present into the kingdom of heaven.

He shall shake his hand over the river.] The river Nile. The sense is, he shall remove all obstacles and impediments. This was fulfilled.

{#Ac 2:41}

With his mighty wind.] The Chaldee paraphraseth *in eloquio prophetarum suorum*, by the word of his prophets; *quod apostolis non parum congruit*, saith Oecolampadius, which very well agreeth to the apostles converting the elect, whom neither height nor depth could keep from "the love of God which is in Christ Jesus our Lord." {#Ro 8:39} The Jews expect, but in vain, that all these things should be fulfilled unto them in the letter by their Messiah, as once they were by Moses at the Red Sea.

And make men go over dryshod.] Without boat or boot.

Ver. 16. And there shall be an highway.] *Agger, via strata*, a causeway. {#Isa 7:3}

In the day that he came up out of the land of Egypt.] This signal deliverance was a clear type of our redemption by Christ. And this prophecy was fulfilled when thousands of the Egyptians were

converted by Mark the evangelist and other preachers, as also when other nations forsook spiritual Egypt {#Re 11:8} and embraced the truth.

Chapter 12

Ver. 1. **And in that day,**] *sc.*, When there shall come forth a rod out of the stem of Jesse. {*as #Isa 11:1*} Blessed be God for a Christ. {#Ps 96:1-13 Re 6:11}

Thou shalt say.] It is not a dumb kind of thank fulness that is required of the Lord's redeemed, but such as from a heart full of spiritual joy breaketh forth into fit words, such as are here set down in this ditty or directory.

I will praise thee.] The whole life of a true Christian is a holy desire, saith an ancient. It is, or should be surely, *continua laetitia, et laus Dei*, a continual hallelujah. *Deo gratias* was ever in Augustine's mouth. *Laudetur Deus, laudetur Deus*, in another's—*i.e.*, Praised be God, praised be God. The saints here "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." {#Ro 15:6} The saints and angels do so in heaven incessantly, {#Re 4:10,11} *hoc est iuge eorum negotiosum otium et otiosum negotium.*

Thine anger is turned away.] My sins are forgiven me, and hence I am of so good cheer, though otherwise distressed. *Feri, Domine, feri; a peccatis absolutus sum*, said Luther; Strike while thou wilt, Lord, so long as my sins are pardoned. See #Ps 103:1-3.

And thou comfortedst me,] *viz.*, With gospel comforts, which are strong and satisfying. I do "overabound exceedingly with joy in all our tribulation," saith Paul. {#2Co 7:4}

Ver. 2. **Behold, God is my salvation.**] Let such take notice of it as said when time was, there is no help for him in God; salvation itself cannot save him. "Behold," and "My": there is much matter in this adverb and that pronoun, saith an interpreter. {*a*} Behold, God is my Jesus; so Jerome readeth it. According to that of old Simeon "Mine eyes have seen thy salvation." And in this and the next verse salvation is thrice mentioned, so sweet it was to those that thus sang of it. {*See Trapp on "1Co 1:8"*}

I will trust, and not be afraid.] There is an elegance in the Hebrew that cannot be translated. This spiritual security floweth from faith; experience should both breed and feed it. See **#Ps 46:3 2Co 1:10**.

For the Lord is my strength.] Salvation properly denoteth the privative part of man's happiness, viz., freedom from evil; but it includeth also position in a good estate, and preservation therein while "we are kept by the power (or strength) of God through faith unto salvation." {#1Pe 1:5}

{a} Oecolamp.

Ver. 3. Therefore with joy shall ye draw water.] Joy is the just man's portion, and Christ is the never failing fountain whence by a lively faith he may infallibly fetch it. {#Joh 4:10,14 7:37} Christ was much delighted with this metaphor; see **#Joh 1:16**. Out of this fountain only may men quench their spiritual thirst after righteousness. *Haec sola est aqua quae animas arentes, marentes et squalidas reficit, et recreat.* {a} These wells of salvation are those "words of eternal life," {#Joh 6:68} the rich and "precious promises," {#2Pe 1:4} "whereby we are made partakers of the divine nature," and of the Holy Spirit, which is frequently and fitly compared to water in regard of (1.) *Ablution*; {#Eze 36:25} (2.) of *Fructification*; {#Job 8:11 Isa 35:6,7 44:3,4} and (3.) of *Refrigeration*. {#Ps 42:1 Ro 5:5} Some think the prophet here alludeth to those softly running waters of Shiloah, {#Isa 8:6} or to the rock water that followed them in the wilderness, or to that famous fountain, {#Nu 21:16-18} whence they drew waters with so much mirth and melody.

{a} Sanchez.

Ver. 4. And in that day shall ye say, Praise the Lord,] viz., With us and for us. Every true *Confitebor tibi* hath its *confitemini Domino* annexed unto it. The saints are unsatiable in praising God for the great work of their redemption, and do therefore call in help, all that may be.

Call upon his name.] Which is a special way of praising him, while we make him the object of our prayers, professing our distance from him, our whole dependence upon him, &c. See **#1Ch 16:8 Ps 105:1**.

Declare his doings.] *Sept.*, His glorious things; those many miracles of mercy wrought in our redemption, which is a work much more excellent than that of making all things at first of nothing, keeping heaven still upon its hinges, and upholding the whole universe without a foundation. *Magna sunt opera Dei creatoris, recreatoris autem longe maxima*, saith Gregory.

Make mention that his name is exalted.] Or, Celebrate his name, which is high, far above all praise.

Ver. 5. Sing unto the Lord.] Or, Sing of the Lord. Sing a concise and short song, *amputatis omnibus supervacaneis*.

He hath done excellent things.] Heb., Excellence or majesty. All other spiritual blessings meet in our redemption by Christ, as the lines do in the centre, streams in the fountain.

This is known in all the earth.] Or, Let this be known; let all the world ring of it. As when the Argives were delivered by the Romans from the tyranny of the Macedonians and Spartans, the air was so dissipated with their acclamations and outcries, that the birds that flew over the place fell down amazed to the ground. {a}

{a} Plutarch.

Ver. 6. Cry out.] Heb., *Hinni*, neigh as horses do that are full fed, or fitted for fight. *Iubila quantum potes, valide et totis viribus clama, claram et laectam vocem ede*.

For great is the Holy One of Israel in the midst of thee.] Or, For the Holy One of Israel, who is great, is in the midst of thee. How shouldst thou then do otherwise than well?

Chapter 13

Ver. 1. The burden.] That is, the burdenous prophecy. It should not have seemed a burden, {#Jer 23:36} but it is a grievous burden to graceless persons to be told of their sins, and foretold of their punishments. {See Trapp on "Na 1:1"} {See Trapp on "Mal 1:1"}

Of Babylon.] Not that Babylon in Egypt (of which #1Pe 5:13, as some hold), now called Grand Cairo, the sultan's seat royal, but the

metropolis of Chaldea, built by Semiramis about a hundred years after the flood, whither the Jews were to be carried captive, and concerning which calamity they are here aforehand comforted. See **#Mic 7:8,16**.

Ver. 2. **Lift up a banner.**] *Deus hic quasi classicum canit;* God, as chief general, gives forth his orders to the Medes and Persians. He is a "man of war," *{#Ex 15:3}* yea, the Lord victor of war, as the Chaldee there paraphraseth. See the like **#Jer 50:2**.

Upon the high mountain.] Where it may best be seen. Media is a mountainous country. Or, *contra montem calignosum*, against the dark mountain—*i.e.*, Babylon, which, though situated in a plain, yet was tumoured up with her wealth and power, and seemed unmoveable. Famous this city was for a *hortus pensilis*, an artificial garden (made by Nebuchadnezzar for the pleasure of his wife Nicotris), which, hanging over the city, darkeneth it, *{a}* like as that continual cloud doth the island of St Thomas, on the back side of Africa.

Exalt the voice unto them, shake the hand.] *Propinquos voce, longinquos significatione ad arma convocate;* *{ b}* give the alarm to those that are near hand and further off.

That they may go into the gates of the nobles.] Or, Of the munificent or bounteous lords; for such all nobles are, or ought to be. Our English word lord, contracted of the Saxon word *laford*, cometh of *luef*, to sustain or succour others.

{a} Strabo, lib. xvi.; Curtius, lib. v.; Josephus, lib. x.

{b} Junius.

Ver. 3. **I have commanded my sanctified ones,** */ i.e.*, I have by my secret instinct stirred up and set on my Medes and Persians, *{#Isa 13:17}* whom in my decree I have set apart for this holy work of executing vengeance on the Babylonians.

I have also called my mighties.] My heroes, armed with my might.

Even them that rejoice in my highness.] Heb., *Exultantes superbiae meos*; my brave soldiers, whom I render victorious and triumphant.

Ver. 4. **The noise of the multitude.]** The Medes that come against Babylon are both numerous and streperous, as is here graphically described by an elegant *hypotyposis*. {a}

The Lord of hosts mustereth the host of the battle.] No marvel, then, that the forces are so many and mighty, for if he but stamp with his foot, all creatures are up in arms immediately.

{a} Vivid description of a scene, event, or situation, bringing it, as it were, before the eyes of the hearer or reader.

Ver. 5. **They come from a far country.]** Heb., From a land of longinquity.

Even the Lord, and the weapons of his indignation.] Ὀπολομαχους, "Vessels of wrath," the Septuagint render them; but in another sense, then, the apostle useth that expression concerning reprobates designed to destruction.

To destroy the whole land.] Or, The whole world, for so the Chaldees, in the pride of their empire, styled it. The Romans did the like. {#Lu 2:1} The Turks do the same at this day, such is their ambition.

Ver. 6. **Howl ye.]** "For the evils that are coming upon you" (as in #Jas 5:1). We may well say the same to mystical Babylon.

For the day of the Lord is at hand.] And yet it came not till over two hundred years after. Think the same of the day of judgment, and reckon that a thousand years with God is but as one day.

It shall come as a destruction from the Almighty.] Heb., *Cleshod Mishaddai*, an elegance that cannot be translated. *Shaddai* (God's name) signifieth a *conqueror*; say some; a *destroyer*; say others, which a conqueror must needs be, — *Eundem victorem et vastatorem esse oportet*. Here is threatened a devastation from the devastator.

Ver. 7. **Therefore shall all hands be faint.**] Base fear, that cowardly passion, shall betray them to the enemy, by expectorating their courage, and causing their hearts to fall into their heels, as we say. But this also cometh from the Lord of hosts, who is wonderful in counsel and excellent in working, for he ordereth the armour, {#Jer 50:25} and he strengtheneth or weakeneth the armies of either party. {#Eze 30:24} Whencesoever the sword cometh it is "bathed in heaven." {#Isa 34:5}

And every heart shall melt.] How much more shall wicked men's hearts do so at the day of judgment, when the powers of heaven shall be shaken. {#Lu 21:26} *Alegoriae; haec veriora erunt in die iudicii cuius hic est typus.*

Ver. 8. **And they shall be afraid.**]

“ *Conturbabuntur—
Innumerabilibus sollicitudinibus.* ”

They shall be amazed one at another.] *Amused, amazed, amated, as being at their wits' ends.*

Their faces shall be as flames.] So #Jer 30:5,6, a voice of fear and trembling, every man with his hands on his loins, the posture of a travailling woman, and all faces turned into paleness. The prophet here alludeth, saith Musculus, to the face of a smith at dark night, when he standeth blowing his fire, for his face appears as if it had no blood in it, most wan and pale. Or, as others think, to a man frightened, who first looketh pale, the blood running to the heart to relieve it, afterwards, upon the return of the blood to the outward parts, he looketh red, and of a flame colour.

Ver. 9. **Behold the day of the Lord cometh cruel.**] So it shall seem to the enemies, because "an evil, an only evil, behold, is come," {#Eze 7:5} without mixture of mercy.

Ver. 10. **For the stars of heaven shall not give their light.**] {a} They shall have punishment without pity, misery without mercy, sorrow without help, mischief without measure, crying without comfort, &c., and all this shall be but a typical hell to them, a foretaste of eternal torments.

The constellations thereof.] Which yet some interpreters take for some single and signal star, *magnam lucem magna sequuntur tenebrae.*

The sun shall be darkened.] They shall neither have good day nor good night.

{a} *Est hyperbole et hypollage.*

Ver. 11. **And I will punish the world.]** That is, the Chaldean state; for they reckoned themselves κοσμοκρατορας, or lords of the world. See on #**Isa 13:5**. Or to show that, if the whole world should conspire against the Lord, he can as easily punish them as he did that rabble of rebels the old world. See #**Da 4:17**.

And lay low the haughtiness of the terrible.] Or, Of the roysters or tyrants.

Ver. 12. **I will make a man more precious.]** *Quod rarum, carum.* Men shall be reduced to a small number, not nobles only, *sed triobolares homunciones*, but peasants; nor shall any money be taken in exchange for lives.

Ver. 13. **Therefore I will shake the heavens,] i.e.,** For the pride, arrogance, cruelty, and other impieties of these Babylonians, I will bring upon them tragic calamities and horrid confusions, so that they shall think that heaven and earth are blended together, and each be ready to say,

“*In me omnis terraeque, polique, marisque, ruiua est.*”

Ver. 14. **And it shall be as the chased roe.]** Or, "She," that is, Babylon, "shall be," when drunk with security, that usher of destruction, she shall be suddenly surprised. So strong were her walls and bulwarks, that she feared no irruption of the enemy; and so bold she bore herself upon her twenty years' provision laid in beforehand that she feared no famine by the straitness of a long siege. Herodotus telleth us that when Babylon was taken by Cyrus, some part of the city knew not of their condition till the third day after: the suddenness of their surprise must needs be very dreadful.

{a}

They shall every man,] i.e., All her confederates and presidaries.

{a} Herod., lib. i.; Arist. *Polit.*, lib. ill.

Ver. 15. **Every one that is found shall be thrust through.**] This maketh them flee for it. *Quis enim vult mori? prorsus nemo.* Life is sweet, and men will rather flee than die.

Every one that is joined unto them.] Or, That is decrepid, worn out with old age. See #2Ch 36:17.

Ver. 16. **Their children shall be dashed in pieces, &c.**] As had been prayed and prophesied long before {#Ps 137:9} and this was but *lex talionis*. See #2Ch 36:17 La 5:11.

Their houses shall be spoiled, and their wives ravished.] As those three commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, are ranked together in the law, so they are commonly violated together in the lawless violence of war.

Ver. 17. **Behold I will stir up the Medes.**] Together with the Persians under the conduct of Darius and Cyrus.

Which shall not regard silver,] *sc.*, For a ransom, but shall kill all they meet, though never so rich, and able to redeem their lives. {#Pr 13:8 Jer 41:8}

Ver. 18. **Their bows also shall dash the young men.**] They shall double destroy them. *O barbaram crudelitatem!* O cruel barbarian. {a}

And they shall have no pity on the fruit of the womb.] *Quamvis adhuc teneri essent et fructus novelli*, ripping up their mothers; {as #Am 1:13} or at the Sicilian Vespers; and as in the late Parisian and Irish massacres, which were the most prodigious horrid villanies that ever the sun saw.

Their eye shall not spare children.] In the massacre of Paris, a bloody Papist having snatched up a little child from one of the Protestants in his arms, the poor babe began to play with his beard, and to smile upon him. But he, more merciless than a tiger, stabbed it with a dagger, and so cast it all gory and bloody into the river. {b}

{a} Incredibilis sanguinis aviditas in milite bacchabitur.

{b} *Acts. and Mon.*

Ver. 19. **And Babylon, the glory of kingdoms.]** Those four great monarchies of the world had their times and their turns, their rise and their ruin. The Roman empire can scarce stand on its feet of clay; and by the death of the recent emperor, no King of Romans being nominated, is like to suffer great concussions.

Shall be as when God overthrew Sodom.] The destruction whereof was the greatest and most stupendous that ever we read of.

Ver. 20. **Neither shall the Arabian pitch tent there.]** The Scenites, {a} or vagrant shepherds of the Arabian Desert, that oft flitted for better pasture, shall shun Babylon as haunted with wild beasts, or rather with dragons and devils in the Revelation; all this is applied to, and shall be verified of, Rome. {#Isa 18}

{a} *Hi Babyloniae contermini.*

Ver. 21. **But wild beasts of the desert.]** Heb., *Ijim, Ochim, &c.* These are names of wild creatures unknown to us in these parts.

And satyrs.] Or, Devils in borrowed shapes and hideous apparitions.

Ver. 22. **And the wild beasts of the islands.]** Heb., *Ijim—i.e.*, desolate places and far remote.

And her time is near to come.] Though two hundred years hence and more ere it commence. So "Babylon is fallen, is fallen" {#Re 19:2} that is, *certo, cito, penitus* -surely, shortly, utterly.

“ *O mora! Christe veni.*”

“O delay, Christ, be come.”

Chapter 14

Ver. 1. **For the Lord will have mercy upon Jacob.]** And therefore destroy Babylon. {as #Isa 13} Such is his love to his Church that for her sake, and in revenge of her wrongs, he will fall foul upon her enemies. *Si in Hierosolymis fiat scrutinium, quanto magis in Babylon.* {a}

And the strangers shall be joined with them.] Proselyted, especially when made partakers of the grace of the gospel.

{a} Bernard.

Ver. 2. For servants and for handmaids.] Their converts shall be willing to lay their hands under their feet, as we say, and glad to do them any service, like as Cyprian was for Caecilius, whom he called *novae vitae parentem*, parent of new life, and Latimer for Bilney, whom he called Blessed Bilney. See **#Isa 49:23**.

Ver. 3. That the Lord shall give thee rest, &c.] The Church hath her halcyons here; neither is she "smitten as those are that smote her, but in measure, in the branches," &c. God "stayeth his rough wind" {#Isa 27:8} that is, such afflictions as would shake his plants too much, or quite blow them down. Yea, whether south or north wind bloweth, all shall blow good to them {#So 4:16} Blow off their unkindly blossoms, and refresh them both under and after all their sorrow, fear, and hardship.

Ver. 4. That thou shalt take up this proverb.] Or, Taunting speech; {a} this exultatory and insultatory song, which upon the fall of Babylon shall be in every man's mouth.

How hath the oppressor ceased!] q.d., This is wonderful and beyond all expectation.

The golden city.] Or, Gold thirsty city. {b}

{a} Carmen, ελεγκτικον και ονειδιστικον.

{b} Aurata vel auri avida.

Ver. 5. The Lord hath broken the staff.] Wherewith these exactors cudgelled men, as so many beasts, into subjection and obedience.

And the sceptre.] Or Rod of the rulers who ruled with rigour.

Ver. 6. He that smote the people in wrath, &c.] This is the tyrant's epitaph; there is at their death a general joy, as was the time when the world was well rid of Tiberius, Caligula, Nero, Heliogabalus, &c. When Domitian died, the senate decreed that his name should be erased, that all his acts should be rescinded, and his memorial abolished quite for ever. When Caligula was cut off, his monies were

all melted by the decree of the senate; {a} like as King Richard III's cognisance, the white boar, was torn from every sign, that his memory might perish. {b}

{a} Aurel. Victor.

{b} Speed.

Ver. 7. The whole earth is at rest, and is quiet.] *Quiевit, conticuit.*

{a} All is hushed that was used to be set in an uproar by these restless ambitionists.

They break forth into singing.] By a wide opening of the lips and lungs, as the word signifieth.

{a} ανεπαυστατο πεποιθος.—*Sept.*

Ver. 8. Yea, the fir trees rejoice at thee.] A notable metaphor, whereby sense and speech is attributed to senseless creatures; the trees once afraid to be felled are now freed from that fear. This tyrant was the terror of things on earth, and things under earth. Hence men and trees are said to rejoice, hell to be in a hurry, &c.

No feller is come up against us.] As was wont to do, for thy shipping, buildings, warlike engines, &c.

Ver. 9. Hell from beneath is moved for thee.] *Infernus ab inferendo; shaal,* from its unsatiableness, and continual craving. Here is an ironic and poetic representation of the King of Babylon's coming into hell, and his entertainment there; the dead kings rising from their places for reverence to receive him.

Even all the chief ones of the earth.] Heb., The he-goats, such as lead and go before the flock; such rhetoric as this we meet with in Lucian's Dialogues. Of Laurentius Valla, that great critic, who found fault with almost all Latin authors, one made this tetrastich;

“ *Nunc postquam manes defunctus Valla petivit,
Non audet Pluto verba Latina loqui.
Iupiter hunc caeli dignatus honore fuisset,
Censarem linguae sed timer ipse sum.* ”
- *Trithem.*

From their thrones, / *i.e.*, From their "sepulchres," saith Piscator. Ver. 10. **Art thou also become weak as we?**] *Interrogatio sarcastica et insultabunda.* Hast thou also a *Hic situs est*, here he lies, or *Mortuus est*, here he died, set upon thy tombstone? This if thou hadst forethought, thou wouldst have better behaved thyself while alive: the meditation of death would have been a death to thy passions, and an allay to thine insolencies. Virgil saith, if swarms of bees meet in the air, they will sometimes fight as it were in a set battle with great violence; but if you cast but a little dust upon them, they will be all presently quiet.

“ *Hi motus animorum atque haec certamina tanta,
Pulveris exigui iactu compressa quiescunt.* ”
- *Georg.*, lib. iv.

Had Nebuchadnezzar or his successors bethought themselves of their mortality and of death's impartiality, they would have been more moderate.

Ver. 11. **Thy pomp is brought down to the grave.**] *Ipsaque iusta sepulta iacent*, funeral rites, those dues of the dead, are wanting to thee. This was fulfilled in Belshazzar, slain at his impious feast, while he profaned the vessels of God's house to quaff in to the honour of Shac, his drunken god, and had no doubt variety of music. {a} See #Jer 51:39,41,47 Da 5:1,30.

The worm is spread under thee, and worms cover thee.] *Pro linteamine tinea sternitur: pro lodice vermes superimponuntur.* For sheets thou hast maggots, and for a coverlet, worms; and this the rather because, whereas the Assyrian kings, as Strabo {b} testifieth, and the Babylonian kings, as Herodotus, {c} were wont to be embalmed after their death, that they might keep sweet, Belshazzar was not so {#Isa 14:19,20}

{a} These feast days were called σακεα ημῆραι, like the Roman saturnalia.

{b} Lib. xv.

{c} Lib. i.

Ver. 12. **How art thou fallen from heaven, O Lucifer!**] That is, not O Belzeebub, as some ancients, but, O Belshazzar rather, called Lucifer here, or the morning star, for his beauty and brightness; and

as much wonder it was to see the Chaldean monarch at such an under, as to have seen Lucifer, the sun's constant companion, fallen from heaven. He was the terror of the world, and, as he thought, superior to fortune; yet a sudden and dismal change befell him. In the chariot of the Roman triumpher, there hung up a little bell and a whip, to put him in mind he might one day be whipped as a slave, or as an offender lose his head. *Nemo confidat mimium secundis.* Let no one rely on the least favours.

Ver. 13. **For thou hast said in thine heart.**] The natural heart is a palace of satanical pride; it is like unto the table of Adonibezek, at which he sat in a chair of state, and made others, even kings, to eat meat like dogs under his feet, with their thumbs cut off.

I will ascend into heaven.] *Vide quomodo non satientur honore superbi.* {a} Ambition, as the crocodile, grows as long as it lives, and is never satisfied.

Above the stars of God,] *i.e.*, Above all the kings of the earth, or above the saints, {#Re 12:1} those earthly angels.

I will sit also upon the mount of the congregation.] I will sit upon the skirts of God's Church; yea, I will set my throne upon God's throne, and take up his room. See the like madness in Pharaoh; {#Eze 29:3} that proud prince of Tyre; {#Eze 28:2} Antiochus, surnamed Θεός; Herod; {#Ac 12:21-23} Caligula, Chosroes, Diocletian, Antichrist, of whom and his practices one cries out, O Lucifer out-deviled, &c. {#2Th 2:4} One of the Pope's parasites, Valladerius, saith of Paul V, that he was a god, lived familiarly with the Godhead, heard predestination itself whispering to him, had a place to sit in council with the most blessed Trinity, &c.

In the sides of the north.] In Mount Moriah, where the temple stood.

{a} Oecolamp.

Ver. 14. **I will ascend above the height of the clouds.**] *Ut verbo dicam, ero summa et sacra maiestas.*

“*Attingit solium Iovis, et coelestia tentat.*”

- *Hor.*, lib. i. Ode 3.

Ver. 15. **Yet thou shalt be brought down be hell.]** To the counterpoint of thy haughtiest conceits, *ad infimam erebi sedem*. So a merry fellow said that Xerxes, that great warrior who took upon him to control the sea, was now mending old shoes under a shop board in hell.

To the sides of the pit,] i.e., Of the infernal lake: *A tartesso in tartarum detrusus*; {a} from the sides of the north, {#Isa 14:13} whither thou hadst pierced thyself, *ad latera luci*, to the sides of the pit, and to an odd corner of the burying place. This was a foul fall, and worse than that of Hermannus Ferrariensis, who, having been canonised for a saint, was thirty years after unburied, and burnt for a heretic by Pope Boniface VIII, {b} or that of Thomas a Becket, of whom, forty-eight years after he had been sainted, it was disputed among the doctors of Paris whether he were damned or saved? {c}

{a} *Adagium Homericum*.

{b} *Jac. Rev. Hist. Pontif.*, 195.

{c} *Daniel's History*, fol. 99.

Ver. 16. **They that see thee shall narrowly look upon thee.]** Shall look wishingly upon thee, as scarce believing their own eyes, for the strangeness of the thing.

Is this the man that made the earth to tremble?] The earth to quake, and men's hearts to ache? yea, sure, this is very he. At one end of the library at Dublin was a globe, at the other a skeleton, to show, saith mine author, that though a man be lord of all the world, yet he must die, *nullusque fiet, qui omnia esse affectabat*.

Ver. 17. **That made the world as a wilderness.]** Nero the tyrant came into the world an Agrippa, or born with his feet forward, and turned the world upside down ere he went out of it; so that the senate at last proclaimed him a public enemy to mankind, and condemned him to be drawn through the city, and whipped to death.

That opened not the house of his prisoners.] Or, That did not loose his prisoners homewards, but kept them in durance with prisoners' pittance. {#La 3:34}

Ver. 18. **All the kings of the nations,** *J i.e.,* Very many of them have their stately pyramids, tombs, mausolean monuments erected, as among us at Westminster Henry VII's chapel is a curious and costly piece.

Ver. 19. **But thou art cast out of thy grave,** *J i.e.,* Cast out and kept from thy grave. {a} This befell Belshazzar upon the surprisal of the city. {#Da 5:30} And the like also befell Alexander the Great dying at the same city; and our William the Conqueror, who having utterly sacked the city of Mants in France, and in the destruction thereof got his own, died shortly after at Rouen, where his corpse lay three days unburied—his interment being hindered by one that claimed the ground to be his. {b}

Like an abominable branch.] The matter is here set forth by three notable similitudes, such as this prophet is full of.

{a} *Insepulta sepultura turpissime abiectus es. -Scult.*

{b} *Daniel's History,* 42, 50.

Ver. 20. **Thou shalt not be joined to them in burial,** *J i.e.,* To your equals, your fellow kings, in funeral state and pomp. Christians have an honest care, *περι συνταφων*, with whom they be buried, and where they are laid when dead, that as they lived together and loved together, so in their death they may not be divided. {#2Sa 1:23}

Because thou hast destroyed thy {a} land.] Tyrannised over thine own subjects also. So did Saul, Manasseh, Herod—who butchered about Bethlehem fourteen thousand infants, as some affirm, and his own son among the rest—Tiberius, that tiger, Nero, that lion, Commodus, who was, saith Oresius, *cunctis incommodus*, Charles IX of France, &c.

The seed of evildoers shall never be renowned.] The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish: {#Pr 14:11} {See *Trapp on "Pr 14:11"*} *Et notanto hoc parentes, et a sceleribus se abstinento: ni sibi velint parcere, ut posteritat; parcant.*

{a} The Septuagint read it, *my* land, and *my* people.

Ver. 21. **Prepare another slaughter for his children.]** For Belshazzar's posterity. This is God's charge to the Medes and Persians. See on **#Isa 14:20**.

Ver. 22. **For I will rise up against him.]** And therefore it is to no purpose for them to rise up to possess the land, and to fill the face of the world with cities, as **#Isa 14:21**. "I will overturn, overturn, overturn," &c., {#Eze 21:27} and who shall gainstand it?

Ver. 23. **I will also make it a possession for the bittern.]** Which is a kind of water fowl that maketh a hideous noise.

And I will sweep it with the besom of destruction.] *Scopa vastatrice verram eam, Vatab.* I will not brush them for ornament, but sweep them, or rather scrub them to their ruin by my Persian *Praedones*, whom I will set upon them. And here the Jewish Rabbis acknowledge that they came to understand this text by hearing an Arabian woman mention a broom or a besom in her language, to her maid. {a} Apollos, a learned teacher, may yet learn of a tent maker.

{a} *Scopis non purgatoris sed perditoris. -R. David in Radic. וְסֵבֶל וְסֵבֶל.—Mercer. in Pagnin. Thesaur.*

Ver. 24. **The Lord of hosts hath sworn.]** If he had but said it only it had been sure enough, for he cannot lie, he cannot deny himself; but when he sweareth anything we may build upon it, especially since he is Lord of hosts. He can do more than he will, but whatsoever he willeth shall undoubtedly be done; for what should hinder? *Iuravit Iehovah*, is the best assurance.

Ver. 25. **That I will break the Assyrian in my Land.]** Or, As in breaking the Assyrian in my land; for here, saith Junius, the overthrow of the Assyrian monarchy, which should shortly be, is given for a sign of the overthrow of the Babylonian.

Ver. 26. **This is the purpose that is purposed.]** Heb., The council that is consulted. Now there are many devices in the heart of man, but, when all is done, the counsel of the Lord, that shall stand. {#Pr 19:21}

Ver. 27. **For the Lord of hosts hath purposed, and who shall disannul it?]** *Emphasin habet interrogatio.* An excellent and unanswerable way of arguing from the irresistible will and almighty power of God; the like whereof is used by a certain Persian in Herodotus, in most elegant expressions, as Junius here noteth. {a}

{a} In Calliope.

Ver. 28. In the year that King Ahaz died.] A very good world's riddance. When Tiberius the tyrant died, some of the people offered sacrifice for joy; others in detestation of him cried out, *Tiberium in Tiberim*, Let Tiberius be thrown into Tiber. Think the like of Ahaz, that stigmatical Belialist. Howbeit, as bad as he was, the Philistines hearing of his death, hoped to find some advantage thereby against the Jews, who are therefore here encouraged.

Ver. 29. Rejoice not thou, whole Palestine.] That is, the Philistines, *quos Iudaei animis armisque sibi infestissimos habuere*. These were as bad neighbours to the Jews as the Dunkirkers now are to us. Uzziah had subdued them, {#2Ch 26:6} but Ahaz had been much damnified and despoiled by them, {#2Ch 28:18} and in the beginning of Hezekiah's reign they thought to have overrun all the country. Here therefore God's decree concerning them is published, for the comfort of his poor people, and it is this: *Philistaeis non iabilandum sed eiulandum*. Philistines must not be overjoyed, but rather "weep and howl for the miseries that are coming upon them."

Because the rod of him that smote thee is broken.] Because Uzziah is dead, and Ahaz hath had ill success against you through his own sinfulness and sluggishness; do not you thereupon take boldness to set up your crest, and think all is your own.

For out of the serpent's root.] Out of Uzziah's issue,

Shall come forth a cockatrice.] Or, Basilisk, which is said to kill with his looks only; and hereby is meant Hezekiah, as also by the "fiery flying serpent," for thus he is called both for his fierceness and for his swiftness, two very commendable properties of a commander. Julius Caesar was *in omnia praeceps*, in all head first, very fierce, and with it notably nimble, witness his *Veni, vidi, vici*, I no sooner came, but overcame. The Hebrews from this text have a proverb, "Out of the serpent's root shall come forth a cockatrice," {a} *i.e.*, one woe is passed, but behold a worse at hand.

{a} *De radice colubri egredietur regulus, i.e., Afflictissimi, inter pauperes praecipui ac primi, atque adeo tolerandis calamitatibus nati.*

Ver. 30. **And the firstborn of the poor shall feed,**] *i.e.*, God's poor people shall; who though never so poor—as they were at a very low ebb under Ahaz—were God's "firstborn," and, in that respect, "higher than the kings of the earth." {#Ps 89:27}

And I will kill thy root.] See #Zep 2:4. {See Trapp on "Zep 2:4"}

Ver. 31. **Howl, O gate.**] Philistines are elsewhere taxed for flashy and foolish mirth {#Jud 16:23-30 2Sa 1:20,21} Here they are told they have more cause to fear than flear, to sigh than sing, to howl than hollo.

“*Quis globus, O cives, caligiue, volvitur atra?*

Hostis adest.”—*Virg.*

From the north a smoke,] *i.e.*, Hezekiah's army raising a dust, and setting all in a combustion.

Ver. 32. **That the Lord hath founded Zion.**] Not Hezekiah, but Jehovah hath done it.

Chapter 15

Ver. 1. **The burden of Moab.**] A "burden," saith Jerome, ever betokeneth sad things to follow. A "vision" doth joyful, at last howsoever. The Chaldee paraphraseth thus: The burden of a cup of cursing for Moab to drink off. Moab was the brat of an incestuous birth, as his name also, *De Patre*, declareth. There is now no such nation; their very name is rooted out, ever since they were destroyed, first by Shalmaneser, as is here forethreatened, and then by Nebuchadnezzar {as #Jer 48} -where we meet with many like passages as here—so that they live but by fame only, as they are mentioned in Holy Scripture, but never for any good. Their destruction is foretold for a comfort to the poor afflicted Jews, to whom they were near allied, but very ill-affected.

Because in the night.] *Nocte intempesta*, {a} the night is dark and dreadful; or in the night, *i.e.*, *subito, derepente, praeter opinionem*, suddenly, unexpectedly. These Moabites dwelt in a fruitful country, near to those five cities of the plain, and giving themselves up to loose and luxurious living, saith Jerome, they worshipped Chemosh or Bacchus; {b} as they had been incestuously begotten by Lot in his

drink, so they proved accordingly. *Ebrius te Pater genuit*, said one to a desperate drunkard. Some think they are threatened with wasting in the night, in allusion to that dismal night work, and that deed of darkness, the begetting of their father and founder Moab. {#Ge 19:36,37} Whence other nations were wont to reproach the Moabites as children of the night, saith Jerome.

{a} Piscat.

{b} Plutarch.

Ver. 2. He is gone up to Bajith, and to Dibon.] Two chief places of their idolatrous service, whereunto they ran in their distress; but all in vain. The like at this day do the Papists to their Ladies of Loretto, Sichem, &c., and the Turks to their Mohammed at Mecca (situated in the same country as once Moab, and perhaps in the same place with one of these idol temples) by troops and caravans; but they do worse than lose their devotion.

To weep.] And to pray too, {#Isa 16:12} but to no good purpose, for want of a right object, principle, motive, end. So afterwards the Romans, in a like exigent, *cum coniugibus ac liberis iussi sunt a senatu supplicatum ire, pacemque exposcere Deum, omnia delubra implent*, { a} &c.; they were by the senate commanded to go with their wives and children into the temples of their gods, and there to pray, make their peace, and to seek for aid.

Moab shall howl over Nebo, and over Medeba.] Cities surprised and sacked by the enemy. But this chapter is so much the more obscure to us, because the cities here mentioned are long since destroyed, and the Scripture setteth not forth the manner of their location or downfall.

On all their heads shall be baldness, and every beard cut off.] This was commonly done in those eastern parts, in times and in token of lamentation. {#Job 1:20 Eze 7:18} Alexander, mourning for the death of his friend Hephaestion, not only tore off his own hair, but clipped his horses' and mules' hair; yea, he plucked down also the battlements of the walls of the city, as Plutarch {b} writeth. *Pudeat nos lachrymis delicta non abstergere, et spiritualia damna non deplorare*, saith Oecolampadius. What a shame is it then for us

Christians not to weep over our sins, and to bewail our spiritual wounds and wants!

{a} Liv., lib. iii.

{b} In *Vita Pelopidae*.

Ver. 3. In their streets they shall gird themselves with sackcloth.] *Saccum et silicium non curat Deus.* God careth not for these externals where there is not a heart sprinkled with the blood of his Son. "The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?" {#Pr 21:27}

On the tops of their houses.] Thence, as it were, to require help from heaven.

Weeping abundantly.] Heb., Descending with weeping, like as with weeping they ascended; {a} they get nothing of their gods, though they cried to them. But he that goeth to the true God with an honest heart and lawful petitions is sure to speed. See #Isa 45:19.

{a} *Miseros ergo Papicolas, qui et ipsi cum fietu ad divos divasque suas ascendunt, cum ululatu descendunt.*

-Sculter.

Ver. 4. And Heshbon shall cry, and Elealeh.] See on #Isa 15:2.

The armed soldiers of Moab shall cry out.] As being faint hearted and unwilling to fight, because to no purpose.

His life shall be grievous to him.] Heb., His soul shall be ill-affected to him, or, for himself; that is, say some, all his care shall be for himself; let others shift as they can.

Ver. 5. My heart shall cry out for Moab.] Let others do as they will, saith the prophet here, I can do no less than bewail the woeful condition of Moab, bad though they be. {a}

“ *Tu quibus ista legis incertum est, Lector, ocellis:
Ipse quidem siccis scribere non potui* ”

His fugitives shall flee unto Zoar.] Whither once their father Lot fled for refuge; but it was too hot to hold him. Or, His fugitives shall cry to Zoar.

An heifer of three years old.] Which, being in her prime, loweth aloud, coelum mugitibus implens; so shall these fugitives set up their note, clamore fragoso boantes; as they pass through the countries they shall even break or rend themselves with crying.

{a} *Heu quam doleo corde toto. -Oecol.*

Ver. 6. **For the waters of Nimrim shall be desolate.]** What these waters of Nimrim were it doth not appear. Jerome saith that Nimrim is a town near the Dead Sea, where the waters are salt, and the country about it barren; so should the land of Moab now be forlorn and fruitless.

Ver. 7. **Therefore the abundance they have gotten.]** Here the prophet seemeth to tax the covetousness of the Moabites, *qui coacervandis thesauris operam dederint*, who made it their work to hoard and heap up riches.

And that which they have laid up.] Heb., Their visitation; that is, their treasures, which they often looked upon.

Shall they carry away to the brook of the willows.] The Moabites shall cast it into the water, as hoping there to find it again when the enemy was gone. Or, Shall they (the Assyrians) carry away to the valley of the Arabians, who were their confederates, and for such good offices spared (as Herodotus saith, lib. iii.), that they might keep and convey home for them the spoils they had taken from other nations. {a}

{a} *Piscat.*

Ver. 8. **For the cry is gone round about, &c.]** When the prophet thus describeth the mourning of the Moabites as excessive, and as a fruit of their unbelief, we must learn to moderate our mourning for outward losses and crosses, and that out of hope of God's mercy promised to his penitent suppliants.

The howling thereof unto Eglaim.] See on #Isa 15:2.

Ver. 9. **For the waters of Dimon shall be full of blood.]** *Non tingentur solum, sed etiam inundabunt* and the bloody enemy shall haply be heard to cry out, as once Hannibal did when he saw a pit full of man's blood, *O formosum spectaculum!* O brave sight! The very name Dimon signifieth bloody, so called, as some think, on this occasion instead of Dibon, the old name. {#Isa 15:2}

I will bring more upon Dimon, lions upon him that escapeth of Moab.] Heb., I will put additions upon Dimon, {a} *i.e.*, additions of evils, viz., lions, and other like fierce and cruel creatures, which shall prey upon the Moabites there. {#Isa 35:9 2Ki 17:25} Some say by lion is here meant Nebuchadnezzar, {#Jer 4:7} fitly compared to a lion for his strength and swiftness. Certain it is that God hath in store plenty of plagues for evildoers; and if they escape one mischief, they shall fall into another; their preservation is but a reservation, except they repent.

{a} *Additamenta plagarum. -Haymo.*

Chapter 16

Ver. 1. **Send ye the lamb.]** For prevention of those lions, {#Isa 15:9} submit to Hezekiah, your right liege lord, a lamb, *i.e.*, your appointed number of tribute lambs, in token of homage. {#2Sa 8:2 2Ki 3:4} But especially make your peace with God, the Ruler of the whole world, {#1Ch 29:12} by paying him homage and fealty, that there may be a lengthening of your tranquillity.

From Selo in the wilderness.] Otherwise called Petra (because beset with rocks), whence the country it stood in was called Arabia Petraea. {a} Some make it the head city of Moab, others of Edom, a place, it seemeth, that was full of cattle, and by king Amaziah, who took it, called Jokteel. {#2Ki 14:7}

{a} Strabo, lib. xvi.

Ver. 2. **For it shall be, that, as a wandering bird, &c.]** Or, Otherwise it shall be that as, {a} &c., *i.e.*, except ye do as I have advised you, {#Isa 16:1} a double mischief shall befall you. (1.) Dissipation, as a wandering bird, &c.; (2.) Deportation, at the fords of Arnon, where ye shall be carried captive.

As a wandering bird.] See #Pr 27:8. {See Trapp on "Pr 27:8"}

{a} *Alioqui fiet. -Jun.*

Ver. 3. **Take counsel, execute judgment.]** Or, Make a decree, or deal equally and uprightly; shoew the like kindness to Abraham's posterity as he once did to your progenitor Lot, whom he rescued; or as Lot did to the angels whom, as strangers, he entertained, *fac, inquam, quod suggero, dum subdo.*

Make thy shadow as the night in the midst of noonday,] *i.e.*, Shelter and shade my persecuted people, *este illis securum perfugium, et iucundum refrigerium,* protect them, refresh them, do all kind offices for them, which your fathers did not, but the contrary. {#De 23:3,4}

Ver. 4. **Let mine outcasts.]** Who are dear to me, {#Jer 30:17} though I may seem to have cast off the care of them. Outcasts they may be, but not castaways. See #Isa 52:5,6; "Persecuted, but not forsaken." {#2Co 4:9} "Bowels of mercy" must be "put on" towards godly exiles especially, who are *Dei* φυγάδες, and should therefore be dear to us.

For the extortioner is at an end.] Heb., *Emunctor*, the milker, or squeezer, or wringer out, {#Pr 30:33} so the Assyrian tyrant is called; as also *Vastator et proculcator*, the spoiler or plunderer; and *conculcator*, the oppressor or treader down, is consumed out of the land; and it shall not be long ere I fetch home my banished; be content therefore to harbour them awhile; herein thou shalt do thyself no disservice at all.

Ver. 5. **For in mercy (or piety) shall the throne be established.]** Hezekiah's throne shall, but especially Christ's, from whom ye may once have occasion to borrow that mercy which now you are called upon to lend to those outcasts of Israel.

And he shall set upon it,] *i.e.*, He shall make it his business to relieve and right his people.

And seeking judgment.] Making inquisition after wrongs of such as dare not complain. The Grand Signor, they say, shows himself on

purpose weekly abroad, for the receiving the poor's petitions and punishing the grandees of his court, by whom they are oppressed; whence also he styleth himself *Awlem Penawh*—*i.e.*, the world's refuge.

And hastening justice.] Despatching and speeding causes.

Ver. 6. **We have heard of the pride of Moab.]** His harsh and haughty carriage toward God's poor people, though he were advised the contrary. {#Isa 16:1,3,4} Good counsel is but cast away upon a proud person. Now the Moabites were as much noted then for their pride as now the Spaniards are; and their pride appeared by their brags and threats. But

His lies shall not be so.] Or, His indignation is more than his strength, as Jerome rendereth it. His boastings and blusters shall come to nothing; his pride shall be his bane and break his neck.

Ver. 7. **Therefore shall Moab howl for Moab.]** One Moabite to another, or each within himself, *ut solent desperantes*.

For the foundations of Kirhareth.] Which shall be utterly razed and harassed. Kirhareth is interpreted the "city of brick walls," as was Babylon, or rather the "city of the sun," as Bethshemesh and Heliopolis, because there the sun was in a special manner worshipped.

Shall ye mourn.] Or, Roar, or mutter, or muse.

Ver. 8. **For the fields of Heshbon languish.]** As being decayed and destroyed; hence so great mourning in Moab. Their father and founder was begotten in wine, and themselves were likely great wine bibbers. Historians say that some of their cities were built by Bacchus. Fitly therefore are these drunken Moabites bereft of their vines, as those gluttonous Sodomites were of their victuals. {#Ge 14:11} The drunkard's motto is, Take away my liquor, and take away my life.

The lords of the heathen have broken down the principal plants thereof.] The great Turk causeth all the vines to be cut down wherever he cometh, because he read in the Koran that in every grape there dwelleth a devil.

Ver. 9. **Therefore I will bewail with the weeping.**] *Defleo fletum (Paronomasia)*, that is, the misery of Jazer; or, I will with weeping bewail Jazer, and the vine of Sibmah.

For the shouting for thy summer fruits,] *i.e.*, Thy joy and jollity over thy summer fruits, and over thine harvest, expressed by songs and shouts, do now fail and cease.

Ver. 10. **And gladness is taken away.**] *Laetitia -i.e., quicquid laetificum erat*, All matter of mirth is removed. Heb., Gathered up, or gathered in, as your harvest also is to your hand by the enemy.

Ver. 11. **Wherefore my bowels shall sound {a} like an harp for Moab.**] The "elect of God, holy and beloved, have bowels of mercy, tenderness, and kindness" toward their very enemies also, {#Col 3:12} whom they do oft pity more than they pity themselves, as Habakkuk did the Chaldeans' calamity, {#Isa 3:16} and as Daniel did Nebuchadnezzar's downfall. {#Da 4:19} *Sicut cithara plectro tacta dat sonitum in funere funereum*, As they have mournful music at funerals; {#Jer 9:17,20 Mt 9:23} or as the strings of a shawm sound heavily, so do my heart strings for miserable Moab. In a harp, if one string be touched, all the rest sound; so it should be with us in regard of fellow feeling. We should feel others' hard cords through our soft beds.

{a} *Ego ex intimis visceribus meis conturbatus. -Jun.*

Ver. 12. **That Moab is weary on the high place.**] Tired out in his superstitious services, by all which he is not a button the better, but a great deal the worse.

But he shall not prevail.] This is every wicked man's case and curse; for "we know that God heareth not sinners." {#Joh 9:31} He will never accept of a good motion from a bad mouth. {#Isa 1} The very heathen could say,

“Ὅς κε Θεοῖς ἐπιπειθῆται, μάλα τ' ἐκλύον αὐτοῦ.”

Ver. 13. **This is the word that the Lord hath spoken.**] And is therefore sure and certain; for the word of the Lord "cannot be broken" {#Joh 10:35}

Since that time,] i.e., Since Balaam, hired by Balak (say the Hebrews), cursed not the Israelites as he would have done, but the Moabites, as he was made to do. *Ex tunc.*

Ver. 14. **Within three years.]** In which time the sins of the Moabites shall be full, and themselves ripe and ready for vengeance. Three years hence, therefore, *sc.*, in the fourth year of King Hezekiah; for then came up Shalmaneser against Samaria, and it is probable that in his march thither he invaded and subdued these Moabites, that he might leave all safe behind him. A hundred years after which, or more, Nebuchadnezzar utterly ruined them, according to **#Jer 48**

As the years of an hireling,] i.e., *Praecise, nec citius nec tardius,* Three years precisely. This time Moab had to make his peace in; but he minded nothing less, and therefore deservedly perished. So, alas! shall all such infallibly as repent not within their three years' space! which perhaps may not be three months, or three days, saith Oecolampadius; I may add, three minutes; and yet, *Ex hoc momento pendet aeternitas,* Upon this short inch of time dependeth eternity. Up, therefore, and be doing. *Stat sua cuique dies, &c.*

Chapter 17

Ver. 1. **The burden of Damascus.]** See **#Isa 13:1.**

Of Damascus.] That is, of the kingdom of Syria, the head city whereof was Damascus; and it was destroyed by Shalmaneser five or six years after this burdenous prophecy; the like whereunto, see **#Isa 49:23 Am 1:2 Zec 9:1.** It had been taken before by Tiglathpileser, *{#2Ki 15:29}* and hath been rebuilt since, *{#Ac 9:2 2Co 11:32}* being at this day a noble city of the East— *civitas laetitiae et laudabilis,* as Jeremiah calleth it. *{#Jer 49:24,25}*

And it shall be a ruinous heap.] It was so till re-edified, and inhabited by a new people.

Ver. 2. **The cities of Aroer are forsaken,] i.e.,** The country beyond Jordan *{#De 2:36}* is desolated and depopulated—the Gadites and the Reubenites being also, together with the Syrians, carried captive by Tiglathpileser. *{#1Ch 5:26}*

Ver. 3. **The fortress also shall cease from Ephraim.]** Heb., Shall sabbatise, or rest. Ephraim, or the ten tribes, had joined with Syria in

a confederacy against Judah; they justly therefore partake with them in their punishment.

Shall be as the glory of the children of Israel.] Poor glory now; but so their low condition is called ironically and by way of contempt, saith Oecolamp.

Ver. 4. The glory of Jacob shall be made thin.] Their multitudes wherein they gloried shall be greatly impaired.

And the fatness.] He shall be cast into a deadly consumption, know the consumption of a kingdom is poverty, and the death of it is loss of authority, saith Scultetus, wickedness being the root of its wretchedness, like as the causes of diseases are in the body itself.

Ver. 5. And it shall be as when the harvest man.] Their utter captivity is set forth by three lively similitudes, for better assurance, a very small remnant only left in the land. This by some ancients is alleged to show how few shall be saved—surely not one of ten thousand, said Simeon. And before him Chrysostom, *{a}* How many, think you, shall be saved in this city of Antioch? Though there be so many thousands of you, yet there cannot be found a hundred that shall enter into God's kingdom, and I doubt much of those too, &c.

In the valley of Rephaim.] Which was nigh to Jerusalem. *{#Jos 15:8}*
Nam similitudine populari propheta utitur. {b}

{a} Hom. iv. *Ad Pop. Antioch.*

{b} Jun.

Ver. 6. Yet gleaning grapes, &c.] See on **#Isa 17:5**.

Ver. 7. At that day shall a man look to his Maker.] The elect among the Israelites shall do so, having been whipped home as before. There is an elegance in the original, as there are many in this prophet, that cannot be translated. Here also, and in the next verse, we have a description of true repentance, the right fruit of affliction sanctified. Penitence and punishment are words of one derivation.

Ver. 8. And he shall not look to the altars.] As, having looked before to his Maker with a single eye, with an eye of adamant, that will turn only to one point. See on **#Ho 14:8**.

Ver. 9. **Which they left for the children of Israel.]** Which the enemy left, by a sweet providence of God; the like whereto see on #Zec 7:14.

Ver. 10. **Because thou hast forgotten the God of thy salvation.]** Thou hast disloyally departed from him, as a wife doth from her husband, though he were both able and ready to have saved thee.

Therefore shalt thou plant pleasant plants.] But all to no purpose. *Hoc patres familias pro regula habeant aeconomica.* There is a curse upon the wicked, though never so industrious. All will not do. God cannot abide to be forgotten.

And shall set it with strange slips,] {a} *i.e.*, Rare and excellent ones, but for the enemies' use. {as #Isa 17:11 De 28:29}

{a} *Exotica fere non nisi preciosa afferuntur. -Jun.*

Ver. 11. **In the day thou shalt make thy plant to grow.]** So #Pr 22:8, he that soweth iniquity shall reap vanity; and the more serious and sedulous he is at it, the worse shall it be with him. {#Ga 6:8}

But thy harvest shall be an heap.] This is a proverb among the Jews, to signify labour in vain.

In the day of grief and desperate sorrow.] Heb., *Aegrae, sc., plagae;* for grapes ye shall gather thorns, for figs, thistles.

Ver. 12. **Woe to the multitude of many people.]** Met to make up Sennacherib's army. Or, Oh the multitude, &c. The prophet wondereth, {a} as it were, at the huge multitude of the enemies, and their horrible noise.

Like the rushing of many waters.] *Ob impetum et fremitum.*

{a} *Mihi hoc loco admirantis videtur. -Oecolamp.*

Ver. 13. **The nations shall rush.]** Or, Rustle. The Assyrians did so when they brake in. {#Isa 36:1-20}

But God shall rebuke them,] *i.e.*, Chide them, smite them, and so set it on, as none shall be able to take it off.

And they shall flee far off.] Heb., He shall flee, viz., Sennacherib, who, was frightened with the slaughter of his soldiers by the angel, shall flee his utmost.

Ver. 14. **And behold at eventide trouble.]** Or, Terror—*sc.*, within Jerusalem, besieged by Sennacherib's forces. But this mourning lasted but till morning. The time of affliction is ordinarily short; a day, or night; a piece of a night, as here; a "moment"; {#Isa 54:8} "a small moment." {#Isa 54:7} Or if longer, yet (1.) There are some breathing time between; (2.) There is much good got by it; (3.) It is nothing to eternity.

Before morning he is not.] He and his forces are all gone. The wicked, saith Oecolampadius here, at the eventide of their death have a hard tug of it; and in the morning of the resurrection they are not, or could wish they were not.

This is the portion of them that spoil us.] *Epiphonema ad populum Dei.* He closeth up his discourse with a word of comfort to all God's people; for whose sake also it is that all this is said against Assyria, Syria, and other foreign states, enemies to the Church.

Chapter 18

Ver. 1. **Woe to the land.]** To Ethiopia, described here, (1.) By the shady mountains wherewith it is surrounded; (2.) By the rivers wherewith it is watered. {a}

Which is beyond the rivers of Ethiopia.] Or, Which is along by the rivers, even Ethiopia, which also may be said to be "beyond the rivers," *i.e.*, beyond the seven streams of Nile in respect of Jerusalem.

{a} Strabo.

Ver. 2. **That sendeth ambassadors by the sea.]** Heralds to defy the Assyrian, and to bid him battle, to their own ruin.

Even in the vessels of bulrushes.] Or, In paper barques well pitched. {a} These were much in use among the Ethiopians and

Egyptians, both for expedition and also for safety against rocks, shallows, and falls of rivers.

Go, ye swift messengers.] Tirhaka's words to his heralds. See #2Ki 19:9.

To a nation scattered and peeled,] *i.e.*, To the Assyrians, whose great forces are at this time scattered up and down in several countries, and therefore with more ease and safety to be set upon. Thus the Ethiopian pleaseth himself in the conceit of an easy conquest, but was quickly confuted; the Jews who trusted unto him were disappointed, and Sennacherib more enraged against Jerusalem.

To a people terrible.] The mauls *{hammers}* of mankind; but I shall chastise them. Thus he triumpheth before the victory, having already devoured Assyria in his hopes.

A nation meted out and trodden down.] Or rather meeting out and treading down. Or shortly to be meted out to conculcation or destruction.

Whose land the rivers have spoiled.] Or, The floods—inundations of enemies—shall spoil; or, Whose land the rivers—the Ethiopians who live by the rivers *{#Isa 18:1}* -do despise. For this chapter is not more short than dark, and diversely rendered and sensed.

{a} *Iunceaefiscellae picatae.* -*Vide Plin., lib. vi. cap. 22.*

Ver. 3. **All the inhabitants of the world, see ye.]** Or, Ye shall see when he lifteth up a banner on the mountains; and when he bloweth a trumpet, ye shall hear—*i.e.*, ye shall shortly see the Assyrians returning from the conquest of the Ethiopian with glory and great joy; but what will the Lord do the while?

Ver. 4. **I will take my rest, I will consider.]** He will sit and bethink himself, as it were, how he may best bestow his poor people. The Assyrian shall go on with his great design for a while, and none shall interrupt him; but the Church meanwhile shall not be unprovided for.

Like a clear heat upon herbs.] Or, After rain which makes herbs and plants suddenly to sprout and shoot up again. God will not only look upon his people, but refresh them in troubles.

Ver. 5. **For afore the harvest.]** Or, Vintage.

When the bud is perfect, &c.] When the Assyrian, fleshed with his former victory, maketh full account that all is his own, God shall make his hopes to hop headless. He shall slaughter his forces, {as #Isa 18:6} branches and sprigs, great and small.

Ver. 6. **They shall be left together.]** They, that is, the Assyrians slain by the angel. {as #Ps 79:2 Isa 37:36}

The fowls shall summer upon them.] Both birds and beasts of prey shall have enough to feed upon the whole year about.

Ver. 7. **In that time.]** When the Assyrians are thus slain.

Shall the present be brought, / sc., By the Jews, who shall consecrate a considerable part of the spoils of the Assyrians, according to **#Nu 31:28,47,50,54**. Thankfulness for public deliverances is still due to the Most High: "Bring presents unto him that ought to be feared." {#Ps 76:11}

Chapter 19

Ver. 1. **The burden of Egypt.]** See **#Isa 13:1**.

Behold the Lord rideth.] Heb., Riding—*sc.*, as a judge, or general of an army.

Upon a swift cloud, / i.e., Speedily, suddenly, and irresistibly. Clouds are rarely seen in Egypt, where it raineth not; but in **#Eze 30:18** we read of a cloud that should cover Egypt. By "swift cloud" here some understand the Virgin Mary; others our Saviour's body, or human nature. And they further tell us, that as soon as the child Jesus was brought into Egypt, down fell all the idols there, as Dagon did before the ark. {a} This they ground upon the following words:—

And the idols of Egypt shall be moved at his presence.] Whereby I conceive is only meant that their gods should not be able to help

them, and should therefore lose their authority, be discredited and decried.

And the heart of Egypt shall melt.] As it did, first when Sennacherib, and then when Nebuchadnezzar came against it.

{a} *Hist. Scholast.*

Ver. 2. And I will set the Egyptians against the Egyptians.] *Commiscebo Egyptios inter se*, I will embroil them in a civil war. This happened, saith Junius, under King Psammeticus, after the death of Sethon, about the end of Hezekiah's reign, or the beginning of Manasseh's, while Isaiah was yet alive. {a}

And kingdom against kingdom.] Or, Rectory against rectory; for as here in the heptarchy, so there the land was divided into many provinces or jurisdictions, even sixty-six, saith Ortelius.

{a} Herod., lib. ii. Diod. Sic., lib. i.

Ver. 3. And the spirit of Egypt shall fail.] Fail and falter; their wits shall not serve them, but be drained and emptied, as the Hebrew word here signifieth. By spirit, here understand their wisdom, learning, and sharpness, for the which they were famous among, and frequented by other nations. Moses was skilled in their learning. {#Ac 7:23} Pythagoras, Plato, Solon, Anaxagoras, and other philosophers got much by them. Mercurius Trismegist saith of Egypt, that it was the image of heaven, and the temple of the whole world. By spirit here, some understand their familiar spirits. {a} See #Le 19:31.

And they shall seek to the idols.] Whereof they had great store (so that they were derided by other idolaters), but their chief deity was Latona, saith Herodotus.

And to the charmers.] Who have their name in Hebrew from their low or slow speaking.

{a} Aug. *De Civit. Dei*, lib. viii. cap. 14.

Ver. 4. And the Egyptians will I give over.] Heb., Shut up—*sc.*, as fishes in a pond.

Into the hand of a cruel lord.] Heb., Lords—viz., those twelve tyrants that reigned after Sethon, and were put down by Psammeticus, one of their own number, who afterwards reigned alone and with rigour. {a}

And a fierce king,] viz., Psammeticus, the father of that Pharaohnecho who slew Josiah. {#2Ki 23:29} This fierce king reigned fifty-four years, and by his harshness caused 200,000 of his men of war to leave him, and to go into Ethiopia.

{a} Herodot.

Ver. 5. And the waters shall fail from the sea,] i.e., Their sea traffic shall be taken from them, to their very great loss. Historians testify, that by frequent navigation out of the Bay of Arabia into India and Trogloditiae, the revenue of Egypt was so increased, that Auletus, the father of Cleopatra, received thence yearly twelve thousand and five hundred talents.

And the river shall be wasted and dried up,] i.e., The river Nile, which watereth Egypt and maketh it fruitful. See #De 11:9,10 Eze 29:3,9.

“ *Creditur Aegyptus caruisse iuvantibus arva*

Imbribus, atque annis sicca fuisse novem.”

- *Ovid. Art.*, lib. i.

Ver. 6. And they shall turn the rivers far away.] The Assyrians shall, or some of their own fond and vainglorious princes shall drain the river Nile at several passages and in several places, to the impairing of the river and the impeaching of the state. {a}

The reeds and flags shall wither.] These were of great use there; for of flags they made their barks and boats, mats also, wheels, baskets, &c.; of reeds they made their sails, ropes, paper, and a kind of juice serving them for food, {b} &c. As therefore the palm tree is to the Indians a cornucopia, yielding many commodities, so are reeds and flags to the Egyptians.

{a} Herodot., lib. ii.

{b} Plin., lib. xiii. cap. 11.

Ver. 7. **The paper reeds by the brooks,**] *i.e.*, By the streams of Nile; for where this river arriveth not, is nothing but a whitish sand, bearing no grass but two little weeds called suhit and gazul, which, burnt to ashes, maketh the finest crystal glasses.

And everything sown by the brooks.] As far as Nile overflows is a black mould, so fruitful as they do but throw in the seed and have four rich harvests in less than four months.

Ver. 8. **The fishers also shall mourn.]** Because their trade decayeth, or they take pains to no purpose. {#Isa 19:10}

Ver. 9. **They that work in fine flax shall be confounded,**] *sc.*, For want of materials, such as were wont to be sown by the brooks {#Isa 19:7 1Ki 10:28 Pr 7:16 Eze 27:7} (Plin., lib. ix. cap. 1).

They that weave networks.] Or rather whiteworks {*a*} -that is, white garments made of the fine flax of Egypt. These were much worn by nobles. {#Pr 7:16 Da 7:9} Whence also in Hebrew they have their name. {#1Ki 21:8 Ne 2:16 Ec 10:17, &c.}

{*a*} מִיְדוֹת, *Albi seu candidati.*

Ver. 10. **And they shall be broken in the purposes thereof.]** Heb., In the foundations, as #Ps 11:3. Purposes are the foundation of practices, but are oft disappointed.

And ponds for fish.] Heb., Ponds of fowl, *stagna voluptaria* (Tremellius), standing pools of desire. In Hebrew, the word used elsewhere for a pond or fish pool signifieth a blessing also. {*a*}

{*a*} Berecha.

Ver. 11. **Surely the princes of Zoan are fools.]** Otherwise they would never have so ill-advised their king so to drain the river, for his pleasure, to the public detriment. Zoan was an ancient city in Egypt. {#Nu 13:22} The Septuagint and Vulgate versions call it Tunis. Here it was that Moses did all his wonders. {#Ps 78:12 Ex 7:8,9} Here Pharaoh's princes "took counsel, but not of God; and covered with a covering, but not of his Spirit, that they might add sin to sin." {#Isa 30:1}

The counsel of the wise counsellors is become brutish.] Such as was that of Machiavel, {a} the Florentine secretary, who proposeth Caesar Borgia, notwithstanding all his villanies, as the only example for a prince to imitate.

How say ye unto Pharaoh?] How can ye for shame say so of yourselves? Or *quomodo dictatis Pharaoni?* How can ye dictate or put such words as these into your king's mouth? What gross flattery is this?

I am the son of the wise.] Or, A son of "wise ones; as if wisdom were proper to you, and hereditary. The Egyptians cracked much of their wisdom, yet more of their antiquity, as if they were long before other people, yea, before the moon—as the Arcadians also boasted—and that their philosophy was very ancient. {b}

{a} *De Principe*, p. 185.

{b} Herod. lib. ii.—προσεληναοι, Lucian.—Plato in *Timaeo*.

Ver. 12. Where are they? where are thy wise men?] q.d., *Vile latens virtus*: if they have that wisdom they pretend to, let them predict thy calamities and help to prevent them. *Mihi hominum prudentia similis videtur talparum labori non sine dexteritate sub terra fodientium, sed ad lumen solis caecutientium,* {a} The world's wizards are like children, always standing on their heads and shaking their heels against heaven.

{a} Gasp. Ens.

Ver. 13. The princes of Zoan are become fools.] Wilful fools; this they are told twice over, because hardly persuaded to it. See #Isa 19:11.

The princes of Noph.] Called also Moph, {#Ho 9:6} and therehence Memphis, now Grand Cairo, famous once for the pyramids and monuments of the Egyptian kings.

Even they that are the stay of the tribes thereof.] Heb., The corners {a} of the tribes or rectories—that is, either the king and chieftains, as some sense it; or, as others, all the inhabitants of the country, from one corner thereof unto another. How these wise men

of Egypt deceived others is not expressed; but probably they did it by approving and cherishing the superstition, impiety, and carnal security of the princes and people.

{a} The free states of Switzerland are called cantons—*i.e.*, corners.

Ver. 14. The Lord hath mingled a perverse spirit.] Or, Given them to drink a spirit of giddiness. Heb., A spirit of extreme perversities; he hath stupified, and as it were intoxicated them with the "efficacy of error."

And they have caused Egypt to err in every work.] Psammeticus their king was twenty-eight years in besieging Azotus ere he could take it; and other things went on with them accordingly. {a}

{a} Herod., *Euterp.*

Ver. 15. Neither shall there be any work.] See on #Isa 19:14.

Ver. 16. In that day shall Egypt be like unto women.] Feeble and faint-hearted, *nihil mascule aut fortiter facturi, sed mulieribus meticulosiores.* See #Pr 28:1. {See Trapp on "Pr 28:1"}

Because of the shaking of the hand of the Lord.] When as yet he threateneth only; how much more when he striketh in good earnest? See #Isa 30:32.

Ver. 17. And the land of Judah shall be a terror unto Egypt.] For how should Egypt hope to speed better than Judea had done? How Sethon, King of Egypt, was put to his trumps, as we say, when Sennacherib invaded Egypt, imploring the aid of his god Vulcan, whose priest he was, see Herodotus, lib. ii.

Ver. 18. In that day.] When the gospel shall be there preached, whether by Mark the evangelist or others, as Clement, Origen, Didymus.

Five cities.] A considerable number of Egyptians.

Speak the language of Canaan.] Called the Jews' language, {#Isa 36:11,13} the Hebrew tongue, wherein were written the lively oracles of God. This language, therefore, the elect Egyptians shall learn, and labour for that "pure lip," {#Zep 3:9} to "speak as the oracles of God";

{#1Pe 4:11} "wholesome words"; {#2Ti 1:13} "right words"; {#Job 6:25} "words of wisdom"; {#Pr 1:6} "of truth and soberness"; {#Ac 26:25} to be examples to others, not only in faith and conversation, but also "in words and communication." {#1Ti 4:12}

And swear to the Lord of hosts.] Devote themselves to his fear and service, taking a corporal oath for that purpose as in baptism, {a} and other holy covenants, whereupon haply they might be enabled to speak with tongues, the holy tongue especially, as most necessary for Christians. Here then we have a description of a true Christian, not such as the Jesuits in their catechism give us, viz., A Christian is he who believeth whatsoever the church of Rome commandeth to be believed, swearing fealty to her.

One shall be called the city of destruction,] i.e., Nevertheless there shall be a few cities that shall despise Christian religion; and shall therefore be destroyed for neglecting so great salvation. It shall be easier for Sodom one day than for such. Others render the text Heliopolis, or the city of the sun, shall be accounted one, sc., of those five converted cities, and become consecrated to the Sun of righteousness. {b}

{a} *Nempe susceptione baptismi. -Piscat.*

{b} Joseph. Ant., lib. xiii. cap. 6.

Ver. 19. In that day shall there be an altar to the Lord.] A spiritual altar for spiritual sacrifices. {as #Isa 19:20 Heb 13:10} Onias, the Jewish priest, who hereupon went and built an altar at Heliopolis in Egypt, and sacrificed to God there, was as much mistaken as the Anabaptists of Germany were in their Munster, which they termed New Jerusalem, and acted accordingly, sending forth apostles, casting out orthodox ministers, &c.

And a pillar in the border thereof.] That is, saith one, the gospels and writings of the apostles, that pillar and ground of truth, or a public confession of the Christian, faith. {#Ro 10:9} An allusion to **#Jos 22:10,25**. See **#Zec 14:9,20,21**.

Ver. 20. And it shall be for a sign and for a witness.] The doctrine of Christ's death is a clear testimony of God's great love and kindness to mankind. {#Ro 5:8}

For they shall cry unto the Lord for their oppressors.] As the Israelites sometimes had done under the Egyptian servitude. {#Ex 3:9}

And he shall send them a Saviour.] Not Moses but Messias, that great Saviour; {a} for God had laid his people's "help on one that is mighty." {#Ps 89:19} See #Tit 2:13.

{a} *Servatorem et magnatem, vel magistrum.*

Ver. 21. And the Lord shall be known to Egypt.] They shall both know the Lord Christ, and be known of him. {as #Ga 4:9} See #Ro 10:20.

And shall do sacrifice and oblation.] Perform "reasonable service," {#Ro 12:1} such as whereof they can render a reason. Not a Samaritan service, {#Joh 4:22} or Athenian {#Ac 17:23} -"Whom therefore ye ignorantly worship," &c. God will have no such blind sacrifices. {#Mal 1:8}

Yea, they shall vow a vow, &c.] That in baptism especially.

Ver. 22. And the Lord shall smite Egypt.] That he may bring it into the bond of the covenant. {#Eze 20:37 Heb 12:9 Ho 6:1}

He shall smite and heal it.] Heb., Smiting and healing. *Una eademque manus, &c. Una gerit bellum monstrat manus altera pacem;* as it was said of Charles V. *Facit opus alienum ut faciat proprium* {#Isa 28:20}

And shall heal them.] Pardon their sins, heal their natures, and make up all breaches in their outward estates.

Ver. 23. In that day there shall be an highway, &c.] All hostility shall cease, and a blessed unanimity be settled among Christ's subjects of several nations; hereunto way was made by the Roman empire, reducing both these great countries into provinces.

And the Egyptians shall serve.] Serve the Lord "with one shoulder." {as #Zep 3:9}

Ver. 24. **In that day shall Israel be the third with Egypt.]** The posterity of Shem, Ham, and Japheth, shall concur in the communion of saints; the pale and partition wall being taken away.

Even a blessing in the midst of the earth.] The saints are so. *Absque stationibus non staret mundus.* If it were not for them, the world would soon shatter and fall in pieces.

Ver. 25. **Whom the Lord of hosts shall bless.]** Or, For the Lord of hosts shall bless, and then he shall be blessed, ^{a} as Isaac said of Jacob. ^{#Ge 27:33}

Blessed be Egypt, my people.] A new title to Egypt, and no less honourable. *Vide quantum profecerit Egyptus flagellis,* saith Oecolampadius, here, *i.e.,* see how Egypt hath got by her sufferings. See **#Isa 19:22.** She who was not a people, but a rabble of rebels conspiring against heaven, is now owned and taken into covenant.

And Assyria, the work of my hands.] "For we are his workmanship created in Christ Jesus unto good works." ^{#Eph 2:10}

And Israel mine inheritance.] This is, upon the matter, one and the same with the former; every regenerate person, whether Jew or Gentile, is all these three in conjunction. Oh the $\mu\upsilon\tau\omega\mu\alpha\kappa\alpha\rho\iota\sigma\tau\eta\varsigma$, the heaped up happiness of all such! "Let Israel rejoice in him that made him; let the children of Zion be joyful in their king." ^{#Ps 149:2} "For the Lord her God in the midst of her is mighty; he will save, he will rejoice over her with joy; he will rest in his love, he will joy over her with singing." ^{#Zep 3:17}

^{a} Jun.

Chapter 20

Ver. 1. **In the year that Tartan.]** A certain commander under Sennacherib, ^{#2Ki 18:17} who came against Ashdod, among other cities of Judah, about the twelfth year of king Hezekiah.

Came to Ashdod.] Called also Azotus, ^{#Ac 8:40} and much praised by Herodotus in Euterpe.

When Sargon.] That is, Sennacherib most likely, who had seven names, saith Jerome, eight, say some Rabbis. Commodus, the Roman emperor, took unto himself as many names as there are months in the year, which also he changed ever and anon, but constantly-kept that of Exuperans, because he would have been thought to excel all men. {a} The like might be true of Sargon.

And fought against Ashdod, and took it.] Psammeticus, king of Egypt, had before taken it after a very long siege; now it is taken again from the Egyptian by the Assyrian, to teach them and others not to trust to forts and fenced cities. {b}

{a} Dion.

{b} Herod., lib. ii.

Ver. 2. At the same time spake the Lord.] Against Egypt and Ethiopia, whom he had comforted, #**Isa 19:18,19**, and yet now again threateneth; showing by an ocular demonstration {a} what miseries should befall them. This was done in Jewry; but the report thereof might easily come to these confederate countries, and the Jews, howsoever, were given hereby to see how vain a thing it was to trust to such confederates.

By Isaiah the son of Amoz.] Heb., By the hand of Isaiah, whom God used as a dispenser of this precious treasure.

Go, loose the sackcloth from off thy loins,] *i.e.*, Thy thick rough garment, {b} such as prophets usually wore. {#2Ki 1:8 Zec 13:4 Mt 3:4} Or else thy sackcloth put on as a mourning weed, either for ten tribes lately carried captive, or else for the miseries ready to fall shortly upon thine own people.

And put off thy shoe from thy foot.] The Nudipedales in Moravia might as well avouch Isaiah for their founder as the Carmelites do Elias.

And he did so.] God is to be obeyed without hesitation: his commands, how unreasonable soever they may seem, are not to be disputed, but despatched.

Walking naked.] Not stark naked, but stripped as a prisoner, his mantle or upper garment cast off. See #1Sa 19:24 Ac 19:16 Mic 1:8.

{a} οφθαλμοειδώς, i.e., *Per Isaiam tanquam organum et dispensatorem suorum myster. -Oecolamp.*

{b} *Vestimentum vilosum.*

Ver. 3. Like as my servant Isaiah.] Servants are either menial or magisterial. Prophets and preachers are of this latter sort.

Hath walked naked and barefoot three years, / i.e., Three days; a day for a year {as #Eze 4:4,5,6} Tremellius rendereth the text thus: Hath walked naked and barefoot for a sign and wonder of the third year against the Egyptians, and against the Ethiopians—that is, for a sign that the third year after this prophecy the forces of the Egyptians and Ethiopians under the conduct of Tirhaka shall be worsted, slaughtered, and carried captive by the Assyrian monarch. And this was preached not more to their ears than to their eyes, *ad fidem faciendam*, for more assurance.

Ver. 4. So shall the king of Assyria lead away.] As men used to lead or drive cattle, for so the Hebrew word *Nahag* denotes: so are poor captives led; and so shall the Lord also one day "lead forth with" or in company of "the workers of iniquity" (notorious offenders) all such as "turn aside unto their crooked ways," hypocrites and dissemblers; whenas "peace shall be upon Israel, upon the pure in heart." {#Ps 125:5}

Young and old.] Young men are for action, old men for counsel. {a} Εργα νεων, βουλαι δε τεροντων. {b} They were all carried away together in a sad and sorry condition, little better, and sometimes more bitter, than death itself.

Even with their buttocks uncovered.] *Vel ad ludibrium, vel ad libidinem hostium*, for the enemies either to scorn at, or to feed their filthy eyes upon. Thus and for such a purpose dealt the mitred fathers with the poor Albigenses, those ancient Protestants in France, when they had forced them to take quarter for their lives, *voluerunt episcopi viros et mulieres nudos egredi*, &c. The bishops wished the men and women to be led forth nude. And so Tilly dealt with the miserable citizens at the sack of Magdeburg; and much worse than so dealeth the devil with all his wretched captives, whom he driveth

away hellward, naked and barefoot with their buttocks uncovered, the shame of their nakedness exposed to public view for want of the white raiment of Christ's righteousness that they might be clothed.

{#Re 3:18}

{a} *Consilia senum, hastae iuvenum sunt.*

{b} Pindar.

Ver. 5. **And they shall be afraid and ashamed.**] They—that is, as many as confided in them—seeing themselves thus confuted, shall be abashed and terrified (*perterrefient*) at the fall of their confederates, and their own approaching calamity.

Ver. 6. **And the inhabitant of this isle shall say, &c.**] Judea, though part of the continent, is here called an isle or island, whereas it was indeed an inland; (1.) Because it was bounded on the west with the Midland Sea, and on the east with the lake of Gennesaret; (2.) Because it was beset with many enemies, and beaten upon by the waves of wars from all parts, but especially from Egypt and Babylon, which is called a sea; {#Isa 21:1 8:8} (3.) Because begirt with God's favour, power, and protection, which was greater security to it than the sea is to Venice {a} (which yet is *media insuperabilis unda*), or than wooden walls can be to any island.

Behold, such is our expectation, &c.] Here is their shame, and well it might be, for if Hezekiah relied not upon the Egyptian for help against the Assyrian, yet the people did, as Rabshakeh also could tell. {#2Ki 18:24}

And how shall we escape?] Here is their fear. {#Isa 20:5} How much more shall wicked men say thus at the last day?

{a} Venice is environed with her embracing Neptune, to whom she marrieth herself with yearly nuptials, casting a ring into the sea.

Chapter 21

Ver. 1. **The burden of the desert of the sea,** / *i.e.*, Of Babylon, {#Isa 21:9} which is here called a sea, because situated by many waters, {#Jer 51:13,36} and the desert or plain of the sea, because it stood in a plain, {#Ge 11:2} or was to be turned into a desert. See **#Isa 13:1-14:32 Jer 51**. It is so often prophesied against; (1.) For the comfort of God's

people, who were to suffer hard and heavy things from this city; (2.) For a caution to them not to trust in such a tottering state. A Lapidè saith, that about the time of this prophecy, Hezekiah was making a league and amity with Merodach, king of Babylon, to whose ambassadors he had showed all his treasures, and was well shent for it. {#2Ki 20:12} To take him off which design, the ruin of Babylon is here before prophesied.

As whirlwinds in the south {a} **pass through.**] *Patentibus campis, ac locis arenosis, vehementissimo impetu cuncta prosternentes,* without stop or stay, bearing down all before them, covering whole armies with sand sometimes, and destroying theirs.

So it cometh.] Or, So he cometh, that is, Cyrus with his armies; *Vastator Babyloniae,* he cometh fiercely and furiously.

From the wilderness.] From Persia, which is desert in many places, especially toward Babylon.

From a terrible land.] From Media, the people whereof were barbarous and brutish, skilful to destroy. Nitocris, queen of Babylon, feared a hostile irruption from this land, did her utmost to prevent it, but that would not be. {b}

{a} Pliny saith the greatest tempests at sea come from the South.

{b} Herodot.

Ver. 2. A grievous vision.] Heb., Hard, harsh, *tyrannorum speculum*: here is hard for hard; God loveth to retaliate. Babylon had been the "maul of the earth"; {#Jer 51:20} now a hard messenger is sent, a harsh vision is declared against her. They who do what they should not, shall hear what they would not; a burdenous prophecy, a grievous vision. This "treacherous dealer dealeth treacherously, and this spoiler spoileth," for so some read the next words.

The treacherous dealer dealeth treacherously.] Or, O thou treacherous dealer and notable spoiler: thou Elam, I mean; go up, thou Media, besiege. God oft maketh use of one tyrant to punish another; as here he stirreth up the Persians to plunder and waste the Babylonians. So the Persians were afterwards in like sort punished

by the Macedonians, the Macedonians by the Romans, those Romans by the Huns, Vandals, Lombards, Saracens, Turks; all whom Christ shall destroy at his last coming.

Go up, O Elam, *J i.e.*, Thou Persian. Elymais is properly that part of Persia that lieth towards Media. Here they are appointed their work 170 years before it was done; and Cyrus afterwards named as the chief doer.

All the sighing thereof have I made to cease.] Thereof, or of her, that is, of Babylon, not of Judea, which the prophet ever had in his heart, as some sense it; the sighing, *quo ipsa, sua tyrannide et oppensione, cogebat alios flere et gemere,* {a} that she forced from others, specially from God's oppressed people. Or, they shall not have long to sigh, for I will soon put an end to their lives.

{a} Vatab.

Ver. 3. Therefore are my loins filled with pains.] I, Babylon, or I, Belshazzar, am in a woe case. This is here set forth by a notable hypotyposis, *ac si res ipsa iam tum gereretur, persona regis in se per mimesin assumpta,* {a} acting Belshazzar's part. (as #Da 5:5,6, where we may read this prophecy punctually fulfilled)

I was bowed down at the hearing of it.] Belshazzar's senses were sorely afflicted: how much more shall it be so in hell? The prophet here elegantly imitateth his groans and outcries, *O dolorem lumborum! O torsiones! O cordis amissionem! O tremorem et terrorem!* {b} Oh the doleful woe and "alas" of the damned spirits!

{a} Zeged.

{b} Oecolamp.

Ver. 4. My heart panted.] Or, Fluttereth to and fro, as not able to keep in its place. *Viro impio calamitatibus presso nihil desperatius est.* Nothing is more hopeless and crest fallen than a wicked man in distress: for what reason? his life and hopes end together.

The night of my pleasure hath he turned into fear.] That dreadful and dismal night, {#Da 5} intended for a revelling night, and dedicated

to the honour of Shac: but the handwriting on the wall and the irruption of the Persians marred the mirth.

Ver. 5. **Prepare the table.**] *Insultat regi Balthasari, ac irridendo voces illius memorat.* {a} Prepare the table, said Belshazzar. But more need he had to have said, Prepare the battle; set the army in array, &c. But this secure sot thought of no such matter. His destruction, though at hand, was hid from his eyes by the Lord, who

“ *Aufferre mentem talibus primum solet,
Caliginemque, affundit, ut ruant suas
Furenter in clades, sibi quas noxii
Accersierunt ultro, consiliis malis.* ”

Watch in the watchtower.] *That we may revel the more securely.*

Eat, drink.] *Etiamsi Hannibal sit ad portas;* Even if Hannabal is by the gates. Feed without fear, notwithstanding the siege.

Arise, ye princes, anoint the shield,] *q.d.*, It would better become you, O Babylonian princes, so to do—viz., to stand to your arms—to furbish your shields, for your better defence against the Medes and Persians. {b} Some make these words to be the watchman’s warning, given upon the Persians entering the city.

{a} Zeged.

{b} *Non convivandi sed pugnandi tempus est. -A Lapide.*

Ver. 6. **For thus hath the Lord said unto me.**] Confirming, by a prophetic vision, what I had foretold concerning the calamity of the Chaldees.

Ver. 7. **And he saw,**] *scil.*, In a vision.

A chariot with a couple of horsemen.] Darius and Cyrus.

A chariot of asses and a chariot of camels.] Beasts of both sorts—both for burden and service—great store of them.

And he hearkened diligently, with much heed.] *Attendit attente, attentissime,* the watchman did who was set to watch in the vision.

Ver. 8. **And he cried, A lion,**] *i.e.*, A stout and cruel enemy is upon us. Or, He cried as a lion, so some render it—that is, the watchman cried aloud, professing his utmost vigilance in performance of his duty.

Ver. 9. **And, behold, here cometh a chariot o men.**] Or, Behold, even now are gone in—that is Cyrus and Darius {*as #Isa 21:7*} have broken into the town, and surprised it.

And he answered and said.] He—that is, the watchman— *numinis quodam afflatu commotus*, by a divine instinct. or rather God himself.

Babylon is fallen, is fallen.] That is, Shall fall, *certo, cito, penitus*, certainly, speedily, utterly— *ruit alto a culmine Troia*. So shall shortly mystical Babylon, {*#Re 18:8-19*} as the Jesuits themselves, Ribera and A Lapide, confess; only they say this shall be toward the end of the world, when Rome shall become idolatrous, as though it were not so now. But what said Petrarch long since? There yet standeth near at hand a second Babylon, *cito itidem casura, si vos essetis viri*, which would soon be down, would you but stand up as men.

Ver. 10. **O my threshing, and the corn of my floor.**] That is, O my church and people, whom by so many tribulations I have hitherto been threshing, that I might sunder thee from the chaff, and make thee the "corn of the floor," or, as the Hebrew here hath it, "my son of the floor," and may lay thee up as pure grain in my garner. {*a*} See **#Isa 28:27**.

That which I have heard from the Lord of hosts,] *viz.*, That you, my poor countrymen, shall be threshed for a while, and winnowed by Babylon. See **#Isa 25:10 41:15 Jer 51:33 Mic 4:13**. *Ut cum triturando e gluma, et follibus suis utriculisque, triticum educitur*, and that you shall at length be delivered from this grievous affliction; all this you may write upon as certain and infallible. I have herein told you not the dreams of mine own heart, but the very undoubted words of God himself.

{*a*} *Non ut perdam, sed ut probem et purgem. Frumentum Dei sum, &c. -Ignat.*

Ver. 11. **The burden of Dumah,** / *i.e.*, Of Idumea, ^{a} or of the Edomites. For burden, see on **#Isa 13:1**. This prophecy is the shorter the harder. The Jews apply this prophecy to Rome. They read for Dumah, Roma. The Romans they call the new Idumeans, and the Pope's kingdom the wicked kingdom of Edom. Some of them say that Julius Caesar was an Idumean; others that Aeneas came out of Idumea into Egypt; from thence into Lybia; thence to Carthage; thence to Italy, and that there he built Alba, out of which sprang Rome. The rise of this fiction seemeth to have been the destruction of the Jewish state by Titus and his Romans, who were thereupon for their cruelty by those Jews called Edomites.

He calleth to me out of Seir.] Or, One is calling to me out of Seir, which was a mountain possessed by the Edomites.

Watchman, what of the night?] ^{b} *Interrogatio ironica est argue sarcastica* -a scoffing question whereby the prophet is derided and upbraided with false foretelling a night of misery to the Edomites, whenas they felt no change, but enjoyed rather a lightsome morning; a fine time, as we say, of liberty and prosperity.

^{a} *Onus Idumaeae. -Sept.*

^{b} *Custos, quid de nocte?*

Ver. 12. **The watchman said, The morning cometh, and also the night.]** This is a short and sharp answer—*q.d.*, say it be yet morning with you and clear day; yet, as sure as the night followeth the day, a change will come such as whereof you shall have small comfort. ^{a}

If ye will inquire, / *sc.*, Of the Lord by me, whom you call watchman, in disdain; but I profess myself to be so—that is, to be a prophet, and do take it for an honour.

Inquire ye.] Do it seriously, and not sarcastically. "Be not ye mockers, lest your bonds be increased." ^{#Isa 28:22}

Return.] To God by true repentance.

Come.] Come over to us who are his people. And all this is delivered by an elegant *Asyndeton* ^{b} in short and quick terms,

importing that haste must be made if the aforementioned danger shall be prevented. *Habent aulae suum cito, cito;* they must be nimble that shall find favour in the court of heaven. It is an unsafe thing always to begin to live. How many are taken away in their offers and essays before they have prepared their hearts to cleave to God! *Castigemus ergo mores et moras.* Up, therefore, and be doing, that the Lord may be with you.

{a} *Non omnium dierum sol occidit. Nescis quid serus vesper vebat.*

b} A rhetorical figure which omits the conjunction.

Ver. 13. **The burden upon Arabia.**] As a burden upon a beast. These Arabians or Hagarens had assisted, likely, Tihakah the Ethiopian against Sennacherib, and are therefore set upon by him. Sure it is they were enemies to the Church. {#Ps 83:2-12}

In the forest shall ye lodge.] In the wide and wild woods, glad to lurk anywhere for safety—glad to quit your huts.

O ye travelling companies.] Ye troops of travellers.

Ver. 14. **Brought water to the thirsty.**] Or, Bring forth water wherewith to meet the thirsty; with your bread prevent those that flee; be speedy and spontaneous in your beneficence. "Blessed is the man that considereth the poor and needy"; {#Ps 41:1} *qui praeoccupat vocem petitori* -which preventeth the request of the poor beggar; so Augustine rendereth it.

Ver. 15. **For they fled from the swords, &c.**] Swords, bows, battle to all the rest. Crosses seldom come single. See on #Jas 1:2.

Ver. 16. **Within a year, after the years of an hireling.**] See on #Isa 16:14; before the year be come about.

All the glory of Kedar.] Whose tents {#Ps 120:5} were rude, but rich. {#So 1:5} {See Trapp on "So 1:5"}

Ver. 17. **And the residue of the number of archers.**] Heb., Of the bow, whereby these Kedarens lived much, as had also their ancestor Ishmael. {#Ge 21:20}

For the Lord God of Israel hath spoken it.] Who will surely see it done, and yet he loveth mercifulness, but can, less than Mithridates

could, endure those who hate virtue forsaken of fortune, as they call it.

Chapter 22

Ver. 1. **The burden.**] See #Isa 13:1.

Of the valley of vision,] *i.e.*, Of Zion or Jerusalem, as the Septuagint express it, which is called first a valley, though set upon a knoll—*first*, Because environed with mountains; {#Ps 125:2} *secondly*, Because shortly to be laid low and levelled with the ground— *ita ut vallis aut vorago dici posset*.

Of vision.] So Jerusalem is called—*first*, Because there was God's visible or aspectable presence; *secondly*, Because it was a seminary of seers, as Jerome elegantly termeth it, not without some allusion, as it is thought, to Mount Moriah, whereon stood the temple, which signifieth vision; *q.d.*, O Zion, thou wast Moriah, but now thou art Marah; thou wast the mountain of vision, but now thou art a valley of tears and of darkness; thou wast the temple of God, but now thou art a den of thieves.

What aileth thee now, that thou art wholly gone up to the house tops?] *Luctus et salutis causa*, saith Scultetus; there to lament thy distress, or else for safeguard in this distraction. Shouldst thou not rather go out to fight, than go up thus wholly and fully to the tops of thy terraces?

Ver. 2. **Thou that art full of stirs.**] *Clamoribus fragosis*, { *a* } How soon hast thou changed thy cheer and thy note? thy joyful acclamations into doleful exclamations?

Thy slain men are not slain with the sword.] *Sed mortui ex anxietate*; but are foreslain with fear, or, as others, by the visible vengeance of God, as Titus acknowledged at the last sack of that city, { *b* } and as the poet sang of Troy—

“ *Non tibi Tindaridis facies invisâ Lacaenae,
Culpatusve Paris; verum inclementia divum
Has evertit opes.* ”—*Virgil*.

{a} *Strepera ?Strepitus.*

{b} Joseph., lib. vii. cap. 16.

Ver. 3. All thy rulers are fled together.] *Vagantur;* As not knowing what to do, or whither to turn themselves.

All that are found in thee are bound together.] Either in fetters, {#Jer 52:11} or with fear. {#Ps 76:5}

Which have fled from far.] Or, They fly far away, even as fast and as far as they can out of danger.

Ver. 4. Therefore said I, Look away from me.] *Ut luctui et lamentis me totum dedam;* that unseen I may soak myself in the salt tears of sorrow for Zion.

Ver. 5. For it is a day of trouble, and of treading down.] Great is the woe of war; no words how wide soever can set forth to the full the distress and destruction thereof.

And of perplexity.] *Mebusah samebucah,* so the original elegantly, as in the last words of the verse, rythmically.

Breaking down the walls.] {a} According to **#Isa 5:5.**

{a} *Dominus exparietavit. -Vatab.*

Ver. 6. And Elam,] *i.e.,* The Persians (great archers, as Corabo testifieth, lib. xvi.), as Kir standeth here for the Medians, {#2Ki 16:9} good at sword and buckler; called also Syromedians.

Uncovered the shield.] Kept covered till then for fear of rusting. These were desperate fellows, bloodily bent, skilful to destroy.

Ver. 7. Thy choicest valleys shall be full of chariots.] Iron chariots armed with scythes. These were, saith Vegetius, first a terror, and then a scorn.

In array at the gate,] *sc.,* To force entrance into the city. {as #Jud 9:44,52}

Ver. 8. And he discovered the covering of Judah.] That is, he that is the enemy took the city; *Hoc enim significat nudari operimentum -i.e., Protectionem Iudae;* or, as others sense it, {a} God took away

his protection, the rampart and defence of their country; {see #Ex 32:25 Nu 14:9 Mic 1:11} or the enemy destroyed the temple, wherein the Jews so foolishly confided. {#Jer 7:4}

To the armour of the house.] To anything but whom they should have looked unto. Our hearts are topped full of harlotry, ready to shift and shank in every by corner for comfort; to hang their hopes on every hedge, rather than to roll themselves upon God, "the hope of Israel."

{a} Zegeed., Diodat., Oecolamp.

Ver. 9. Ye have seen also...and ye gathered together, &c.] This they did when in distress, to prevent the enemy and provide for their own safety; and this they might well have done, had not God been neglected; this of all things he can least endure. "The wicked shall be turned into hell, and all the nations that forget God" (#Ps 9:17; see #Isa 30:1).

Ver. 10. And ye have numbered.] This they did not till now, that they might make the city more defensible, and the better keep out the enemy. General Vere told the King of Denmark, that kings cared not for soldiers and warlike preparations until such times as their crowns hang on the one side of their head.

Ver. 11. Ye made a ditch also.] A new ditch, lest the old one should not suffice, to hold water for the besieged. All this was well and wisely done, had not the main matter been left undone. See #2Ch 32:3,5 2Ki 18:14,16. The community of the Jews were carnal, and trusted in the arm of flesh. Hezekiah also himself faltered, &c.

But ye have not looked unto the maker thereof,] i.e., To the author of that trouble, treading down, and perplexity {a} {#Isa 22:5} or, to the founder of Jerusalem, which, say the Rabbis, was one of those seven things which God had in his thoughts before he made the world.

{a} Oecolamp.

Ver. 12. And in that day did the Lord God of hosts call to weeping.] *Ponit arma quibus civitates ab hostibus defenduntur, nempe arma poenitentiae.* These are the best defensive weapons, which therefore God of his goodness calleth people to, or ere he

punisheth them. He calleth them, I say, by his word and by his works, both ordinary and extraordinary, that his justice may be magnified, and every foul mouth stopped.

To weeping and mourning.] The walls of Zion cannot but stand firm if well tempered with the tears of true penitents.

And to baldness.] Forbidden in other cases, {#Le 19:27,28 21:5 De 14:1 Mic 1:16} called for in the practice of holy repentance, which hath nothing to do with despair. See #Ezr 9:3.

Ver. 13. **And behold joy and gladness.]** Or, But behold, see the madness of these cross grained creatures, who, to thwart the Almighty, *in laetitiam et luxum prosiliunt*, take a clean contrary course to what he had prescribed, as if they had done it on purpose.

{a}

Eating and drinking.] This was all they minded, or were good for, as we say. *Gulonum non alia est cura quam cibum ingerere, digerere, egerere*, saith Bernard. The belly god is set all on his paunch, as the ass fish hath his heart in his belly; as the spider is little else but belly; as the gulon (a beast so called) eateth that which he preyeth upon—if it be a horse, till all be devoured—ever filling his belly, and then emptying it, and then falling to it again till all be consumed; such a delight hath he in his appetite.

For to morrow we shall die.] So the prophets tell us, but we are wiser than to believe them; so the enemy threateneth us, but we are too well fortified to fear him; so it may happen, for we are all mortal; let us therefore make much of ourselves while we may.

“ *Indulge genio, carpamus dulcia: nostrum est*

Quod vivis: cinis et manes et fabula fiet.”

- Pers., Sat. v.

St Paul saith that the epicures of his time used the like atheistic expressions. {#ICo 15:32, see there} It is the guise of graceless wretches to jest out God’s judgments, and to jeer when they should fear.

{a} *Per omne aevum genus grassabantur.* -Sculpt.

Ver. 14. **And it was revealed in mine ears.**] It was told me for certain. God is absolute in threatening, because resolute in punishing; such is his hatred against scuffling epicures.

Surely this iniquity shall not be purged.] Heb., If it be ever purged, let me be never trusted again.

Till ye die.] That is, never; for "ye shall die in your sin," die eternally. Oh fearful! *Pavete, cavete.*

Ver. 15. **Go, get thee unto this treasurer.**] This is *Actio Iesaiæ in Shebna, sicut Ciceronis in verrem*. Shebna was a great courtier and an ill member, advanced likely by King Ahaz, and tolerated for a time by good Hezekiah, as Joab was by David, because he could neither will nor choose; or as Stephanus the Persian was by Justinian, the second emperor of Constantinople; who, being *praefectus aulae* likewise, set over the house, grew so insolent that he spared not the emperor's mother, though she were Augusta, but whipped her as if she had been his bond slave. ^{a} This Shebna is thought to have been an Egyptian, a Sochite, and of mean parentage.

“*Asperius nihil est humili cum surgit in altum.*”

Shebna likely was one of those jeering epicures above taxed, and now particularly threatened. Some for treasurer render *fautor, adiutor*; a favourer and helper, *sc.*, of those profane scoffers, ^{#Isa 22:13} or of the enemies, with whom he underhand dealt and packed; he is therefore threatened to be ex-officed and sent packing into a strange country.

^{a} Funccius.

Ver. 16. **What hast thou here?**] What inheritance, possession?

And whom hast thou here?] *sc.*, Of thy stock and kindred? ^{a} Art not thou a foreigner, a new man, an upstart mushroom? Why, then, dost thou cut thee out such a costly and stately sepulchre in Jerusalem, as if you were of the royal family, or as if you were sure to die here in thy nest? Will it not prove a true *κενοταφιον*, as the Greeks call it? Some conceive that for the safeguard of his tomb,

and other trinkets, Shebna was one of those princes {#2Ki 19:2} that gave the king counsel to fortify so strongly. The Hebrews say that he likewise secretly kept correspondence with the enemy, that he might have a stake in store which way soever the dice chanced to turn; yea, that he treacherously agreed with the enemy to deliver the city into his hands; and therefore it was but time to take him a link lower, as Hezekiah did upon this prophecy of Isaiah. Some add, that for betraying the city he hoped to be made king there till his death, and therefore hewed him out a mausoleum or royal sepulchre there, and that among those of the house of David, say the Rabbis.

{a} *Terrae filius.* Son of the earth.

Ver. 17. **Behold, the Lord will carry thee away, &c.**] Or, Is casting thee out with casting, O thou mighty man. Not, God will carry thee away as a cock is carried, so the Vulgate translator hath it; which caused a learned interpreter to say he wondered whence this cock flew into the text.

And will surely cover thee.] As they used to do to condemned persons unworthy any longer to see the light, they covered their faces, {as #Job 9:24 Es 7:8} {See Trapp on "Job 9:24"} {See Trapp on "Es 7:8"}

Ver. 18. **He will surely turn and toss thee.**] Turn thee like a bowl, and toss thee like a ball. How and when this was fulfilled the Scripture relateth not. But the Talmudists tell us that Shebna, revolting to Sennacherib, was by him—after the execution done by God's angel upon his forces—carried to Nineveh, there tied to a horse tail, and drawn through briers and brambles till he died.

There shalt thou die.] *Ingloria vita recedet.* Spotswood, Archbishop of St Andrews, who had discouraged, and by degrees extirpated, many faithful ministers of Scotland, thought it seasonable, A.D. 1639, to repair into England, where he died; and so was fulfilled upon him the prediction of Mr Walsh, a famous Scottish minister, who, in a letter to the bishop, written long before, told him he should die an outcast. {a}

And there the chariots of thy glory.] Thy stately chariots, wherein thou delightest to be hurried up and down, these shall also die or cease; *O domus regiae dedecus! O optimi regis opprobrium!* -for so

some read the words by an apostrophe to Shebna—O thou that art such a blur to thy good master, and such a disgrace to his house. {b} Shebna affected to bear as great a deportment almost as the king himself did, *sed passus est manes suos*, but he came to an ill end. So did the Duke of Guise in France; and so did here Cardinal Wolsey, Sir Thomas Moore, Sir Francis Bacon, &c.

{a} *Myst. of Iniq.*, p. 15.

{b} *O dedecus domus domini!*

Ver. 19. **And I must drive thee from thy station.**] This was done in part when, as of a great master of the court, chancellor, lord marshal, or lord high treasurer—for so many ways the word *Sochem* {#Isa 22:15} is rendered—he was made scribe or secretary, {#Isa 36:3} which was a far inferior place, but much more when all that befell him that is threatened, {#Isa 22:17,18} as it did, no doubt.

Ver. 20. **I will call my servant Eliakim.**] Such as honour God shall surely be honoured. He will call them to it, who else would choose to live and die in their self-contented secrecy, like as the sweet violet grows low to the ground, hangs the bead downward, and besides, hides itself with its own leaves.

Ver. 21. **And I will clothe him with thy robe,** / *i.e.*, Vest him in thine honours and offices, thyself being laid by, and looked upon as an *officiperda*.

And he shall be a father.] A fit title for a ruler, as this text is a fit looking glass for a good counsellor.

Ver. 22. **And the key of the house of David will I lay upon his shoulder.**] Rulers have their back burdens.

“*Fructus honos oneris: fructus honoris onus.*”

The meaning is, he shall have chief authority under the king, together with dexterity and discretion to manage it aright. And herein Eliakim was a type of Christ. {#Re 3:7} Let us pray for such Eliakims as a common blessing.

Ver. 23. **And I will fasten him as a nail.**] *Paxilli simile et concinnum et amabile est.* {a} On a nail are hung utensils of the house—any such thing as cannot stand by its own strength. Eliakim

was to be a common support to the people, but especially to his father's house.

And he shall be for a glorious throne.] He shall ennoble his whole stock and kindred.

{a} *Sit princeps miscris paxillum, cui appendeant urceolos suos. -Scalt.*

Ver. 24. **And they shall hang upon him.]** As upon a nail.

The offspring and the issue.] All his allies, both great and small, shall be the better for him. He shall employ and prefer them. And this Shebna is told, the more to spite him.

Ver. 25. **Shall the nail that is fastened.]** So Shebna once seemed to be, but now it shall appear to be otherwise; for he shall fall, and with him all his dependants shall be ruined.

Chapter 23

Ver. 1. **The burden of Tyre.]** Heb., Tsor, whence came Tyre. It was the chief city of Phoenicia, the chief market of the East, a very microcosm or epitome of the whole world, for its wealth and wickedness. It was not far from Judea—our Saviour *{#Mt 15:21}* went from Galilee into the coasts of Tyre and Sidon—in whose misery she made herself merry, *{#Eze 26:2}* and is therefore here threatened with utter destruction.

Howl, ye ships of Tarshish,] i.e., Of Tartessus, in Spain, or of Tarsus, in Cilicia, St Paul's country, or of the main ocean.

For it is laid waste,] viz., By Nebuchadnezzar, and afterwards by Alexander the Great, who of an island made it part of the continent, and then razed it to the ground. *{a}*

So that there is no house.] Or thus: So that there is no house, nor coming in for those from Chittim, is made known to them.

{a} *Plin., lib. v. cap. 19.*

Ver. 2. **Be still, ye inhabitants of the isle.]** *A nundinatorio strepitu quiescite, et plorate,* Be quiet, and mourn.

Ver. 3. **And by great waters the seed of Sihor,** *J i.e.*, Of Nile, by the overflowing whereof Egypt is made exceeding fertile, being stiled the "granary of the world." Tyre was much enriched by its store thereto transported through the midland sea, called here great waters.

Ver. 4. **Be ashamed, O Zidon,** *J sc.*, Of Tyre, thy daughter and confederate.

For the sea hath spoken, even the strength of the sea.] Or, The seaport. By the sea and seaport we are to understand Tyre, who sat in the sea, as now Venice doth, and sovereigned it.

I travail not, nor bring forth children.] I send forth no colonies, as sometimes I have done. Pliny saith of Tyre, *Olim partu clara urbibus genitis, Lepti, Utica, Carthagine, etiam Gadibus extra orbem conditis.* *{a}* But now it was past that time of day with her.

{a} Plin., lib. v. cap. 19.

Ver. 5. **As at the report concerning Egypt,** *J i.e.*, Concerning their overthrow once at the Red Sea. *{#Ex 15:14}* They are also shortly to be overrun by Nebuchadnezzar, to whom God hath promised Egypt, as his pay for his pains taken in taking Tyre.

Ver. 6. **Pass ye over to Tarshish.]** *Tyrii migrate coloni*, be packing any whither, and make any shift to save your lives, *Ultra Sauromatas fugite hinc, &c.* To Carthage many of them went, say some; and the Septuagint; for ships of Tarshish *{#Isa 23:1}* have ships of Carthage.

Ver. 7. **Is this your joyous city?] q.d.**, So ye were wont to hold her, and to boast of her; but now it is somewhat otherwise. Cities die as well as men, *{a}* saith one. They also have their times and their turns, their rise and their ruin. *Hic immoremur parum et pedem figamus oportet.* Let this be duly considered, and an "abiding city" sought. *{#Heb 12:14}* The wicked may revel in this world, the godly only rejoice.

Whose antiquity is of ancient days.] Palaetyre, or the old town especially: and this was a piece of her silly glory;

“ *Urbs fur illis Tyros priscis quae condita saeculis,
Innumerosque suo repetens ab Agenore soles,*

Aeternos demens spe praesumebat honores.”

{a} Ἐπιθνησκουσι και αι πολεις ωσπερ οι ανθρωποι.

Ver. 8. The crowning city.] Heb., The crowning or crowned: a city of kings, {a} as Cyneas once said of Rome, This is a style better befitting heaven and the crowned saints there.

Whose merchants are princes.] Little kings, as we say. So they are at Venice; so the Hogens Moghens of the Netherlands.

{a} *Vidi civitatem regum.* See the state of kings.

Ver. 9. The Lord of hosts hath purposed it.] Here the prophet sets forth both who had decreed the downfall of this famous and flourishing city; and why? See #Eze 27:5-7.

To stain the pride of all glory.] *Ut faedet fastum omnis gloriae;* to bring down the height of all haughtiness. This hath God Almighty decreed, and it shall stand. "Let us, therefore, have grace, whereby we may serve him with reverence and godly fear." {#Heb 12:28}

Ver. 10. Pass through the land as a river,] *i.e.*, Hastily: {a} *Abi praeceps,* pack up and begone with all speed, be there never so many of you here at Tyre.

There is no more strength.] Heb., Girdle—that is, soldiery, or shipping, or sea to encompass it. Oecolampadius sets this sense upon the words, *Non est ei cingulum reliquum,* There is not so much as a girdle or such like lowly commodity left in Tyre, she had been so plundered.

{a} *Indefinenter et cito. -Jun.*

Ver. 11. He stretched out his hand.] That "mighty hand" of his, {#1Pe 5:6} wherewith he spanneth the heavens, {#Isa 48:13} brought the Red Sea upon the Egyptians, {#Ex 14:26} and still shaketh the wicked out of the earth, as by a canvas. {#Job 38:13}

He shook the kingdoms.] Shook and shattered them—viz., by Nebuchadnezzar; the kingdom of Tyre especially, to the terror of others. {#Eze 26:15}

The Lord.] "That man of war." {#Ex 15:3} "Mighty in battle." {#Ps 24:8}

Hath given a commandment.] Bidding his forces fall on.

Against the merchant city.] Heb., Against, or concerning, Canaan; so he calleth Tyre the posterity of the old Canaanites, and a place of great merchandise. See #Ho 12:7.

Ver. 12. **Thou shalt no more rejoice.]** Heb., Exult, revel.

O thou oppressed.] Or, Ravished damsel, daughter of Zidon, *hactenus intacta vi hostili*, never till now subdued.

Arise, pass.] *Asyndeton*, q.d., Haste, haste.

Over to Chittim.] To Cyprus, Greece, Italy.

There also shalt thou have no rest.] Safety or shelter. Cain's curse was upon them; the visible vengeance of God followed them close at heels. See #De 28:65,66.

Ver. 13. **Behold the land of the Chaldeans,] q.d.,** The Chaldees were once no such considerable people, but lay hid under the grandeur of the Assyrian monarchy, which did set them up. Howbeit in time the Assyrians at length were devoured by the Chaldees, Nineveh by Babylon; *Filia devoravit matrem*, as the proverb is. And why may not the like be done to Tyre? Others make this to be the prophet's speech to the Chaldees, Behold, O land of the Chaldees! This people, of Tyre, was not, however they boast of their antiquity, till the Assyrians, those monarchs of the world, founded it, *Ut esset statio carinis*, to be a fit place for shipping, or for barbarians. See #2Ki 17:24. Down with it, therefore; bring it to vastity. {a}

{a} Calvin.

Ver. 14. **Howl, ye ships of Tarshish.]** He concludeth this prophecy of Tyre's downfall as he began. {#Isa 23:1} The inhabitants of Tarshish, or Tarsus in Cilicia, were great ship masters; they sent a navy of a hundred ships to Xerxes when he went against Greece.

Ver. 15. **Tyre shall be forgotten,** / *i.e.*, Laid aside by God, as if not at all minded in her misery: slighted also and unfrequented by men, as a withered harlot.

Seventy years.] So long as the Jews, whom they jeered, were held captives in Babylon.

According to the days of one king, / *i.e.*, The duration of the Babylonish monarchy, under Nebuchadnezzar, his son, and his son's son. {#Jer 27:7}

Shall Tyre sing as an harlot.] *Ut meretrix, i.e., Mercatrix.* Harlots fallen into some foul disease are abandoned; but recovering thereof, they seek, by singing and other allurements, to regain their paramours; so should Tyre deal by her old customers, being, as was once said of Helena after her return from Troy, ηη παλαι γυνη, no changeling, but as good as ever.

Ver. 16. **Take an harp.]** In bidding her do so, he foretellet that she shall do so—*sc.*, *ad ingenium suum redire*, fall to her former practices.

Make sweet melody, &c.] The Tyrians were much addicted to music. {#Eze 26:13 28:13}

Ver. 17. **The Lord will visit Tyre.]** Bad though she be, he will graciously visit her, both by suffering her to grow rich again, as here, and by converting some of them to the faith of Christ. {#Isa 23:18} See it fulfilled, #Ac 21:3-5. Eusebius also telleth of many made martyrs there.

Ver. 18. **It shall not be treasured.]** Being once converted, they shall leave heaping and hoarding wealth, and find other use for it—*viz.*, to feed and clothe God's ministers and poor people freely and largely.

And for durable clothing.] The Vulgate hath it *Vestientur ad vetustatem.*

Chapter 24

Ver. 1. **Behold the Lord emptieth.**] It must needs be a matter of some rare and marvellous consequence, that "Behold"—the "oh yes!" of the Holy Ghost—is thus set before.

The Lord emptieth,] *i.e.*, Will empty; an idiom proper to God's prophets, who saw in the Spirit things to come as if they were even then done.

The earth.] Or, The land, *sc.*, Of Jewry, by a woeful desolation, *Lege et luge*, by law and lament. Some hold it to be a metaphor from ships overloaded, which therefore must be disburdened; so was the land to be eased of her inhabitants, which she could hardly stand under.

And waste.] Making havoc of persons and things of worth.

Turneth it upside down.] *Ferens, agens sursum deorsum omnia*, turning all things topsy turvy, as they say.

Ver. 2. **And it shall be, as with the people, so with the priest.**] Or, Prince. Dignity and wealth hindereth him not; doth he esteem nobility or riches, or anything that fortifieth strength? Poverty or meanness findeth no favour with him. In a common calamity, all commonly share and fare alike.

Ver. 3. **The land shall be utterly emptied.**] See on **#Isa 24:1**.

For the Lord hath spoken this word.] And his words are not in vain. Doth he say, and shall he not do it? {#Nu 23:23}

Ver. 4. **The earth mourneth and fadeth away.**] *Luxit et diffiuxit*, waiileth and faileth; gallant rhetoric in the original, as this is a stately chapter all along: all the rollings of Demosthenes are but dull stuff compared to it.

The world languisheth.] As a sick man, so enfeebled that he cannot stand high alone.

Ver. 5. **The earth also is defiled,**]_{a} *viz.*, With sin, and therefore so decayed; yea, the very visible heavens are defiled with man's sin,

and shall therefore be purged by the fire of the last day; like as the vessels that held the sin-offering was to pass the fire.

Because they have transgressed the laws.] Natural and moral; those bounds and banks set to keep men within the compass of obedience: "but the unjust knoweth no shame," {#Zep 3:5} is lawless, aweless, yokeless, untameable, untractable as the wild ass colt, as the horse and mule, &c.

Changed the ordinances.] Or, Passed by the ordinances—*sc.*, by sins of omission, as before by commission; so in #Heb 2:2, "every transgression and disobedience," *i.e.*, every commission and omission.

Broken the everlasting covenant.] Disannulled, vacated the covenant founded in Christ, when coming unto his own, his own received him not; when the Pharisees and others, by slighting holy offers and ordinances of grace, "rejected the counsel of God against themselves." {#Lu 7:30} This last especially brought the curse. {#Isa 24:6} Some by laws here understand the judicial laws, by ordinances the ceremonial, and by everlasting covenant the Decalogue. Others by laws, the municipal laws of the commonwealth, by ordinances the laws of nations, as not to violate an ambassador, &c., by everlasting covenant the law of nature, which is that "light that lighteneth every man that cometh into the world." {#Joh 1:9}

{a} *Nempe contactu sceleratorum hominum. -Pisc.*

Ver. 6. **Therefore hath the curse devoured the earth.]** The Chaldee and Vatablus render it the perjury—*viz.*, in transgressing the laws, &c., which they had covenanted and sworn to observe; see #Ps 119:106. That dreadful curse of the Jews {#Mt 27:25} is come upon them to the utmost, devouring their land and desolating the inhabitants thereof. Though the curse causeless come not, yet God sometimes saith Amen to other men's curses, as he did to Jotham's upon the Shechemites. {#Jud 9:57} How much more to men's cursing themselves?

Ver. 7. **The new wine mourneth.]** As being spilled and spoiled by the enemy.

All the merry hearted do sigh.] Who were wont to sing away care, and to call for their cups.

Ver. 8. **The mirth of tabrets ceaseth.]** *Quicquid laetitiarum fuit, in luctum vertitur.*

Ver. 9. **They shall not drink wine with a song.]** Revel it as they had wont to do: *non convivabuntur pergraecando.* We use to call such merry griggs—that is, Greeks.

Ver. 10. **The city of confusion.]** *Urbs desolanda,* destined to desolation: whether it be Babylon, Tyre, Jerusalem, or any other. *Mundum intellige in quo nihil nisi vanum,* saith Oecolampadius: that is, by this city of vanity—so the Vulgate translathet it—understand the world; according to that of the preacher, "Vanity of vanities, all is vanity." Augustine, in the beginning of that excellent work of his, *De Civitate Dei,* maketh two opposite cities—the one the city of God, the other the city of the devil; the one a city of verity, the other a city of vanity.

Ver. 11. **There is a crying for wine.]** The drunkards weep, the ale stakes yell, because the new wine is cut off from their mouths. {#Joe 1:5}

All joy is darkened.] Heb., It is eventide with joy. As the air in the evening waxeth dark, so shall their mirth be turned into heaviness.

The mirth of the land is gone.] Together with their liquor. Wine is by Simonides called the expeller of sadness—*Ἀμυντὸρ δυσπρόσυνατον.*

Ver. 12. **In the city is left desolation.]** There is nothing of any worth left, but havoc made of all; it is plundered to the life, as now we phrase it. Since the Swedish wars custom is the sole mint master of current words.

Ver. 13. **When thus it shall be in the midst of the land.]** Or, For so it shall be in the land among the people, as in the beating of an olive tree, &c. *En misericordiae specimen,* still there is a remnant reserved for royal use; *quando omnia passim pessum eunt.* God never so punisheth but he leaveth some matter for his mercy to work upon. A church on earth he will ever have.

Ver. 14. **They shall lift up their voice, &c.]** *Laudabunt Deum et laetabuntur:* this elect remnant in all countries shall be filled with spiritual joy and peace through the belief of the truth, which shall

vent itself by singing praises to God. And here we have the very mark of the true Church, which is to celebrate and profess the great and glorious name of the God and Father of our Lord Jesus Christ.

For the majesty of the Lord.] Or, For the magnificence; that great work of his especially of divulging his gospel all the world over, and thereby gathering his Church out of all nations.

They shall cry aloud from the sea,] *i.e.*, From the islands and transmarine parts, as we do now from Great Britain—"thanks be unto God for his unspeakable gift"—calling to our neighbour nations, and saying,

Ver. 15. **Glorify ye God in the fires.]** *In ipsis ignibus*, in the hottest fires of afflictions, "rejoice in hope, be patient in tribulation"; praise God for crosses also: this is *Christianorum propria virtus*, saith Jerome.

In the isles of the sea.] *Quicumque quocunque loco, et inter quoseunque sitis.* {a}

{a} Jun.

Ver. 16. **From the uttermost part of the land have we heard songs.]** Or, Psalms, *aliquid Davidicam*. The martyrs sang in the fire. Luther in deep distress called for the 46th Psalm to be sung *in contemptum diaboli*, in despite of the devil.

Even glory to the righteous.] To Jesus the Just One. {#1Jo 2:2}

But I said, My leanness, my leanness.] The prophet's flesh was wasted and consumed with care and grief {a} for his graceless countrymen. See the like in David {#Ps 119:158} and Paul. {#Ro 9:1,2}

Woe unto me.] Or, Alas for me.

The treacherous dealers have dealt treacherously.] They have crucified the Lord of glory upon a desperate and deep malice, out of most notorious contumacy and ingratitude. This was with most

treacherous treachery to deal treacherously; this was to "do evil as they could."

{a} *Merore ac macie conficior.*

Ver. 17. **Fear, and the pit, and the snare, are upon thee.]** *Metaphora a venatoribus*, a metaphor from hunters, elegantly expressed in the original by words of a like sound. God hath variety of plagues at command; his quiver is full of shafts, neither can he possibly want a weapon to beat his rebels with. If the Amorites escape the sword, yet they are brained with hailstones {#Jos 10:11} If the Syrians get into a walled town, yet they are baned by the fall of a wall upon them. {#IKi 20:30}

Ver. 18. **He who fleeth from the noise of the fear.]** See #Am 5:19. {See Trapp on "Am 5:19"} And learn to fear God, the stroke of whose arm none may think to escape.

For the windows from on high are opened.] The cataract or sluices of the clouds, as once in the general deluge.

The foundations of the earth do shake.] Heaven and earth shall fight against them, and conspire to mischief them.

Ver. 19. **The earth is utterly broken down.]** This he had said before. Oil, if not well rubbed in, pierceth not the skin. Menaces must be inculcated, or else they will be but little regarded. Let preachers press matters to the utmost, drive the nail home to the head; not forbearing through faint-heartedness, nor languishing through lukewarmness.

Ver. 20. **The earth shall reel to and fro like a drunkard.]** As the inhabitants thereof had drunk in iniquity like water; {#Job 15:16} so they should now drink and be drunk with the cup of God's wrath.

And shall be removed like a cottage.] Or, Lodge, hut, or tent; so shall they be tossed and tumbled from one place to another.

And the transgression,] *i.e.*, The punishment of your transgression. Observe here the wages and the weight of sin.

Ver. 21. **The Lord shall punish the host of the high ones that are on high.]** *Altitudinis in excelso*. Hereby he may mean the Jews, God's "firstborn, and therefore higher than the kings of the earth,"

{#Ps 89:27} though now for most part degenerated, and therefore in the next words also heavily threatened, for *versum vicesimum primum secundus explicat*, saith Scultetus.

Ver. 22. **And they shall be gathered together, &c.]** *Id quod de poenis Iudaeorum intelligimus*, saith an interpreter—that is, This we understand to be the punishment of the obstinate Jews, whose bodies after death were clapped up close prisoners in the grave, their souls held fast in hell till the last day; when after many days they shall be visited, *i.e.*, in the whole man punished with eternal torments. *Caveamus, si sapimus, a destinata peccandi malitia*. Origen was certainly out when he argued from his text, that the damned in hell should after a time be visited, that is, delivered. There are that begin the promise at these words,

And after many days shall they be visited,] i.e., In mercy and favour {*as #Isa 23:17*} through Christ. This gracious visitation began in Israel, {*#Lu 1:68*} and then came abroad to the Gentiles also. {*#Ac 15:14-17*}

Ver. 23. **Then the moon shall be confounded.]** The glory of Christ's kingdom shall be so great, that in comparison to it the sun and moon shall cast no light. See **#Isa 24:23 60:19**.

When the Lord of hosts.] The Lord Christ, *summus caelitem Imperator*.

And before his ancients.] The whole Church and especially her officers, which are the glory of Christ. {*#2Co 8:23*}

Chapter 25

Ver. 1. **O Lord, thou art my God.]** *Sunt verba fidelium in regno Christi*, saith Piscator. These are the words of the subjects of Christ's kingdom, who in the end of the former chapter are called his ancients or elders. See **#Re 4:4**. But that of Oecolampadius I like better: *More suo in iubulum et hymnum erumpit propheta*. The prophet, as his manner is, breaketh forth into a joyful jubilation; and being ravished, and as it were rapt beyond himself with the consideration of such marvellous things, he first maketh a stop or breathing, and then sweetly celebrateth God's power, truth, justice, and mercy; the naked heart of it were seen, as it were in an anatomy, in the sending of his Son, and the benefits thereby; concerning

which the apostles afterwards discoursing more plainly and plentifully, do yet make use of some passages in this chapter, as is to be seen. {#1Co 15:51-57 Re 7:10-17 21:24-27}

Thou art my God.] So to say *ex animo* is the very pith of true faith; the property whereof is to individuate God, and appropriate him to itself.

I will exalt thee.] This we do when we bless and praise him for his blessings. But what a mercy is it of so great a Majesty that he should count himself thus exalted and magnified by such worthless worms as we are! And how should this excite and edge us to so holy a service!

For thou hast done wonderful things.] In the world's creation, but especially in the Church's preservation.

Thy counsels of old.] Thy promises and threatenings are all fulfilled and verified; they are faithful and firm.

Ver. 2. **For thou hast made of a city an heap.]** *Babylonem intelligit*, say some. *Narratur eversio urbis Romae*, say others; the ruin of Rome is here foretold; which is therefore also, say they, called a palace of strangers; {a} because Antichrist with his adherents reigneth there. Jerome saith the Jews understand it to be Rome, which shall be in the end destroyed, and then their poor nation shall be relieved. {as #Isa 25:4} It may be so.

{a} Ασβεβον πολις.—Sept.

Ver. 3. **Therefore shall the strong people glorify thee.]** Will they nill they, they shall confess, as Julian did, that thou art too hard for them, and that thy Church is invincible. Thus God wringeth out of the mouth of the wicked a confession of his praises, and a counterfeit subjection. {#Isa 60:14}

Ver. 4. **For thou hast been a strength to the poor,]& c.** That is, thou hast protected thy poor people from the persecution of the Antichristian rout, saith Piscator. Great is God's mercy in succouring his oppressed ones. This is here set forth by a double comparison: *first,*

A refuge from the storm, a shadow {a} from the heat, &c.] Where the Church's enemies are compared to raging waters, that bear down all before them; God to a place of refuge to fly unto. *Secondly,*

{a} Christ is a shadow, &c., whereas all worldly comforts are but as so many burning glasses to scorch the soul more.

Ver. 5. As the heat in a dry place.] Where the insolence of these strangers from the life of God, the Antichristian rabble, the stir and ado they make, is resembled to a heat and drought that doth parch and scorch the godly; God's protection of his to a thick shadow.

The branch of the terrible ones shall be brought low.] Some read the text thus: As the heat is abated with a thick shadow, so the song or chanting of the terrible ones was abated. Others the whole verse thus: As the heat in a drought, thou hast brought down the stir of the strangers; heat, I say, with the shadow of a cloud; which (heat) did answer (a life) to the branches of the terrible ones. That is, say they, served well their turn, and was most commodious for the wicked, who think their branches spread and flourish when the godly are scorched with calamities.

Ver. 6. And in this mountain,] i.e., In the Church, {#Isa 2:2} God's court, {#Isa 24:23} as the table stood in the sanctuary.

Shall the Lord of hosts make.] Instead of that tree of life in paradise. See #Re 2:7.

Unto all people,] i.e., To the elect among all people, for reprobates are not worthy. {#Mt 22:8 Re 3:4}

A feast {a} of fat things.] The very best of the best. "Fat things, and marrow of fatness; wines," and the most refined; so that "the meek shall eat and be satisfied"; {#Ps 22:16} "Their soul shall delight itself in fatness." {#Isa 55:2} In the life to come, especially where there shall be *solidum huius convivii complementum ac plena perfruitio*. Meanwhile the saints have here, at the Lord's table especially, their dainties and junketting dishes, their celestial viands and most precious provisions: "fat things marrowed," as the Hebrew word is; not only full of marrow, but picked, as it were, and culled out of the

heart of marrow. Wine, *{b}* *first*, in "the lees," that keepeth the smell, taste, and vigour, *vinum cos*, as they call it; *{as #Jer 48:11}* *next*, of "the finest and the best," such as at Lovain they call *vinum theologicum*, because the divines there, as also the Sorbonists at Paris, drink much of it. Jesus Christ, in his ordinances and graces, is all this, and much more. *{#Pr 9:2 Mt 22:2}* And yet men had rather, as swine, feed on swill and husks, *{c}* than on these incomparable delicacies.

{a} *Convivium opimum, et munificentissimum, convivium medullatorum.*

{b} *Vina probantur odore, colore, sapore, nitore.*

{c} *Convivium faecium -Heb., "Shemarim"—faeces, enim vina ipsa conservant.*

Ver. 7. And he will destroy in this mountain, &c.] *Absorbebit velum faciei, id est, faciem veli.* Christ came "a light into the world, that whosoever believeth on him should not abide in darkness." *{#Joh 12:46}* Faith freeth from blindness; we no sooner taste of the bread of life by faith, but the veil of ignorance, which naturally covereth all flesh, is torn; and men are suddenly brought "out of darkness into a marvellous light." *{#1Pe 2:9}* This is the first eulogy and noble commendation of the doctrine of the gospel, light. There follow two more, viz., life and joy spiritual, *{#Isa 35:6}* which is the life of that life.

{#Isa 25:8}

Ver. 8. He will swallow up death in victory.] As the fire swalloweth the fuel, or as Moses' serpent swallowed up the sorcerers' serpents. The kisses of Christ's mouth have sucked out the sting of death from a justified believer; so that his heart doth live for ever, *{as #Ps 22:6}* and if so, then in death itself; which made Cyprian receive the sentence of death with a *Deo gratias*; as did also Bradford, and many more martyrs; accounting the days of their death their birthdays, and welcoming them accordingly. Jerome insults over death as disarmed and devoured: *Illius morte tu mortua es: devorasti, et devorata es, &c.* Ever since death ran through the veins of Jesus Christ, who is life essential, it is destroyed or swallowed up; like as the bee dieth when she hath left her sting in the wound. *{a}* Hence St Paul doth so crow over death, and, as it were, called it craven. *{#1Co 15:55-57}*

And the Lord God will wipe away.] A metaphor from a mother.

And the rebuke of his people.] Or, The reproach, their afflictions and persecutions, for which the world reproacheth them.

{a} *Animasque in valnere ponunt. -Virg.*

Ver. 9. **Lo, this is our God,** / *sc.*, Jesus Christ, our sole Saviour, who is God blessed for ever, and our God by a specialty. Wait for him, for he waiteth to be gracious. {#Isa 30:18}

Ver. 10. **For in this mountain.**] In the Church. {as #Isa 25:6,7}

Shall the hand of the Lord rest, / *i.e.*, Settle for their safeguard.

And Moab shall be trodden down, / *i.e.*, *Contumax quisque et perversus hostis Dei et Ecclesiae.* {a} Piscator thinketh Papists are here meant by these Moabites, who were nearly allied to God's Israel, but *ardeliones*, bitter and brutish enemies, skilful only to destroy. {as #Eze 21:31}

As straw for the dunghill.] Or, As straw in Madmenah. {#Jer 48:2} God will make a hand of all his people's adversaries, as is here and in the following verses set forth by three several metaphors.

{a} Junius.

Ver. 11. **And he shall spread forth his hands, &c.,** / *i.e.*, He shall destroy them with greatest facility. The motion in swimming is easy, not strong; for strong strokes in the water would rather sink than support. Vatablus refers this to Christ stretching out his hands upon the cross, whereby he overcame Satan and hisimps.

Together with the spoils.] Or, Wiles of his hands, *i.e.*, his wealth gotten by wretch and wile, as we say.

Ver. 12. **Shall he bring down, &c.**] To show that there is no strength against the Lord, the true *πολιτορθος*.

Chapter 26

Ver. 1. **In that day.**] Before the morrow, and while the mercy was yet fresh. We are not to take day for return of thanks, but to do it forthwith.

In that same day shall this song be sung.] As an evidence and effect of their spiritual joy and security, mentioned #Isa 25:9. "Is any man merry? let him sing psalms," {#Jas 5:13} and so set an edge

upon his praises and thanksgivings. Thus Israel sang, *{#Ex 15:1 Nu 21:7}* "Spring up, O well; sing ye unto it." Thus, in the apostles' times, *{#Ro 15:9}* and afterwards Justin, Tertullian, Athanasius, others, *voce praeiverunt*, they go before with voices, gave the note. Constantine and Theodosius ever sang psalms with their soldiers before they gave battle. They knew that it is a good thing to sing praises to our God; it is pleasant, and praise is comely. *{#Ps 147:1}* *{a}*

We have a strong city.] The Church is invincible; hell gates cannot demolish it, whatever become of Moab's munitions. *{#Isa 25:12}*

Salvation will God appoint.] All manner of health, help, and safety. Satan cannot have so many means to foil and spoil the saints as Jesus—to whose sweet name our prophet here and elsewhere oft alludeth, as much delighted therewith—hath means to keep and hold them up.

For walls and bulwarks.] *Pro muris et antemurali*, for walls and rampart, or counterscarp. So Scipio was said to be *fossa et vallum*, the wall and trench to the Romans against Hannibal. If salvation itself cannot save Jerusalem, let her enemies triumph and take all. If her name be Jehovahshammah, as **#Eze 48:35**, "The Lord is there," let her enemies do their worst.

{a} Socrates, lib. vii. cap. 22.

Ver. 2. Open ye the gates.] Room for the righteous, for such only are freemen of this city; *{#Re 22:14}* such only are written among the living in Jerusalem. *{#Isa 4:3,4 Ps 118:19}* And this seemeth spoken to those doorkeepers, the ministers, to whom God hath committed the keys of his kingdom, setting them as upon a watch tower to keep out enemies, and to let in the true citizens.

That the righteous nation which keepeth the truth.] Heb., The truths, or faiths, as Peter hath "godliness," *{#2Pe 3:11}* that both observeth Christ's law and preserveth it; "striving together for the faith of the gospel," *{#Php 1:27}* and accounting every particle of truth precious. *{#Jude 3}* And here we have a true definition of a right Church member. Civil righteousness is but a beautiful abomination.

If men lay not faith for a foundation to their virtue, {#2Pe 1:5} it is no better than a glistening sin.

Ver. 3. **Thou wilt keep him in perfect peace.**] Heb., Peace, peace—that is, a multiplied peace with God, with himself, and with others; or a renewed, continued peace, or a perfect, sheer, pure peace, as one senseth it. What the old translator here meaneth by his *Vetus error abiit*, is hard to say. An excellent description of true saving faith may be taken from this text; and Mr Bolton maketh mention of a poor distressed soul relieved by fastening steadfastly in his last sickness on these sweet words, saying that God had graciously made them fully good to him.

Because he trusteth in thee.] So far as a soul can stay on and trust in God, so far it enjoyeth a sweet peace and calm of spirit; perfect trust is blessed with perfect peace. We have a famous instance for this in our blessed Saviour. {#Joh 12:27,28} Wherefore gird up the loins of your mind; be sober, and hope perfectly for the grace that is to be brought unto you at the revelation of Jesus Christ. {#1Pe 1:13}

Ver. 4. **Trust in the Lord for ever.**] To trust in God is to be unbottomed of thyself and of every creature, and so to lean upon God, that if he fail thee thou sinkest.

For in the Lord Jehovah.] Heb., For in Jah Jehovah; in him who is the all-powerful *Essentialor* and faithful promise keeper, &c. Here, then, look not downward, saith one, upon the rushing and roaring streams of miseries and troubles which run so swiftly under us, for then we shall be taken with a giddiness, &c., but steadfastly fasten on the power and promise of Jah Jehovah and ye shall be established.

Is everlasting strength.] Heb., The rock of ages, or, The old rock, so called of old, {#De 32:4,18,31} and so found to be from the beginning. *Et quia in aeternum non mutat aut nutat ergapios, lieet montes et colles nutent* {#Isa 54:10} The name of the Lord is a strong tower; {#Pr 18:10} a munition of rocks; {#Isa 33:16} rocks so deep no pioneer can undermine them; so thick, no cannon can pierce them; so high, no ladder can scale them.

Ver. 5. **For he bringeth down those that dwell on high.**] Even all adverse power, and every high thing that exalteth itself against the knowledge of God. {#2Co 10:5}

The lofty city he layeth it low.] This Museulus understands of Babylon, that towering city; as also of Rome, that spiritual Babylon, to which it was long since said—

“ *Versa eris in cineres quasi nunquam Roma fuisses.*”

Ver. 6. **The foot shall tread it down.**] He saith not the hand shall beat it down, but the foot shall spurn down this lofty city, even the feet of the poor and abject ones, as once Samson dealt by the Philistines, {#Jud 15:8} and as men use to spurn base and peasantly fellows that stand in their way. God can, and sometimes doth, to show his power and wisdom, make desolation itself to scale a fort. {#Am 5:10} Men thrust through, to rise up and set whole cities afire, {#Jer 37:10} bring to pass mighty things by base and abject means.

Ver. 7. **The way of the just is uprightness.**] Heb., Uprightnesses—that is, just and straight courses. They turn not aside to crooked and wry ways, as do the workers of iniquity, {#Ps 125:5} but hold on in an even way, without windings or writhings; {#Pr 4:26,27} the king’s highway to heaven is their road, and this leadeth them to that city of God. {#Isa 26:1,2}

Thou most upright dost weigh the path of the just.] Or, Thou dost by levelling make the just man’s path even. By thy preventing grace thou makest him just and upright, and by thy subsequent grace thou strengthenest and directest him, that he may run and not be weary, walk and not faint. {#Isa 40:31}

Ver. 8. **Yea, in the way of thy judgments.**] Rough though it be and rugged; even when thou hast wrought against us in the rigour of thy punishments, as one paraphraseth it; in the discipline of thy chastisements, as another. There are those who by this phrase understand the doctrine of the gospel, which teacheth another way of judging of a righteous man than the law doth, and such as the Church trusteth to alone, and to none other, *scil.*, justification by faith in Christ Jesus.

And to the remembrance of thee,] i.e., to all the signs, gauges, and testimonials which thou hast given us of thy grace by thy word, sacraments, and work. {a}

{a} Diod.

Ver. 9. With my soul, &c., with my spirit.] Spirit, soul, and body must all be for God {a} {#1Th 5:23} all that is within us especially; {#Ps 103:1} the fat and inwards were consecrated to him; the heart is his bride chamber, his bed of spices. {#So 6:2} In the lives of the Fathers mention is made of a certain monk to whom, boasting of perfection, it was answered from heaven, *Ills est perfectio, quae lunam, solem et canis iram Deo tribuit, id est COR;* that is, perfection consisteth in giving the whole heart to God.

For when thy judgments are in the earth, &c.] God's judgments are the best schoolmasters. Queen Elizabeth learned much from Mr Ascham, but more from her affliction. Our Saviour himself learned something by the things which he suffered, εἰς ὧν παθεῖν ἐμαθεῖν. {#Heb 5:8} So do all his members; {#Eze 20:37} the worst are forced to say with Phlegyas—

“*Discite iustitiam moniti, et non temnere numen.*”

- *Virg. Aeneid.*, lib. vi.

It was a true saying, in the general, of the proconsul to Cyprian at his martyrdom, though ill applied to him in particular, *In sanguine tuo caeteri discent disciplinam,* By thy punishment others shall learn wisdom. As when one scholar is whipped, the rest are warned. And as a thunderbolt falleth with the danger of few, but with the fear of all, so is it here.

{a} The wicked with all their soul rejoice to do evil. See #Eze 25:6. *Attende quam non sit otiosa fides.*

-Oecol.

Ver. 10. Let favour be shewed to the wicked, &c.] No fair means will work upon him, whatever foul may do. But as an evil stomach turneth good meat into bad humours, so here all is lost that is laid out upon them.

“*Ungentem pungit, pungentem rusticus ungit.*”

In the land of uprightness will he deal unjustly.] In the Church, where righteousness reigneth. Or, In a land of evenness he will wry and stray. Ye all know, saith holy Bradford in a certain letter of his, there was never more knowledge of God (viz, in good King Edward VI's days), and less godly living and true serving of God. It was counted a folly to serve God sincerely; and earnest prayer was not passed upon. Preaching was but pastime: communion was counted too common, &c. {a}

And will not behold the majesty of the Lord.] Or, And he shall not see the majesty of the Lord—*sc.*, in his heavenly kingdom. {#Heb 12:14}

{a} Acts and Mon.

Ver. 11. **Lord, when thy hand is lifted up, thou will not see,]** *i.e.*, Observe, consider, and take warning: let God's hand be never so high and glorious, so lifted up and exalted, yet these buzzards will not behold his majesty, {as #Isa 26:10} as being more blind than moles, more deaf than sea monsters they refuse to regard aught.

But they shall see and be confounded.] But yet, maugre their head, as one well paraphraseth the words, they shall be driven both to see and to acknowledge to their shame the great and mighty hand of God, his zeal for his people, and the fire of his wrath to consume his foes. See #Zec 1:15,19. *Experientur suo magno malo*; they shall to their cost feel the weight of God's hand, which, the higher it is lifted, the heavier it will light at length. Mrs. Hutchinson, that Jezebel of New England, as she had vented about thirty misshapen opinions there, so she brought forth about thirty deformed monsters. She and her family were after this—because they would not be reclaimed, but turned off admonition, saying, This is for you, ye legalists, that your eyes might be further blinded by God's hand upon us in your legal ways, &c.—slain, some say burnt, by the Indians, who never used to exercise such an outrage upon any. {a}

{a} Story of Sect. in New England, by Mr Weld, p. 44.

Ver. 12. **Lord, thou wilt ordain peace for us.]** Or, Lord, dispose peace for us.

For thou also hast wrought all our works in us.] Or, For us. *Certum est nos facere quod facimus, sed Deus facit ut faciamus:* without Christ we can do nothing. {#Joh 15:5} In him alone is our fruit found. {#Ho 14:8} It is well observed by a grave interpreter, that the Church in the Canticles is nowhere described by the beauty of her hands or fingers, because God alone worketh all her works for her, and had rather that she should abound in good works in silence than to boast of them at all.

Ver. 13. **O Lord our God, other lords besides thee have had dominion over us.]** Or, Have mastered us. Oh that men were so sensible of their spiritual servitude as thus to complain thereof to Jesus Christ! But, alas! they do nothing less for the most part, delighting on the devil's drudgery, which they count the only liberty, and dancing, as it were, to hell in their bolts.

Will we make mention of thy name.] For which end we would not be "the servants of men," much less the slaves of Satan, that basest of slaves, but the "freemen of Christ." {#1Co 7:22} "Where the spirit is, there is liberty"; {#2Co 3:17} and "if the Son set us free, we shall be free indeed." {#Joh 8:36}

Ver. 14. **They are dead.]** Those "other lords" of ours are. {#Isa 26:13} But seldom lieth the devil dead in a dike, saith our proverb: yet he and his agents have their deadly wound, and shall be trodden under our feet shortly. {#Ro 16:20} Oh groan in spirit after that sweet day of full redemption, &c.

Therefore thou hast visited.] Or, Because thou hast visited. Woe be to a person or people when God taketh them to do.

Ver. 15. **Thou hast increased the nation, .]** That righteous nation which keepeth the truth. {#Isa 26:2} Some render and sense the words thus: "Thou hast indeed increased the nation," *sc.*, of the Jews; thou hadst done it (oh sweet mercy, I am the better to speak of it, and therefore I speak it twice), but thou wast "heavy laden," *sc.*, with their sins: therefore thou hast removed it far unto all the ends of the earth. Who knoweth not what a dispersed and despised people the Jews are in all places, banished as it were out of the world by a common consent of nations. "Be not therefore high minded, but fear." {#Ro 11:20}

Ver. 16. **Lord, in trouble have they visited thee.**] *Pulcherrimus afflictationum fructus, precandi ardor et assiduitas.* Affliction exciteth devotion, as blowing doth the fire. Christ in his agony prayed most earnestly. {#Lu 22:44} Martha and Mary, when their brother Lazarus was sick, sent messengers to Jesus; {#Joh 11:3} *Quos putas nisi suspiria continuata, nisi preces irremissas,* saith Scultetus—*i.e.*, what were those messengers but their continued groans and earnest prayers? See #**Ho 5:15**. {See Trapp on "Ho 5:15"} Prayer is the daughter of affliction, and the mother of comfort.

They poured out.] Freely and largely, and well watered. {as #1Sa 1:10 7:6,9,10} Not dropped, but poured; not prayers, but a prayer; one continual act: and as in the speaking of three or four words there is much efficacy in a charm, so their prayers were very prevalent.

A prayer.] Heb., A charm, a mussitation, a submiss and lowly speech. Spells and enchantments were conceived to be full of efficacy, containing much in few: think the same of prayer. But how much was he mistaken in this kind of charm or spell who would haunt the taverns, play houses, and whore houses at London all day: but he dared not go forth without private prayer in the morning, and then would say at his departure, Now, devil, do thy worst.

Ver. 17. **So have we been in thy sight.**] Heb, From thy face—*i.e.*, by reason of thy wrath. So #**2Th 1:9**, "Who shall be punished from the presence of God," that is, of God himself present to their terror.

Ver. 18. **We have been with child.**] With various devices and hopes, which yet have miscarried and run aslope. See #**Job 15:35**. {See Trapp on "Job 15:35"}

We have as it were brought forth wind.] As did Queen Mary, to her own great grief and the disappointment of her expectants, -Dale, the promoter, for instance. Well, quoth he, at the apprehending of Julian living, you hope and hope, but your hope shall be aslope; for although the queen's conceptions should still fail, as they did, yet she that you hope for shall never come at it: for there is my lord cardinal's grace and many more between her and it. {a} But my lord cardinal's grace departed the very next day after Queen Mary, having taken, as it is thought, some Italian medicine, and Queen

Elizabeth succeeded in the throne, to the great joy of all good men.

{b}

{a} *Acts and Mon.*, fol. 1871.

{b} *Ibid.*, 1905.

Ver. 19. **Thy dead men shall rise.**] So shall not thine enemies. {#Isa 26:14} This may seem to be Christ's gracious answer to his poor desponding people; and it is, say some, *argumentum a beata resurrectione sumptum*, an argument taken from the happy resurrection of the righteous; the wicked also shall be raised at the last day, but not by the like means, nor for the like blessed purpose. {#Da 12:2} Some read the words thus: "Thy dead, my dead body shall live"; for the faithful, say they, are Christ's body; {#Eph 4:12} and therefore, to shew this, "my dead body" is here added by apposition, to show how the faithful, being dead and buried, are to be accounted of, even Christ's dead body, &c., and shall be raised at the last day by virtue of that mystical ration which still they hold with Christ. Hence they are said to "sleep in Jesus," to be "dead in Christ," who shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." {#Php 3:21} The Hebrews call a dead corpse *Nephesh*, *i.e.*, a soul, {#Num 5:2 9:10 19:11 Hag 2:14} to note that it shall live again, and that the soul shall return to it. At this day also they call the churchyard *Bethcaim*, the "house of the living"; and as they return from the burial place, every one plucks off grass from off the ground twice or thrice, and casts it over his head, saying, *florebunt de civitate tanquam faenum terrae*, &c. {#Ps 92:12,13} so to set forth their hopes of a resurrection, {a} Neither need it seem "incredible" with any "that God should raise the dead" {#Ac 26:8} considering what followeth: (1.) "Together with my dead body shall they arise," *i.e.*, with Christ's body raised as the "first fruits of them that sleep." {#1Co 15:20} One of the Rabbis readeth it, As my dead body, they shall arise. (2.) The force of Christ's all-powerful voice, saying, "Awake and sing ye that dwell in dust": arise and come away, lift up your heads, for your redemption is at hand. The resurrection is in the Syriac called the "consolation." {#Joh 11:24} (3.) "Thy dew is as the dew of herbs, and the earth shall cast out the dead," *i.e.*, *Qua facilitate herbulas reficit Deus, eadem mortuos animare potest*. God can as easily raise the dead as refresh the herbs of the earth with a reviving

dew, when they were even scorched to death with the heat of the sun. See we not a yearly resurrection of grass, grain, flowers, fruits, every spring tide. And surely if nature can produce out of a small seed a great tree, or a butterfly out of a worm, or the beautiful feathered peacock out of a misshapen egg, cannot the Almighty raise our bodies out of dust, who first out of dust made them? Or can the condition of any people or person be so desperate that he is not able to help them out. The assurance of God's power, which shall show itself in the raising of the dead, is a most excellent argument to confirm us in the certainty of God's promises, seem they never so incredible to flesh and blood. *Atque haec de Cantico.*

{a} Leo Modena, *Hist. of Rites of the Jews*, p. 238.

Ver. 20. **Come, my people.**] Thus God lovingly bespeaketh his, as leading them by the hand to a hiding place of his providing. So he shut up Noah in the ark, secured Lot in Zoar, hid Jeremiah and Baruch when sought for to the slaughter, bade Daniel to go away and rest before those great troubles foretold. {#Da 12:13} Augustine and Paraeus died a little before Hippo and Heidelberg were taken, so did Luther before the bloody wars of Germany. For Mr Brightman a pursuivant was sent a day or two after he was buried. {a} The burying place is not unfitly called κοιμητηριον, a resting room to the saints; the grave a "bed"; {#Isa 57:2} the bier that carrieth men to it, *Matteh*, i.e., a pallet. {#2Sa 3:31} Lyra and others by "chambers" here understand the graves, {compare #Re 6:11 Joh 16:33} those chambers of rest, and beds of down, to the bodies of the saints until the last day. There are those who by "chambers" will have meant the closets of God's providence and protection, such as Pella was to the primitive Christians. Hitherto the saints are exhorted to retire till the storm be over, the enemy gone, the destroying angel passed over, {as #Ex 12:12} possessing their souls in patience.

As it were for a little moment.] Heb., A little of a moment. *Nubecula est, cito transibit*, as Athanasius said when persecuted by Julian, This storm will soon blow over, this indignation doth not *transire*, but *pertransire*, pass, but pass apace. {b}

{a} *Life of King James*, by Wilson.

{b} Sozom., lib. xv. cap. 5.

Ver. 21. **For, behold.**] This is as a crier to prepare attention.

The Lord cometh out of his place.] Here God compareth himself to a prince upon his throne, who goeth from his place of state into countries to quiet mutinies and rebellions among his people.

The earth also shall disclose her blood.] Murder shall out; oppression, whether by force or fraud, shall be certainly and severely punished. See **#Job 16:8**. See an instance hereof in leviathan, **#Isa 27:1**. Whether you understand it of the devil, that old man slayer, as many ancients do, or else the kings of the nations, and especially of the Turks, as some Rabbis.

Chapter 27

Ver. 1. **In that day.**] The day of God's great assize, and of execution to be done on the enemy and the avenger. *{#Isa 26:21}* Now we know how well people are pleased when princes do justice upon great offenders.

The Lord with his sore, and great, and strong sword.] Heb., With his sword, that hard or heavy one, and that great one, and that strong one, that is, with his Word, saith Oecolampadius, who by leviathan here understandeth the devil, who is elsewhere also called the "serpent and the great dragon." *{#Re 12:9 20:2}* But they do better, in my judgment, who by leviathan here understand some great tyrant, acted by the devil against the Church, such as was Pharaoh; *{#Eze 29:3}* Sennacherib; *{#Isa 8:7}* or NebuchadneZZar; *{#Jer 51:13}* and at this day the Grand Signor, who hath swallowed up countries, as the leviathan or the whale doth fishes; for in the greatness of his empire is swallowed up both the name and empire of the Saracens, the most glorious empire of the Greeks, the empire of Trapezonum, the renowned kingdoms of Macedonia, Peloponnesus, Epirus, Bulgaria, Servia, Bosnia, Armenia, Cyprus, Syria, Egypt, Judea, Tunis, Algiers, Medea, Mesopotamia, with a great part of Hungary, as also of the Persian kingdom. His territories do somewhat resemble a long and winding serpent, as some learned men have observed; and for the slights and might which he useth against Christians still, who knows them not out of the Turkish story? God therefore will shortly take him to do, sharpening haply the swords of men, as he hath

lately and marvellously done of the Venetians, as instrumental to ruin this vast empire, which laboureth with nothing more than the weightiness of itself.

And he shall slay the dragon that is in the sea.] *i.e.*, *In fluctuante huius saeculi aesluario.* ^{a} Of the strange length of dragons, see Aelian., lib. ii. cap. 21, and Plin., lib. viii. cap. 14. In the last year of the reign of Theodosius, senior, there was a dragon seen in Epirus, of that vast size that when he was dead eight yokes of oxen could hardly draw him. By dragon, some understand the same with leviathan, viz., the whale or whirlpool. The dragon is never satisfied with blood, though never so full gorged; no more are persecutors.

^{a} Jun.

Ver. 2. In that day sing ye to her.] Or, Of her, a new song for a new deliverance. Haply this shall be done by the Christian Churches upon the conversion of the Jews, after the Turks' downfall; like as at the building of the second temple, the people sang and shouted, "Grace, grace unto it." ^{#Zec 4:7}

A vineyard of red wine,] *i.e.*, Of rich and generous wine, *Vini meri, non labruscarum, ut* pure wine not wild, **#Isa 5:12 Pr 23:31 Ge 49:22.** By this red wine Oecolampadius understandeth Christ's blood, wherewith the Church is purged and beautified. *Sanguis Christi venustavit genas meas,* the blood of Christ made my eyes attractive, said a certain good woman, a martyr.

Ver. 3. I the Lord do keep it.] And then it cannot but be well kept. The matter is well amended with God's vineyard since ^{#Isa 5:5} the Lord is with you while ye are with him. ^{#2Ch 16:7} "The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." ^{#Ezr 8:12} Do good, O Lord, unto those that be good, &c. As for such as turn aside unto their crooked ways, &c. ^{#Ps 125:4,5}

I will water it every moment.] God will be to his vineyard both a wall and a well, a sun and a shield, ^{#Ps 84:11} all that heart can wish, or need require. Of all possessions, saith Cato, none requireth more care and pains than that of vineyards. Grain comes up and grows alone, ^{#Mr 4:28} but vines must be daily dressed, fenced, supported,

watered. *Plantas tenellas frequentius adaquare proderit*, saith Primasius. {a} Young vines must be often watered; God's vines shall not want for watering, though once he forbade the clouds to rain upon them. {#Isa 5:6} He hath not been wanting to England either for watching or for watering it. We may now much better say of it, than once Polydor Virgil did, *Regnum Angliae Regnum Dei*; the kingdom of England is the kingdom of God, he meant because none seemed to take care of England but God. He grant we may at length walk worthy of such a mercy! Amen. The Vulgate here rendereth it, but not so well, *Repente propinabo ei*, I will shortly drink to her.

Lest any hurt it.] Heb., Lest he visit on it, lest any profane person should rudely and unmannerly rush upon it, he guardeth it constantly.

{a} In Philip.

Ver. 4. Fury is not in me.] Whatever you may think of me, because of my many dreadful menaces, and your heavy calamities, *Non est in me sed in vobis culpa istarum calamitatum*, the fault is not in me but in yourselves; do you but mend, and all shall be soon well between us. It is but displeased love that maketh me chide or strike my dear children, lop my vines, *Ut bonus vinitor vires luxuriantes falce Tatar et purgat*; αρει, καθαρει; {#Joh 15:2} leaves and luxuriances must be taken off, or it will be worse. Better the vine should bleed than die; better be preserved in brine, than perish in honey. But assure yourselves, I am not implacable; as your sins have put thunderbolts into my hands, so by sound repentance you may soon disarm me.

Who would set the briars and thorns.] God's vineyard is not without briars and thorns, his field without tares, his Church without hypocrites, which prick God and his people, galling them to the heart. These he will make a hand of, take an order with, by treading them down and burning them up, especially if once they shall be so mad and mankind, as they say, as to bid him battle. See **#Job 9:4**.

{See Trapp on "Job 9:4"}

I would burn them together.] Or, I will burn them out of it. See **#2Sa 23:7**. {See Trapp on "2Sa 23:7"}

Ver. 5. **Or let him take hold of my strength,** *J i.e.,* Of mine arm, wherewith I am about to smite him, or to throw the fire of my wrath at him; let him by true repentance appease me, as submitting Abigail once did angry David; let him but meet me with entreaties of peace, and he shall have peace, yea, he shall be sure of it. See **#Job 22:21.** {See Trapp on "Job 22:21"} To run into God is the way to escape sin, as to close and get in with him that would strike you doth avoid the blow.

Ver. 6. **He shall cause them that come to Jacob,** *J i.e.,* His proselytes; or, that come from Jacob, *i.e.,* his posterity. *Vitium haec conditio est,* The condition of vines is such as that they must undergo cold blasts and hard winters; howbeit, at the return of the spring they recover their verdure, and flourish again. So shall the seed of Jacob: their dead shall live, {#Isa 26:19} and the mountain of the Lord shall be exalted above all mountains. {#Isa 2:2}

Ver. 7. **Hath he smitten him, as he smote those that smote him?]** No; for the one he smote to correction, the other to destruction—the one with the palm, of his hand, as a man smiteth his son, the other with his clutched fist, as one smiteth his slaver whom he careth not where he hits or how he hurts. Temporal evils are in the nature sometimes of a curse, sometimes of a cure. *Hinc distinctio illa poenae in conferentem et nocentem, sive in suffocantem et promoventem; item in poenam vindictae, et poenam cautelae, sive in condemnantem et corregentem.*

Ver. 8. **In measure.]** Heb., *Modio i.e.,* *exigua mensura,* in a small measure (by peck peck), and as his people are able to bear; {#1Co 10:13} *ad emendationem, non ad internecionem.*

When it shooteth forth.] Or, In the branches; not at the root, as God smiteth at a wicked man, resolving to have him down. See here his different dealing with his own and others. Upon his children he doth but sprinkle a parcel of his wrath, some few sparks of his displeasure, but the wicked he utterly consumeth and burneth up with the fire of his indignation. {#Isa 42:25 66:15}

Thou wilt debate with it.] *Deiudicabis,* will give final judgment, thou wilt put a difference, or "discern between the righteous and the wicked." {#Mat 3:18}

He stayeth his rough wind, &c., / *i.e.*, Such afflictions as would shake his plants too much, or quite blow them down. But he letteth out of his treasury, even he who "holdeth the winds in his fist," such a wind as shall make them fruitful, and blow away their unkindly blossoms and leaves. {a}

In the day of the east wind.] That boisterous and blasting and blustering wind, *this* Euroclydon. {#Ac 27:14}

{a} Dr Godwyn. *Flagella tantum quaedam decutiuntur.* -Sculter.

Ver. 9. By this therefore shall the iniquity of Jacob be purged.] *Hac re -i.e., deportations in Babyloniam,* saith Piscator: "by this," that is, by their being carried captive into Babylon, as it was made a means to bring the elect to repentance. As one poison is antidotary to another, so is affliction to sin. Crosses are leeches to suck out the noxious blood, flails to thresh off our husks, files to brighten our graces, &c. Sanctified afflictions, said Mr Dod, are good promotions. "Corrections of instructions are the way of life," {#Pr 16:23} For though "not joyous but grievous at present, yet afterwards they yield the peaceable fruit of righteousness unto them that are thereby exercised." {#Heb 12:11} It fareth with God's afflicted as it did once with those that had the sweating sickness in this land—if they slept, they died. To keep them waking, therefore, they were smitten with rosemary branches, whereat though they cried out, You kill me! you kill me! yet it proved a happy means to keep them alive. It was good for David that he was afflicted, {#Ps 119:71} it rid him of those two evil humours, high mindedness and earthly mindedness. {#Ps 131:1}

And this is all the fruit.] God's rod, like Aaron's, blossometh; and, like that of Jonathan, it hath honey at the end of it. A good use and a good issue of afflictions is ever to be prayed for. I read of a gracious man who, lying under great torments of the stone, would often cry out, The use, Lord, the use! And Mr Perkins, in like case, desired his friends to pray to God, not so much for ease of his pain, as for increase of his faith and patience. *Perdidisti fructum afflictionum,* said Augustine to some in his time, and it was a great loss doubtless.

To take away his sin.] The sin, not the man. See #Ps 99:8. A leprous or ulcerous member a man loves as it is his own flesh, {#Eph

5:29} though he loatheth the corruption and putrefaction that is in it; therefore he cuts it not off, but plastereth it; whereas a wart or wen {*lump*} he cutteth off as not his flesh: so here. {*a*}

When he maketh all the stones of the altar as chalk stones.] When he, that is, Jacob, in token of his true repentance, abandoneth all his mawmets (images) and monuments of idolatry, and them abolisheth and demolisheth so as never to be re-edified. The Jews, after the captivity, were so far from idolatry, that they would not admit a painter or carver into their city. And how zealous they were to keep their temple from such defilement, both in the time of Antiochus Epiphanes and of the Romans, histories show us.

{*a*} Dr Godwyn.

Ver. 10. **Yet, the defended city shall be desolate.]** Or, But, or therefore, shall they suffer, *ut ad saniozem mentem et ad frugem calamitosi redeant*, that they may be thereby bettered. See on **#Isa 27:9**.

Ver. 11. **For it is a people of no understanding.]** Heb., Not a people of understandings—*i.e.*, *non sapiunt nisi plagis emendentur*; they will not be wise without whipping; I must therefore handle them the more sharply and severely. *Castigat Deus quem amat, etiamsi non amat castigare*.

Therefore he that made them.] *Deus factor eius et fctor*. A fearful sentence! such as should frighten those, many Ignaros that say, God that made us will surely save us.

Ver. 12. **In that day, / sc.,** When God shall have purged his people by his Word and by his rod.

The Lord shall beat off.] Or, Shall thresh. The ministry of the Word is God's flail to sever the chaff from grain—to single his out of the midst of wicked and profane worldlings. See the like of afflictions sanctified, **#Isa 27:9**.

And ye shall be gathered.] As ears of grain are for threshing.

One by one.] There is no thresher in the world, saith one here, that thresheth half so clean, for he loseth not one grain, See **#Joh 17:12**

10:3. Christ hath a care of every one particularly, and by the poll; some gather from hence that the calling of the Jews shall be general and universal.

Ver. 13. **The great trumpet shall be blown.]** Or, A blast shall be blown with a great trumpet. *Tuba haec magna apostolica praedicatio est,* saith Oecolampadius. This great trumpet is the gospel, the preaching whereof is of power to save those that perish, to put life into the dead. {#Joh 5:25}

Chapter 28

Ver. 1. **Woe to the crown of pride, to the drunkards of Ephraim.]** Drunkenness is a sin, at the heel whereof hangeth many a woe. Some think it is a dry drunkenness that is here threatened—that there is a dry drunkenness as well as a wet; see #Isa 51:21 2Ti 2:26, *ἵνα ἀνανηψωσι,* that they may awake out of their drunken sleep—a drunkenness with prosperity, which made them proud and dissolute, even the king of Israel and his counsellors also, not considering that *in maxima libertate minima est licentia;* " it is not for kings to drink wine." {#Pr 31:4}

Whose glorious beauty is a fading flower.] Or, And to the fading flower of his goodly gallantry. Some conceive that the prophet here alludeth to the etymology of the word Ephraim, whereof see #Ge 41:42, but Ephraim was now declining and decaying.

That are overcome with wine.] Heb., Smitten, beaten, overmastered, as Sisera was by Jael's hammer, which hath its name from the word here used. {#Jud 4:22} Tremellius rendereth it, *obtusis vino,* to those that are blunted with wine, or beaten about the ears with it. {a}

{a} Κραπαλη, *Crappula,* παρα το παλλειν το καρα.

Ver. 2. **Behold, the Lord hath a mighty and a strong one,]** viz., Shalmaneser, king of Assyria. For whereas Ephraim might say, Who is there that can or dare pull off the flower of our goodly gallantry? God answereth that he hath at hand one that can do it, and do it with a turn of a hand, with little ado.

Ver. 3. **The crown {a} of pride...shall be trodden under foot.]** This noteth utmost ignominy. *Finge ideam animo,* saith one here;

imagine you saw Shalmaneser pulling the crown from the king of Israel's head, throwing it to the ground, and then trampling on it. What brave rhetoric is here!

{a} The Romans pictured pride with a triple crown. On the first crown was written *Transcendo*; I excel, on the next, *Non obedio*; I do not submit, on the third, *Perturbo* I throw into confusion.

Ver. 4. **As the hasty fruit.]** *Quasi primae et praematurae ficus*, early maturing fruits much coveted and caught at.

Ver. 5. **For a crown of glory, and for a diadem of beauty.]** So he was to Judah—called here the "residue of his people"—during Hezekiah's days; a crown unfading, or a garland made of amaranth, {as #Ipe 1:4} which is, saith Clement, a certain flower that being hung up in the house, yet is still fresh and green. And as God is thus to his people, so, interchangeably, are they to him "a crown of glory," {#Isa 62:3} and "a royal diadem," (*ib.*); his "throne of glory"; {#Jer 4:21} "The beauty of his ornament." {#Eze 7:20}

Ver. 6. **And for a spirit of judgment.]** A sagacity more than ordinary, in regard whereof Solomon calleth the king's doom a divination, {#Pr 16:10} as is well observed.

And for strength to them, &c.] In this verse we have the description of a happy state, governed justly at home, and able abroad to resist any endeavour of the enemy. {a}

{a} Diod.

Ver. 7. **But they also have erred through wine.]** Judah had caught this disease of Ephraim, as the English are said to have done of the drunken Dutchmen. Sin is more contagious and catching than the plague. The Hebrew word importeth an alienation of mind. {#Pr 20:1 Ho 11:2,3,12 Jer 23:9} *Vino sapientia obscuratur*; Wisdom is voided by wine, said Alphonsus, King of Arragon.

They are swallowed up of wine, they are out of the way through strong drink.] *Errarunt propter Shecar*: they are bucked in beer; they are drowned in drink, like as George, Duke of Clarence, was drowned in a butt of malmsey {a} by his own election. *Nam sicut athletico potore dignum erat, ut potando moreretur, elegit*, saith mine author; for, being condemned to die by his brother King

Edward IV, he chose that kind of death, as becoming to a stout drunkard.

They err in vision.] The prophets do.

They stumble in judgment.] The priests do, for they were to interpret the law, and to decide differences. Drunkenness in rulers is a capital sin, and maketh the land reel.

{a} A strong sweet wine, originally the product of the neighbourhood of Monemvasia (Napoli di Malvasia) in the Morea; but now obtained from Spain, the Azores, and the islands of Madeira and the Canaries, as well as from Greece.

Ver. 8. For all places are full of vomit and filthiness.] *Vah, vah, vah: cum tu Narbone mensas hospitam convomeres,* saith Cicero to Antony, who was not ashamed likewise to write, or rather to spew out a book concerning his own great strength to bear strong drink, and to lay up others who strove with him for the mastery. Cicero taxeth Julius Caesar for this foul custom; so doth Philo Caligula, and Suetonius Vitellius. {a}

{a} *Veniunt ut edant, edunt ut vomant.* They came to drink, the drink to vomit.—*Senec.*

Ver. 9. Whom shall he teach knowledge?] *Quem docebit scientiam? Doceo* governeth two accusative cases. Ministers must have (1.) *Quem*, Whom to teach; and (2.) *Quid*, What to teach—*sc.*, knowledge. Isaiah had no want of knowledge, as being apt and able to teach; but he wanted a fit audience, as having to do with a sort of drunken sots that were unteachable, incapable. So, **#Eze 47:11**, when the waters of the sanctuary flowed, the miry places could not be healed. Think the same also of those that are drunk with pride {as **#Isa 28:1**} and self-conceitedness; who make divinity only a matter of discourse, or that come to sit as judges or critics on their ministers' gifts, &c. It will be long enough ere such will be taught anything. One may as good undertake to teach a young weanling void of understanding, and in some respects better, for these to their natural corruption and impotence have added habitual hardness and obstinace, to their sinews of iron, brows of brass, {**#Isa 48:4**} and what hope can there be of working upon such?

Ver. 10. For precept must be upon precept.] Children are of weak understanding and of short memories, and, *Hebraei dicunt hisce*

verbis infantilitatem significari, they must also have short words and sentences prescribed unto them (such as are *kau* and *flau*) and inculcated upon them, that something at least may stick. So must most of our hearers, or little good will be done. {#De 6:7} Thou shalt teach them diligently unto thy children. Heb., ‘Thou shalt whet, or repeat them by often going over the same thing,’ as the knife goeth over the whetstone till it be sharp. But very many of our common hearers are not only unteachable, but untameable, deriding sound doctrine, and making a mocking stock of their godliest ministers. And so some very good expositors— *haec ερωνικως et μμητικως a propheta dici tradunt* -make these words here recited to be the scoffs and taunts of those profane mockers, {#Isa 28:14,22} which they put upon the prophet; *q.d.*, We have nothing but rule upon rule, precept upon precept, &c. *Zau lazau, kau lakau*; the very sound of the words carrieth a jeer, like as scornful people by the tone of their voice and rhyming words scorn at such as they despise. Thus this good prophet became the drunkard’s song. Any man may be witty in a biting way, and those that have the dullest brains have commonly the sharpest teeth to that purpose. Rightly said the comedian:

“ *Homine imperito nunquam quicquam iniustus;*
Qui, nisi quod ipse fecit, nihil rectum putat. ”
 - Terent.

Ver. 11. **For with stammering lips, &c.]** With a lipping lip. Heb., With scoffs of lip, or with language of mocks. Surely God scorneth the scorners, {#Pr 3:34} for he loveth to retaliate, and proportion choice to choice, {#Isa 66:3,4} device to device, {#Mic 2:1,3} frowardness to frowardness, {#Ps 18:26} scoffing to scoffing. {#Pr 1:25,26}

And with another tongue.] *Lingua exotica*, such as they shall be no whit the better for. See #1Co 14:21. We read of John Elmar, Bishop of London in Queen Elizabeth’s reign, that on a time when he saw his audience grow dull in their attention to his sermon, he presently read unto them many verses of the Hebrew text, whereat they all started, admiring what use he meant to make thereof; then showed he them their folly, that whereas they neglected English, whereby they might be edified, they listened to Hebrew, whereof they understood not a word; and how justly God might bring in

Popery again, -with Latin service, blind obedience, and dumb offices, -for their contempt of the gospel.

Ver. 12. **To whom he said, This is the rest,**] *i.e.*, The ready way to "find rest to your souls" {*as #Mt 11:28,29*} -*sc.*, by obeying my precepts, and embracing my promises.

Wherewith ye may cause the weary to rest,] *i.e.*, Me, who am pressed by your sins, {*#Am 2:13*} and wearied out with your iniquities, {*#Isa 43:24*} or your poor brethren, tired with miseries, or your own souls, laden with sin guiltiness.

Ver. 13. **But the word of God was unto them precept upon precept, &c.,**] *i.e.*, A derision, {*as #Isa 28:10*} therefore henceforth; hearing they shall hear and not understand: *Sic Sanniones Deus punit.*

That they may go, and fall backward.] *Ut vadant et cadant retrorsum, tanquam turpiter ab hoste superati et resuperati,* laid flat on their backs, brought to remediless ruin. This came of their obstinace; though not intentionally, yet eventually.

Ver. 14. **Wherefore hear the word of the Lord.]** Stand forth and hear your doom, ye that jeer when you should fear, as if you were out of the reach of God's rod.

Ye scornful men.] Heb., Ye men of mockage, ye who mock at the word of God by your words, deeds, and gestures; *quales sycophantas quotidie videmus,* of which sort we find not a few today. Such dust heaps as these we have in every corner—men that have turned religion not only into a form, but also into a scorn, accounting the wisdom of God foolishness. These St Peter calleth scoffers—*εμπακται*, -or such as make sport with the word. {*#2Pe 3:3*} And the prophet here—*uno verbo multa peccata exprimit, dum illusores nominat* -in calling them mockers, calleth them all that naught is.

That rule the people.] Such as Shebnah now was, and afterwards Tobiah, {*#Ne 2:19*} Herod, Domitian, Julian, Sir Thomas Moore, &c.

Ver. 15. **Because ye have said,**] *i.e.*, Ye have thought and reckoned so, but without your host, as they say; {*#Jer 6:19*} Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts.

We have made a covenant with death.] *Nos ab omni male sumus sectrissimi: Thrasonicae hyperbolae* -we are shot free, and shall escape scot free. Becket's friends advised him, for his security, to have a mass in honour of St Stephen, to keep him from the hands of his enemies. He had so, but it saved him not, as not to have been dipped in Lethe Lake could save the son of Thetis from death, &c.

{a}

And with hell are we at agreement.] Heb., We have made provision, or taken order, *egimus cantum*. The prophets tell us a tale of death and hell, but we shall yet dance upon their graves; and for hell, we fear it not. The lion is not so fierce as he is painted, nor the devil so black as he is represented. *Diabolo optime convenit cum lurconibus*. Good fellows shall have good quarter with the devil, say our modern atheists. But what a mad fellow was that advocate in the court of Rome, mentioned by Bellarmine, who, lying at his last gasp almost, and being called upon to repent and cry to God for mercy, prayed thus: O Lord, I have much desired to speak one word unto thee before I die, not for myself, but for my wife and children, *ego enim propero ad inferos, neque est ut aliquid pro me agas*, for I am hasting to hell; neither is there anything to be done by thee for me. And this he spoke, saith Bellarmine, {b} who was by and heard it, with as much confidence as if he were but travelling to the next town.

When the overflowing scourge shall pass through.] To sweep away such as are drowned in drunkenness, and dread no danger.

It shall not come to us.] Whatever the prophets prate; let them say as they please, we will believe as we list.

For we have made lies our refuge.] A poor refuge; for, *tenu mendaciam pellucet*, lies are so thin, they may be seen through; but it may be that they called their false refuges lies, not because they held them so, but because the prophets called them so, whereas to themselves they seemed prudent counsels.

{a} Spencer.

{b} *De Arte Mor.*, lib. ii. cap. 10.

Ver. 16. **Therefore thus saith the Lord God.**] This is purposely prefaced for the support of the faithful, when they should hear the ensuing dreadful denunciations, and see them executed. We cannot beat the dogs, but the children will be ready to cry.

For a foundation a stone.] Firm and fast, opposed here to the fickle stays and vain fastnesses of wicked worldlings. This foundation stone is Christ, {#Ro 9:33 10:13} not Hezekiah, as the Jews would have it; or Peter, as the Papists. See Peter to the contrary, {#1Pe 2:6} and Paul. {#1Co 3:11}

He that believeth shall not make haste,] viz., To help himself as he can, since God defers his help; as did faithless Saul, Ahaz, these Jews, {#Isa 28:15} those Bethulians, that set him a time, and sent for him by a post as it were. David stayed God's leisure for the kingdom; those in Esther for deliverance; and those other in the Hebrews for the accomplishment of the promises. {#Heb 10:35} Hold out faith and patience. We know not what we lose by making haste, and not holding up our hand, as Moses did to the going down of the sun.

Ver. 17. **Judgment also will I lay to the line.**] Or, I will set out judgment by line, and justice by plummet; that is, I will proportion your punishments to your offences, as it were by line and by level, that the wicked may have their due, and the godly sustain no damage. See #2Ki 21:12,13 Am 7:8. Calvin saith that by this expression, borrowed from builders, the Lord here showeth that when the corner stone before spoken of shall be laid, the Church of the faithful built thereupon shall rise up to a fair and uniform built temple in the Lord, according to #Eph 2:20.

And the hail shall sweep away the refuge of lies.] Or, Shovel away, or, *quasi furcillis extrudet*, shall fork away, or burn up your vain confidences, as he destroyed the Egyptians by hail mingled with fire.

And the waters.] See #Isa 28:15 Mt 7:27.

Ver. 18. **And your covenant with death shall be disannulled.**] See #Isa 28:15. God shall shoot at such with an arrow suddenly; {#Ps 64:7} and when they shall say, Peace and safety, then shall sudden

destruction come upon them, as travail upon a woman with child, and they shall not escape. {#1Th 5:3} They made a covenant with death and hell, but death and hell make no covenant with them. Thus it befell the rich fool; {#Lu 12:20} Alexander the Great, whom his parasites flattered into a fond conceit of an immortality; and Pope Sylvester the second, who dealt with the devil for the popedom, and was persuaded by him that he should never die till he sang mass in Jerusalem; but when he saw how he was cheated, and that he must die, he cried out,

“ *Ah miser! aeternos vado damnatus ad ignes.*”

Ver. 19. **From the time that it goeth forth it shall take you.**] This was opposed to their fond conceit of impunity, or at least immunity, for a long season; {#Isa 28:15} the most secure are soonest surprised.

And it shall be a vexation, &c.] *Vexatio dabit intellectum*, Luther, after the Vulgate, rendereth it, *sententiam prophetae non male exprimens*. See #Isa 26:9. The cross is the best tutor.

Ver. 20. **For the bed is short.**] Here the prophet seemeth to some to threaten them for their *lectulorum luxus* {#Am 6:4} their beds of ivory, whereon, when well whittled, they once stretched themselves at full length, and slept out their drunkenness; but when brought to Babylon, the case should be otherwise with them. Diodate saith that these are figurative and proverbial terms, importing that all means and devices they can use will no way defend them. God's wrath is such as none can avert or avoid.

Ver. 21. **As in Mount Perazim.**] See #2Sa 5:20. God usually sitteth amidst his people in his mercy seat, or throne of grace; neither ariseth he to punish them till much provoked, and then he may possibly deal as severely with them as he did with the Philistines at Mount Perazim, or with the Amorites in the valley of Gibeon. {#Jos 10:10} But then he doth "his work, his strange work, and brings to pass his act, his strange act"—*i.e.*, That which is neither his wont nor his delight. {#La 3:33 Mic 7:18 Eze 33:11} To fall foul upon his people by his plagues and judgments, goeth as much against the heart with him as against the hair with them. And besides, by doing this his "strange work," he maketh way for the doing of his own proper work. {#1Co 11:32}

Ver. 22. **Now therefore be ye not mockers.**] For those are the worst of men; ^{#Isa 28:14} pests, the Septuagint commonly render them; abjects and castaways David calleth them, and yet they proudly disdain others, and far their betters, as thimbles full of dust, and the goodly braveries of their scorn. But shall they escape by this iniquity?—shall they carry it away so? In no wise. For

Their bands shall be made strong.] ^{a} "Their sorrows shall he multiplied," and they shall have more load of miseries and mischiefs laid upon them, though now they mock at God's menaces as uttered *in terrorem*, only for fray-bugs, ^{b} and at his ministers as false prophets. Among many other memorable examples of God's judgments upon such out of God's blessed book, the *Acts and Monuments of the Church*, and other histories, Nicholas Hemingius relateth a story of a lewd fellow in Denmark, A.D. 1550, which usually made a mock at religion and the professors of it. And on a time coming into a church where a godly minister was preaching, by his countenance and gestures showed a great contempt against the Word; but as he passed out of the church, a tile fell upon his head and slew him in the place. How much more mercifully dealt almighty God with that miller in Leicestershire, who, sitting in an alehouse on a Sabbath day with one of his companions, said to him, I hear that bawling Hooker is come to town, let us go and hear him, we shall have excellent sport; and accordingly they went on purpose to jeer him. But it pleased God the sermon so wrought upon him, that, being pricked at the heart, he went to Mr Hooker, entreating him to tell him what he might do to be saved, and afterwards went with him to New England. ^{c} By sins men's bands are made strong, as by repentance they are loosened. *Videte ergo ut resipiscatis mature.* ^{d}

^{a} *Ne vincula vestra inualescant.*

^{b} An object of fear; a boggy, spectre

^{c} Mr Clark from Mr White.

^{d} Jun.

Ver. 23. **Give ear, and hear my voice; hearken, &c.]** Being to assure the faithful of God's fatherly care of their safety and indemnity amidst all those distractions and disturbances of the times; he calleth for their utmost attention, as knowing how slow of

heart and dull of hearing the best are; how backward to believe, {#Lu 24:25} and apt to "forget the consolation," παρακλησις. {#Heb 12:5} {See Trapp on "Mt 13:3"}

Ver. 24. **Doth the plowman plow all day to sow?**] {a} Or, Every day. Doth he not find him somewhat else to do besides? *Sua sunt rebus omnibus agendis tempora, novandi, arandi, occandi, aequandi, serendi, metendi, colligandi et excernendi grani, et suae rationes singulis.* And shall not the only wise God afflict his people with moderation and discretion? Yea, verily; for he is "a God of judgment, and waiteth to be gracious." {#Isa 30:18} We are no longer ploughed than needs; and whereas we may think our hearts soft enough, it may be so for some grace; but God hath seeds of all sorts to cast in, the wheat and the rye, &c., and that ground which is soft enough for one, is not for another. God, saith Chrysostom doth like a lutanist, who will not let the strings be too slack, lest they mar the music; nor suffer them to be too hard stretched or screwed up, lest they break.

{a} Preponit parabolam rusticam, sed magna sapientia refertam.

Ver. 25. **When he hath made plain.**] Laid it level and equal.

Doth he not cast in the fitches?] See on #Isa 28:24.

The appointed barley.] *Hordeum signatum.* Whatsoever is sealed with a seal is excellent in its own kind; so are all God's sealed ones. {#Eph 4:30}

Ver. 26. **For his God doth instruct him to discretion.**] Being a better tutor to him than any *Varro de agricultura, Cato de re rustica,* Hesiod, in his Works and Days; Virgil's Georgics; or, *Geonomica Constantino inscripta.* Some read the verse thus: "And he beateth it out according to that course that his God teacheth him"; that is, according to the judgment of right reason. God is to be praised for the art of agriculture. How thankful were the poor heathens to their Saturn, Triptolemus, Ceres, &c.

Ver. 27. **For the fitches are not threshed out, &c.**] So are God's visitations diversely dispensed. He proportioneth the burden to the back, and the stroke to the strength of him that beareth it, sparing his afflicted as a man spareth his son that serveth him. Thus "Epaphroditus was sick nigh unto death," but not unto death; and

why? See **#Php 2:27**. Some of the sweet smelling Smyrnians were in prison "ten days," and no more. *{#Re 2:10}*

Ver. 28. **Bread corn is bruised.**] Yet not mauled or marred. That of Ignatius is well known, *Commolor dentibus ferarum ut purius Domino panis fiam.*

Because he will not ever be threshing it.] As he is not ever sowing mercies, so he will not always be inflicting miseries.

Nor bruise it with his horsemen.] Or, With his horses' hoofs.

Ver. 29. **This also cometh forth from the Lord.**] As doth likewise *πανα δοσις αγαθη, και παν δωρημα τελειον.* *{#Jas 1:17}*

Which is wonderful.] *Qui mirificuts est consilio, et magnificus opere.*

Chapter 29

Ver. 1. **Woe to Ariel, to Ariel,**] *i.e.*, To the brazen altar, *{#Eze 43:15,16}* called here Ariel, or God's lion, because it seemed as a lion to devour the sacrifices daily burnt upon it. Here it is put for the whole temple, *{a}* which, together with the city wherein it stood, is threatened with destruction.

The city where David dwelt.] Both Mount Moriah, whereon stood the temple, and Mount Zion, whereon stood the palace. Both Church and State are menaced with judgments, temporal in the eight first verses, and spiritual in the eight next. The rest of the chapter is no less consolatory than this is comminatory.

Add ye year to year,] *i.e.*, Feed yourselves on with these vain hopes, that years shall run on always in the same manner. See **#2Pe 2:4 Eze 12:22.**

Let them kill sacrifices.] And thereby think, but falsely and foolishly, to demerit God to themselves, as that emperor did, who, marching against his enemy, sacrificed, and then said, *Non sic Deos coluimus ut ille nos vinceret,* *{b}* We have not so served God that he should serve us no better than to give our enemies the better of us. See **#Isa 58:3 Jer 7:21 Ho 9:1.**

{a} *Metonymiae adiuncta synecdochica.*

{b} Antonin., *Philosop.*

Ver. 2. **Yet I will distress Ariel.**] Though a sacred place. Profligate professors are the worse for their privileges. The Jew first. {#Ro 2:9}

And it shall be unto me as Ariel, / *i.e.*, It shall be full of slain bodies, as the altar is usually full of slaughtered beasts, and swimmeth, as it were, in blood. So #Jer 12:3 Isa 34:6. Arias Montanus giveth this sense: ‘Jerusalem, which once was Ariel, that is, a strong lion, shall now be Ariel, that is, a strong curse, or a rain of malediction.’

Ver. 3. **And I will camp against thee round about.**] I will bring the woe of war upon thee—a woe that no words, how wide soever, can possibly express. See this accomplished. {#2Ki 25:4}

And will lay siege.] As the captain general of the Chaldees.

Ver. 4. **And thou, shalt be brought down.**] From those lofty pinnacles of self-exaltation whereunto thy pride hath perched thee.

And speak out of the ground.] *Humillime et submissime*, thou shalt speak supplication, with a low voice (as broken men), who wast wont to face the heavens, and speak in spite of God and men, speak big words, bubbles of words. See #Jer 46:22.

And thy voice shall be as one that hath a familiar spirit.] *Cuius vox est gracilis, flebilis, hiulca, confusa, gemebunda.*

Out of the ground.] As the devil at Delphi did.

Ver. 5. **Moreover, the multitude of thy strangers.**] Thy foreign auxiliaries; these shall do thee no good, but be blown away as with a whirlwind.

It shall be at an instant, suddenly.] The last siege and sack of Jerusalem was so by a specialty, as is to be read in Josephus. And some interpreters understand this whole chapter of the times of the New Testament, because our Saviour and St Paul do cite some places herehence, and apply the same to those their times, not by

way of accommodation only, but as the proper and true sense of the text. {as #Mt 15:8,9 Ro 11:8 1Co 1:19}

Ver. 6. **Thou shalt be visited with thunder and earthquake,**] *i.e.*, *Fragosis, repentinis, vehementibus, et immedicabilibus plagis*, with rattling, sudden, violent, and unmedicinal miseries and mischiefs, as if heaven and earth had conspired thine utter undoing. Some apply this to the prodigies that went before the last devastation of Jerusalem whereof see Joseph., lib. vii. cap. 12.

Ver. 7. **Shall be as the dream of a night vision.**] Both in regard of thee to whom this siege and ruin shall happen beyond all thought, judgment, and expectation, as also in respect of the Chaldees themselves, who will never be satisfied with tormenting thee, {as #Isa 29:8} and yet shall fail of what they hope for too. {a} *Spes mortalium sunt somnia vigilantium*, saith Plato.

{a} Diod.

Ver. 8. **It shall be as when.**] See on #Isa 29:7.

Ver. 9. **Stay yourselves, and wonder.**] *Sistite gradum*, stand still, and stand amazed at this people's stupendous stupidity and desperate security. Piscator rendereth the text thus: *Cunctantur, itaque admiramini; deliciantur, itaque vociferamini*. They delay (to return), therefore wonder ye at it; they sport at it, but cry ye out, as lamenting their folly. {#Eze 9:4, where the original is very elegant} Some translate the words thus: *Obstupefacite vos ipsi, et sitis stupidi, et excaecate vos ipsi et sitis caeci*, stupify yourselves and be stupid; blind yourselves and be blind; do so, I say, for you will do so undoubtedly. And here begin their spiritual miseries. See #Isa 29:1 6:9,10.

They are drunk, but not with wine.] But yet with that which is much worse, viz., with a spirit of stupidity; {#Isa 29:10} they are not only drunk with a dry drunkenness, but deadly sick of a lethargy, being dulled in their understandings, lulled asleep in their sinful practices, ready to fly in the face of one that shall offer to awake them. Other drunkenness a man may sleep out, sleep himself sober, as Noah did; not so here, as Nazianzen {a} well observeth upon this text.

{a} Homil. de plaga grandinis.

Ver. 10. **For the Lord hath poured out upon you the spirit of deep sleep.**] By a judiciary hardness he hath rolled a stone upon your hearts, and given you up to a reprobate sense. He hath cast you into a dead lethargy, a dedolent disposition; so that "because of the blindness of their hearts," this people are "past feeling," {#Eph 4:18,19} and because they have wilfully winked, he hath even dashed out their eyes, bereaving them of the light against which they rebelled, {#Job 24:13} so that they have neither sight nor light, *lemosorum instar oculos mentis concretos habent*; they are miserably benighted.

The prophets, &c.] A blind seer is a monster. How could these, thus blindly led, avoid the ditch of destruction?

Ver. 11. **And the vision of all is become unto you, &c.]** The Scriptures were so to the scribes and elders of the people, who although, when Herod asked them of the Messiah, they could give such descriptions of him as agreed to none but the babe of Bethlehem, {#Mt 2:5,6} yet would they by no means be drawn to believe in his name. And the like woeful obstinace is found in the Rabbis and other Jews to this day. The like spiritual judgment hath befallen the Papists also, both the learned and unlearned; and yet one of them sticks not to tell us to our heads, that our damnation is so plainly and plentifully set down in our own English Bibles, that no man needeth to doubt of it who hath but a book, and can read English. Thus, who so bold as blind Bayard? who so blind as those that will not see?

Ver. 12. **And the book is delivered to one that is not learned.]** Heb., Knoweth not to read. By the learned is meant, say some, the rulers in Church and State; by the unlearned, the common people: all were in a pickle. Nicodemus had oft read in this our prophet, in Ezekiel and elsewhere, of regeneration, though not under that term; but how little he understood it, see **#Joh 3:4,9** And what a buzzard is Bellarmine himself in some such fundamentals as whereof it is a shame for a very child to be ignorant! I must needs confess, said a learned Papist to the Bishop of Cavaillon, that I have often been at the schools of Sorbonne in Paris, where I have heard the disputations of the divines, but yet I never learned so much as I have done by hearing these young children at Merindol posing one another before the bishop about points of religion. The poor men of Lyons in France were enlightened when the great doctors were blinded and besotted in their superstitious tenets and practices. {a}

{a} Acts and Mon, 865.

Ver. 13. **Because this people draweth near to me, &c.]** For their putid hypocrisy and outsidedness in God's service, they were given up by him to be further hardened by the devil, and to have their necks possessed by an iron sinew, *Hypocritis nihil stupidius*. {See Trapp on "Mt 15:8"}

Their fear towards me.] See on #Mt 15:9.

Ver. 14. **Therefore, behold, I do a marvellous work,] scil.,** By infatuating these masters in Israel, and bereaving their wise men of their wisdom. This was a greater marvel than to take sight from the eye, whiteness from the swan, sweetness from sugar, &c.

For the wisdom of their wise men shall perish.] And worthily, since they either hid their candle under a bushel, or else their learning hung in their light, while it better served them to devise a thousand shifts to elude the truth, than their pride would suffer them once to yield and acknowledge it. This the prophet speaketh of the Pharisaiical and rabbinical wisdom; and the apostle fitly extendeth it to the wisdom of the Gentiles, {#1Co 1:19} calling both the Pharisees and philosophers "Princes of this world" for their learning, but yet denying that they knew anything to any purpose at all. {#1Co 2:8}

“ *Si Christum nescis, nihil est si cratera noscis.*”

Ver. 15. **Woe unto them that seek deep to hide.]** That carry two faces under a hood, as all formalists and double-minded persons do, desirous to deceive the world, and, if it were possible, God himself also, with their pretences and professions, and to cozen him of heaven.

To hide their counsel.] Their cunning contrivances, *ut ita libere in omnes veneres et scelera ruant.*

From the Lord.] Which cannot be, because he is all eye, and the searcher of hearts; he is *intimo nostro intimior nobis*, and will bring to light the hidden things of darkness. {#1Co 4:5}

Their works are in the dark.] Out of sight, but not out of the light of his countenance. {#Ps 90:8} *Deo obscura liquent, muta respondent, silentium confitentur.* "All things are naked and open before the eyes of him with whom we have to do." {#Heb 4:13} Sin not therefore in hope of secrecy; *Si non caste tamen caute,* will prove too short a covering.

And say, Who seeth us? and who knoweth us?] God doth, to be sure, whoever doth not; hold this fast against that natural atheism which is in us all. See #Eze 9:9 Ro 3:18. {See Trapp on "Ro 3:18"}

Ver. 16. **Surely your turning of things upside down.]** Heb., *Invertere vestrum.* Your denying the divine providence and omniscience, whereby ye go about to pervert the whole course of nature, and to put all into a confusion.

Shall be esteemed as the potter's clay.] Shall be confuted by a very familiar comparison. Calvin readeth it thus: "Shall be esteemed as the potter's clay," *i.e.,* is as easily effected as he maketh a vessel at his pleasure.

For shall the work say of him that made it, He made me not?] It should say so upon the matter, by denying his knowledge of it. The watchmaker knoweth every pin and wheel in it; so the heartmaker knoweth every turning and winding in it, were they more than they are.

Ver. 17. **Is it yet not a very little while?]** *Nonne adhuc paululum paululum;* or, A hundred years hence the Gentiles shall be called by the preaching of the apostles (for here beginneth the consolatory part of this chapter; see on #Isa 29:1); and that is but a very small time with God. He speeds away the generation, that he may finish the calling of his elect, and so put an end to all.

And Lebanon shall be turned into a fruitful field.] Heb., Lebanon shall be turned into Carmel, the wide world; the wide waste of the Gentiles, {confer #Isa 42:15} the elect among them shall be made God's husbandry or vineyard, {#Eph 2:12 Ro 11:17} *et e contra, Carmelus fiet Libanus.* {a}

The fruitful field shall be esteemed as a forest.] The obstinate Jews, with their seeming fruitfulness, shall be rejected. Lo, here is a turning of things upside down that you dream not of; this is that marvellous work, **#Isa 29:14.**

{a} *Sylvestria corda electorum inter gentes. -Piscator*

Ver. 18. In that day shall the deaf hear the words of the book,] *i.e.*, The deaf and blind Gentiles being by the preaching of the gospel drawn out of darkness into God's marvellous light, shall see and hear that which eye never saw nor ear heard, neither hath entered into the heart of any natural man to conceive. **{#1Co 2:9}** They shall first be enlightened; secondly, to be cheered. **{#Isa 29:19 Ac 13:48 Ro 14:17}**

The words of the book.] The Holy Scriptures, that book which the proud would not read, the ignorant could not. **{#Isa 29:11,12}**

Shall see out of obscurity.] See the Saviour, as Simeon; see that blissful vision. **{#Eph 1:18,19}** See **#Job 9:3-9.**

Ver. 19. The meek also shall increase their joy in the Lord.] All sincere converts, such especially as have mastered and mortified their unruly passions and are cured of the fret, these shall add joy; these shall have joy upon joy, they shall "overabound exceedingly with joy." **{#2Co 7:4}**

The poor among men.] The poor in spirit. These shall greatly rejoice, both for the mercy of God to themselves, and for the justice of God exercised upon others. **{#Isa 29:20,21}**

Ver. 20. For the terrible one is brought to nought.] This is part matter of the just man's joy; where observe the contrary characters given to the godly and the wicked; those are said to be lowly, meek, poor in spirit; these to be tyrants, scorers, sedulous in sin, publicans, incorrigible, such as turn aside the just, &c. **{#Isa 29:20}**

And all that watch for iniquity.] *Surgunt de nocte latrones;* they also break their sleep to devise mischief; **{#Ps 36:4 Mic 2:1}** but they should watch for a better purpose, **{#Mr 13:37}** as Seneca also could say, and Pliny, *Qui vitam mortalium vigelium esse pronunciat;* { a } who calleth man's life a watch.

{a} *Proaem. Nat. Hist.*

Ver. 21. **That make a man an offender for a word.**] When he meant no hurt, or by perverting and misconstruing his speeches. Thus they sought to trap Christ in his speeches; and thus they dealt by many of the martyrs and confessors. To say, the Lord, and not our Lord, is called by Stephen Gardner *symbolum haereticorum*, a note of a heretic. {a} Dr Storie's rule to know a heretic was, they will say, the Lord, and we praise God, and, the living God. {b} Robert Cook was abjured for saying that the blessing with a shoe sole was as good as the bishop's blessing. {c} Another for saying that alms should not be given until it did sweat in a man's hand. {d} Mrs Catismore for saying that when men go to offer to images, they did it to show their new gear; and that images were but carpenters' chips; and that folks go on pilgrimage more for the green way than for devotion. {e} Philip Brasier for saying that when any miracle is done, the priests anoint the images, and make men believe these images sweat in labouring for them, &c. {f} "Every day they wrest my words," saith David of his enemies. {#Ps 56:5} As the spleen is subservient to the liver, to take from it only the most putrid and feculent blood; so do detractors pick out the worst of everything, to lay it in a man's dish, or allege it against him.

And lay a snare for him that reproveth.] {See Trapp on "Am 5:10"} Freedom of speech used by the Waldenses in blaming and reproving the vices and errors of great ones, *effecit ut plures nefariae affingerentur eis opiniones, a quibus ornino fuerant alieni*, made them hardly thought and spoken of. {g}

{a} *Acts and Mon.*, fol. 1116.

{b} *Ibid.*, 1803.

{c} *Ibid.*, 952.

{d} *Ibid.*, 765.

{e} *Ibid.*, 763.

{f} *Ibid.*, 952.

{g} Girard.

Ver. 22. **Who redeemed Abraham.,** / *sc.*, Out of his idolatry, that pulled him as a brand out of Ur of the Chaldees. {#Jos 24:2,3} The Rabbis say that his father Terah was a maker and seller of images.

Concerning the house of Jacob,] *i.e.*, The calling of the Jews. Compare #Ro 11:2-5.

Ver. 23. **The work of mine hands.]** "Created in Christ Jesus unto good works"; {#Eph 2:10} and now sanctifying God's name in their hearts and lives, and walking in the fear of the Lord, and in the comforts of the Holy Ghost. Thus, as it were, *ex professo*, doth the prophet Isaiah here handle the doctrine of regeneration, which, and other like places, while Nicodemus had not noted, he was worthily reprov'd. {#Joh 3:9,10}

Ver. 24. **They also that erred in spirit.]** Erroneous opinions, and muttering against ministers, are here instanced as two special obstacles to effectual conversion. Those that relinquish not these two evils are far enough from God's kingdom, and yet today nothing is more ordinary; hence so few converts, so many apostates.

Chapter 30

Ver. 1. **Woe to the rebellious children.]** *Vae filiis desertoribus, vel apostatis,* so he boldly calleth the politicians of his time, the counsellors of state, Shebna and others, who gave good Hezekiah ill counsel to send to Egypt for help {*a*} when Sennacherib invaded him. Well might St Paul say, "Esaias is very bold." {#Ro 10:20} *Consurgens enim, proceres inquit, quid hoc rei est quod oceptatis? male omnia factum! vae vobis, vae reipublicae toti!* Such another bold court preacher was Elias, Amos, John Baptist, Chrysostom, Latimer, Dearing, &c. See Latimer's letter to King Henry VIII after the proclamation for abolishing English books, *Acts and Mon.*, fol. 1591, where we may see and marvel at his great boldness and stoutness, saith Mr Foxe, who, as yet being no bishop, so freely and plainly, without all fear of death, adventuring his own life to discharge his conscience so boldly, to so mighty a prince, in such a dangerous case, against the king's law and proclamation, set out in such a terrible time, dared take upon him to write and to admonish that which no counsellor dared once speak unto him in defence of Christ's gospel, &c.

That take council, but not of me.] Though I am "the wonderful Counsellor," {#Isa 9:6} and though they profess to be my children, but unruly, rebellious ones. I must needs say, they are such as, like petty

gods within themselves, run on of their own heads, and "lean to their own understanding," {#Pr 3:5} as if I were nothing to them, or as if *Consilii satis est in me mihi* were their motto. See the like folly, #**Jos 9:14**.

That cover with a covering.] {b} But it will not reach. {#Isa 28:20} God will make the strongest sinew in the arm of flesh to crack, and the fairest blossoms of human policies to wither.

That they may add sin to sin,] *i.e.*, Thereby adding sin to sin. {#De 29:19 Job 34:37} {See Trapp on "De 29:19"} {See Trapp on "Job 34:37"}

{a} *Est species quaedam αποστασιως aliunde quam a Deo auxilium petere.*

{b} *Et ordiremini telam.*

Ver. 2. That walk to go down into Egypt.] This they were flatly forbidden to do. But state policy doth sometimes carry it against express Scripture, to the formalising and enervating of the power of truth, till at length they have left us a heartless and sapless religion, as one well observeth. This is no thriving course certainly; here we have a dreadful woe hanged at the heels of it. The Grecian Churches first called in the Turks to their help, who distressed them, and then, through fear of the Turks, A.D. 1438, sent and subjected themselves to the Bishop of Rome, that they might have the help of the Latin Churches; but shortly after they were destroyed, their empire subdued, &c., teaching all others by their example not to trust to carnal combinations, not to seek the association of others in a sinful way.

Ver. 3. Therefore shall the strength of Pharaoh be your shame.] They that consult not with God "consult shame to their own houses"; {#Heb 2:10} and because they despise him, they shall be lightly esteemed. {#Isa 2:30} When any came to Bacon and Burleigh, Queen Elizabeth's gravest counsellors, with a project or design of raising her revenue, or promoting her interest, they would ask him how much reputation would redound unto her by it. Moses, who was faithful in all God's house, had the like care of God's glory, {#Ex 32:10,12} and is therefore renowned to all posterity. But these apostates in the text, for carnal policy and contempt of God, are justly branded and threatened with disgrace and disappointment.

Ver. 4. **For his princes were at Zoan.**] Where Pharaoh kept his court, and Moses had done his miracles.

And his ambassadors came to Hanes.] This was, saith Jerome, a famous city in the utmost part of Egypt, toward Ethiopia. Oecolampadius saith it lay beyond Egypt. So far did these men travel and trouble themselves in seeking foreign help, when they might have stayed at home to better purpose.

Ver. 5. **They were all ashamed of a people that could not profit them.**] Either could not or would not, for fear of provoking the Assyrian, so potent and formidable a prince. When Queen Elizabeth undertook to protect the Netherlanders against the Spaniard, the King of Sweden, hearing of it, said, that she had taken the crown off her own head and set it on the head of Fortune.

Ver. 6. **The burden,** / *i.e.*, The gifts and presents wherewith the Hebrews' beasts were laden to carry southward, to hire help from Egypt. A man's gift maketh room for him. {#Pr 18:11} Philip was wont to say, that he doubted not of taking any town or tower, if he could but thrust into it an ass laden with gold. But these Jewish ambassadors lost both their labour and their treasures, carried upon the shoulders of many young asses, and upon the bunches of camels, to a very great quantity. See what a present was sent to a poor prophet, even of every good thing of Damascus forty camels' burden, {#2Ki 8:9} and guess by that what a deal of wealth went now to Egypt to procure help.

Into the land of trouble and anguish.] That great and terrible wilderness of Arabia, wherein were "fiery serpents and scorpions," {#De 8:15} and other fell creatures not a few. Through that "waste howling desert" {#De 32:10} that lay between Judea and Egypt, travelled these beasts with their burdens; but all was labour in vain, and cost cast away, because God was not of the counsel.

Ver. 7. **For the Egyptians shall help in vain, and to no purpose.**] Heb., In vanity and inanity. Such are creature comforts if relied on, a very *magnum nihil*.

Therefore have I cried.] But could not get audience.

Their strength is to sit still.] To bide at home, and "behold the salvation of the Lord"; for the prophet here seemeth to relate to that in **#Ex 14:14**. "Contented godliness is great gain," saith the apostle, **{#1Ti 6:6}** and quiet godliness is great strength, saith the prophet here. "Their strength is to sit still." As good sit still, saith our English proverb, as rise and fall. The word here rendered *strength* is *rahab*, which signifieth pride and power, and is sometimes put for Egypt herself. **{#Ps 87:4}** Hence the Vulgate translation here is, *superbia tantum est, quiesce*. Egypt is but a flask or a piece of proud flesh; she is all in ostentation, but will not answer thine expectation; therefore keep home and be quiet. Others, rendering the text as we do, set this sense upon it, Your *Rahab*, or *Egypt*, is to sit still, and to hold your content; by so doing you shall have an *Egypt*. Whatever help you may think to have that way, you shall have it, and better, this way, *si tranquillo et sedato sitis animo*, if you can compose yourselves and get a sabbath of spirit.

Ver. 8. Now go, write before them in a table, and note it in a book.] He had proclaimed it before, **{#Isa 30:7}** but with ill success. Now he is commanded to commit it to writing, for a testimony against them to all posterity, viz., that they had been told in two words what were their best course to take for their own security and safeguard; but they thought it better to trot to Egypt than to trust in God. Now, therefore, if they suffer and smart, as they must, for their contempt and contumacy, the blame must be laid upon themselves alone. Who else can be faulted, whenas they were so fairly forewarned?

Ver. 9. That this is a rebellious people.] *Isaiae concepta verba praeit Deus*; God dictateth to the prophet Isaiah what very words he shall set down. So he did to Moses, to Jeremiah, **{#Jer 36:4}** to Habakkuk, **{#Hab 2:2}** to John the divine. **{#Re 14:13}** The whole Scripture was inspired by God; not for matter only, but for words also; **{#2Ti 3:16}** and is therefore more than a bare commonitory or warning, as Bellarmine calls it, a kind of storehouse for advice in matters of religion. We account them the surest rule of life, **{a}** the divine beam, and most exact balance. **{b}** But the Papists see well enough that while the authority of the Scriptures standeth, the traditions of their Popes cannot be established, which they account the touchstone of doctrine and foundation of faith. And in favour of their unwritten

verities, as they call them, they tell us, but falsely, that Christ commanded his apostles to preach, but not to write.

Lying children.] And therefore not God's children. {#Isa 63:8}

{a} *Divina statera.* -Aug.

{b} *Exactissima trutina* -Chrysost.

Ver. 10. **Which say to the seers, See not, &c.]** Strange impudence! but in thus reciting their words, the prophet rather expresseth their spirit than their speeches. And yet it may be that the politicians of those times blamed the prophets, Isaiah and the rest, as pragmatic, for interposing and meddling in state matters, and pressing the law so strictly, since in cases of necessity, as now it was, they must make bold to borrow a little law of the Holy One of Israel.

Speak unto us smooth things.] Heb., Smoothnesses, toothless truths, and such as may speak you no meddlers.

Ver. 11. **Get ye out of the way.]** If that be the way which you so much insist upon, warp a little, remit of your rigour. *Religiosum opertet esse, sed non religentem.* Let a religious man work but not to be bound.

Cause the Holy One of Israel to depart from us.] *Desinat ille nos per prophetas obtundere;* let us hear no more of him: molest us not with so many messages from him. See #Mic 2:6.

Ver. 12. **Wherefore thus saith the Holy One of Israel.]** The prophet doth on purpose repeat this title, so much disrelished by them, to cross them. Ministers must not be men pleasers.

Ver. 13. **Therefore this iniquity shall be unto you,] q.d.,** Your commonwealth is tumbling down apace, and ye are hastening the utter ruin of it, as if ye were ambitious of your own destruction, which will be, as sudden, so total. {#Isa 30:14}

Ver. 14. **And he shall break it as the breaking of a potter's vessel.]** *Collige ex hoc loco,* saith Oecolampadius, gather we may from this text that remediless ruin will befall such as resist the Holy Ghost, and sin against light.

Ver. 15. **The Holy One of Israel.]** A style much in the mouths of God's prophets in those times. But what great arrogance is it in the Pope to take unto him the title of his Holiness!

In returning and rest shall ye be saved.] This is the same in effect with that before. {#Isa 30:7} Preachers must be instant, stand to their work, and not be baffled out of their unpleasing messages. The Septuagint here have it, *Si conversus ingemueris, tunc salvaberis*.

Ver. 16. **But ye said, No.]** We will not return or rest. This is a golden rule of life, *In silentio et spe fortitudo vestra*; but these refractories would have none of it, they knew a better way to work than all that came to. Politicians are like tumblers, that have their heads on the earth and their heels against heaven. Cross-grained they are for the most part to all good.

For we will flee upon horses.] Whereof Egypt was full, and for which it was famous of old, and so is yet, for the Mamelukes' horses especially.

Therefore shall ye flee.] But in another sense, *sc.*, *fusi fugatique ab hoste*, with the enemy at your heels.

Ver. 17. **One thousand shall flee.]** See #De 32:30, with the note.

Until ye be left as a beacon.] Heb., A mast—*i.e.*, a very poor few, or all alone, shred of all you had. This was fulfilled when Sennacherib wasted the country, even to the very walls of Jerusalem. *Paucitatem salvandorum nobis insinuat*, saith Oecolampadius.

Ver. 18. **And therefore will the Lord wait that he may be gracious unto you.]** This is a wonderful condescension—*i.e.*, God tarrieth looking for thee to show thee mercy, as Mr Bradford {a} rendereth it; if thou wert ripe, he is ready. But never think that he will lay cordials upon full and foul stomachs, saith another grave divine; {b} that he will scarf thy bones before they be set, and lap up thy sores before they be searched. God chooseth the fittest times to hear and help his suppliants, {#Isa 49:8 Ps 69:13} *opportunitatem opitulandi expectat*. Be patient, therefore, brethren, until the coming of the Lord. {#Jas 5:7} Let your equanimity, your longanimity, {*patience*} be known to all men; the Lord is at hand. {#Php 4:5}

And therefore will he be exalted.] He will get up to his tribunal or throne of grace, that if ye repent ye may obtain mercy, and find grace to help in time of need. {#Heb 4:16}

For the Lord is a God of judgment,] *i.e.*, He is a wise God, that knoweth best when to deal forth his favours, and where to place his benefits.

Blessed are all they that wait for him.] Wait his leisure, *et non cerebri sui sectantur consilia*, and seek not to get off by indirect courses. Those, though they should die in a waiting condition, yet cannot but be happy, because God hath said here, "Blessed are all they that wait for him."

{a} *Serm. of Repent.*

{b} Dr Harris.

Ver. 19. For the people shall dwell in Zion, &c.] Or, For thou, the people of Zion that dwell in Jerusalem, shalt weep no more;

“ *Flebile principium melior fortuna sequetur.*”

At the voice of thg cry.] Thou shalt pray; thou shalt also hear the Word of God, {#Isa 30:20,21} and reform thy life; {#Isa 30:22} so shall good be done unto thee.

When he shall hear it, he will answer thee.] Yea, before, {#Isa 65:24} before thy prayer can get from thy heart to thy mouth, it is got as high as heaven.

Ver. 20. And though the Lord give you the bread of adversity.] Though he hold you to hard meat, and give you but prisoner's pittance, so much as will keep you alive only, and that you eat your meat with the peril of your lives; *Emendicato pane hic vivamus*, saith Luther; in our Father's house is bread, God's plenty.

Yet shall not thy teachers be removed into a corner.] *Non alis se induent*, they shall not take wing and fly from thee. The ministry is a sweet mercy, under what misery soever men do otherwise groan and labour. Corporeal wants are not much to be passed on, so the spiritual food be not wanting: a famine of the word is the greatest judgment. {#Am 8:11} When the gospel was first preached there was great scarcity of bodily food, {#Re 6:6 Ac 11:28} but that was scarce felt by those holy souls who did eat their meat, such as it was, with

gladness and singleness of heart, accounting that bread and cheese with the gospel was good cheer. {a}

Thine eyes shall see thy teachers.] A description of holy hearers; their eyes are intent on the preacher's, their ears erect, their whole course conformed to the rule, *quando lapsus tam in proclivi est* {b} {#Isa 30:21} their dearest sins abandoned. {#Isa 30:22} Oh, for such hearers in these days!

“ *Apparent rarè nantes in gurgite vasto.* ”

{a} Greenham.

{b} Scultet.

Ver. 21. And thine ears shall hear a word behind thee.] *Quum a tergo tuo dicent*, when they shall say behind thee—viz., thy teachers: a metaphor, say some, from shepherds driving their sheep, and whistling them in when ready to stray. {a}

When ye turn to the right hand, or to the left.] Heb., When ye right hand it, and when ye left hand it. It is hard to hold the king's highway chalked out in the word, without swerving—to walk accurately, and as it were in a frame; yet this must be done, and all exorbitancies carefully shunned. Hereunto the word preached is a singular help: God by his Spirit also sends for us in our strayings, and sets us right again. There will be upon any miscarriage, *singultus cordis*, sobbing of heart, an upbraiding or rising of heart, as it is termed by Abigail; {#Isa 25:31} the Spirit will come in with his secret and sweet voice, both correcting and directing *pro re nata* for unfolding affairs.

{a} *Subest comparatio a pastore sumpta, qui oves sequitur, et aberrantes in viam revocat.*

Ver. 22. Thou shalt defile also the covering.] Thou shalt pollute the idols which thou hadst perfumed. Such a change is wrought in people by the Word preached, as is to be seen in all the reformed churches; *cavete ab idolis*, beware of idols.

Thou shalt cast them away as a menstruous cloth.] *Ut mulierem laborantem ex mensibus*, as a labouring woman from her period. {a}

Thou shalt say unto them, Get thee hence.] *Apage, Abi in malam crucem.* Men should heartily hate sin by them committed: dealing by it as Amnon did by Tamar; and as heartily desiring to forego it, as to have it forgiven; to part with it, as to have it pardoned. See #**Ho 14:8.** {See Trapp on "Ho 14:8"}

{a} *Piscat. Comparat idola scorto perpetuo monstro abominabili. -Zege.*

Ver. 23. Then shall he give the rain of thy seed.] Or, For thy seed, or to thy seed. A figurative description of God's superabundant blessings, viz., the spiritual blessing, saith Diodate. This was fulfilled in the letter, under Hezekiah and Ezra: in the figure, under Christ.

In that day shall thy cattle feed.] This branch properly belongeth to the next verse. The Bible was not distinguished into verses till of late years; and it is not done very skilfully in some places, as this for one. *Versuum in Scripturis sectiones pio quidem, at tumultuario Roberti Stephani studio excogitatae, imperitissime plerunque, texture dissecant.* {a}

{a} Scultet.

Ver. 24. Shall eat clean provender.] Such plenty there shall be of corn that the cattle shall have of the best threshed out and winnowed. The Vulgate hath it, *commistum migma*, whereby it is understood diversity of grains mingled together, as in horse bread.

Ver. 25. Rivers and streams of waters.] To moisten them and make them fertile.

When the towers fall] *i.e.*, Sennacherib's great princes, who were as towers and bulwarks.

Ver. 26. Moreover, the light of the moon, &c.] *i.e.*, Very great shall be your joy upon that slaughter of Sennacherib's army: the sun and moon also seeming to rejoice with you by their extraordinary outshinings.

In the day that the Lord bindeth up the breach.] *Sunt allegoriae sive similitudes quae instituto mire conveniunt.* {a}

{a} Hyperius.

Ver. 27. **Behold, the name of the Lord cometh from far.]** That is, an angel cometh from heaven to destroy the Assyrians: or, The name of the Lord, that is, *Maiestas Dei nominatissimi*, the glorious and renowned God himself.

Burning with anger.] Or, At the nose, which burneth with a grievous flame.

His lips are full of indignation, and his tongue, &c.] *Est pulchra hypotyposis irae Dei*, a gallant description of God's anger, which yet is nothing else but his most just will to punish sin. These things and the like are spoken concerning God *ανθρωποπαθως*, and must be understood *Θεοπρεπως*. Rash anger, as it dispossesseth a man of his soul, wit, and reason, so it disfigureth his body with firiness of the eyes, inflammation of the face, stammering of the tongue, gnashing of the teeth, a very harsh and hateful intension of the voice, &c. Hence angry men were counselled, in the heat of their fit, to look themselves in a glass, &c. God is here brought in as thus angry, *more humano*. Let us take heed how we provoke him to wrath:

“Σχετλιε, τιπτ εθελεις ερεθιζεμεν αγριον ανδρα.”

Ver. 28. **And his breath as an overflowing stream.]** God can blow men to destruction, {#Job 4:9} for they are but dust heaps; yea, his breath, as an irresistible torrent, beareth all before it. The prophet had compared God's fierce wrath to a raging fire; now he further compareth it here, 1. To a flood; 2. To a fan; 3. To a bridle.

To sift the nations with a sieve of vanity,] *i.e.*, *Ad perdendas gentes in nihilum*, as the Vulgate here hath it, To destroy the nations, and to bring them to nothing.

Ver. 29. **He shall have a song.]** As, after the passover eaten, they sang a hymn; so, after the Assyrian destroyed, there shall be a different sound heard in their several camps. *Apud utrosque audietur sonus, et strepitus, sed diversa admodum ratione*: so was fulfilled that of our prophet. {#Isa 65:13,14}

As in the night when a holy solemnity is kept.] Pintus saith, that the night before some solemn sacrifice, the Jews usually spent in

jollity and singing. They still conclude their Sabbath with singing, or caterwauling *{a}* rather, which they continue as long as they can, for ease of the defunct souls.

{a} Any hideous, discordant howling noise.

Ver. 30. **And the Lord shall cause his glorious voice.**] Hence some gather that Sennacherib's soldiers were destroyed by the angel, not without a mighty storm and tempest, accompanied with dreadful thunder and lightning. See the like threatened to all wicked ones, **#Job 27:20-22.**

Ver. 31. **Which smote with a rod.**] **#Isa 10:5.** Now he is broken in pieces with God's iron rod, *{#Ps 2:9}* *Iustissimae talionis exemplum.*

Ver. 32. **And in every place where the grounded staff shall pass.**] *Virga fundata, seu inflxa;* God's rod or staff, wherewith he beateth the Assyrians, shall pierce their flesh, and stick in it, make deep welts, yea, stick in their very bowels, as Ehud's dagger did in Eglon's guts. And this shall be done with little ado too.

It shall be with tabrets and harps.] *Quasi per ludum, non tormentis bellicis.*

And in battles of shaking will he fight with it.] *Levi quadam velitatione bellica,* by skirmishings only.

Ver. 33. **For Tophet is ordained.**] Heb., *Tophteh* which some derive of *Pathah*, to entice or seduce, because hell draweth customers; and is called also *infernus ab inferendo*, from the great resort that is to it. But others fetch the name from *toph*, a drum, because those idolaters who sacrificed their children to Moloch or Saturn, in the valley of Hinnom, struck up drums to drown the cries of those poor tortured children. Hence it is here used for *hell*, together with that eternity of extremity which the damned there endure; and this the Assyrians are here threatened with, yea, their very king, whose preservation from the stroke of the angel was but a reservation to a worse mischief here and hereafter. For *patentes potenter torquebunter;* great men, if not good, shall be greatly tormented; and the more they have of the fat of the earth, the more they are sure to fry in hell. Such, therefore, had need to add true grace to their high

places, else they shall prove but as a high gibbet to bring them to more disgrace in this world, and torment in the next.

Of old.] Heb., *From yesterday*. Hence some infer that hell torments are always fresh and new, as if they had begun but yesterday; and "every sacrifice there is salted with fire," {#Mt 9:49} that is, it burneth, but consumeth not; fire being of a burning, but salt of a preserving nature.

He hath made it deep and large.] Capacious enough to receive a world full of wicked ones. {#Ps 9:17}

The pile thereof is fire and much wood.] Hell fire is no metaphorical thing, but a material, true, proper, real, and corporeal fire. {#Mt 18:9 25:41 Lu 16:23} For vehemency of heat, saith Augustine, it exceedeth ours as far as our fire doth exceed fire painted on the wall. That friar said too little of it who said that one might feel it burn seven miles off. Etna, Vesuvius, Pietra Mala (which is a mountain in the highest part of the Apennines that perpetually burns), come not near it. Some gross Papists have imagined Etna to be the place of purgatory. Odilo, abbot of Cluniscum, persuaded Pope John XIX that he had there seen the tormented souls wailing: whereupon that pope appointed the feast of All-souls.

The breath of the Lord, as a stream of brimstone.] This formidable fire, then, is fed with most tormenting temper, rivers of brimstone, and kindled with the breath of the Almighty throughout all eternity. *Simile quiddam videmus in thermis, ubi sulphureae scaturigines magno fremitu effervescunt*. Some resemblance hereof we have in the hot baths, &c.

Chapter 31

Ver. 1. **Woe to them that go down to Egypt for help.]** The prophet saw them set upon it to send down to Egypt; he therefore addeth another woe to such refractories, and layeth before them more reasons to dissuade them from doing so: a good precedent for preachers. Oecolampadius rendereth it, *O descendentes*, O ye that go down to Egypt, &c. Oh ye are a wise company of you, and full well ye have done it!

But they look not to the Holy One of Israel.] They trust not God at all, that not alone. He that stands with one foot on a rock, and another foot upon a quicksand, will sink and perish as certainly as he that stands with both feet on a quicksand. See **#Ps 62:5,6**.

Ver. 2. **Yet he also is wise.]** Yea, he is "the only wise God," whatever the world's wizards think of him or of themselves. They counted the voyage down to Egypt the wisest way; ^{a} and to rest altogether upon God, to be altogether impolitic as the case now stood. Egypt also, they knew, was famous for wisdom, ^{#Isa 19:11,12} but considered not how God had fooled them, ^{#Ex 1:10,12} and taken those foxes in their own craft. ^{#ICo 3:19}

And will bring evil.] To those evil counsellors especially,

“Ἦδε κακη βουλη τω βουλευσαντι κακιστη”

^{a} *Tacita antiithesis in qua latet Antanaclasis.*

Ver. 3. **Now the Egyptains are men, and not God.]** Poets fain that in the Trojan war one god fought against another.

“*Mulciber in Troiam, pro Troia stabat Apollo.*”

But the Jews could not imagine that these Egyptians, in whom they confided, were fit matches for God, and able to deal with him. "Who would set those briars and thorns against me in battle I would go through them, I would burn them together." ^{#Isa 27:4}

And their horses flesh, and not spirit.] God is Lord of hosts; and as the Rabbis well observe, he hath his cavalry and his infantry, or his horse and his foot; his upper forces and his lower, ready pressed. "The chariots of God are twenty thousand, even thousands of angels," ^{#Ps 68:17} and what can the Egyptian horse do against such worthy warriors?

Ver. 4. **Like as the lion and the young lion.]** That they may trust in God, and not in the arm of flesh, the prophet setteth before them under two fit similitudes, the power of God, ^{#Isa 31:4} and the mercy of God. ^{#Isa 31:5} These are the Jakin and the Boaz, the two main

pillars and supports of trust in God. Procopius here noteth that the lion, when he preyeth, first roareth so terribly, that he thereby amazeth both the cattle and their keepers, and then he falleth upon them and teareth them in pieces; so doth God first roar, that is, threaten by his prophets, and then he destroyeth such as obstinate themselves in a sinful course.

Ver. 5. **As birds flying, so will the Lord of hosts.]** This is the second similitude; the eagle, when she flieth highest of all from the nest, and seemeth to set herself among the clouds, still keeps her eye on her nest, so that if any come near her young ones to offend them, she makes all possible speed for their defence. Such an eagle is Almighty God, {#De 22:11} such a hen is Jesus Christ. {#Mt 23:37 Ps 91:1,2} The Church is God's nest; who dare meddle with it? Sennacherib had threatened to destroy nest and young ones together, because he had done so elsewhere, and none dared wag the wing at him, {#Isa 10:14} but he found it otherwise here. {#Isa 37:33}

Ver. 6. **Turn ye unto him.]** *Vos apostatae Iudaei.* You apostate Jews. He runs far that never turneth again, we say; ye have revolted and run away from God with all your hearts, doing evil as ye could. Oh turn again to him, *ex profundo imoque corde ad illum redite*, let there be a proportion between your sin and your repentance. Turn ye unto me, *usque ad me*, all out as far as to me, give not the half turn only; with all your heart. {#Joe 2:12} "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." {#Heb 3:12} Ἀπιστία *parit* ἀποστοίαν

Ver. 7. **For in that day,] scil.,** Of your effectual conversion; {#Isa 30:22} or, when the Assyrian shall assault you, then you shall see the vanity of your idols, and of all human helps. {#Isa 2:20,22}

Ver. 8. **Then shall the Assyrian fall.]** Fall in his forces, flee in his person; but evil shall hunt that violent man to destroy him. {#Ps 140:11}

Not of a mighty man.] Or, Of a mean man, but of an angel.

And his young men shall be discomfited.] Heb., Shall be unto melting; they shall melt away. {#Isa 14:16} *Vide hic*, saith A Lapidé; see here how this world is nothing else but a perpetual ruin of all kinds and conditions of men.

Ver. 9. **And he shall pass over to his stronghold.]** To Nineveh, never thinking himself safe till he come thither.

And his princes shall be afraid of the ensign.] Lifted up by God's angels in the slaughter of their fellows.

Whose fire is in Zion.] Who keeps house there, *sumpta metaphora a re oeconomica*. An exact metaphore from domestic affairs. There he had his fire and his chimney, *sc.*, in the temple, from whence also came this destruction to the enemy. {#Ps 76:2,3} {See Trapp on "Ps 76:2"} {See Trapp on "Ps 76:3"}

Chapter 32

Ver. 1. **Behold a king.]** Hezekiah in the type, Christ in the antitype.

Shall reign in righteousness.] Regiment without righteousness, is but robbery with authority.

“Ἐν δε δικαιοσυνη συλληβοην πας αρετ εστι.”

And princes shall rule in judgment.] Not as Shebna, and those others placed in by wicked Ahaz, do now, while the king is young, and not so well able to weed them out. Evil junior rulers are a great mischief to a state. Nerva was a good emperor, and so was Aurelian; but so bought and sold by bad counsellors and inferior magistrates, that the people were in a worse case than when they were under Nero. Hezekiah would see to his princes that they were right; Christ hath none about him but such; "All his people are righteous," {#Isa 60:21} his "ministers" and "officers" especially. These are "princes in all lands," {#Ps 45:16} yea, they are "kings," because "righteous ones"; {#Mt 13:17 Lu 10:24} ministers especially are plenipotentiaries under Christ. {#Mt 18:18,19 Joh 20:23}

Ver. 2. **And a man shall be,] i.e.,** Each man of those forementioned princes, or, That man, viz., Hezekiah. How much more "the man Christ Jesus" shall be a comfort to distressed consciences, an absolute and all-sufficient Saviour! such as his people may trust unto for safety here, and salvation hereafter.

Ver. 3. **And the eyes of them that see shall not be dim.]** Or, Shall not be closed; they shall not wink or be wilfully ignorant, shutting the windows lest the light should come in, or seeking straws to put

out their eyes with, as Bernard expresseth it, *Festucam quaerunt unde oculos sibi eruant.*

And the ears of them that hear shall hearken.] They shall listen to Christ's word as for life; they shall draw up the ears of their souls to the ears of their bodies, that one sound may pierce both; they shall hear what the Spirit speaketh to the churches.

Ver. 4. **The heart also of the rash.]** Heb., Of the hasty ones, such as are headlong and inconsiderate, that weigh not things, that say not, What shall we do in the end thereof?

And the tongue of the stammerers.] That once did but bungle at holy discourse, pronouncing as it were Sibboleth for Shibboleth, and marring a good tale in the telling; as not understanding either what they say, or whereof they affirm. {#ITi 1:7}

Shall be ready to speak plainly.] Shall be forward to speak fruitfully, having a holy dexterity therein. The Corinthians are commended for their utterance; {#ICo 1:5} they could express themselves fitly, and they would do it freely.

To speak plainly.] Heb., Neat or clear words; *limpida, nitida;* a metaphor from clear or fair weather.

Ver. 5. **The vile person shall be no more called liberal.]** *Benefici et magnifici domini.* That sapless fellow Nabal shall no more be called Nadib, that is, bountiful benefactor, or gracious lord. Of Archbishop Bancroft was made this couplet:

“Here lies his Grace in cold clay clad,
Who died for want of what he had.”

In Ahaz's time the worst of men got honours and offices. Hezekiah would look to that. Dignity shall henceforth wait upon desert, and flattery shall be utterly out of fashion and request at court. Our old English Bibles have it thus: A niggard shall not be called a gentle or gentleman.

Nor the churl said to be bountiful.] The holdfast, whose logic is all little enough to conclude for himself, shall not be called a

Magnifico. The Vulgate Latin hath it, *Neque fraudulentus appellabitur maior*.

Ver. 6. **For the vile person will speak villany.**] Why then should he be advanced to great places why should he be smoothed and soothed up with high titles? "The adversary and the enemy is this wicked Haman," said Esther. {#Isa 7:6} Before, some had stiled him noble, others great, and some perhaps virtuous; only Esther giveth him his own— *Pessimus iste*, "That most wicked Haman"; so, "Go, tell that fox," saith our Saviour; and God shall smite thee, "thou whited wall," saith St Paul to Ananias, &c. *Nomina rebus consentanea imponentur*. A spade shall be called a spade, a fool a fool; there shall not be *nomen inane, crimen immane, sedes prima et vita ima, ingens autoritas et nutans stabilitas, &c.* {a}

And his heart will work iniquity.] *Exegesis flagitiosi*, the true portraiture of an evil magistrate, *Iudex locusta civitatis est malus*. An evil judge is the locust of the state.

{a} Bernard.

Ver. 7. **The instruments also of the churl are evil.**] There is an elegance in the original, *Cuius lepos in vertendo perit*. {a} By his instruments or vessels are meant, say some, his evil arts and deceits of all sorts; or, as others hold, his subordinate officers and teasers.

Even when the needy speaketh right.] Right or wrong, he is sure to be undone; the doing of anything or of nothing he findeth alike dangerous.

{a} Scalig.

Ver. 8. **But the liberal deviseth liberal things.**] *Beneficus beneficia cogitat: munificentius consultat, et consulit*, in opposition to the churl, {#Isa 32:7} He is of a public spirit, and studieth how and where to do most good. Augustus Caesar was for this called *Pater patriae*; Father of fathers, Charles the Great, *Pater orbis*; Father of the world, Claudian thus bespake Honorius—

“ *Tu civem patremque geras, tu consule cunctis,
Non tibi; nec tua te moveant, sed publica damna.* ”

“You manage the state and your household, you advise everyone,
But not yourself; neither stir yourself, but damage the public state.”

And by liberal things shall he stand,] One would think he should fall rather; but he knows what he does, and that not getting but giving, not hoarding but distributing, is the way to thrive.

Ver. 9. **Rise up, ye women that are at ease.**] *Secure sedentes*, ye court ladies, whose pride hath brought on the wars; {#Isa 3:25} or, ye hen hearted Jews, *Αχηδες ουκ ετ Αχαιοι*; or, ye lesser cities and villages of Judah, rise up, and rouse up yourselves, *ad exhibendum honorem verbo Dei*, In honour of God’s holy Word. {#Jud 3:20}

Ver. 10. **Many days and years shall ye be troubled.**] A just punishment of your former security, which usually ushereth in destruction. Days above a year your calamity shall last, by the invasion of the Assyrians, but not two full years; take that for your comfort.

For the vintage shall fail.] War makes woeful work and waste.

Ver. 11. **Tremble, ye women.**] *Adhortatio ad poenitentiam*, saith Hyperius; an exhortation to repentance, {a} not unlike that of St James, {#Jas 4:9,10} "Afflict yourselves, and weep and mourn; let your laughter be turned into mourning, your joy into heaviness."

{a} *Trepidate, O tranquillae. -Tremel.*

Ver. 12. **They shall mourn for the teats.**] That is, for their grain and wine. The heathens called Ceres their goddess of plenty, *πολυμασθον*, *Mammosam*, full teated. Some sense it thus, Let them (infants) mourn for the teats denied them in this day of humiliation, {#Jon 3:5,6} or so dried up that there is no milk for them. Others render it, Beating upon their breasts, *Plangentēs pectora palmis*.

Ver. 13. **Upon the land of my people shall come up thorns.**] Here the prophet proceedeth to denounce the destruction of the land that should one day come by the Babylonians; and yet he foretelleth that afterwards God shall receive them into favour, and restore unto them such a kingdom as wherein righteousness and peace shall meet and mutually salute.

In the joyous city.] Or, Revelling city. See **#Isa 22:2,13 Zep 2:15.**

Ver. 14. **The multitude of the city shall be left.]** For the city shall be left of its multitude.

The forts and towers.] Heb, *Ophel* and *Bachan*. The Hebrews tell us that these were two high towers in Jerusalem; now they were to be dismantled and lie waste.

Ver. 15. **Until the Spirit be poured upon us from on high.]** *Donec Dominus dignabitur suum favorem et gratiam denuo nobis impertiri,* Till God shall please once more to impart unto us his grace and favour. So he sets them no certain time of restoration; as desirous thereby to stir them up to pray continually, and to bring forth fruits worthy amendment of life. This effusion of "the Spirit upon all flesh" **{#Joe 2:28}** -that is, of the best thing upon the basest—is a very great mercy.

And the wilderness be a fruitful field.] Heb., A Carmel. Such a change worketh the Spirit of grace—it maketh barren hearts fruitful, and manifesteth hypocrites, whatever they seem, to be no better than wild trees that bear no good fruit.

Ver. 16. **Then judgment shall dwell in the wilderness.]** In this and the next verse, he setteth forth the sweet effects of God's Spirit in the saints, in hypocrites also, when once they come to be converted; these are "righteousness, peace, and joy in the Holy Ghost." **{as #Ro 14:17}** By "righteousness" and "judgment" there is to be understood the righteousness of faith, together with all those good works, the fruits thereof—obedience, I mean, which Luther was wont to call *fidem incarnatam* Faith incarnate.

Ver. 17. **And the work of righteousness shall be peace.]** Peace both of country and of conscience; none other but this last can last for ever.

Quietness and assurance for ever.] Such as the world giveth not, such as the wicked meddleth not with. The cock on the dunghill knoweth not the worth of this jewel; it is the new name that none knoweth but he who hath it. Oh this blessed "quietness and assurance for ever," this "boldness and access with confidence by the faith of him," **{#Eph 3:12}** having a full certainty, **{#Lu 1:4}** yea, a

confident glorying and boasting, {#Ro 5:3} so as to stand upon interrogatories, {#1Pe 3:21} such as are those, {#Ro 8:35-37} and to have God to make answer. {as #Isa 43:25}

Ver. 18. **And my people shall dwell in a peaceable habitation.**] Great peace have all those that love God's law, and nothing shall offend them. {#Ps 119:165} Peace shall be within their walls, and prosperity within their palaces. From this and the next verse one well gathereth that, when the heart lieth lowest, it lieth quietest; *in loco humili humills erit civitas, sc., Dei.*

Ver. 19. **When it shall hail, coming down on the forest.**] When reprobates—here compared to a forest or tall wood—shall be hail beaten, that is, grievously plagued, as those Egyptians once were, {#Ex 9:22,26} it shall be hale, or well, with the elect. The Church, as a city that standeth in a low bottom, is secure and safe, her afflictions also working together for her good. In humbling her, God remembereth her, for his mercy endureth for ever. {#Ps 136:23}

Ver. 20. **Blessed are ye that sow beside all waters.**] *Conclusionem texit ipse propheta.* The prophet concludeth with an exclamation, as admiring the happiness of such as should live till the commonwealth should be thus restored; but especially when Christ should come in the power and purity of his ordinances, filling his people with the fruits of righteousness, and fattening them for the purpose with those waters of the sanctuary, as Nile doth the land of Egypt, &c. Oh, the heaped up happiness of such! *O terque quaterque beati!* Say, "They sow in tears, yet they shall reap in joy"; {#Ps 126:5} say, They "send thither the feet of the ox and the ass," those laborious and useful creatures, to ear the ground, and fit it for receipt of seed; {#Ps 144:14} they "shall surely eat the fruit of their labours"; {#Ps 128:2} they "shall reap in due time if they faint not." {#Ga 6:9} *His faecunda sine dubio messis indulgentiae orietur;* saith Arnobius; their "labour cannot be in vain in the Lord." {#1Co 15:58}

Chapter 33

Ver. 1. **Woe to thee that spoilest.**] *Minatur vastationem vastatori Sennacherib, vel Antichristo, quem praesignat.* {a} Sennacherib and Antichrist are here threatened.

And thou wast not spoiled.] Thou abusest thy present peace, and the riches of God's goodness and patience toward thee, to fall foul upon others unprovoked.

And dealest treacherously.] This some {b} understand of Sennacherib. See #2Ki 18:14,17. Others of Shebna and other traitors in Jerusalem, who dealt underhandedly with the enemy against Hezekiah, and might haply meet with the like meed as he did who betrayed the Rhodes to the Turks, who flayed him and salted him. Or at least as Charles IV's agents did from Philip, Duke of Austria, who paid them the sum he promised them, but in counterfeit money, saying that false coin is good enough for such false knaves as they had showed themselves to be.

Thou shalt be spoiled.] Of kingdom, and life, and all, by thy treacherous sons. {#Isa 37:38}

“ *Siquis quod fecit patitur, iustissima lex est.*”

See #Jud 7:11. {See Trapp on "Jud 7:11"} And fear thou God, who loveth to retaliate, to pay wicked men home in their own coin, to fill them with their own ways, to overshoot them in their own bow, &c. *Vae ergo vastatoribus*: one time or other God will be even with such.

{a} Oecolam.

{b} Ibid.

Ver. 2. O Lord, be gracious unto us.] *Brevicula sed pulchra precatio*, a short but sweet prayer of the prophet, teaching thereby the people to put the promise in suit, and to do it effectually, using a thong of strong arguments, as here is much in few.

Be thou their arm.] Here the Church seemeth to pray for her children, as they before had prayed for her. *Plena eat affectibus haec precatio.*

Every morning.] Heb., In the mornings—that is, speedily, seasonably, continually, and for Christ's sake, *Voce enim "matutinis" allusum adiuge sacrificium* {a} {#Ex 29:39-41}

{a} Scultet., Piscat.

Ver. 3. **At the noise of the tumult the people fled,**] *i.e.*, The Assyrian soldiers shall flee at the coming of the angel, with a hurry noise in the air for greater terror; {a} but he shall give them their passport. This their confidence was the fruit of prayer.

At the lifting up of thyself.] If God do but "arise" only, "his enemies shall be scattered; and all that hate him shall flee before him." {#Ps 68:1} {See Trapp on "Ps 68:1"}

{a} *A voce angeli. -Vulg.*

Ver. 4. **And your spoils shall be gathered.**] The spoil of the Assyrian's camp now become yours. {as #1Sa 30:20}

Like the gathering of caterpillars.] *Quae ad hominum concursum omnes repente disperguntur*; which are soon rid, when men set themselves to destroy them.

Ver. 5. **The Lord is exalted.**] He hath made him a name, gained abundance of honour.

For he dwelleth on high.] Whence he can pour down plagues at his pleasure on his proud enemies, and fill Zion with judgment and righteousness.

Ver. 6. **And wisdom and knowledge shall be the stability of thy times.**] Thy times, O Hezekiah; but especially, O Christ. Or, the stability of thy times and strong safeguard shall thy wisdom and knowledge be. "By his knowledge"—that is, by faith in him—"shall my righteous servant" (Jesus Christ) "justify many"; {#Isa 53:11} but these are also sanctified by him. The fear of the Lord is their treasure; they "hold faith and a good conscience, which some, having put away, concerning faith, have made shipwreck." {#1Ti 1:19} {See Trapp on "1Ti 1:19"}

The fear of the Lord is his treasure.] The spirit of this holy fear rested upon Christ, {#Isa 11:2} and good Hezekiah was eminent for it, not for civil prudence only. This was *flos regis*, the fairest flower in all his garland; this is *solidissima regiae politiae basis*, as one {a} saith, the best policy, and the way to wealth.

{a} Paradin. in *Symbol.*

Ver. 7. **Behold their valiant ones.]** Or, Their heralds, messengers. Heb., *Hen Erelam*, behold their Erel, or their Ariel {#Isa 29:1,2} -that is, their altar, shall they (*i.e.*, the Assyrians) cry without, *sc.*, in mockery, twitting the Jews with their sacrifices as no way profitable to them. So the profane Papists, when they murdered the poor Protestants at Orleans, sang in scorn, Judge and revenge my cause, O Lord. Others, Have mercy on us, Lord. And when in the late persecution in Bohemia various godly nobles and citizens were carried to prison in Prague, the Papists insultingly cried after them, Why do ye not now sing, "The Lord reigneth?" {a}

The ambassadors of peace.] That went for peace, having for their symbol *Pacem te poscimus omnes*, We all demand peace from you, but could not effect it.

Weep bitterly.] So that they might be heard before they entered the city. *Vide quam vivide*, See here how lively things are set forth, and what a lamentable report these ambassadors make of the state of the country, and the present danger of losing all.

{a} Mr Clarke's *Eng. Martyrol.*

Ver. 8. **The highways lie waste.]** And byways are more frequented, through fear of the enemy.

He hath broken the covenant.] *Irritum factum est pactum.* He took the money sent him, but comes on nevertheless, though he had sworn the contrary. {#2Ki 18:14,17} It is said of the Turks at this day, that they keep their leagues—which serve, indeed, but as snares to entangle other princes in—no longer than standeth with their own profit. {a} Their maxim is, There is no faith to be kept with dogs, whereby they mean Christians, as the Papists also say, There is no faith to be kept with heretics, whereby they mean Protestants. But why kept not Uladislaus, King of Hungary, his faith better with Amurath, the great Turk? or our Henry III with his barons, by Papal dispensation? *Vah scelus! vae periuris.*

He hath despised the cities.] And will not take them for his subjects. He scorneth the motion.

He regardeth no man.] He vilipends and slights all jewels generally.

{a} *Turkish History*, 755.

Ver. 9. **The earth mourneth and languisheth.]** {a} Or the land *luget et languet*. Thus they go on in their doleful relation: *Miserrima sunt omnia, atque miseranda*. What sad work hath Antichrist made of late years in the Christian world? what desolations in all parts?

Lebanon is ashamed and hewn down, Sharon is like a wilderness.] East, west, north, and south of the land are laid waste by the enemy and the avenger, that "boar out of the wood," that "bear out of the forest." {#Ps 80:13}

{a} *Metaphora Prosopopoetica*.

Ver. 10. **Now will I rise, saith the Lord, now.]** Now, now, now. *Emphasin habet ingeminatio vocis "nunc."* This "now," thrice repeated, importeth both the opportunity of time and God's readiness to relieve. *Cum duplicantur lateres, venit Moses*, When things are at worst, they will mend, we say.

Now will I lift up myself.] Who have hitherto been held an underling, and inferior to the enemy.

Ver. 11. **Ye shall conceive chaff, ye shall bring forth stubble.]** *Gravidi estis stramiue, parietis stipulum*. So did Pharaoh, Antiochus, Julian, &c. So doth Antichrist and his champions, notwithstanding his bloody alarms to them, such as was that sounded out in the year 1582.

“ *Utere iure tao, Caesar, sectamque Lutheri*

Ease, rota, ponto, funibus, igne neca.”

And that other of the King of France not many years since, exhorting him to kill up all the Protestants per Galliam stabulantes,

the very words of the Pope's bull, that had any stable room in France.

Your breath as fire shall devour you.] Shall blow up the fire that shall consume your chaff and stubble. Your iniquity shall be your ruin. {#Eze 18:3-9} *Turdus sibi malum cacat. Hic est gladius quem ipse fecisti:* This is a sword of thine own making, said the soldier to Marius, when he ran him through with it.

Ver. 12. **And the people shall be as the burning of lime.]** As hard chalk stones, which, when burnt to make lime crumble to crattle.

As thorns cut up.] Sear thorns, that crackle under a pot, and are soon extinct. The Hebrews tell us that the Assyrian soldiers were burned by the angel with a secret fire—that is, with the pestilence, as Berosus, cited by Josephus, {a} witnesseth; and our prophet hinteth as much in many passages.

{a} Lib. x. cap. 2.

Ver. 13. **Hear, ye that are afar off.]** *Longinqui, propinqui.* God's great works are to be noted and noticed by all. The Egyptians heard of what God had done to the Assyrian army, and memorised it by a monument, as Herodotus {a} relateth.

{a} Herod., lib. ii.; Justin.

Ver. 14. **The sinners in Zion are afraid.]** At the invasion of the Assyrian. Those that formerly fleared and jeered God's prophets and their menaces, now fear and are crest fallen, ready to run into an auger hole, as we say. It is as natural for guilt to breed fear and disquiet, as for putrid matter to breed vermin. Sinners, especially those in Zion, where they might be better, and are therefore the worse a great deal, have galled consciences, and want faith to fortify their hearts against the fear of death or danger; and hence those pitiful perplexities and convulsions of soul in the evil day. What wonder if, when they see all on fire, they ring their bells backwards? If, instead of mourning for their sins and making peace with God, as they ought to do, they mutter and growl against him, as these hypocrites do, for his too great severity?

Fearfulness hath surprised the hypocrites.] The Jews were a hypocritical nation. {#Isa 9:17} Epiphanius, when he left Constantinople, said that he left three great things behind him, viz., a great city, a great palace, *et ingentem hypocrisin*, and a great deal of hypocrisy. That *facies hypocritica* hypocritical faces of our nation is that *facies hippocratica* which physicians speak of, of a spent dying man, that looks ghastly. It is a mortal complexion, a sad prognostic. Oh that these frozen hearts of ours, since they must have a thaw or it will be worse, might melt here, and be unsoldered from hypocrisy, that we might be saved, though so as by fire, rather than to be reserved to be thawed with everlasting burnings, the portion of hypocrites. {#Mt 24:51} So might we "dwell with everlasting burnings," that is, with the knowledge of God's terrible presence and sight of his great judgments, whereof the hypocrites of the world are afraid, because this fire melteth off their paint, and threateneth to wash off their varnish with rivers of brimstone.

Who among us shall dwell?] Or, Who of us can but fear a devouring fire?

Ver. 15. **He that walketh righteously,] q.d.,** Though you cannot, yet there are those that can, viz., "those that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Surely to such there is "no one condemnation." {#Ro 8:1} Christ standeth as a screen between the wrath of God and his elect, for whose sake also this paschal lamb was once for all roasted in the fire of his Father's indignation, whereby they are not only "delivered from the wrath to come," {#1Th 1:10} but also have "boldness and access with confidence by the faith of him." {#Eph 3:12 2:18}

He that walketh righteously.] Through whose whole life righteousness runneth as the woof doth through the web, as the blood doth through the veins, &c.

And speaketh uprightly.] Heb., Evennesses. *Non blasphema, impudica, fescennina;* not the language of hell, but of Canaan. See **#Jas 3:2.**

That despiseth the gain of oppressions.] The Mammon of iniquity; wealth gotten by force or fraud. A public person especially, as he

should have nothing to lose, so he should have nothing to get; he should be above all price or sale. *Nec prece nec precio*, Neither by prayer nor request, should be his motto.

That shaketh his hands from holding of bribes.] He doth not only not do wrong, but not receive a gift, whereby he may be engaged or inclined to do it.

That stoppeth his ears from hearing of blood.] He not only does not shed it, but refuseth to hear any communing about such a business.

That shutteth his eyes from seeing of evil.] Lest his heart should thereby be betrayed, for *vitiis nobis in animum per oculos est via*, could a heathen {a} say. By the eyes evil getteth into the heart; by looking cometh lusting; and millions die of the wound in the eye.

{a} Quintil., *Declam.*

Ver. 16. **He shall dwell on high.]** *Extra iactum*, out of the gunshot, the reach of evils and enemies. Or in heaven shall he dwell with God in safety who is to the wicked a consuming fire. {#Isa 33:14}

His place of defence shall be the munitions of rocks.] Rocks within rocks; rocks beneath, above rocks; rocks so deep no pioneer can undermine them, so thick no cannon can pierce them, so high no ladder can scale them, &c.

Bread shall be given him; his waters shall not fail.] He shall have all that his heart can wish, or need require.

Ver. 17. **Thine eyes shall see the King in his beauty.]** Hezekiah in his pristine state and lustre; yea, more glorious and renowned than ever before. Jerome understandeth it of Christ reigning gloriously in heaven, and the saints looking from thence should see the earth afar off as little and contemptible, and say,

“ *O quam angusti sunt mortalium termini!*

O quam angusti sunt mortalium animi!”

Augustine wished that he might have seen these three things, Romam in flore, Paulum in ore, Christum in corpore, Rome in the flourish, Paul in the pulpit, Christ in the body of flesh. Venerable Bede came after him, and wished rather that he might see his King, Christ, in his beauty, as he is now at the right hand of his Father, far outshining the brightest cherub in heaven.

Ver. 18. **Thine heart shall meditate terror.**] But thou shalt now think of it as "waters that are past," calling to mind what speeches among those late distractions had fallen from thee. {a}

Where is the scribe?] Or, The muster master of the Assyrian army? *Verba sunt insultantium et exultantium*, saith Piscator; they are the words of God's people insulting over the enemy, now overthrown and dispersed. See the like done by the apostle. {#1Co 1:10}

{a} *Olim haec meminisse iuvabit.*

Ver. 19. **Thou shalt not see a fierce people.**] Or, Look not upon a fierce people; or, as some render it, a barbarous people, of a stammering tongue, that thou canst not understand. Such as are most of the schoolmen. Seven years, said one, are but sufficient to understand the barbarisms of Scotus upon Lombard. But rather look upon Zion.

Ver. 20. **Look upon Zion, the city of our solemnities.**] Where God is daily and duly served, and is therefore her shield and exceeding great reward. {#Ge 17:1} If that heathen king, hearing of his enemies' approach while he was sacrificing, could answer, Εγω δε θυω, I am serving my gods, and therefore fear not their force, how much more cause had Zion to be confident, and to sing. {as #Ps 46:1-7} See **#Ps 48:12,13**.

Ver. 21. **But there the glorious Lord will be.**] The Church must needs be invincible, because the glorious Lord is her champion, or "will do gallantly for us," as the words may be rendered. Her name is Jehovahshammah. {#Eze 48:35} The Lord is there, and how many reckon we him at? He alone is a potent army. {#Isa 52:12}

A place of broad rivers and streams.] Such as Mesopotamia was, or the garden of God. Or, He shall be instead of broad rivers, &c., even a river that shall not be drawn dry or sucked out, as Euphrates was by Cyrus when he took Babylon; a river that shall not fail the

dwellers by, as Nile once at least did Egypt, for nine years together

“ *Creditur Aegyptus caruisse iuvantibus arva*

Imbribus; atque annis sicca fuisse novem.”

- Ovid, *Art.*, lib. i.

but shall fill its banks and shores perpetually, and keep a full stock of streams and waters.

Wherein shall go no galley, nor gallant ship, / *i.e.*, None of the enemy's navies shall annoy it. England had the experience of this in that famous 1588, when the seas were turreted with such a navy of ships, as her swelling waves could hardly be seen; and the flags, streamers, and ensigns so spread in the wind, that they seemed to darken even the sun; but the glorious God defeated them.

Ver. 22. **For the Lord is our judge.**] Ours in all relations, therefore we shall not die or do amiss. See #**Hab 1:12**, with the note. Our Judge will do us right; our Lawgiver will give us the best direction. See #**Ne 9:13**, with the note. Our King will see to our safety: "Let the children of Zion be joyful in their King." {#*Ps 149:2*}

Ver. 23. **Thy tacklings are loosed.**] Thy shipping, O Assyrian, is wrecked and dissipated. *Ubi per furias tentoria; per vela, vexilla intelliguntur.* The prophet elegantly expresseth the matter in seamen's terms.

Ver. 24. **And the inhabitant shall not say, I am sick.**] *sc.*, By reason of the long and strait siege. None shall be so lame, {#*Isa 33:23*} or sick and in pain (as here), but that he shall be in case to pursue and prey upon the enemies.

The people that dwell therein shall be forgiven their iniquity.] Jehovah Rophe, or the physician, shall heal them on both sides, make them whole every whit. This is a most sweet promise, and highly to be prized by all that are heirs of the promises.

“ *Optandum est ut sit mens sana in corpore sano.*”

Chapter 34

Ver. 1. **Come near, ye nations.**] In this chapter and the next, the prophet, for the terror of the wicked, and comfort of the godly, summeth up what he had said before concerning the destruction of the enemies and the restoration of the Church. Eusebius, ^{a} with many other ancients, will have this chapter to be understood to be the end of the world and the last judgment; and further saith that Plato hath taken this place of the prophet Isaiah into his writings, and made it his own. *Litera vero huius vaticinii de extremo iudicio non loguitur;* but this cannot be the literal sense of the text, saith Scultetus. The Jewish doctors will needs understand these two chapters as a prophecy of their return into the Holy Land, when once Idumea shall be destroyed; and for this they allege #La 4:22, which yet proveth it not.

^{a} *De Praep. Evang.*, lib. xi.

Ver. 2. **For the indignation of the Lord is upon all nations.**] Is, or shall be, upon all the Church's enemies, whether of former or latter time; even his "boiling wrath," as the Word signifieth.

He hath utterly destroyed them.] Or, He will make an anathema of them, as #Isa 34:5, the "people of my curse," devoted to destruction.

Ver. 3. **Their slain also shall be cast out.**] Buried with the burial of an ass, ^{#Jer 22:19} which Cicero somewhere calleth *sepulturam insepultam* and unburied grave. This may also befall such as for God's sake are slain all the day long; but to them it is no such judgment: *Coelo tegitur qui caret urna.*

And their stink shall come up out of their carcasses.] They stink alive as goats, as whited tombs, as walking dunghills; and now their dead carcasses also shall stink above ground.

And the mountains shall be melted with their blood.] *Iuste omnino*, because they moistened the earth with the blood of God's people, and dunged the land with their dead carcasses.

Ver. 4. **And all the host of heaven shall be dissolved.**] *Inusitati supplicii atrocitas sic designatur.* So great shall be the slaughter of the nations, that the heavenly bodies shall seem to be sensible of it, and amazed at it, and the whole heaven to be rolled together as a

scroll, lest it should be forced to behold it. In a bloody fight between Amurath III, King of Turks, and Lazarus, Despot of Servia, many thousands fell on both sides; the Turkish histories, to express the terror of the day, vainly say that the angels in heaven, amazed with that hideous noise, for that time forgot the heavenly hymns wherewith they always glorify God.

Ver. 5. **For my sword shall be bathed in heaven.**] Heb., Drunk, or drenched—*i.e.*, *In coelo decretum est ut inebrietur*; whencesoever the sword comes, it is bathed in heaven, hath its commission from God (#Jer 47:6,7; see #Jer 46:9), and as a drunken man reeleth to and fro, so the sword, when once in commission, roveth up and down, and rideth circuit usually. {#Eze 14:17}

Behold, it shall come down upon Idumea,] *i.e.*, Upon the Edomites, who were *assidui et acerrimi hostes Iudaeorum*, bitter enemies to the Jews, though both nations came from Isaac, both were circumcised; so are now the Romish Edomites to the Churches of Christ, with whose blood they are red all over. {#Re 17:6} The Hebrews understand here by Idumea, Rome.

Ver. 6. **The sword of the Lord is filled with blood, &c.**] That is, It maketh clean work, as the blood and fat were in sacrifices consumed, {#Le 1:16,17} and this execution was no less pleasing to God than some solemn sacrifice.

For the Lord hath a sacrifice in Bozrah.] The metropolis of Idumea; Ptolemy calleth it Botsra. And it prefigured Rome, saith Piscator, the chief city and seat of Antichrist's kingdom.

Ver. 7. **And the unicorns shall come down.**] *Monocerotes, qui interimi possunt, capi non possunt*, creatures of untameable fierceness; or rhinoceros, as the margin hath it—he meaneth the great ones.

Ver. 8. **For the controversy of Zion,**] *i.e.*, Of the Church, both Jewish and Christian, saith Piscator. {compare #Re 18:2}

Ver. 9. **And the streams thereof shall be turned into pitch.**] Like the lake of Sodom, which is near to Idumea, and whereof Josephus {a} writes, that an ox, having all his legs bound, will not sink into it, the water is so thick and pitchy. Strabo, though a stranger to this prophecy, attesteth the accomplishment of it. Lyra saith that in some part of Idumea there is still ascending a smoke of fire and brimstone,

as out of Mount Etna in Sicily. {b} And Hyperius thinketh that the Edomites are here further threatened with hell torments. It should seem so by the next words.

{a} *Alludit ad vicinam et situ et scelare et clade Sodomam* -Lib. v. *De Bell. Jud.*

{b} *Geog.*, lib. xvi.

Ver. 10. **It shall not be quenched night nor day; the smoke of it shall go up for ever.**] See #Re 14:11,18:18 19:3. And observe how John the divine picks out the choicest passages of the Old Testament, and polishes therewith his Revelation.

None shall pass through it for ever,] *i.e.*, *Incolendi animo*, to dwell there; passengers did pass through it, and wondered at God's dreadful judgments thereon. {#Jer 49:17}

Ver. 11. **The cormorant and the bittern shall possess it.**] God cannot satisfy himself in saying what he will do to the Edomites, because they had dealt by revenge, and had taken vengeance with a despiteful heart to destroy the Church, for the old satanical hatred. {as #Eze 25:15} He will turn in those *animalis faeda, fera et terribilia*, to dwell in their land; whereby is noted extreme devastation, which is here in many exquisite words (more *propemodum poetico*) described.

And he shall stretch out upon it.] So that men shall in vain think of rebuilding and repeopling it.

Ver. 12. **They shall call the nobles thereof to the kingdom.**] The Venetians have magistrates called *pregadi*; because at first men were prayed to take the office, and to help to govern the State: but here were none left for such a purpose.

Ver. 13, **A court for owls.**] Or, Ostriches. See on #Isa 34:11.

Ver. 14. **The wild beasts of the desert.**] Heb., *Ziim et jiim*. See #Isa 13:21,22, where these monstrous creatures are said to dance: whence Basil noteth, that men learned of devils to dance, and another {a} saith that a dance is a circle, the centre whereof is the devil, the circumference all his angels.

And the satyr shall cry to his fellow.] Heb., The rough or hairy one. Chald., *Daemones inter se colludent*, the devils shall play

among themselves; Satan is a rough harsh spirit; so are his. See #Le 17:7.

{a} Conr. Clingius.

Ver. 15. **There shall the great owl make her nest.**] Heb., *Kippoz*. The Hebrews themselves agree not what creatures these are here mentioned, so far are they fallen from the knowledge of the Scripture. Their tale about Lilits, once Adam's first wife, but now a screech owl or an evil spirit, is not worthy the mentioning.

Ver. 16. **Seek ye out of the book of the Lord.**] *Sciscitamini ex libro Domini*, the Holy Bible, which Bishop Bonner's chaplain called, in scorn of the martyrs, Your little pretty God's book. Another Bohemian blasphemer for *Biblia* called it *Vitlia*, which in the Bohemian language signifieth vomit. But let us search the Scriptures—and particularly this prophecy commanded to be written in a book {#Isa 30:8} -and compare the truth of these predictions with the events.

None shall want her mate.] Some write of the asp, he never wandereth alone without his companion; and none of these birds of desolation want their mate; so craft and cruelty do ever go together in the Church's enemies.

Ver. 17. **And he hath cast the lot for them,** / *i.e.*, For those creatures of prey aforementioned.

From generation, / *i.e.*, For many generations.

Chapter 35

Ver. 1. **The wilderness and the solitary place shall be glad for them.**] The Edomites, and other enemies, have had their part. It hath been sufficiently said, "Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." And now the prophet is bidden to say to the righteous, to tell him so from the Lord, that it "shall be well with him; for the reward of his hands shall be given him." {#Isa 3:10,11} The "wilderness" and the "desert," that is, the poor people of God that have been oppressed and slighted in this world, shall be restored into a happy and flourishing estate. The Church shall have her halcyon days under Hezekiah, but

especially under Christ, she shall have it both in temporals and spirituals. {#Isa 35:2}

Ver. 2. **The glory of Lebanon shall be given unto it, the excellency of Carmel, &c.]** Outward blessings shall be heaped upon God's people; even all that heart can wish, or need require.

They shall see the glory of the Lord.] Spiritual blessings in heavenly things in Christ Jesus shall be conferred upon them also, even every good gift and perfect giving from the Father of lights,

“ *Qui icturatos intexit floribus hortos,
Quique iubet rutilis albescere lilia campis.* ”

Ver. 3. **Strengthen ye the weak hands,] q.d.,** Cheer up, my hearts; be of good courage, and God shall strengthen your hearts, all ye that hope in the Lord. Comfort ye also one another with these words, and build up each other in your most holy faith; and I will show you how, and in what terms, you shall do it.

Ver. 4. **Say to them that are of a fearful heart,] Inconsideratis;** to them that consider not the promises, but "forget the consolations," {#παράκλησις, #Heb 12:5} so poring upon their sins, that they see not their Saviour.

Behold, your God will come with vengeance.] He will tread Satan under your feet shortly. {#Ro 16:20}

Even your God with a recompense.] *Diabolo par pari retribuet Christus,* saith Jerome: Christ will be even with the devil. He had got one of Christ's disciples—Judas; and, to cry quittance, Christ got one of his—Paul. Cyprian was wont thus to comfort his hearers, *Veniet Antichristus, sed superveniet Christus,* Antichrist will come, but Christ will not be long behind him.

Ver. 5. **Then the eyes of the blind shall be opened.]** This was fulfilled corporally in cures wrought by Christ, {#Mt 9:27 11:5} and spiritually in the preaching of the gospel by the efficacy of his Spirit. {#Ac 26:18 16:14} Apollonius Tyanaeus could never do such miracles, nor any other. This showeth that Jesus of Nazareth was the true Messiah.

Ver. 6. **Then shall the lame man leap as an hart.]** As that impotent man did, {#Ac 3:8} and those *Loripedes* {#Heb 12:13}

And the tongue of the dumb sing.] As good old Zacharias did, {#Lu 1:64} not so much for his speech restored, or his son received, as for his Saviour now at hand; and as did those that sang, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak," {#Mr 7:37} yea, to utter the great things of God, and to speak good of his name. Lo here, saith Luther, miracles to confirm the gospel to be of God, against those that deride his ministers, saying, They cannot make so much as a lame horse sound: for all they in whose hearts it taketh effect, of blind are made to see, of deaf to hear, of lame to go, and of dumb to speak.

For in the wilderness shall waters break out.] This, and that which followeth in the next verse, Junius maketh to be the matter of their song—viz., the grace of God abundantly communicated to his Church. See #Joh 7:38,39. The Jews dream that when their Messiah cometh, the Red Sea shall again be divided and the rock cloven, much water gushing out, &c. Thus they work themselves into the fool's paradise of a sublime dotage, by misunderstanding this text. Ver. 7. **And the parched ground, &c.]** See on #Isa 35:6.

Ver. 8. **And an highway shall be there,]** *i.e.*, In the Church of Christ.

And a way.] εν δια δυνου, The king's highway to heaven, *arcta et ampla; latet et lucet.*

The way of holiness.] Or, The way of the sanctuary.

But it shall be for those.] Those beneficiaries of Christ mentioned in #Isa 35:5,6; the ransomed of the Lord. {#Isa 35:10}

The wayfaring men, though fools.] Simple Christians.

Shall not err.] Miss their way, or miscarry in it.

Ver. 9. **No lion shall be there.]** The devil, that roaring lion, nor his acturaries, tyrants and heretics, shall haunt these holy highways. God will preserve his people from all devoratory evils, as Tertullian

calleth them, {#2Th 3:3} "that wicked one, the devil, shall not once touch them," {#1Jo 5:18} so as to thrust his deadly sting into them.

Ver. 10. **And the ransomed of the Lord.**] Those happy ones. {#De 33:29}

Shall return.] To the Lord, from whom they had deeply revolted.

With songs.] As they were wont to do in their sacred solemnities.

And everlasting joy upon their heads.] As an unfadeable crown; {#1Pe 1:5 5:4} they shall pass from the jaws of death to the joys of heaven. {a}

Joy and gladness, / *i.e.*, Outward and inward, say some.

And sorrow and sighing.] Their joys shall be sincere and constant.

{a} *Tantum gaudebimus quantum amabimus. Tantum amabimus quantum cognoscemus. -Aug.*

Chapter 36

Ver. 1. See #2Ki 18 2Ki 19 with the notes; See also #2Ch 32.

Chapter 37

Ver. 1. See #2Ki 18 2Ki 19 with the notes; See also #2Ch 32.

Chapter 38

Ver. 1. **In those days was Hezekiah sick.**] See #2Ki 20:1,2 2Ch 32:24 {See Trapp on "2Ki 20:1"} {See Trapp on "2Ki 20:2"} {See Trapp on "2Ch 32:24"}

Ver. 2. See #2Ki 20:2 {See Trapp on "2Ki 20:2"}

Ver. 3. See #2Ki 20:3 {See Trapp on "2Ki 20:3"}

Ver. 4. See #2Ki 20:4 {See Trapp on "2Ki 20:4"}

Ver. 5. See #2Ki 20:5 {See Trapp on "2Ki 20:5"}

Ver. 6. See #2Ki 20:6,7 {See Trapp on "2Ki 20:6"} {See Trapp on "2Ki 20:7"}

Ver. 7. See #2Ki 20:8 {See Trapp on "2Ki 20:8"}

Ver. 8. See **#2Ki 20:9-12** {See Trapp on "2Ki 20:9"} {See Trapp on "2Ki 20:10"} {See Trapp on "2Ki 20:11"} {See Trapp on "2Ki 20:12"}

Ver. 9. **The writing of Hezekiah.**] *Scriptum confessionis*, a song of thanksgiving set forth by Hezekiah, and here inserted by the prophet Isaiah, as a public instrument and lasting monument of God's great goodness to him in his late recovery; such a thankful man is worth his weight in the gold of Ophir. Heathens in such a case were wont to hang up tables in the temples of their gods. Papists build chapels, erect altars, hang up memories, as they call them, and vow presents to their he saints and she saints. But among us, alas! it is according to the Italian proverb, {a} When the disease is once removed, God is utterly defrauded:

“*Aegrotus surgit, sed pia vota iacent.*”

We may he wondered at, not without cause, as the Emperor Constantine marvelled at his people that were newly become Christians: I marvel, said he, how it comes to pass that many of my people are worse now than before they were Christians.

{a} *Sciapato il morbo, fraudato il sancto.*

Ver. 10. **I said in the cutting off of my days.**] When I looked upon myself as a dead man. Here he telleth us what passed between God and him while he lay desperately sick. The utmost of a danger escaped is to be recognised and recorded. This will both instruct the judgment, enlarge the heart, and open the mouth.

I shall go to the gates of the grave.] He maketh the grave to have gates, either by a poetic fiction, or else by a proverbial expression. So "the gates of death." {#Ps 9:13 107:18 1Sa 2:6}

I am deprived of the residue of my years,] *sc.*, That I might have lived in a natural course. *Vox haec queritantis quidem est: Quis enim vult mori? prorsus nemo.* Nature shunneth death as its slaughter man.

Ver. 11. **I said, I shall not see the Lord.**] In the glass of his ordinances, his love whereunto made Hezekiah so loath to depart; as also his delight in the communion of saints, and his desire to do more good among them on all occasions. This made good Paul "in a

strait" also. {#Php 1:23,24} I loved the man, said Theodosius concerning Ambrose, for that when he died he was more solicitous of the Church's welfare than of his own.

Even the Lord.] *Non videbo Iah Iah.* I shall not see the Lord of the Lord, *Deum Dei, vel Deum de Deo,* { a} -that is, Christ in the flesh, as I had well hoped to have done: so some sense it. Others say he redoubleth the word "Jah" to express his ardent affection to God's service, and to intimate his desire of life to that purpose. {#Isa 38:22}

{a} Leo Castrius.

Ver. 12. **Mine age is departed.]** Or, My generation, or my habitation: here I have no settled abode, no continuing city, but am flitting, as a shepherd's shed.

I have cut off like a weaver my life.] By my sins I have shortened my days. {as #Ge 38:7,10} Or rather, God as a weaver that hath finished his web, cutteth me out of the loom of life. We know what the poets fain of the fates,

“*Clotho colum baiulat, Lachesis trahit, Atropos occat.*”

He will cut me off with pining sickness.] Or, From the *thrum*, for the same Hebrew word signifieth both, because of the thinness and weakness of it.

From day even to night.] So that by night I shall be dead, as they story of the Ephemeroibii and as Aristotle writes that the river Hypanis in Thracia every day bringeth forth little bladders out of which come certain flies, which are thus bred in the morning, fledged at noon, and dead at night.

Ver. 13. **I reckoned until morning.]** And then, at utmost, I thought there would be an end of my life and pain together; for what through troubles without and terrors within, he was in a woe case, even as if a lion had broke all his bones. *Hoc sentinnt qui magnis febribus aestuant,* saith an interpreter. Now, whereas some say all die of a fever, let us take care we die not of a cold shaking fit of fear.

Ver. 14. **Like a crane or a swallow, so did I chatter.]** *Ita pipiebam; peraptae sunt similitudines.* Broken petitions coming

from a broken heart are of singular avail with God. {#Ps 51:17} *Ah Pater brevissima quidem vex est, sed omnia complectitur*, saith Luther—*i.e.*, Ah, Father, is a short prayer, but very complexive and effectual. So is the prayer here recorded.

O Lord, I am oppressed; undertake for me.] {a} *Miserere mihi misero*. Hezekiah, though a most holy man, begged pardon at his death, and flees to Christ, his surety. So did Augustine (he prayed over the seven penitential psalms) and Fulgentius, and Archbishop Ussher. Some render it *Pertexe me*, weave me out, lengthen my life to its due period.

{a} *Tu tuam fidem interpone.*

Ver. 15. **What shall I say?]** This he seemeth to speak in a way of wondering at God's goodness in delivering him from so great a death. The like doth the apostle in #Ro 8:31, "What shall we then say to these things?"

He hath both spoken unto me, and himself hath done it.] He no sooner bade me be well, but he made me so. {a} Thus he attributeth his recovery to the most faithful promise of God, and not to the lump of figs, &c.

I shall go softly all my years in the bitterness of my soul.] Or, I shall go quietly and cheerfully all my years after my soul's bitterness—*sc.*, When it is past and gone. {b}

{a} *Dixit et fecit.*

{b} *Scultet.*

Ver. 16. **O Lord, by these things men live.]** By thy promises so performed "the just do live by faith," and live long in a little while; for life consisteth in action, and some live more in a day than others do in a year. An elephant liveth two hundred years, saith Aristotle; three hundred and fifty, saith Philostratus; and yet man, though of much shorter a continuance, is not inferior to an elephant. For this is not the best thing in nature, saith Scaliger, to live longest, but to live to best purpose. Now, man's life is a way to life eternal. Other creatures have what they live for: not so man, while here.

And in all these things is the life of my spirit.] The godly esteem of life by that stirring they find in their souls; else they lament as over a dead soul.

So wilt thou recover me.] Or, Hast thou recovered me?

Ver. 17. **Behold, for peace I had great bitterness.]** *Mar Mar*; the approach of death was to this good man bitter bitterness, and yet Christ had taken away from him the sting or gall of death, so that he might better say than Agag did, "Surely the bitterness of death is past," or than Lucan doth of the Gauls and Britons.

—“*Animmque capaces
Mortis.*”

“*Life and spacious corpse.*”

But thou hast in love to my soul.] Or, Thou hast embraced my soul out of the corrupting pit. *Complectendi verbum, affectum plane paternum, et stadium iuvandi singulare exprimit.*

For thou hast cast all my sins behind thy back.] As an old overworn evidence, that is out of date, and of no use. Here it is well noted that we must set our sins before our face, if we would have God to cast them behind his back. {#Ps 50:21 51:3}

Ver. 18. **For the grave cannot praise thee,]** *i.e., Palam et cum aliis*, openly and exemplarily. See #Ps 6:5. {See Trapp on "Ps 6:5"} David desires to live for no other end, and so Hezekiah, than to be glorifying of God.

They that go down into the pit.] Of the grave; so of despair. It is a sin for any man to say, I am a reprobate, for it keeps him in sin, and cuts the sinews of endeavour.

Ver. 19. **The living, the living, he shall praise thee.]** Those that live the life of nature, if withal they live the life of grace, and so are living living, and not "dead while they live": for the wicked cannot praise God; they can say God a thank, and that is all. But as it is with the hand dial—the finger of the dial standeth at twelve, when the dial hath not moved one minute; so though their tongues are

forward in praises, yet their hearts stand still. What they do this way is but "dead work."

The father to the son shall make known.] And for this end parents may desire to live longer. Hezekiah did his part, no doubt, by wicked Manasseh, who also at length repented and was saved.

Ver. 20. **The Lord was ready to save.]** Heb., The Lord to save. *Servati sumus ut serviamus.* Hezekiah was the better for his sickness: God had brought health out of it, as he doth out of all his, by bringing the body of death into a consumption.

Therefore we will sing my songs.] *Quales quaeso illi?* saith Scultetus; what kind of songs would he sing in the house of the Lord and in the hearing of all the people, as long as he had a day to live? Surely this here recorded among and above the rest, though it set forth his queritations and infirmities: *Deprimunt se sancti ut Deus exaltetur.* The saints gladly abase themselves, if thereby God may be exalted.

Ver. 21. **Let them take a lump of figs.]** *Commenciatur hic usus medicinae.* The patient must pray, but withal make use of means; trust God, but not tempt him. {See Trapp on "2Ki 20:7"}

Ver. 22. {See Trapp on "2Ki 20:8"}

Chapter 39

Ver. 1. See #2Ki 20:12 &c. {See Trapp on "2Ki 20:12"} &c.

Chapter 40

Ver. 1. **Comfort ye, comfort ye my people.]** Hitherto hath been the comminatory part of this prophecy: followeth now the consolatory. Here beginneth the gospel of the prophet Isaiah, and holds on to the end of the book. The good people of his time had been forewarned by the foregoing chapter of the Babylonian captivity, Those in later times, not only during the captivity, but under Antiochus and other tyrants, were ready to think themselves utterly cast off, because heavily afflicted. See #Isa 40:27 of this chapter, with #La 5:22. Here, therefore, command is given for their comfort, and that gospel be preached to the penitent; the word here used signifieth, first to repent, then to comfort. {#Isa 15:35 Isa 12:24} This our prophet had been a Boanerges, a thundering preacher, all the fore part of his life. See one instance for all, {#Isa 24} where, Pericles-like, *fulgurat, intonat,*

totam terram permiscet, &c. Now toward his latter end, and when he had one foot in the grave, the other in heaven, he grew more mellow and melleous, as did likewise Mr Lever, Mr Perkins, Mr Whately, and some other eminent and earnest preachers that might be named, setting himself wholly in a manner to comfort the abject and feeble minded; which also he doth with singular dexterity and efficacy. This redoubled "Comfort ye," is not without its emphasis; but that which followeth *{#Isa 40:2}* is a very hive of heavenly honey. *{a}*

{a} *Sunt autem omnia plena magnis adfectibus.* -Hyp.

Ver. 2. **Speak ye comfortably.**] Speak to the heart, as **#Ge 34:3 Ho 2:14**. Cheer her up, speak to her with utmost earnestness, that your words may work upon her and stick-by her; do it solidly, not frigidly.

That her warfare is accomplished.] *Militiam*, not *malitiam*, as the Vulgate hath it; the word signifieth also a set term of time. See **#Da 9:2 Ga 4:4**. God hath limited the saints' sufferings. *{#Re 2:10}* Some by warfare here understand that hard and troublesome pedagogy of Moses' law, that yoke importable, *{#Ac 15:10}* taken away by Christ.

That her iniquity is pardoned.] Heb., Her iniquity is accepted: *perfectam esse poenam eius*, so Piscator rendereth it. She might be under God's hand, though her sins were pardoned. The palsyman heard, "Son, thy sins are forgiven thee," some while before he heard, "Take up thy bed and walk."

That she hath received of the Lord's hand double,] *i.e.*, Abundantly and in a large measure, *satis superque*, so much as to her merciful Father seemeth over and above, more than enough. "She hath received double for all her sins": and yet death is the just hire of the least sin. *{#Ro 6:23}* But this is the language of God's compassions rolled together and kindled into repentings; Jerusalem herself was of another judgment. *{#Ezr 9:13}* "Our God hath punished us less than our sins," and yet he reckoneth that we "fill up that which is behind of the afflictions of Christ." *{#Col 1:24}*

Ver. 3. **The voice of him that crieth.**] See **#Mt 3:3 Joh 1:25**, *{See Trapp on "Mt 3:3"} {See Trapp on "Joh 1:25"}* but Luke citeth this text more fully

than the other evangelists, applying it to the Baptist crying in the wilderness—*sc.*, of Judea, where he first preached, or, as some sense it, in the ears of a waste and wild people. Hereby is meant the world, saith one, *{a}* void of God's grace, barren in all virtue, having no pleasing abode, nor sure direction of any good way in it, being full of horror and accursed.

{a} Diod.

Ver. 4. **Every valley shall be exalted.**] Terms taken from the custom of princes coming into a place—*viz.*, to have their way cleared, and passages facilitated. See on **#Mt 3:3**.

Ver. 5. **And the glory of the Lord shall be revealed,**] *i.e.*, Jesus Christ, the Lord of glory, *{#Jas 2:1}* shall appear in the flesh. Some interpreters understand this whole sermon, *ad literam*, concerning Christ and redemption wrought by him, yet with an allusion to the Jews' deliverance out of Babylon; for this was a type of that, like as Cyrus also was of Christ.

Ver. 6. **The voice.**] Or, A voice—*sc.*, in vision.

What shall I cry? All flesh is grass.] This is taught by every philosopher, saith Sasbout: but never is it taught effectually till cried to the heart by God's Word and Spirit, for which reason also it is not uttered here without a preparative, by way of dialogue, to stir up to attention.

All flesh is grass.] Not only as grass, but is grass: we are all but dying men; death hath already taken hold of us, and doth every day feed upon us insensibly. To live is but to lie dying. The Jews at this day, when they return from burying a corpse, cast grass over their heads; either to signify that all flesh is grass, or else their hope of a resurrection.

And all the goodness thereof.] Anything eximious or excellent in man must needs vanish, when the glory of the Lord is revealed. *{#Isa 40:5}* The sight of God makes all else little.

As the flower of the field.] Which is more apt to be blasted, cropped, or trodden down, than the flower of the garden.

“ *Esse, fuisse, fore, tria florida sunt sine flore:
Nam simul omne perit, quod fuit, est, et erit.* ”

Ver. 7. **Because the Spirit of the Lord bloweth upon it.**] Or, when the breath of the Lord bloweth upon it. God can easily blow men to destruction, dissipate them as so many vile dust heaps. {#Job 4:9 34:14,15 Ps 104:29 Da 2:34,35 Zec 4:6}

Surely the people is grass.] Have we not heard; have we not seen from the beginning; doth not every day's experience seal to it, that all flesh is grass? yea, hath not God oft heard our attestations? We shake our heads, we confess it is true, &c., and yet we lay it not rightly to heart, though so deeply assevered and assured us.

Ver. 8. **But the word of our God shall stand for ever,**] *q.d.*, Though the elect also as well as others are grass, frail and fading creatures, yet the grace of God wrought in their hearts by the gospel is stable and lasting. See #1Pe 1:23. {See Trapp on "1Pe 1:23"} And so necessary is this whole doctrine here delivered, that the ministers of the gospel are commanded here not to write it only, but to speak it: nor that only, but to cry it also with all possible affection and power of enforcement.

Ver. 9. **Oh Zion, that bringest good tidings.**] That evangelist. The gospel is the sum of all the good news in the world. Christ's incarnation (*bisher*; the word here used, cometh of *bashar*; which signifieth *flesh*), was "glad tidings of great joy to all people." {#Lu 2:10}

Get thee up into the high mountain.] Zion was itself a high mountain, yet is bidden to ascend into a higher, for the better promulgation of the gospel.

Lift it up, be not afraid,] viz., For persecution, which is *evangelii genius*, the evil angel that doggeth the gospel at the heels, as Calvin wrote to the French king.

Behold your God.] Behold the Messiah, who hath been so long expected, is now exhibited.

Ver. 10. **Behold, the Lord God will come with strong hand.**] Or, The Lord God will come against the mighty {*a*} -i.e., Christ against the devil and his agents, whom he shall vanquish, and give them their due. See #1Jo 3:6 Mt 12:29 Joh 12:31 Col 2:15 Heb 2:14).

And his arm shall rule for him.] Or, His arm shall rule over him—*i.e.*, over Satan.

{a} Piscat., Diod.

Ver. 11. **He shall feed his flock like a shepherd.]** That good Shepherd shall, the Lord Jesus. {#Joh 10:11} See #Ps 23:1, {See Trapp on "Ps 23:1"}

He shall gather the lambs with his arm.] The Lord hath a great care of his little ones, like as he had of the weaker tribes. In their march through the wilderness, in their several companies or brigades, he put a strong tribe to two weak tribes; as Judah to Issachar and Zebulon, lest they should faint or fail.

Ver. 12. **Who hath measured the waters.]** Who but God alone. *Totus est in hoc libro, ut confirmet nos in fide.* God made heaven, earth, and sea, in number, weight, and measure, as an architect; therefore he wanteth neither power nor wisdom to work in and for his people.

And comprehended the dust of the earth in a measure.] In a *tierce*, or in "three fingers"; for he spoke before of the "hollow" and "span of God's hand."

Ver. 13. **Who hath directed the Spirit of the Lord?] Who was then of his council when he made the universe? None but his own essential wisdom.** {#Pr 8:30} See #Ro 11:34,35. {See Trapp on "Ro 11:34"} {See Trapp on "Ro 11:34"}

Ver. 14. **With whom took he counsel?] See #Isa 40:13.**

Ver. 15. **Behold, the nations are as the drop of a bucket.]** *Quota igitur es tu istius guttae particula?* What a small parcel art thou then of that small drop? saith an ancient.

As the small dust of the balance.] That weigheth nothing; yea, all men together laid in the balance with vanity itself will ascend or tilt up. {a} {#Ps 62:9}

He taketh up the isles as a very little thing.] Or, He taketh up and throweth away the isles as powder.

{a} *Mira igitur superbiae nostrae stultitia. -Oecolamp.*

Ver. 16. **And Lebanon is not sufficient to burn.**] So infinitely great is God; so absolutely insufficient is man to give God satisfaction. Let those think on this who talk of setting off with God, and of making amends, by their good deeds, for their bad.

Ver. 17. **All nations before him are as nothing.**] *Agnosce ergo virium tuarum ουδενειαν.* See therefore thine own nothingness, and learn to vilify, yea, to nullify thyself before God, as Agur, {#Pr 30:2} and as David, who was a worm and no man {#Ps 22:6} *Reiectamentum hominis et nullificamen populi,* {a}

{a} Tertul.

Ver. 18. **To whom then will ye liken God?**] A sin which the Jews were exceeding prone unto, and would be tempted to, when in captivity at Babylon; here therefore they have an antidote provided beforehand. The voice of the gospel is, "Little children, keep yourselves from idols." {#1Jo 5:21} {See Trapp on "1Jo 5:21"}

Ver. 19. **The workman melteth a graven image.**] That may be afterward graven and gilded over.

And casteth silver chains.] To fasten it to the place; or, he raileth it in. *Et nisi homini Deus placuerit, Deus non erit,* saith Tertullian. Numa, second king of Romans, saw this great vanity, and therefore forbade images of the gods in temples. {a} So do the Turks at this day to the shame of Papists' idolomania.

{a} Plutarch. de Isid. et Osir.

Ver. 20. **He that is so impoverished—chooseth a tree.**] Which therehence may well say, —

“ *Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum, faceretne Priapum,
Maluit esse Deum; Deus inde ego:*” —

He chooseth a tree that will not rot.] Which yet is hard to do; the cypress tree is most likely. But what goodly gods were those that could not keep themselves from rotting.

A cunning workman.] Somewhat better than he who made the ugly rood of Cockram, whereof when they complained to the Mayor of Doncaster, he advised them to clap a pair of horns on the head of it, and then instead of a god, it would make an excellent devil.

Ver. 21. **Have ye not known? have ye not heard?]** Both Jews and Gentiles went against the light; the former of the word, the latter of their own consciences, in thus "changing the glory of the incorruptible God into the similitude of a corruptible creature." {#Ro 1:23} Their ignorance was wilful and affected; some render this text, "Will ye not know? will ye not hear?" Idolaters are brutish and blockish; they that make them are like unto them.

Ver. 22. **It is he that sitteth upon the circle of the earth.]** As sovereign, and is he fit to be portrayed? In Thebes, a town of Egypt, they painted God in the likeness of a man blowing an egg out of his mouth, to signify that he made the round world by his word. {a} Others set him forth as an emperor with a globe in one hand, and a light bolt in the other. Peucer and others tell us, that if there were a path made round the circle of the earth, an able footman might easily go it in nine hundred days.

{a} Plut. in Numa.

Ver. 23. **That bringeth princes to nothing.]** After their part acted here a while, they go off the stage of life, and are seen no more. Augustus Caesar said, that his life was nothing else but a kind of a comedy; and that he had acted his part, as became him, and therefore, at his death, he called for a *Plaudite*. applause.

Ver. 24. **Yea, they shall not be planted.]** They are like grass, that is neither planted nor well rooted; but as weeds that grow on the top of the water, *vel tanquam podii folium, quod mane candidum, meridie purpureum, vespere caeruleum aspicitur.* {a}

And he shall blow upon them.] Two fits of an ague shook to death great Tamerlane, in the midst of his preparations for the conquest of Turkey.

{a} Jerome.

Ver. 25. **To whom then will ye liken me?]** See **#Isa 40:18,19.**

Ver. 26. **Lift up your eyes on high.]** Who is there, saith a heathen, {a} that looketh up toward heaven, and presently perceiveth not that

there is a God? we may well add, and an Almighty God? Why then should the vanities of the heathen come in competition with him? or why should Jacob say, "My way is hid from the Lord," &c., *{as #Isa 40:27}* as if God neglected them, or were weary of helping them. *{#Isa 40:28}*

And behold who hath created these things.] Without tool or toil. *{#Isa 40:28}* And shall the creature be worshipped rather than the Creator, "God blessed for ever."

That bringeth out their host by number.] As if he had them set down in his muster rolls. Astronomers take upon them to number and name the chiefest of the stars; *reliquas nomenclationi Dei permitttere coguntur*. Abraham could not number them, *{#Ge 15:5}* and yet Aratus and Eudoxus vainly vaunted that they had done it.

{a} Cicero.

Ver. 27. **How sayest thou, O Jacob, and speakest, &c.,** *J q.d.*, Fie for shame, what unbecoming language is this for such! Doth God know and order the stars, and hath he cast away the care of his people Never think it; let it be enough, and too much, for a heathen to say, —

“ *Saepe mihi dubiam traxit sententia mentem,
Curarent super; terras, an nullus inesset
Rector, et incerto fluerent mortalia casu.* ”
- *Claudian.*

And my judgment is passed over, *J q.d.*, I thought I should have had a day of hearing ere this; *sed comperendinor*.

Ver. 28. **He fainteth not, nor is weary.]** Or, He is neither tired nor toiled, viz., as earthly judges may be. And his own people, for thinking otherwise of him, are here taken up as tartly as those idolaters before, *{#Isa 40:21}* with, "Hast thou not known? hast thou not heard?"

There is no searching of his understanding.] Submit to him therefore as to the only wise God. This the very heathens taught men to do, as Plutarch. *{a}*

{a} *De sera Num. Vindic.*

Ver. 29. He giveth power to the faint.] How then should he himself faint? or why should any good man's heart fail him? The Jews among their benedictions (whereof they are bound to say a hundred every day), have this for one, Blessed be God who giveth power to the faint.

Ver. 30. Even the youths shall faint.] All that trust to their own strength shall tire out. Like as the hare, that trusteth to the swiftness of her legs, is at length overtaken and torn in pieces; when the coney, that flieth to the holes in the rocks, doth easily avoid the dogs that pursue her.

Ver. 31. Shall renew their strength.] Heb., Shall change, *quotidie seipsis fortiores prodeuntes*. By the new "supplies of the Spirit," {#Php 1:19} they shall pass from strength to strength. {#Ps 84:7} "They shall mount as eagles." {see #Ps 103:5} R. Saadiah saith, that every tenth year the eagle mounteth up to the orb of the sun, singeth her wings there, and so reneweth her age, till she be a hundred.

Chapter 41

Ver. 1. Keep silence before me, O islands,] i.e., O islanders (so the Hebrews called all that were beyond sea to them), with whom God, being about to contest, calleth for silence that he may be heard. The people of Rome could hardly digest a *Σιωπησατε*, or keep silence from their emperor Adrian, as too severe; {a} but when God thundereth it, men wriggle into their holes as so many worms.

And let the people renew their strength.] Come as strong as they can into the court, with their best advocates and arguments, since they are to debate the cause concerning their religion.

Let them come near together in judgment.] This is a wonderful condescension. *En in quantum se demittat Deus!*

{a} Dio in Adrian.

Ver. 2. Who raised up the righteous man from the east?] Who but myself? Which of your idols can boast of such a man as Abraham was, like as I can?

Called him to his foot.] Making him follow his call with a blind obedience, for he winked and put himself into God's holy hand, to be led at his pleasure. He "knew not whither he went," {#Heb 11:8} nor much cared, so long as he had God by the hand, or might follow him as a guide, step after step.

He gave the nations before him.] #Ge 14:14. His posterity also prevailed exceedingly. And thus God stoppeth the mouths of those idolaters who insulted over the Israelites, because afflicted and subdued by other nations, as Cicero doth in his oration for Quintus Flaccus, extolling therefore their idols above the true God.

Ver. 3. **He pursued them, and passed in safety.]** He got an unbloody victory over the four kings, not losing a man of all those unexpert soldiers. This was a great mercy, if not a miracle. War is usually *utrique triste*; no matter who wins a sorrow, victory is oft like a golden fishhook, which, lost or broken, cannot be paid for with that it taketh.

Ver. 4. **Who hath wrought and done it?]** Here the Gentiles should have answered for God, which because they did not, but were senselessly silent, therefore he answereth by a description of himself.

Calling the generations from the beginning.] Giving them their being, and having them at a beck.

I the Lord, the first, and with the last.] *πρωτος τε και υστατος, εν τε μεσοι σιν.* This was anciently believed concerning God, as Plato {a} testifieth. *A te principium tibi desinet.* {b}

{a} *De Leg.*, lib. iv.

{b} Virgil.

Ver. 5. **The isles saw it.]** The heathens were convinced by the former arguments, yet not converted; they were afraid, and yet they came together to confirm themselves mutually in their abominable idolatries.

Yea, they drew near.] As it were, to justify their idolatries before the Lord. Such is the desperate obstinace of obdurate sinners. Pharaoh menaced Moses, even during that palpable darkness. The

Philistines were afraid when they saw the ark of the covenant brought into the field, and yet they encourage one another to fight against Israel. {#Isa 4:8,9} The thief on the cross was under the arrest of death, and yet railed. Felix trembled, and yet expected a bribe from St Paul. There is a cold sweat sitteth on all the limbs of Antichrist at this day, and yet they repent not of their idolatries, nor murders, nor sorceries, nor fornication, nor thefts, {#Re 9:20,21} but defend them all they can.

Ver. 6. **They helped every one his neighbour.**] Thus those desperate idolaters did from the first. Eusebius {a} telleth us, that in the seventh year of Abraham, Ninus, the founder of Nineveh, set up an image of his father Belus, which was worshipped after his death. So did other princes, by his example, not moved with God's mercies showed to Abraham, who worshipped the true God alone, setting up altars to him wherever he came.

{a} *In Chron.*

Ver. 7. **So the carpenter encouraged the goldsmith.**] Because no small gain was brought hereby unto these craftsmen. {#Ac 19:24,25} The Jewish doctors tell us that Terah, the father of Abraham, was an image maker at Ur of the Chaldees, till God called him thence. Hyperius saith, that all these words are to be taken as pronounced with derision and contempt, that so the vanity of idols may the more plainly be perceived, since they have no more worth than is given them by their worshippers.

Ver. 8. **But thou, Israel, art my servant.**] And it was for thy sake, and for thy settlement, that I have dealt so long with those odious idolaters, whom else I would not once look toward nor commune with, as he said, #2Ki 3:14.

The seed of Abraham, my friend.] This style was a higher honour to Abraham than if God had engraven his name in the orbs of heaven. {See Trapp on "Jas 2:23"} Hushai was David's "friend," and Augustus vouchsafed to give Virgil the name of "Amicus." This was a special favour, but not like that in the text.

Ver. 9. **Thou whom I have taken from the ends of the earth,**] *sc.*, In the loins of Abraham thy progenitor.

And called thee from the chief men thereof.] Called thee and culled thee out of the grandees of the Chaldees, the rich, the potent, and the honourable, separate from the common sort, setting thee above the kings of the earth. {#Ps 89:27}

Ver. 10. **Fear thou not, for I am with thee.]** *Cordialibus, ut ita dicam, verbis, Deus hoc eloquitur,* - As long as a child hath his father by the hand, he feareth none. *Quid timet hominem homo in sinu Dei positus?* -What should he who lieth in God's own bosom fear any man alive? Is not God's presence security sufficient?

I will strengthen thee; I will help thee, &c.] I will, I will, I will. Oh the rhetoric of God! Oh the certainty of the promises!

With the right hand of my righteousness,] *i.e.*, My righteous right hand, that shall right all thy wrongs.

Ver. 11. **Behold, all that were incensed against thee.]** These and the following precious promises the Jews misapply to the coming and kingdom of their Messiah, the Papists to their hierarchy. Let every true servant of God take them home as spoken to himself; every promise droppeth myrrh and mercy.

Ver. 12. **Even them that contended with thee.]** Heb., The men of thy contention—thy contentents, such as this eristical age hath more than a good many. By the Quakers' wild fancies and rude practices we may see how cross-grained these people are in contradicting everything. Many men's spirits, saith one, today lie like that haven in #Ac 27:12, toward the south-west and north-west, two opposite points.

Ver. 13. **For I the Lord thy God will hold thy right hand.]** As a tender father taketh his dear child by the hand, in dirty or dangerous ways especially, lifting him over; so the saints are said to sit down at God's feet, {#De 33:3} or to stand between his legs, as little ones do.

Ver. 14. **Fear not.]** This is oft inculcated, for better confirmation and comfort. Our Saviour may seem to have hence his "Fear not little flock." It is no easy matter to cheer up afflicted consciences. Luther saith it is as hard a matter as to raise the dead. Hence this frequent "Fear not."

Ver. 15. **I will make thee a new sharp thrashing instrument having teeth.]** *Traham, aut tribulam in omnem partem probe dentatam.* Such as those eastern countries did use, to mash in pieces

their rougher and harder fodder for their cattle, or rather to thresh out their harder grain with, {#Isa 28:25,28} or to torture men with. {#2Sa 12:31}

Thou shalt thresh the mountains.] Thy lofty and mighty enemies. This was fulfilled in the Maccabees, but especially in the apostles, subduing the nations to the obedience of the faith. See #2Co 10:4.

Ver. 16. **Thou shalt fan them.]** But find nothing in them of any solidity. The heart of the wicked is little worth.

And thou shalt rejoice in the Lord.] As the sole doer of all; for it is he that subdueth the people under us, and doeth all our works for us.

{#Isa 26:12}

Ver. 17. **When the poor.]** When such as are "poor in spirit," sensible of their utter indigence, shall blessedly hunger and thirst after righteousness, showing themselves restless and insatiated without it.

And there is none.] None to be found in the doctrine of the Pharisees, philosophers, or friars.

Ver. 18. **I will open rivers in high places.]** Rather work miracles, as once in the wilderness, {#Ex 17:6,7} than my poor people shall want necessary support and succour (help).

Ver. 19. **I will plant in the wilderness the cedar, &c.]** That is, saith Lyra, I will give variety of graces to my people.

And the box tree.] {a} That groweth of itself in wild places, saith Diodate, to signify that the Church will always have worldly wild plants mixed and growing in it. Box is always green indeed, and full of leaves, but it is of an ill smell, *et semen habet omnibus invisum animantibus*, {b} and of a worse seed.

{a} *Per varia ligna varietatem gratiarum insinuat. — Oecol.*

{b} Sphinx, Philos.

Ver. 20. **That they may see, and know, and consider.]** Heb., Lay. Lay it upon their heart, which natural men are very hardly drawn to do. The best are so backward, that an Ezekiel may hear, "Son of man, behold with thine eye, and hear with thine ears, and set thine heart upon all that I shall show thee," &c., {#Eze 40:4} and Haggai

calleth upon the good people of his time to "consider" and better "consider." {#Hag 1:5,7}

Ver. 21. **Produce your cause, saith the Lord.**] He had dealt with the heathens, and convinced them; now have at their gods: and their best proofs are called for.

Bring forth your strong reasons.] Heb., Your bony arguments, *argumenta trabalia*; but, alas! they had none such.

Saith the king of Jacob.] Not the God of Jacob; for that was now the matter in question, whether he were God, or the heathen deities. And because they were silent, and to seek {a} of such arguments, he helpeth them to a couple.

{a} το ζητούμενον.

Ver. 22. **Let them bring forth, and show what shall happen.**] By such arguments as these, Cleanthes in Cicero {a} testifieth, though himself were a heathen, that the deity might be known. And whereas it may be objected that the Delphic devil had foretold things to come, it is answered, that the devil cannot foretell all future things, nor anything infallibly, and of himself; but either as it is revealed unto him by God, as was Ahab's fall at Ramoth Gilead; or as he foreseeth it in the causes, signs, or prophecies of Holy Scripture, wherein he is not a little skilled.

{a} Lib. ii. *De Nat. Deorum*.

Ver. 23. **Show the things that are to come.**] This first argument is much insisted on. God alone can properly predict; and *Testimonium divinitatis est veritas divinationis*. {a} Cato Major was wont to say, that he wondered how one diviner could look upon another and not laugh, as knowing themselves to be no better than deceivers of the people.

Yea, do good or evil.] Good to your friends, evil to your foes. This is the second argument, and it is unanswerable. If it be objected, that this the devil can do, and hath done, the answer is; (1.) that idols can do neither good nor evil, (2.) no, nor yet devils; but the good they do their clients is a mere juggler, and the evil they do to any is by divine

permission. See Cyprian's Fourth Treatise, *De Vanitate Idolorum*.
{b}

{a} Tertul. *Apol.*, cap. 20.

{b} Vide etiam, Aug. *De Civlt. Dei*, lib. ii. cap. 22, 25, &c.

Ver. 24. Behold, ye are of nothing.] Hence Paul took that assertion of his; {#1Co 8:4} "we know that an idol is nothing in the world." For the matter of it, it is true, wood is wood, and stone is stone; but the relation and signification which is fastened thereunto, is nothing at all: all the being of an idol is nothing but the idolater's imagination.

And your work of nought.] Or, Of the basilisk or viper; it will do you to death.

An abomination is he that curseth you.] Papists, therefore, must needs be abominable idolaters. Dr Rainolds's work, *De Idololatria Romana*, is yet unanswered. Weston writes that his head ached in reading it.

Ver. 25. I have raised up one from the north.] Here God beginneth to prove that he can do both those things, whereof the heathen vanities could do neither. This one in the text is Cyrus, say some; Christ, say others, by whom God here foretelleth that he will punish his enemies, but do good to his Church and chosen.

He shall call upon my name.] Or, Proclaim my name.

Ver. 26. Who hath declared?] Who, besides myself, ever did or could predict such a thing? If any other hath done it, we will do him right, called him a god.

Ver. 27. The first shall say to Zion.] Or, I first said to Zion. I first brought her that good tidings by my prophets.

Ver. 28. For I beheld, and there was no man.] None to say anything for these dumb idols, why I should not pass a definitive sentence against them. It is, therefore, this—

Ver. 29. Behold they are all vanity.] #Jer 10:3,15.

Their works are nothing.] See #Isa 41:24.

Are wind and confusion.] Or, Emptiness; Heb., *Tohu*. Nothing in themselves, and yet of sufficient efficacy to inflict vengeance on their worshippers.

Chapter 42

Ver. 1. **Behold my servant.]** Cyrus partly, but Christ principally {#Mt 12:18} {See Trapp on "Mt 12:18"} {#Php 2:7} A servant he was, yet not menial, but magisterial; that he was one or other is admirable, and well deserveth an *Ecce* Behold.

Whom I uphold.] That he faint not under the weight of his Mediatorship, and the importable burden of my wrath, which he must suffer for a season. Some render it "whom I lean upon." See #2Ki 5:18 7:2,13.

Mine elect, or choice one.] Cyrus was so. {#Isa 43:10 Joh 6:27,29 10:36} See the notes on #Mt 12:18. Cyrus was so singular a man, saith Herodotus, {a} that no Persian ever held himself worthy to be compared unto him. And of his court Xenophon {b} hath this memorable saying, that though a man should seek or choose blindfold, he could not miss of a good man. How much more truly may this be spoken of the Lord Christ and his people?

In whom my soul delighteth.] εὐδοκησέ. God affected Cyrus, {#Isa 45:3,4 44:28} but nothing so well as Christ. {#Mt 3:17 17:5} Once God repented him that he had made man; but now it is otherwise.

He shall bring forth judgment to the Gentiles.] Who shall all cry, "Grace, grace unto it," to see mercy rejoicing against judgment. See on #Mt 12:18.

{a} Herod., lib. iii.

{b} Xenoph. *Cyrop.*, lib. viii.

Ver. 2. **He shall not cry, nor lift up.]** See on #Mt 12:19. Cyrus was a very mild and gentle prince, so that his Persians called him their father, but his son, Cambyses, their lord, as Herodotus {a} recordeth. Christ's government {b} is much more gentle; he will not by a loud and terrible voice frighten broken spirits, or rule them with rigour, &c. Christians must likewise put away all bitterness, and wrath, and

anger, and clamour. And "be ye kind one to another, tender hearted." {#Eph 4:31,32} This is to be like unto Christ—all whose actions, whether moral or mediatory, were either for our imitation or instruction.

{a} Lib. iii.

{b} *Cyrus umbra, Christus Sol ipse.*

Ver. 3. A bruised reed shall he not break,] *i.e.*, A contrite heart, {#Ps 51:17} in whom there shall appear to be anything of Christ, though never so little: that are faithful in weakness, though but weak in faith, as he was who cried out, Lord, I believe, help mine unbelief; {#Mr 9:24} and another, *Invoco te fide quamvis languida, fide tamen.* {a} See on #Mt 12:20.

He shall bring forth judgment unto truth.] Unto victory, saith the evangelist, after the Septuagint. Truth will prevail, sincerity proceed to perfection. "The righteous also shall hold on his way: and he that hath clean hands shall be stronger and stronger." {#Job 17:9} Where there is truth of grace, there will be victory. Bernard never went from God without God. And holy Bradford would never give over any good duty till he found something coming in—as in confession, till his heart melted; in begging pardon, till it was quieted; in seeking grace, till it was quickened, &c.

{a} Cruciger.

Ver. 4. He shall not fail, nor be discouraged.] *Non erit tristis nec turbulentus;* so the Vulgate hath it. He shall be master of his passions, and keep an even state of his looks and motions, whatever befall, as they report of Socrates. He shall not knit his brows, or chide—which was Eli's fault, {#Isa 3:13} but is Christ's commendation—so Lud. de Dieu rendereth it. He shall not make to smoke (so Junius from #Isa 42:3), nor shall he bruise any one.

Until he have set judgment.] See on #Isa 42:3.

And the isles shall wait for his law.] Heb., Shall with desire expect his doctrine.

Ver. 5. Thus saith God the Lord, he that created the heavens, and stretched them out.] Heb., And they that stretched them out; noting the Trinity in unity. {as #De 6:4} Some pagans concluded the world must

needs have had a beginning, otherwise we could not know whether the egg or the bird, the seed or the plant, the day or the night, the light or the darkness, were first.

Ver. 6. **I the Lord have called thee.**] To the Mediatorship.

And will hold thine hand.] Working wonders by thee, and with thee.

And will keep thee.] That thou be not crucified till thine hour be come, and that thou despair not when thou sufferest.

And give thee for a covenant of the people,] *i.e.*, For that "angel of the covenant," {#Mat 3:1} and that thou mayest reconcile all the elect in one body to me by thy cross, &c. {#Eph 2:16}

For a light to the Gentiles.] See #Isa 9:2.

Ver. 7. **To open the blind eyes.**] By the preaching of the gospel. {#Ac 26:18 2Co 4:4-6 Re 3:18}

To bring out the prisoners from the prison.] To free poor souls from the tyranny of sin and terror of hell. This should make us say to Christ, as one did once to Augustus for a deliverance nothing so great, *Effecisti, Ceesar, ut viverem et morerer ingratus*, Let me do mine utmost, I must live and die in thy debt.

Ver. 8. **I am the Lord.**] I, and no heathen petty god, as I have plainly and plentifully proved, *nemine contradicente*.

That is my name.] God, though he be above all name (when Manoah inquired after his name, the answer was, It is wonderful—*i.e.*, far above thy conception), yet here we have his proper name, Jehovah, which is also called his glory, because incommunicable to any creature.

And my glory will I not give to another.] To his Son Christ he hath given it, {#Joh 17:2} who, although he is *Alius*, another yet he is not *Aliud* different from the Father, but of the same nature and essence. God hath given being to all things, life to many, sense to others, reason to men and angels, his glory he will not give to any.

Excellently hereupon Bernard, ^{a} My glory I will not, &c.; what then wilt thou give us, Lord? what wilt thou give us? My peace, saith he, I give you; my peace I leave unto you. It is enough for me, Lord; I thankfully take what thou leavest, and leave what thou keepest to thyself, &c.

^{a} *Serm. xiii. in Cant.*

Ver. 9. **Behold, the former things are come to pass.**] The prophecies are fulfilled.

Before they spring forth, I tell you of them.] Therefore I am the true God undoubtedly, and the doctrine of my prophets is true assuredly, *veriora quam quae ex tripode. Siquidem Satan etsi semel videatur verax, millies est mendax, et semper fallax.*

Ver. 10. **Sing unto the Lord a new song.**] The disputation being ended, and God having clearly got the better, the prophet singeth this gratulatory song, and calleth upon others to bear a part with him therein, and especially for Christ and his benefits before mentioned.

Ye that go down to the sea, / *i.e.*, That dwell toward the west of Judea.

Ver. 11. **Let the wilderness.**] Ye that dwell eastward. It was called the wilderness, because but thinly inhabited.

The villages that Kedar doth inhabit.] The most fierce and savage people, cicurated and civilised by the gospel preached among them, as it is with us at this day, whose ancestors were most barbarous and brutish, as Cicero ^{a} testifieth.

Let the inhabitants of the rock.] Or, Of Petra, the chief city of Arabia Petraea.

^{a} *De Nat. Deor.*

Ver. 12. **Let them give glory.**] See #Isa 42:10.

Ver. 13. **The Lord shall go forth as a mighty man.**] Or, As a giant. And here, by an elegant hypotyposis, ^{a} the fierce wrath of God against his foes is set forth to the life, and appointed also to be sung

for a second part of the ditty—viz., Christ's conquest over sin, death, and hell, whereby we are made "more than conquerors."

He shall cry, yea, roar.] *Iubilabit atque etiam barriet;* he shall make a hideous and horrible noise, such as the Roman soldiers did of old when they began the battle, and as the Turks do at this day on purpose to frighten their enemies. {b}

{a} Vivid description of a scene, event, or situation, bringing it, as it were, before the eyes of the hearer or reader.

{b} Vegetius.

Ver. 14. I have long time holden my peace.] As a travailing woman biteth in her pain as long as she is able. So had God, for causes best known to himself, forborne a long while to appear for his people and to avenge them of their enemies. But now *Patientia laesa fit furor: Deique patientia quo diuturnior, est minacior.* Now down goeth Dagon and the devil's whole kingdom before this jealous giant.

Now will I cry like a travailing woman.] Which when she can bear no longer, sets up her note, and is heard all the house over. This is very comfortable. God is pained, as it were, for his people—in all their afflictions he is afflicted; he longs for their deliverance, which therefore shall not be long ere it come.

Ver. 15. I will make waste mountains and hills.] I will rather invert the order of nature, and mingle heaven and earth together, than my Church shall want seasonable help. I will also remove all obstacles by sending fire upon the earth, {#Lu 12:49} and bring every high thought into a holy obedience. {#2Co 10:5}

Ver. 16. And I will bring the blind by a way.] This was fulfilled, in the letter, to the Jews brought back from Babylon, where they had been close prisoners, and, in the mystery, to all Christ's converts—more especially to that blind boy presented to Bishop Hooper, martyr, the day before his death, at Gloucester, where the boy had not long before suffered imprisonment for confessing the truth. {a}

I will make darkness light before.] By bringing them out of darkness into my marvellous light. {#1Pe 2:9}

{a} Acts and Mon.

Ver. 17. **They shall be greatly ashamed.**] Heb., Be ashamed with shame; because disappointed and defeated, as the Papists oft have been when they have fought against Protestants, in that Bellum Hussiticum in Germany especially; and yet Bellarmine hath the face to say that the Catholics were never yet worsted by the heretics, as they call us, in a set battle.

Ver. 18. **Hear, ye deaf; and look, ye blind.**] Ye who, as so many sea monsters or deaf adders, will not hear, and as so many blind moles will not see, by a petulant blindness, and of obstinate malice; such were the scribes and Pharisees, who winked hard with their eyes, and wilfully shut the windows, lest the light should come in unto them. See more of this in the notes on **#Isa 6 Isa 29**.

That ye may see.] In nature, *Caecorum mens oculatissima est*. We read of Didymus Alexandrinus, that though blind, yet he wrote commentaries; and of two of Archbishop Ussher's aunts, that being blind from their cradles, they taught him first to read, such was their readiness in the Scriptures. But this was rare; and in spirituals it is otherwise, till God enlighten both organ and object.

Ver. 19. **Who is blind, but my servant?**] Who so blind as he that will not see? Israel was God's peculiar, and had the light of his law, yet were blind as beetles.

Or deaf, as my messenger?] The priests and Levites. *{#Mal 2:7}* Such were the Papist dolts till awakened by the Reformation.

Who is blind as he that is perfect?] The elders of the people, who arrogated to themselves perfection *{a}* *{#Isa 65:5 Ro 2:17-20}*; as likewise the Popish perfectists, the Jewish doctors with their pretended *Mashlamnuthas*, and the Turkish Mussulmans—*i. e.*, perfectionaries.

{a} Buxtorf. Tiber. p. 5.

Ver. 20. **But observest not,**] viz., For holy practice.

But he heareth not.] viz., For any good purpose, he heareth not "what the Spirit saith to the churches."

Ver. 21. **The Lord is well pleased; he will magnify his law, &c.]** Or, To magnify his law and make it honourable—*sc.*, by

recompensing so highly those that observed it; this he did for his "righteousness' sake"—*i.e.*, of his free grace and fidelity; but these are none such, they are practical Antinomians, and to me to the diametrically opposite.

Ver. 22. **But this is a people robbed and spoiled.**] And all too little, unless they were better. Jerome expoundeth this of the destruction of the Jews by the Romans, after their voluntary blindness and malice showed against Christ, at what time they were pulled out of holes and privies, spoiled, slaved, sold thirty a penny.

Ver. 23. **Who among you will give ear to this?**] *Magna nimirum haec sunt, sed paucis persuasa.* We shall have much ado to make you believe these things, though your liberties, lives, and souls lie upon it.

Ver. 24. **Who gave Jacob for a spoil?**] *Omnia magno adfectu sunt pronuntianda, debentque singula membra huius orationis expendi.* This is a very remarkable passage. Let us cry out, "Oh the severity!" and beware. *Cavebimus autem si pavebimus.* Moreover, we will beware if we are terrified.

Ver. 25. **And it hath set him on fire.**] When the country was wasted, the city and temple burnt and ruined. Read Josephus, *Lege, inquam, et luge.* I say read and weep.

And he laid it not to heart.] This was worse than all the rest. Like a sleepy man (fire burning in his bed straw) he crieth not out, when others haply lament his case, that see afar off, but cannot help him.

Chapter 43

Ver. 1. **But now, thus saith the Lord.**] Here the prophet comforteth those with the gospel whom he had frighted with the law, saith Oecolampadius.

That created thee, O Jacob.] By a new creation, especially. {#*Isa 29:23 Eph 2:10 2Co 5:17*} *Magna sunt opera Dei creatoris, Dei recreatoris longe maxima.* {a} The work of redemption is far beyond that of creation.

And he that formed thee, O Israel.] As the potter formeth to himself a vessel of honour, and distinguisheth it from other vile and sordid vessels; so have I dealt by thee.

I have redeemed thee.] A mercy much celebrated in this book, and for very great reason.

I have called thee by thy name.] Which was no small favour. See **#Ex 33:17 Ps 147:4**. Some think he alludeth to his giving Jacob the name of Israel, when he had wrestled with God and prevailed.

Thou art mine.] I have adopted thee, which is no small honour. *{#1Jo 3:1} Meus es tu,* you are mine, may very well be the new name spoken of, *{#Re 2:17 Ho 2:23}* better than that of sons and of daughters, *{#Isa 56:5}* See it displayed **#1Pe 2:9**.

{a} Augustine.

Ver. 2. When thou passest through the waters.] Fire and water, we say, have no mercy when once they get above us; extreme calamities are hereby denoted. *{#Ps 66:12}* But God's gracious presence kept the bush from burning—burn it did, but was not consumed, through "the good will of him that dwelt in it" saith Moses *{#De 33:16}* -the Israelites in the Red Sea from drowning. *{#Ex 14:28,29}* His presence made the fiery furnace a gallery of pleasure; the lion's den a house of defence; the Leonine prison a delectable orchard, as that Italian martyr phrased it; the fiery trial a bed of roses, as another, *Tua praesentia, Domine, Laurentio ipsam craticulam dulcem feeit*. Jerome of Prague and other martyrs sang in the very flames. Blessed Bilney, being condemned to be burned for the testimony of Jesus, when he was comforted by some against the extremity of the fire, put his hand toward the flame of the candle burning before them, and feeling the heat thereof, Oh, said he, I feel by experience, and have learned by philosophy, that fire by God's ordinance is naturally hot. But yet I am persuaded by God's Holy Word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire no consumption. I constantly believe, that howsoever the stubble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby; a pain for the time, wherein notwithstanding followeth joy unspeakable; and here he much treated on this text, "Fear not, when thou passest through the waters," &c. So that some of his friends there present took such sweet benefit therein that they caused the whole said sentence to be fair written in tables, and some

in their books, the comfort whereof in varions of them was never taken from them to their dying day. {a}

{a} *Acts and Mon.*, fol. 923.

Ver. 3. I gave Egypt for thy ransom.] *Quasi victimam piacularem a Sennacheribo mactandam loco Iudcea,* in exchange for thee; so the Septuagint render it. This was done when Tirhakah, king of Egypt and Ethiopia, was beaten by Sennacherib, who was then making towards Jerusalem, which he had already devoured in his hopes. {#Isa 37:9} Thus, "The righteous is delivered out of trouble, and the wicked cometh in his stead." {#Pr 11:8} Saul and his people were afflicted by the Philistines, that David might escape. {#1Sa 23:27,28} The Canaanites were rooted out, to make room for the Israelites. Charles V, and Francis, the French king, after a mutual agreement to root out Lutheranism, fall together by the ears, and the Church all the while hath her halcyons. So the Turks and Persians are at deadly feud, to the great safeguard of Christendom; and the Popish party are as a bulwark between those Mohammedans and the Protestants.

Ver. 5. I will bring thy seed from the east.] From all coasts and quarters. This was a type of the Church in the New Testament; see #Mt 8:11 Joh 11:52 Joh 10:16 Ga 3:28; this was also a type of the last resurrection. See #Re 20:13.

Ver. 6. I will say to the north, Give up.] I will do it with a word of my mouth, *Ipse dixit, et facta sunt.* He himself said and is was done.

{a}

Bring my sons from far, and my daughters.] That is, say some, my stronger and also weaker children, of what size or sex soever. Souls have no sexes.

{a} *Oecolamp.*

Ver. 7. Even every one that is called by my name,] i.e., My sons and my daughters, {#Isa 43:6 2Co 6:18} such as have Christian for their name, and Catholic for their surname.

I have created him for my glory.] See on #Isa 43:1.

Yea, I have made him,] i.e., Advanced him, {a} as #1Sa 12:6.

{a} *Feci*, i.e., *magnum effeci*. -Pisc.

Ver. 8. Bring forth the blind people.] Such as were blind and ignorant, but now are enlightened.

And the deaf.] Such as were cross and rebellious, but now are tractable and obsequious. {#Isa 42:7,16}

Ver. 9. Let all the nations.] See #Isa 41:1.

And shew us former things.] Much less can they show us things future. Varro calleth all the time before the flood *αδηλον*, obscure, because the heathens had no certain relation of anything then done. And Diod. Siculus acknowledgeth that all that was written among them before the Theban and Trojan wars was little better than fabulous. The gods of the Gentiles had not so much as any solid knowledge of things past, neither could they orderly and perfectly set them forth by their secretaries.

It is truth,] *scil.*, That there is but one true God. Phocylides did say so, *εις μονος εστι Θεος*, & c. Socrates suffered for holding this truth at Athens. Plato held the same, but dared not speak out. These are his words: It is neither easy to find out the maker of all things, nor safe to communicate to the common people what we have found out of him. Here, for fear of the people, he detained the truth in unrighteousness. And the like did Seneca, whom Augustine accuseth, *quod colebat quod reprehendebat; agebat quod arguebat; quod culpabat, adorabat* {a} that he worshipped those gods whom he disliked and decried.

{a} De Civit. Dei, lib. vi. cap. 10.

Ver. 10. Ye are my witnesses.] He taketh to witness of this great truth in question, not heaven, earth, sea, &c., but his people, among whom he had given in all ages so many clear arguments and experiments of his divinity, his oracles and miracles for instance.

And my servant whom I have chosen,] *i.e.*, Christ, saith the Chaldee paraphrast; the prophet Isaiah, say others; or, which is more likely, Cyrus, who is called God's elect servant, {#Isa 42:1} and his testimony concerning God is to be read in #Ezr 1:3, "The Lord God

of Israel he is God." Every true believer doth as much, if not more; for "He that believeth hath set to his seal that God is true," *{#Joh 3:33}* hath given him a testimonial, such as is that in **#De 32:4**, "A God of truth, and without iniquity, just and right is he." Such a sealer was Abraham, *{#Ro 4:20}* and "such honour have all his saints."

That ye may know and believe and understand.] That ye may have a "full assurance of knowledge," *{as #Lu 1:4}* and a "full assurance of faith." *{#Heb 10:22}*

Ver. 11. **I, even I, am the Lord.]** This redoubled I is emphatic and exclusive.

And beside me there is no Saviour.] They are gross idolaters, therefore, that set up for saviours the saints departed.

Ver. 12. **I have showed, when there was no strange God among you.]** See **#De 32:12**. *{See Trapp on "Ex 34:14"}*

Therefore ye are my witnesses.] See on **#Isa 43:10**.

Ver. 13. **Yea, before the day was I am he.]** The "Ancient of days," yea, the eternal The God of Israel was long before Israel was in being.

And there is none that can deliver out of my hand.] So Nebuchadnezzar vainly vaunted, but was soon confuted. *{#Da 3:15,17,29}*

I will work, and who shall let it?] Angels may be hindered. God can come between their essence and their executive power, and so keep them from doing what they would. In fire there is the substance and the quality of heat; between these God can separate, as he did in the Babylonish fire. *{#Da 3:22-25}* But who shall hinder the Most High?

Ver. 14. **Thus saith the Lord, your Redeemer.]** For their greater comfort and confirmation, the prophet purposely premiseth to the promise of deliverance from Babylon these sweet attributes of God, each of them dropping myrrh and mercy.

For your sakes I have sent to Babylon, and have brought down.] Or, I will send, and I will bring down.

All their nobles.] Heb., *Bars*. {#Ps 147:13} *Bars* noblemen should be, to keep out evils, and to secure saints; but these were crossbars, &c.

Whose cry is in the ships.] Or, Whose outcry is to the ships, whereby they thought to save themselves, but could not, because Cyrus had drained and dried up their river Euphrates. Tremellius rendereth it, The Chaldees with their most famous ships.

Ver. 15. **I am their Lord.]** More of God's holy attributes are here heaped up for like reason, as in **#Isa 43:14**.

Ver. 16. **Which maketh a way in the sea.]** Or, That made a way in the sea, &c.—*sc.*, When your fathers came out of Egypt. Why, then, should you doubt about deliverance?

Ver. 17. **Which bringeth forth the chariot and horse.]** Or, Who brought forth the chariot and horse, the army and the power, viz, Pharaoh's forces. {#Ex 14:4,9,23}

They are quenched as tow.] {*a*} Heb., As a candlewick made of flax quickly quenched with water poured on it. See how easily God can confound his foes.

{*a*} *Ut ellychnium extinguentur.*

Ver. 18. **Remember ye not the former things,]** *sc.*, In comparison of those things I shall now do for you by Cyrus, but especially by Christ, who is that way in the wilderness, and that running rock. {#1Co 10:4 Isa 43:14}

Ver. 19. **Shall ye not know it?]** Or, Do ye not perceive it? He speaketh of it as present and under view.

And rivers in a desert.] As once when I set the flint abroad. {#Ex 17:6 Nu 20:8,11 Ps 105:41} By this way in the wilderness, and rivers in the desert, understand the doctrine of the gospel, and the comforts of the Spirit. {#Joh 7:38,39}

Ver. 20. **The beasts of the field shall honour me,]** *i.e.*, In their kind they shall. So shall brutish and savage persons when tamed and turned by the word of God's grace. The malignities of all creatures are in man; as Plato {*a*} also observed, *In doloso enim est vulpes, in crudeli leo, in libidinoso amica lute sus, &c.* Gregory, {*b*} by dragons, here understands profane and carnal people; by owls or ostriches, hypocrites. These being converted shall sing hallelujahs to

God; but let them take heed that they turn not, with the dog, to their own vomit again, &c. {#2Pe 2:22} For,

{a} *De Rep.*, lib. iii.

{b} *Mor.*, lib. xxxi. cap. 5.

Ver. 21. This people have I formed for myself.] Even the Gentiles now as well as the Jews.

They shall show forth my praise.] They shall "preach forth (εξαγγελιητε) the virtues, or praises, of him who hath called them out of darkness into his marvellous light." {#1Pe 2:9}

Ver. 22. But thou hast not called upon me, O Jacob.] During the captivity they prayed not to any purpose, as Daniel also acknowledgeth: {#Isa 9:13} "All this evil is come upon us, yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth." Nevertheless, of his free grace, God brought them back again.

But thou hast been weary of me, O Israel.] Accounting my service a burden, and not a benefit. See on #Mal 1:13.

Ver. 23. Thou hast not brought me, &c.] Not me, but a god of thine own framing, {a} Such a one as would take up with external heartless services, formal courtings and compliments.

{a} *Non Mihi sed deo fictitio.*

Ver. 24. Thou hast bought me no sweet cane.] Or, Calamus, whereof see Plin., lib. xii. cap. 22.

Neither hast thou filled me with the fat.] The heathens had a gross conceit that their gods fed on the steam that ascended from their fat sacrifices; and some Jews might haply hold the same thing. See #De 32:38 Ps 50:13.

But thou hast made me to serve with thy sins.] With thine hypocrisy and oppressions especially. {#Isa 1:11-15} The Seventy render it, "Thou hast stood before me in thy sins," as outbraving me. Thou hast tried my long patience, in seeing and suffering thy sins, to my great annoyance. So Diodate paraphraseth.

And hast wearied me.] *Exprimit rei indignitatem cum iniquitate coniunctam.* God had not wearied them, but they had wearied him sufficiently. Some make these to be the words of Christ to his ungrateful countrymen,

Ver. 25. **I, even I, am he.]** *Gratuitam misericordiam diligentissime exprimit.* God diligently setteth forth his own free grace, and greatly glorieth in it, showing how it is that he freeth himself from trouble and them from destruction, viz., for his own sake alone.

That blotteth out thy transgressions.] Heb., Am blotting out, constantly and continually I am doing it. As thou multiplieth sins, so do I "multiply pardons." {#Isa 55:7} So #Joh 1:29, "He taketh away the sins of the world"; it is a perpetual act, like as the sun shineth, the spring runneth. {#Zec 13:1} Men gladly blot out that which they cannot look upon without grief. *Malum enim semel delere quam perpetuo dolere,* so here we are run deep in God's debt book; but his discharge is free and full. {a}

For mine own sake.] *Gratis et propter me.* Let us thankfully reciprocate, and say, as he once did, *Propter te, Domine, propter te,* For thy sake, Lord, do I all.

And will not remember thy sins.] Discharges in justification are not repealed or called in again. {b} Pardon proceedeth from special love and mercy, which alter not their consigned acts.

{a} *Dulcis Metaph.* One may with a pen cross a great sum as well as a little.

{b} *Peccata non redeunt.*

Ver. 26. **Put me in remembrance,]** *sc.*, Of thy merits, if thou hast any to plead. Justiciaries are here called into judgment, because they slighted the throne of grace.

Ver. 27. **Thy first father.]** Adam, or Abraham, say some.

And thy teachers.] Heb., Thine interpreters, orators, ambassadors—that is, thy priests and prophets.

Ver. 28. **Therefore I have profaned the princes of the sanctuary.]** Or, Of holiness; that is, those that under a pretence of religion affected a kind of hierarchy, as did the scribes and Pharisees, who,

with the whole Jewish state, were taken away by the Romans, both their place and their nation, as they had feared. {#Joh 11:48}

Chapter 44

Ver. 1. **Yet now hear.]** Hear a word of comfort after so terrible a thunder crack. {#Isa 43:28} But there it is bare "Jacob" and "Israel" who are threatened; here it is "Jacob my servant," and "Israel whom I have chosen"; it is "Jeshurun," or the "righteous nation," who are comforted. And because we forget nothing so soon as the consolations of God, as is to be seen in Christ's disciples, and those believing Hebrews; {#Isa 12:5} therefore doth the prophet so oft repeat and inculcate them, like as men use to rub and chafe in ointments into the flesh, that they may enter and give ease.

Ver. 2. **Thus saith the Lord that made thee.]** See on #Isa 43:1,7,21, and observe how this chapter runneth parallel with the former; yea, how the prophet, from Isa 40 to Isa 66, doth one and the same thing almost, labouring to comfort his people against the Babylonian captivity, and to arm them against the sin of idolatry, whereunto, as of themselves they were overly prone, so they should be sure to be strongly tempted among those idolaters.

And thou, Jeshurun.] Thou who art upright or righteous, with a twofold righteousness, viz., imputed and imparted. The Septuagint renders it *Dilecte* or *Dilectule*, my dearly beloved.

Ver. 3. **For I will pour water upon him that is thirsty.]** Or, Upon the thirsty place; hearts that hunger and thirst after righteousness. {#Mt 5:6} {See Trapp on "Mt 5:6"}

I will pour my spirit and my blessing.] When God giveth a man his Holy Spirit, he giveth him blessing in abundance; even all good things at once, as appeareth by #Mt 7:11 Lu 11:13. Here are three special operations of the Spirit instanced: 1. Comfort; 2. Fruitfulness; 3. Courage for Christ. {#Isa 44:5}

Ver. 4. **As willows by the water courses.]** Not only as the grass, but by a further growth, as the willows, which are often looped, *sed ab ipso vulnere vires sumunt*, but soon thrust forth new branches; and though cut down to the bottom, yet will grow up again; {a} so will the Church and her children.

{a} *Uberius resurgunt, altiusque excrescunt.*

Ver. 5. One shall say, I am the Lord's.] When God seemeth to cry out, Who is on my side? who? then the true Christian, by a bold and wise profession of the truth, answereth as here. After the way that they call heresy, so worship I the God of my fathers, said that great apostle. We are Christians, said those primitive professors; and some of them wrote apologies for their religion to the persecuting emperors, as did Justin Martyr, Athenagoras, Arnobius, Tertullian, Minutius Felix, and others. The recent famous reformers Zuinglius, Luther, Musculus, &c., had been Franciscans, Augustinians, Dominicans; but relinquished those superstitious titles and gave up their names to Christ and his truth. I knew a nobleman, saith Mr Burroughs, {a} who, when he came into jeering company of great ones, would begin and own himself one of those they call Puritans—a nickname then put upon the godly party, and so odious to the profaner sort, that the same author elsewhere telleth us of a scholar in Queen's College, who professed he had rather suffer the torments of hell, than endure the contempt and scorn of the Puritans.

Subscribe with his hand.] Or, Write on his hand, I am the Lord's.

And surname himself.] So Christian is my name, said an ancient, and Catholic my surname.

{a} On Hosea.

Ver. 6. Thus saith the Lord.] Here and in the subsequent verses we have an evident and excellent testimony of the unity of the true God, and vanity of idols.

Ver. 7. And who, as I, shall call, and shall declare it?] These are alleged by God as arguments or demonstrations of his deity, *praedicare, et indicare et ordinare*, to call his elect (styled here his ancient people, *populum aeternum*) to foretell them things to come, and to order all occurrences for their eternal good.

Ver. 8. Have I not told thee from that time?] Ever since I made thee mine ancient people, well affected to old truths, and distasting novel opinions.

Is there a God besides me?] *Vehementi spiritu hoc quaerit, et gravitate magna respondet,* There is no God, no other God: I know not any. This was spoken by the prophet, say some, in the days of Ahaz, that notorious idolater.

Ver. 9. **And their delectable things.]** Their idols and puppets, which they so dearly affect and take so great delight in. He speaketh thus, saith Diodate, because that idolatry is a kind of spiritual concupiscence, and unchaste or disordered love, like as fornication or adultery.

And they are their own witnesses, &c.] Or, Even themselves are their own witnesses to their shame, that they neither see nor know aught.

Ver. 10. **Who hath formed a god that is profitable for nothing?]** *q.d.* Who but a madman? *ειδωλομανης*, such as was Julian the apostate, called therefore Idolian by some.

“ *Quis furor est, quae tanta animas dementia ludit?*”

- *Sedullus.*

What can be more ridiculous, *{a}* saith Basil, than for man to go about to make God? And yet Popish priests take upon them so to do: which made Averroes abhor Christianity, and wish that his soul might rather be among the philosophers.

{a} *Quis haec ludibria non derideat?* -*Lact.*

Ver. 11. **Behold all his fellows.]** His fellow fools.

Shall be ashamed.] They may be, well enough, of their madness: they shall be, sure enough, of their disappointments.

And the workmen, they are of men.] Not of angels or the heavenly virtues, saith Oecolampadius, but vile varlets.

Let them all be gathered together.] As were, at Ephesus, Demetrius and his associates. *{#Ac 19:24,25}*

Yet they shall fear.] As Tullus Hostilius did with his new gods Pavor and Pallor: as Papists do with their Valentine, Antony, Sebastian, &c., whom they worship as the senders of such and such diseases.

Ver. 12. **The smith with the tongs, &c.]** He lively setteth forth the weakness of the workmen, that thereby may be understood the weakness of the idols, since they cannot help in the least those that take such pains about them. All these things must be taken as spoken with utmost scorn and stomach.

And fashioneth it with hammers.] He knocks and works his idol in manner as he doth his coulter or ploughshare.

With the strength of his arms.] *Tanto conatu tantas nugas agit, cum sit calidus in re frigida:* he much troubleth himself about such trifles. *Hoc agunt ut nihil agant.*

Ver. 13. **The carpenter stretcheth out his rule.]** As did the carpenter of Cockram, who yet made but an ill-shaped rood, and was forced to sue for his money. {a} Mrs Catismore suffered in King Henry VIII's days for saying that images were but carpenters' chips; and yet they are no better. That is a remarkable saying of Seneca, *Ridiculum est genu posito, &c.* It is a ridiculous thing to worship images, and yet to slight the man that made them.

And maketh it after the figure of a man.] God made man after his own image; and man, to be even with God, will needs make him after his image. {b}

{a} *Acts and Mon.*, fol. 1340.

{b} *Quasi ad hostimentum.*

Ver. 14. **He heweth him down cedars.]** Choice wood, yet but wood. *Qualis igitur inde Deus consurgat?*

And the rain doth nourish it.] Not the idol; for it can do nothing toward the production of that matter whereof it is made. Some have observed that the four sorts of trees here mentioned are all of them fruitless, and growing in woods.

Ver. 15. **Then shall it be for a man to burn.]** The chips at least shall, and the offal.

Yea, he maketh a god, and worshippeth it.] *Quod Dei est, trunco tribuit.*

Ver. 16. **He burneth part thereof in the fire.]** Which is to far better purpose than the other part made into an idol.

I have seen the fire,] *i.e.*, I have felt it. One sense puts forth another.

Ver. 17. **He falleth down unto it, and worshippeth it.]** Do not Papists even the same, whatever they pretend in defence of their idolatry? See **#Re 9:20.** {See Trapp on "Re 9:20"} So loath they are to have their asses' ears to be seen.

Ver. 18. **They have not known nor understood.]** How should they, say, when infatuated and given up to an injudicious mind, or reprobate sense, as those? {#Ro 1:28}

For he hath shut their eyes.] Heb., Daubed up their eyes from seeing, their hearts from understanding.

“ Mons oblita Dei, vitiorumque oblita caeno.”

Ver. 19. **Shall I fall down to the stock of a tree?] This the besotted Papists do to this day, by the command of the Council of Trent. But before that Council so decreed it, Ludovicus Vives, a learned Papist, confessed that there could no other difference be found of paganish and Popish worship before images, but only this, that names and titles were altered—viz., we cry Jehovah, and they Jupiter; we, Mary, they Diana; they, Minerva, we Katharine, &c. And here I bethink me of what Luther, on the ninth commandment, writeth of a base and beastly woman: *Quae ut falleret eiusmodi superstitionis quendam fatuum cultorem, pubem suam totondit, et illi porrexit, suadens quod essent capilli S. Catharinae trans mare advecti. Credidit ille cuculus, et pro reliquiis osculandos praebuit et venerandos: et ecce quid fit? coepit etiam miracula operari pubes illa turpitudinis.***

Ver. 20. **He feedeth on ashes,]** *i.e.*, He seeketh comfort of his idol, but findeth as little as he doth nourishment who feedeth upon ashes.

A seduced heart hath turned him aside.] And hence it is that he is brought to deify a thing so contemptible. From this expression, note that man is the cause of evil to himself, and is so blinded by his own default that he cannot so much as once think seriously of his soul's health. His deluded heart, that hath so oft deceived him, may well say to him, as the heart of Apollodorus the tyrant seemed to say to him, who dreamed one night that he was flayed by the Scythians and boiled in a caldron, and that his heart spake to him out of the kettle, 'Εγω σοι τούτων αιτια, It is I that have drawn thee to all this.

Is there not a lie in my right hand?] i.e., "An idol that is nothing in the world," and nothing it can do for me. How then are images fit to be laymen's books, being unprofitable, lies, and teachers of lies?

{#Jer 10:8 16:19 Hab 2:18}

Ver. 21. **Remember these, O Jacob and Israel,] i.e.,** Remember these abominable idolaters, and enjoy their madness: learn wisdom by their folly.

Thou shalt not be forgotten of me.] Or, Forget me not, as some render it. Scultetus addeth that whereas many sacred sentences are written upon our walls, this ought to be written upon our hearts; O Israel, forget me not.

Ver. 22. **I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins.]** God blotteth out, or wipeth away, the thick cloud as well as the cloud, enormities as infirmities: like as the sun dispelleth fogs and mists with his bright beams. Think of this sweet similitude, together with that other in #Mic 7:19, "Thou wilt cast all our sins into the bottom of the sea," and then despair if thou canst. The sea by its vastness can drown mountains as well as mole hills; and the sun by his force can scatter the greatest mist, as well as the least vapour. So here.

Ver. 23. **Sing, O ye heavens; for the Lord hath done it.]** It is usual both with the prophets and the apostles, when they mention the great work of man's redemption, typified by that famous deliverance from Babylon, to break forth into praise and thanksgiving to God, the sole author thereof. See #Ps 68:1 89:1 93:1 95:1 96:1 97:1 98:1 99:1 100:1 Isa 12:5,6 Ro 7:24,25 1Co 15:56,57 1Ti 1:17 Re 5:11,12 Here is hinted, that so very great is the benefit of our redemption,

that it might well affect heaven and earth, and all things high and low.

Ver. 24. **Thus saith the Lord, thy Redeemer.**] All this God had said oft before, see #Isa 42:5; but, for the further confirmation of some who were unsettled by the contrary predictions of some vain diviners and wizards, he saith it over again.

Ver. 25. **That frustrateth the tokens of the liars.**] Their false prognostics of the long lastingness of the Babylonian empire, and therefore no likelihood of the Jews' enlargement.

And maketh diviners mad.] Diviners, the Latins call soothsayers and such fellows, by a term that is altogether too good for them. *Quum sint potius diabolici*, saith Piscator, since they are rather devils incarnate than divines. By a like form of speech Alsted {a} said of his Germans, that if the Sabbath day should be named according to their observing of it, *Daemoniacus potius quam Dominicus diceretur*.

That turneth wise men backward.] The world's wizards, who approved of that which the diviners affirmed, judging according to outward appearance, &c.

{a} In *Encyclop.*

Ver. 26. **That confirmeth the word of his servant,**] *i.e.*, Of myself and other prophets, saying the same with me.

That saith to Jerusalem.] Who then shall gainsay it? Is not God's word his will, and his will his work?

Ver. 27. **That saith to the deep, Be dry,**] *i.e.*, That will put it into the heart of Cyrus to dry up Euphrates, and so to take Babylon; which, according to some, is here called the deep or abyss, because situated in a plain well watered with various rivers, had wealth at will, and many princes who ran into her, as rivers do into the sea.

And I will dry up thy rivers.] This Basil {a} expounds of the end of the world.

{a} *Hex.*, lib. ii.

Ver. 28. **That saith of Cyrus.]** One hundred and seventy years, at least, before he was born.

Thou art my shepherd,] *i.e.*, *Princeps meus beneficus*. Coresh, in the Persian tongue, signifieth food, saith Scaliger; and then there might be some allusion here to his name in calling him a "shepherd," or feeder.

Chapter 45

Ver. 1. **To his anointed,**] *i.e.*, To his appointed and enabled one, to subdue many nations. Xenophon, in his first book *De Cyropaed.*, gives us a list of them. Cyrus subdued, saith he, the Syrians, Assyrians, Arabians, Cappadocians, Phrygians, the Lydians, Carians, Phoenicians, Babylonians, the Bactrians, Indians, Cilicians, Sacians, Paphlagonians, Maryandines, and many other nations. He also had dominion over the Asiatics, Greeks, Cyprians, Egyptians, &c. He vanquished, saith Herodotus, {a} what country soever he invaded. And what wonder, when God himself, as here, "held," or "strengthened his right hand," and "loosed the loins of kings" that were his adversaries—that is, disarmed and disabled them; for it is he alone who strengtheneth and weakeneth the arm of either party. {#Eze 30:24} *Et nemo vir magnus sine afflatu divine unquam fuit*, saith Cicero. {b} God transferreth kingdoms, and setteth up kings. {#Da 2:21}

To open unto him the two leaved gates.] Or, Doors. Whether doors of houses or gates of cities, all shall fly open before him. {as #Ac 12:10}

{a} Lib. i.

{b} *De Nat. Deor.*, lib. ii.

Ver. 2. **And make the crooked places even.]** Or, The hilly places level.

I will break in pieces the gates of brass.] This God would do, that his temple might be built; {compare #Isa 44:28} but in the New Testament, Christ throweth the gates of hell off their hinges, like another Samson, that he may build his Church. {#Mt 16:18} And it is this *Aedificabo Ecclesiam meam* I will build my church, that hath made all the stir in the world.

Ver. 3. **And I will give thee the treasures of darkness.]** All that Croesus, that rich king, had amassed, and other princes, but especially Babylon (#Jer 50:37 51:13. See Strabo, lib. xv.; Plin. xxxiii. cap. 3. #Da 5:3). Pliny saith that Cyrus brought out of Asia, which he had subdued, as much treasure as amounteth in our money to three hundred millions. And yet this same Cyrus was within few years after made as poor as Irus; for being in Scythia, and there making show of his great riches at a feast, he was on the sudden slain, and spoiled of all by Tomyris, queen of that country. {a}

{a} Justin., lib. i.

Ver. 4. **For Jacob my servant's sake.]** That the enemies of my people being subdued, they may have some breathing while, and liberty to live quietly in their own country. For which purpose also, it was the will of God that this prophecy of Isaiah should be made known to Cyrus, for the good of the Jews, that he might favour them; and so it was, as appeareth by #Ezr 1:2, and by Josephus, Antiq., lib. xi. cap. 1.

I have even called thee by thy name.] Thy name of honour; {a} for Cyrus signifieth the "sun," saith Plutarch; "Lord," say others, in the Persian; as in Hebrew it seemeth to signify an heir, or possessor. Some derive our word sir from it. Cyrus was at first called *Achzadat* and *Spaco*, being the son of Cambyses, a noble Persian, and Mandane, the daughter of Astyages, king of Medes. The name of Cyrus he took when he entered upon the kingdom; and that from Cyrus, a river of Persia, as some hold. {b}

I have surnamed thee.] Or, I have entituled thee, *scil.*, My shepherd, mine anointed, &c.

Though thou hast not known me,] *scil.*, Savingly. For albeit he knew the true God in part, and acknowledged him to be great above other gods; yet he forsook not his idols, saith Jerome, and therefore perished miserably by the hands of the Scythians. Nevertheless, others {c} are of the opinion, that he was instructed by Daniel, and brought to a true belief, as was also Darius.

{a} H. Stephan.

{b} *De Cyro fluvio scribit Strabo, lib. xv.*

{c} Scultet.

Ver. 5. I am the Lord, and none else.] None of thy Persian gods, to whom thou didst offer solemn sacrifice, both at the beginning of thy reign, and likewise at thy death, if Zenophon ^{a} may be believed, saying, *Iupiter patriae et Sol, &c., magnas ago vobis gratias, quod vestram de me curam intellexi, &c.*

Though thou hast not known me.] Or, When as yet thou wast altogether ignorant of me. That he afterwards believed the immortality of the soul, Cicero testifieth in his Cato Major; and that he believed in Christ for the salvation of his soul, Scultetus thinketh, because he was a type of Christ; as was also Solomon, saith he; which to me is one good argument that he was saved.

{a} Xenoph., *Cyr.* lib. i. and viii.

Ver. 6. That they may know from the rising of the sun,] i.e., All the world over, by thy proclamation. ^{#Ezr 1:1,2}

That there is none besides me.] *Quia nihilum praeter me: ego Dominus et nihil ultra,* so Oecolampadius rendereth it, and saith further that it is *oppido profunda sententia*, a very profound sentence, teaching us that where God is not, there is nothing; for in him we are, move and live, and it is he who worketh all in all things.

Ver. 7. I form the light, and create darkness,] sc., By withdrawing the light whence darkness succeedeth; so doth misery when God withholdeth mercy. But what an odd, or rather mad conceit was that of the Manichees, that there were two beginnings of things—a good one, and an evil! that the latter was the God of the Old Testament, and the former of the New! that the God of the Old Testament did good by accident and occasionally, but created evil of himself, even evil of sin! for so they mistook this text, which is to be understood as evil of punishment only, ^{see #Am 3:6 La 3:38} which he inflicteth on evildoers for the manifestation of his justice and power, *ac propterea recte, et non male eo pacto quo per nos mala male flunt.* ^{a}

I make peace, and create evil.] Evil, that is, war, by a specialty, and *κατ' αυτονομασίαν, Omega nostrorum Mors est, Mars Alpha*

malorum. Sin, Satan, and war have all one name; evil is the best of them. The best of sin is deformity, of Satan enmity, of war misery.

{a} *Vide Aug. contra Julian., lib. iii. cap. 8.*

Ver. 8. Drop down, ye heavens, from above.] A prayer of the poor captives in Babylon, say some, for a speedy performance of their promised deliverance; and this the rather because else Christ could not come of them, teach in their country, work miracles, and fulfil the office of a mediator, as the prophets had foretold. Whereunto God immediately answereth: I, the Lord, have created him, or will create him, that is, send him in due time, doubt ye not. Others make it a description of Cyrus's just and happy reign; see the like of Solomon. {#Ps 72:6,7} And indeed Cyrus is famous in heathen histories for his wisdom, justice, temperance, magnanimity, and liberality. It is not the custom of Cyrus to hoard up money, saith Xenophon, {a} for he taketh more delight in giving than in getting or possessing. But it seemeth rather to be a command from God of plenty and prosperity, opposite to that countermand. {#Isa 5:6} The Papists apply it to Christ and his mother, and hence their roaring out of *Rorate* in their solemn service, a month before the feast of the nativity, and then they call for their carousing cups.

{a} *Cyropaed., lib. viii.*

Ver. 9. Woe unto him that striveth with his Maker.] That contends with him, {#Ro 9:20} or presumes to prescribe to him, as some impatient spirits among the captives may seem to have done. We may not measure God's dealings by our models, nor murmur against his counsels; since his holy will is the most perfect rule of right.

Let the potsherd strive with the potsherds of the earth.] And not dash against the rock of ages; let him meddle with his match, and not "contend with a mightier than he," {#Ec 6:10} What though God create him darkness and evil, {as #Isa 45:7} let him wait upon God for better times, and not think to mend himself by murmuring against his Maker as too severe.

Shall the clay say, &c.,] *q.d.* This were an intolerable petulance.

Or thy work, it hath no hands?] Or, He hath no hands, *sc.*, to fashion me aright. Thus the work seemeth to make answer to the clay; for as the clay said to the potter, *Quid fecisti*, What hast thou made? so the work saith, by way of jeer, he hath no hands, *sc.*, to make me as he should have done.

Ver. 10. **Woe unto him that saith to his father.**] Are these fit words to a father? Is it not an impious morosity to talk unto him in this sort, Why hast thou begotten me at all? or if at all, why not rich, fair, wise? &c.

And to the woman,] *i.e.*, To his mother, {as #Isa 49:15} but such as he can hardly find in his heart to call mother.

Ver. 11. **Thus saith the Lord, &c.,**] *q.d.*, Leave off such insolent and unbecoming language, and learn of me about what ye should rather busy yourselves.

Ask me of things to come.] Me, and not your wizards. Have recourse to "my prophets; believe them, and ye shall prosper." Let your patient mind be known to all men; the Lord is at hand for your deliverance.

Command ye me.] This is a wonderful expression, and doth notably set forth the power of prayer. Luther, it seemeth, well understood the latitude of this royal charter, saith one, {a} when praying for the recovery of a godly useful preacher who was far gone in a consumption, among other passages he let fall this transcendent rapture of a daring faith, "Let my will be done," but then he falls off sweetly, "My will, Lord, because thy will."

{a} Mr Burr.

Ver. 12. **I have made the earth,**] *q.d.*, I am the mighty maker and monarch of the world; therefore pray on, and patiently wait for a gracious answer, "he that believeth maketh not haste."

Ver. 13. **I have raised him up,**] *i.e.*, Cyrus. {#Ezr 1:1}

And I will direct all his ways,] *sc.*, When he cometh against the Babylonians, Lydians, &c., on mine errand. But when moved by his ambition, he invaded Scythia, and cruelly wasted the country, God

took no further charge of him; as I may say, He that is out of God's precincts, is out of his protection.

Ver. 14. **Thus saith the Lord, The labour of Egypt.]** Here he turneth his speech to Cyrus, promising him that he should be no loser by his generous carriage toward the poor people of God, his captives, whom he freely dismissed without ransom. {#Isa 45:13} God's retributions are more than bountiful.

Men of stature.] {a} The Arabians are reported to have been goodly personable men by Agatharchides, {b} an ancient writer, from whom Plutarch and Pliny borrowed much.

They shall come over unto thee.] *Commodissime dicemus promissionem hanc referendum ad tempus revelati Evangelii.* This was fulfilled chiefly when the gospel was preached, and nations thereby converted. {c} See #Ps 45:8 149:6-8. The bonds of the Holy Spirit are stronger than adamant, saith Ambrose.

Surely God is in thee.] Or, With thee; and hence thou, O Cyrus, so prevailest and prosperest. Thus these conquered kings shall supplicate and say to Cyrus.

And there is none else, there is no God.] Hence Mohammedans seem to have taken that which, out of their Alchoran, they daily proclaim in their mosques or meeting houses, "There is no god but God, and Mohammed his counsellor." Thus those kings; but what saith the prophet?

{a} *Vel proceri, i.e., potentissimi agro.*

{b} Agatharch., lib. v. cap. 20.

{c} Trem. in Ps l., xxxvii.

Ver. 15. **Verily thou art a God that hidest thyself.]** {a} As thou art invisible, and dwellest in light inaccessible; so in thy dispensations thou goest a way by thyself, and thy judgments are unsearchable. "Thou hidest thyself," and standest off a while sometimes from the help of thy poor people, but wilt appear to them and for them in due time. The Septuagint here translate *Tu es Deus et nesciebamus*, Thou art God, and we knew thee not. And this the fathers interpret concerning Christ; and hence the Jews seem to have drawn that

speech of theirs, "Christ when he cometh, no man knoweth whence he is."

{a} *Haec approbatio est Prophetarum. -Scullet.*

Ver. 16. **That are makers of idols.**] The word rendered idols, signifieth properly *Tormina, cruciatus*, pains, and throes, and straits. Idolaters heap up sorrows to themselves, and terrors of conscience. See **#Ps 16:4**. {See Trapp on "Ps 16:4"}

Ver. 17. **But Israel...with an everlasting salvation.**] By Cyrus they were not so, for not long after, Antiochus afflicted them, Herod got the sceptre from them, the Romans came and took away both them and their nation; but the Israel of God were, and are still, saved by Jesus, with an everlasting salvation.

Ver. 18. **He created it not in vain.**] Therefore never think that he will forsake it, or not take care of his Church therein, for whose sake he made it at first, and still upholdeth it "by the word of his power." {#Heb 1:3} Now, if God created not the earth in vain, much less the heavens—wherein he hath showed his greater skill {#Heb 11:10} {See Trapp on "Heb 11:10"} -but that his people might there inhabit for ever. And here it is that they shall be "saved in the Lord with an everlasting salvation"; yea, they "shall not be ashamed or confounded, world without end." {#Isa 45:17}

Ver. 19. **I have not spoken in secret.**] As the sibyls did out of their dens; as the idol priests did out of their holes and underground vaults; as heretics and seducers, who creep into corners and there vend their false wares, as Vincentins Lirinensis long since observed. (Epiphanius fitly compareth them to moles, who do all their mischief by working underground.) But God, as he delivered his law openly on Mount Sinai, so his gospel he commanded to be preached "on the house top," and in Mount Zion. Christ "spoke openly" to the world. {#Joh 18:20} Truth seeketh no corners: "I am not ashamed of the gospel of Christ." {#Ro 1:16} But what was this word that was delivered so plainly and perspicuously?

Seek ye me.] And for your encouragement ye shall not do it "in vain"; for I am "a rewarder of all those that diligently seek me." {#Heb 11:6} Let heathen deities disappoint and delude those that seek to them; Jacob's God scorneth the motion. He is better to his people

than their prayers, better than their hopes; and when, with Gehazi, they ask but one talent, he, like Naaman, forceth them to take two.

I the Lord speak righteousness; I declare the things that are right.] Or, Even. So doth not the devil, but things sinful and obscene; as human sacrifices, promiscuous uncleannesses, *ut in nefariis Priapi et Veneris sacris*. Contrariwise, "all the words of God's mouth are in righteousness; there is nothing froward or perverse in them." {#Pr 8:8}

Ver. 20. **Ye that are escaped of the nations.]** That have escaped the sword of Cyrus, and well proved how little your gods can do for you.

That set up the wood of their graven image.] *Qui levant lignum*, carrying them in pomp and procession upon their shoulders, as Papists now do their pictures, their breaden god especially, and crying to it, "Holy, holy, holy, Lord God of Sabbaoth!"

Ver. 21. **Who hath declared this?]** *sc.*, That the people of God should be set at liberty by Cyrus.

Ver. 22. **Look unto me, and be ye saved.]** While the moon looketh directly upon the sun, she is bright and beautiful; but if she once turn aside and be left to herself, she loseth all her glory, and enjoys but only a shadow of light, which is her own; so while men look to Christ, the "Sun of righteousness," and toward the "stars in his right hand."

For I am God, and none else.] This Judas Maccabeus acknowledged in his ensign, wherein this motto was written, *Mi Camoca Belohim Iehovah*, *i.e.*, "Who is like unto thee among the gods, O Lord?" from the capital letters of which motto he took his name Maccabi. {a}

{a} Godw., *Heb. Antiqu.*

Ver. 23. **That unto me every knee.]** I will be known and obeyed all the world over, *sc.*, by Christians. Of the Jews Jerome noteth, *quod mentis superbiam demonstrantes genu non flectunt*, that they bow not the knee in God's service, but only stand up at times.

Ver. 24. **Surely shall one say.]** This shall be the Christian confession, "In the Lord have I righteousness," &c.

—"Righteousness," *i.e.*, mercy to those that come over to him, and strength to enable them to come, as the sea sendeth out waters to fetch us to it.

Ver. 25. **Shall be justified.]** By faith in Christ. {#Ro 5:1}

And shall glory.] Having peace of conscience they shall "glory in tribulation." {#Ro 5:1,3} Note this against merit mongers.

Chapter 46

Ver. 1. **Bel is bowed down.]** Jupiter Belus (as Pliny {a} calleth him), Babel's chief God, is now become a prey to the Persians, and might be to them of as great worth as was Nebuchadnezzar's solid gold image dedicated in Dura. {#Da 3:1,2} This great golden image some think to be the same that is here called Nebo or Nebuchadnezzar. Others think it to be *Apollo Deus vaticinus*. Tremellius rendereth it, the prophesying or oracular God. Jeremiah seemeth to call him Merodach. {#Jer 51:2} Dagon the Septuagint render him, but not well.

Your carriages were heavy laden.] *Tam estis dii graves.*

{a} Lib. vi. cap. 26.

Ver. 2. **They stoop.]** The Babylonians, together with their idols; ridiculous gods, that could be thus plundered, carried captives, borne on the backs of asses.

But themselves are gone into captivity.] Heb., And their soul went into captivity; that is, their idols, that were dear unto them as their very souls.

Ver. 3. **Which are borne by me from the belly.]** *You* do not bear *me*, as they do their idols in procession and otherwise; but I bear you, and so have done from the first, and shall do the last; like as the tender mother doth her beloved babe, or as the eagle doth her young upon her wings. {#Ex 19:4 De 32:11}

Ver. 4. **And even to your old age I am he.]** The mother beateth not her child in her bosom, when grown to some size. The eagle beateth her young out of the nest when able to prey upon their own wing; {a} but God dealeth better a great deal with his, whom he never casteth off; as neither doth he his labouring and languishing Church, upon whom the ends of the world are come.

I have made, and I will bear, even I will carry.] God himself will do it; "I" is emphatic and exclusive.

“ *Et si gratissima semper*

Munera sint author quae preciosa facit.”

How sweet should this precious promise be unto us, and how sovereign against the fear of want in old age! Plutarch giveth this for a reason why old men are so covetous, viz., because they fear they shall not have τούς θρησκοντας και τούς θαψοντας, such as will keep them while they live, and such as will bury them decently when dead. The Lord here assureth all his that he will see to their support and sustentation as long as life lasteth, yea, for spirituals as well as temporals. This was no small comfort to old David, {#Ps 71:18} to Dr Rivet and others; and well it might. See #Ps 48:14. {See Trapp on "Ps 48:14"}

{a} *Idem faciunt equi calcibus et canes morsu.*

Ver. 5. **To whom, {a} then, will ye liken me? {b} &c.,] q.d.,** To which of your paramours? for here the Lord returneth to his discourse against idolaters and their idols, *earumque inanitatem et inopiam demonstrat*, inveighing against them with no less stomach and indignation than a jealous husband against his adulteress's gallants. Let every godless person, who idoliseth his lusts, think he heareth God thus bespeaking him, as in this text.

{a} *Pathos habent verba me et cui.* -A Lapide.

{b} *Ibid.*

Ver. 6. **They lavish gold out of the bag.]** They spare for no cost. Nebuchadnezzar did not in that vast Colossus. {#Da 3:1} Canutus bestowed upon a cross his whole annual *entrado*, or revenue. He also gave a hundred talents of silver and one of gold for St Augustine's arm, which he bestowed on Coventry as a memorial of his blind zeal. The Lady of Loretto hath her churches so stuffed with vowed presents and memorials, as they are forced to hang their cloisters and churchyards with them. {a}

{a} Sandys's Relation.

Ver. 7. **They bear him upon their shoulders.**] As the Papists' breamen god, *furfuraceum illud numen*, is, at this day, borne about to be adored; whereas the true God "beareth up all things by the word of his power." {#Heb 1:3}

Yea, one shall cry unto him.] As they did to Baal in Elijah's days; and the Cretans to their Jupiter, whom they therefore pictured without ears.

Ver. 8. **Remember this.**] Suffer me not to press these things so oft upon you to no purpose.

And show yourselves men.] *Roboramini*, Fortify your hearts by the word of God and true reason, renewing your good resolutions oft against this senseless sin of idolatry.

Bring it again to mind.] Heb., Bring back to heart, turn short again upon yourselves, recognise your iniquities, and be humbled.

Ver. 9. **Remember the former things of old.**] Again he calleth upon them to remember who had so foully forgot themselves in the days of Ahaz and Manasseh, and would do so again in Babylon, where they kept not themselves from idols. Papists unman themselves, or otherwise they could not be such gross idolaters.

Ver. 10. **Declaring the end from the beginning.**] This foretelling of things future is a precellency in God above idols that he much standeth upon.

I will do all my pleasure.] What God pleaseth to do, there is no question but he is able to do. But they are out who argue from God's power to his will.

Ver. 11. **Calling a ravenous bird,** / *i.e.*, Cyrus, who was 'hawk-nosed,' and came swiftly to seize upon Babylon like a falcon, or some such ravenous bird. So Nebuchadnezzar is called an "eagle"; {#Jer 48:40} Xenophone testifieth that Cyrus had in his standard a golden spread eagle, as had after him the Persian kings, and likewise the Romans. See #Mt 24:28. {See Trapp on "Mt 24:28"}

{a} *Cyropaed.*, lib. vii.

Ver. 12. **Hearken unto me, ye stouthearted.**] Ye cruel Chaldeans; and here some begin the next chapter.

That are far from righteousness.] And therefore not far from ruin.
{#Ps 119:155}

Ver. 13. **I will bring near my righteousness.**] I will suddenly right my wronged people, by Cyrus my servant, but especially by Christ my Son. Therefore it followeth,

I will place salvation in Zion for Israel, my glory.] Or, In Israel, my magnificence—*i.e.*, Now which of your idols can do thus for their worshippers?

Chapter 47

Ver. 1. **Come down.**] From thy lofty top and towering state, as the head city of the world. {a}

Sit in the dust.] {b} As a mourner. {#Job 2:8 42:6} So Judea, being subdued by Vespasian, was pictured upon money coined by him as a handmaid sitting on the ground. *Sic ruet alto a culmine Roma!*

O virgin daughter of Babylon.] Thou that hast never yet been subdued. So Venice hath for her motto, ‘Intacta maneo’; so Cologne-upon-Rhine is called ‘the virgin city.’

Thou shalt no more be called tender and delicate.] So as queens use to be—Cleopatra, for instance.

{a} *Sic transit gloria mundi.*, So fleeting is the glory of the world.

{b} Cyrillus wrote εν τῷ ὀκτώτῃ.

Ver. 2. **Take the millstone.**] As the most abject slaves used to do, *qui in pistrinum trudebantur*. Neither is this an end of thy sorrows; for out of the mill house thou must be carried captive into a far country, and therefore, in order thereunto,

Uncover thy locks.] Cast away thy diadem.

Make bare thy leg.] *Denuda turpitudinem*, the Vulgate rendereth it; that thou mayest pass through the waters naked and squalid into captivity.

Ver. 3. **Thy nakedness shall be uncovered.]** Thou shalt be stripped, and worse dealt with—the ordinary lot of women prisoners. At the sack of Magdeburg by Monsieur Tilly, ladies, gentlewomen, and others, like beasts and dogs, being naked and coupled together, were led into the woods, and there ravished. Such as resisted, the soldiers stripped naked, whipped them, cropped their ears, and so sent them home again.

I will not meet thee as a man.] But as a lion rather; thou shalt have vengeance without mixture of mercy. See #2Sa 7:24 Isa 13:6 27:7,8 Ho 5:14. Men use sometimes to deal favourably with women, but they shall not do so with thee. {a}

{a} *Absque omni humanitatis contemperatione. -Sculi. Tractabo te pro divina potentia mea. -Piscat.*

Ver. 4. **As for our Redeemer, &c.]** This comes in by way of parenthesis, for the comfort of God's poor people.

Ver. 5. **Sit thou silent.]** Here he threateneth Babylon with loss of her former fame; she shall be buried in obscurity and oblivion, as out of sight and out of mind, no longer called the 'lady of kingdoms,' but a wretched drudge, *ut de Hecuba tradunt tragici*.

For thou shalt no more be called.] Heb., Thou shalt not add to be called. Oecolampadius senseth it thus, Thou wast wont to be called the lady of kingdoms, now they shall call thee, *Non adiecies*, as desperate and irrecoverable. And why?

Ver. 6. **I was wroth.]** See on #Zec 1:15.

I have polluted mine inheritance.] God is his people's inheritance, and they are his; but now, for their sins, he had dealt with them as with a profane and unclean thing.

Thou didst show them no mercy.] Heb., Thou didst set them no bowels. Cruelty cries for vengeance. See #Jer 50:17 51:24.

Upon the ancient.] Who should have been borne with for their age and weakness.

Ver. 7. **I shall be a lady for ever.]** Presumption precedeth destruction. {#Ps 10:6 Re 18:7}

So that thou didst not lay these things to thy heart.] The daughter of pride is security, and pleasure is her niece. {#Isa 47:8}

Nor didst remember the latter end of it.] Heb., Her latter end. *Memorare novissima tua, et in aeternum non peccabis.* See #La 1:4. Ver. 8. **Thou that art given to pleasure.]** *Delisatula;* It is not good to take pleasure in pleasure; no, not to go as far here as we may. *Verecunda sunt omnia initia peccati,* Sin seemeth modest at first, &c.

Thou sayest in thine heart, I am, / sc., The lady of the world. Heathen Rome was called by the heathens, *Terrarum dea gentiumque.* Rome Papal saith as much. {#Re 17:4}

And none else besides me, / i.e., None worth speaking of. The Jesuits brag in like sort of their transcendent learning, and profess skill beyond the periphery of possible knowledge.

I shall not sit as a widow, / i.e., Be bereft of my monarchy, which is, as it were, my husband.

Neither shall I know the loss of children.] I shall not cease to subdue countries and kingdoms, which are added unto me as so many children.

Ver. 9. **But these two things shall come upon thee in a moment.]** *Accidit in puncto,* &c. Babylon was suddenly taken in one night, as the prophet had foretold, {#Isa 21:9} and as the history testifieth {#Da 5:30} *Periit inter pocula.*

For the multitude of thy sorceries.] Thy taking upon thee to divine of each man's life and fortune by the stars and horoscope, for which profession the Chaldeans were famous. But what a madness was it in Cardanus, who by the like skill went about to demonstrate that it was fatal to our Saviour Christ to die the death of the cross. {a}

{a} Alsted. *Encycl.*, lib. xxx. cap. 10.

Ver. 10. **Thou hast trusted in thy wickedness.**] God calleth that "wickedness" which they counted wisdom.

None seeth me.] *Ne Deus quidem novit rationes mess.* Graceless men, having hid God from themselves, think also to hide themselves from God.

Thy wisdom and thy knowledge.] Thy magical arts and practices. *Quantus artifex pereo? quadrabit in te peritum et periturum.*

Ver. 11. **Therefore shall evil come upon thee.**] An evil, "an only evil," {as #Eze 7:5} both unexpected and inexpiable; such as thou canst neither avoid nor abide.

Ver. 12. **Stand now with thine enchantments.**] {a} Try thine utmost skill, and let us see what thou canst do for thyself. This is spoken in way of derision.

Wherein thou hast laboured from thy youth.] But found them to be no better than toilsome toys, *quae nec ignorantibus nocent, nec scientibus iuvant*, Against judiciary astrology, see *Aug. De Civ. Dei*, lib. v. cap. 1-5.

{a} *Hinc divinatores per antonomasiam Chaldaei appellati.*

Ver. 13. **Thou art wearied in the multitude of thy counsels.**] As all such are sure to be, with a woe to boot, as "take counsel, but not of God; and that cover with a covering, but not by his Spirit, that they may add sin to sin" {#Isa 30:1} Thus do those vain astrologers, that pretend to read men's fates and fortunes in the heavens, *velut in Minervae peplo*, and thence to foretell good and evil. But experience frequently confuteth them, as it did Abraham the Jew, who foretold by the stars the coming of their Messiah, A.D. 1464; and Albumazar, a Mohammedan wizard, who predicted an end of the Christian religion, A.D. 1460 at utmost. A great flood was foretold by these diviners to occur in the year 1524, *cum planetae comitia in piscibus celebrarent*. This caused the prior of St Bartholomew's, in London, wise manlike, to go and build him a house at Harrow-on-the-hill, for his better security. {a}

Stand up, and save thee.] Save thee if they can: but Belshazzar found they could not, though he called for them all, {#Da 5:7,8} and they likely had promised him an everlasting monarchy—as some did the Romans *imperium sine fine*, but falsely; for now the Roman empire is at a very low ebb, and who shall be emperor is much questioned. {b}

{a} Hollinsh. in 1524.

{b} This was written, Sept. 19, 1637.

Ver. 14. Behold, they shall be as stubble.] As dried stubble. {#Na 1:10}
{See Trapp on "Na 1:10"}

They shall not deliver themselves.] Much less others.

There shall not be a coal to warm at.] Like a fire of flax, which is soon extinct, and leaves no embers or cinders behind it. In a spiritual sense, it may be said of most of our hearts and houses as here, There is not a coal to warm at. *Deest ignis*, as Father Latimer was wont to say; the fire of zeal is wanting, that flame of God. {#So 8:6}

Ver. 15. Thus shall they be unto thee with whom thou hast laboured.] But all in vain; viz., with thy wizards and diviners, those deceivers of the people, concerning whom Cato once said, *Potest Augur Augurem videre et non ridere?* {a} Can those fellows look one on another and not laugh, when they consider how they deceive people, and cheat them of their moneys? Hence they are called merchants also in the next words, as some think, *qui non tam coeli rationem quam coelati argenti ducunt.* {b} Such money merchants hath mystical Babylon also not a few. {#Re 18:11} *Non desunt Antichristo sui Augures et malifici*, saith Oecolampadius; Antichrist hath those abroad that trade with him and for him; these shall be "cast alive with him into the burning lake," {#Re 19:20} and though they wander, yet not so wide as to miss hell.

{a} Cic. *De Divinat.*, lib. ii.

{b} Cic. *orat.* iv. in Ver.

Chapter 48

Ver. 1. **Hear ye this, O house of Jacob.**] Ye stiffnecked of Israel, and "uncircumcised in heart and ears, who do always resist the Holy Ghost," {#Ac 7:51} to you be it spoken; for to the "Israelites indeed" enough hath been said of this subject already.

Which are called by the name of Israel] {a} *Sed nomen inane crimen immane.* Ye are "called Jews, and make your boast of God," {#Ro 2:17} having a form of knowledge, {#Ro 2:20} and of godliness, {#2Ti 3:5} and that is all; the voice of Jacob, but the hands of Esau. Let such fear Jacob's fear, "My father perhaps will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing." {#Ge 27:12} It is sure enough.

And are come forth out of the waters {b} of Judah,] *i.e.*, Out of the bowels, {as #Ge 15:4} as waters out of a spring. {#De 33:28 Ps 68:26} Judah was the tribe royal: hence they so gloried, and remained "ruling with God, and faithful with the saints," when other tribes revolted.

Which swear by the name of the Lord.] And not of Baal.

And make mention of the God of Israel.] Who was near in their mouths, but far from their reins. {#Jer 12:2 Ps 50:16} *Religionem simulabant, cum in cute essent nequissimi.* Arrant hypocrites.

But not in truth, nor in righteousness,] *i.e.*, Without faith and sound conversion.

{a} *Picti estis Israelitae, estis hypocritae.*

{b} *Pro ירושלים videtur hic legendum ירושלים*

Ver. 2. **For they call themselves of the holy city.]** Inhabitants of Jerusalem and men of Judah; yea, they swore by their city and temple, as appeareth in the gospel, and cried out, *ad ravim usque*, "The temple of the Lord, the temple of the Lord," {#Jer 7:4} like as the Romists now do, The Church, the Church, glorying in the false and empty title of Roman Catholics. *Sed grande est Christianum esse, non dici*, saith Jerome; and it is a great vanity, saith the poet,

“*Respicere ad fumos et nomina vana Catonum.*”

And stay themselves.] As far as a few good words will go. See on #Mic 3:11.

The Lord of hosts is his name.] So said these hypocrites, bearing themselves bold upon so great a God, who had all creatures at his command.

Ver. 3. **I have declared the former things.]** This God had said oft before; but being now to conclude this comfortable sermon, he repeats here the heads of what had been spoken in the seven foregoing chapters.

Ver. 4. **Because I knew that thou art obstinate.]** Heb., Hard, obdurate; therefore do I so inculcate these things, if by any means I may mollify thee. Hypocrites are harder to be wrought upon than other sinners.

And thy neck is an iron sinew.] Thou art utterly averse from, yea, adverse to any good; no more bended thereunto than if the body had for every sinew a plate of iron.

And thy brow brass.] Sinews of iron argue a natural impotence, and somewhat more; but brows of brass impudence in evil; *quando pudet non esse impudentes*, when men are shameless in sin, setting it "upon the cliff of the rock," {#Eze 24:7} and "declaring it as Sodom."

{#Isa 3:9}

Ver. 5. **I have even from the beginning, &c.]** See #Isa 48:3. It is probable that there were many among the Jews who, when they saw themselves to be so punished, and the heathen prospered, would be ready to think that the God of Israel either could not or would not do for his people, as those devil gods did for theirs. For their help, therefore, under such a temptation, God was pleased to foretell his people what good or evil should betide them, and accordingly to accomplish it.

Ver. 6. **Thou hast heard, see all this.]** Here God extorteth from them a confession of the aforesaid truth, and urgeth them to attest and publish it.

Ver. 7. **They are created now,** *J i.e.*, They are now brought to light by my revelations and predictions.

Behold, I knew them.] By my gods or diviners, or by my natural sagacity.

Ver. 8. **Yea, thou heardest not; yea, thou knewest not.**] "Yea," so oft used here, is very emphatic, and showeth how hardly sinners are borne down, and made to believe plain truths where they are prepossessed with conceits to the contrary.

And wast called a transgressor from the womb.] Ever since thou madest and worshippedst a golden calf in the wilderness, *{See Trapp on "Ps 58:3"}* and art still as good at resisting the Holy Ghost as ever thy fathers were. *{#Ac 7:51}*

Ver. 9. **For my name's sake will I defer mine anger.**] Heb., Prolong it. Here he setteth forth the cause of his patience toward so perverse a people, viz., the sole respect to his own glory, whereof he is so tender, and so loath to be a loser in. *Propter me faciam.*

And for my praise.] The praise of my might and mercy.

That I cut thee not off.] Which I would do, "were it not that I feared the wrath of the enemy, lest thine adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this." *{#De 32:27}*

Ver. 10. **Behold, I have refined thee, but not with silver.**] Much less as gold, which is wont to be fined most exactly, and to the uttermost, because these precious metals will not perish by fire. But thou hast more dross in thee than good ore; therefore I have refined thee with favour, *{#Ps 118:18}* *Ne totus disperires*, lest I should undo thee; for if thy punishment should be commensurate to thine offence thou must needsly perish. *{a}*

I have chosen thee in the furnace of affliction, *J i.e.*, In affliction, which is as a furnace or crucible. See **#Eze 20:37**.

{a} Non agam summo iure tecum. -Jun.

Ver. 11. **For mine own sake, even for mine own sake.**] This is oft repeated, that it may once be well observed. *Bene cavet Spiritus*

Sanctus ubique in Scripturis ne nostris operibus salutem tribuamus; it is Oecolampadius's note upon the first verse of this chapter, *i.e.*, the Holy Ghost doth everywhere in Scripture take course that we ascribe not our safety to our own works. See on **#Isa 43:13**.

For how should my name be polluted?] As it will be by the blasphemous heathens, who else will say that their gods are *fortiores et faventiores*, more powerful and more merciful than the God of the Hebrews. Thus the Turks at this day, when they have beaten the Christians, cry up their Mohammed as mightier than Christ.

And I will not give my glory to another.] Press this in prayer: it is an excellent argument. {#Ex 32:12 Jos 7:9 Ps 79:9,10 115:1,2} The saints, after all other arguments used, *hunc quasi arietem admovent*, mind God of his glory engaged, and then doubt not to prevail with him.

Ver. 12. **I am he.**] Heb., *Hu*; this the Rabbis make to be one of the names of God. Sanchez here observeth, that by this threefold "I" is meant the holy Trinity: the deity of Jesus Christ is rightly proved from this text, compared with **#Re 1:11 22:13**.

Ver. 13. **My hand hath also laid the foundation of the earth.**] My left hand, say the Rabbis, as "my right hand spanned the heavens"; that is, meted them out as a workman doth his work. {a} God did but "call unto them" both, "and they stood up together." Vain therefore and needless was the disputation of the Samerites and the Hillelites among the Jews, whether was first created the heaven or the earth?

{a} Oecolamp., *in loc.*

Ver. 14. **The Lord hath loved him,** / *i.e.*, Cyrus. He so loveth his people that for their sakes he loveth all their benefactors and well wishers. See **#Ge 12:3**.

He will do his pleasure.] See **#Isa 43:14**.

Ver. 15. **I have brought him.**] Heb., Made him to go, or caused him to come, who of himself had no such mind to come on such a design. Herodotus telleth us that Cyrus had once resolved to abandon the siege of Babylon as unfeasible: but God altered his mind, as we here read, and prospered his work.

Ver. 16. **Come ye near unto me and hear this.**] God calleth often for audience, as knowing our dulness and crossness, our oscitance and inadvertence: a good mirror for ministers.

I have not spoken in secret.] See #Isa 41:26.

From the time that it was, there am I,] viz., At the creation. {as #Pr 8:22,23} Or, I have from everlasting been the author of that counsel by which all these things have had, as it were, their first beginning; and afterwards, in their appointed time, I have brought them forth by my power. {a}

And now the Lord God and his Spirit hath sent me,] i.e., Me, Isaiah the prophet, whose writings should therefore be prized and believed by us as most authentic and authoritative, because he was commissioned by the blessed Trinity.

{a} Diod.

Ver. 17. **I am the Lord thy God which teacheth thee to profit.**] And do therefore so oft call upon thee to hear me, not for any benefit to myself, but to thee alone. And the truth is, in all the commandments of God, if they were open to us, if we did see the ground of them, we should see there were so much reason for them, and so much good to be got by them, that if God did not command them, yet it would be best for us to practise them.

Which leadeth thee by the way that thou shouldest go.] Heb., Making thee to tread in the way thou shalt walk, carefully choosing thy steps for thee, and setting thy foot right: thus "he led Joseph like a sheep," {#Ps 80:1} and "Israel through the deep, as a horse in the wilderness, that they should not stumble." {#Isa 63:13} Thrice happy are the saints in such a guide. "The steps of a good man are ordered by the Lord, and he delighteth in his way." {#Ps 37:23}

Ver. 18. **Oh that thou hadst hearkened to my commandments.**] See the like wishes, #De 32:29 5:29 Ps 81:13, implying that so they might have redeemed many sorrows, escaped many miseries.

Then had thy peace been as a river] "Great peace have all they that love God's law, and nothing shall offend them," {#Ps 119:165} they

shall have a confluence of all comforts and contentments: yet ever with an exception of the cross, as need requireth.

And thy righteousness as the waves of the sea.] Which are perpetual, *fluctus fluctum trudit*.

Ver. 19. **Thy seed also had been as the sand.]** As was promised to Abraham, and performed to his posterity; such a *μυριομακαριστης* there is in godliness, and in doing of God's commandments so great reward.

His name should not have been cut off.] As it was of old among the heathens (see Horace, Juvenal, Martial, &c.), and is at this day among the Turks, who usually swear, *Iudaeus sim si fallam*, &c. See **#Zec 8:13**. {See Trapp on "Zec 8:13"}

Ver. 20. **Go ye forth of Babylon.]** The word among the Jews that despaired of ever returning from Babylon: but the prophet, by an unexpected alarm, commandeth them to return, showing how and why they should do so, and carrieth himself no otherwise than as if he had been a captain in the midst of those captives, &c.

Ver. 21. **And they thirsted not when he led, &c.]** Your fathers did not of old: nor shall you now in your return homeward. The Jews tell us of many miracles then wrought also, but we read of no such matter in Ezra; and we know that God's pilgrims shall want no necessary accommodation: that he will be sure to see to.

Ver. 22. **There is no peace, saith the Lord, unto the wicked.]** Babylon's best days are past: therefore go ye forth of her. {#Isa 48:20} The wicked of what nation soever that hearken not to God's commandments, {as #Isa 48:18} well they may have a truce, but no true peace certainly. That which they have is *pax infida, pax incerta* {a} (as that of the Romans with the Samnites), a peace no peace; and how can it be better so long as their wickednesses and witchcrafts are so many? {#2Ki 9:22} *Tranquillitas illa tempestas erit;* as after a south wind arose Euroclydon, {#Ac 27:13,14} so, after a false peace, storm and tempest everlasting: this shall be the portion of their cup {#Ps 11:6} See **#Isa 57:20,21**.

{a} Liv. Hist., lib. ix.

Chapter 49

Ver. 1. **Listen, O isles, unto me,** / *i.e.*, Ye foreigners; for wicked Israel will not, and therefore have no true peace. {#Isa 48:22 Ps 119:165}

Unto me.] Understand it of Isaiah, but especially of Christ: for from hence to the end of this book, as the Jewish doctors also acknowledge, are visions and sermons set down concerning Christ's twofold kingdom, viz., of patience and of power. See #Ac 13:47 2Co 6:2 Re 7:10.

The Lord hath called me from the womb.] Called me and qualified me, appointed and anointed me to the office of a mediator. Thus those that attend not, though never so remote, are deeply guilty before God. {#De 18:18,19 Ac 3:22,23}

Ver. 2. **And he hath made my mouth like a sharp sword.**] He hath added efficacy to my doctrine, and will protect my person till I have finished the work that he gave me to do.

And made me a polished shaft.] That, being well pointed, will pierce at a distance, and either prick converts at the heart, {*as* #Ac 2:37} or cut refractories to the heart. {*as* #Ac 7:54} Christ will pursue his enemies both with the terrors of his words, his mouth being "made like a sharp sword," and with the plagues of his hands, being made like a polished shaft.

Ver. 3. **Thou art my servant, O Israel,** / *i.e.*, O Christ, who best deservest to be called by that name, who art also the head of the elect, that Israel of God. {#Ga 6:16}

Ver. 4. **Then said I: I have laboured in vain.**] I have done little more than preached my hearers to hell. The Pharisees and the lawyers "rejected the counsel of God against themselves"; {#Lu 7:30} they would not be forewarned to "flee from the wrath to come"; {#Mt 3:7} to "escape the damnation of hell." {#Mt 23:33} Our Saviour lost his sweet words upon them: so did the prophet Isaiah upon his untoward countrymen, who refused to be reformed, hated to be healed. Nothing was unconquerable to his pains, who had, as one saith of Jul. Scaliger, 'a golden wit in an iron body'; but this matter was not malleable: hence he spake to them to as little purpose as Bede did when he preached to a heap of stones. Hence his complaint: {#Isa 53:1} "Who hath believed our report?" He might haply hope at first, as

holy Melanchthon did, that it was impossible for his hearers to withstand the evidence of the gospel: but after he had been a preacher a while, it is said he complained that ‘old Adam was too hard for young Melanchthon.’ Rev. Mr Greenham, besides his public pains in season and out of season, was wont to walk out into the fields, and to confer with his neighbours as they were at plough. But Dry Drayton, the place where he was minister many years, though so often watered with his tears, prayers, and pains, was little the better for all: the generality of his parish remained ignorant and obstinate, to their pastor’s great grief, and their own greater damage and disgrace. {a} Hence the verses,

“Greenham had pastures green,
But sheep full lean, &c.”

He might well cry out, as many also do at this day, *Eheu, quam pingui macer est mihi taurus in arvo!* Our people, alas! are like Laban’s lambs or Pharaoh’s kine; they are even *ministorum opprobria*. But if ministers toil all night and take nothing, it is to be feared, saith one well, that Satan caught the fish ere they came at their net.

Yet surely my judgment is with the Lord.] He will do me right, and reward me howsoever. The physician hath his praise and pay, though his patient dies; the lawyer hath his fee, though his client’s cause miscarry. *Curare exigeris, non curationem*, saith Bernard to a friend of his, It is the care, not the cure of your charge that is charged upon you. Jeremiah was impatient, and would preach no more; {#Jer 20:9} but that might not be. Mr Greenham left Dry Drayton, upon friends’ importunity, and moved to London, but he afterwards repented it. Latimer, speaking of a certain minister who gave this answer why he left off preaching, Because he saw he did no good, ‘This,’ saith Latimer, ‘is a naughty, a very naughty answer.’

{a} Mr Fuller’s *Church Hist.*

Ver. 5. To bring Jacob again to him.] To convert and reduce him to the fold: this is the proper work of the arch-shepherd. {#1Pe 2:25 3:18 5:4} Men may speak persuasively, but Christ alone can persuade the

heart. *Meum est docere*, saith Cyril, *rostrum auseultare, Dei vero perficere*.

Though Israel be not gathered,] viz., By God's Word, which is his "arm"; {#Isa 53:1} or, will not be gathered. {as #Mt 23:37}

Yet I shall be glorious in the eyes of the Lord.] Who will reward me *κατα τον κοπον και ου κατα τον καρπον*, according to my pains, and not according to my success; {a} yea, it is more than probable that such as patiently persist in the work of the ministry, though few or none be converted thereby, shall have a greater measure of glory than those that see much fruit of their labours, and so have their honeycomb here to feed on.

{a} *Secundum laborem, non secundum proventum.* -Bern.

Ver. 6. **I will also give thee for a light to the Gentiles.]** *De vocatione gentium illustre testimonium;* and to this purpose it is cited by Paul and Barnabas. {#Ac 13:47 Joh 12:46 Lu 1:78,79}

That thou mayest be my salvation.] *Vide quam Deo cordi et curae sit salus nostra, cum eam vocat suam.* {a} See how God mindeth and fancieth our salvation, when he calleth it here "his salvation."

{a} A Lapid.

Ver. 7. **To him whom man despiseth.]** Christ was extremely despised in the state of his humiliation; {#Isa 53:2,3} his soul was filled with scorn and contempt; {as #Ps 123:3,4} he was heartily hated.

To him whom the nation abhorreth.] Jerome saith that, to this day, that execrable nation curseth Christ three times a day in their synagogues, and professeth that if their Messiah should come, rather than the Gentries should share with them in his benefits, they would crucify him over and over.

To a servant of rulers.] Christ was basely used by the rulers of the Jews, who never left till they had nailed him to the tree, which was a slave's death among the Romans.

Kings shall see and arise, princes also shall worship.] As did Constantine, Theodosius, Valentinian, Charles the Great, &c., who called themselves *vasallos Christi*, the vassals of Christ.

And he shall choose thee,] i.e., He shall declare that he hath chosen thee to be the Saviour of his people.

Ver. 8. **In an acceptable time.]** Heb., In a time of my good pleasure, or good will—*i.e.*, when of free grace I am pleased to send thee into the world, and to cause the gospel to be preached all abroad, thereby declaring myself fully appeased with the "men of my good will," as the elect are called. {#Lu 2:14 2Co 6:2}

Have I heard thee?] Or, Will I hear thee—*sc.*, interceding; and will I help thee—*sc.*, conflicting.

And give thee for a covenant,] i.e., For a mediator of the new covenant, which is ratified by thy blood: as was signified by the book sprinkled with the blood of the slain sacrifice.

To establish the earth.] Had not Christ undertook the shattered condition of the world to uphold it, it had fallen about Adam's ears.

To cause to inherit the desolate heritages,] i.e., Heaven, forfeited by us in our first parents; or, as others, the countries of the nations now converted.

Ver. 9. **That thou mayest say to the prisoners,] i.e.,** To such as lie hampered and enthralled in the invisible chains of the kingdom of darkness. To these Christ saith, Be refreshed with the light of saving knowledge, and with the liberty of the sons of God.

They shall feed in the ways.] As cattle do, that are removed from place to place; they shall have a subsistence till they get home to their Father's house, where is "bread enough."

Ver. 10. **They shall not hunger nor thirst.]** A sufficiency the saints have, even of outward comforts, if not a superfluity; and for inward, *sunt nobis pascua, pocula, et panis coelestis*, they "shall not want"; {#Ps 23:1} yea, they shall "over exceedingly abound." {#2Co 7:4} So little cause is there for the Jew to jeer us as poor and forlorn; spiritual

alimony we are sure of, and bread and water with the gospel are good cheer. See #Re 7:16.

Neither shall the heat nor sun smite them.] As #Ps 121:6. {See Trapp on "Ps 121:6"}

For he that hath mercy on them.] He saith not, Pastor, but Miserator, a sweeter title.

Even by the springs.] See #Ps 23:3. {See Trapp on "Ps 23:3"}

Ver. 11. **And I will make all my mountains.]** I will remove all rubs, and lay all level: *pacifica erunt omnia, faecunda et suavia*; who would not then take up Christ's so easy a yoke? &c.

Ver. 12. **Behold, these shall come from far.]** The Jews from all parts, whither they have been dispersed, the elect from all quarters of the earth. {#Mt 8:11} {See Trapp on "Mt 8:11"}

And these from the land of Sinim.] Or, Of the Sinites—that is, of the Chinese, saith Junius and others, whom the Greek geographers call Sinois, a very populous nation. Botterus saith that there are reckoned seventy millions of men, which are more than are to be found in all Europe; and who knows but many of those of the ten tribes of Israel are there? {a}

{a} Arias Mont., Osorius, A Lapide, Mr Cotton.

Ver. 13. **Sing, O heavens.]** {a} The prophet having thus foretold the saints' happiness in and by Christ, cannot hold, but breaketh forth into God's praises, calling into concert all creatures which since the fall have lain bedridden, as it were, looking with outstretched neck for their full deliverance. {#Ro 8:23}

For the Lord hath comforted his people.] This is just matter of general joy.

{a} *Enthusiastico iubilo, &c. -Oecolamp.*

Ver. 14. **But Zion said.]** The Church hath her vicissitudes of joy and sorrow; mercies and crosses are interwoven; God checkereth his providences white and black; he speckleth his work. {as #Zec 1:8}

The Lord hath forsaken me.] No, never: *Non deserit Deus, etiamsi deserere videatur; non deserit etiamsi deserat,* {a} God may withdraw, but not utterly desert his; he may change his dispensation, not his disposition toward them.

My Lord hath forgotten me.] My Lord still, though little enjoyed at present. So #Ps 22:1. Plato could say that a man might believe, and yet not believe. "I believe," saith he in the gospel, "help mine unbelief"—that is, my weak and wavering faith.

{a} Augustine.

Ver. 15. **Can a woman forget her sucking child?]** It were a wonder she should grow out of kind as to be so unkind. The mother fasteth that her child may eat, waketh that he may sleep, is poor to make him rich, slighted to make him glorious. *Occidar mode imperet,* said she in story. God's love to his is more than maternal. All the mercies of all the mothers in the world being put together would not make the tithes of his mercy. David saith much, {#Ps 103:13} "as a father pitieth his children," &c. Great was Jacob's love to Benjamin, David's to Absalom, so that Joab upbraideth him with it. {#2Sa 19:6} But God here saith more, "Can a woman forget," &c. The harlot could not yield to have her child divided. Arsinoe interposed her own body between the sword of the murderer and her dear children. Melanchthon telleth of a countess of Thuringia, who being compelled by her husband's cruelty to go into banishment from her children, when she took leave of her eldest son she bit a piece of his cheek out, *amoris notam cruento morsu imprimens,* and so marked him for her own. {a} This is somewhat; but what is all this to the infinite? Was there ever love like God's love in sending his Son to die for sinners? Christ himself wondereth at it; {#Joh 3:16} this was a *sic* so, without a *sicut*, just as, there being nothing in nature wherewith to parallel it. See #Ro 8:32.

Yea, they may forget.] They may put off natural affection, as some did in times of Popish persecution; Julius Palmer's mother for

instance. King Edward the martyr was basely murdered by his own mother. Egelred succeeded him, and much mourned for his brother, being but ten years old, which so enraged his mother, that taking wax candles, which were readiest at hand, she therewith scourged him so sore, that he could never after endure wax candles to be burnt before him.

{a} *Chronic.*, lib. v.

Ver. 16. **Behold, I have graven thee.**] {a} So that as oft as I look upon mine own hands I cannot but think on thee. We read of one who had written the whole history of Christ's Passion upon the nails of his hands in small letters. The "signet on his finger" a man cannot lightly look beside. See **#So 8:6 Jer 22:24**. Some think here is alluded to that precept given by God, of binding the Commandments to their right hand. {#De 6:8}

Thy walls are continually before me.] The Lord doth so delight in his servants, that their "walls are ever in his sight," and he loveth to look upon the houses where they dwell. See on **#Ps 87:6**.

{a} *Non descripsit sed "sculpsit," et quidem "in manibus," utraque scilicet. -Sculptet.*

Ver. 17. **Thy children shall make haste.**] People shall come in amain to the Church. *Nescit tarda molimina Spiritus Sancti gratia.* God can make a nation to conceive and bring forth in a day. {#Isa 66:8} How quickly was the gospel divulged and darted all the world over, as the beams of the sun! so in the late blessed Reformation begun by Luther.

And they that made thee waste.] Tyrants and heretics shall be cashiered. {as #Zec 13:2} *Fiat, fiat.* Let it happen, let it happen.

Ver. 18. **Lift up thine eyes round about, and behold.**] As those use to do which look upon ought with wonder and delight.

Thou shalt surely clothe thee with them, as with an ornament.] The good sons of Zion are a great honour to their mother, as the two Scipios were to Cornelia; and as that elect lady's children were to her. {#2Jo 2} A godly man is a gallant man, but the wicked are botches and blots to a Church.

Ver. 19. **For thy waste and thy desolate places.**] Heb., Thy wastenesses and thy desolations. The true Church then may lie waste and desolate and not be so gloriously visible, as the Papists falsely say it always is.

Shall even now be too narrow.] A metaphor from cities that being overcrowded send out colonies into other countries.

And they that swallowed thee up.] See #Isa 49:17.

Ver. 20. **The children.**] Heb., The children of thine orbity; such as are not yet received into the Church.

Give place to me that I may.] People shall offer violence to heaven, and the "violent shall take it by force": *valde avide et quasi ambitiose accessuri sunt*. Ezekiel describeth the Church of the New Testament to be very large and spacious, and yet she shall be so crowded as is a bee hive, out of the mouth whereof the bees oft hang in heaps for want of room within.

Ver. 21. **Then shalt thou say in thine heart.**] *Est artificiosa fictio, et color rhetoricus.*

A captive, and removing to and fro.] The condition of God's Church on earth—to be afflicted and tossed from post to pillar, having no settled abode; as neither had the ark, but was transportative, till settled at length in Solomon's temple.

Ver. 22. **Behold, I will lift up my hand, &c.,** / *i.e.*, I will call them by the gospel, which is the power of God to salvation to all believers. {#Ro 1:16}

And they shall bring thy sons in their arms, / *sc.*, When they bring them to be baptized. *Respicit ad puerilem conditionem*: yet some expound it metaphorically, as #De 32:10 Ho 11:3.

Ver. 23. **And kings shall be thy nursing fathers.**] Such were David, Solomon, Hezekiah, Josiah, Constantine, Theodosius, Placilla, Queen Elizabeth, &c.

They shall bow down to thee.] They shall give thee civil worship, and low obeisance, and that for Christ's sake, who is thine head and husband, and dwelleth in thee.

They shall bow down to thee, &c.] Such honour hath every saint through Christ. The Pope's parasites would hence ground his holding out his feet to be kissed; yea, his treading upon kings and emperors. But Peter would none of this; {#Ac 10:25,26} so little cause had that Pope to cry out, *Et mihi et Petro*. Interpreters do rightly note that in these and the like texts, the prophet alludes to the manner of the Persians, among whom those that would speak unto the king, did first kiss the pavement that the king had trodden upon. {a} Hence Martial,

“*Pietorum sola basiare regum.*”

The ancient Christians also, to honour and hearten their confessors, and such as suffered imprisonment for the truth's sake, did use to kiss their hands, yea, to cast themselves down at their feet. Tertullian, writing to some of the martyrs, saith, *Non tantus sum ut vos alloquar*; I am not good enough to speak unto you. He telleth also of some in his time, that they did *reptare ad vincula martyrum*, creep to the bands of the martyrs in way of honour to them.

{a} Xenophon, lib. viii. Plutarch., in *Alcib.*

Ver. 24. **Shall the prey be taken from the mighty?]** Not unless he be out matched and over mastered. The heathens were wont to ask, Who can wring a club out of Hercules's hand, or a lightening bolt out of Jove's? The captive Jews here seem to ask, Who can deliver us from the Babylonians, who have both might and right for them? for we are their lawful captives, and we see not how we can be set at liberty. Thus they thought at least, if they spoke not as much, not looking at all to the power and faithfulness of God, *sed ad praesentium rerum spectra, ac hostium potentiam*. Those that look downward on the rushing and roaring streams of miseries and troubles which run so swiftly under them, shall be sure to be taken with a giddiness, &c., but such as steadfastly fasten on the power and promise of God all-sufficient, shall be established.

Ver. 25. **But thus saith the Lord.]** Here is a full answer to the former objection, as God doth usually in the Scripture frame answers to men's thoughts; the law is spiritual and heart reaching.

And I will contend with him that contendeth with thee.] I will overpower the devil and thy most headstrong lusts, bringing thee out of his slavery, so that thou shalt be able to do all things through Christ who strengtheneth thee. {#Php 4:13} Thy temporal enemies also, thy persecutors, shall feel my power, as did Pharaoh, Nero, Diocletian, Julian, &c. See on #Ge 12:2.

Ver. 26. **And I will feed them that oppress thee with their own flesh.]** Which yet "no man ever hated, but nourisheth and cherisheth it." {#Eph 5:29} But Zion's enemies should one destroy another, and be put to such straits as the Jews were in the siege of their city by Titus, that they fed upon their own flesh, and the flesh of their children. {a} So hard a thing it is "to kick against the pricks"; *quae in coelum expuunt, in faciem ipsorum recidunt.*

And they shall be drunk with their own blood.] Yea, drowned in it, as was Attila king of Huns, {b} Felix, Count of Wartenburg, a great warrior and bloody persecutor of the Lutherans, who was choked in his own blood, and Charles IX of France, to whom a certain poet thus rightly speaketh,

“*Naribus, ore, oculis, atque auribus undique, et ano,
Et pene, erumpit qui tibi, Carle, cruor,
Non tuus iste cruor, sanctorum at caede cruorem
Quem ferns hausisti, concoquere haud poteras.*”

{a} *Alterum ut alterius mactatum sanguine cernas.*

{b} *Flac. Illyr.*

Chapter 50

Ver. 1. **Where is the bill of your mother's divorcement.]** Heb., Abscession. This bill was called by the Greeks Ἀποστασιον: but none such could here be produced or proven as given by God to the Jewish state; but that the disloyalty was theirs, and their dereliction on their part. God had neither rejected them though innocent, (as some husbands did their wives out of a peevish and selfish humour),

nor sold them though obedient, as some fathers did their children, for payment of their debts; for he is neither debtor to any nor non-solvent. {#Ro 11:35,36}

Behold, for your iniquities have ye sold yourselves.] *O duram servitutum! O miseram necessitatem!* "You have sold yourselves," as Ahab did, to work wickedness, {#1Ki 21:20} and therefore I have justly sold and abandoned you into the hands of your enemies. {#Jud 2:13,14 3:7,8 Ps 44:11,12}

Is your mother,] *i.e.*, The synagogue, whereunto the Jews do yet still adhere as to their mother; and the Lord did then acknowledge himself to be her husband, but now he hath worthily cast her off.

Ver. 2. **Wherefore, when I came, was there no man?**] Christ "came unto his own, but his own received him not." {#Joh 1:11} This was condemnation, {#Joh 3:19} their rebelling against the light of the gospel; this was the great offence, the damning sin, the very cause of their utter rejection.

Is my hand shortened at all?] Or rather, Have not you, by your obstinace and incredulity, transfused, as it were, a dead palsy into the hand of Omnipotence? "He could do there no mighty work because of their unbelief": {#Mr 6:5} of so venomous a nature is that cursed sin.

Behold, at my rebuke I dry up the sea.] I have done it, you know, {#Ps 106:9} and can do it again. Be not therefore "faithless, but believing." {#Joh 20:27}

Ver. 3. **I clothe the heavens with blackness.]** I did so in that three days' darkness in Egypt, {#Ex 10:21,22} and shall do so again at the time of my passion. I can therefore, doubtless, deliver you, not only from Babylon, but from sin, death, and hell, by giving you an entrance into heaven by the waters of baptism, and by bringing you out of darkness into my marvellous light. {#1Pe 2:9}

And make sackcloth their covering.] *Ita ut coelum pullata veste obtensum fuisse dixeris.* So #Re 6:12.

Ver. 4. **The Lord God.]** Heb., The sovereign self-being.

Hath given me.] Me, Isaiah; but much more Jesus Christ, the arch-prophet of his Church, who "spake as never man spoke." {#Joh 7:46} See #Mt 7:28,29 Lu 4:22. "Grace was poured into his lips," {#Ps 45:2} and it was no less poured out of his lips, while together with his words there went forth a power, and he could persuade as he pleased; for what reason? "God had blessed him" (*ib.*).

The tongue of the learned.] A learned and elaborate speech it had need to be that shall affect the heart. {#Mt 13:52} Not every dolt can do it; but he who is "an interpreter, one among a thousand" {#Job 33:23} who can speak as the oracles of God, {#1Pe 4:11} sell oil to the wiser virgins, {#Mt 25:9} "comfort the feebleminded, support the weak, be patient or forbearant toward all men." {#1Th 5:14} *O quam hoc non est omnium!* Such a choice man, thus taught of God, is worth his weight in gold. Such a one was Luther, such was Latimer (who was confessorgeneral to all Protestants troubled in mind), Bradford, Greenham, Dod, Sibbes, &c.

That I might know how to speak a word in season.] *Tempestivare*, to *time* or *season* a word, to set it "on the wheels," as Solomon phraseth it, {#Pr 25:11} that it may be "as apples of gold in pictures of silver," not only precious for matter, but delectable for order. {#Ec 12:10} Surely such a speaker "hath joy by the answer of his mouth; and a word spoken in his season how good is it!" {#Pr 15:23} This is the right medicine for the soul (as heathens also hammered at), far beyond all philosophical discourses, or any other *consolatiunculae creaturulae*, as Luther fitly expresseth it.

He awakeneth morning by morning.] {*a*} He constantly calleth me up betime, as a master doth his scholar to his book and business, for the which the morn is fittest. Christ's indefatigable assiduity in teaching his perverse countrymen, left them without all excuse. {#Joh 15:22}

To hear as the learned,] *i.e.*, Attentively, as those that would be learned, and are therefore *φνληκooι*, desirous to hear. Aristotle calleth hearing 'the learned sense.'

{*a*} *Indesinenter me informat Spiritu, non autem per momenta, ut omnes prophetas alios.* -Jun.

Ver. 5. **The Lord God hath opened mine ear.**] Removing all lets, and making the bore bigger, as it were, thereby speaking home to my heart, and making me morigerous and obedient, against all affronts and misusages. For here our Saviour setteth forth his active obedience, as in the next verse his passive.

Ver. 6. **I gave my back to the smiters.**] *Ecce pro impio pietas flagellatur, &c.*, saith Ambrose. {a} "Behold the man" (as Pilate once said), "the just" man scourged "for the unjust," {#1Pe 3:18} wisdom derided for the fool's sake, truth denied for the liar's sake, mercy afflicted for the cruel man's sake, life dying for the dead man's sake. What are all our sufferings to his? how oft have we been whipped, depiled, despitefully spat upon, &c., for his sake? Oh that I might have the maidenhead of that kind of suffering! said one of the martyrs in the Marian times; for I have not heard that you have yet whipped any. Bishop Bonner afterwards, with his own hands, whipped some, and pulled a great part of their beards off.

I hid not my face from shame and spitting.] That is, from shameful spitting. See #Mt 26:48 27:30. {See Trapp on "Mt 26:48"} {See Trapp on "Mt 27:30"} *Discamus etiam hoc loco*, saith Oecolampadius; Learn here also what is the character of a true Christian minister, namely, to express Christ to the world as much as may be, viz., by apt utterance, seasonable comforts, divine learning, ready obedience, constant patience, exemplary innocence, discreet zeal, &c.

{a} De Temp. Ser., 114.

Ver. 7. **For the Lord God will help me.**] And again, #Isa 50:9, "Behold, the Lord God will help me." This lively hope held head above water "Hope" we also "perfectly—or, to the end—for the grace that is to be brought unto us at the revelation of Jesus Christ." {#1Pe 1:13}

Therefore shall I not be confounded.] Heb., Ashamed, notwithstanding the shame they seek to cast upon me. {#Isa 50:6} I am as marble, to which no dirt will stick.

Therefore I have set my face as a flint.] Or, As steel (which is *medulla slve nucleus ferri*, saith Pliny). I have steeled my countenance. {as #Lu 9:51} See #Eze 3:8,9. So did Luther when he

resolved to appear at Worms before the emperor, though he were sure to encounter as many devils there as were tiles upon the houses. {a} See #Ac 21:13.

{a} *Acts and Mon.*, 776.

Ver. 8. **He is near that justifieth me,**] *i.e.*, God the Father will shortly clear up mine innocence, and declare me to be the son of God (my only crime now), "with power by the resurrection from the dead." {#Ro 1:4}

Who will contend with me?] So #Joh 8:46 Ro 8:33,34, where the apostle Paul, as a stout soldier and imitator of Christ, the "Captain of his salvation," useth the same argument, and teacheth us to do likewise.

Ver. 9. **Behold, the Lord God will help me.**] See #Isa 50:7.

Who is he that shall condemn me.] {a} If Libanius could say of his friend Basil (though of a different religion), Let but him praise me, and I care not who dispraiseth me; how much better might Christ, and may every good Christian say the same of God!

Lo, they shall all wax old as a garment.] The scribes and Pharisees (those old cankered carles) shall; for of them Jerome, Cyril, and others understand it. The Romans—according as they feared, and therefore crucified Christ {#Joh 11:48} -came upon them, and took away both them and their nation.

The moth shall eat them up,] *i.e.*, They shall be irrecoverably ruined, being once laid aside by God as an old wornout garment, which is made thereby food for moths. Thus it befell Pilate (saith Lyra here), banished by Tiberius; and thus it befell the priests, who were burned by Titus in the temple; who also added that it was fit that those which served in the temple should perish together with it.

{a} *Κατα παντας εχω τα νικητηρια.*

Ver. 10. **Who is among you that feareth the Lord?**] This question implieth that there were not many such among them. See the like, #Ho 14:9.

That obeyeth.] The fear of God frameth the heart to the obedience of faith. {#Ec 12:13}

That walketh in darkness, and hath no light.] That, being for the time deserted, are in a mist; so as that ye cannot read your own graces, see your own comforts, but walk in darkness though children of light, and are in such a state as Paul and his company was, {#Ac 27:20} when they saw neither sun nor stars for many days together, but were almost past hope.

Let him trust in the name of the Lord.] Let him do as those above mentioned did, cast anchor, even in the darkest night of temptation, and pray still for day, and it will dawn at length. Before daybreak the darkness is greatest; so is it oft in this case. Here then, as a child in the dark clasps about his father, so let the poor deserted soul about God. *Distrust* is worse than *distress*; and although the liquor of faith is never pure in these vessels of clay, without the lees of distrust; yet true faith will trust in God where it cannot trace him, and by an assurance of adherence, at least, get to heaven through mourning. As Christ was taken up in a cloud, or as the kine that carried the ark went right, but they lowed as they went.

And stay upon his God.] As the vine doth upon some support. Faith hath a catching quality at whatsoever is near to lay hold on; like the branches of the vine, it windeth about that which is next, and stays itself upon it, spreading further and further still. *Fides est quae te pullastrum, Christum gallinam facit,* saith Luther.

Ver. 11. **Behold, all ye that kindle a fire.]** That instead of relying upon God, would relieve yourselves by carnal shifts and fetches, a fire of your own kindling, or rather sparks of your own tinderboxes, strange fire, and not that of God's sanctuary. Or say they be your own good works you trust to. Like as the phoenix gathereth sweet odoriferous sticks in Arabia together, and then blows them with her wings, and burns herself with them.

That compass yourselves about with sparks.] Away with those tinder boxes of yours. What are your sparkles but such as are smitten out of a flint, which (1.) Yields no warmth or good light; (2.) Are soon extinct; (3.) Nevertheless, you are sure to "lie down in sorrow,"

to be "cast into utter darkness," where you shall never see the light again till you see the whole world all on a light fire at the last day.

Walk in the light of your fire.] Do so if ye think it good; but your light shall be put out into darkness and worse; like as lightning is followed by rending and roaring thunder.

This shall ye have of my hand.] This I will assure of; and having spoken it with my mouth, I will fulfil it with my hand.

Ye shall lie down in sorrow.] As sick folk, who being in grievous pain, would fain die, but cannot. *Cubatam ibitis, ad ignes, ad dolores et cruciatus.* You shall make your beds in the bottom of hell, as it is said of the king of Babylon, {#Isa 14:11} and as of Pope Clement V it was reported, that upon the death of a nephew of his, whom he had sensually abused, he sent to a certain magician to know how it went with his soul in the other world? {a} The magician showed him to the messenger as lying in hell in a bed of fire. Whereupon the Pope was so struck with horror, that he never held up his head more, but soon after died also.

{a} Jacob. Revius, *Hist. Pontif.*, p. 199.

Chapter 51

Ver. 1. **Hearken unto me, ye that follow after righteousness.]** Heb., Ye that pursue or follow hard after it, as Paul did. {#Php 3:13,14} The speech is directed to those Jews that embraced the gospel; persuading them to persist in the faith, "in nothing terrified by their adversaries," since Almighty God would keep and help them, as he had done faithful Abraham and Sarah, their ancestors; to whom also he would of stones raise up sons {a} in the conversion of the Gentiles, and could do it as easily as he had hewed the Hebrews, that great nation, out of aged Abraham, and superannuated Sarah; who are here compared to a dry rock, and a deep pit.

And to the hole of the pit whence ye were digged.] *Est honesta periphrasis actus coniugalis.* The word here used is of the same root with Nekebah, the female kind of all creatures.

{a} *Banim Meabanim.*

Ver. 2. **Look unto Abraham your father.**] "Look" and again "look." "Hearken" and again "hearken." These poor Jews, before the coming of Christ in the flesh, were *vino somnoque sepulti*, drunk with the cup of God's fury, {#Isa 51:17} and so fast asleep, that they needed to be thus roused and raised up to the hope of better times, which now were at hand.

And unto Sarah that bare you.] By the force of her faith also, {#Heb 11:11} her son Isaac was *emeritae fidel filius*. Now these domestic examples are alleged to assure them that God could do the like again in respect of spiritual children, Abraham's right seed. {#Ga 4:22-31}

For I called him alone.] Be not ye therefore troubled at your aloneness.

And blessed him, and increased him.] God's benediction is his benefaction; the Pope's is not so; *fumos vendit, fumo pereat*.

Ver. 3. **For the Lord shall comfort Zion.**] (As once he did Abraham) by multiplying her children, giving her good store of converts. These were the apostles and the primitive Christians, those earthly angels, who made the world, which before was as a waste wilderness, to become a most pleasant and plentiful paradise. Chrysostom somewhere calleth them angels, and saith that they were *puriores coelo afflictione facti*, more clear than the azured sky.

Joy and gladness shall be found in them.] See #Isa 35:10.

Thanksgiving, and the voice of melody.] Paul as the precentor sweetly sings and gives the note to us all, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us," &c. {#Eph 1:3-7}

Ver. 4. **Hearken unto me.**] See on #Isa 51:2.

For a law shall proceed from me, / *i.e.*, The gospel of grace, that "perfect law of liberty," "the law of the spirit of life." {#Ro 8:2}

And I will make my judgment to rest.] I will firmly and irrevocably establish the government of my word and Spirit in the Church for a secure guide to bring it to eternal life. Some {a} render it thus, "My judgment," *i.e.*, my gospel, shall be for a light of the people, whereby I will give rest. So that here is a double effect of the gospel, viz., saving light, and peace of conscience.

{a} Diod.

Ver. 5. My righteousness,] *i.e.*, My faithfulness, or my Son, that Sun of righteousness, is already on the way, {a} and will be with you forthwith.

And mine arm shall judge the people,] *i.e.*, All that set themselves against the Lord and against his Christ, {#Ps 2:2} these shall feel his power to their perdition, even the force of both his arms.

The isles shall wait upon me.] They shall stretch out their souls as a line (so the word importeth), and direct them toward Christ.

And on mine arm shall they trust,] *i.e.*, On my power, or on my gospel promises.

{a} *Iam amodo iter ingressa est. -Hyper.*

Ver. 6. Lift up your eyes to the heavens.] Man hath a muscle more than ordinary to draw up his eyes heavenward.

And look upon the earth beneath.] How fast and firm it standeth. {#Ec 1:4} Yet the whole engine shall be changed. {#2Pe 3:10}

Shall die in like manner.] Or, Like a louse, as some render it.

But my salvation shall be for ever.] The gospel, together with the spiritual benefits thereby, shall outlast heaven and earth.

Ver. 7. Hearken unto me.] See on #Isa 51:2.

Ye that know righteousness.] With a knowledge apprehensive, and affective also.

The people in whose heart is my law.] And not in your heads only.

Fear ye not the reproach of men.] Tertullian thinketh that our Saviour alludeth to this of Isaiah in #Lu 6:22. We should not be scoffed out of our religion, but patiently suffer "cruel mockings."

Ver. 8. **For the moth shall eat them up.]** They shall be crushed before the moth, {#Job 4:19} that is, easily be destroyed, and their own consciences shall grub upon them too throughout all eternity.

But my righteousness shall be for ever.] Bear therefore bravely all contumelies and contempts of men.

Ver. 9. **Awake, awake, O arm of the Lord.]** God had promised what his holy arm should do for his people, {#Isa 51:5} now they beg of him to use it, and bestir himself for their relief and rescue; and this they do *magno affectu atque animi impetu*, heartily wishing the coming of Christ and the declaration of the gospel to their salvation.

Awake, as in the ancient days.] God seemeth sometimes to be asleep, and we must wake him; to delay, and we must quicken him; to have lost his compassions, which yet never fail, and we must find them for him.

Art not thou it that hath cut Rahab?] Or, Hewed Egypt with thy ten plagues successively, though she were a proud and potent state.

And wounded the dragon.] Or, Crocodile; that is, Pharaoh, {#Ps 74:14} whom thou didst put to pain, even the "pains of a travailing woman" (as the word signifieth), when he sank "as a millstone in the mighty waters."

Ver. 10. **Art not thou it which hath dried the sea?] And canst not thou do as much again for thy poor people? This is an excellent way of arguing with God in prayer—viz., from his ancient acts.**

Ver. 11. **Therefore the redeemed of the Lord, &c.] This is God's answer, as some; or the good people's confidence, as others, that God would deliver them now, as he had done their forefathers from Pharaoh.**

And everlasting joy.] As a fair and precious crown. {#2Ti 4:8} Some make it a metaphor from those that carry heavy burdens on their heads; St Paul calleth it a "weight of glory."

They shall obtain joy.] See #Isa 35:10.

Ver. 12. **I, even I, am he that comforteth you.]** This is certainly an answer to that supplication, {#Isa 51:10} and it comprehendeth a reprehension and an expostulation about their pusillanimity, which was more than womanly. Therefore it followeth,

Who art thou?] {a} Heb., Thou woman, thou hen hearted creature.

That thou shouldest be afraid of a man?] Heb., Sorry man, *ab homine misero, aerumnoso, damnato ad mortem, ab hoste faeneo*, An enemy of clouts, as we say. We trouble ourselves oft through ignorance; in the dark everything scares us.

{a} *At*, not *Atta*.

Ver. 13. **And forgettest the Lord thy maker.]** Thou considerest not wisely (1.) How fearfully and wonderfully thou art made; (2.) What a mighty power God put forth in the creation of the whole world; all which he will rather unmake again than thou shalt want seasonable help.

And hast feared continually every day.] *Peior est morte timor ipse mortis*.

And where is the fury of the oppressor?] *q.d.*, It is but fury, and not power, and that not illimited neither; for "in the thing wherein they deal proudly, I am above them." {#Ex 18:11}

Ver. 14. **The captive exile hasteneth that he may be loosed,]** *i.e.*, Deliverance is even at the next door by; or, it is a description, saith Diodate, of the believers' readiness in answering with the motion of their hearts to God's calling and deliverance.

Ver. 15. **For I am the Lord thy God, that divided the sea.]** Or, I the Lord thy God am he that stilleth the sea when the waves of it roar; how much more then can I curb and control the rage of man! "Surely," saith David, "the wrath of man shall praise thee: the

remainder of wrath shalt thou restrain"; where the Septuagint have it, It shall keep holiday to thee, εωραζει σοι.

Ver. 16. **And I have put my words in thy mouth.**] O Isaiah, my servant; but especially, O Christ, my Son.

That I may plant the heavens, &c.] God doth as great a wonder, in saying to Zion, "Thou art my people," in the work of renovation, as if he had made a new world. "Whosoever is in Christ is a new creature," or a new creation. {#2Co 5:17} Christ is called, "The beginning of the creation of God." {#Re 3:14} Some, by "planting the heavens and laying the foundation of the earth" here, understand the state of the gospel, called by St Peter a "new heaven and a new earth"; and the same, they say, is called by our Saviour "regeneration" in #Mt 19:28, "Ye which have followed me in the regeneration," &c.; and by the author to the Hebrews, "The world to come." {#Heb 2:5}

Ver. 17. **Awake, awake.]** *Suscita te, suscita te.* As the Church had stirred up the arm of the Lord to awake, {#Isa 51:9} so here he doth the Church, cheering her up, and, as it were, drinking to her in a cup of nepenthe, after her bitter cup of gall and aloes, which she had drunk to drunkenness, and had none to guide her, {#Isa 51:18} as a drunken man had need to have.

That hast drunk at the hand of the Lord.] Herein happy yet, that God had a hand in the mingling of thy cup; who, being a wise and gracious physician and father, would be sure not to overdo; for "he knoweth our frame, he remembereth that we are dust." {#Ps 103:14}

The cup of his fury.] Or, His cup of poison; {#De 32:24,33} so thou mistakest it, and therefore sputterest as if poisoned indeed. {#La 3:19}

Thou hast drunk the dregs.] *Crassamentum*, that thick stuff that settleth in the bottom, and usually is reserved for the worst of wicked ones, {#Ps 75:8} while the saints sip only of the top of the cup. {a} See #Eze 23,34.

Of the cup of trembling.] *Poeuhtm horrifieentissimum bibisti, exsuxisti,* The cup of concussion or horror, as a just punishment of

thy cup of slumbering and security, wherein thou hadst before caroused. {#Isa 29:9,10}

{a} *Illud tantrum bibunt quod est suavius et limpidius; est propemodum proverbialis locutio "bibere calicem," pro eo quod est perferre adversa. -Hyper.*

Ver. 18. **There is none to guide her.**] This was a point next the worst, as we say. She was without prudent and pious magistrates and ministers, or other friends to advise her; and so she was *δισκακοδαίμων*—twice miserable. Christ hath promised all his, "I will not leave you destitute," or orphans.

Among all her sons.] Who should see to their aged parents and sublevate them, as pious Aeneas did, and as Scipio, who thence had his name; but Zion's sons were themselves in a dreadful plight, {#Isa 51:20} and in an ill case to relieve their mother.

Ver. 19. **These two things are come unto thee.**] As they seldom are separated; as some write of the asp, that he never wanders alone without his companion.

Who shall be sorry for thee?] Condole and comfort thee.

Desolation and destruction, and the famine and the sword,] *i.e.*, Desolation by famine, and destruction by the sword; or, as some will have it, desolation by famine and sword, and want of consolation. {as #Isa 51:18}

By whom shall I comfort thee?] By whom but by myself, when thou art at thy greatest under, and even forsaken of thy hopes. See **#Isa 51:12**.

Ver. 20. **Thy sons have fainted.**] *Fame, macie, tabe, vulnere*, utterly disabled to relieve thee. {#Isa 51:18}

As a wild bull in a net.] Taken in a toil, where he struggles and strives, foams and fumes, but cannot get out.

Ver. 21. **Thou afflicted and drunken.**] With a dry drunkenness, which thou canst not so easily sleep out. {#Isa 51:17}

Ver. 22. **Behold I have taken.**] Though man could not. Where human help faileth, divine help beginneth.

Thou shalt no more drink it.] *i.e.*, Not of a long time, till thy last devastation by the Romans.

Ver. 23. **But I will put it into the hand of them that afflict thee.]** Who shall drink it not to drunkenness only, as thou hast done, but unto madness. {#Jer 25:10} Belshazzar and his Babylonians did so; the revenging hand of God was afterwards upon Antiochus, Vespasian, and his children; Antichristians drink of the wine of God's wrath. {#Re 14:10}

Bow down.] This passage setteth forth their extreme cruelty and thrasonical insolence. But the case shall be altered. {#Re 3:9}

Chapter 52

Ver. 1. **Awake, awake.]** Pluck up thy best heart, as we say, and rouse up thyself to receive the sweet promises; for as man's laws, so God's promises favour not them that are asleep, but awake and watchful.

O Jerusalem, the holy city.] Thou that hast been brought through the fire; being refined as silver is refined, and tried as gold is tried. {#Zec 13:9}

There shall no more come into thee.] Or, Against thee, *i.e.*, I will not suffer tyrants to vex thee, or profane ones to harbour with thee. See #Isa 35:8.

Ver. 2. **Shake thyself from the dust.]** Wherein thou layest along when trampled on. {#Isa 51:23}

Arise, and sit down, O Jerusalem.] Rather, Arise, sit up, O Jerusalem. It hath been noted before, that when Vespasian had subdued Judea, money was stamped with a woman sitting in the dust, with this inscription, *Iudaea subacta*.

Loose thyself from the bonds of thy neck.] From thy spiritual servitude especially. {as #Lu 1:74 Ro 6:19} Shake the devil's yoke from off thy neck, *gestague monilia sponsae et libertatis*, and get on the spouse's ornaments.

Ver. 3. **For thus saith the Lord.]** Thus he pleadeth the cause of his people. {#Isa 51:22}

Ye have sold yourselves for nought.] Heb., Ye were sold for nought. I had not so much as thanks for you from the enemy; {a} no more hath he from the devil: and yet a letter was framed in Hildebrand's days as sent from the devil, wherein he kindly thanked the Popish clergy for the many souls they daily sent him to hell by their negligence and wickedness. {b}

And ye shall be redeemed without money.] Heb., Without silver. So were we. {#1Pe 1:18}

{a} *Babylonii non egerunt mihi gratias. — Piscat.*

{b} *Mat. Paris. Hist., A.D. 1072.*

Ver. 4. And the Assyrian oppressed them without cause.] *Nulla iniuria lacessitus.* So did the primitive persecutors, the Christians of those times, though they were *non aliunde noscibiles quam ex vitae integritate*, saith Justin Martyr; eminent for their innocence, as Pliny also in his epistle to Trajan the emperor testifieth. What hurt had the Israelites ever done to malicious Moab that he was irked at them? {#Nu 22:3} or the Hebrews to the Assyrians, that they should oppress them?

Ver. 5. Now, therefore, what have I here?] *Cui bono?* To what purpose or profit? For what wealth or worth suffer I my poor people to lie captives here at Babylon? Or, as others {a} sense it, what make I here any longer at Jerusalem when my poor people are in durance at Babylon? Why hasten I not to help them out?

They that rule over them, make them to howl,] i.e., The Chaldeans, and after them the Romans, and then the scribes and Pharisees, by "binding heavy burdens grievous to be borne, and laying them on men's consciences." {#Mt 23:4}

And my name continually every day (or, all the day long) is blasphemed.] That is all I get by the bargain.

{a} *Piscator.*

Ver. 6. Therefore my people shall know my name,] sc., That I am Jehovah; {as #Ex 6:3} the God of Amen, {#Isa 65:16} who "will not suffer my faithfulness to fail, nor alter the thing that is gone out of my mouth." {#Ps 89:33,34} And it shall therefore be so because my name—

that *nomen maiestativum* -hath been blasphemed and vilified. God's people fare the better for their enemies' insolencies.

That I am he that doth speak: behold, it is I.] Or, That it is I that do speak, saying, Lo, here I am. This some understand to be the second person in the Trinity, the eternal Son of the eternal Father, called "the Word," {#Joh 1:1} and there are those who give us this rule—Where the Old Testament bringeth in God appearing and speaking, we are to understand it always to be the second person. See #Joh 12:37-42.

Ver. 7. **How beautiful!]** *Quam amaeni*, i.e., *amabiles!* How amiable or desirable. *Interrogatio admirantis et exultantis.*

Upon the mountains.] Whence they may best be heard, {*as in #Jud 9:7*} saying, as there, "Hearken unto me, that God may hearken unto you." Our Saviour, that arch-evangelist, who, as some, is here first and chiefly meant by Mebassher, him that bringeth good tidings, "seeing the multitudes, went up into a mountain," {#Mt 5:1} which is said to be in the tribe of Naphtali, and called Christ's Mount to this day. His apostles afterwards travelled and trudged on foot over hills and dales—what a compass fetched Paul! {#Ro 15:19} *Intervallum illud est milliariorum Germanicorum*, 350, so that he might better be called, than afterwards George Eagles the martyr was, Trudge-over-the-world—to preach the gospel and to plant churches, to whom their feet, though fouled and worn—how much more their faces?—were deemed delectable and debonnaire. {#Ga 4:14 Ac 10:21} The Pope, Peter's pretended successor, holdeth forth his feet to be kissed, but preacheth not; or not peace, but war, which he stirreth up by his roaring bulls.

Of him that bringeth good tidings.] Whosoever he be that preacheth the gospel, that chief work of a minister. {#Ro 10:15} Of Mr John Dod it is written, and I know it to be true, that he was very evangelical, striving first to make men see their lost condition clearly—for, said he, sense of misery must go before sense of mercy—and then largely and excellently opening the promises, and the grace of God in Christ according to the gospel, looking at that as the most effectual preaching. Some, said he, labour still to keep men under terrors, loading them with threatenings, &c., lest they should

not be humbled enough: but the gospel worketh true humiliation, not the law; it ariseth from sense of sin and misery joined with hope of mercy. The damned have terror and sense of misery enough, but that doth not humble them.

That publisheth peace.] The gospel is a doctrine of peace, {#Eph 2:17} whose author is the "God of peace," {#1Co 14:33} whose ministers are "messengers of peace," {#Ro 10:15} whose followers are the "children of peace." {#Lu 10:6-11} If any know not how they came by their peace, but are like the Israelitish women, quick of delivery, before ever the midwife (the minister) can come at them, they have cause to suspect their peace.

That bringeth good tidings.] As before, but never enough, mentioned and memorised. Some critics {a} tell us that the Hebrew word here used, signifying also flesh, showed that the incarnation or taking flesh should be generally good news to the whole world, even the best tidings. The old church had *επαγγελίαν*, the "promise"; we have *ευαγγελίαν*, the "joyful tidings."

That publisheth salvation.] *Publicantis Iesum*, so some {b} have rendered it: the concrete for the abstract.

That saith to Zion, Thy God reigneth.] Maugre the malice of earth and of hell. This is the sum of all the good news in the world. It is happy that Christ liveth and reigneth, said a godly man, for else I had utterly despaired.

{a} Bishop Andrews.

{b} Leo Castrius *ex Procop.*, et Euseb.

Ver. 8. **Thy watchmen shall lift up the voice.]** Heb., The voice of thy watchmen—*sc.*, " Thy God reigneth"; or, as in the following verse, "Break forth into joy," &c.

They lift up the voice, they sing together.] As having "no greater joy than that their children walk in the truth," {#2Jo 4 1Th 3:8} and the contrary.

For they shall ^{a} **see eye to eye.**] And be able to say, as **#1Jo 1:1**, "That which we have seen with our eyes, which we have looked upon" (and what so sure as sight?) "declare we unto you."

^{a} *Id est cominus evidentissime, ut #Nu 14:14.—Jun.*

Ver. 9. Break forth into joy.] This is the subject matter of gospel ministers' discourses: they shall call upon God's people to rejoice, ^{#Isa 52:9,10} and to repent, ^{#Isa 52:11,12} and shall show them that it is as well a sin not to rejoice as not to repent.

Ver. 10. The Lord hath made bare his holy arm.] *Nudavit, id est, exeruit,* in answer to your prayer. ^{#Isa 51:9} God oft answereth his praying people *ad cardinem desiderii*, ^{a} as Augustine saith, letteth it be to them even as they will. Scanderbeg ever fought against the Turks with his arm bare, and that with such fierceness that the blood did oftentimes burst out of his lips. It is written that he, with that bare arm of his, slow three thousand Turks in the time of his wars against them. ^{b}

Shall see the salvation of the Lord.] Shall see it and sing of it. ^{#Isa 52:9}

^{a} *Confes.*, lib. v. cap. 8.

^{b} *Turk. Hist.*, fol. 287.

Ver. 11. Depart ye, depart ye, go ye out, &c.] Here we have a double repetition redoubled, and all little enough to bring them out of Babylon (not half, as may be probably thought, returned, which was no small prejudice to those that did), and us out of this wicked world; whereunto we are so affixed and addicted that nothing can sunder us but an extraordinary touch from the hand of Heaven. "Save yourselves from this perverse generation." ^{#Ac 2:40} "Enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it and pass away." ^{#Pr 4:14,15, a parallel place}

Be ye clean, ye that bear the vessels of the Lord.] *Id est, qui gestatis arma, instrumenta, adeoque insignia Christi;* all ye true believers who are made spiritual priests, ^{#Re 1:6} and especially all ye holy ministers who, as mystagogues, handle the law, ^{#Jer 2:8} and administer the sacraments, being yourselves choice vessels of

honour to "bear Christ's name unto his people." {#Ac 9:15} See #2Ti 2:21.

Ver. 12. **For ye shall not go out with haste.**] Neither with fright nor flight shall ye depart, as once ye did out of Egypt. And this spiritually denoteth the mature deliberation and calm mind with which believers do forsake the world to follow Christ. {a}

For the Lord will go before you.] He will be unto you both van and rear. The Lord is a man of war, {#Ex 15:3} yea, he alone is a whole army of men, as here.

{a} Diod.

Ver. 13. **Behold, my servant shall deal prudently.**] Or, Shall prosper. {#Isa 53:10} Here some, {a} and not unfitly, begin the next chapter, which hath Christ also for its subject, as the Chaldee paraphrast and some old Jewish doctors acknowledge. Johannes Isaac, a Jew, was converted by reading it. This I confess ingenuously, saith he, that that chapter brought me to the faith of Jesus Christ. And well it might; for, taken together with these three last verses, it is an entire prophecy, or rather a history of Christ's person and acts, both in the state of his humiliation and exaltation.

He shall be exalted and extolled, and be very high.] This great advancement was the consequence of his great abasement. {#Php 2:6-11} His human nature, wherein he suffered so for our sakes, hath, by virtue of the union with the Deity, these high prerogatives: (1.) An exuberance and excess of glory. {#Eph 1:21} (2.) The grace of divine adoration together with the Deity. {#Heb 1:6 Php 2:9} (3.) Power over all things for his people's use. {#Mt 28:18} (4.) Judiciary power, to be judge of all. {#Ac 17:31}

{a} Aug. *De Civ. Dei*, lib. xviii, cap. 29; Justin, *contra Tryphon.*; Orig., lib. i. *contra Cels.*

Ver. 14. **As many were astonished at thee,**] viz., At thine abasement first, and then at thine advancement thereupon. All things in Christ are admirable; well, therefore, might he be called "Wonderful." {#Isa 9:6}

His visage was so marred more than any man.] Partly through the anguish of his mind at his Passion and on the cross, and partly also

by the misuse of his body, while they made *totum pro vulnero corpus*, by their scourging, scratching, racking on the tree, piercing, buffeting, &c.

And his form more than the sons of men.] *Plusquam filii Adae*, more than those of the common sort; whereas naturally his body, being of the finest temperament, and no way diseased, could not but be very beautiful. See #Ps 45:2. {See Trapp on "Ps 45:2"}

Ver. 15. **So shall he sprinkle many nations.]** With his doctrine, {#Eze 20:46 Am 7:16} or with his blood, that blood of sprinkling. See #Heb 10:22. Or with water in baptism, wherein sprinkling is sufficient.

Kings shall shut their mouths at him.] As being astonished at his prudence and prosperity. {#Isa 52:13} They shall also silently and reverently submit to his sceptre, and to the laws of his kingdom, with all humble observance.

For that which had not been told them.] The mystery of the gospel so long time concealed. {#Ro 15:21 16:25}

Shall they see,] viz., With the eyes of their faith, God enlightening both organ and object.

And that which they had not heard.] Gospel truths. See #1Co 2:9. {See Trapp on "1Co 2:9"}

Chapter 53

Ver. 1. **Who hath believed our report?**] *q.d.*, The Gentiles, some of them, even of their potentates, have believed our report concerning the Messiah: {#Isa 52:13-15} but, Lord, how few Jews will give credit to what we have said? Albeit this chapter may not unfitly be called "The Gospel of Jesus Christ according to Isaiah"; {a} and things are here set down so plainly that Augustine thinks they need no exposition; yet those buzzards, the later Rabbis, cannot, or rather will not, see that the prophet speaketh here all along concerning Christ; but do strangely writhe, wring, and wrest his words to a wrong sense, applying them, some to Moses, some to Ezra, some to Joshua, the son of Josadak, &c. John Isaac, indeed, the Jew, confesseth of himself, as hath been said before, that by pondering

upon this chapter he was converted to the Christian religion. The like we read of some few others in Andreas Bayna and Cornelius a Lapide. But the Jews themselves will tell you, falsely and maliciously, that such pretended proselytes are not of them, but poor Christians hired by us to impersonate their part. Such a thick veil is still before their eyes, such a hard hoof upon their hearts, till God pleases, by his own holy arm made bare, to remove it. "They could not"—that is, they would not—"believe." {#Joh 12:39}; "They have not all"—nay, scarce any in comparison—"obeyed the gospel," {#Ro 10:16} but blasphemously call it *Avengelaion*, a volume of vanity, scorning to be saved by a crucified God, although by mighty miracles wrought among them he showed himself to be the Son of God, and an arm to save all who believe in his name. {#Joh 12:37}

And to whom is the arm of the Lord?] *i.e.*, His gospel, which is his power to salvation, {#Ro 1:16} and is hid only to them that perish. {#2Co 4:3}

{a} Lib. i. *De Consens. Evang.*, cap. 31.

Ver. 2. For he shall grow up before him as a tender plant.] His beginning shall be mean and despicable. See #**Isa 11:1**, with the notes. God hid his Son under the carpenter's son; this the Jews much stumbled at, {#Mt 13:55,57 Lu 24:1 Joh 7:27,41,52 1Co 1:23} that Christ should come without sightly show or state. {a} But they should have known that his kingdom is not of this world. Some of their Rabbis can say, *In regno Messiae nihil mundanum*. In the reign of the Messiah, nothing is worldly.

He hath no form or comeliness.] How could he? say, when his fair face was covered, *sanguine, sputo, spinis, lachrymis*, with blood black and blue, swelths, spittle, tears, scratches, so that Pilate, wondering at it, said, "Behold the man," *q.d.*, he is not dealt with as a man; but being in greatest misery, he deserveth to be pitied.

And when we shall see him.] Here the prophet taketh upon him the person of a carnal Jew, who judged of Christ according to his outward appearance. {#Joh 7:14} But what saith the Chaldee proverb? *Ne spectes cantharum vel urceum, sed id quod in eo est*. Look not on the pitcher, but on the liquor that is contained in it.

And when we shall see him there is no beauty.] Heb., And we shall see him, and no sight or sightliness.

That we should desire him.] And yet he was a man of desires, yea, the "desire of all nations," {#Hag 2:7} all over desirable: {#So 5:16} but so he is only to such as have their "senses exercised to discern good and evil." {#Heb 5:14}

{a} *Humilis Christi prosapia notatur.*

Ver. 3. He is despised and rejected of men.] Heb., *Desitus virorum*, one at whom the nature and name of man endeth; as we would say, the very lift and fag end of mankind, *nullificamen hominis*, { a} a worm and no man, not held so good as wicked Barabbas, but crucified between two thieves, as worse than either of them, and made nothing of. {#Mr 9:12} This is so plainly here set forth that some of the Jewish doctors, Aben Ezra for one, whenas they cannot rightly distinguish between the two comings of Christ, the one in humility and the other in glory, *duos construunt Christos*, they make us up two Christs, the one the son of Joseph, to whom agree those things which the Scriptures speak of concerning Christ's meanness and sufferings; the other, the son of David, to whom they apply those things that are written concerning the glory, majesty, and triumphs of Christ. {b}

A man of sorrows,] q.d., Made up of sorrows. {c} *Atque hic mirus artifex est propheta;* and here the prophet showeth singular skill in describing Christ's state of humiliation through all the degrees of it. And faith is much happier in finding out his cross, blood, nails, tomb, and all, than ever Helen was, or any Popish relic monger, and in making use of them too, to better purpose than that Popish convent of friars do, who have hired those places of the Turk, built temples, altars, and silver floors in honour of the passion.

And acquainted with grief.] Heb., Knowing of infirmity, or inured to it. See #Heb 4:15. The Greek Litany hath, "By thine unknown sorrows and sufferings, good Lord, deliver us."

And we hid as it were our faces from him.] Or, And he hid as it were the face from us, viz., as one for his loathsomeness, his low condition, ashamed to be seen. The Jews, in the Talmud, *{d}* question, What is the name of Messiah? Some answer, *Hhenara*, leprous; and he sitteth among the poor in the gates of Rome, carrying their sicknesses.

He was despised.] Double despised; and for the unworthiness of the things, this is repeated.

And we esteemed him not,] *J i.e.*, We contemned and derided him.

{a} Jun., Tertul.

{b} Genebrard.

{c} *Ex doloribus conflatus*, caused from his sorrows.

{d} Sanhedrin.

Ver. 4. Surely he hath borne our griefs.] He took our infirmities natural, though not sinful; or, He suffered for our offences. And his *satis* sufficient passion is our *satisfaction*, as Luther phraseth it. He suffered, saith Peter, "the just for the unjust." He "bore our sins in his own body on the tree." *{#1Pe 2:24}* He, the true scape goat, "taketh away the sins of the world," *{#Joh 1:29}* bearing them into the land of forgetfulness. This is his continual act, and this should be as a perpetual picture in our hearts. "Surely" he did all this for us; *iuramentum est vere*. This *surely* or *truly* is an oath, for better assurance and satisfaction to any doubting conscience. For which cause also the same thing is said over again, *{#Isa 53:5}* and herewith agreeth that of the apostle in **#1Ti 1:15**, "This is a sure saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners."

Yet we did esteem him stricken, smitten of God,] *J sc.*, For his own deserts, and not for ours. We looked upon him as a deceiver, a winebibber, a blasphemer, and one that wrought by Beelzebub, &c., and therefore we crucified him.

Smitten *{a}* of God.] *Percussus Dei*, saith the Syriac. The apostle saith, "God spared not his Son"; *{#Ro 8:32}* and because the creature

could not strike a stroke hard enough, himself was "pleased to bruise him." But that this was done for his own proper sins, and in a way of vengeance, was a gross mistake.

And afflicted.] Or, Humbled. He was "stricken," "smitten," "afflicted." But then afterwards he was "exalted," "extolled," and "made very high." {#Isa 52:13} We also who "suffer with him shall be glorified together," and in a proportion. {#2Ti 2:12}

{a} *Flagellatum a Deo*, Whipped by God.—*Theodotion*.

Ver. 5. But he was wounded for our transgressions.] Not for his own; for he "knew no sin, neither was guile found in his mouth"; nevertheless he took upon him whatsoever was penal that belonged to sin, that we might go free. He was content to be in the winepress that we might be in the wine cellar.

He was bruised for our iniquities.] Εαυτον αφηκεν εις βελεμνον, as Anacreon did upon a worse occasion.

“ *Cernis ut in toto corpore sculptus amor!*”

O love, that love of his! as Bernard speaketh; let it bruise our hard hearts into pieces, grind them to powder, and make them fall asunder in our bosoms like drops of water. Let us propagate our thankfulness into our lives, meditating returns answerable in some proportion to our Saviour's sufferings.

The chastisement of our peace was upon him.] They which offered burnt offerings of old were to lay their hand upon the head of the beast, thereby signifying the imputation of our sins unto Christ, and that we must lay hand on him by faith, if we look for any comfort by his death and passion. {a}

And with his stripes we are healed.] By the black and blue of his body after he was buffeted with dry blows; and by the bloody welts left on his back, after he had been scourged, which was a punishment fit for dogs and slaves. Nero they threatened to scourge to death, as judging him rather a beast than a man. But what had this innocent Lamb of God done? And why should the physician's blood

thus become the sick man's salve? We can hardly believe the power of *sword salve*.

{a} Oh that as Christ was *crucifixus*, crucified, so he were *cordifixus*. held fast in the heart.

Ver. 6. All we, like sheep, have gone astray.] Gone of our own accords, as "longing to wander"; {#Jer 14:10} to wander as sheep, lost sheep, than the which no creature is more apt to stray, and less able to return. "The ox knoweth his owner, and the ass his master's crib. "The very swine accustomed to the trough, if he go abroad, yet at night will find the way home again. Not so the silly sheep. "Lo, ye were all as sheep going astray," saith Peter, "but are now returned unto the Shepherd and Bishop of your souls." {#1Pe 2:25}

We have turned every one to his own way.] *Quo variae errorum formae innuuntur, dum suas quisque opiniones sectatur.* Each one, as he is out of God's way, so hath his own by way of wickedness to wander in; wherein yet, without a Christ, he cannot wander so far as to miss hell.

And the Lord hath laid on him the iniquity of us all,] *i.e.*, Of all his elect. The iniquity of us all he hath made to meet on him, so the Hebrew hath it; or, To light on him, even the full weight of his wrath and dint of his displeasure, for our many and mighty sins imputed unto him. Let the Jew jeer at this and say, that every fox must pay his own skin to the flayer; let the Romanist reject imputed righteousness, calling it putative, by a scoff; there is not anything that more supporteth a sinking soul than this "righteousness which is through the faith of Christ, the righteousness which is of God by faith." {#Php 3:9} This *manus Christi*, as nailed to the cross, is the only medicine for a sin sick soul, believe it.

Ver. 7. He was oppressed, and he was afflicted,] Heb., It, the punishment of our sin, was exacted; and he, being our surety, was afflicted. Or, It was exacted, and he answered, *i.e.*, satisfied.

Yet he opened not his mouth.] Though he "suffered, the just for the unjust," {#1Pe 3:18} with the unjust, upon unjust causes, under unjust judges, and by unjust punishments. Silence and sufferance was the language of this holy Lamb, "dumb before the shearer," insomuch as that Pilate wondered exceedingly. The eunuch also wondered when

he read this text, #Ac 8:32, and was converted. And the like is related of a certain earl called Eleazar, {a} a choleric man, but much altered for the better by a study of Christ and of his patience. "I beseech you, by the meekness of Christ," saith Paul; and Peter, who was an eyewitness of his patience, propoundeth him for a worthy pattern. {#1Pe 2:23} *Vide mihi languidum, exhaustum, cruentatum, trementum, et gementem Iesum tuum, et evanescet omnis impatientiae effectus.* Christ upon the cross is as a doctor in his chair, where he readeth unto us all a lecture of patience.

He is brought as a lamb to the slaughter.] Or, As a sheep that is led to the slaughter, which, when we see done, we should think of Christ, and see him as it were in an opera glass. The saints of old did so in their sacrifices; and this was that hidden wisdom David speaks of, #Ps 51:8; the ceremonial law was their gospel.

And as a sheep before her shearer is dumb.] The word Rachel signifieth an ewe. {#Ge 31:38 32:14} This ewe hath brought forth many lambs, such as was Lambert and the rest of the martyrs, who, to words of scorn and petulance, returned Isaac's apology to his brother Ishmael, patience and silence; insomuch as that the persecutors said that they were possessed with a dumb devil. {b} This was a kind of blasphemy.

{a} *In vita eius apud Surium.*

{b} *Acts and Mon., fol. 811.*

Ver. 8. He was taken from prison and from judgment.] *Absque dilatione et citra iudicium raptus est, sc., ad crucem,* so Vatablus rendereth it. He was hurried away to the cross without delay, and against right or reason, {a} Or, as others, he was taken from distress and torment into glory when he had cried, *Consummatum est,* It is finished; and, Father, into thy hands I commit my spirit. The Seventy render it somewhat otherwise, as may be seen, #Ac 8:33. The apostle Peter explaineth it, #Ac 2:24.

And who shall declare his generation?] Or, Who can reckon his age or his race? Or, Who can utter or describe his generation? *i.e.,* the wickedness of the men of those times he lived in. Or, the history of his life and death. Some understand it to be his eternal generation.

{#Pr 8:24,25} Others of his incarnation, that great "mystery of godliness." *Quantus enim Deus quantillus factus est homo!* Others {b} of his holy seed, his cross being fruitful, and his death giving life to an innumerable generation. {#Re 7:9}

For he was cut off out of the land of the living.] *Quasi arbor saevis icta bipennibus;* as a tree that is hewn down. {#2Ki 6:4}

For the transgression of my people.] Our iniquities were the weapons, and ourselves the traitors, that put to death the Lord of life; Judas and the Jews were but our workmen. This should draw dreary tears from us. {#Zec 12:10}

{a} *Inaudita causa* for an unheard reason.

{b} Augustine.

Ver. 9. **And he made his grave with the wicked,** / *i.e.*, He should have been buried among malefactors had not rich Joseph begged his body. Or, His dead body was at the disposal of wicked ones, and of rich men or rulers, the Jews and Pilate, at his death.

And with the rich.] The same, say some, with wicked. And indeed *Magna cognatio ut rei sic nominis, divitiis et vitiis.* Rich men are put for wicked rich. {#Jas 5:1} And how hardly do rich men enter heaven! Hyperius thinks that the two thieves crucified together with Christ were rich men, put to death for sedition; and Christ was placed in the midst, as their chieftain; whence also that memorable title set over his head, "King of the Jews."

Because he had done no violence.] Or, Albeit he had done, &c., notwithstanding his innocence and integrity.

“ *Nec te tun plurima Pentheu*

Labentem textit pietas. ”

Ver. 10. **Yet it pleased the Lord to bruise him.]** *Singula verba hic expendenda sunt cum emphasi,* saith one. {a} Here every word hath its weight, and it is very sure that the apostles and evangelists, in describing the mysteries of our salvation, have great respect as to this whole chapter of Isaiah, so especially to these three last verses. And it must needs be that the prophet, when he wrote these things,

was indued with a very great Spirit; because herein he so clearly setteth forth the Lord Christ in his twofold estate of humiliation and of exaltation, that whereas other oracles of the Old Testament borrow light from the New, this chapter lendeth light to the New in several places.

He hath put him to grief.] Or, He suffered him to be put to pain. See #Ac 2:23 4:28. God the Father had a main hand in his Son's sufferings, and that out of his free mercy, {#Joh 3:16} for the good of many.

When thou shalt make his soul an offering for sin.] Compare #2Co 5:20, "He made him sin for us that knew no sin." Our sins were laid upon him, as the sins of him that sacrificed were laid upon the beast; which was thereby made the sinner, as it were, and the man righteous. Christ's soul suffered also. {#Mt 26:38} It was *undequaque tristis*, surrounded with sorrows, and heavy as heart could hold. This sacrifice of his was truly expiatory and satisfactory. Compare #Heb 10:1,2.

He shall see his seed.] Bring many sons to God, {#Heb 2:10,13 Isa 53:8} a holy seed, the Church of the New Testament to the end of the world, {#Ps 72:17} *filiabitur nomine eius*. The name of Christ shall endure for ever; it shall be begotten as one generation is begotten of another. There shall be a succession of Christ's name, till time shall be no more. {b}

And the pleasure of the Lord shall prosper in his hand.] He came to send fire on the earth, which while he lived upon earth was already kindled. {#Lu 12:49} This some interpret as the gospel, which how wonderfully it spread and prospered, the evangelical and ecclesiastical histories testify.

{a} Hyper.

{b} *Parit dum perit, et perit dum parit. -Phaeniceis aenigma.*

Ver. 11. **He shall see of the travail of his soul.]** Or, Because his soul laboureth, he shall see (his seed), and be satisfied. A metaphor from a travailing woman. Compare #Ac 2:24 Joh 16:21.

And shall be satisfied.] {a} As a parent is in his dear children, or a rich man in the sight of his large farms and incomes. If therefore we would gratify and satisfy Christ, come by troops to the ordinances.

By his knowledge,] *i.e.*, By the lively light and impression of faith. {as #Joh 17:3 Ac 25:23 26:18 Joh 6:69} Faith comprehendeth in itself these three acts—knowledge in the understanding, assent of the will, and trust of the heart; so that justifying faith is nothing else but a fiducial assent, presupposing knowledge. The Popish doctors settle the seat of faith in the will, as in its adequate subject, that they meanwhile may do what they will with the heart, and with the understanding. To which purpose they exclude all knowledge; and as for confidence in the promises of Christ, they cry it down to the utmost, and everywhere expunge it by their *Indices Expurgatorii*; for a bare assent, though without wit or sense, is sufficient, say they; and Bellarmine defendeth it, that faith may better be defined by ignorance than by knowledge.

Shall my righteous servant.] Jesus Christ, "the just one." {#1Jo 2:2} "Jehovah our righteousness." {#Jer 23:6}

Justify many,] *i.e.*, Discharge them from the guilt of all iniquity by his righteousness imputed unto them. This maketh against justification by works. Cardinal Pighius was against it; so before him was Contarenius, another cardinal. And of Stephen Gardiner it is recorded, that he died a Protestant in the point of man's justification by the free mercies of God and merits of Christ. {b}

For he shall bear their iniquities.] *Baiulabit*; that, by nailing them to his cross, he may expiate them.

{a} *Saturabitur salute fidelium quam esurivit.*

{b} Fuller's *Church Hist.*

Ver. 12. Therefore I will divide him a portion with the great.] Or, I will give many to him. {#Ps 2:8} Some sense it thus: I will give him to conquer, plunder, and spoil the evil spirits; {as #Col 2:15} and this he shall have for a reward of his ignominious death, and his intercession for some of his enemies, whom he conquered by a new

and noble kind of victory, viz., by loving them and by praying for them.

And he was numbered with transgressors.] So he became a sinner, though sinless: 1. By imputation; 2. By reputation.

And he bare the sins of many.] Not of all, as A. Lapide here would have it, because all are many, &c.

And made intercession.] For those that with wicked hands crucified him; {#Lu 23:34 Ac 2:23} so for others still. {#Heb 7:25}

Chapter 54

Ver. 1. **Sing, O barren, thou that didst not bear.]** O Church Christian, O Jerusalem that art above, the mother of us all, the purchase of Christ's passion, {#Isa 53} to whom thou hast been a bloody spouse, {#Ac 20:28} an Aceldama or field of blood, {#1Pe 1:18,19} he hath paid dear for thy fruitfulness. As the blood of beasts applied to the roots of trees maketh them sprout and bear more fruit, so doth the blood of Christ, sprinkled on the roots of men's hearts, make them more fruitful Christians, as it did the Gentiles whose hearts were purified by faith. {#Ac 15:9 Ga 4:27} The grain of wheat that fell into the ground and died there, abode not alone, but brought forth much fruit. {#Joh 12:24}

For more are the children of the desolate.] The Christian Church, made up of Jews and Gentiles, shall have a more numerous and glorious offspring than ever the synagogue had. Sarah shall have more issue than Hagar, Hannah than Peninnah.

Ver. 2. **Enlarge the place of thy tent.]** Thus he speaketh after the custom of those countries wherein was frequent use of tents; neither is it without a mystery, since we are all strangers in this world, neither have we here any continuing city. Justin Martyr saith {a} of the Christians of his time, that every strange land was to them a country, and every country a strange land. They looked upon themselves as citizens of the new Jerusalem.

{a} Epist. ad Diog.

Ver. 3. **For thou shalt break forth,** / *i.e.*, Bring forth abundantly, and beyond belief. Margaret Countess of Henneberg, brought forth at a birth in Holland three hundred and sixty-five children, one skull whereof I have seen, saith mine author, no bigger than a bead or bean. {a} The Church brought forth three thousand at one birth, {#Ac 2:41} and some whole nations at another. {#Isa 66:8 Ro 10:18}

And thy seed shall inherit the Gentiles.] Shall spiritually become lords of the world, peopling it with a new and holy generation of such as "seek God's face, this is Jacob." {#Ps 24:6} This text the Jews and millenaries carnally construe.

{a} Fuller's *Hist. of Cambridge*, p. 28.

Ver. 4. **Fear not, for thou shalt not be ashamed.]** As widows and barren women wont to be. Thou hast been "without God and without Christ in the world"; but henceforth thou shalt be "married to him who is raised from the dead, that thou mayest bring forth fruit unto God." {#Ro 7:4} *Ipse enim quod vult iubet, et dat quod iubet.* {a} When you would and should be certain and quiet in conscience, saith Mr Bradford, martyr, in a sweet letter of his to a woman troubled in mind, then should your faith burst through all things until it come to Christ crucified, and the eternal sweet mercies and goodness of God in Christ. Here, here is the bridal bed, here is your spouse's resting place; creep into it, and in your arms of faith embrace him. Bewail your weakness, your unworthiness, your diffidence, &c., and you shall see he will turn to you. What said I, you shall see? Nay, I should have said, you shall feel he will turn to you. {b}

{a} Augustine.

{b} *Acts and Mon.*, 1490.

Ver. 5. **For thy Maker is thine husband.]** {a} Heb., Thy Makers. {#Job 35:10} {See Trapp on "Job 35:10"} *De sancta Trinitate dictum*, saith Junius. Isaac hath the name of the most loving husband we read of in holy writ; but his love to Rebecca was not comparable to this of Christ to his Church, {#Eph 5:25,26} where I doubt not but the apostle Paul had respect to this passage in Isaiah.

The Lord of hosts is his name.] Therefore thou, his wife, art sure of protection and provision, of all things necessary "to life and

godliness"; for he "hateth putting away," {#Mal 2:16} and will bear with more than any husband else would. {#Jer 3:1 Joh 13:1} Surely "as the heaven is high above the earth, so great is his mercy toward them that fear him" {#Ps 103:11}

The God of the whole earth.] Of the Church universal.

{a} *Mariti tui factores tui.*

Ver. 6. For the Lord hath called thee.] Or, Recalled thee.

As a woman forsaken, grieved in spirit.] Because forsaken. This the Lord, out of his conjugal affection, cannot endure.

And a wife of youth.] Which can least of all bear such a rejection, as being in her prime, and likely to be a long time desolate and disconsolate. If the Church in this condition can but say, as that Duchess Dowager of Milan once did, *Sola facta solum Deum sequor*; he will say, as in #Jer 2:2, "I remember thee, the kindness of thy youth, the love of thine espousals."

Ver. 7. For a small moment have I forsaken thee.] I have made thee believe so, at least, by suffering thee to "fall into manifold temptations," {#Jas 1:2} but for thy greatest good: {#Heb 12:11} as (1.) For probation; (2.) For prevention; (3.) For purgation; (4.) For preparation to mercy. And although it should last as long as life, yet that were but for a moment. For what is life but a spot of time between two eternities? And God therefore taketh liberty to do it, because he hath such an eternity of time to reveal his kindness in; time enough for kisses and embraces. But usually God taketh off the smarting plaster as soon as it hath eaten away the proud flesh.

But with great mercies.] Heb., With great tender mercies, such as the mother beareth towards the babe of her own body. {#1Ki 3:16} God's mercies are more than maternal.

Will I gather thee.] Or, Take thee up. {#Ps 27:10} {See Trapp on "Ps 27:10"}

Ver. 8. In a little wrath.] God can let forth his wrath in *minnums*, in little bubbles, as the word here rendered "wrath" properly

signifieth. This wrath to the saints is but love displeased, and soon pacified again.

I hid my face from thee.] God sometimes concealeth his love out of increasement of love; he departeth from us, but then turneth again and looketh through the chinkers, as that martyr phraseth it, to see how we take it. Fathers leave their children, saith one, the other side the stile, and help them over when they cry; they seem to leave them sometimes in a throng, and then reach them the hand again upon their complaint. So is it here. To say God hath cast me off because he hath hid his face, is a fallacy fetched out of the devil's topics. When the sun is eclipsed, foolish people may think it will never recover light; but wise men know it will. As, during the eclipse, though the earth wanteth the light of the sun for a time, yet not the influence thereof; for the metals that are engendered in the heart of the earth are concocted by the sun at the same time; so doth God's favour visit men's hearts in the power, heat, and vigorous influence of his grace, when the light and comfort of it is intercluded. {a}

But with everlasting kindness.] See a like elegant antithesis, with a double hyperbole to boot in #2Co 4:17.

{a} Dr Goodwin.

Ver. 9. **For this is as the waters of Noah.]** #Ge 9:9,11.

For as I have sworn, / *i.e.*, I have said it. God's word is as good as his oath. See the like, #Ex 32:13 Ge 12:7.

So have I sworn.] And given thee the sacraments for thy confirmation, like as I gave him the rainbow.

Ver. 10. **For the mountains shall depart.]** See #Mt 24:35 Ps 46:2.

{See Trapp on "Mt 24:35"} {See Trapp on "Ps 46:2"}

But my kindness shall not depart from thee.] This sweet promise comforted Olevian at the point of death. Although sight, hearing, speech depart from me, said he, yet God's lovingkindness shall never depart. This was somewhat like that of David in #Ps 73:26, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Neither shall the covenant of my peace.] God is in a league with his people, offensive and defensive, such as was that of Jehoshaphat with Ahab, and this covenant is a hive of heavenly honey.

Ver. 11. **O thou afflicted, tossed with tempest, and not comforted.]** This is the Church's style and state in this present life: *Ecclesia est haeres crucis*, The church's cross clings, saith Luther. None out of hell have suffered more than saints.

Behold, I will lay thy stones with fair colours.] So that thou shalt be a city of pearl, having for thy foundation the Lord Christ, {#1Co 3:11} for thy windows, the holy prophets, apostles, and other faithful preachers, by whose ministry thou shalt receive the light of true knowledge, {#Da 12:3} and for thy walls and gates the divine protection. See **#Re 21:11-21**. All this is to be understood as the spiritual excellence of the Church, which is begun in this life, and to be perfected in the life to come.

And lay thy foundations with sapphires.] Compare **#Ex 24:10**, where Moses and the eiders are said to have "seen the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." To show that God had now changed their condition, their bricks made in their bondage to sapphire, their lying and sooting among the pots into the wings of a dove covered with silver, and her feathers of pure gold.

{as #Ps 68:13}

Ver. 12. **And I will make thy windows of agates.]** Or, Of crystal, which is *purus et durus*.

And thy gates of carbuncles.] Which are of a flame colour.

And all thy borders.] That is, all thy bordering cities, say the Rabbis. As Plutarch saith of the neighbouring villages of Rome, in Numa's time, that sucking in the air of that city they breathed righteousness, may be much better affirmed as the Church.

Ver. 13. **And all thy children shall be taught of the Lord.]** Outwardly, by his word; inwardly, by his Spirit: and here he explaineth that which he had spoken before concerning gems and jewels. The glory of the Church consisteth not in outward splendour,

but in inward virtues and gifts of the Holy Ghost, which are found only in God's disciples.

Ver. 14. **In righteousness shalt thou be established.]** Righteousness is here opposed to oppression. Regiment without righteousness, is but robbery with authority.

For thou shalt not fear.] Or, That thou mayest not fear.

And from terror.] Tyranny is terrible.

For it shall not come near thee.] See #Ps 32:6. {See trapp on "Ps 32:6"}

Ver. 15. **Behold, they shall surely (or sedulously) gather together,**]{ a} Heb., He shall, gathering, gather together, *i.e.*, the enemies, as one man. Some understand it as heretics and hypocrites, who shall dwell together with the Church, so they render it; but shall be evil affected toward it, but to their own ruin,

Whosoever shall gather together against thee.] *Qui accolit tecum contra te.* Such are those renegade Jesuits that run over to the Lutherans, pretending to be converts, when it is only to keep up the bitter contention that is between them and us.

{a} Commorabuntur.

Ver. 16. **Behold, I have created the smith that bloweth the coals,**] *i.e.*, The devil, say some; rather his imps and instruments, those kindle coals and tools of his.

And I have created the waster to destroy.] Those brats of Abaddon. I have determined their evil doings, overruling the same, and directing them to a good end.

Ver. 17. **No weapon that is formed against thee shall prosper.]** But shall be, as the poets feign of Ajax's sword, which so long as he used against men, his enemies, served for help and defence; but after he began to abuse it to the harm of harmless beasts, it turned into his own bowels.

And every tongue thou shalt condemn.] As the eclipsed moon, by keeping her motion, wades out of the shadow, and recovers her

splendour, so shalt thou when slandered. See #Ps 37:6. {See Trapp on "Ps 37:6"}

This is the heritage.] Given them freely, and for perpetuity.

And their righteousness.] The clearing up of their wronged innocence.

Chapter 55

Ver. 1. **Ho, every one that thirsteth.]** *Sitit sitiri Dominus*, saith Nazianzen, {a} the Lord even thirsteth to be thirsted after; he "seeketh such to worship him as will worship him in spirit and in truth." {#Joh 4:23} Hence this present proclamation, "Ho, every one," of what nation soever, that is duly affected with the preceding discourse of Christ's all-sufficiency to save, {#Isa 53:11,12} and the church's glory and safety. {#Isa 54:11-17}

That thirsteth.] That, being scorched and parched with the sense of sin and fear of wrath, brayeth and breatheth after true grace and sound comfort, as the hunted hind doth after the waterbrooks; {#Ps 42:1,2} {See Trapp on "Ps 42:1"} {See Trapp on "Ps 42:2"} as David did after the water of the well of Bethlehem; {#2Sa 23:15,16} as the Lamb of God did when roasted in the fire of his Father's wrath, he cried aloud, *Sitio*, I thirst. {#Joh 19:28 Ps 22:11,16}

Come.] *Non passibus sed affectibus itur ad Christum*. Repent, and believe the gospel. {#Mr 1:15} Repentance is here set out by a word of activity. "Come, buy," &c. The frame of a true repenting heart is in an active coining posture, fitted for any service, when the wicked "pine away in their sin," {#Eze 33:10} and so perish eternally. {#Ps 9:17}

To the waters.] To Christ the fountain of living water, upon which you had turned your backs. {#Jer 2:13} Ortelius telleth us that in Ireland there is a certain fountain whose water killeth all those beasts that drink thereof, but harms not the people that usually drink it. Christ also is "set for the fall and rising again of many in Israel." {#Lu 2:34} His ordinances are a savour of life to some, and of death to others. {#2Co 3:16}

And he that hath no money.] Or, Money's worth. Many would come to Christ, but they would come with their cost; wherefore they run up and down to borrow money from the creatures or from the ordinances, using the means as mediators, and sharking in every bycorner for comfort; but men may be starved before they buy, if they go this way to work; for these in themselves are broken cisterns, empty granaries, and

“ *Herrea formicae tendunt ad inania nunquam.* ”

In the Lord Christ is all fulness, {#Joh 1:16} not of plenty only, but of bounty also. To this fountain, if we bring but our empty vessels well washed, {#Jer 4:14} we shall return well refreshed, and replenished with good things, when the proud self-justiciary shall be sent empty away, and shall not once taste of wisdom's dainties {#Pr 9:2-5}

Buy.] *Emite*, i.e., *comparate et comedite*, get Christ "with all your gettings"; get him, whatever else you go without; part with all you have to compass this "pearl of price." {#Mt 13:44,46 16:24,25} This gold cannot be too dearly bought. {#Re 3:18} *Heus saeculares, comparete vobis Biblia, animae pharmaca*, saith Chrysostom by a like expression.

And eat.] That is, believe; *hic enim edere, est credere*, and this water, this wine, may be eaten also: *nec enim rigat tantum sed et cibatur*. Christ is to his, water to cool them, wine to comfort them, milk to nourish them, bread to strengthen them; he is all that heart can wish or need require. They who have once "tasted how good the Lord is" cannot but thirst after him, and be unsatisfiable. *Optima demonstratio est a sensibus*. Eat therefore; it is a virtue here to be a holy glutton.

Yea, come.] Heb., And come; come and come; yea come, come, come; linger not, loiter not, frame not excuse, strain not courtesy, hang not off by a sinful bashfulness; it is good manners to fall to your meat.

Buy wine and milk.] Anything, everything that is good and comfortable, for Christ is all and in all. {b} As the worth and value of

many pieces of silver is in one piece of gold, so all the petty excellencies scattered abroad in the creatures are united in Christ. Apollonius writeth, that in the court of Aeta, King of Colchis, were three fountains, which flowed, one with milk, another with wine, and a third with honey. {c} Christ is all this, and more, in one. And of believers it may better be said than Justin {d} doth of the Scythians, *Lacte et melle vescuntur: nihil alienum concupiscunt, &c.*; they feed upon milk and honey; they desire nothing more than what they have; vines they have none, but gods they have, as they use to glory. Nazianzen and Jerome tell us that anciently in some churches they used to give to those proselytes whom they baptized wine and milk, grounding upon this text by a mistake.

Without money and without price.] All things for nothing, *gratis*. This is doubled and trebled for the comfort of poor trembling consciences. Christ is "rich to all that call upon his name"; {#Ro 10:12} none giveth to him; {#Ro 11:35} but he to all his freely, {#Isa 43:25} for the praise of his glorious grace. {#Eph 1:6} It is his good pleasure to do so. {#Lu 12:32} And if so, what can man, devil, or any distrustful heart, say against it?

{a} Orat. 40 in S. Baptis.

{b} πάντα εν πασιν. {#Col 3:11}

{c} Argonaut, lib. iii.

{d} Lib. ii.

Ver. 2. Wherefore do ye spend money for that which is not bread?] Heb., For not bread; for that which can no more feed you than those husks could the hungry prodigal. {#Lu 15:16}

“ *Turpe est difficiles habere nugas:
Et stultus labor est ineptiarum.*”—*Martial*.

The saying of the Roman general to the soldier that kept the tents, when he should have been fighting in the field, *Non amo nimium diligentes*, I love not those that are too diligent, will be used of God, if, when he calleth us to the care of higher things, we busy ourselves only about matters of an inferior alloy. Surely, as Domitian the emperor spent his time in catching flies, and Artaxerxes in making hafts for knives, so do most men in trifles and lying vanities,

neglecting the one thing necessary (with Martha), and preferring, as those Gergesites in the Gospel, *haram domesticam arae Dominicae*, a swine sty before a sanctuary. Between such and true believers there is as much difference as is between substantial merchants who deal in rich commodities, and those *nugivenduli Agyrtae*, who sell gaudes, rattles, and trangums; as is between spiders that catch flies, and eagles that hunt after hares and herons; as is between fowlers that follow after quails, and children that run after butterflies. Had men but tasted of God's bread, they would never set such a price upon dove's dung. Had they drunk of Christ's wine, (which is beyond the best nectar or ambrosia), they would never thirst again after the world's delights; {#Joh 4:14} which are such as whereof a man may break his neck before his fast. {#Ec 1:8}

“ *Clitorio quicumque sitim de fonte levarit,
Vina fugit, gaudetque meris abstemius undis.* ”
- *Ovid. Metam.*, lib. xv.

And your labour for that which satisfieth not.] The world is full of pomp and pleasure, {#1Jo 2:15} and yet it satisfieth not, because it is full of nothing but of emptiness; the creature is now, ever since the fall, as the husk without the grain, the shell without the kernel; yea, "the world passeth away and the lusts thereof," {#1Jo 2:17} for a man cannot make his heart long to delight in the same things, but *ipsa etiam vota, post usum, fastidio sunt*, we loathe after a while what we greatly lusted after, as Amnon did Tamar. Therefore "love not the world," {#1Jo 2:15}; "labour not for the meat that perisheth," {#Joh 6:27} but hasten heavenward, saying, as that pilgrim did, who, travelling to Jerusalem, and by the way visiting many brave cities, with their rare monuments, and meeting with many friendly entertainments, would say eftsoons, I must not stay here, this is not Jerusalem.

Hearken diligently unto me.] Heb., Hearing, hear—*i.e.*, Hear as for life, with utmost attention of body, intention of mind, and retention of memory.

And eat ye that which is good.] Not only hear the word of God, but eat it; turn it *in succum et sanguinem*, into juice and blood, digest it, incorporate it into your souls, {#Jas 1:21} for it is the heavenly manna

that hath all manner of good tastes in it, and properties with it. {#2Ti 3:16}

And let your soul delight itself in fatness.] *Talis est doctrina et gratis evangelica quae mentem saginat et impinguat,* A good soul feedeth on the fat, and drinketh of the sweet, that is found in the precious promises. {#Ps 36:8 63:5}

Ver. 3. **Incline your ear.]** Hear with all your might. Alphonsus, King of Arragon, is renowned for his attentive hearing; so is our King Edward VI, who usually stood and took notes on all the sermon. Origen chideth his hearers for nothing so much as for their seldom coming to hear God's Word, and for their careless and heedless hearing it when they did come; whence their slow growth in godliness.

Hear, and your souls shall live.] God hath ordained—as it were to cross the devil—that as death entered into the world through the ear, by our first parents listening to that old man-slayer, so should life enter into the soul by the same door, as it were. "The dead shall hear the voice of the Son of God, and they that hear shall live." {#Joh 5:25} The Romanists hold not hearing so absolutely needful—the mass only they make a work of duty, but the going to sermons but a matter of convenience, and such as is left free to men's leisures and opportunities without imputation of sin. {a}

And I will make an everlasting covenant with you.] Heb., I will cut out unto them a covenant of perpetuity. A covenant is a cluster of promises solemnly made over.

Even the sure mercies of David.] Or, Firm, faithful. The Greek {#Ac 13:34} hath it, "The holy things," or the "venerable things of David," that is, of Christ, for the ratifying and assuring whereof it was necessary that Christ should rise from death and enter into glory; for which purpose Paul allegeth this text. See #Ac 13:34.

{a} *Spec. Europ.*

Ver. 4. **Behold, I have given him,]** *i.e.*, Christ, called David, {#Isa 55:3} because typed out by David, promised to him, and sprang of him.

For a witness.] To teach and testify his Father's will and counsel, {a} at which, being his eternal wisdom, he had been present. See **#Re 3:14**.

A leader and commander to the people.] Of Christ's priestly office had been spoken in **#Isa 53:12**, here of his prophetic and princely. These were frequently set forth even in the Old Testament; by the crown or golden plate on the high priest's head was signified Christ's kingly office; by the breastplate, his priestly; and by the bells, his prophetic.

{a} *Ut de veritate hac et voluntate Patris testaretur.*

Ver. 5. Behold, thou shalt call a nation.] Yea, all nations that yet dwell in darkness and in the shadow of death, being utterly ignorant of God and his will, of themselves and their duties; but now, when they "shall know God, or rather be known of him," they shall run to Christ, yea, and "fly as a cloud," and flock into the church, as doves scour into their columbaries, rushing into the windows. {**#Isa 60:8**}

Because of the Lord thy God.] Through the mighty operation of his Spirit by the preaching of his Word. The philosophers, though never so able, could hardly persuade some few to embrace their tenets. Plato went thrice into Sicily to convert Dionysius, but could not do it; Socrates could not work upon Alcibiades, nor Cicero upon his own son, because God was not with them, nor was willing to glorify his Son Christ by them, as he did afterwards by his holy apostles.

Ver. 6. Seek ye the Lord while he may be found.] Seek not his omnipresence—for that ye need not do, since he is not far from any one of us {**#Ac 17:27**} -but his gracious presence, his face and favour; seek to be in the fear of the Lord and in the comforts of the Holy Ghost, in communion with him, and conformity unto him, and give not over till you find it. Seek him seriously, seek him seasonably. There is a time when men shall seek the Lord with their flocks and herds, and yet not find him, when once he hath withdrawn himself from them. {**#Ho 5:6**}

Call ye upon him while he is near.] In a time of acceptance, {#Ps 32:6} before he hath sworn that he will not be spoken with. {#Ps 95:11} God is but a while with men in the opportunities of grace. {#Pr 1:24,28}

Ver. 7. Let the wicked forsake his way.] Or else never think of finding favour with God, or of calling upon him to any purpose. The leper's lips should be covered according to the law: a good motion from an ill mouth will never take with God.

“ *Pura Deus mens est, pura vult mente vocari:
Et puras iussit pondus habere preces.* ”

And the unrighteous man his thoughts.] See #Jas 4:8. {See Trapp on "Jas 4:8"} A Pilate may wash his hands, a Pharisee cleanse the outside of the platter. *Castae manus sunt, sed mens habet piacula,* said a heathen, who saw by the light of nature that clean hands and foul hearts did not suit well.

And let him return unto the Lord.] {See Trapp on "Zec 1:2"} {See Trapp on "Joe 2:12"} {See Trapp on "Joe 2:13"}

For he will abundantly pardon.] He will multiply to pardon: as we multiply sins, he will multiply pardons. God in Christ *mollis est et misericors,* not an "austere man," implacable, inexorable, but *multis ad ignoscendum,* as the Vulgate here rendereth it; and Fulgentius {a} thus descanteth upon it, *In hoc multo nihil deest, in quo est omnipotens misericordia et omnipotentia miserecors, &c.* In this much nothing is wanting—how can there? say—since there is in it omnipotent mercy and merciful omnipotence. A pardon, of course, he giveth us for involuntary and unavoidable infirmities; this we have included in that general pardon which we have upon our general repentance. And for other sins—be they blasphemies {#Mt 12:13} -God hath all plasters and pardons at hand, and ready made and sealed, for else we might die in our sins while the pardon is in providing. He hath also hanged out his tables, as I may say, in the holy Scriptures, showing what great sinners he hath pardoned, as Adam, that arch-rebel, Manasseh, who was all manner of naughts, David, Peter, Paul, Magdalene, &c. The Lord Hungerford of Hatesby was beheaded in Henry VIII's time. The Lord Thomas Cromwell, a better man, but executed together with him, cheered

him up and bade him be of good comfort; For, said he, if you repent, and be heartily sorry for that you have done, there is for you also mercy with the Lord, who, for Christ's sake, will forgive you; therefore be not dismayed. {b} God seemeth to say to sinners, as once the French King Francis I did to one that begged pardon for some ill words spoken against his majesty, Do thou learn to speak little, so to sin no more, and I will not fail to pardon much; I can remit whatsoever you can commit, never doubt it.

{a} Epist. 7, Ad Venant.

{b} *Acts and Mon.*, 109.

Ver. 8. For my thoughts are not your thoughts,] *q.d.*, You may think it impossible, likely, that such great and grievous sinners as you have been should ever be received to mercy. But what talk you of your thoughts? Mine are infinitely above them, neither may you measure my mercies by your own models. Bring broken and bleeding hearts to my mercy seat, and I shall soon think all the meritorious sufferings of my Son, all the promises in my book, all the comforts of my Spirit, all the pleasures of my kingdom, but enough for you.

Ver. 9. For as the heavens are higher than the earth.] And that is no small deal; see the note on **#Ps 103:11,12**. Lo, such is the proportion that my mercy beareth to your mercy, even the very best of you, that the heaven doth to the earth—*i.e.*, that a most vast circumference doth to one little point or centre.

Ver. 10. For as the rain cometh down.] *Simile omnium elegantissimum pariter et notissimum*. Of the use and efficacy of fit similitudes: {See Trapp on "*Ho 12:10*"}

Ver. 11. So shall the word be that goeth out of my mouth.] The Word in general, but especially the word of promise, it shall surely give seed to the sower, and bread to the eater, comforts of all sorts both for the present and for the future. Only we must see that we be good ground, and then pray "that the heaven may hear the earth." {as *#Ho 2:21*}

But it shall accomplish that which I please.] It shall produce the sweet fruits of righteousness. {*#Ro 8:13,14*} There is, saith a good author, a certain shell fish that lieth always open towards heaven, as it were looking upward and begging one fruitful drop of dew, which being

fallen, it shutteth presently, and keepeth the door close against all outward things till it hath made a pearl of it. In reading or hearing the promises, if we open our shells, our souls, the heaven will drop the fruitful dew of grace to be employed worthily in making pearls of good works and solid virtues. "Who is she that cometh out of the wilderness to join herself to her well beloved?" {#So 6:9}

Ver. 12. **For ye shall go out with joy,** / *sc.*, Out of your spiritual bondage, worse than that of Babylon.

The mountains and the hills.] The mute and brute creatures, as they seem to groan together with the faithful, {#Ro 8:21,22} so here, by a prosopopeia, they are brought in as congratulating and applauding their deliverance.

Ver. 13. **Instead of the thorn shall come up the fir tree.**] There shall be a blessed change of men and of manners. Those who before were stark naught, or good for naught, yea, vexatious and mischievous, {a} shall become fruitful and beneficial. The fir tree is good for many uses; the myrtle brings berries of excellent taste, as Pliny tells us. The Chaldee thus paraphraseth here, Just men shall rise up instead of sinners, and such as fear the Lord in the room of the unrighteous. *Sed cave ne hic somnies,* saith Oecolampadius, but be warned you dream not, as some do, that in this world and before the day of judgment the wicked shall all be rooted out, for there will always be Cains to persecute Abels, &c.

And it shall be to the Lord for a name, / *i.e.*, For an honour: it shall be much for his glory, which is the end that he propoundeth to himself in all that he doeth. And well he may, since— (1.) He is not in danger of doing anything through vain glory; (2.) He hath none higher than himself to whom to have respect.

For an everlasting sign.] *In monumentum non momentaneum;* Heb., For a sign of perpetuity or eternity.

That shall not be cut off.] Or, That it, the Church, shall not be cut off.

{a} *Spinis paliurus acutis.* -Virg. Eclog.

Chapter 56

Ver. 1. **Thus saith the Lord, Keep ye judgment, and do justice,**] *i.e.*, Repent ye, as ye were exhorted, {#Isa 45:6,7} and "bring forth fruits meet for repentance," {#Mt 3:8} "for the kingdom of heaven is at hand." {#Mt 3:2 Tit 2:12} Christ came to "call sinners to repentance," {#Mr 2:17} and to good works of all sorts, which are here called judgment and justice, as he himself is here called not only God's salvation, but his righteousness.

Ver. 2. **Blessed is the man that doeth this.**] And by it lays hold on that—*i.e.*, that performeth the duties of both tables, of piety and of charity; that maketh conscience of keeping the Sabbath especially. The Fourth Commandment standeth fitly in the heart of the Decalogue, and between the two tables of the law, as having an influence into both.

From polluting it.] Either by corporal labour or spiritual idleness: spending the holy time holily.

And keepeth his hand from doing any evil.] That is, righteous as well as religious: not yielding his members as instruments of unrighteousness unto sin. {#Ro 6:13}

Ver. 3. **Neither let the son of the stranger.**] If a proselyte, let not him add extra words to the covenant of grace in Christ, and say, It belongeth not to me. Let not him turn the back of his hand to the promise, as if he were not concerned in it, because no Jew born; for now the wall of partition is by Christ to be broken down, and the rigour of that old prohibition taken away. {#Ac 10:34,35 Ga 3:28 Col 3:11 Eze 47:22}

Neither let the eunuch.] {See Trapp on "Mt 19:12"}

Ver. 4. **For thus saith the Lord.**] Who "comforteth those that are cast down," {#2Co 7:6} those that are forsaken of their hopes. {#Jer 30:17}

That keep my Sabbaths.] Which whoso do not are worthily deemed to have no true goodness in them at all.

And choose the things that please me.] Choose them upon mature deliberation and good advice; as Moses did; {#Heb 11:25} by a free

election, *{as #Ps 119:30}* so showing themselves wise eunuchs, such as have their name *παρα το εν νουν εχειν*, as Scaliger deriveth it—*i.e.*, well-minded men, *egregie cordati homines*, *{a}*

And take hold of my covenant.] By a lively faith which is said to have two hands, one wherewith she layeth hold on Christ, and another whereby she giveth up herself unto him, and although the devil rap her on the fingers for so doing, yet she is resolute and holds her own.

{a} Ennius.

Ver. 5. Even unto them will I give in mine house.] In the Church of the New Testament. *{#Eph 2:19-21}*

A place.] Heb., A hand. A door keeper's place in God's house is worth having; *{#Ps 84:10}* this was that one thing that he so dearly begged. *{#Ps 27:4}*

And a name.] That new name, *{#Re 2:17}* that power or prerogative-royal—that heavenly honour, Nonnus there calleth it—*viz.*, "to be the sons of God," *{#Joh 1:12}* and so to be "called," *{#1Jo 3:1}* to have both the comfort and the credit of it: this is *nomen in mundo praestantissimum*; none to this, *{#2Co 6:18}* for "if sons, then heirs." *{#Ro 8:16,17}*

Ver. 6. Also the sons of the stranger that joineth.] Relinquishing his heathenish superstition, and devoting himself to my fear. The Levites had their name from the word here used; and leviathan, whose scales and parts are so fast joined and jointed together.

To love the name of the Lord, to be his servants.] Plato could say, *Parere legibus est Deo servire: et haec summa est libertas*, To obey the laws, is to serve God; and this is the chiefest liberty, this is perfect freedom. But Plato never knew what it was to love to be God's servant. *Lex voluntarios quaerit*, saith Ambrose. *{a}* All God's soldiers are volunteers, all his people free hearted; *{#Ps 110:3}* they wait for his law. *{#Isa 42:8 De 10:12}*

Every one that keepeth the Sabbath.] See on **#Isa 56:2**.

{a} In Psalm i.

Ver. 7. **Even them will I bring unto my holy mountain,**] *i.e.*, Into my Church, and Church assemblies. Query, Whether eunuchs and strangers were made partakers of all holy services in the second temple, according to the letter? Sure we are that that holy eunuch, {#Ac 8:26-40} and the rest of the Gentiles, had and still have free admission under the gospel.

And will make them joyful in mine house of prayer.] By their free access unto me, and all good success in their suits. Pray "that your joy may be full." {#Joh 16:24} "Draw water with joy out of this well of salvation." {#Isa 12:3} "Rejoice evermore," and that you may so do, "pray without ceasing." {#1Th 5:16,17}

Their burnt offerings and their sacrifices shall be accepted upon mine altar.] Their evangelical sacrifices of prayer, praise, alms, obedience, &c., shall be accepted through Christ, {#Heb 13:10,15} who is the true altar that sanctifieth all that is offered on it. {#Re 8:3,4}

For mine house shall be called, &c.] See on #Mt 21:13.

Ver. 8. **Which gathereth the outcasts of Israel.]** According to that ancient promise of his. {#De 30:4} None of his shall be lost for looking after; he will "fetch back his banished," as that witty woman said. {#2Sa 14:14}

Yet will I gather others to him.] Strangers, eunuchs, all mine "other sheep that are not yet of this fold," {#Joh 10:16} together with all my stragglers; those that are relapsed will I recover.

Ver. 9. **All ye beasts of the field, come to devour.]** *Statim quasi vehementer ira accensus, &c.* All upon the sudden, as one much enraged against the wicked priests especially, as greatest traitors to the state, the Lord thundereth and threateneth terribly. By the beasts here called for, we may understand the Babylonians, Grecians, Syrians, Egyptians, but especially the Romans, who made clean work of them, whenas they were grown extremely wicked, and even ripe for ruin, as Josephus witnesseth. See #Jer 50:17.

Ver. 10. **His watchmen are blind; they are all ignorant.]** *Invehit in Pseudepiscopos,* such as were, and are still in part, the popish

clergy; those of the ninth age especially, and not much better a little before Luther stickled: blind leaders of the blind, lamentably ignorant, as the Bishop of Dunkeld, in Scotland, for instance, who professed that he knew neither the New Testament nor the Old. So Bishop Albert, reading the Bible, and being asked by a nobleman what book it was he read; I know not, said he, what book it is, but all that I read in it is contrary to our religion. {a} As for the other ill qualities of the watchmen here inveighed against, Hugo the cardinal said, that the devil had two daughters, Covetousness and Luxury; the former he had heretofore married out to the Jews, the latter to the Gentiles; but now the monks and priests had gotten them both from their old husbands and taken them for their own use. The Hebrew critics have observed, that the word here rendered watchmen, hath a *tzaddi* larger than ordinary, to show what odious creatures such are as are here described. {Hebrew Text Note}

They are all dumb dogs that cannot bark, / *i.e.*, Will not deal plainly and faithfully with men's souls; but either preach not at all, or *placentia* only, toothless truths. Pliny {b} tells of the dogs in Rome that were set to keep the capitol; because, when the Gauls scaled it, the dogs being fed too full, lay sleeping, and did not give warning, they not only hanged them up, but every year on that day of the year, hanged up certain dogs in the city for exemplary justice; yea, crucified them alive upon an older tree. Let dumb dogs and parasitical preachers, treacherous to men's souls, take heed they be not one day hanged in hell.

Sleeping, lying down, loving to slumber.] *Non dormiunt solum, sed dedita opera dormiunt;* {c} so full they have farced themselves, and so deeply drunk they are, that they sleep soundly, though lions roar, and wolves worry the poor flock, and that many times far enough from the fold, wherein they show themselves to be worse than Ulysses' swine herd, of whom Homer saith—

“ουδε συβωτη
Ἦνοαεν αυτοθι κοιτος ιων απο κοιμηθηναι,”

That he would not be drawn to sleep from his swine sty.

{a} Acts and Mon.

{b} Lib xxix. cap. 4.

{c} *Somnolentia pastorum luporum est gaudium.*

Ver. 11. **Yea, they are greedy dogs that can never have enough.]** Heb., Strong of soul, or of appetite; they know not to be satisfied. *Lac et luna*, is that they look for; the "instruments of a foolish shepherd," *forcipes et mulctra*, the shears and milk pail are in their hand; {#Zec 11:15} they eat the fruit and drink the milk; {as #Eze 25:4} yea, they eat the fat, and tear the claws in pieces. {#Zec 11:16} Albertus Magnus complained heavily of the covetousness of pastors in his time. *Temporalia colligunt per se, spiritualia seminant per alios* saith he on #Mt 10:16; {a} they take little pains, but care not how much profit they make. He that made *Fasciculus temporum*, doth the like. Another modern writer fitly applieth that to them, which Oedipus in Sophocles saith of Tiresias the heathen prophet—

“οστις εν τοις κερδεσι
Μονον δεδορκε, την τεχνην δ εφουτυφλος,”

i.e., that he looked only to his gain, but was little seen in his profession. Such a one was Balaam; {#Jude 11} such were those false prophets; {#Eze 13:2,3} the covetous Pharisees; {#Lu 16:14} the false apostles, {#Ro 16:18} called dogs; {#Php 3:2} such as had a greedy worm under their tongues, and could never be satisfied.

And they are shepherds that cannot understand.] The dust of covetousness hath even put out their eyes. As it fared with the blind {a} and greedy Pharisees, *Avidi a non videndo*, the world is a pearl in their eyes; they cannot see God, nor skill of their office. Tremellius rendereth it *nesciunt docere*; they know not to teach, as being choked haply with a fat benefice—a common practice of the Pope.

They all look to their own way.] Mind their own commodity, whereby they are led up and down, as an ox may be all aground over by a bottle of hay.

{a} *Midas secundum Etymologiam Graecam caecus est.* Midas, according to Greek mythology, was blind.

Ver. 12. **Come ye.**] The wicked have their "come ye," as well as the godly. {#Isa 2:3} {See Trapp on "Isa 2:3"}

I will fetch wine.] A pastor should be no winebibber or ale-stake. {#1Ti 3:8} *Ebrietas in se culpas complectitur omnes.* Drunkenness is a soul fault in any man, saith Petrus Ravenas, but in a minister it is a sacrilege, especially if he draw on others to it, as here, and as the Popish priests do at Paris and Lovain, where the best wine is called *vinum theologicum*, the wine of theologians, and they used to lengthen out their drunken computations.

And tomorrow shall be as this day.] Words of profane secureness and dissoluteness. See #Isa 22:13 Pr 23:35.

Chapter 57

Ver. 1. **The righteous perisheth.**] So the world deemeth, but not rightly, for "the righteous hath hope in his death," when "the wicked dying is driven away in his wickedness" {#Pr 14:32} -by "him that had the power of death, even the devil" {#Heb 2:14} -having been "through fear of death all their lifetime subject to bondage." The Lacedaemonians all the time of their life adored death. The righteous can defy death, with Paul, and sing, Death, where is thy sting? hell, where is thy victory? He is not "killed with death," as Jezebel's children were; {#Re 2:23} but dieth in peace, though he die in battle, as Josiah did, of whom some interpret this text.

And no man layeth it to heart.] Heb., Upon his heart, that it may sink and soak into it, so as to be soundly sensible of God's holy hand and end in such a providence. See #Isa 5:12. There is a woe to oscitancy and stupidity of this kind.

And merciful men.] Heb, Men of piety or pity, such as all righteous persons are. They have received mercy, and they can show it; {#Col 3:12} they have steeped their thoughts in the mercies of God, which have dyed theirs as the dye fat doth the cloth.

Are taken away.] Heb., Gathered, as grain is into the garner, or fruit into the storehouse; so they into Abraham's bosom. As men gather

flowers, and candy them, and preserve them by them, so doth God his pious ones.

No man considering.] None of those debauched ones {#Isa 56:12} to be sure of. These are glad to be rid of the righteous, as the Sodomites were of righteous Lot; as the heathen persecutors were of the martyrs, whom they counted καθαρματα, the "sweepings of the world, and the offscourings of all things." {#1Co 4:13}

That the righteous is taken away from the evil to come.] As was Methuselah a year before the flood; Jeroboam's best son, before the downfall of his father's family; {#1Ki 14:12,13} Josiah before the captivity and first destruction of Jerusalem; {#2Ki 22:20} James before the second; {#Ac 12:2} Augustine a little before the sack of his city Hippo, by the Vandals. *Felix Nepotianus qui haec non vidit*, saith Jerome. Stilico said, that when Ambrose was dead great changes would follow; and it happened accordingly. Luther was taken away in peace, {a} a little before the calamity of Germany, which he foretold, for contempt of the gospel. Pareus died a little before Heidelberg was taken, *futuro malo substractus*. Mr Brightman was buried a day or two before the pursuivant was sent for him. God had housed him, as he had Lot before the storm; hid him, as he had done Moses in the hole of the rock, till the tempest was blown over; dealt by him, as once by Daniel, {#Da 12:13} who was bid to go away and rest before those great clashings and confusions should come, which had been foreshown to him. Howbeit this is not generally so; for Jeremiah lived to see the first destruction of Jerusalem, John the Evangelist the last. Mr Dod and many other holy men outlived our recent unhappy wars, and deeply shared in them. But usually God taketh away his most eminent servants from the evil to come. As when there is a fire in a house or town men carry out their jewels; *οκυμοροι οι θεοφιλεις*, saith an ancient, {b} the best die first commonly. The comfort is, that though as grapes they be gathered before they are ripe, and as lambs, slain before they be grown, yet this benefit they have, that they are freed from the violence of the winepress that others fall into, and they escape many storms that others live to taste of.

{a} Calvin, *in hunc locum*,

{b} Dion., *Prus. Orat.* 28.

Ver. 2. He shall enter into peace,] *i.e.*, Into heaven, where the righteous—however looked upon as lost {#Isa 57:1} -shall have "life and peace," {#Ro 8:6} joy and bliss, {#Mt 25:21,23} rest and peace, {#Re 14:13} and this *απαρτι amodo*, strait upon it so soon as ever they are dead; from henceforth forthwith their souls have happiness inconceivable. As for their bodies,

They shall rest in their beds.] So their graves are called, by an elegant metaphor, like as the bier that carrieth to it is called *matteh*, a couch, {#2Sa 3:31} the burying place, a dormitory, {a} or place to sleep in, and the resurrection an awakening. {#Ps 17:15} To this bed Moses went up when his Father bade. He died *ad os Iehovae* according to the word of God, {#De 34:5} which the Jewish doctors {b} expound as though God did take away his soul with a kiss, like as the loving mother kisseth the child, and then layeth it down to sleep. Rhodinus, a Dutch divine, when he perceived he should die, desired to be laid in another bed, which he called his bed of rest, and upon which he had long before written this verse— {c}

“ Ut somnus mortis, sic lectus imago sepulchri.”

In this short bed of the grave shall be laid up the infinite miseries of many years; the bodies of the saints shall, by rotting, be refined, their precious dust preserved, till at last it arise incorruptible. *O dieculam illam!*

Each one walking in his uprightness.] Or, Walking before him, or right over against him; that is, keeping equipage with him, as when one friend walketh with another.

{a} κομητηριον.

{b} Maimonid.

{c} Melch. Adam.

Ver. 3. But draw near hither, ye sons of the sorceress.] Here "Esaias is very bold," as the apostle saith of him in another case, {#Ro 10:20} and maketh it appear that he was none of those dumb dogs he had rated at in the former chapter. The Jews gloried much in their pedigree and descent from Abraham, and that they were "born of the

free woman." He telleth them flat and plain that they were witches' children, whores' sons, a bastardly brood, {a} as our Saviour afterwards called them, a race of rebels, a seed of serpents, shamefully degenerate from their praiseworthy progenitors.

{a} γενεα μοιχαλιδ.

Ver. 4. Against whom do ye sport yourselves?] You that are the wits, the merry Greeks of the times, that, instead of "trembling at God's word," and humbling before him, hold it a goodly thing to gibe and jeer at it, to mock and scoff at those that preach it. {#2Ch 36:16 Isa 5:18,19 22:13 28:14,22} These were their game stocks, and the matter of their mad mirth. Neither is it any otherwise to this day; for the world ever was, and will be still, beside itself in point of salvation. {a} Not the sinful Sodomites only, but Lot's sons-in-law, who should have learned better, laughed him to scorn for his good counsel. {#Ge 19:14} *Ridetur cum suo Iehova.* Lot is counted but a *lob*, and bid to keep his breath to cool his broth. Erasmus is blamed for his dry scoffs at Capito and other reformers; but Parsons, the Jesuit, is able to put Rabshakeh, Thersites, and Lucian himself to school for railing, deriding, and scurrilous language.

Against whom make yea wide mouth, and draw out the tongue?]

By such base gestures did they show their contempt of the prophets, as they thought; but indeed, and as it was construed, of God himself. See #Ex 16:8 Nu 16:11 Lu 10:16 1Th 4:8. Look how unskilful hunters, shooting at wild beasts, do sometimes kill a man; so profane persons, shooting at God's ministers, hit him. If we be served in like sort as those of old were—if we be for "signs and for wonders in Israel," as Isaiah and his fellows were {#Isa 8:18} -if in mockage they imitate our language, as they did good Jeremiah's, crying at him, "The burden of the Lord, the burden of the Lord" {#Jer 23:38} -if they blow their noses at us, as they did at our Saviour, {εμωκτηριζον, #Lu 16:14} taunt and reproach us, as they did Paul, {#Ac 17:32} set us upon a stage {b} to be laughed and hooted at, as they did those worthies of whom the world was not worthy {#Heb 10:33 1Co 4:9} -let us not strange or startle at the matter, as if some new thing had befallen us; but "rejoice, and be exceeding glad; for so persecuted they the prophets that were before us" {#Mt 5:12 1Pe 4:14} {See Trapp on "1Pe 4:14"}

{a} *Mundus antiquum obtinet ridendo verbum Dei.*

{b} *Θεατριζόμενοι, in theatrum producti pro spectaculo.*

Ver. 5. Inflaming yourselves with idols.] That it might appear that there was good cause of so much sharpness, and that he did them no wrong. He painteth them out in their colours to the life: *Incalescitis, id est, concumbitis;* while ye commit folly and filthiness with your idols, ye are all "adulterers, as an oven heated by the baker; your baker sleepeth all the night, in the morning it burneth as a flaming fire." {#Ho 7:4,6} And as the love of harlots is oft hotter than that of husband and wife, so superstition many times outdoeth true religion.

Slaying the children.] A barbarous practice, taught them by that old man slayer. Careless parents do little less, whom, therefore, Bernard calleth *peremptores potius quam parentes,* rather parricides than parents.

Ver. 6. Among the smooth stones of the stream is thy portion.] *Pars et sors tua.* A poor portion it is, but such as thou art well apaid of, viz., thine altars and thine idol service, and settest up in my place. How exceeding devout in their way are some misled and muzzled Papists, those of the weaker sex especially, in the service of their god, *Mauzzim,* in the honour of their too admired relics, which they esteem no less than the people of the isle Ceylon, in the East Indies, did their consecrated ape's tooth, which being got from them, they offered an incredible mass of treasure to recover it.

Should I receive comfort in these?] Or, Should I not ease myself of these? {as #Jer 5:9}

Ver. 7. Upon a lofty and high mountain.] In all places hast thou poured out thy whoredoms, setting thy sin "upon the cliff of the rock," as it were sunning, so shameless art thou grown.

Thy bed,] i.e., Thy temples and altars; as likewise do the mass mongers to this day.

Ver. 8. Behind the doors also, and the posts.] Where my law should have been written. {#De 6:9 11:20}

Hast thou set up thy remembrance?] Thy idols and monuments of idolatry, such as Papists now call memories and laymen's books.

Thou hast discovered thyself] Thy nakedness, like a *meretrix meretricissima, divaricasti tibias* {as #Eze 23:29} *Omnibus modis te comparans ut impudentissimum scortum*, prostituting thyself as a most impudent harlot, prodigiously lascivious.

Ver. 9. **And thou wentest to the king.]** The King of Assyria, who styled himself the Great King, to whom Ahaz both sent and went. {#2Ki 16:8,10}

With ointment.] Heb., With oil—that is, with balsam, such as Judea only afforded, and was therefore highly esteemed in other countries.

And didst debase thyself even unto hell.] By crouching and cringing to those foreign states in a most submissive and servile way, as Ahaz had done with his, "I am thy servant and thy son," {#2Ki 16:7} to the dishonour of God, and to the reproach of Israel, who was God's "firstborn, higher than the kings of the earth." {#Ps 89:27}

Ver. 10. **Thou art wearied in the greatness of thy way.]** Great pains thou hast taken to small purpose, and yet thou thinkest and hopest, but groundlessly, that

Thou hast found the life of thy hand.] A sure way of subsistence; thy desired help and safety.

Ver. 11. **And of whom hast thou been afraid or feared?] q.d.,** Not me surely, as thou oughtst; but thy fellow creatures, whom thou shouldst have looked upon as so many mice.

That thou hast lied,] i.e., So basely flattered the Assyrian.

Have I not held my peace?] i.e., Borne with thee, more than any else would ever have done? And yet my lenity is even worse than lost upon thee.

Ver. 12. **I will declare thy righteousness,] i.e.,** Thine unrighteousness, by an irony; {a} or, Thy righteousness *secundum dici, non secundum esse*, thine hypocrisy.

For they shall not profit thee.] Nay, they shall undo thee.

{a} Antiphrasis ironica.

Ver. 13. **When thou criest, let thy companies deliver thee.**] "Thy companies"; Heb., Thy gathered ones, or troops. See #De 32:37,38 **Jud 10:13,14.** {See Trapp on "Jud 10:14"}

But the wind shall carry them all away.] The wind of God's power shall scatter them, *quisquiliarum in morem*.

Ver. 14. **And they shall say.**] Or, And it shall be said. This is further added, for the comfort of those that trusted in God, that they shall have a smooth and clear passage home. This is literally meant of their return from Babylon; but mystically of the recollection of the Church out of the captivity of the devil and power of sin.

Ver. 15. **For thus saith the high and lofty One.**] Higher than the highest; so high, that he is said to "humble himself to behold things done in heaven"; {#Ps 113:6} to look out of himself upon the saints and angels there. He is a God, saith one, whose nature is majesty, whose place is immensity, whose time is eternity, whose life is sanctity, whose power is omnipotence, whose work is mercy, whose wrath is justice, whose throne is sublimity, whose seat is humility.

That inhabiteth eternity.] *Gigas saeculorum*, saith the Syriac. The apostle Paul hath a like stately description of almighty God, {#1Ti 6:16} who yet is above all name or notion, and must be thought of as one not to be thought of. Herein he is most unlike to men, who the higher they are, the less they look after the poor afflicted.

I dwell in the high and holy place.] In "the light which no man can approach unto." {#1Ti 6:16} In the holy place of the material temple, which was without windows, there burned lights perpetually, to represent the celestial lights; but in the most holy place there was no light at all, to show that all outward light is but darkness being compared with that light which God inhabiteth, and which is inaccessible.

With him also that is of a contrite and humble spirit.] In the lowest hearts he dwelleth, as well as in the highest heavens. A broken heart is God's lesser heaven; here he dwelleth with delight. Not that the affliction of a man's spirit is pleasing to God, but the

separation of sin from the soul. When the solder that joineth a sinful action and the heart together is dissolved, this pleaseth the Lord.

To revive the spirit of the humble.] As this very text hath done many a one.

Ver. 16. **For I will not contend for ever.]** It soon repenteth the Lord concerning his servants. *Et pro magno peccato parum supplicii satis est patti.* {a} See #Ps 103:9.

For the spirit would fail before me.] Heb., Would be overcovered —*sc.*, *tenebris ac terroribus*, it would even sink and faint away. When the child swoons in the whipping, God lets fall the rod, and falls akissing it, to fetch life into it again. {#Jer 31:20} As the rule in medicine is still to maintain nature, so doth he their spirits by cordials.

{a} Terent.

Ver. 17. **For the iniquity of his covetousness.]** Or, Of his concupiscence, the sin of his nature. But covetousness is a wickedness with a witness, the "root of all evil." {#1Ti 6:10} Timon could say that there were two sources of all sin, viz., *απληστιαν και φιλοδοξιαν*, covetousness and vainglory.

And he went on frowardly in the way of his own heart,] *i.e.*, *Excaecotus sequitur animale suum spiritum*, he, blindling, blundered on, without fear or wit, cross grained and irreclaimable.

Ver. 18. **I have seen his ways.]** His ways of covetousness, crossness, &c. I could be as cross as he for the heart of him, {#Ps 18:26} but

I will heal him,] *q.d.*, I see these froward children will lay nothing to heart; frowns will not humble them, blows will not benefit them; if I do not save them till they seek me, they will never be saved. Therefore I will work for mine own name's sake. See #Eze 20:8,14,22,44.

And restore comforts unto him, and to his mourners.] To those that mourn in secret for his sins and miseries; {#Eze 9:4 Mt 5:4} and to others for their sakes, *ratione consortii*.

Ver. 19. **I create the fruit of the lips,** / *i.e.*, I speak peace to my people by the mouths of my faithful ministers, applying and setting home the promises; and this I do most magnificently and mightily.

Peace, peace.] See on **#Isa 26:3.**

Ver. 20. **But the wicked are like the troubled sea.]** Whose surges are not more lofty than muddy. The sea is of itself unquiet and troublesome, much more when tossed with winds and tempests; so wicked men, when it is at best with them, are restless; but under terrors and temptations, they cast up the mire and dirt of desperation and blasphemy, as did Cain, Judas, Julian, Latomus, &c. God in afflictions marks men out; and then conscience will prey upon them, as Simeon and Levi did upon the Shechemites when sore. Then, *{as #Pr 5:12}* men shall cry out, "How have I hated instruction, and my heart despised reproof!" Then, *{as #Ge 42:21}* afflictions are to the soul as storms are to the sea, or as earthquakes to the ground, which reveals a great deal of filth. Vatablus rendereth the text thus, *Impii autem Euripi instar fremunt.* Now Euripus ebbeth and floweth seven times a day, and must needs therefore be in continual motion and agitation. Mr Dod *{a}* was wont to compare wicked men to the waves of the sea: those which were of a great estate were great waves, said he; those that were of small estate were small waves; but all were restless as waves. *{#Job 20:20}*

{a} His Life in Mr Clark.

Ver. 21. **There is no peace.]** A truce there may be for a time, and a seeming peace; but it is *pax infida, pax incerta*, *{a}* peace, no peace. The sea may seem sometimes still, but it is never so; no more are the wicked. And this is twice here affirmed for more assurance; like as he had twice said, "I will heal them"; *{#Isa 57:18,19}* and as he had promised peace, peace to the mourners (*ib.*), who, having soaked themselves in godly sorrow, are washed from their wickedness by the blood of Jesus Christ; and being justified by faith, have peace with God. This is a peerless pearl, which no cock on the dunghill ever knew the worth of.

{a} Liv.

Chapter 58

Ver. 1. **Cry aloud.**] Heb., Cry with the throat, or, With full throat. {as #Jer 12:6} {a} *Plenis faucibus, voce sonora, et quasi tubali:* Set up thy note; not only say to the wicked, "It shall be ill with him," {#Isa 3:11} there is no peace to him, {#Isa 57:21} but cry it aloud.

Spare {b} not.] *Singulae particulae habent emphasin;* use utmost intention of spirit and contention of speech. Thou hast to do with a hypocritical nation, than which kind of people nothing is more stupid, more uncounsellable, or impenitent; for how should such repent as have converted conversion itself into a form, yea, into sin? Bestir thee therefore against these deaf sea monsters. *Sic clames ut stentora vincere possis.* If a man's house be on fire, we must not speak softly, as loath to awaken him: Sir, your house is on fire.

Lift thy voice like a trumpet.] *Non ut tibia, sed ut tuba;* not as a pipe for delight, but as a trumpet alarm against sin and Satan. As all the country was filled with the sound of that trumpet at the giving of the law, {#Ex 19:16} and as all the world shall hear the sound of that trumpet of God {#1Th 4:16} when the law shall be required, so let the preacher's voice be a summons to speedy repentance, or else to unavoidable judgment. There is one {c} that descanteth thus upon the words: Various things there are, saith he, that sound louder than a trumpet—the sea, the thunder, or such like—yet he saith not, lift up thy voice as the sea, or as the thunder, but as "a trumpet"; because a trumpeter, when he sounds his trumpet, he winds it with his mouth, and holds it with his hands; and so a preacher, which is a spiritual trumpeter, must not only, by preaching well, sound forth the word of truth with his mouth, but also, by doing well, he must support and hold it up with his hands, and then doth he "lift up his voice as a trumpet."

And show my people their transgressions.] Let God's watchmen cast away the inverse trumpets of Furius Fulvius, which sounded a retreat when they should have sounded an alarm; but deal freely and faithfully with men's souls, taking the same liberty to cry down sin that men take to commit sin.

{a} *Ne frigide arguas, et in aenigmatibus ac obscure.* -Oecol.

{b} *Ne parcas guttari et voci, - A Lap.*

{c} Dr Playfair on #Mt 5:19.

Ver. 2. Yet they seek me daily.] In pretence at least; and this, their dissembled sanctity, double iniquity, is one of those great transgressions of theirs, against which thou must declaim, yea, proclaim hell fire, in case they amend it not.

And delight to know my ways.] They seem to do so, by frequenting mine ordinances, and attending to my priests, whose lips preserve and present knowledge.

As a nation that did righteousness.] But it is but as a nation that did it; they had but a "form of knowledge," {#Ro 2:20} and a "form of godliness." {#2Ti 3:5} *Eiusdem farinae nobiscum sunt religiosi quidam in speciem,* saith Oecolampadius: the Church is still full of such hypocrites, that only act religion, play devotion, wherein they may outdo better men, for the external part of religion and pretence of zeal, as the Pharisees in the Gospel fasted more than the disciples, wansing their visages, and weakening their constitutions with much abstinence. The sorcerers of Egypt seemed to do as much as Moses; so do these as much or more than sound Christians. The apostles were as deceivers, and yet true, {#2Co 6:8} but these are as true, and yet deceivers.

They ask of me the ordinances of justice.] As not willing to deviate; but they are ever learning, yet never come to the knowledge of the truth.

And take delight in approaching to God.] Which yet no hypocrite can do from the heart; {#Job 27:10} for God is light and holiness, and therefore hated by the blind and foul hypocrite, {#Joh 3:20} all whose devotions are effects rather of art and parts than of the heart and grace; hence God abhorreth them, for he "desireth truth in the inward parts." {#Ps 51:6}

Ver. 3. Wherefore have we fasted, say they, and thou seest not?] Here they begin to bluster, and their hypocrisy to blister out at their lips. {a} God, they held, was not a little beholden to them, and now also in arrears with them. For as that heathen emperor {b} said once of his gods, *Non sic deos coluimus, ut iste nos vinceret,* We have

not served our gods, that they should serve us no better than to allow our enemies to get the better of us; so were these proud pretenders ready to say of God Almighty, We have better deserved than to be so served; rated by these prophets, and evil entreated by our enemies; beaten on both sides. A rich chapman, that hath had a good stock and trading, is loath to be a journeyman again; he will be trading, though it be but for pins; so we, bankrupt in Adam, yet will be doing, and think to be saved for a company of poor beggarly duties, dead prayers, formal fastings, &c., and to set off with God by our good deeds for our bad, as the Papists do, and not a few ignorants among us.

Behold, in the day of your fast.] Which is called a day of restraint, because therein you should amerce yourselves and abridge yourselves of all sorts of delights.

Ye find pleasure.] Ye find your own desire, pleasure, or will; {c} ye gratify your flesh, pursue your sinful lusts and purposes. *Grande malum propria voluntas*, saith Bernard, *qua fit ut bona tua tibi bona non sint*. A man's own will or pleasure proves a great evil to him many times, making his good duties (fastings, prayers, and the like) no way good to him. In vain is the body macerated, if men's lusts be not mortified.

And exact all your labours,] i.e., Your debts and dues with rigour and extremity, not considering that utmost right is utmost wrong; and that, howsoever, you should take another time for such work. *Feriis iurgia amovento*, brawl not on a holiday, was one of the laws of the Twelve Tables in Rome.

{a} *Ecce non diu occultant se hypocrisis et superbia. -Oecol.*

{b} Antonin., *Philos. Referente*.

{c} *Chephets significat id quod libet.*

Ver. 4. Behold.] Take notice whence it is, that ye so miscarry in your services, and leave muttering against me.

Ye fast for strife and debate.] Or, Unto strife and debate—*i.e.*, On your fast days ye contend and quarrel; being hungry, you are angry, as emptiness whetteth choler. *Sed quid prodest pallor in ore, si sit*

livor in corde? to what purpose is a pale face and a spiteful spirit? and what is a humbling day without a humbled heart! not only an irreligious incongruity, but a high provocation; like Zimri's act, when all the congregation were weeping before the door of the tabernacle. Get thee behind, saith Jehu to the messenger, "what hast thou to do with peace?" Confessions and prayers are our messengers; but if the heart be not broken, there is no peace to such wicked.

And to smite with the fist of wickedness, *J scil.*, Your servants or your debtors, as **#Mt 18:28**. They should have had, on such a day especially, *Pacem cum hominibus, cum vitiis bellum* (which was Otho II's motto), Peace with men, and war with their wickednesses.

Ye shall not fast as ye do this day.] For ye fast not to God, **{#Zec 7:5,11,12}** but bear fruit to yourselves, like that "empty vine" Ephraim, **{#Ho 10:1}** and so are not a button the better for all you do; **#Jer 14:12**, "When they fast, I will not hear their cry."

To make your voices to be heard on high.] Out of ostentation of devotion; but secrecy here were a better argument of sincerity. Or, do you think to be heard on high, *i.e.*, in heaven, for such outside services?

Ver. 5. Is it such a fast that I have chosen?] No; for God hates that mar-good formality; and displeasing service is double dishonour.

A day for a man to afflict his soul, *J i.e.*, His body a whole day at least, from evening till evening, **{#Le 23:32}** or from morning till evening. **{#Jud 20:26 2Sa 3:35}** Yet so as that nature be chastised, not disabled for service; and that we take not the more liberty afterwards to pamper the flesh which we have pined, as those dames of Athens did in their *Thesmophoria*, a feast of Ceres, to the which they prepared themselves with fasting; but after that took their liquor more freely than was fit *{a}* And as the Turks do at this day in their solemn fasts; they will not so much as taste a cup of water, or wash their mouths with water all the day long, before the stars appear in the sky; but then they lay the reins in the neck and run riot. *{b}*

Is it to bow down the head as a bulrush?] While the heart is unbowed, and stands bolt upright. Hypocrites, like bulrushes, hang down their heads for a day, while some storm of trouble is upon them; but when a fair sunshine day is come to dry it up again, they lift up their heads as before. Fitly, saith a grave divine, is formality compared to a bulrush; the colour is fresh, the skin smooth; he is very exact that can find a knot in a bulrush; but if you peel it, what is under but a kind of spongy, unsubstantial substance, of no use in the world worth the speaking of. Such are hypocrites; a fair outside, specious pretences of piety, &c., all the rest not worth a rush. Pictures, saith another, are pretty things to look on, and that is all they are good for. Christ looked on, and loved the young Pharisee, &c.

And to spread sackcloth and ashes under him?] The Jews did so usually in their solemn mournings. {#Es 4:3 Jer 6:26} The heathens also did the like. {#Jon 3:5 Mt 11:21}

Wilt thou call this a fast?] Is it not a mere mock fast, as was that of the Pharisees? and is that of the Papists, who pride themselves that day with opinion of merit, for their mere outward abstinence. Some Protestants also fast; but they had need to send, as God speaks, for mourning women, that by their cunning they may be taught to mourn, {#Jer 9:17} and for reformation (the main business of a fast) they mind it not.

And an acceptable day to the Lord.] Heb., A day of goodwill or well liking, therefore called elsewhere a day of atonement or expiation, and hath most excellent promises made to it. {#Joe 2:12,18} Only there must be withal a turning from wicked works; without which God seeth no work or worth in a fast, {#Joh 3:10} nor can it be an acceptable day to the Lord.

{a} Rous's *Archaeol. Attica*.

{b} *Turkish History*, 777; *Voyage into the Levant*.

Ver. 6. Is not this the fast that I have chosen?] There is a threefold fast, from meat, mirth, sin; this last crowns both the former, and yet we say not (as the Papists falsely say we hold) that fasting is no more but a moral temperance, a fasting from sin, a matter of policy.

To loose the bands of wickedness,] *i.e.*, *Iuramentum, literariam cautionem, vincula, carceres, servitutem*; the unjust bonds and obligations of usurers and oppressors, whereby poor non-solvents were imprisoned or embondaged. These are also here further called "heavy burdens" and "yokes," as elsewhere "nets"; {#Ps 10:9} that is, saith Chrysostom, bonds, debts, mortgages.

And to let the oppressed go free.] Heb., The bruised or broken, *scil.*, in their estates.

And that ye break every yoke.] Cancel every unjust writing, say the Septuagint. They took twelve in the hundred in Nehemiah's time; this was a yoke intolerable. "I pray you let us leave off this usury," saith he. {#Isa 5:10} At this day the Jews are in all places permitted to strain up their usury to eighteen in the hundred upon the Christians; {a} but then they are used, as the friars, to suck from the meanest, and to be sucked by the greatest.

{a} *Specul. Europ.*

Ver. 7. Is it not to deal thy bread to the hungry?] Thine "own bread" it must be, and that especially whereof thou hast on the fast day abridged thyself; for what the rich spare on such a day the poor should spend. Hereby (1.) Men's prayers shall speed the better; {#Ac 10:4} (2.) They shall make God their debtor; {#Pr 19:17} (3.) That is best and most pleasing alms to God that is given in Church assemblies; for (1.) It is an ordinance of God, and a Sabbath duty; {#1Co 16:1,2} (2.) Christ there sitteth, and seeth the gift and mind of every almsgiver, {#Lu 21:1,2} setting it down in his book of remembrance. {#Mat 3:16}

And that thou briny the poor that are cast out.] *Scilicet tanquam rebelles*, as those poor Albigenses were in France, and their posterity lately in Piedmont; the Protestant Lorainers, proscribed for religion by their duke, and entertained by the state of Strasburg, at the earnest suit of the ministers there, till they could be conveniently provided for elsewhere, there being some thousands of them, which, till then, were forced to feed upon hips, haws, leaves of trees, and grass of the field. {a}

That thou cover him.] Duties of the second table only are here enjoined, because they are excellent evidences of true piety and pure religion. {#Jas 1:27}

And that thou hide not thyself from thine own flesh.] Thy poor brother, who is of the same nature with thee, and is as capable of grace and glory as thyself. Learn to see Christ in thy poor petitioner, and thou wilt the sooner yield. {#Mt 25:34-40} Consider also what is said of him that "shutteth up his bowels of compassion" from his necessitous brother. {#1Jo 3:17}

{a} Scultet. *Annal.*

Ver. 8. Then shall thy light break forth as the morning.] He saith not "shall appear," but "shall break forth," *ut velocitatem et copiam dantis exprimeret*, saith Chrysostom, that he might express the swiftness and bountifulness of God the giver of it.

And thy health shall spring forth speedily.] "The Sun of righteousness shall arise unto thee with healing under his wings."

{#Mal 4:2} {See Trapp on "Mal 4:2"}

And thy righteousness shall go before thee.] Thou shalt have the comfort and credit of thy bounty and charity, which is oft called "righteousness," as in #Ps 112:9 Da 4:24 Ac 10:35.

And the glory of the Lord shall be thy rereward,] *i.e.*, The glorious Jehovah shall see to thy safety. See #Ps 27:10. {See Trapp on "Pr 27:10"} See also #Isa 52:12.

Ver. 9. Then shalt thou call, and the Lord shall answer.] Thou shalt have the royalty of his ear, easy access to, and all best success at, the throne of grace; no such cause to complain, as thou didst, {#Isa 58:3} that thy prayers were lost.

If thou take away from the midst of thee.] *E meditullio tui*, from thy very heart, by an inward reformation; *si animo, opere, et sermone aversaberis inhumanitatem*, {a} if thou heartily hate cruelty and act accordingly.

The yoke.] As #Isa 58:6.

The putting forth of the finger.] The finger of that wicked fist, {#Isa 58:4} or that finger wherewith thou threatenest thy servants, or pointest at others in scorn or disdain, as the proud Pharisee seemeth to have done at the poor publican, when he said, I am not as that fellow. {#Lu 18:11}

And speaking vanity.] Or, Violence, as the Chaldee here talk concerning the wringing and wronging of others. All this must be done, or else no hope that God will hear prayers; look to it. See #Ps 66:18. {See Trapp on "Ps 66:18"}

{a} Jun

Ver. 10. **And if thou draw out thy soul {a} to the hungry.]** Not thy sheaf only; relieving the necessitous out of deep commiseration, and couldst part with thy very life also for them, if duly called thereunto. Compassion excelleth alms and outward works of mercy; for when one giveth an alms, he giveth something without himself; but by compassion we relieve another by somewhat within and from ourselves.

And satisfy.] Not save him alive only by a scant allowance, -prisoners pittance.

Then shall thy light arise in obscurity.] Thou shalt abound with blessings of all sorts. See my Commonplace of Alms.

And thy darkness be as the noontday.] *In agone et horrore morris erit tibi consolatio et spes salutis ac lucis.* God will make thy bed in all thy sickness, and comfort thee at the hour of death.

{a} *Ex animo, liberaliter, hilariterque*

Ver. 11. **And the Lord shall guide thee.]** Or, Lead thee, as thou ledest the harbourless outcast into thine house. {#Isa 58:7}

And satisfy thy soul in drought.] As thou didst satisfy the poor hungry man's soul. {#Isa 58:10} See #Ps 33:19 Pr 28:27. {See Trapp on "Ps 33:19"} {See Trapp on "Pr 28:27"}

And make fat thy bones,] *i.e.*, Cheer up thy heart, for a sorrowful spirit drieth up the bones. {#Pr 17:22} The Vulgate translation hath it, He will deliver or set free thy bones, *scil.*, from bands and fetters, as thou hadst loosed or set free thy poor brethren from their bands and yokes. {#Isa 58:6}

And thou shalt be like a watered garden.] "Filled with the fruits of righteousness," and with spiritual consolations, "unspeakable and glorious joys."

And like a spring of water, whose waters fall not.] *Similitudines et allegoriae magnam habent gratiam.* Who would not now turn spiritual purchaser?

Ver. 12. **And they that shall be of thee.**] Thy posterity, that have taken their being and beginning from thee.

Shall build the old waste places.] Heb., The wastes of antiquity, *i.e.*, the ruinous places of Jerusalem. The apostles, also, as master builders, and others as builders together with them, have a happy hand in rearing the fair fabric of the new man, that "hidden man of the heart." See #Eph 2:20-22.

And thou shalt be called, The repairer of the breach.] The father of thy country, the repairer of peace, the restorer of lost liberty, &c. Such honour had Nehemiah of old; Hunniades of late, who, having overthrown Mesites, the Turkish general, at his return into the camp a wonderful number of the poor captives came, and falling at his feet and kissing them, gave God thanks for their deliverance by him; some called him the father, some the defender of his country; the soldiers, their invincible general; the captives, their deliverer; the women, their protector; the young men and children, their most loving father. He again, with tears standing in his eyes, courteously embraced them, rejoicing at the public good; and himself giving most hearty thanks to God, commanded the like to be done in all the churches of that province, &c. {a} On the contrary, our Henry III, for his ill managing of matters, was called *Regni dilapidator*, destroyer of the kingdom; and Richard III, the calamity of his country.

{a} *Turkish History*, 269.

Ver. 13. **If thou turn away thy foot from the Sabbath.**] If thou abstain from journeys and all secular businesses as much as may be. {#Eze 22:26} Otherwise God will sue thee upon an action of waste; and the superstitious Jew will rise up and condemn thee, who if in his journey he be overtaken by the Sabbath he must stay, though in the midst of a field or wood, though in danger of thieves, storms, or hunger, he may not budge.

From doing thy pleasure on mine holy day.] Plutarch thought Sabbath was from *Sabbos* a name of Bacchus, that signifieth to live jocundly and jovially. The Sabbath that many pleasure mongers keep may well have such a derivation, and their *Dies dominicus* the Lord's day, be called *Dies daemoniaeus*; the Devil's day, for they make it as Bacchus' orgies rather than God's holy solemnity, as doing thereon things no day lawful, but then most abominable.

And call the Sabbath a delight.] Counting it so, and making it so. The Jews call it *Desiderium dierum*, the desirable day. They meet it with these words, *Veni sponsa mea*, Come, my spouse. Of old, they blessed God for it, {#Ne 9:14} and gave the whole week the denomination from it; {#Lu 18:12} they strictly and spiritually kept it: but now they think the Sabbath is not sufficiently observed except they eat and drink largely, and give themselves to other sensual delights. {a} After dinner, the most of their discourse is about their usuary, and other worldly businesses, &c. They pray indeed, but it is that Elias would hasten his coming, even the next Sabbath if he please, that he might give them notice of the Messiah's coming, &c. Let us take heed of being weary of the Sabbath, and wishing it over, as they did. {#Am 8:5 Mal 1:12,13} Walk into God's garden, taste how good the Lord is in his ordinances, feel a continual increase of sweetness in the pleasure and dainties of holy duties, whereof we have such variety that we cannot easily be sated: so little need is there that we should, with the Rabbis, expound this delight in the text, of dainty and delightful meats to be eaten on this day.

The holy of the Lord, honourable.] And therefore "honourable" because "holy"; as it is said also of the "Lord of the Sabbath"—"Holy and reverend is his name." {#Ps 111:9} "A holy convocation" the Sabbath is called. {#Le 23:3} See #Le 19:30 26:2. Let

us sanctify this holy rest, else it will degenerate into idleness, which is a sin any day (one of Sodom's sins), but on the Lord's day a double sin. Better not do our own work any day, than not God's work on his day. *Debet tutus dies festivus a Christiano expendi operibus sanctis*, saith Rob. Groshead, Bishop of Lincoln: {b} The whole Sabbath should be spent in holy duties. *Debemus die Dominico solummodo spiritualibus gaudiis repleri*; we should be in the Spirit on the Lord's day, and be filled with spiritual delights only, saith the Council of Paris, held A.D. 829. Christ hath for this purpose made us a "holy nation, and a kingdom of priests" {#Ex 19:6}—that is, holy and honourable; and God hath sanctified it for a day of blessing to those that sanctify it. {#Ex 20:11 Eze 20:12} He hath called it "an everlasting covenant" by way of eminence, {#Ex 31:16} as if nothing of God's covenant were kept if this were not kept holy.

Not doing thine own ways.] *Ea tantum facias quae ad animae salutem pertinent*, saith Jerome, Those things only are then to be done that pertain to thy soul's health—works of piety, of charity, and of necessity, none else. *Tantum divinis cultibus serviamus*, saith Augustine. What meant, then, that good King Edward VI—and where were those that should have better instructed him, Cranmer, Ridley, &c.—to deliver to his council these articles following:—That upon Sundays they intend public affairs of the realm, despatch answers to letters for good order of the state, and make full despatches of all things concluded in the week before; provided that they be present at common prayer, &c. {c}

Nor speaking thine own words.] These words of vanity or vexation, {#Isa 58:9} but words of wisdom and sobriety suitable to the holiness of the day.

{a} Buxt., *Synog.*

{b} In *Decalog. praec.* 3.

{c} *Life of Edward VI.* by Sir J. Heywood.

Ver. 14. Then shalt thou delight thyself in the Lord.] Find such inexplicable sweetness in communion with God, use of his heart ravishing ordinances, meditation on his word and works, especially that of our redemption, as far far exceedeth all the dirty delights of profane sensualists and Sabbath breakers. {#Job 27:10 Pr 14:10}

And I will cause thee to ride upon the high places of the earth.] Yea, upon the heights of heaven, where thou shalt keep an everlasting Sabbath, in which all Sabbaths meet, and whereof there is no evening; -ανεσπερος ημερα.

And feed thee with the heritage of Jacob thy father,] i.e., With heavenly manna, such food as eye hath not seen, ear heard, or mouth of natural man ever tasted.

For the mouth of the Lord hath spoken it.] The Lord, *cuius ego sum os et organon*, will certainly do all this; you may build upon it.

Chapter 59

Ver. 1. **Behold, the Lord's hand is not shortened.]** That their fasts were not regarded, their Sabbath keeping rewarded, {#Isa 58:3,14} their prayers answered, {#Isa 59:1,2} according to expectation, the fault is not at all in God, saith the prophet, as if he were now grown old, impotent, deafish, or *bison*, as they were apt to conceit it, but merely in themselves, as appeareth by the following catalogue of sins, which he therefore also, in his own and their names, confesseth to God, and assigneth for the cause of their so long lasting calamity.

Ver. 2. **But your iniquities have severed,] i.e.,** Have set you at a very great distance (hinted also by the redundancy of speech that is here in the original), or rather defiance. {#Ps 5:5 Pr 15:29 29:13} Nothing intricates our actions more than our sins, which do likewise ensnare our souls, while they are as a wall of separation between God and us, {#Eze 43:8} and as an *interstitium*, such as is the firmament that divideth the upper and the lower waters. {#Ge 1:6}

And your sins have hid his face from you, that he will not hear.] *Crudelem modicum intemperans aeger facit.* {a} Sin is as a devil in the air, saith one, to hinder our prayers; turning from sin will charm the devil, and make him fall from heaven.

{a} Mimus.

Ver. 3. **For your hands are defiled with blood.]** The prophet well knew that these perverse Jews would stand upon their justification, and put God to his proofs, as their posterity also did, {#Jer 2:35}

catalogum ergo bene longum textit; therefore he here brings in a long bead roll of their sins, wherein their hands, lips, heart, feet, &c., were found guilty of high offence. See #**Isa 1:15**.

Your lips have spoken lies.] Those very "lips" of yours that have uttered prayers, have muttered lies. See #**Jas 3:10**.

And your tongue hath muttered perverseness.] How this was done, none hath better set forth than the prophet Jeremiah {#*Jer 9:3-8*}
Ver. 4. **None calleth for justice.]** Mindeth the judges of their duty, but rather connive, colloque, partake, &c. The Chaldee hath it, 'There is none that delivereth the poor and needy.'

They trust in vanity.] As those did; {#*Jer 7:4*} making a bridge of their own shadows, they fall into the brook.

They conceive mischief, &c.] This is taken out of #**Ps 7:14 Job 15:35**; {*See Trapp on "Ps 7:14"*} {*See Trapp on "Job 15:35"*} Heb., Going great with grievance, and bringing forth vexation.

Ver. 5. **They hatch cockatrice' eggs, / i.e.,** Poisonous and pernicious designs; there are that interpret it of false doctrines, as destructive to men's souls, as cockatrice' eggs eaten, or but broken, would be to their bodies. As the bird that sitteth on the serpent's eggs, by breaking and hatching them, bringeth forth a perilous brood to her own destruction, so here.

And weave the spider's web.] Good for nothing but to catch flies. The natural man is ever either weaving spider's webs, which are *futiles* and *fragiles*, or hatching cockatrice' eggs. Vanity or villany is his whole study and practice.

Ver. 6. **Their webs shall not become garments.]** "Garments" *quasi* gardments; one use of them being to guard our bodies from the injury of wind and weather. Wicked devices and false doctrines profit not those that are therein occupied. {*as #Heb 13:9*} In the day of God's wrath, they will prove but as a coat of cobweb.

Their works are works of iniquity.] Here ministers may learn roundly to reprove the sins of the people.

Ver. 7. **Their feet run to evil, &c.**] They trot apace toward hell; they take long strides, as if they feared lest hell should be full before they come thither.

And they make haste to shed innocent blood.] This is taken from **#Pr 1:16**, and fitly applied by St Paul to the whole race of mankind, {#Ro 3:15} since by nature there is never a better of us; we are all in a pickle: *Ecce hic telas arantarum et ova aspidum explicat.* {a}

Wasting and destruction are in their paths.] A metaphor from torrents or tempests; or from a pestilence that sweepeth all, as now it doth at Genoa, and as it did not long since at Naples.

{a} A Lapide.

Ver. 8. **The way of peace they know not.**] Like salamanders, they love to live in the fire of contention, to swim against the stream with the trout, to sow sedition, as the devil, &c.

Shall not know peace.] Shall not know what it meaneth.

Ver. 9. **Therefore is judgment far from us.**] Here followeth the complaint of the godly party, together with their confession; this they knew well to be the readiest way to get off with comfort. God, say they here, hath neither avenged us on our enemies, nor showed us favour; he letteth our foes deal with us as we have dealt one with another.

We wait for light, but behold obscurity.] We promised ourselves a better estate, but 'the matter mendeth with us,' quoth that martyr, 'as sour ale doth in summer.'

Ver. 10. **We grope for the wall like the blind.**] We are altogether to seek, utterly destitute of good counsel or advice; neither can we enjoy those comforts that we have.

We are in desolate places as dead men.] As "free among the dead," free of that company. {#Ps 88:5} Leo Judae rendereth it, We are in our graves as dead carcasses; Piscator thus, In fatness (that is, in the abundance of all things) we are as dead men.

Ver. 11. **We roar all like bears.**] *Fremimus, ac gemimus.* The bear, when hurt or robbed, runs into his den and roareth; doves, when

bereft of their mates, sit solitary and groan; so do we, *indesinenter et intime gemimus*, make pitiful moan; and that is all we can do.

Ver. 12. **For our transgressions are multiplied before thee.**] When complaints end in confessions, it is right—the medicine worketh kindly. Some furious fools have brutish and fell affections, full of rage; when in pain or grief, they fly upon God and man, and all that comes next hand, hoping to ease themselves, not by confession or reformation, but by revenge.

And our sins testify against us.] ^{a} Sin put a sting into their cresses, and hence it was they lay so heavy. This brought such roarings and groanings upon them, and that also when salvation was looked for.

For our transgressions are with us.] They lie like a load of lead upon our consciences, where they are yet unpardoned.

And as for our iniquities, we know them.] Our consciences are burdened with them, and we feel the terrors of God in our souls. *Conscientia nihil aliud est quam cordis scientia*; Conscience is the reflection of the soul upon itself. See #1Co 4:4. So here, "As for our iniquities, we know them"—namely, by a second act of the understanding, whereby, after we think or know a thing, we think what we think, and know what we know, and this is properly the action of conscience.

^{a} Heb., Peccatum respondit—i.e., Peccatorum unumquodque.

Ver. 13. **In transgressing and lying against the Lord.**] Or, Dealing disloyally with him. This is to lay on load, to be full in the mouth, to enter into particulars, and to confess them all with utmost aggravation.

Ver. 14. **And judgment is turned away backward.**] *Nihil amplius ex aequo et bono agitur*; all is out of order, causes are carried the contrary way.

Truth is fallen in the streets.] When the disputation at Oxford with Cranmer, Ridley, and Latimer, martyrs, was finished, Weston, the prolocutor, triumphed with *Vicit veritas*, whereas he should rather have said, *Vicit potestas* -not truth, but force, hath carried it. In the

convocation at Paul's about the same time, when Philpot and other good men argued for the truth against the Popish prelates, it was said that those distressed ministers had the Word for them, but the prelates had the sword on their side, and would therefore get the better. {a}

{a} *Acts and Mon.*, 1300.

Ver. 15. **Yea, truth faileth.**] See #Isa 59:13.

And he that departeth from evil maketh himself a prey.] *Praedae pater*; is like to suffer for his singularity and preciseness. The luxurious Ephesians once made this decree, Ουδεις ημων ονηιστος εστω, Let there be never a sober man allowed to live among us. The Athenians were wont to cast good men out of their commonwealth by an ostracism. Thraseaes was commanded by Nero to die, because he was a better man than was fit to live in so loose an age. Josephus saith, that before the last destruction of Jerusalem, religion was not only a matter of form, but of scorn. Bede reporteth of the ancient Britons, immediately before their destruction by the Saxons, that they were come to that height of wickedness as to cast *odium in religionis professores tanquam in adversarios*, hatred upon professors of religion, looking upon them as their adversaries.

Ver. 16. **And wondered.**] The Vulgate hath it, *Aporiatus est*.

That there was no intercessor.] No interposer {as #Job 36:31} that would stickle for truth and right, as did Nehemiah, Athanasius, Luther, &c.

Therefore his arm brought salvation...and his righteousness,] *i.e.*, Christ, the power of God, and the wisdom of God {a} {#1Co 1:24,30}

{a} Jun.

Ver. 17. **For he put on righteousness as a breastplate,**] *i.e.*, Christ did; and so must every Christian, {#Eph 6:14} where the apostle Paul soundeth the alarm, and describeth his weapons as here, defensive and offensive, alluding likely to this text.

Ver. 18. **Fury to his adversaries,**] viz., The devil and his agents, his people's adversaries.

Ver. 19. **So shall they fear the name of the Lord.**] Christ shall get him a great name, as a renowned conqueror.

When the enemy shall come in like a flood.] When they shall pour out a deluge of evils upon the Church. {#Re 12:15}

The Spirit of the Lord shall lift up a standard against him,] *i.e.*, Against strong temptations, corruptions, persecutions. The motto shall be, as once *Christus nobiscum: state.* stand with our Christ.

Ver. 20. **And the Redeemer.**] Shall come to the Israel of God.

That turn from transgression.] See #Ro 11:26. {See Trapp on "Ro 11:26"}

Ver. 21. **My Spirit which is upon thee, and my words.**] The efficacy of the Word is by the Spirit, the expression of the Spirit by the Word; both are here promised to the Church as her true goods. {#Isa 30:20,21 Job 14:16,17} It is with the Word and Spirit as with the veins and arteries in the body; as the veins carry the blood, so the arteries carry the spirits to quicken the blood.

Chapter 60

Ver. 1. **Arise.**] Thou, O my Church, that now liest *in pulvere vastitatis*, as a forlorn captive, rouse up thyself, change both thy countenance and condition; *Tanquam libera ac laeta ad novum nuncium;* up, and look up, I have joyful tidings for thee.

For thy light is come.] Christ, who is $\alpha\tau\omicron\phi\omega\varsigma$ —light essential. {#Joh 12:46}

And, the glory of the Lord is risen upon thee.] The glorious gospel of grace. {#2Co 3:7 4:4}

Ver. 2. **For, behold, the darkness shall cover the earth.**] As once it did Egypt, {#Ex 10:21} when there was light in the land of Goshen. So is there in the Church, when all the world besides lieth buried in a fog of ignorance and a bog of wickedness. Rhodes is always located in the sun. {a} The separation of the saints in light is a wonderful separation. {#Ex 33:16}

But the Lord shall arise upon thee.] The Lord Christ, who is "the true light," {#Joh 1:9} "the light of the world," {#Joh 8:12} "the Sun of righteousness." {#Mal 4:2} {See Trapp on "Mal 4:2"}

{a} *Semper in sole sita est Rhodos.*

Ver. 3. And the Gentiles shall come to thy light.] The apostles, those shining luminaries, were Christ's *Δαδουχοι*, holding forth the light of life to all people, as Simeon said. {#Lu 2:34,35} And we may well say, as our Saviour did, {#Lu 4:21} This day is this Scripture fulfilled in our ears, and made good to our hearts, praised be his holy name throughout all eternity.

And kings to the brightness of thy rising.] As did our King Lucius, who is reckoned to be the first Christian king; our Constantine, the first Christian emperor; our Edward VI, the first reforming prince, and many others. *Facit hoc contra Anabaptistas, qui exclusos putant reges ab ecclesia.* {a}

{a} Scultet.

Ver. 4. Lift up thine eyes.] As from a watchtower; for so Zion signifieth.

All they gather themselves together, &c.] See #Isa 49:18.

Thy daughters shall be nursed at thy side.] Like sucking children, they shall suck, and be satisfied. {#Isa 66:11} The Vulgate version here hath *surgent* for *sugent*; as it hath *unus de similibus* for *unus e millibus* {#Job 33:23} and *evertit* for *everrit* {#Lu 15:8} with other such gross mistakes not a few.

Ver. 5. Then thou shalt see and flow together.] Or, Thou shalt break forth as a river; or, Thou shalt shine. {a}

And thy heart shall fear.] At first, at least, to see such a confluence of people unto thee.

And be enlarged.] With joy, upon better consideration.

Because the abundance of the sea,] *i.e.*, The multitude of the islanders, and such as dwell by the sea side, which are noted for the worst of men, whence the proverb, *Maritimi mores*. Such are we Britons.

{a} תַּמֵּן *tam de lumine quam de flumine dicitur.*

Ver. 6. **The multitude of camels shall cover thee,**] *i.e.*, Of such peoples as usually ride upon camels, viz., the Arabians and the adjacent countries; these shall come flocking and flowing to the Church with their precious and pleasant riches.

The dromedaries.] A lesser and lower kind of camels, commended for their swiftness. {#Jer 2:23} We call slow people dromedaries by antiphrasis, and for this, that they can travel four days together without water. Bajazet, beaten by Tamerlane, fled for his life, and might have escaped, had he not stayed to water his mare by the way, which thereupon went the more slowly, and was overtaken by the Tartars.

They shall bring gold and incense.] This the ancients interpret as those wise men from the east, {#Mt 2:11} which was indeed a small essay of this prophecy. But why should the Papists call them the three kings of Cullen?

And they shall shew forth the praises of the Lord.] This is more than all their rich gifts. A thankful {a} man is worth his weight in the gold of Ophir.

{a} Gratanti animo.

Ver. 7. **All the flocks of Kedar,**] *i.e.*, The Kedarenes and Nebateans with their flocks, whereof they had abundance; and they now had hearts to "honour the Lord with their substance, and with the best of their increase." See #Isa 23:17,18.

Ver. 8. **Who are these that fly as a cloud?**] Which flieth more swiftly than any bird, and covereth the sky far and near. *Deus bone, quam multi catervatim accurrunt!* saith the Church here; wonderful! what trooping and treading upon the heels one of another is here! {a}

And as the doves to their windows.] To their columbaries, whereinto they scour and rush *gregatim, et mira pernecitate*, especially if they have young ones there, or else are driven by some hawk or tempest. {b} God's people are free hearted; {#Ps 110:3} they serve the Lord with cheerfulness. {#Ps 100:2} *Amor enim alas addit:* and well might Plato descant upon the word, Ον θνητοι μεν Ερωτα, Αθανατοι δε περωτα καλουσι, whom men call love, the immortal call winged.

{a} Confertis agminibus.

{b} "Columba Radit iter liquidum, celeres neque commovet auras."

Ver. 9. Surely the isles shall wait for me.] They shall come off freely, *et non quasi angariati ad auditum verbi et sacramentorum usum*. And this is taken to be God's answer, {a} declaring the cause of that wonderful concourse. {#Isa 60:8}

And the ships of Tarshish first,] i.e., With the first, or, In the beginnings, as the Vulgate hath it. The islands were converted as soon as any, as this of Britain is said to have been by Joseph of Arimathea. *Omnium provinciarum prima Britannia publicitus Christi nomen reeepit*, saith Sabellicus, {b} Of all proviucues, Britain first embraced the faith of Christ. From the which also, as we first of all the ten kingdoms {#Re 17:7,12} revolted to the Pope, so we were the first that shook off that yoke; our Henry VIII being the first that broke the neck of the Pope's usurped authority.

Because he hath glorified thee.] By his gracious presence, and the sanctification of his Spirit by the Word.

{a} Huic admirationi Messias ipse respondet.

{b} Ennead. 7, lib. v.

Ver. 10. And the sons of strangers shall build up thy walls.] By preaching and writing for the truth, as did many famous Greek and Latin doctors; and since them, not a few of all nations.

And their kings shall minister unto thee.] As did Cyrus and Darius; but especially Constantine the Great (who cared not what he bestowed upon the Church, and was therefore, in a jeer, by the heathens called Pupillus, as if he needed a guardian to order his

expenses), Valentinian, Theodosius, Honorius, Justinian. Our Edward VI, ^{a} besides the much good he did at home, sent at one time five thousand pounds to relieve Protestants beyond seas. Queen Elizabeth sent both men and means in abundance to the relief of the French and Hollanders.

^{a} His Life, by Sir John Heywood, p. 115.

Ver. 11. **Therefore shall thy gates be open continually.**] Such shall be thy spiritual security, and so great the resort unto thee

And that their kings may be brought.] Led captive, saith the Chaldee, *sc.*, to the obedience of faith, ^{as #Ps 149:8} or, Led in state; so others.

Ver. 12. **For the nation and kingdom that will not serve thee shall perish.**] They are utterly out then, who hold that men may be saved in what religion soever, so be it they lead an honest life. And Pope Julius III is justly accused of sacrilege for stamping money with his own image and this inscription, "The nation and kingdom that will not serve thee shall perish."

Ver. 13. **The glory of Lebanon.**] The best cedars there, in allusion to the building of the material temple by Solomon, and afterwards by Ezra; *q.d.*, Whatsoever is good in the world, either in understanding, virtue, or doctrine, shall be sanctified and employed for the building up of the Church.

The fir tree, the pine tree, and the box tree.] Which from those that would, but cannot, bring better, shall be well accepted.

And I will make the place of my feet glorious,] *ie.*, My Church, when at lowest, and the members thereof, even the meanest of them. Hence also Christ's name, "King of kings and Lord of lords," is written "on his thigh," *i.e.*, on his lower parts. ^{#Re 19:16}

Ver. 14. **The sons also of them that afflicted thee.**] When once they shall return and discern between the righteous and the wicked, ^{as #Mal 3:18} there shall be a strange alteration wrought in them, as was in Paul, Cyprian, Vergerius, Latimer, and others.

Shall bow themselves at the soles of thy feet.] Such was the custom of the Easterlings; and this, the Popish writers say, is

fulfilled in their vicegod, as we may, in the worst sense, best call him. The first that held forth his feet to be kissed was Dioclesian the Tyrant. {a}

{a} Eutrop.

Ver. 15. **Whereas thou hast been forsaken and hated.**] The primitive Christians suffered *Odio humani generis*, saith Tacitus, {a} through the general hatred conceived against them; and *non tam crimen quam nomen puniebatur*, saith another, their very name was odious.

I will make thee an eternal excellency.] Here in part, but hereafter in all perfection. God so favoured the first orthodox Christian emperors, *ut cum illorum pietate, Dei liberalitas certare videretur*, That God's liberality might seem to strive with their piety.

{a} Lib. xv.

Ver. 16. **Thou shalt also suck the milk of the Gentiles.**] *Satiaberis divitiis populorum*, saith the Chaldee. Thou shalt be satisfied with the riches of the peoples.

And shalt suck the breast of kings, / *i.e.*, With kingly dainties and delicacies, saith Zanchez after the Rabbis.

Ver. 17. **For brass I will bring gold,** / *i.e.*, I will beautify my Church with far greater gifts of my Spirit than now. The New Jerusalem (which signifieth, say some, the state of the Church in this world), when it shall be refined to the utmost, is all of gold, and these golden times are yet to come.

Thine exactors.] Or, Overseers; thy bishops, say the Septuagint.

Ver. 18. **Violence shall no more be heard in thy land.**] The full accomplishment of this is not to be expected here.

But thou shalt call thy walls Salvation, / *sc.*, When thou hast got the great gulf {#Lu 16:26} between thee and thine enemies.

And thy gates Praise.] God will continually come to thee with new benefits, and thou shalt go forth to meet him with thanksgiving. {#Ps 89:16}

Ver. 19. **The sun shall be no more.**] God shall be thy sun and shield, thy solace and safety. {#Ps 84:11} The light of his loving countenance shall be lifted up upon thee, and this shall be better to thee than all outward comforts.

Ver. 20. **Thy sun shall no more go down.**] Thy joy shall no man take from thee; thou shalt have a habitual cheerfulness.

Ver. 21. **Thy people also shall be all righteous.**] Professional saints at least they shall all be, -saints by calling; some of them also shall be really righteous and religious, justified by the merit, and sanctified by the Spirit of Christ. And these together make up a true visible Church, such as was that of Corinth and of Sardis. A mixture there will be to the world's end.

They shall inherit the land for ever.] Those that are righteous indeed, are heirs of the world together with faithful Abraham. The meek shall inherit the earth; and as for the poor in spirit, theirs is the kingdom of heaven. {#Mt 5:3,5}

The branch of my planting.] So may some be that yet bear no fruit. {#Joh 15:2}

The work of my hands.] By regeneration. {#Eph 2:10} And so are such as are sanctified by habitual infusion, and not by baptismal profession only. In both sorts God is glorified.

Ver. 22. **A little one shall become a thousand.**] Three thousand were added to the Church in one day, {#Ac 2:41} five thousand in another. {#Ac 4:4} *Homo ille tricubitalis*, as Chrysostom calleth Paul, that little man, and least of all the apostles, what great pains took he! how many churches planted he! how many thousand souls gained he to Christ! See what a circuit he set, and what a deal of work he despatched at one bout. {#Ro 15:18-20} Here was *minimus in mille*, the least out of a thousand, as it is here. Think the like of the rest of the apostles, as also of Luther, Melancthon, Ferullus, &c. Mr Foxe telleth us that many were made to see the falsities of Popery by reading Chaucer; more by reading Erasmus's Colloquies.

I the Lord will hasten it in his time.] Heb., In its time—that is, in the time of the New Testament; but most completely and gloriously

at the resurrection shall all these things that are foretold be accomplished.

Chapter 61

Ver. 1. **The Spirit of the Lord God is upon me.**] Christ had graciously promised to accomplish his people's happiness in its due time. {#Isa 60:22} Here he showeth how and when he will do it—viz., by himself, anointed and appointed by his heavenly Father to be "Messiah the Prince"; {#Da 9:25} "Christ the Lord"; {#Ac 4:26} Priest, prophet, and king of his Church; a Saviour *ex professo*, consecrated as the priests of old were, first with oil, and then with blood. So was he (1.) By the Holy Spirit, invisibly at the first instant of his conception, and visibly, at his baptism; (2.) By his own blood sprinkled upon him at his circumcision, but especially at his Passion, which was another baptism. {#Mt 20:23 Lu 12:50}

Because the Lord hath anointed me.] *Prae, consortibus et pro consortibus* {#Ps 46:7} "Above thy fellows," and also for thy fellows, as some render that text. See #Joh 1:33 3:34 Lu 4:18 Ac 10:38 Heb 1:8 Ps 105:15 2Co 1:21,22 1Jo 2:20,27. "Only unto every one of us is given grace according to the measure of the gifts of Christ"; {#Eph 4:7} "but God gave not the Spirit unto him by measure," {#Joh 3:34} he had it in an abundant and transcendent manner, "good measure, pressed down, shaken together, and running over," even as much as his human nature was capable of. Let the saints love him for this, {#So 1:2} and labour to be more and more made partakers of his holiness, for "of his fulness we all receive grace for grace"; {#Joh 1:16} a perfection in some sort answerable to Christ's own perfection. There are those who observe in this text, and not amiss, the mystery of the Holy Trinity—viz., God the Father anointing his Son Christ with the Holy Ghost. See the like at Christ's baptism. {#Mt 3:16} **See Trapp on "Mt 3:16"**}

To preach good tidings unto the meek.] "To preach." This referreth to Christ's prophetic office; as doth "binding up the broken hearted" to his priestly, and "proclaiming liberty to the captives," to his kingly office. To these three offices as God he was consecrated—set apart for a mediator; {as #Ex 30:30} and as man he was qualified, as before. That which Christ came to preach was good tidings,

goodspel or gospel, as we call it, the best news that ever came into the world. {#Lu 2:10} This he came and preached not in his own person only, but by his prophets and apostles, {#Eph 2:17} in whom he spake, {#2Co 13:3} and before all whom himself preached the first gospel to our first parents, {#Ge 3:15} even the gospel of grace.

Unto the meek.] Or, Lowly; for humility and meekness are *sorores collectaneae*, twin sisters. There are those poor that are gospelised—viz., the poor in spirit, sensible of their utter indigence and nothingness; {#Mt 5:3} whereby also our Saviour proveth himself to John's disciples, sent unto him for the purpose, to be the true Messiah foreshown by Isaiah, and foreshadowed in him. {#Mt 11:5 Lu 7:22}

He hath sent me to bind up the broken hearted.] This Christ doth as a fit high priest, sensible of our miseries. {#Heb 4:15} He hath *manum medicare*, hand of healing, he is the true Samaritan; not the physician only, but the surgeon of his people, *cataplasmans et obligans*, {a} plastering and binding up their wounds given them by the devil, that wicked thief, then when the priest and the Levites—the law—had passed them by, and yielded them no help at all.

The broken hearted.] Broken with the sense of sin and fear of wrath; so broken as if all their bones were rattling within their skin. This was David's case, {#Ps 51:8} and this he pleads, as one in case and capacity for mercy. {#Ps 51:17} He knew well enough that God poured not the oil of his mercy, save only into broken vessels; for whole vessels are full vessels, and so this precious liquor would run over, and be spilt upon the ground.

To proclaim liberty to the captives.] Liberty from the tyranny of sin, and terror of hell. This Christ doth as a king, with great power. {#Joh 8:32,34,36 Ro 6:17,18 Col 1:13 2Ti 2:26}

And the opening of the prison,] i.e., Of hell, called here *koach* from *lakach*, to receive, because it is capacious, and still taking in more company; *sic infernus dicitur ab inferendo, ut aliqui volunt.*

{a} Pangit et ungit ut sanet.

Ver. 2. **To proclaim the acceptable year of the Lord.]** The new and true jubilee, or year of releasement, called here in the Hebrew the year of good will, like as the elect are called the men of God's good will. {#Lu 2:14} This year is now, {#2Co 6:2} and the present now must be embraced and improved, since God is but a while with men in the opportunities of grace; which opportunities are headlong, and, once past, irrecoverable.

And the day of vengeance of our God.] Tribulation to them that trouble his people. {#2Th 1:6,7} Gog and Magog shall down in that day; all humans be hanged up at that royal feast, at the last day especially. {#Lu 19:27}

To comfort all that mourn.] This Christ did both by word and deed, and this must all his ministers do: "Comfort the feeble-minded"; {#1Th 5:14} not burdening men's consciences with human traditions and merit of works. Popery is a doctrine of desperation.

Ver. 3. **To appoint unto them that mourn in Zion.]** {a} Here is showed how it is that Christ comforteth his people, *sc.*, by clearing up their consciences from the stain and sting of sin, and by healing their natures, causing them to grow in grace as trees of righteousness, well rooted and well fruited.

To appoint unto them,] *sc.*, Comfort. {as #Isa 61:2}

To give unto them beauty for ashes.] {b} *Cidarim pro cinere, lusum pro luctu, risum pro rictu, &c.*, to turn all their sighing into singing, all their musing into music, all their sadness into gladness, all their tears into triumphs. But then those that would rejoice with "joy unspeakable," must stir up sighs that are unutterable, for even Christ himself *favos post fella gustavit*, tasted first of the sour, and then of the sweet.

That they may be culled.] Have the comfort and the credit of growing Christians, full of goodness, and filled with all knowledge, able also to admonish one another, as were those Romans, {#Ro 15:14} to their eternal commendation. See #Joh 15:5-8 Php 1:11.

That he might be glorified.] As indeed he is by one gracious action performed by a fruitful Christian, more than by all his works of creation and providence.

{a} *Apud Hebraeos ornatus est in verbis.* among the Hebrews, it was furnished in the words, **יְקַנְּנוּ** and **וְהָיָה**. (Original had final ך not ך for second Hebrew word. Editor.)

{b} **רָפָא** for **רָפָא**.

Ver. 4. And they shall build the old wastes.] *Desolationes saeculi*, the Gentiles that have long lain forlorn and desolate, as ruined houses; or the wild waste, shall, by the apostles and other doctors of the Church, be brought to Christ, and built up in holiness.

And they shall repair.] The same thing is four different times said over for better assurance, and to set forth the miracle.

Ver. 5. And strangers shall stand and feed your flocks,] *i.e.*, Shall be very well pleased to serve you, so they may serve the true God with you: yea, being proselyted, they shall become eminent pastors and teachers of the gospel; such as were Justin Martyr, Cyprian, Augustine, &c.

Shall be your ploughmen.] See #1Co 3:9.

Ver. 6. But ye shall be named the Priests of the Lord.] Or, Princes of the Lord, as the word is used #2Sa 8:18. See #Ex 19:6 Re 1:6 1Pe 2:9 Ro 12:1 Heb 13:15.

Ye shall eat the riches of the Gentiles.] Ye shall have the double honour of countenance and maintenance.

Ver. 7. For your shame ye shall have double,] *i.e.*, Plentiful reparation, double damages, as Job had. {#Isa 42:10,12}

And for confusion they shall rejoice.] Your grief shall be turned into joy, as our Saviour somewhere saith. See #Mt 5:12.

Everlasting joy shall be unto them.] They shall be everlastingly merry; not so much for the double honour done to themselves, as for the enlargement of God's kingdom, and the increase of his people, with whom they shall spiritually rejoice and reign for ever.

Ver. 8. **For I the Lord love judgment, &c.]** One rendereth it roundly thus, For I the Lord love right; I hate rapine by iniquity—*q.d.*, therefore I will right and repay the wrongs and damages done to my people. Neither is it for any one to think to expiate his bad deeds by his good, to set off with God, and to make him amends. In the times of Popery, indeed, men were taught so to do; they were persuaded that God would accept *rapinam in holocaustum*, and they practised accordingly: as did the French fury Brunbildis, who founded many colleges; and our King Stephen, who built many monasteries: *eo scilicet beneficio maleficia sun expiaverunt*, saith mine author. How much better Selymus, the great Turk, who, being on his death bed moved by Pyrrhus, his favourite, to bestow the great wealth taken from the Persian merchants in various places of his empire upon some notable hospital for relief of the poor, refused so to do, and forthwith commanded restitution thereof to be made to the rightful owners. {a}

And I will direct their work in truth,] i.e., In sincerity: there shall be good actions and good aims; which two make a good Christian. Some render the words thus, And I will give them according to their work in truth; making "in truth" to be God's oath—*q.d.*, truly and without all doubt, I will perform my promises: you have mine oath and my covenant both for your better assurance.

{a} *Turkish History*, fol. 567.

Ver. 9. **And their seed shall be known among the Gentiles,] i.e.,** Shall be noted and noticed for eximious and exemplary: *non aliunde noscibiles quam ex vitae emendatione*, {a} as it was said of the primitive Christians, famous among the very heathens for their holy conversation. Pliny giveth a very honourable testimony of their innocence in his second epistle to Trajan. Those that stood with the Lamb had his Father's name in their foreheads; {#Re 14:1} they led convincing lives, so that their friends could never sufficiently praise them, nor their foes justly find any fault with them. Such a one was Luther, Bucer, Bradford, &c. Christians should shine as lamps, show forth the power of godliness in their whole practice, do more than others possibly can do, {#Mt 5:47} that all may see and say, "These are the seed that the Lord hath blessed," these are his darlings, his earthly angels. What a shame was it to those flagitious Jews that it

should be asked, "Are these the people of Jehovah?" {#Eze 36:20} And the like to profligate professors, that Papists should say, Are these your new gospellers? For certain, said one, {a} when he had read Christ's sermon in the mount, either this is not gospel, or we are not right gospellers.

{a} Tertul. ad Scapul.

{b} Linaker.

Ver. 10. I will greatly rejoice in the Lord.] *Me beatam! quare dolerem?* Oh happy am I, said the Church; why should I be troubled at ought: why should not I over abounding exceedingly with joy who have such rich and precious promises? *gaudium in re, gaudium in spe; gaudium de possessione, gaudium de promissione, &c.* -i.e., Joy in hope and joy in hand, joy in possession and joy in reversion, &c., as Bernard sweetly. When once a soul enjoyeth God, it is quiet, as a bee that is got into her hive, or a bird got into her nest, or the dove into the ark; nay, it is triumphant, as "more than a conqueror."

For he hath clothed me with the garments of salvation.] By salvation and righteousness, Jerome here understandeth Christ our Saviour and Justifier, whom we are bidden also to put on. {#Ro 13:14 Ga 3:27 Re 12:1}

As a bridegroom decketh himself with ornaments.] *Tanquam sponsum qui sacerdotem refert ornatu,* so Piscator rendereth it: as a bridegroom bravely arrayed; like a priest, *os humerosque Deo similis.* {a}

And as a bride adorneth herself with jewels.] *Mundo suo,* With her ornaments, habiliments. Heb., Implements. The Church is here compared to a bridegroom for her strength and constancy, saith Cyril; and again, to a bride for her fruitfulness, beauty, and glory, here begun, and hereafter to be perfected. There is in this verse a double elegance in the Hebrew that cannot be translated.

{a} ἱερατευμενος στεφανο.—*Aquila.*

Ver. 11. For as the earth bringeth forth her bud.] *Hic rursum loquitur Christus,* saith Piscator: here Christ speaketh again, giving us to understand that piety is planted by God in the hearts of his

people. We are God's husbandry, saith the apostle; see **#Mr 3:26-28**. The Church is Christ's garden. *{#So 5:1}* Howbeit it is with holy affections as with exotic noble plants; this country is not so kindly for them, being but a stepmother to them; therefore must they be much watered and cherished, &c. We have a gracious promise that our hearts shall be like watered gardens, *{#Isa 58:11}* and that if we quench not the Spirit, but quicken and cherish it, there shall flow out of our belly, that is, out of the bosom and bottom of our souls shall flow rivers of living water, *{#Joh 7:38}* better than those that watered the garden of Eden; so that we shall be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. *{#Php 1:11}*

Chapter 62

Ver. 1. **For Zion's sake will I not hold my peace.**] *Habes hic orationem prophetae sanctissimam*, saith Oecolampadius. Here we have the prophet's oration, yea, here we have the prophet's panegyric, to the Church, saith Hyperius, *{a}* by way of congratulation for her felicity and dignity in Christ, her head and husband; as also his resolution to be earnest and importunate with God and men for her deliverance and restitution. Terentius, that noble general under Valens the emperor, asked nothing but that the Church might be freed from Arians; and when the emperor tore his petition, he said that he would never ask anything for himself if he might not prevail for the Church.

Until the righteousness thereof go forth as brightness.] Till Christ come in the flesh, if I should live so long; as long as I have any being howsoever, *{#1Ti 6:14}* and after that by my writings, which shall continue to the world's end.

{a} *Pro panegyrico Ecclesiae dicto omnia quae hoc capite dicuntur recte meo iudicio accipiuntur. -Hyper.*

Ver. 2. **And the Gentiles shall see thy righteousness.**] The prophet here very artificially turneth his speech to the Church herself, as if he would pronounce his panegyric in her presence; and presently celebrateth her dignity and happiness herein, that the Gentiles should worship her, and be joined unto her. Some read it, "And the Gentiles shall see thy righteous One,"—*i. e.*, Christ, who came from

the Jews, was preached to the Gentiles, believed on in the world, received up to glory. {#1Ti 3:16}

And thou shalt be called by a new name,] viz., Hephzibah, *i.e.*, My darling; and Beulah, *i.e.*, A married woman. {#Isa 62:4} There are that by this new name will have to be understood the name of sons and daughters of the Almighty. {#Re 2:17 2Co 6:18} Others the name of the Church Catholic. And others, again, the honourable name of Christians, which yet is at this day in Italy and at Rome a name of reproach, and usually abused to signify a fool or a dolt, as Dr Fulk proveth out of their own authors. {a}

{a} Fulk, *Rhem. Test.* on Acts xi.

Ver. 3. And thou shalt be a crown of glory in the hand of the Lord.] Or, A glorious crown by the hand, the good hand, of the Lord upon thee. The saints are God's glory.; {#Isa 46:13} the house of his glory; {#Isa 60:7} a crown of glory and a royal diadem here: the throne of glory; {#Jer 14:21} the ornament of God; {#Eze 7:20} the beauty of his ornament, and that also set in majesty (*ib.*) Oh learn and labour to live up to such high preferment.

Ver. 4. But thou shalt be called Hephzibah,] *i.e.*, My delight is in her; as if Christ should say to his Church, {*as* #Jud 14:3} *Tu mihi sola places,* {a} Thou art mine only joy. The Lord taketh pleasure in them that fear him. {#Ps 147:11} Let us reciprocate, {b} love the Lord Jesus Christ in sincerity; not only with a love of desire, {*as* #Ps 42:1,3} but also of delight and complacency, solacing ourselves in the fruition of him, {*as* #Ps 16:5,6} and of his people, these "excellent ones of the earth" who were David's Hephzibam, {#Isa 62:3} in whom was "all his delight."

{a} Ovid. *De Arte Am.*

{b} *Redamemus ergo sponsum.*

Ver. 5. For as a young man marrieth a virgin, so shalt thy sons marry thee.] This translation (saith one who preferreth the Vulgate, 'The young man shall dwell with the virgin'), marreth the sense, since it is improper to say of sons that they shall marry their mother. But I say, that the Church never flourisheth more, than when the son marrieth the mother, and doth his utmost to beautify and amplify her. See #2Co 11:2.

And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.] Communicating with our souls his sweetest favours in his ordinances, as in the bridal bed, and making us to be conceived with the fruits of righteousness to everlasting life. It is, therefore, a most unworthy thing, that men should go a whoring from under him, {#Ho 4:12} and seek to themselves among the creatures *alias delicias et amasias*, other sweethearts.

Ver. 6. **I have set watchmen upon thy walls,**] *i.e.*, Angels, say some, who are called "watchers, "; {#Da 4:13,33} {See Trapp on "Da 4:13"} {See Trapp on "Da 4:33"} prophets and pastors, say others, who are as "watchmen upon the walls," to admonish thee by their preaching, and to preserve thee by their prayers to God. {#Isa 21:11 Eze 13:17 31:7}

Which shall never hold their peace.] Never but be either praying or preaching. {as #Ac 6:4 De 33:10} Augustine desired that death might find him *aut precantem nut proedicantem*. Of Paul's incessance, see #Ac 20:31 1Th 3:10.

Ye that make mention of the Lord.] Or, Ye that are the Lord's remembrancers, that *jogged* him as it were, and remind him of his people's necessities and miseries. The kings of Israel, Persia, and of other nations, had their *Mazkirim*, or remembrancers, to mind them of those matters that concerned the weal public, and to these he here alludeth. All the saints are such like officers, and must be active.

Keep not silence.] Be still sueing and soliciting.

Ver. 7. **And give him no rest.]** Heb., No silence; the same word as before, to quicken their diligence, and to set forth the necessity of the work. "Continue instant in prayer"; {#Ro 12:12} give not in, but persevere, without remission or intermission.

Till he establish, till he make Jerusalem a praise.] Till he send the Messiah, who may restore Zion, set up and illustrate his Church, &c. Such lawful petitions from honest hearts have unmiscarrying returns.

Ver. 8. **The Lord hath sworn by his right hand,**] *i.e.*, By his almighty power, or, as Oecolampadius holdeth, by his Son, "by whom he made the world," and "upholdeth all things." {#Heb 1:2,3}

Surely, I will no more give thy corn to be meat for thine enemies.] Or, If I do, yet I will give you to "suffer with joy the spoiling of your goods, as knowing in yourselves that ye have in heaven a better and an enduring substance." {#Heb 10:34} Spiritual security and safety, from the devil and all the enemies of our souls, is also signified by this similitude of protection against corporal enemies and plunderers, saith Piscator.

Ver. 9. **But they that have gathered it shall eat it.]** A sufficiency of outward comforts they shall be sure of, together with righteousness, and peace, and joy in the Holy Ghost; so much, at least, as shall support their spirits. Mr Paul Bain {a} saith thus of himself, I thank God in Christ, sustentation I have, but suavities spiritual, I taste not any.

Shall drink it in the courts of my holiness.] He alludeth to their manner of feasting before the Lord, when they brought thank offerings; and the like is still done by us at the Eucharist, or Lord's Supper especially.

{a} Bain's Letters.

Ver. 10. **Go through, go through the gates.]** Thus the prophet bespeaketh the teachers and keepers of the Church, with great alacrity of spirit, and most ardent affection; being, as it were, in a spiritual rapture. That which he exhorteth them to do, is rightly and faithfully to teach the people; and next, to take out of the way stumblingblocks, {as #Isa 57:14} such as are heresies, soul offences, &c., to the scandal of the weak, and scorn of the wicked.

Lift up a standard for the people,] q.d., *Certa et solida urania constituite;* settle all things fast and firm, that all men may be sure of their way, and what they ought to follow. It was a sad complaint of holy Melanchthon, *Quos fugiamus habemus: quos sequamur, non intelligimus;* but this lasted not long with those first famous reformers, whom the Lord soon set in a course.

Ver. 11. **Behold, thy salvation cometh,] i.e.,** Christ thy Saviour. {as #Lu 2:30}

Behold, his reward is with him.] See on #Isa 40:10. The three "beholds" in this verse should be well weighed.

And his work before him,] *i.e.*, That which he worketh for us and in us, rewarding the work of his own free grace.

Ver. 12. **And they shall call them the holy people.]** Profane persons, therefore, and persecutors of holiness, are not to be reckoned among the people of the Lord. Are not all the Lord's people holy? said those rebels; but that helped them not.

And thou shalt be called, Sought out.] Or, Much set by, contrary to that of #Jer 30:17; "This is Zion that none seeketh after."

Chapter 63

Ver. 1. **Who is this that cometh from Edom?]** It had been said, in #Isa 62:11, "Behold, thy salvation (thy Saviour) cometh." Here, therefore, by an elegant *hypotyposis*, {a} the Sionidae, or saints, are brought in wondering at his coming in such a garb, and asking, Who is this? What gallant conqueror have we here? Edom, or Idumaea, signifieth red; Bozrah, (the chief city of Idumaea), a vintage. {compare #Isa 63:2} It may very well be also that this prophecy was uttered in vintage time, and therehence haply might grow the comparison here used. John the divine, representing to us Christ's coming to judgment, useth the same simile. {#Re 19:13} Some also of good note, do understand this prophecy of Christ's triumphing over all his and our enemies (the Romish Edomites especially), at the last day.

With dyed garments.] Heb., Leavened, *i.e.*, drenched, {b} besmeared.

This that is glorious in his apparel.] Which is the more glorious, because laced or embroidered with the blood of his enemies.

Walking in the greatness of his strength.] *Fortiter grassans*, walking and stalking, going in state, *gressu grallatorio*, emperor like, so as Epaminondas marched before his army; which, when Agesilaus, king of Spartans beheld, he cried out, *O virum magnificum!* {c} O that is a gallant man! "Ye shall see the Son of man coming with great power!" saith Christ.

I that speak in righteousness.] Christ's answer, *q.d.*, " Fear not, little flock"; this strange garb and gait of mine portendeth no hurt but good to you; to whom whatsoever I have faithfully promised, I will powerfully perform. As King of Zion, I will

“ *Parcere subiectis et debellare superbos.*”

At the last day also I will "come to be glorified in my saints, and to be admired in all them that believe." {#2Th 1:10} See #Re 19:11.

Mighty to save.] *Suficiens ad salvandum, sive Magister ad salvandum*, a Master to save. This those lepers had learned, and therefore cried, "Jesus, Master, have mercy on us." {#Lu 17:13}

{a} Vivid description of a scene, event, or situation, bringing it, as it were, before the eyes of the hearer or reader.

{b} Metaph. *a massa conspersa*.

{c} Plutarch. in *Epam*.

Ver. 2. Wherefore art thou red in thine apparel?] The wondering Church had proposed two questions in #Isa 63:1 -viz., Who that was? and why so bloodied? To the first she had an answer in few, but very full in #Isa 63:1. To the second, she here again presseth for an answer; and the rather because, *candor magis quam cruor*, clemency would better beseem a Saviour than cruelty. {a}

{a} Augustine.

Ver. 3. I have trodden the winepress alone.] I, the sole and all-sufficient Saviour of my Church, have executed God's just vengeance upon all her enemies, spiritual and corporal; {compare #La 1:15 Re 14:19,20 19:15} and this with as much ease as men tread grapes in a winepress.

And of the people there was none with me.] Christ maketh use of men for the beating down of Satan's strongholds; but the power whereby it is done is from Christ alone. {#2Co 10:4,5 4:7} Papists, who will needs share with Christ and make him but a half Saviour, have no share in his salvation.

For I will tread them in mine anger.] I have already done it; and I will much more at that great "day of wrath, and revelation of the righteous judgment of God." {#Ro 2:5} See **#Re 19:20,21.**

And their blood shall be sprinkled.] Or, Was sprinkled. Their blood; not his own. The Fathers, therefore, and others who interpret this text of Christ's passion, were mistaken. There is one among the rest who thus descants upon this verse, but not so well. The wild bull, saith he, of all things cannot abide any red colour. Therefore the hunter, for the time being standing before a tree, puts on a red garment; whom, when the bull seeth, he runs hard at him, as hard as he can drive. But the hunter slipping aside, the bull's horns stick fast in the tree; as when David slipped aside, Saul's spear stuck fast into the wall: such a hunter is Christ. Christ standing before the tree of his cross, putteth on a red garment dipped and dyed in his own blood, as one that cometh with red garments from Bozrah. Therefore the devil and his angels, like wild bulls of Bashan, run at him; but he, saving himself, their horns stick fast in the cross; as Abraham's ram, by his horns, stuck fast in the briers. Thus he.

Stain my raiment.] Heb., Pollute it; for other blood polluteth, {#Isa 59:3 La 4:14} but "the blood of Jesus Christ cleanseth us from all sin." {#1Jo 1:7}

Ver. 4. **For the day of vengeance is in mine heart.]** Or, Was in mine heart. Hence I made such havoc. Christ is the "Lord God of recompenses," {#Jer 51:56} and the "Lord God of revenges"; {#Ps 94:1} he is "jealous and furious," {#Na 1:2; see the note there} his feet, wherewith he treadeth down his enemies, are "like unto fine brass, as if they burned in a furnace." {#Re 1:15} Oh, "it is a fearful thing to fall into the punishing hands of this living God." {#Heb 10:31}

And the year of my redeemed is come.] Their joyful jubilee. It is hail with the saints when ill with the wicked. The deliverance of those is oft the destruction of these.

Ver. 5. **And I looked, and there was none to help.]** See on **#Isa 59:16.**

Ver. 6. **Make them drunk in my fury.]** I will give them large draughts of my displeasure. {as #Ps 75:9} I will infatuate and utterly disable them to rebel and resist; yea, I will make them drunk with

their own blood, as with new wine. {#Isa 49:26 Re 16:6} {See Trapp on "Re 16:6"}
The perverse Jews, at the last destruction of their city, became a famous instance, being buried, as it were, in a bog of blood.

And I will bring down their strength.] Or, Their blood, as it is rendered #Isa 63:3, *eo quod vita et virtus hominis in sanguine*, { a} because life and strength is in the blood.

{a} Oecolam.

Ver. 7. I will mention the lovingkindnesses of the Lord,]{ a} *scil.*, As an aggravation of Israel's great unkindness and unthankfulness to so liberal a Lord, so bountiful a benefactor. Good turns exaggerate unkindness; and men's offences are increased by their obligations. See #De 32:7,14.

According to his mercies, &c.] Which are such as words are too weak to utter; hence this *Copia verborum*, and all too little. See the like, #Eph 2:5,7.

{a} *Summam Cantici sui paucis complectitur.*

Ver. 8. For he said, Surely they are my people, children that will not lie,] *q.d.*, I presume they will not; it were a foul shame for them if they should deceive my expectation, deal disloyally, show themselves deceitful in the covenant. The officers of Merindol, in France, answered the Popish bishop that moved them to abjure, that they marvelled much that he would offer to persuade them to lie to God and the world. And albeit that all men by nature are liars; yet they had learned by the Word of God that they ought diligently to take heed of lying in any matter, be it never so small. Also that they ought diligently to take heed that their children did not accustom or use themselves to lie, and therefore punish them very sharply when they took them with any lie, even as if they had committed a robbery; for the devil is a liar, &c. Here the bishop rose up in a great anger, and so departed. {a}

{a} *Acts and Mon.*, 866.

Ver. 9. In all their afflictions he was afflicted.] See #Ex 3:7,9 Jud 10:16 Zec 2:8 Ac 9:4 Jer 31:20. O God, we may better say, than the poet did of Augustus—

“ *Est placidus, facilisque parens, veniaequae paratus:
Et qui fulmineo saepe sine igne tonat.
Qui rum triste aliquid statuit, fit tristis et ipse:
Cuique fere poenam sumere poena sua est.* ” {a}

And the angel of his presence saved them,] *i.e.*, Jesus Christ, who is called the "face of God"; {#Ex 33:14,15} "the image of the invisible God"; {#Col 1:15} whom whoso "hath seen, hath seen the Father also"; {#Joh 14:9} he "who is in the bosom of the Father"; {#Joh 1:18} and as an everlasting priest mediateth and ministereth in the presence of his Father, making request for us; {#Heb 9:24 Re 8:3} that "angel of the covenant." {#Mal 3:1}

And he bare them.] As parents do their young children.

And carried them.] As eagles do their young. See #Ex 19:4 De 32:11. {See Trapp on "De 32:11"}

{a} *De Ponto*, ii., Eleg. 2.

Ver. 10. **But they rebelled, and vexed his Holy Spirit.]** By sinning against light, checks of conscience, motions of the Spirit, mercies without measure, &c. Junius thinketh this a clear place for proof of the Trinity in unity.

So he was turned to be their enemy.] This was an ill turn for them; abused mercy turneth into fury; with the froward God will wrestle.

{#Ps 18:26}

Ver. 11. **Then he remembered,**] *i.e.*, Israel remembered the days of old; Heb., Of antiquity, the days of yore, as some old translations have it. See #Ps 89:50, &c.

Saying, Where is he that brought them up out of the sea?] q.d., How is it that he is not now to be found, as then he was for the succour of his poor people? They had "vexed his Holy Spirit," and therefore he withdrew himself. See #Ho 5:6.

With the shepherd of his flock.] Or, Shepherds—as some ancient copies had it—viz., Moses and Aaron. {#Ps 77:20}

Where is he that put his Holy Spirit within him?] But this Holy Spirit they had vexed, {#Isa 63:10} and now they sorrowfully inquire after. *Delicata res est Spiritus Sanctus; ita nos tractat, sicut tractatur,* saith a father—*i.e.*, The Spirit of God is a delicate thing; he deals with us, as we deal by him.

Ver. 12. That led them by the right hand of Moses with his glorious arm.] Or, That made his gallant arm to go at Moses' right hand.

Dividing the water before them.] So that pseudo Moses—the devil likely—made many overly credulous Jews of Crete believe that he would do for them whom he beguiled into the midst of the sea, to their destruction, 434 AD. {a} Some are of the opinion that this affectionate prayer was purposely penned by the prophet, for the use of those poor Jews, who, after the coming of Christ, and manifestation of the gospel, should see themselves to be rejected by God and his Church, and should now beg to be owned again; *Cui sane instituto omnia, magis quam dici queat, conveniunt,* saith Hyperius; the ensuing petitions suit very much.

{a} Funccius.

Ver. 13. That led them through the deep.] Which threatened to swallow them, but indeed preserved them; so doth every main affliction.

As a horse in the wilderness.] Or, As a horse goeth in the plain, when led by his rider, *in qua non est lutum vel lapis,* where there is neither mire to stick in, nor stone to stumble at. See #Ps 106:9-11

Ver. 14. As a beast goeth down into the valley,] *i.e.*, Gently and leisurely, {a} according to that known saying—

“*Ascendente tuo, vel descendente caballo,
Vox ait ista, Fave; vox ait illa, Cave.*”

The Spirit of the Lord caused him to rest.] Or, Led them until he brought them to rest.—*scil.*, in the promised land.

To make thyself a glorious name,] *q.d.*, So thou mayest do again, if thou please to show mercy unto us. Name is here put for fame or renown.

{a} Leniter et commode.

Ver. 15. **Look down from heaven.**] *Affectus dolentium atque ardentem petentium scite exprimuntur*; a pathetic and pithy prayer.

And behold from the habitation of thy holiness, &c.] They pray otherwise now than when the temple stood; {#Ps 121:1} now they look higher, and oh that they would do so! The modern Jews pray thus daily; but because not from a right principle, they are not heard.

Where is thy zeal?] Thine ancient fervour and forwardness in vindicating thy people, and being avenged of their enemies.

The sounding (rumbling or yearning) of thy bowels, &c.] Sometimes God seemeth to lose his mercy, and then we must find it for him, as here; sometimes to sleep or delay, and then we must waken, quicken him. {#Ps 40:17 Isa 62:7}

Are they restrained?] Chrysostom {a} exhorteth people, whether God grant or not, to pray still; for when God denies, it is as good as if he grants. And if we pray for any temporal mercy, the very ability to pray is better than the thing we pray for; for "whosoever calleth upon the name of the Lord shall be saved."

{a} Hom. 30, in *Genes*.

Ver. 16. **Doubtless thou art our Father.**] Though thou frownest and withdrawest. The people of God saw that he was angry, that their hearts also were hard; yet they thought they should know him amidst all his austerities, and they make to him for help. And, doubtless, help the Jews might yet have, could they seriously say, as here, "Certainly thou art our Father," and would no longer rest upon carnal things, boasting of Abraham their father, circumcision, and other external privileges.

Though Abraham be ignorant of us.] *Ipsi nunc sua quiete fruuntur*; they are at rest, and know nothing of our affairs. The

monks tell us that the saints departed see things done here in the face of God as in a glass. But this is a mere fiction of theirs. See #Ps 27:10 2Ki 22:20. Augustine {a} saith of his mother Monica, deceased, that she did now no longer yield him comfort, because she knew not what befell him. The greatest Popish clerks themselves confess that the invocation of saints departed had neither precept, promise, nor precedent in the book of God. Moreover, they cannot determine how the saints know our hearts and prayers, whether by hearing, or seeing, or presence everywhere, or by God's relating or revealing men's prayers and needs unto them. All which ways some of them hold as possible or probable, {b} and others deny and confute them as untrue. {c} The Syriac and Arabic render the text thus: Thou art our Father, we are ignorant of Abraham, and we acknowledge not Israel. Thou, O Lord, art our Father, &c. Agreeable whereunto is that of the heathen, *Contemno minutos istos Deos, modo Iovem mihi propitium habeam*, I care not for those petty gods, so that Jupiter will stand my friend. And that better saying of a devout Christian,

“ *Una est in trepida mihi re medicina, Iehovae*

Cor patrium, os verax, omnipotensque manus. ”

- *Nathan. Chytraeus.*

It hath been well observed that the defeat given to the Spanish fleet, A.D. 1588, happened to be on St James's day, whom the Spaniards pray to as their patron or saint tutelar.

Thy name is from eternity, / i.e., This name of thine, "Our Redeemer." Some read the text thus: Our Redeemer is from of old thy name. Our redemption was not of yesterday, but verily foreordained before the foundation of the world. {#1Pe 1:20}

{a} Lib. *de cura pro mortuis agenda*, cap. 13.

{b} *Eccius*, in locis.

{c} *Morton's Appeal*, lib. ii. cap. 12, sect. 5.

Ver. 17. O Lord, why hast thou made us to err from thy ways? &c., / i.e., Given us up to error and obstinace? Why dost thou thus punish sin with sin, for the illustration of thy justice and jealousy against us, who have rebelled and vexed thine Holy Spirit? {#Isa 63:10} Oh, be pleased to deal with us rather according to thy mercy.

"Return for thy servants' sake," the good people that are yet left among us; give us hearts of flesh, and lead us in the way everlasting. Here observe that God's best children may find in themselves hardness of heart, {#Ho 4:16} yet not total, but mixed with softness and tenderness in every part, so that though they resist, neglect, profit not as they might do—through pride, worldliness, voluptuousness, {#Mt 13:22 Lu 21:34} hypocritical hiding of any sin, {#Ps 32:3,4 Pr 28:14} letting fall the watch of the Lord {#2Ch 32:25} -yet it is not done with full consent, but with reluctance now, and repentance afterwards.

The tribes of thine inheritance,] *q.d.*, Wilt thou abhor thy people in covenant with thee, and abandon thine own inheritance? How few are there that thus urge the seal, and enter a suit with the Lord!

Ver. 18. **The people of thine holiness have possessed it but a little while,**] viz., In respect of that perpetuity promised them by thee; {#Ge 17:8,26:3 28:13 Ex 32:13} besides the many calamities that have befallen us, whereby we have had small enjoyment of this thine inheritance. All the days of the afflicted are evil, {#Pr 15:15} their life lifeless, and not to be reckoned on.

Our adversaries have trodden down thy sanctuary.] This they did in the days of Antiochus, but especially about the time of our Saviour's incarnation; when the sceptre departed from Judah, Pompey with his army entered into the sanctuary; Herod got the government, the Romans set up their ensigns and statues in the holy of holies, &c. This desolation of the second temple the Jews do here bewail; but we have cause to rejoice, for that by Christ the whole world is now become a temple, and every place a goodly oratory. {#1Ti 2:8}

Ver. 19. **We are thine.**] And shouldst thou then deal with us as some profane, idolatrous nation? See here the holy boldness of faith standing upon interrogatories, {#1Pe 3:21} and filling her mouth with arguments of all sorts.

Thou never barest rule over them.] No such reason or relation is there of children, servants, subjects, wherefore they should thus be favoured and we disowned. {#Am 3:2 Isa 63:17}

Chapter 64

Ver. 1. **Oh that thou wouldst rend the heavens.**] That thou wouldst lie no longer hid there, as to some it may seem; but making thy way through all impediments and obstacles, thou wouldst powerfully appear for our help, as out of an engine. *Utinam lacerares coelos et descenderes.* {a} Some take the words for a hearty wish that Christ would come in the flesh; others that he would make haste and come to judgment, *late fisso coelo ad percullendum impios.* The metaphor seemeth to be taken from such as being desirous suddenly and effectually to help others in distress, to break open doors, and cast aside all lets, to make their way to them.

That the mountains may flow down.] As in #Jud 5:5. By "mountains" some understand the enemy's kingdoms.

{a} Lyra. Alex. Ales.

Ver. 2. **As when the melting fire burneth.**] So let the mountains burn and boil at thy presence. Aristotle {a} reporteth that from the hill Etna there once ran down a torrent of fire, that consumed all the houses thereabout. The like is recorded of Vesuvius, and of Pietra Mala, a mountain in the highest part of the Apeninnes, which perpetually burneth; so Hecla and Hogla, in Iceland.

{a} *De Mundo*, cap. 6.

Ver. 3. **When thou didst terrible things.**] Or, As when thou didst &c.; as thou didst of old for our forefathers.

Which we looked not for.] See #De 4:32,33, where God himself extolleth them.

Ver. 4. **For since the beginning of the world men have not heard,**] *scil.*, The mysteries of the gospel revealed by the Spirit; whereunto the angels also desire to look, as the apostles witness. {#1Co 2:9 1Pe 1:12}

Neither hath the eye seen, O God, besides thee.] Or, A God beside thee, *i.e.*, That can do as thou doest.

For him that waiteth for him.] For "them that love him," saith the apostle. It is by faith and hope that we wait upon God; now Faith,

Hope, and Charity are near of kin, and never severed. All that truly love God are well content to wait for him, yea, to want, if he see it fit, being desirous rather that God may be glorified, than themselves gratified.

Ver. 5. **Thou meetest him that rejoiceth and worketh righteousness.**] That doth thy work diligently and with delight; that being acted by thee, acteth vigorously for thee. *Tantum velis, et Deus tibi praeoccurrent,* saith an ancient, as the prodigal's father met him upon the way. If ye be willing and obedient, ye shall eat the good things of the land, {#Isa 1:21} which that we may be, *Nolentem praevenit Deus ut velit, volentem subsequitur ne frustra velit,* { a} God worketh in us both to will and to do of his own good pleasure. Howbeit he expecteth that we should go as far as we can naturally, if ever we look that he should meet us graciously. Though the miller cannot command a wind, yet he will spread his sails, be in the way to have it, if it come.

In those is continuance, / *i.e.*, In those sins of ours; and shall we be saved? Or, In those ways of thine, thy ways of mercy and fidelity, is permanence; therefore we shall be saved, our sins notwithstanding.

{a} Augustine.

Ver. 6. **But we are all as an unclean thing.**] Both our persons and our actions are so; for "who can bring a clean thing out of an unclean?" What a mercy is it then that God should look upon such walking dunghills as we are, and accept the work of our hands?

And all our righteousnesses are as filthy rags.] {a} Or, As a coat of patches, a beggar's coat, *vestis centonum, vestis e vilibus paniculis consuta.* Heb. A cloth of separations, a matyry rag, a menstruous clout, nauseous and odious, such as a man would loathe to touch, much more to take up. Such are our best works as they proceed from us; when there springeth up any sweet fountain of grace within us, our hearts closely cast in their filthy dirt, as the Philistines dealt by Isaac; they drop down from their impure hands some filth upon that pure web the Spirit weaveth, and make it a menstruous cloth. Where, then, are justiciaries, our merit mongers? &c. Those that seek to be saved by their works, Luther fitly calleth the devil's martyrs; they

suffer much, and take great pains to go to hell. We are all apt to weave a web of righteousness of our own, to spin a thread of our own to climb up to heaven by, but that cannot be. We must do all righteousnesses, rest in none but Christ's, disclaiming our own best as spotted and imperfect.

And we all fade as a leaf.] That falleth to the ground in autumn. The poet could say,

“Οιηπερ φυλλων γενεη, τοιηδε και ανδρων.”—*Hom.*

And our iniquities, like the wind, have taken us away.] Out of thy presence; and will hurry us to hell, if thou forefend not.

{a} *Panno ancumulentae. -Scullet.*

Ver. 7. **And there is none that calleth upon thy name,** / *i.e.*, Very few; {a} for that God had then a praying people, this very prayer declareth; but they were drowned in the multitude, being scarce discernible.

That stirreth up himself to take hold of thee.] That rouseth up himself and wrestleth with God, laying hold on him by faith and prayer, resolved to retain him. Let us go forth, as Samson did, and shake up ourselves against that indevotion and spiritual sloth that will creep upon us in doing good. See for this Mr Whitfield's Help to Stirring Up, an excellent treatise, written upon this text.

For thou hast hid thy face from us.] Or, Though thou hast hid thy face, *Ne tuis quidem ferulis caesi resipuimus.*

{a} *Apparent rari nantes in gurgite vasto.*

Ver. 8. **But now, O Lord, thou art our father.]** Or, Yet now, O Lord, thou art our father; therefore "we shall not die," say they, {#Heb 1:12} boldly, but warrantably. See on #Isa 63:16.

We are the clay, and thou art our potter.] This was grown to a proverb among the heathens also, Κεραμος ο ανθρωπος, Man is a clod of clay; πηλος κομψως πεφυραμενος, A piece of clay neatly

made up, saith Arian upon Epictetus. *Fictus ex argilla et luto homulus*, {a} saith Cicero. And Nigidius was surnamed Figulus, or the Potter, saith Augustine, because he used to say that man was nothing else but an earthen vessel. See #2Co 4:7 5:1.

We are all the work of thy hands.] Both as made and remade by thee; therefore despise us not. {#Job 10:8,9 Ps 138:8} Look upon the wounds of thy hands, and forsake not the work of thine hands, prayed Queen Elizabeth.

{a} *Orat. ad Pison.*

Ver. 9. **Be not wroth very sore, O Lord.]** Neither overly much nor overly long, but "spare us, as a man spareth his own son that serveth him." This is commended for the best line in all Terence—

“ *Pro peccato magno paululum supplicii satis est Patri.*”

Ver. 10. **Thy holy cities are a wilderness.]** And is that for thine honour. "Behold, see, we beseech thee."

Ver. 11. **Our holy and our beautiful house.]** The Church riseth higher and higher in her complaints to God; we must do likewise.

Where our fathers praised thee.] Their own praises there they mention not, as not holding them worth mentioning.

Ver. 12. **Wilt thou refrain thyself for these things?] Or,** Canst thou contain thyself at these things? No, he cannot; witness his answer hereunto. {#Isa 65:1} The obstinate Jews do in vain still recite these words in their synagogues, as Jerome here noteth.

Wilt thou hold thy peace?] And by thy silence seem to consent to the enemy's outrages and our calamities? *Habet acrimoniam*, saith Hyperius. There is some sharpness in these short questions; and yet because they were full of faith and fervency, they were highly accepted in heaven.

And afflict us very sore?] Heb., *Usque valde?* Unto very much, or unto extremity.

Chapter 65

Ver. 1. **I am sought of them that asked not for me.**] I am sought—that is, I am found, {a} {as #Ec 3:6} or, I am sought to by those that asked not of me—viz., by the Gentiles, who knew me not, inquired not of me. See #Ro 10:20,21, where the apostle, than whom we cannot have a better interpreter, expoundeth this verse of the calling of the Gentiles, and the next verse, of the rejection of the Jews. And herein "Esaias was very bold," saith St Paul; so bold, say Origen and others, that for this cause, among others, he was sawn asunder by his unworthy countrymen. See on #Isa 1:10.

I am found of them that sought me not.] The first act of our conversion then, the infusion of the sap, is of God; our will prevents it not, but follows it. See #2Co 3:5 Ro 8:7 Joh 6:44 1Co 12:3 De 29:3,4 Ps 36:10. Note this against the patrons of nature, freewill men, Papists especially, who not only ascribe the beginning of salvation to themselves, in co-working with God in their first conversion, but also the end and the accomplishment of it, by works of condignity, meritorious of eternal life.

I said, Behold me, behold me.] We are not easily aroused out of that dead lethargy into which sin and Satan hath cast us; hence this "Lo I, lo I." And here we have both God's answer to the Church's prayer, {#Isa 64:12} and the scope of the whole book, as Oecolampadius observeth, set down in the perclose—viz., the coming in of the Gentiles, and the casting off of the Jews for their many and mighty sins. {#Am 5:12}

{a} Piscat.

Ver. 2. **I have spread out my hands.**] As preachers use to do, {#Pr 1:24 Ac 26:1} or as those that invite and beckon others to themselves with the hand. See #Mt 11:28.

Unto a rebellious people.] Whose destruction therefore is of themselves, since they will not be ruled, reclaimed.

After their own thoughts.] Which were evil, only evil, continually so. A toad may as easily spit a cordial, as a natural man think a good thought.

Ver. 3. **A people that provoketh me to my face.**] As it were for the nonce, in despite and defiance of me. *Siquis me in faciem depalmaret, vix indignius essera laturus*: I could almost as well bear a blow on the face.

And burneth incense upon altars of brick.] {a} Erected on the house tops. {#2Ki 23:12 Zep 1:5} They should have offered on the golden altar only. {#Ex 30:3-5}

{a} *Lateres—per meosin cum contemptu.*

Ver. 4. **Which remain among the graves.**] Which use necromancy and consult with devils—as Saul did, and died for it—contrary to #De 18:11. See #Isa 8:19 Mr 5:5. {See Trapp on "Isa 8:19"} {See Trapp on "Mr 5:5"} This they had learned from the heathens, with whom it was common, as Tertullian teacheth.

And lodge in the monuments.] As believing that there they should dream dreams divinary, or have revelations in the night. By such ill arts as these, Timotheus Herulus made himself bishop of Alexandria, A.D. 467; and Boniface VIII duped Celestine V of the Popedom, A.D. 1295. Some {a} render it, that lodge with the kept ones, *i.e.*, with their idols, which they were fain to keep, for fear they should be stolen.

That eat swine's flesh.] Which was flatly forbidden; {#Le 11:7} and which those martyrs in the Maccabees would rather die than do. But these belly gods, who, like swine, had their souls only to keep their bodies from putrifying, securely violated this plain law—gratifying their lusts, and making their gut their god.

And broth of abominable things is in their vessels.] They had *animos in patinis, catinis, calicibus, &c.* Therein they kept the broth of their swine's flesh, {b} which they offered, and in offering eat of. But what saith one from this text? Men must not only abhor the devil's beef, but his broth too; all occasions, appearances.

{a} Jun., Piscat.

{b} *Porcus quasi spurcus. -Rupert.*

Ver. 5. **Which say, Stand by thyself; come not near to me.]** These Jews were all manner of naughts, and therefore worthily rejected by God; necromancers, idolaters, epicures, gross hypocrites, as here their words, full of pride and contempt of others, show them to be. Such were the Pharisees with their *sanctior sum quam tu* {#Lu 7:39} the monks and mass priests among the Papists, and the Brownists with their broad leaves of formal profession among us. From **#Mt 18:19**, because Christ promiseth not doing for them that ask, except they agree on earth, Brownists peremptorily conclude that they ought not to pray with them that do not consent with them in their opinions; nor will they pray with their own wives and children, though never so pious, if they do not meet in the same centre of conceits. {a}

These are a smoke in my nose, a fire that burneth all the day,] *i.e.*, A continual offence to me, as smoke is to the nose and eyes, {#Pr 10:26} and shall be perpetually tormented by me in the hottest fire of hell; whereof hypocrites are the freeholders, and other sinners are but tenants as it were to them, while they are said to have their portion with the devil and hypocrites. Some think he hinteth at their smoking and sacrificing in their gardens and groves. {#Isa 65:3}

{a} Abbott's *Trial of Church Forsakers*, p. 148.

Ver. 6. **Behold, it is written before me.]** Heb., Before my face, as your sins were committed to my face, {#Isa 65:3} which, therefore, I shall surely remember and punish.

But will recompense, even recompense.] *Certo, cite, penitus*, - surely, severely, suddenly; you may write upon it.

Ver. 7. **Your iniquities, and the iniquities of your fathers together.]** Your "vain conversation received by tradition from your fathers," {#1Pe 1:18} whom you have striven to out sin. {#Ge 15:16 Mt 23:32,35,36 27:25 1Th 2:15,16}

And blasphemed me upon the hills.] Or, Reproached or dishonoured me. Displeasing service is double dishonour, because men dishonour God in that wherein they pretend (or presume at least) to please him. Such are all Popish will-worshippers; neither will it help them to plead the example of their forefathers, for here

that of the prophet Ezekiel {#Eze 20:18} should take place, "Walk ye not in the ways of your fathers."

Therefore will I measure into their bosom.] Or, Lap; very largely. See #Ps 79:12 Lu 6:38. I will pay them home, for the new and the old together.

Ver. 8. **Thus saith the Lord.]** This he saith in effect, I will not destroy the righteous with the wicked, but still reserve a "seed," a remnant; and this he setteth forth by a fine and fit comparison; even as the husbandman, if he find any wine in the cluster, that is, any life or sap in the vine, cutteth it not down utterly.

So will I do for my servants' sake.] Few though they be, even as one cluster of grapes upon a vine, yet because they are *botri mustei*, clusters full of new and sweet wine, full of the juice of piety, they shall be preserved.

Ver. 9. **And I will bring forth a seed out of Jacob.]** The good husband keeps some of his corn for seed; which, though it be not much, yet it will come to much.

And mine elect shall inherit it, / i.e., Reinhabit the land, a type of the last conversion of the Jews to Christ. {#Ro 11:25,26}

Ver. 10. **And Sharon shall be a fold of flocks.]** The fieldlings shall be folds, and I will feed them daily and daintily {#Ps 23:1} with my graces and blessings. Sharon is a very sweet and fruitful quarter, reaching from Caesarea of Palestine to Joppa; Achor is also a very rich vale near Jericho northward, {#Jos 3:16} their first footing in the promised land. By both these they are assured that they shall want for nothing, and least of all for the Word of God, the food of their souls,

Ver. 11. **But ye are they that forsake the Lord.]** Or, As for you, that have forsaken the Lord to observe lying vanities, and so are miserable by your own election, {#Joh 12:8} you shall be yet more miserable at the great day of judgment especially, of which some take this following part of the chapter to be meant and intended. Then these *improbi et reprobi* shall be sure to smoke for it; then they shall return and discern between the righteous and the wicked; yea, the judge himself shall show them a manifest difference. {#Isa 65:13-16}

That forget my holy mountain,] *i.e.*, My temple and pure worship, which ye slight and neglect, *q.d.*, There is no new wine in your cluster, but rather gall and deadly poison; therefore it shall be otherwise with you.

That prepare a table for that troop.] As the Israelites feasted before the Lord; {#De 16:14,15} so in an apish imitation did the heathens before their idols; {#Jud 9:27 Eze 18:6,7 1Co 8:10} and of them these superstitious Jews had learned to do the like, in the days of Ahaz and Manasseh, who degenerated into his grandfather Ahaz, as if there had been no intervention of a Hezekiah.

For that troop.] So the prophet speaketh, as pointing to their idols, whereof they had great store. *Gad* (here used) and *Menni* (rendered number here likewise), some interpret fortune and fate; others, Jupiter and Mercury. The Septuagint, for "to that number," hath "to the devil." Oecolampadius thinks the prophet alludeth to the Pythagorean numbers, and especially to the number of four (τετρακτος), which they superstitiously observed. Others say, the Jews symbolised with the heathens in drinking to their idols by number. To such an idol they would drink so many cups, and that was called a drink offering to that number. Hence Antiphanes in Athenaeus {a} saith,

“ *Adusque tria pocula venerandos esse deos.*”

{a} Lib. x.

Ver. 12. Therefore I will number you to the sword.] *Est elegans paronomasia*: I will give you up to the sword by number and tale, to the end that none of you may escape. God usually retalieth, and proportioneth number to number. So, choice to choice; {#Isa 66:3,4} jealousy to jealousy, provocation to provocation; {#De 32:21} device to device; {#Mic 2:1,3} frowardness to frowardness. {#Ps 18:26}

And ye shall all bow down to the slaughter.] As you used to bow down to your idols.

Because when I called, ye did not answer.] See on #Pr 1:24.

But did evil before mine eyes.] Did evil things as you could; {#Jer 3:5} with both hands earnestly. {#Mic 7:3}

Ver. 13. **Behold, my servants shall eat, but ye shall be hungry.]** *Lepidas antitheses ponit.* You have spent your meat and drink upon idols; therefore ye shall fast another while, yea, you shall feed upon the fierce wrath of God in hell, and drink deep of that cup of his that hath eternity to the bottom.

But ye shall be ashamed.] Your hopes and hearts failing you together, ye shall pine away in your iniquities. {#Eze 24:23}

Ver. 14. **Behold, my servants shall sing.]** "In the transgression of an evil man there is a snare," or a cord to strangle his joys with; "but the righteous doth sing and rejoice." {#Pr 29:6} {See Trapp on "Pr 29:6"}

And shall howl.] When ye come to hell especially, where is wailing, and yelling, and gnashing of teeth.

Ver. 15. **And ye shall leave your name for a curse.]** So that when mine elect shall denounce my curse against any one, they shall say, God make thee such another as was such a cursed wretch. See #Jer 24:9 29:22 44:8 Zec 8:13, {See Trapp on "Zec 8:13"} *Iadaeus sim si fallo,* say the Turks at this day; As hard-hearted and unhappy as a Jew, say we.

And call his servants by another name.] Jews inwardly, Israelites indeed, Christians, a chosen generation, a royal priesthood, a holy nation, a peculiar people. {#1Pe 2:9} The wicked, when they die, go out in a snuff, leave a stench behind them, as they say the devil doth when he goeth out of a room; but when the saints depart, they leave a sweet smell behind them, as those lamps do that are fed with aromatical oil. Yea, it is more than probable that in the next world we shall look upon Bradford and such with thoughts of extraordinary love and sweetness through all eternity, as Bonner and such with execration and everlasting detestation.

Ver. 16. **That he who blesseth himself in the earth, &c.]** Or, That blesseth, either himself or any other.

Shall bless himself in the God of truth.] Heb. Shall bless in the God of Amen—that is, say some, in Christ, who is "Amen, the faithful and true witness," {#Re 3:14} in whom all the promises are, Yea, and Amen, {#2Co 1:20} and who was wont often to say, Amen, amen. Others render it thus, *Benedicat sibi per Deum firmi*, shall bless himself by the God of the firm or faithful people, founded and rooted in God, so as that "the gates of hell shall not prevail against them."

Shall swear by the God of truth.] Or, By the God of the firm and faithful people, as before.

Because the former troubles are forgotten.] Remembered no otherwise than "as waters that are past." See #Zec 10:6. {See Trapp on "Zec 10:6"}

Ver. 17. **For, behold, I create new heavens and a new earth.]** I am making of a new world—that is, gospel times, called a "new creation," {#2Co 5:17} and "the world to come"; {#Heb 2:5} heaven beforehand. {#Mt 3:2} The consummation hereof we are to expect at the last day, {#2Pe 3:13 Re 21:1,5} when the "former shall not be remembered, nor come into mind," because the Lord, who made heaven and earth, shall "bless his people out of Zion" {#Ps 134:3}

Ver. 18. **But be glad and rejoice for ever.]** What can ye be less than everlastingly merry when you consider your gospel privileges, which are such as may well swallow up all discontents, and make you "more than conquerors," and that is triumphers?

For, behold, I create Jerusalem a rejoicing.] *Creo talem Ierusalem ut sit ei nomen tripudium, et populus eius vocetur gaudium.* {a} Hence it appeareth that these things are not to be taken according to the letter, but of "Jerusalem which is above, that mother of us all."

{a} Oecolamp.

Ver. 19. **And I will rejoice in Jerusalem.]** Well may Jerusalem then rejoice in God, who as in all her afflictions he is afflicted, so he taketh pleasure in the prosperity of his people.

And the voice of weeping.] See #Isa 35:10 51:12 Re 21:4.

Ver. 20. **There shall be no more thence an infant of days.]** This verse, as some others, had been easy, had not commentators made it so knotty. There shall be no more thence—that is, from Jerusalem {#Isa 65:19} -an infant of days, or a child for days; viz., that shall so die by an untimely death, for longevity is the blessing here promised.

Nor an old man that hath not filled his days.] That hath not lived his utmost, *satur dierum*, as Abraham.

For the child shall die an hundred years old,] i.e., He that is now a child, shall live till he be so many years old. Note this against those that otherwise understand the words, and have therehence fished out many frivolous crotchets too long here to be related.

But the sinner, being an hundred years old, {a} shall be accursed.] And the more accursed because so long lived, and yet dieth in his sin, going down to the grave with his bones full of the sins of his youth. See #Ec 8:12,13. {See Trapp on "Ec 8:12"} {See Trapp on "Ec 8:13"}

{a} *Hinc proverb, Puer centum annorum.*

Ver. 21. **And they shall build houses and inhabit them.]** The contrary whereunto is threatened against the wicked. {#De 28:30-68} God's people are freed from the curse of the law, from the hurt, if not from the smart of afflictions.

Ver. 22. **They shall not build, and another inhabit.]** They shall not provide for posterity alone, but live a long while to take benefit of their own labours.

For as the days of a tree are the days of my people,] i.e., *Robusti atque diuturni;* they shall be hearty, healthy, and long lasting, {#Ps 52:9 92:13} even as if they had eaten of that tree of life in paradise.

Ver. 23. **They shall not labour in vain.]** As wicked men shall. {#Le 26:14-20 De 28:15-68 Hag 1:6} {See Trapp on "Hag 1:6"}

Nor bring forth for trouble.] Bring forth children to the murderer, {#Ho 9:13} to the great grief and trouble of their poor parents.

Ver. 24. **And it shall come to pass, that before they call I will answer.]** *Mirabilis certe promissio,* a wonderful promise, verily,

saith Scultetus. The prayers of the saints do sooner pierce from their hearts to heaven, than they can find way from their hearts to their mouths. So David found it; {#Ps 32:5} and Daniel; {#Da 10:12} and that prodigal. {#Lu 15:18,20} Our Saviour, who came out of the bosom of the Father, gives two reasons (1.) "The Father himself loveth you," {#Joh 16:27} and love is liberal; (2.) "The Father knoweth before ye ask, that ye have need of all these things." {#Mt 6:32}

And while they are yet speaking, I will hear.] Thus he heard those praying Israelites at the meet at Mizpeh, {#Isa 7:6} David, {#Ps 6:8,9} Daniel, {#Da 9:21} Cornelius, {#Ac 10:3} and his company; {#Ac 10:44} Luther, when he came leaping out of his study, where he had been praying, with *Vicimus! vicimus!* in his mouth; the day is ours, we shall carry the cause.

Ver. 25. **The wolf and the lamb shall feed together.]** Heb., As one. {a} See **#Isa 11:6**. There shall be a holy harmony of hearts, and all good agreement among Christ's subjects, when they come to heaven especially.

And dust shall be the serpent's meat.] He shall be held in to his first condemnation. {#Ge 3:14} The devil also, that old serpent, shall be limited to the heel of the saints; the head he shall not touch; he shall be tied up to his own meat—viz., that unquenchable fire prepared for him and his angels from the beginning.

They shall not hurt, &c.] See on **#Isa 11:9**.

{a} *Antipathiam in sympathiam convertent. -A Lapide.*

Chapter 66

Ver. 1. **Thus saith the Lord.]** The same he saith in effect here in this last chapter that he had done in the first, rejecting the Jews' vain confidence in their temple and sacrifices, and showing that he was neither confined to their temple nor contented with their sacrifices, so long as the hidden man of the heart and the spiritual worship was wanting—so long as they neglected his laws and served their own lusts. {#Isa 66:3}

Heaven is my throne.] *Coelum est solium meum;* there do I manifest the most glorious and visible signs of my presence; there I am in a special manner worshipped according to mine excellent greatness; and there my courtiers have a more ardent zeal for me than those flatterers had for Darius. {#Da 6:7}

The earth is my footstool.] So it should be ours, since God hath in Christ "put all things under our feet." {#Ps 8:6} The earth hath its name in Hebrew from treading upon; and *terra a terendo*, these earthly things should be trampled on as base and bootless.

Where is the house that ye build unto me?] q.d., A house indeed I commanded to be built for me, but not to hold me, or there to keep me cooped up as in a cell, that, you should therehence conclude, The temple, God's house, shall never perish; therefore neither shall we. You must know that I am *intra, et extra, et supra, et circa, et infra omnia*, within and without, and above and about, and beneath all things.

“ *Enter praesenter Deus hic et ubique potenter.*”

This the heathens knew. Empedocles said that God was a circle, the centre whereof is everywhere, the circumference nowhere. This the Turks acknowledge, by building their mosques or temples open at the top, to show that God is nowhere circumscriptively and definitively, but repletively everywhere. He is higher than heaven, saith Bernard, deeper than hell, larger than earth, broader than the sea: he is nowhere, and yet everywhere, yet he is everywhere all-present. The heavens have a large place, but they have one part here and another there; but the Lord is totally present wheresoever present, not commensurable by any place whatsoever.

Ver. 2. **For all those things hath my hand made.]** And could not I, then, have made myself a house without your help if I had listed or needed? Required I a temple for any other use or purpose but for the furtherance of your faith in Christ and love one to another? "These things have I made," yet these all I regard not in comparison. But

To this man will I look,] viz., With special intimation of my care and kindness—*q.d.*, To thee be it spoken, I have an eye to thee.

Even to him that is poor and of a contrite spirit.] Sept., Humble and quiet, {a} *Vera Sabbata agens*, that being poor in spirit hath a Sabbath of spirit, comforting himself in the Lord his God: to such God looketh. He cannot look upwards, saith one, because he hath none above him; nor on either side, because he hath none equal unto him: therefore he is said to look down, and that also upon the humble and broken-hearted, with singular delight and complacence. *Humilitas est thronus sapphirinus in quo Deus cum maiestate residet.*

And trembleth at my word,] viz., With a filial fear flowing from faith in Christ, trembling at the threatenings before they come into execution. This is a point of singular prudence, for God therefore threateneth that he may not inflict punishment: but ‘they that tremble not in hearing, shall be crushed to pieces in feeling,’ said that martyr. What, then, will be the end of such as hear the menaces of God’s mouth no otherwise than they do the stories of foreign wars or the predictions of a prognostication, which they think may come to pass, and it may be not?

{a} ηουρον.

Ver. 3. He that killeth an ox is as if he slew a man.] Unless, together with his ox, he kill his corruptions, and lay fast hold upon Christ (who himself was sacrificed for us, #1Co 5:7) by a lively faith. Heathens sacrificed men to Saturn; dogs also, and swine, and other unclean creatures, to their other dunghill deities. Mass priests do the like by their cruelty, hypocrisy, idolatry, impudence, luxury: their prayers, therefore, fastings, penances, pilgrimages, &c., are not accepted.

He that sacrificeth a lamb.] Unless with it he sacrifice his lusts, and look to "the Lamb of God, slain from the beginning of the world."

As if he cut off a dog’s neck.] Heb., As if he necked a dog, {a} that is, decolled him, beheaded him for sacrifice: this was absolutely forbidden. {#De 23:18} The Athenians also suffered not a dog to enter

into their tower dedicated to Minerva, for his heat in venery and ill savour, saith Plutarch. {b}

He that offereth an oblation.] Unless with it he present his body for a sacrifice holy and acceptable unto God. {as #Ro 12:1}

Is as if he offered swine's blood.] Blood was not to be offered at all in an oblation or meat offering, but meal, oil, wine; {#Le 2} much less swine's blood. See #Le 11:7.

He that burneth incense.] In honour of me, unless his heart ascend up withal in those pillars of sweet smoke, as Manoah's angel did in the smoke of the sacrifice.

Is as if he blessed an idol,] i.e., Gave thanks to an idol (called here by a name that signifieth vanity or vexation) as if he were a god: in doing whereof God holdeth himself less dishonoured than by their hypocritical services performed to himself. {#Eze 20:39}

Yea, they have chosen their own ways.] Which must needs be naught: *Nemo sibi de suo palpet.* {c} Are ye not carnal and walk as men, saith Paul that is, as naughty men. *Horreo quicquid de meo est, ut meus sim.*

{a} *Excerebraret. -Vulg.*

{b} Plut., Ελληνικ.

{c} Bernard.

Ver. 4. I also will choose their delusions.] As they have had their will, so will I have mine another while. I will make them to perish by their mockeries, *idque ex lege talionis.* See #Isa 65:11,12. They thought to dupe me by an outside service; but it shall appear that they have duped themselves when I bring upon them *mercedem multiplicis petulantiae eorum*, as Piscator rendereth it, the reward of their manifold petulancies and illusions.

And will bring their fear upon them.] *Inducam nivem super eos qui timuerunt a pruina.* They have feared the coming of the Chaldees, and come they shall. So their posterity feared the Romans, {#Joh 11:48} and they felt their fury. See #Pr 10:24. {See Trapp on "Pr 10:24"}

Because when I called, &c.] See #Isa 65:12.

Ver. 5. **Hear the word of the Lord, ye that tremble, &c.]** Here is a word of comfort for you, who, being lowly and meek spirited, are more apt to be trampled on and abused by the fat bulls of Bashan: where the hedge is lowest, those beasts will leap over; and every crow will be pulling off wool from a sheep's sides.

Your brethren.] By race and place, but not by grace.

That hated you.] For like cause as Cain hated Abel, {#1Jo 3:12} for trembling at God's judgments while they do yet hang in the threatenings.

And cast you out.] Either out of their company, as not fit to be conversed with, {#Isa 65:5} or out of their synagogue by excommunications, as fit to be cut off: see #1Th 2:14. Papists at this day do the like; whence that proverb, *In nomine Domini incipit omne malum*. Ye begin in a wrong name, said that martyr, when they began the sentence of death against him with "In the name of God. Amen."

Let the Lord be glorified.] With suchlike goodly words and specious pretences did those odious hypocrites palliate and varnish over their abominations: they would persecute godly men, and molest them with Church censures, and say, "Let the Lord be glorified." So do Papists and other sectaries deal by the orthodox. Becket offered, but subdolosly, to submit to his sovereign *salvo honore Dei*, so far as might stand with God's glory. {a} The conspirators in King Richard II's time endorsed all their letters with "Glory be to God on high, on earth peace, good-will towards men." The Swenckfeldians styled themselves, The Confessors of the glory of Christ; and Gentiles, the Anti-Trinitarian, when he was called to answer, said that he was drawn to maintain his cause through touch of conscience and when he was to die for his blasphemy, he said that he did suffer for the glory of the most high God; so easy a matter it is to draw a fair glove upon a foul hand. Some for "Let the Lord be glorified," render it, *Gravis est Dominus*, The Lord is burdensome,

or heavy; and they parallel it with those sayings in the Gospel, "This is a hard saying": "Thou art an austere man"; "We will not have this man to reign over us," &c.

But he shall appear to your joy.] Parallel to that, "Your sorrow shall be turned into joy." How did some of the martyrs rejoice when excommunicated, degraded, &c.

{a} Speed, 508, A.D. 1386.

Ver. 6. A voice of noise from the city.] This is a prophetic description of the last destruction of Jerusalem and the temple by the Romans. {a}

A voice from the temple.] Wherein they so much gloried, where they had oft heard Christ and his apostles preaching repentance unto life; but now have their ears filled with hideous and horrid outcries of such as were slain even in the very temple, which they defended as long as they were able, and till it was fired. That which Josephus {b} reporteth of Jesus, the son of Ananis, a plain country fellow, is very remarkable, viz., that for four years together before the last devastation, he went about the city day and night, crying as he went, in the words of this text almost, A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against all the people, Woe, woe, woe to Jerusalem; and thus he continued to do, till at length, roaring out louder than ordinary, Woe to Jerusalem and to me also, he was slain upon the wall with a stone shot out of an engine, as Josephus reporteth.

That rendereth recompense to his enemies.] So they are here called who pretended so much to the glorifying of God. {#Isa 66:5} False friends are true enemies.

{a} Diod.

{b} Lib. vii. Belli., cap. 12.

Ver. 7. Before she travailed, she brought forth.] *Quum nondum parturiret peperit;* understand it of Zion, or of the Church Christian, which receiveth her children, that is, converts, suddenly on a cluster before she thought to have done, and in far greater numbers than she

could ever have believed. {a} That lady that brought forth as many at a birth as are days in the year {b} was nothing to her: nor those Hebrew women. {#Ex 1:10}

She was delivered of a man child.] For the which there is so great joy, {#Joh 16:21} and which is usually more able and active than a woman child. So, good and bold Christians, strong in faith; unless he meaneth Christ himself, saith Diodat, who is formed by faith in every believer's heart. {#Ga 4:19}

{a} *Subito ac simul.* Suddenly and at the same time.

{b} Margaret, Countess of Henneburg.

Ver. 8. Who hath heard such a thing? who hath seen such things?] The birth of a man would seem a miracle, were it not so ordinary, *miracula assiduitate vilescunt*; but the birth of a whole nation at once, how much more!

Shall the earth be made to bring forth in one day?] Yes, if the day be long enough, as among the Hyperboreans, of whom it is written that they sow shortly after the sun rising, and reap before the sunset; because the whole half year is one continual day with them. {a} But the words here should be rather read, Can a land or a country be brought forth in one day? a nation be born at once? Cardinal Pool abused this scripture in a letter to Pope Julius III, applying it to the bringing in of Popery again here so universally and suddenly in Queen Mary's days. So he did also another, when at his first return hither from beyond sea, he blasphemously saluted the same Queen Mary with those words of the angel, "Hail, Mary, full of grace, the Lord is with thee."

{a} Heresbach. *de re rust.*

Ver. 9. Shall I bring to the birth, and not cause to bring forth?] *i.e.*, Shall I set upon a work and not go through with it? God began and finished his work of creation. Christ is both "author and finisher" of his people's faith. {#Heb 12:2} The Holy Ghost will sanctify the elect wholly, "and keep them blameless unto the coming of our Lord Jesus Christ." {#1Th 5:23} *Nescit tarda molimina Spiritus Sancti gratia*, saith Ambrose. Otherwise his power and mercy would not

equally appear to his people in regeneration, as the power and mercy of the Father and the Son in creation and redemption.

Ver. 10. **Rejoice ye with Jerusalem.**] As friends use to do with her that is newly made a mother. {#Lu 1:58}

Rejoice for joy with her.] Out of the Church there is no solid joy. See #Ho 9:1. {See Trapp on "Ho 9:1"} Others may revel, the godly only rejoice; their joy is not that of the mouth, but of the heart— *nec in labris nascitur sed fibris*; it doth not only smooth the brow, but fills the breast; wet the mouth, but warm the heart, &c.

Ver. 11. **That ye may suck, and be satisfied with the breasts of her consolations.**] Zion is not only a fruitful mother, but a joyful nurse. God giveth her the blessings both of the belly and of the breasts; and these breasts of hers are full strutting with the sincere milk of the word, that rational milk, {#1Pe 2:2} the sweet and precious promises of the gospel. These "breasts of consolation" we must suck, as the babe doth the mother's dug, as long as he can get a drop out of it, and then sucks still till more cometh. Let us suck the blood of the promises, saith one, as a dog that hath got the blood of the bear—he hangs on, and will hardly be beaten off. Let us extort and oppress the promises, saith another, descanting upon this text, as a rich man oppresseth a poor man, and getteth out of him all that he hath; so deal thou with the promises, for they are rich—there is a price in them; consider it to the utmost, wring it out. The world layeth forth her two breasts, or botches rather, of profit and pleasure, and hath enough to suck them, though they can never thereby be satisfied. And shall *alma mater Ecclesia*, the nourishing mother of thye Church want those that shall milk out and be delighted with the abundance of her glory?

Ver. 12. **Behold, I will extend peace to her.**] This and the following promises are the delicious milk spoken of before—*scil.*, *pax copiosa et perennis*, peace as a river, as the waters cover the sea; joy unspeakable and full of glory, God's fatherly care, motherly affection, &c., all that heart can wish, or need require.

Like a river.] As Euphrates, saith the Chaldee.

Like a flowing stream.] Or, Overflowing as Nile—

“ *Qui cunctis omnibus extat
Utilior.*”—*Claudian.*

Ye shall be borne upon her side.] *Humanissime et suavissime tractabimini*, ye shall be borne in the Church’s arms, laid to her breasts, set in her lap, dandled on her knees, &c. *Hac similitudine nihil fieri potest suavius.* See #Nu 11:12.

Ver. 13. **And as one whom his mother comforteth.]** Her darling and dandling, especially when she perceiveth it to make a lip and to be displeased: mothers also are very kind to, and careful of, their children when they are grown to be men: {a} as Monica was to Augustine, and as *Matres Hollandicae*, the mothers in Holland, of whom it is reported, *Quod prae aliis matribus mire filios suos etiam grandaevos ament, ideoque eos vocant et tractant ut pueros.* See #Isa 46:4. {See Trapp on "Isa 46:6"}

{a} A. Lapide in #Isa 54:13.

Ver. 14. **And when ye see this, your heart shall rejoice.]** *Videbitis, gaudebitis*; you shall see that I do not give you good words only, but that I am in good earnest; ye shall know it within yourselves, in the workings of your own hearts. {as #Heb 10:34}

And your bones shall flourish like an herb,] *i.e.*, They shall be filled again with moisture and marrow. See #Eze 37:10,11. You shall be fair liking and reflourish.

And the hand of the Lord,] *i.e.*, His infinite power; *tantum beneficiorum in piis operatrix*, the efficient cause of all these comforts.

Ver. 15. **For, behold, the Lord will come with fire.]** With hell fire, say the Rabbis here; with the fire of the last day, say we, whereof his particular judgments are as pledges and preludes.

And with his chariots like a whirlwind.] As he did, when he sent forth his armies, the Romans, and destroyed those murderers, the Jews, and burnt up their city. {#Mt 22:7} And when they would have rebuilt their city and temple under Julian the apostate, who, in hatred to Christians, animated them thereunto, balls of fire broke forth from

the earth, which marred their work, and destroyed many thousands of them.

Ver. 16. **For with fire.**] Than which nothing is more formidable.

And with his sword.] Which is no ordinary one. {#Isa 27:1}

Ver. 17. **In the gardens.**] Where these idolaters had set up altars, offered sacrifices, and had their ponds, wherein, when they were about to sacrifice, heathen like, they washed and purified themselves one after another, and not together, which they held to be the best way of purifying. This they did also, not apart and in private, but in the midst, *ut hoc modo oculos in nudis lavantium, praesertim muliercularum, corporibus pascere*, that they might feed their eyes with the sight of those parts which nature would have hid; for your pagan superstitions were oftentimes contrary to natural honesty.

{a}

Behind one tree in the midst.] Or, as others render it, After; or, Behind Ahad, which was the name of a Syrian idol, representing the sun, as Macrobius telleth us, calling him Adad. {b}

{a} *Donec me flumine vivo Abluero. -Virg. Qui noctem in flumine purgas. -Pers.; i.e., nocturnam Venerem.*

{b} *Saturnal., lib. i. cap. 23.*

Ver. 18. **For I know (or, I will punish) their works and their thoughts.**] Or, Yea, their thoughts which they may think to be free. See #Jer 6:19.

It shall come to pass that I will gather.] It is easy to observe that this chapter consisteth of various passages interwoven the one within the other; of judgments to the wicked, of mercies and comforts to the godly, &c.

All nations and tongues.] A plain prophecy of the calling of the Gentiles to the kingdom of Christ; for which purpose the miraculous gift of tongues was bestowed upon the apostles.

And they shall come and see my glory, / *i.e.*, In Christ, who is the brightness of his Father's glory; and in sending of whom the glory of his truth, wisdom, power, justice, and goodness shone forth as the sun at noon.

Ver. 19. **And I will set a sign among them.**] This sign may very well be that visible pouring out of the gifts of the Holy Ghost on the day of Pentecost, under the symbol of wind and fire, {#Ac 2:2-4} {a} together with the signs and wonders whereby the apostle's doctrine was confirmed. Others make this sign to be the profession of the Christian faith. Some also, the doctrine of the gospel, and especially the sacraments.

And I will send those that escape of them,] *i.e.*, The apostles and their fellow helpers, such as were Barnabas, Silas, Luke, &c.

To Tarshish, Pul.] To all parts of the world, east, west, north, and south.

That draw the bow.] The Mosches or Muscovites, say the Septuagint; the Turks, saith one of the Rabbis. {See Trapp on "Re 9:15"} {See Trapp on "Re 9:16"} {See Trapp on "Re 9:17"}

{a} Scultet.

Ver. 20. **And they shall bring all your brethren.**] Now become all your brethren in Christ: *Sanctior est copula cordis quam corporis*, Religion is the strongest tie.

Upon horses, and in chariots, and in litters,] *i.e.*, With much swiftness and sweetness; though sick, weakly, and unfit for travel, yet rather in litters than not at all. The apostles "became all things to all men, that they might gain them to Christ."

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Ver. 21. **And I will also take of them for priests and for Levites.**] For evangelical pastors and teachers, who have a distinct function and employment in the Church of the New Testament, as the priests

and Levites had in that of the Old, to teach, instruct, and edify God's people.

Ver. 22. **For as the new heavens.**] So shall there be a true Church and a ministry for the good of my people to the world's end. It shall not be taken away, as is the Jewish polity and hierarchy.

Ver. 23. **And it shall come to pass, that from one new moon to another.**] God shall be served with all diligence and delight. In the kingdom of Christ here, but especially in heaven, it shall be holiday all the week, as we say; a constant solemnity, a perpetual Sabbath. King Edgar ordained that the Lord's day should be kept here in England from Saturday nine of the clock till Monday morning. ^{a} The Ebionites kept the Saturday with the Jews, and the Sunday with the Christians. But here it is foretold—and we see it fulfilled—that all flesh, *i.e.*, all the faithful, whether Jews or Gentiles, shall not only keep every day holiday, ^{#ICo 5:8} by resting from sin and rejoicing in God, but shall also, both "in season and out of season," have their Church meetings for holy services, worshipping God—from day to day, and from month to month, as the phrase is ^{#Es 3:7} -in spirit and in truth, and having the continual feast of a good conscience.

^{a} Acts and Mon.

Ver. 24. **And they shall go forth and look upon the carcasses.**] Rhetoricians tell us that in the introduction to a discourse τα ηθη milder affections, suit best to insinuate; but in the conclusion τα παθη, passionate passages, such as may leave a sting behind them and stick by the hearers. This art the prophet here useth, for being now to period his prophecy, he giveth all sorts to know what they shall trust to. The godly shall go forth, *i.e.*, *salvi evadent, liberi abibunt*; they shall have safety here, and salvation hereafter. "They shall also look upon the carcasses," &c.; they shall be eye-witnesses of God's exemplary judgments executed on the wicked, that would not have Christ to reign over them, ^{#Re 19:21} who shall be punished with everlasting destruction from the glory of the Lord and from the presence of his power. ^{#2Th 1:9} This the righteous shall "see, and fear, and laugh at them," ^{#Ps 52:6} giving God the glory of his justice and goodness. Some think they shall have at the last day a real sight of hell, and the damned there, ^{#Re 14:10} and this may very well be. Oh that wicked men would in their daily meditations take a turn or

two in hell, and so be forewarned to flee from the wrath to come! Is it nothing to have the worm of conscience ever grabbing upon their entrails, and the fire of God's vengeance feeding upon their souls and flesh throughout all eternity? Oh that sternity of extremity! Think of it seasonably and seriously, that ye never suffer it. The Jewish masters {a} have, in some copies, wholly left out this last verse, as in other copies they repeat—both here and in the end of Ecclesiastes, Lamentations, and Malachi—the last verse save one, which is more sweet and fuller of comfort; and that for this reason, that the reader may not be sent away sad, and so fall into desperation. But of that there is no such danger, since most people are over slight in their thoughts of hell torments, regarding them no more than they do a fire painted on the wall, or a serpent wrought in arras. And besides, *non sinit in Gehennam incidere, Gehennae meminisse*, saith Chrysostom: to remember hell, is a good means to preserve us from it. This verse hath sufficient authority from our Saviour's citing of it. {#Mr 9:44} {See Trapp on "Mr 9:44"} Plato {b} also—if that be anything—in his description of hell, which he calleth πυριφλεγετων, a fiery lake, saith the same as here—that their worm dieth not, neither is their fire quenched. He might possibly have read Isaiah as he had done Moses. It is thought, Laertius telleth us, that he travelled into Egypt, where he conversed with some Hebrews, and learned much of them. {c}

And they shall be an abhorring to all flesh,] i.e., All good men abominate them now as so many living ghosts, walking carcasses, {#Eph 2:2 Pr 29:27} and shall much more at the last day, when they shall arise again to everlasting shame and contempt. {#Da 12:2}

“ *Scribendo haec studui bene de pietate mereri;
Sed quicquid potui, Gratia, Christe, tua est.* ”

{a} Amama in Antibarbar.

{b} In Phaed. p. 400.

{c} *Inde dictus este, Moses Atticus.*

Jeremiah

Chapter 1

Ver. 1. **The words** ^{a} **of Jeremiah.**] Piscator rendereth it *Acta Ieremiae*, The Acts of Jeremiah, as we say, "The Acts of the Apostles," which book also, saith one, might have been called in some sense The Passions of the Apostles, who were for the testimony of Jesus "in deaths often." And the same we may safely say of Jeremiah, who, although he were not *omnis criminis per totam vitam expers* -which yet great Athanasius ^{b} affirmeth of him—that is, free from all fault, for he had his outbursts, and himself relateth them, yet he was *Iudaeorum integerrimus* -as of Phocion it is said that he was *Atheniensium integerrimus* -a man of singular sanctimony and integrity; good of a little child, a young saint, and an old angel; an admirable preacher, as Keckerman ^{c} rightly calleth him, and propoundeth him for a pattern to all preachers of the gospel. Nevertheless, this incomparable prophet proved to be a man of many sorrows, *πολυπαθεστατος*, as Isidor Pelusiot, ^{d} a most calamitous person, as appeareth by this book, and one that had his share in sufferings from, and fellow sufferings with, his ungrateful countrymen, as much as might be. Nazianzen saith most truly of him, that he was the most compassionate of all the prophets; ^{e} witness that pathetical wish of his, **#Jer 9:1-3**, "Oh that my head were waters," &c.; and that holy resolve, **#Jer 13:17**, "But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore and run down with tears, because the Lord's flock is carried away captive." It was this good man's unhappiness to be a physician to a dying state—

“*Tunc etenim docta plus valet arte malum.*”

Long time he had laboured among this perverse people, but to very small purpose, as himself complaineth, ^{#Jer 27:13,14} after Isaiah, ^{#Isa 49:4} whom he succeeded in his office as a prophet, some scores of years between, ^{f} but with little good success. For as in a dying man his eyes wax dim, and all his senses decay, till at length they are utterly lost, so fareth it with commonwealths, *quando suis fatis urgentur*, when once they are ripe for ruin; the nearer they draw to destruction, the more they are overgrown with blindness, madness,

security, obstinace, such as despiseth all remedies, and leaveth no place at all for wholesome advice and admonition. Lo, this was the case of those *improbi et reprobi* -"reprobate silver shall men call them" {#Jer 6:30} -with whom our prophet had to do. Moses had not more to do with the Israelites in the wilderness than Jeremiah had with these "stiffnecked and uncircumcised in heart and ears," {#Ac 7:51} as good at "resisting the Holy Ghost" as ever their fathers were. The times were not unlike those described by Tacitus, concerning which Casaubon saith, *Quibus nulla unquam aut virtutum steriliora, aut virtutibus inimiciora*, that no times were ever more barren of virtues, or greater enemies to virtues. And to say sooth, how could they be much better, when the book of the law was wanting for over sixty years, and the whole land overspread with the deeds of darkness? Josiah indeed, that good young king—by the advice of this prophet Jeremiah, who was younger than himself, but both full of zeal {g} -did what he could to reform both Church and state, but he, alas! could not do it; the Reformation in his days was forced by him, and their was foul work in secret, as appeareth by Zephaniah, who was our prophet's contemporary; it met with much opposition both from princes, priests, and people, who all had been woefully habituated and hardened in their idolatry under Manasseh and Ammon. Unto which also, and other abominations not a few they soon relapsed when once Josiah was taken away, and his successors proved to be such as countenanced and complied with the people in all their impieties and excesses. This prophet therefore was stirred up by God to oppose the current of the times and the torrent of vices; to call them to repentance, and to threaten the seventy years' captivity, which because they believed not, neither returned unto the Lord, came upon them accordingly, as is set forth in the end of this prophecy. Whence Procopius, Isidor and others, have gathered that, besides this prophecy and the Lamentations, Jeremiah wrote the first and second book of Kings. {h} But that is as uncertain as that he was stoned to death by the Jews in Egypt, or that the Egyptians afterwards built him an honourable sepulchre, and resorted much unto it for devotion sake; whenas R. Solomon thinketh, from **#Jer 44:28**, that Jeremiah together with Baruch, returned out of Egypt unto Judea, and there died.

The son of Hilkiah.] The high priest who found the book of the law, say the Chaldee paraphrast and others; but many think otherwise, and the prophet himself addeth,

Of the priests that were at Anathoth.] "Poor Anathoth," {#Isa 10:30} renowned as much by Jeremiah as little Hippo was afterwards by great Augustine, bishop there. The Targum tells us that Jeremiah was one of the twenty-four chieftains of the temple. {i} A priest he was, and so an ordinary teacher, before he acted as a prophet; but his countrymen of Anathoth evil entreated him.

In the land of Benjamin.] Some three miles from Jerusalem.

{a} *Verba sive res.*

{b} *Serm. 4 contra Arianos.*

{c} *De Rhet. Eccles., cap. ult.*

{d} *Lib. i., Epist. 298.*

{e} *Prophetarum omnium ad commiserationem propensissimus. -Orat 17, ad cives.*

{f} *Vide Oecolamp.*

{g} *Iosias a zelo ignis divini nomen habet: Significat autem Ieremias altitudinem Dei, vel exaltatum a Deo.*

{h} *Isodor, Doroth., Epiphan.*

{i} *Ex praepositis templi. Innuitur in ipsum rectius potuisse competere propheticum munus, quam in multos alios vel ex aula, vel ex caula vocatos.*

Ver. 2. Unto whom the word of the Lord came in the days of Josiah.] Woe be to the world because of the word! The Lord keepeth count what preachers he sendeth, what pains they take, and how long, to how little purpose they preach unto a people. He saith that it was "The word of the Lord," for authority sake, and that none might despise his youth, since he was sent by the "Ancient of days."

In the thirteenth year of his reign.] Eighteen years then he prophesied under good Josiah, who was to blame, doubtless, in not sending to advise with this or some other prophet before he went forth against Pharaohnecho; sometimes both grace and wit are asleep in the holiest and wariest breasts.

Ver. 3. It came also in the days of Jehoiakim.] Called at first Eliakim by his good father Josiah, from whom he degenerated, cutting Jeremiah's roll with a penknife and burning it, {#Jer 36:23} at which his father's heart would have melted. {#2Ch 34:27}

Unto the end of the eleventh year of Zedekiah.] Jehoahaz and Jehoiakim are not mentioned, because their reign was so short, hardly half a year. By this computation it appeareth that Jeremiah prophesied forty years at least. And the Holy Ghost setteth a special mark (as a reverend writer ^{a} hath well observed) upon those forty years of his prophesying, ^{#Eze 4:6} where, when the Lord summeth up the years that were between the falling away of the ten tribes and the burning of the temple, three hundred and ninety in all, and counteth them by the prophet's lying so many days upon his left side, he bids him to lie forty days upon his right side, and bear the iniquity of the house of Judah forty days, a day for a year. Not to signify that it was forty years above three hundred and ninety between the revolt of the ten tribes and the captivity of Judah (for it was but three hundred and ninety exactly in all), but because he would set and mark out Judah's singular iniquity by a singular mark; for that they had forty years so pregnant instructions and admonitions by so eminent a prophet, and yet were impenitent to their own destruction.

Unto the carrying away of Jerusalem.] He thought, belike, when he prefixed this title, that he should have prophesied no more, when once Jerusalem was carried captive; but it proved otherwise, for he prophesied after that in Egypt; ^{#Jer 44:24} yet not forty years also after the captivity, as the Jews have fabled. Nor is it so certain that for that prophecy he was slain by Pharaohophra (whom Herodotus ^{b} calleth Apryes, and saith he was a very proud prince), as some have reported.

^{a} Lightfoot's *Harmony: Chron. of Old Test.*

^{b} Lib. ii. *in fine.*

Ver. 4. Then the word of the Lord came unto me.] The Lord is said to come to Baalam, Abimelech, Laban, &c.; but he never concredited his word to any but to his holy prophets, of whom it is said, as here, "The word of the Lord came to them."

Ver. 5. Before I formed thee in the belly I knew thee,] viz., With a knowledge not intuitive only, but also approbative. *Verba notitiae apud Hebraeos secum trahunt affectum.*

I sanctified thee.] Infusing grace into thy heart—as afterwards also into the Baptist’s {#Lu 1:15} -and setting thee apart in my secret purpose to this sacred office of a prophet, as afterwards also God did Paul to the apostleship. {#Ga 1:15}

And I ordained thee a prophet.] *Magna semper fecerunt qui Deo vocante docuerunt,* saith Luther. They have always done great things, whom God hath called to teach his people; *quod est contra eos qui Ecclesiam ruituram putant nisi et ipsi doceant,* saith Oecolampadius. This text maketh against such as think that the Church must needs suffer, unless they (though uncalled) turn teachers.

Unto the nations,] *i.e.,* First, To the Jews, *qui fere in Gentiles evaserant,* who were little better than Gentiles; so papagans are called pagans. {#Re 11:2} Secondly, To foreigners, of and to whom he prophesied. {#Jer 44:30 46:1 47:1 48:1 49:1 50:1} Thirdly, To people of all times, who may and must be instructed by this book; which is such as was highly set by, and cited in the Old Testament by Daniel, Ezekiel, Nehemiah, Ezra, Obadiah (who taketh most of his prophecy out of him); as in the New by our Saviour, {#Mt 21:5,9,13,16,33,42 Mr 11:9,10,17} Matthew the Evangelist, {#Mt 2:6,18} Paul; {#2Co 6:2,16-18 10:17 Heb 8:5,8-12 10:5-10,16,17,30,37,38} John the divine. {#Re 2:6-8 15:3,4}

Ver. 6. Then said I, Ah, Lord God!] *Verbum angustiae.* The old Latin hath it A, A, A, whereby is noted, say some, a threefold defect—*scil.,* of age, of knowledge, and of eloquence; but that is more subtle than solid. True worth is ever modest; and the more fit any man is for whatsoever vocation, the less he thinketh himself; forwardness argueth insufficiency.

Behold, I cannot speak.] Heb., I know not to speak, *i.e.,* aright, and as I ought. *Tanto negotio tam instructum oratorem me non agnosco.* Jeremiah was an excellent speaker, as well appeareth by these ensuing homilies of his, which show that he was *suaviter gravis, et graviter suavis* (as one saith of Basil), a grave and sweet preacher, one that could deliver his mind fitly, and dared to do it freely. Hence some of the Jews judged our Saviour to have been Jeremiah *propter dicendi agendique gravitatem et parrhesian,* for his gravity and freedom of speech. Nevertheless Jeremiah, in his

own opinion, "cannot speak"; that is, was no way fit to speak. So Moses is at it with his "Who am I?," {#Ex 3:11} whereas none in all Egypt was comparably fit for such an embassy. It was a usual saying of Luther, *Etsi iam senex, et in concionando exercitus sum, &c.* Although I am now an old man, and an experienced preacher, yet I tremble as oft as I go up into the pulpit.

For I am a child.] Epiphanius saith that Jeremiah was not even over fourteen or fifteen when he began to prophesy. Samuel also, and Daniel, began very young. So did Timothy, Origen, Cornelius Mus, a famous preacher, say his fellow Jesuites, at eleven years of age. Archbishop Ussher was converted at ten years old, preached early, and so continued to do for sixty years, or nearly so. {a} Mr Beza was likewise converted at sixteen years old (for the which, as for a special mercy, he giveth God thanks in his last will and testament), and lived a preacher in Geneva to a very great age.

{a} His Life and Death, by Dr Bern.

Ver. 7. Say not, I am a child.] Plead no excuses, cast no perils; never dispute, but despatch; never reason, but run, {a} depending for direction and success upon God alone, in whom are all our fresh springs, and from whom is all our sufficiency, &c. Paul was a most unlikely piece of wood to make what he was afterwards called, a Mercury, {#Ac 14:12} yet God made use of him. {#Ac 9:13-15}

For thou shalt go to all that I shall send thee.] Whether kings or captives, lords or losels. He preached before Jehoiakim concerning the office of a king, and threatened him with the burial of an ass; {#Jer 22:18,19 36:30} he dealt plainly with the princes who beat him, and with the priests who stocked him with all sorts, to his great cost; he was a heroic and unexpugnable spirit; so are not many in these times, *Verbi Dei truncatores et emasculatores*, men pleasing preachers.

{a} God loveth not quarists, but currists, said Luther.

Ver. 8. Be not afraid of their faces.] Look they never so big, as did Henry VIII upon Latimer and upon Lambert, who yet told him his own; as did Stephen Gardiner upon Dr Taylor, martyr, but had as good as he brought. {a} The majesty of a man, as also his wrath,

showeth itself in his countenance; and young men especially are apt to be baffled and dashed with fierce looks.

For I am with thee to deliver thee.] On one sort or another; thy crown, be sure, no man shall take from thee; thy perpetual triumph thou shalt not lose.

{a} *Acts and Mon.*

Ver. 9. Then the Lord put forth his hand and touched my mouth.] This was a very great favour and a sweet settlement to the hesitating prophet. The like visible sign for confirmation was given to Isaiah; {#Isa 6:7} to Ezekiel; {#Eze 2:8 3:2,3} and to John the divine; {#Re 10:10} how much are we bound to God for his word and sacraments?

Behold, I have put my words in thy mouth.] And in thy mind also, together with good courage for the better uttering of them. Fear not, therefore, though thou be, as thou objectest, *infantissimus et infirmissimus*; but "go in this my might," and preach lustily.

Ver. 10. See, I have this day set thee over nations,] scil., With authority to use the same liberty in reprovng their sins that they take in committing them. Fear not the highest (for I have set thee over them), but look upon them as so many mice; for what are they more in comparison of me and of thee, who hast from me thy mission and commission? zeal in well doing showeth a man to be right, like as such are living fish as swim against the stream.

To root out, and to pull down,] i.e., To denounce destruction to evildoers, and then I will effect it. Elisha hath his sword, as well as Hazael or Jehu, {#1Ki 19:17} and vengeance for the disobedient is every whit as ready in God's hands as in his minister's mouth. {#2Co 10:6} See **#Ho 6:5.** {See Trapp on "Ho 6:5"} **#Joh 20:23.** But what a mercy of God to the Church was it that the same day that Pelagius, that arch-heretic, was born in Britain, Augustine, the great confuter of that heretic, should be born in Africa—Providence so disposing that the poison and the antidote should come into world together. {a}

To build, and to plant.] As a co-worker with God for the good of souls, by preaching Christ unto them, as this prophet doth notably in a most divine and stately strain, setting him forth in his coming,

covenant, offices, benefits, &c., as the only foundation and lively root of hope.

{a} *Dempster, Hist. Scot.*

Ver. 11. **Jeremiah, what seest thou?**] It was great kindness and familiarity thus to parley with him, and to call him by his name.

And I said, I see a rod of an almond tree.] Which hath its name in Hebrew from watching, because it watcheth, as it were, to bud and bear before other trees, even in the deep of winter, and when it is at coldest. Hereby the prophet is animated, though but young, and assured that he shall have the fruit of his so early labours. God careth not for those *arbores autumnales* {#Jude 12} trees which bud not till the latter end of harvest. The truth of all his predictions is designed, though little believed by the most; the speediness also of their performance, {#Jer 1:12 Eze 7:10,11} a good comment upon this text. The sins of God's people, saith one, are sooner ripe than of the heathens, because they have the constant light and heat of his Word to hasten their maturity. This was typified by the basket of summer fruits, and by the almond tree in this text. As the almond tree, saith another, hath a bitter rind, but a sweet kernel, so hath affliction sanctified; and again, as the almond tree is made more fruitful by driving nails into it, letting out a noxious gum that hindereth the fruitfulness thereof, so is a good man made better by afflictions. {a}

{a} *Jerome, Theod., Just. Mart.*

Ver. 12. **Thou hast well seen.]** Heb., Thou hast done well to see, *i.e.*, so to see.

For I will hasten my word.] Heb., *Amigdalaturus sum*, I am watching upon the evil, to bring in the Chaldeans, as I have threatened. See the like elegant allusion, #Am 8:1,2. *Nemesis a tergo*; punishment is at the heels of sin.

Ver. 13. **What seest thou?**] By these questions his attention is stirred up, that he may the better observe the matter of his preaching, which is here represented by a second vision.

I see a seething pot.] Heb., *Ollam ebullitam*, A pot blown up. This boiling pot is Jerusalem besieged by the Chaldeans, and we are the

flesh, say those deriders of this prophecy of Jeremiah; {#Eze 11:3} but they found it to be just so shortly after. And then their profane hearers might well have bespoke them, as the heart of Apollodorus the tyrant seemed to say to him, who dreamed one night that he was flayed by the Scythians and boiled in a caldron; and that his heart spake to him out of the kettle, Εγω σοι τούτων αιτια, It is I that have drawn thee to all this.

And the face thereof, / *i.e.*, That part of the pot that is next the fire, and heated therewith.

Ver. 14. **Out of the north an evil shall break forth,** / *i.e.*, From Chaldea, which is north from Judea. Gregory moraliseth the text thus: Man's mind is this pot; that which from the north sets it on fire is the devil, by inflaming it with evil lusts, and then he sets up his throne therein. {a} As,

{a} *Aquilo est sedes diabolo. -Aug.*

Ver. 15. **And set every one his throne.]** Judging such as in those very gates had unjustly judged others. See this performed, #2Ki 24:4 25:6 Jer 52:9

Ver. 16. **And I will utter my judgments against them,** / *sc.*, By those northern princes. But first by thee, and Zephaniah, and Huldah, &c., if haply they will repent, that I may repent of the evil. God therefore threateneth that he may not punish.

Who have forsaken me, and burnt incense.] These sins differ in degrees, and are all found among the Papists.

Ver. 17. **Thou therefore gird up thy loins,** / *q.d.*, Thou hast, I must needs say, a hard task of it. But hard or not hard, it must be done, {a} or thou art undone. About it therefore and play the man, plucking up thy best heart, as we say, and acting vigorously. Stir up the gifts of God that are in thee, and exercise thy talents committed unto thee. *Verbi minister es: hoc age.*

Be not dismayed at their faces, lest.] *Ne conteritor, ne te conteram.* {b} Be not afraid of them, lest I fright thee worse, to thy ruth and utter ruin. Excellently Bernard, If I deal not faithfully with you, you will be damnified, but I shall be damned. Let me suffer anything rather than be guilty of a sinful silence, said that heroic

Luther. But Melanchthon, his colleague, was so timorous, that Luther was fain to chide him many times. And Calvin, in an epistle of his to John Sleidan, prayeth God to furnish him with a more noble spirit, *ne gravem ex eius timiditate iacturam sentiat posteritas*, lest posterity should rue for his timidity. Calvin himself, in his last speech to his fellow ministers on his death bed, speaketh thus: When I first came to this city (Geneva), the gospel indeed was here preached, but things were very far out of order, as if Christianity consisted wholly in the casting down of images, &c. There were also not a few wicked fellows who put me hard to, setting themselves against me to their utmost. But the Lord our good God did so steel me and strengthen me, who am naturally fearful and dastardly, that I stoutly withstood them, and went on with the work of reformation; to his glory alone be it spoken. {c} Melanchthon also admired that courage in Luther that he could not find in himself; for besides many passages of his in his epistles that way tending, one time when he saw Luther's picture, he uttered this verse immediately,

“*Fulminia erant linguae singulae verba tuae.*”

{a} *Perquam difficile est, sed ita lex iubet.*

{b} Antanaclasis.

{c} Melc. Ad. in *Vit. Calvin*, p. 106.

Ver. 18. For, behold, I have made thee this day a defenced city,] *i. e.*, Impregnable, inexpugnable, the bulwark of truth, {a} as one said of Basil, such as could not be battered. And of Ambrose Stilico the earl said, that he was the walls of Italy. Peter and John are called pillars; {#Ga 2:9} Athanasius the Church's champion,

“*Ille velut pelagi rupes immota resistis.*”—*Virg.*

Against the kings of Judah, against the princes, &c.] There was a general defection of all sorts; and Jeremiah was to declaim against them all, and proclaim their utter destruction in case they repented not. Well might Luther say, for he had the sad experience of it, *Praedicare nihil aliud est quam totius mundi furorem in se derivare*, To preach is nothing else but to derive upon a man's self the rage of all the world. He met with some even at Wittenberg, where he lived,

who were so wicked and uncounsellable, that the four elements could not endure them. {b} So did good Jeremiah, &c.

{a} της ἀληθείας προβολον.

{b} *Ut iam quatuor elementa ferre nequeant.*

Ver. 19. They shall not prevail against me.] They shall not take thy crown from thee, no, nor thy precious life; for thou shalt survive them. So Luther died in his bed, defying the malice of Rome and of hell.

For I am with thee.] And what can all the wicked do against one minister armed with God's presence and power?

Chapter 2

Ver. 1. Moreover, the word of the Lord came to me, saying.] The prophet being thus called and confirmed, {as #Jer 1} sets forthwith upon the work. *Est autem hoc caput plenum querelae, et quasi continuum pathos.* In this chapter the Lord heavily complaineth of Jerusalem's unworthy usage of him, convincing them thereof by sixteen different arguments, as A Lapidè hath observed; and all little enough; for they put him to his proofs, as is to be seen. {#Jer 2:35}

Ver. 2. Go thou and cry.] For if I myself should do it immediately from heaven, my stillest rhetoric would be too loud for them. {#De 5:27,28}

I remember thee.] Who hast forgot thy first love and loyalty to me. Or, "I remember," that is, I put thee in mind of the kindness that hath been between us. Augustus might have some such meaning in those last words of his to his wife when he lay a dying, 'O Livia, remember our marriage, and adieu.' It is thought she had a hand in setting him going, and that she was too familiar with Eudemus the physician. *Qui specie artis frequens secretis,* saith Tacitus. *Peccatum est deicidium.*

The kindness of thy youth.] When thou camest out of Egypt after me, and wast espoused unto me at the giving of the law. We use highly to prize nettle buds when they first put forth, so doth God our young services. Others render it thus: I record the mercy showed to

thee in thy youth, and the love of thy espousals—*sc.*, whenas I loved thee because I loved thee, and for no other reason. {#De 7:7,8}

When thou wentest after me in the wilderness.] God takes it kindly when men will choose him, and his ways in affliction, as did Moses. {#Heb 11:25} "Who is this that cometh from the wilderness"—from troubles and afflictions—"leaning on her beloved?" {#So 8:5}

Ver. 3. **Israel was holiness unto the Lord.]** A people consecrated and set apart for his peculiar; {#Ex 19:5 Ps 114:2} holy with a federal holiness at least.

And the firstfruits of his increase.] Yea, his "firstborn," and therefore, "higher than the kings of the earth." {#Ps 89:27} All God's people are so. {#Heb 12:23 Jas 1:18}

All that devour them shall offend.] Rather thus: All that devoured them trespassed—evil befell them; witness the four latter books of Moses.

Ver. 4. **Hear ye the word of the Lord.]** This is often inculcated in both Testaments, to procure attention. "I received of the Lord, that which also I delivered unto you." {#1Co 11:23} "This we say unto you by the word of the Lord." {#1Th 4:15} Thus to preach, is to preach *cum privilegio*, with authority.

Ver. 5. **What iniquity have your fathers found in me?]** How unreasonable was their apostasy! and how senseless is your pleading from their example! Nothing is more irrational than irreligion.

That they are gone far from me.] Are ye weary of receiving so many benefits by one man? said Themistocles to his ungrateful countrymen.

And have walked after vanity.] An idol is nothing at all, but only in the vain opinion of the idolater.

And are become vain,] *scil.*, " In their imaginations"; {#Ro 1:21} as vain as their very idols. {#Ps 115:8}

Ver. 6. **Neither said they.]** In their minds, or with their mouths. That signal deliverance was obliterated, and even lost upon them. *Plerique omnes sumus ingrati.* {a}

Through a land of deserts and of pits.] *Per terrain campestrum et sepulchralem*, where we talked of making our graves; neither was it any otherwise likely, but that God gave us *pluviam escatilem et petram aquatilem*, {b} all manner of necessaries.

{a} Cicero.

{b} Tertul.

Ver. 7. And I brought you into a plentiful country.] You lived in my good land, but not by my good laws; you had *aequissima iura*, *sed iniquissima ingenia*, most just laws but most foul nature, as was said of the Athenians; as if I had hired you to be wicked, so have you abused my mercies to my greatest dishonour.

Ver. 8. The priests said not, {a} Where is the Lord?] Ignorant they were, and idle. They would not be at the pains of a serious inquisition after God and his will; though he be a "rewarder of all that diligently seek him." {#Heb 11:6}

And they that handled the law.] That expounded and applied it. A metaphor from such as are trained in the war, who are said *tractate bellum*, to handle their arms.

The pastors also transgressed against me.] What marvel, therefore, that the people did so too? For, as in a fish, the corruption of it beginneth at the head; so here.

And the prophets prophesied by Baal.] And taught others to worship idols. We see then, it is nothing new that stars fall from heaven, that church chieftains should fall from God, and draw others after them. It went for a proverb, a little before Luther stirred, *Qui theologum seholasticum videt, videt septem peccata mortalia*, He that seeth a divine, seeth the seven deadly sins.

{a} *Dixerunt, Ubi victimae, ubi nummi? triobolarium Deum faciunt subque hastam mittunt.* -Oecol.

Ver. 9. I will yet plead with you,] i.e., Debate the case with you, and set you down by sound reason. So he did to our first parents when they had sinned; but doomed the serpent without any more ado.

Ver. 10. **For pass over the isles of Chittim.**] The western parts of the world—Greece, Italy, Cyprus, &c.

And send unto Kedar.] The eastern parts, where dwell Kedarens, Arabians, Saracens, &c.

Ver. 11. **Hath a nation changed their gods?**] No; they are too pertinacious in their superstitions. Xenophon saith it was an oracle of Apollo, that those gods are rightly worshipped which were delivered them by their ancestors; and this he greatly applaudeth. Cicero also saith, that no reason shall ever prevail with him to relinquish the religion of his forefathers. That monarch of Morocco told an English ambassador, that he had lately read St Paul, and that he disliked nothing in him but this, that he had changed his religion.

{a}

Which yet are no gods.] *Sed hominum figmenta et ludibria daemonum.* But are the invention of men and mockery of demons. When Hercules came into a temple, and found the image or statue of Adonis in it, he pulled it down with this expression, *Certe nil sacri es*, Sure thou art no god; the like may be said of all idols.

But my people have changed their glory,] *i.e.*, Their God, of whom they might glory, saying, {as #De 32:31} "Their rock is not as our rock, our enemies themselves being judges."

{a} Heyl., *Cosmography*.

Ver. 12. **Be astonished, O heavens!**] A poetic and pathetic expression. Compare #De 32:1 Isa 1:2.

Be horribly afraid.] *Horripilamini portento malitiae, quod iam dicturus sum;* be aghast at such a prodigious wickedness.

Be very desolate.] As the sun seemed to be, when at the death of Christ he hid his head in a mantle of black, which made, they say, {a} the heathen astrologer break out into these words, Either the God of nature suffereth, or else the world is at an end.

{a} Dionys.

Ver. 13. **For my people have committed two evils.**] Contrary to those two good things that I have commanded them, viz., "Depart from evil, and do good." {#Ps 34:14} Lust doth first ἐξέλκειν, draw a man from God, and then it doth δολοῦν, deceive him with a bait of the creature. {#Jas 1:14}

They have forsaken me, the fountain of living water.] The all-sufficient, ever-flowing, over-flowing well spring of all welfare. {#Jas 1:17} Trismegist, a heathen, could say, {a} *Respicite O mortales, et respiscite, et ad fontem vitae recurrite*, Look back, O mortals, and repent, and run back again to the fountain of life. Seneca also saith, that sin is so foul a thing, that he would not commit it, though he could hide it from men, and get pardon of it of God; for that were to turn his back upon God, the chief good, &c. How well might Bullinger {b} say, that Seneca alone had left to posterity more sincere divinity than all the books of almost all the schoolmen.

And hewed them out cisterns, broken cisterns.] Such, and no better, are all idols, human helps, creature comforts, friends, means, merits, &c.; what are they all but cisterns, that hold but muddy rainwater at best? but then, being broken cisterns, riven vessels, what hold they else but *limum et lapides*, mud and gravel? Such cisterns, therefore, to hew out, what is it better than industrious folly, laborious loss of time? to say no worse of it. Now

“ *Turpe est difficiles habere nugas:
Et stultus labor est ineptiarum.* ”

{a} Dialog. 7.

{b} Comment. in #Ro 1:19. So little reason was there that Alex. Hales should be called first *Fons vitae*, font of life, and then *Doctor Irrefragabilis*, irresistible teacher.

Ver. 14. **Is Israel a servant?**] *sc.*, Bought with money. {a}

Is he a homeborn slave?] *Verna*, a slave by birth; *q.d.*, if he be either of the two, he may thank himself. He was my son, nay, my spouse, if he could have kept him so; but he hath sold himself to commit wickedness, and I have therefore sold him into the hands of the Chaldeans. Lo! this is the product of his forsaking me, the fountain of living waters, &c.

{a} *Servus empticius*, purchased slave.

Ver. 15. **The young lions roared upon him, and yelled,** / *i.e.*, The King of Babylon and his forces, more fierce and fell than young lions. Would any take the Church's picture? saith Luther; {a} then let him paint a silly, poor maid, sitting in a wood or wilderness, compassed about with hungry lions, wolves, boars, and bears; for this is her condition in the world.

And they made his land waste, / *i.e.*, They shall shortly so make it.

{a} *Loc. com. tit. de persecut. verae Ecclesia.*

Ver. 16. **Also the children of Noph and Tahapanes.]** Two chief cities of Egypt, the inhabitants whereof were said to be most effeminate and servile fellows; {a} even these shall overtop thee, knock thee down, as an ox by a blow on the brain pan, and make havoc of those things that thou holdest the chiefest and most desirable.

{a} Herodot., lib. ii.

Ver. 17. **Hast thou not procured this to thyself?]** The same may the Lord say to every sufferer: and further add, "Did not I warn you, saying, Sin not against the child?" {#Ge 42:22} Oh, do not this abominable thing! your iniquities will undoubtedly be your ruin, &c.

When he led thee by the way.] The way that is called holy, the highway to heaven; fitly here opposed to those byways of carnal wisdom, mentioned in the following verses.

Ver. 18. **And now what hast thou to do in the way of Egypt?]** Why trusteth thou to carnal combinations, which thou hast formerly found to lack in success? wilt thou never be warned of these broken cisterns? or hast thou a mind to be ground to powder between those two millstones of Egypt and Assyria, after whom thou hankerest? #Ps 146:3, David having entered a *caveat* against creature confidence, persuades people to trust in God alone. See also #Ps 62:8-10.

To drink the waters of Sihor, / *i.e.*, Of Nile, called Sihor, of its blackness or muddiness; {a} and in Greek, Μελας, black. To drink the waters of it here is to draw the Egyptian forces to thine assistance, and, as some think, to partake with them in their superstitions.

To drink of the water of the river, / *i.e.*, Of Euphrates, that river by an eminence.

{a} *Limosus est Nilus et oblimat Aegyptum.*

Ver. 19. Thine own wickedness shall correct thee.] *Erudiat te malitia tua;* let thine own wickedness, with the sad consequents thereof, teach thee better things. {as #Jer 6:8} Let it for shame, let it παθων δε τε νηποις εγνω, let smart make wit. {#Isa 28:19 Pr 29:15}

Know therefore, and see.] Learn at least by sad experience, for thou hast paid for thy learning. *Piscator ictus sapiet.*

That it is an evil thing and bitter.] So all sin will prove in the issue, and when the bottom of the bag is turned upward. There will be "bitterness in the end," as Abner said to Joab. {#2Sa 2:26} Laban will show himself at parting howsoever. Tamar will be more hated than ever she was loved: *Amor, amarior; plus aloes quam mellis habet.*

“*Laeta venire Venus, tristis abire solet.*”

Drunkenness is sweet, but wormwood is bitter. These inhabitants of Jerusalem were made drunk, but with wormwood; {#La 3:15} they found that sin was a *Dulc-aclum*, {a} a bitter sweet—sweet in the mouth, but bitter in the maw, {stomach} as that book in the Revelation; like Adam’s apple, or Esau’s pottage, or Jonathan’s honey, or Judas’s thirty pieces, whereof he would fain have been rid, but could not; they burned like a spark of hell fire in his hand, but especially in his conscience. The devil, with the panther, hideth his deformed head till the sweet scent have drawn other beasts into his danger, and then he devoureth them. Did we but consider what sin will cost us at last, we dare not but be innocent.

{a} γλυκυπικρον.—*Philo.*

Ver. 20. **For of old time I have broken thy yoke.**] Or, For when of old I broke thy yoke, &c.—*sc.*, in Egypt; {#Ps 81:5,6,10} while the deliverance was fresh, thou hadst very good resolutions.

And thou saidst, I will not transgress.] Or, I will not serve, *sc.*, other gods. Good words, hadst thou been as good as thy word. But what followeth?

When upon every high hill, and under every green tree, &c.] No sooner did her old heart and her old temptations meet, but they presently fell into mutual embraces. When men have made good vows, let them be as careful to make good their vows unto the Lord.
{#Ps 76:11}

Thou wanderest, playing the harlot.] Thou runnest to madding and gadding after idols, εἰδωλομανης.

Ver 21. **Yet I had planted thee a noble vine.**] Heb., A sorek, or with slips of sorek. {#Jud 16:4} See #Isa 5:3, a parallel text; #Ex 15:17 Ps 44:3 80:9.

Wholly a right seed.] That should have yielded a right crop, but it proveth otherwise. *Nec votis respondet avari agricolae.*

How then art thou turned into the degenerate plant?] How is it that slips of sorek prove slips of Sodom? {#De 32:32} See on #Isa 5:4,7.

Ver. 22. **For though thou wash thee with nitre.**] Much used of old by fullers and neat laundresses, say Isidore and Athanasius, {*a*} now not known in these parts; apothecaries use saltpetre instead of it. Sin leaveth behind it a deep stain, so ingrained that it will hardly ever be gotten out, not at all by blanching, extenuating, excusing, &c., or by any legal purifications, hypocritical lotions. All which notwithstanding,

Thine iniquity is marked before me.] *Nitet iniquitas tua, splendet instar auri,* {*b*} It glisters like gold before me, whose eyes thou canst not blind or blear with any of thy colourable pretexts and pretences.

{*a*} Lib. xvi. *Etym.*; *Lib. de Virg.*—*Nitrum sordes erodit et expurgat.* -*Plin.*

{*b*} *Piscat.*

Ver. 23. **How canst thou say, I am not polluted?**] *q.d.*, With what face? but that sin hath woaded an impudence in thy face.

I have not gone after Baalim.] The whole crew of heathen deities—lords or masters, the word signifieth—which Cicero ^{a} saith were but men; their temples were their sepulchres, and their religion superstition. He further wisheth that he could as easily discern the true religion as discover the false.

See thy way in the valley.] Of Ben-Hinnom, where thou hast sacrificed thy children to Moloch, thy chief Baal—that is, say some, to the sun, as to the universal cause, strongly concurring to the generation of their children so sacrificed. ^{b}

Thou art a swift dromedary.] That runneth amadding after her mate; so dost thou after idols. Compare **#1Co 12:2**.

^{a} *De Nat. Deor.*

^{b} *Sol et homo generant hominem.*

Ver. 24. **A wild ass used to the wilderness.**] Untameable and untractable, ^{#Job 39:8} especially when proud and in the heat of lust, as these were after their idols.

That snuffeth up the wind.] When she windeth the male; so this people when acted by a spirit of fornications.

In her month they shall find her, / *i.e.*, In her last month, when she is so big with young that she cannot wield herself. So sinners, be they never so stubborn, so stiff and high in the instep, that there is no dealing with them, yet when they are in straits and distresses it will be otherwise. God, said Mr Marbury, is fain to deal with wicked men, as men do with frisking jades in a pasture, that cannot be taken up till gotten to a gate; so till he seize upon them by some judgment or summons to die, &c.

Ver. 25. **Withhold thy foot from being unshod, &c.**] Cease thy vain vagaries to the wearing out of thy shoes, and exposing thyself to extreme thirst; or rather take a timely course to prevent captivity, and the miseries that attend it. ^{#Isa 20:2,4 47:2}

But thou saidst, There is no hope,] viz., Of reclaiming us; we are resolved on our course, and will take our swing in sin whatsoever come of it. {#Isa 28:14,15 57:10} Some grow desperately sinful, saith a reverend modern writer, {a} like those Italian senators that, despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany made a curious banquet, and at the end thereof, every man drank up his glass of poison and killed himself; so men, feeling such horrible hard hearts, and privy to such notorious sins, they cast away souls and all for lust, and so perish woefully, because they lived desperately and so securely.

{a} Mr Shepherd's *Sincere Convert*, 222.

Ver. 26. **As the thief is ashamed when he is found.**] As usually he is at length, notwithstanding all his sleights and wiles. That was a cunning thief indeed of whom Dio writeth in the life of Severus. Bulas he calleth him, an Italian, who having gotten together six hundred such as himself, robbed many in Italy under the emperor's nose for two years together; and although he was diligently sought for by the emperor and his armies, yet he could not be caught. *Visis enim non videbatur; non inveniebatur inventus, deprehensus non capiebatur,* saith the historian; he was too hard for them all.

So is the house of Israel ashamed.] They are, or ought to be so; but

“ *Nihil est audacius illis*

Deprensus: vires animosque a crimine sumunt. ”

Ver. 27. **Saying to a stock, Thou art my father,**] i.e., My God. {#Isa 44:17} We are not the children of fornication, said those boasting Jews; {#Joh 8:41} that is, we are not idolaters, who say, as here, to a stock, Thou art my father. The Samaritans they called bastards.

But in the time of their trouble they will say, Arise, and save us.] Thus in their month they will be found. {#Jer 2:24} When they had run themselves barefoot in following their lovers, {#Jer 2:25} who answered their expectation with nothing but fear, and sent them away with shame instead of glory, then God was thought upon and sought unto. Let us make God our choice, and not our necessity, and labour to

maintain such constant cause with him, that he may know our souls in adversity, and not turn us off, as he doth these, with,

Ver. 28. **But where are thy gods that thou hast made thee?**] Thou hast sure no need of my help. *Quasi tu huius indigeas patris.* See the like, **#Jud 10:14.** {See Trapp on "Jud 10:14"}

For according to the number of thy cities are thy gods.] Enough of them thou hast, and near enough. The Papists also have their tutelar saints, to whom they seek more than to God himself. And when the Ave Mary bell rings, which is at sunrise, noon, and sunset, all men, in whatever place, house, field, street, or market, do presently kneel down and send up their united devotions to heaven by an Ave Maria. {a}

{a} *Spec. Europ.*

Ver. 29. **Wherefore will ye plead with me?**] Putting me to my proofs. Is not the case clear enough? Will ye not yield to reason? See on **#Jer 2:19.**

Ye all have transgressed against me.] And yet ye have the face to ask, as in **#Jer 16:10**, "What is our iniquity, or what is our sin that we have committed against the Lord?" And to say, as in **#Ho 12:8**, "In all my labours they shall find none iniquity in me: that were sin." See there.

Ver. 30. **In vain have I smitten your children.]** My hammers have but beaten cold iron; ye are incorrigible, irreformable. See **#Isa 1:5.**

{See Trapp on "Isa 1:5"}

Your own sword hath devoured your prophets.] As it did in the days of Ahaz, Joash, Manasseh, of whom Josephus {a} saith, that he slew some prophet of God every day.

Like a destroying lion.] *Cum saevitia summa, exuta omni humanitate.* Ye have pulled them limb meal, and caused them to die piece meal.

{a} Lib. x. cap. 4.

Ver. 31. **O generation, see ye the word of the Lord,] q.d.,** O generation, rather leonine than human! as **#Jer 2:30.** "See ye the

word"; I say not to you, Hear; no more than I would to a savage beast; for ye have no ears to hear reason; but see with your eyes, for so even beasts can do. See now, and say sooth.

Have I been a wilderness unto Israel?] Such as is described before. {#Jer 2:6} Or, Have I not rather been a paradise unto you, and a storehouse of all accommodations and comforts? It well appeareth that they have wanted nothing but thankful hearts, by this, that fulness hath bred forgetfulness; for so stout they are grown by reason of their great wealth, that they will not come at me, nor acknowledge my sovereignty over them, but will needs be petty gods within themselves. We are lords, say they, and will not now take it as we have done. The ancient Greek rendereth it, We will not be ruled.

Ver. 32. **Can a maid forget her ornaments?**] Not lightly or easily, as minding them many times more than is meet, and then their ornaments are but the nest of pride; and while they think to gain more credit by their garments than by their graces, they are much mistaken.

Yet my people have forgotten me, days without number,] *i.e.*, Time out of mind, whenas God should be remembered at every breath we draw, since from him we have ζωην και πνοην, "life and breath," as the apostle saith elegantly. {#Ac 17:25} But into such a dead lethargy hath sin cast most people, that God is forgotten by them, and his service neglected.

Ver. 33. **Why trimmest thou thy way to seek love?**] *Cur bonificas?* so Calvin rendereth it why dost thou make good thy way? that is, set a good gloss upon it, even the best side outwards. The same word is used of Jezebel's dressing her head. {#2Ki 9:30} What need this whorish trick and trimming, if all were right with thee?

“Iactas vaenales, quas vis obtrudere, merces.”

Therefore also hast thou taught the wicked ones thy way.] Heb., The wicked women—for the word is feminine—those she-sinners may learn immodesty of thee, who are *meretricissimae*. And for this it is that thou art pointed at with the finger as it were. {#Jer 2:34,35}

Ver. 34. **Also in thy skirts.**] In the skirts of thy garments. Heb., In thy wings—an allusion, say some, to birds of prey, which stain their wings with the blood of lesser fowls.

Is the blood of the souls.] The life blood of innocent poor ones, of prophets especially. {#Jer 2:30}

I have not found it by secret search.] *Non in suffosione*, as Calvin rendereth it, as an allusion to #Ex 22:2.

But upon all these.] That is, *In propatulo*, in public view. Or, *Super haec omnia*, because they told thee of thy faults.

Ver. 35. **Yet thou sayest, Because I am innocent.**] *Antiquum obtines*; thou standest still upon thy justification. This doubleth thy fault. *Homo agnoscit, Deus ignoseit*. The best way is to plead guilty: confess, and go free.

Ver. 36. **Why gaddest thou {a} about so much to change thy way?**] Or, Changing thy way; as hoping some way to mend thyself. Keep home, and trust God; go further, and fare worse. Creatures were never true to those that trusted them.

{a} *Cur cursitas?*

Ver. 37. **Yea, thou shalt go from him.**] Or, From hence, into captivity.

With thine hands.] Lamenting, as did Tamar. {#2Sa 13:19}

For the Lord hath rejected thy confidence.] Where the beginning is carnal confidence, the end is shame, of any business, even of this life.

Chapter 3

Ver. 1. **They say.**] *Vulgo dicitur*, saith the Vulgate; *Dicendo dicitur*, say others. They say, and they say well, for they have good law for it. {#De 24:4} But I am above law, saith God, and will deal with thee, not according to mine ordinary rule, but according to my prerogative. Thou shalt be a paradox to the Bible; for I will do that in favour of thee, which I have inhibited others in like case to do,

and that scarce any man would do, though there were no law to inhibit it, as one here paraphraseth.

Shall not the land be greatly polluted?] Great sins do greatly pollute, that of adultery especially, for this is a heinous crime; yea, it is an iniquity to be punished by the judges. {#Job 31:11}

But thou hast played the harlot; yet return to me.] *Haec est Dei clementia insuperabilis;* God's mercy is matchless. No man, no god, would show mercy as he doth. {#Mic 7:18 Mal 3:7 Zec 1:3} He followeth after those that run from him, as the sunbeams do the passenger that goeth from them; and as it is sweetly set forth by our Saviour in those three parables of the lost coin, the lost sheep, and the lost son. {#Lu 15:3-32} Paul alloweth of Mark, {#2Ti 4:11} though before he had refused him, {#Ac 15:38} and willeth others to entertain him. {#Col 4:10,11} Let none despair that hath but a mind to return to God, from whom he hath deeply revolted. There is a natural Novatianism in the timorous conscience of convinced sinners, to doubt and question pardon for sins of apostasy and falling after repentance. But this need not be, we see here. Pernicious was Ahithophel's counsel to Absalom, "Go in to thy father's concubines"; this he judged such an injury as David would never put up; yet "return again to me, saith the Lord," and all shall be well between us.

Ver. 2. **And see where thou hast not been lien with.**] Pouring out thy spiritual whoredoms, as Papists now do with their crosses, chapels, pictures, set up in all places.

In the ways thou hast sat for them.] For thy customers and copse mates, like a common strumpet. See #Ge 38:19 Eze 16:24,25,31.

As the Arabian in the wilderness.] As highway robbers wait for and waylay passengers, making it thy trade.

Ver. 3. **Therefore the showers have been withholden.**] Drought and dearth have ensued upon thy sin. By showers here understand the former rain, called also the seeds' rain. {#Isa 30:23}

And there hath been no latter rain.] That commonly came a little before harvest, and was much desired.

And thou hadst a whore's forehead.] *Quam pudet non esse impudentem;* {a} that can blush no more than a sackbut. We have heard, saith a reverend writer, of virgins, which at first seemed modest, blushing at the motions of an honest love, who, being once corrupt and debauched, have grown flexible to easy entreaties to unchastity, and from thence boldly lascivious, so as to solicit others, so as to prostitute themselves to all comers, yea, as the casuists complain of some Spanish brothels, {b} to an unnatural filthiness. The modest beginnings of sin will make way for immodest proceedings. Let men take heed of that *αδιατρεψια*, *i.e.*, *invirecundia*, shamelessness, that Caligula liked so well in himself, and that the heretics, called *Effrontes*, professed. It is a hard thing to have a brazen face and a broken heart.

{a} Augustine.

{b} Dr Hall's *Remedy of Profan.*, p. 179.

Ver. 4. Wilt thou not from this time cry unto me?] And is not this extreme impudence? Hast thou a face thus to collogue? *Hypocritis nihil impudentius;* hypocrites are impudent flatterers; they would, if they could, cheat God of his heaven.

Thou art the guide of my youth,] *i.e.*, My dear husband. {#Pr 2:17} Fair words are light cheap, and may make fools fain; but God is not to be so courted and complimented.

Ver. 5. Will he reserve his anyer for ever?] Will he not? {#Na 1:2} and is there not good reason he should do so, so long as you speak and do evil things as you can, obstinately persisting in thy sinful practices? He that repenteth with a contradiction, saith Tertullian, God will pardon him with a contradiction. Thou repentest, and yet continuest in thy sins. God will pardon thee, and yet send thee to hell: there is a pardon with a contradiction.

As thou couldst,] *i.e.*, To thine utmost. *Nolunt solita peccare*, saith Seneca of some; they strive to outsin themselves and others.

Ver. 6. The Lord also said unto me in the days of Josiah.] This is the beginning of a new sermon, as most hold. Josiah was a religious prince, and a zealous reformer; and hypocrisy reigned exceedingly in his days, as we see here: and as holy Bradford in his letters complaineth that it did likewise in King Edward VI's days, who was

our English Josiah, among the great ones especially, who were very corrupt.

She is gone up upon every high mountain, / *sc.*, Ever since Solomon's mind began to be corrupted, {#1Ki 11:4} and now she smarteth for it; yet is not Judah warned by her example.

Ver. 7. **And I said after she had done.**] Or, Yet I said; but I lost my sweet words upon her.

Ver. 8. **And I saw.**] That which others could not so easily discern—viz., their hypocrisy and hollow heartedness, their incorrigibleness also, and refusing to be warned by what had befallen their brethren. God looked that Israel's corrections should have been Jerusalem's instructions, and that by their lashes she should have been lessoned, which because she was not he is highly displeased, and speaks of it here in a very angry dialect.

Yet her treacherous sister Judah feared not.] But slighted the kindness of such a caution, and despised the counsel that was written to her in her sister's blood.

But went and played the harlot also.] Being therefore the worse, because she should have been the better of the two.

Ver. 9. **And it came to pass through the lightness of her whoredom.**] Or, better, Through the vocalness of it; the loudness of her lewdness. Heb., the voice or noise of her whoredom, the fame and bruit of it, for it is spoken of far and near.

And committed adultery with stones and with stocks.] *Haec fere omnia in caecum, erroneum, meretriciumque Papatum apte hodie torqueri possunt.* Do not idolatrous Papists even the same?

Ver. 10. **Hath not turned unto me with her whole heart.**] Josiah did, but the people did not, as soon appeared, when in the next king's reign they fell off as fast as leaves do in autumn. And so they did here, when Queen Mary set up Popery.

Ver. 11. **The backsliding Israel hath justified herself.**] That is, she is less guilty and faulty of the two; because Judah sinned against more means and mercies, and because she received not instruction by her sister's destruction; therefore shall she feel what she feared not at a distance; therefore shall she taste of Israel's rod because she

would not hear it; she that would not tremble at her sister's divorce, must herself be divorced, and be judged as "women that break wedlock," {#Eze 16:38} "bearing her own shame for her sins that she had committed, more abominable than theirs." {#Eze 16:52}

Ver. 12. **Go and proclaim these words toward the north,**] *i.e.*, Toward Assyria and Media, into which countries the ten tribes had been carried captive. And although they cannot hear thee, yet in time this prophecy may be brought to their hearing; and the men of Judah, meanwhile, may be wrought upon thereby.

And I will not cause mine anger to fall upon you.] Heb., I will not make my face to fall: I will not further frown upon you, or deal hardly with you.

I will not keep anger for ever.] Heb., I will not keep for ever. There is nothing that a man is more ready to keep than his wrath. Therefore the Hebrews put keep, for keep wrath. {#Ps 103:9 Le 19:18 Jer 3:5}

Ver. 13. **Only acknowledge thine iniquity.**] Thus favour is promised to the ten captivated tribes, *sed per modulum unius paenitentiae*, but upon condition of their true repentance, one part whereof is confession of sin. {#Pr 28:13 Ps 32:4} When thy sins and God's wrath meeting in thy conscience, saith one, make thee deadly sick, then pour forth thy soul in confession; and as it will ease thee, as vomiting useth to do, so also it will move God to pity, and to give thee cordials and comforts to restore thee again. {a}

{a} *Facit peccator confitendo propitium, quem non facit negando nescium. -August.*

Ver. 14. **Turn, O backsliding children.**] See on #Zec 1:3.

For I am married unto you.] And, as "I hate putting away," {#Mal 2:16} so I can receive to favour a wife that hath been disloyal, {#Jer 3:1} and after a divorce.

And I will take you one of a city,] *i.e.*, Though but a few, {#Isa 10:11,12 17:6 24:3} all the rest hardening their hearts by unbelief. This hath been principally fulfilled in the days of the gospel.

Ver. 15. **And I will give you pastors according to my heart.**] God gives faithful pastors oft for the sake of but a few that are there to be converted: *Et vilissimus pagus est palatium eburneum, in quo est*

pastor et credentes aliqui, saith Luther, {a} The poorest village is an ivory palace, if there be but in it a pastor and some few believers. Such pastors as God here promiseth (and more largely describeth, **#Jer 23 Eze 34**), are special gifts of God: "I will give you pastors." David, after he had discomfited the Amalekites, sent gifts to his friends in Judah. {#Isa 30:26} Great Alexander, when he had prevailed at the river Granicus, and was now ascended into the upper parts of Asia, sent back many gifts to assure them of his love in Macedonia. The like doth God to his Church by sending them pastors, with such two adjuncts as are here—(1.) Adherent, his own approbation; (2.) Inherent, skill to teach the people. See **#Eph 4:8**. {See Trapp on "Eph 4:8"}

{a} Luth., tom. iii. p. 81.

Ver. 16. **They shall say no more, The ark, &c.**] When the gospel shall be preached, the ancient ceremonies shall be abolished. {a} This was not so easily believed, and is therefore here again and again assured.

{a} *Paulus ea vocat stercora et rudera.*

Ver. 17. **They shall call Jerusalem,**] *i.e.*, The Church Christian.

The throne of the Lord.] The throne of glory; {#Jer 4:2} so **#Ex 17:16**, because the hand upon the throne of the Lord—that is, say some, Amalek's hand upon the Church, which is elsewhere also called the temple of God.

Neither shall they walk any more, &c.,] *i.e.*, Not at random, but by rule. {#Eph 5:15} Heb., Not any more after the sight of their heart—*i.e.*, as themselves thought good, but as God directeth them.

Ver. 18. **In that day shall the house of Judah walk with the house of Israel.**] All the elect shall be reunited in Christ; unless we shall understand it of the last reduction of the nation into one. {#Isa 11:13 Eze 37:16,22 Ho 1:11}

And they shall come together out of the land of the north,] *i.e.*, Out of the place of their captivity, whereby was figured our spiritual captivity, &c.

Ver. 19. **But I said, How shall I put thee among the children?**] How, but by my free grace alone, since thou hast so little deserved it? For the causes of our adoption, see #Eph 1:5,6.

And give thee a pleasant land.] The heavenly Canaan, which is here fitly called "a land of desire" or "delight," a heritage or possession of godliness, a land of the hosts or desires of the nations.

And I said, Thou shall call me, My Father.] And My Father, affectionately uttered, is an effectual prayer. Ah! *Pater brevissima quidem vox est, sed omnia complectitur;* saith Luther—*i.e.*, Ah! Father is but a little word, but very comprehensive; it is such a piece of eloquence as far exceedeth the rollings of Demosthenes, Cicero, or whatsoever most excellent orator.

Ver. 20. **Surely as a treacherous wife, &c.**] This ye have done, but that is your present grief, and now you look upon your former disloyalties with a lively hatred of them, holding that the time past of your life may suffice to have wrought the will of the Gentiles, &c.

{#1Pe 4:3}

Ver. 21. **A voice was heard upon the high places.**] Where they were wont to worship idols, now they weep for their sins, and pray for pardon.

For they have perverted their ways.] This is it that now draweth from them prayers and tears. See #Jer 31:18 La 5:14. *Oi nalanu, chi chattanu.* Woe worth us that ever we thus sinned. Some understand those words, "A voice is heard," as showing God's readiness to hear penitent sinners as soon as they begin to turn to him, even before they speak, as the father of the prodigal met him, &c.

Ver. 22. **Return, ye backsliding children.**] Give the whole turn, and not the half turn only. So #Ac 2:38, Peter said to them that were already pricked at heart, "Repent ye," even to a transmentation; and #Jer 3:19, "Repent ye, and be converted, that your sins may be blotted out." Repent not only for sin, but from sin too; be thorough in your repentance; let it be such as shall never be repented of. {#2Co 7:10} It is not a slight sorrow that will serve apostates' turn; it must be deep and downright.

And I will heal your backslidings.] Pardon your sins, and heal your natures. "I will love you freely," and cause your broken bones to rejoice. {#Ho 14:4 Isa 19:22} Oh sweetest promise! What wonder, then, that their hard hearts were forthwith melted by it into such a gracious compliance as followeth.

Behold, we come to thee.] See #Zec 13:9. {See Trapp on "Zec 13:9"}

Ver. 23. **Truly in vain is salvation hoped for from the hills.]** Heb., Truly in vain from the hills, the multitude, the mountains: it is like to that in #Ho 14:3, "Asshur shall not save us; neither will we say any more to the works of our hands, Ye are our gods." {See Trapp on "Ho 14:3"}

Truly in the Lord our God.] They trust not God at all that trust not God alone.

Ver. 24. **For shame hath devoured the labour of our fathers.]** That shameful thing, Baal hath done it; {#Jer 11:13 Ho 9:10} he hath even eaten up our cattle and our children, of whom, if any be left, yet there is nothing left for them. And this we now see, long and last, *paenitentia ducti, et nostro male edocti*, having bought our wit, and paid dear for our learning. And may not many ill husbands among us say as much of their drunkenness and wantonness? See #Pr 5:9-12.

{See Trapp on "Pr 5:9"} {See Trapp on "Pr 5:10"} {See Trapp on "Pr 5:11"} {See Trapp on "Pr 5:12"}

Ver. 25. **We lie down in our shame.]** We that once had a whore's forehead, {#Jer 3:3} and seemed past grace, are now sore ashamed of former miscarriages, yea, our confusion covereth us, {as #Ps 44:15} because "we have sinned against the Lord our God, we and our fathers, from our youth unto this day, and have not obeyed the voice of our God." Lo, here a dainty form and pattern of penitent confession, such as is sure to find mercy. *Haec sane omni tempore Christiana est satisfactio, non meritoria aliqua Papistica atque nugivendula.* {a} Only we must not acknowledge sin with dry eyes, but point every sin with a tear, &c.

{a} Zegegin.

Chapter 4

Ver. 1. **If thou wilt return, O Israel.]** As thou seemest willing to do, and for very good reason. {#Jer 2:22-24} Thou art but a beaten rebel, and to stand it out with me is to no purpose; thou must either turn or

burn. Neither will it help thee to return fairly, for I love truth in the inward parts, and hate hypocrisy, halting, and tepidity. If therefore thou wilt return,

Return unto me.] Return as far as to me; not from one evil course to another, {#Jer 2:36} for that is but to be tossed as a ball from one of the devil's hands to the other, but "to me with thy whole heart," seriously, sincerely, and zealously; for *Non amat, qui non zelat*. To a tyrant thou shalt not turn, but to one that will both assist thee, {#Pr 1:23} and accept thee. {#Zec 1:2}

And if thou wilt put away thine abominations out of my sight,] *i.e.*, Thine idols out of thine house and out of thine heart. {#Eze 14:3,4}

Then shalt thou not remove.] But still dwell in the land and do good; feeding on faith, as Tremellius rendereth that **#Ps 37:3**.

Ver. 2. And thou shalt swear, The Lord liveth.] Not by Baal shalt thou swear, or other idols, but by the living God, or by the life of God. The Egyptians once swore by the life of Pharaoh, as the proud Spaniards now do by the life of their king. But, to speak properly, none liveth but the Lord, and none should be sworn by but he alone, an oath being a proof of the divine power, which one worshippeth. The Pythagoreans used to swear by *πεπρακτην*, Quaternity, which they called *παγαν αενναου φουσεως*, the fountain of eternal being; and this doubtless was the same with *τετραγραμματον*, Jehovah.

In truth, in judgment, and in righteousness.] *Vere, rite, et iuste:* {a} (1.) In truth, {#Ro 9:1} that is, to that which is true, lest we fall into perjury. {#Le 19:12} And (2.) Truly, agreeable both to the intentions of our mind, not deceitfully, {#Ps 24:2} and agreeable also to the intentions of him that ministereth the oath, and not with mental reservations, as Romish priests oft swear.

In judgment.] Or, Considerately, duly weighing the conditions and circumstances, not rashly and unadvisedly, {#Le 5:4 Isa 14:39} as those that swear in heat and choler, swear when they should fear. {#De 10:20 28:58} The Romans used that most considerate word *arbitror*; when the jurors said those things which they knew most certainly. {b} The Grecians, when they would swear by their Jupiter, out of the mere

dread and reverence of his name, forbore to mention him. And the Egyptians bore such respect to Mercurius Trismegistus, that they held it not lawful to pronounce his name lightly and rashly. This is check to many swearing pseudo-Christians. Such also as swear in jest, will, without repentance, go to hell in earnest. The ancient form of taking and imposing an oath was, Give glory to God. {#Jos 7:19 Joh 9:24}

And in righteousness.] (1.) Promising by oath lawful and possible things only, not making an oath a bond of iniquity. {#ISA 25:21,22 28:10} (2.) Careful to perform what we have sworn, though to our own hindrance. {#Ps 15:4}

And the nations shall bless themselves in him.] Or, Shall be blessed in him—that is, in that God to whom thou returnest, and by whom thou thus swearest. They shall turn to God by thine example, and hold themselves happy in such a good turn.

{a} Tremel.

{b} Suidas.

Ver. 3. Break up your fallow ground.] *Novellate vobis novale.* Tertullian rendereth it, *Renovate vobis novamen novuum*, put off the old man, and put on the new. See **#Ho 10:11**. {See Trapp on "Ho 10:11"} By the practice of repentance, *runcate, extirpate*, root up and rid your hearts and lives of all vile lusts and vicious practices. The breaking up of sinful hearts may prevent the breaking down of a sinful nation.

Sow not among thorns,] i.e., Cares and lusts of life, fitly called thorns, because (1.) They prick and gore the soul; (2.) Harbour the old serpent; (3.) Choke the word. There is no looking for a harvest in a hedge: stock them, and stub them up therefore; {#IPe 2:1 Jas 1:21} do not plough here, and make a trench there, &c.

Ver. 4. Circumcise yourselves to the Lord.] There is a twofold circumcision, *corporis et cordis*, outward and inward: that without this availeth nothing. {#Ga 6:15} See the inward described **#Col 2:11**. It is the putting off the old Adam with his actions. It is *purgatio animae et aliectio vitiorum*, saith Origen; the cleansing of the soul, and the casting away of sin, that filthy foreskin, that "superfluity of

naughtiness." {#Jas 1:21} It is a wonderful work of the Holy Spirit wrought by the Word upon the saints at their first conversion, whereby corruption of nature is wounded, beloved sins cast away with sorrow, and the sinner received into an everlasting communion with God and his saints. Those that are not thus circumcised are not Israelites, but Ishmaelites; whereas Jether, though by nature an Ishmaelite, {#1Ch 2:17} yet, being thus inwardly circumcised, he was, for his faith and religion, called and counted an Israelite. {#2Sa 17:25} See #Php 3:3-5.

And take away the foreskin of your heart.] Not of the flesh only, {see #1Pe 3:21} as the carnal Israelite, who rests in the work done, glorious in outward privileges, neglects the practice of religion and power of godliness, pursueth him that is born after the Spirit, the Israelite indeed, &c., and is therefore disprivileged, hated, and defied by God, as Goliath, that uncircumcised Philistine, was by David, "dead in sins and the uncircumcision of the flesh," {#Col 2:13} subject to utter excision, {#Ge 17:14} as having no portion in Christ nor in Canaan. Take away therefore the foreskin of the heart; stick not in the bark, pare not off the foreskin of the flesh only, off with the whole "body of sin"; {#Col 2:11} begin at Adam's sin, bewail that; then set upon the beloved sin, out with that eye, off with that hand, "cast away all your transgressions" with as great indignation as angry Zipporah did her child's foreskin. Take unto you for this end the sword of the Spirit, the Word, sharper than those stones that she made use of; {#Ex 4:25} consider the threats—these will work faith, and that will work fear—apply the promises, {#De 30:6 Eze 36:26,28} doubt not God's power, but pray him to thrust his holy hand into your bosoms, and to fetch off the filthy foreskin that is there. Lo, this is the way, walk in it.

And burn that none can quench it.] When once it hath caught your thorns. {#Jer 4:3}

Ver. 5. **Declare ye in Judah.]** As if the prophet should say, I do but lose my labour in calling upon you to mortify your corruptions and to cast away all your transgressions. Uncircumcised ye are in heart and ears, and so will be. Now therefore stand upon your guard against the approaching enemy, and defend yourselves, if at least

you are able, from the evil that is coming upon you. Moat up yourselves against God's fire. {#Jer 4:4}

Ver. 6. **Set up the standard towards Zion.**] All this seemeth to be ironically spoken. {as #Jer 4:5}

For I will bring evil from the north,] *i.e.*, From Babylon. *Ab aquilone nihil boni*. There is also another Babylon spoken of in the Revelation, which to the true Church hath of long time been *lerna malorum*; and so the poor persecuted Protestants in Poland feel at this day. *Roma radix omnium malorum*.

Ver. 7. **The lion is come up from his thicket,**] *i.e.*, Nebuchadnezzar from Babylon, where he lieth safe, *sicut leo in vepreto*, and will shortly show himself for a mischief to many people, who shall feel his force and fierceness.

Ver. 8. **For this, gird you with sackcloth.**] Repent, if at least it be not too late, as the next words hint that now it was.

For the fierce wrath of the Lord is not turned back from us.] Or, Because the fierce wrath of the Lord will not turn from us; it will have its full forth. See **#Zep 2:2**. {See Trapp on "Zec 2:2"}

Ver. 9. **The heart of the king shall perish.**] His courage shall be quailed, and he shall be strangely crestfallen. This was fulfilled in Zedekiah, who sought to save himself by flight, but could not.

Ver. 10. **Surely thou hast greatly deceived this people,**] *sc.*, By those false prophets. {#Jer 4:9} Compare **#1Ki 18:22-29 Eze 14:9**. This God doth as a just judge, punishing sin with sin. The words may be rendered as a question, "Hast thou indeed thus deceived this people?" Is it possible that thou shouldst have an active, or so much as a permissive, hand in such a business?

Whenas the sword reacheth unto the soul,] *i.e.*, To the heart, it goes as far as it can. *Capulo tenus abdidit ensem*. See **#Ps 69:11**.

Ver. 11. **A dry wind of the high places.**] *Ventus urens et exsiccans*, as the north wind is. Understand hereby the King of Babylon, {as #Jer 4:6} blasting and wasting all before him.

Not to fan, nor to cleanse.] But to dissipate and destroy.

Ver. 12. **Even a full wind from those places.**] An impetuous and stiff wind, such as shall carry away chaff, and grain, and all.

Now also will I give sentence against them.] Heb., Utter judgments with them—*i.e.*, I will speak no more by my prophets, but by my judgments.

Ver. 13. **Behold, he shall come up as clouds.]** Swiftly and numerously.

His horses are swifter than eagles.] Which, though the biggest of all fowls, yet fly with greatest speed.

Woe unto us, for we are spoiled.] This he premiseth fitly to his exhortation to repentance; {#Jer 4:14} *q.d.*, We are utterly undone, if repentance prevent not.

“ *Currat ergo paenitentia, ne praecurrat sententia.*”

Ver. 14. **O Jerusalem, wash thine heart from wickedness.]** Which defileth it worse than any leprosy, {a} or jakes, doth the body. {#Mr 7:19,20,23} Thy hands thou often wastest, and other outward parts, placing therein no small religion, thou canst not wash them in innocence; wash them therefore in tears, and when thou hast so done, cry to God with Augustine, *Lava lachrymas meas Domine: ipsae enim lachrymae sunt lachrymabiles;* Wash my very tears, Lord, for they are lamentable ones. Beg of him to bathe thy soul in the blood of his Son, to wash thee thoroughly from thine iniquity, and to cleanse thee from thy sin. {#Ps 51:2}

That thou mayest be saved,] *i.e.*, Have safety here, and salvation hereafter.

How long shall thy vain thoughts lodge within thee?] {b} Heb., In the midst of thee, in the very heart of thee. Creep in they will, but why should they lodge there? why should the devil be at inn with us? be any man's bedfellow, as he is the angry man's? {#Eph 4:26} David oft "communed with his own heart, and his spirit made diligent search" for such vagrants. {#Ps 77:6} *Scopabam spiritum meum,* {c} so some render it, I swept out my spirit. Carnal hearts are stews of unclean thoughts, slaughter houses of cruel and bloody thoughts, exchanges and shops of vain and vile thoughts, a very

forge and mint of false political undermining thoughts, yea, oft a little hell of confused and black imaginations. They had need therefore to be carefully cleansed, and kept with all custody. Grace beginneth at the centre, and from thence goeth to the circumference. God and nature begin at the heart; art begins with the face and outward lineaments; so doth hypocrisy at outward paintings and expressions; it cleanseth the outside of the cup and platter, when the inside is full of ravening and wickedness. {#Lu 11:39}

{a} *Frustra sunt lavamenta, ubi nulla est innocentia. -Oecol.*

{b} *Hic mora cogitationis redarguitur et eius adlubescencia. -Oecol.*

{c} *Vulgate.*

Ver. 15. For a voice declareth from Dan.] Which was first called Laish, then Dan, and after that, in honour of Tiberius Caesar, Caesarea Philippi. {a} It was the utmost bound of Israel northward; and therehence came a rumour of the enemy entering and making his first impression into the land, and so, by Mount Ephraim, to the Jews of Jerusalem. This Jeremiah, by a spirit of prophecy, foretelleth long before, against their vain confidence of better.

And publisheth affliction.] The same Hebrew word signifieth vanity or iniquity in the verse aforegoing. Sin is the mother of misery and molestation.

{a} *Joseph. Antiq., lib. xviii.*

Ver. 16. Make ye mention to the nations,] i.e., To the Jews, who haply are called the nations, because once better accounted of than all nations. Thus the saints are called "All things," {#Col 1:18} and the Rabbis have a saying, that those seventy souls which came down to Egypt with Jacob, were more worth than all the seventy nations of the world besides.

That watchers are come.] Nebuchadnezzar's body guard, say some. Heb., *Notserim*—i.e., Nebuchadnezzarenes. {a} Others give a better reason of the word from the next verse.

And give out their voice against the cities of Judah.] While they invade them *cum barritu militari*, with a horrid and horrible noise,

such as the Turks use today also when they set upon any city to storm it.

{a} *Sicut a Caesare Caesariani, a Praetore Praetoriani.*

Ver. 17. **As keepers of a field, are they against her.]** They have straitly besieged her, so that there is no escaping their hands.

Ver. 18. **Thy way and thy doings have procured these things unto thee.]** This is like as we use to say to our children when they have taken cold or got any harm, This is your gadding and dabbling in the dirt, your going in the snow, your eating of fruit, &c.

This is thy wickedness,] i.e., *Merces malitiae*; the wages of thy wickedness, the fruit of thy folly.

Because it is bitter.] Thou hast given God a bitter pill, as it were, that went to his heart; and now he hath given thee as bitter a potion, that reacheth unto thine heart.

Ver. 19. **My bowels, my bowels!] So, "My head, my head";** {#2Ki 4:19} "My leanness, my leanness." {#Isa 24:16} Thus the prophet here, to express his inexpressible grief for the calamities of his people.

I am pained.] As a woman in travail; *Doleo instar parturientis.*

At the very heart.] Heb., At the walls of my heart; *scil.*, to see, in spirit, the city walls surprised.

My heart maketh a noise in me.] *Saltitat et palpitat, ut in pavidis et percussis fieri solet,* leaps and throbs.

I cannot hold my peace.] Heb., I will not.

Because thou hast heard,] i.e., I have heard in the spirit, and am affected with it, as if already come.

Ver. 20. **Destruction upon destruction.]** *Fluctus fluctum trudit;* one mischief upon another, the sword after famine, captivity after a siege.

For the whole land is spoiled.] Or, Plundered; which word we first heard of in the Swedish wars.

Ver. 21. **How long shall I see the standard?]** Sad sights and doleful ditties are common in times of war.

And hear the sound of the trumpet.] *Tubam turbamque hostiurn.*

Ver. 22. **For my people is foolish, they have not known me.]** To know and to worship God aright, is the only true wisdom, saith Lactantius. {a}

They are wise to do evil, but to do good they have no knowledge.] *In terrenis lyncei, in caelestibus talpae.* Wise the wicked are in their generation, subtle and sly; but so is the serpent, or the fox. The swine that wandereth can make better shift to get home than the sheep can to the fold. They have received "the spirit of this world"; {#1Co 2:12} the devil also worketh effectually in them, as a smith in his forge. {#Eph 2:2} Hence they are "wise to do evil." Elymas was a sorcerer, subtle fellow, but the devil's child, and so the more dangerous. {#Ac 13:10} *Magnum ingenium et magna tentatio,* saith Vincentius Lirinensis, concerning Origen, who had a great wit, but proved a great scandal to the Church. The devil covets to be adorned by thee, said Augustine to one that was wittily wicked. Surely as jet gathereth dross and refuse things to itself, but lets go gold and precious things; so do the world's wizards.

{a} Lib. iii. cap. 30.

Ver. 23. **I beheld the earth, and, lo, it was without form, and void.]** *Tohu vabohit* {as #Ge 1:2} sightless and shapeless. *Sermo est hyperbolicus,* all was in a confusion. What shall it, then, be at the last day?

Ver. 24. **I beheld the mountains, and, lo, they trembled.]** War is a woe that no words, how wide soever, can sufficiently utter.

And all the hills moved lightly.] As being lightened of their burden, saith a Rabbi, trees and houses.

Ver. 25. **I beheld, and, lo, there was no man.]** But all killed, captived, or fled. Judaea lay utterly waste for seventy years; insomuch that after the slaughter of Gedaliah, when all, men,

women, and children, fled into Egypt, there was not a Jew left in the country.

And all the birds of the heavens were fled.] Birds were given men for food, medicine, and delight, as companions of his life; therefore it is reckoned, both here and **#Jer 9:10**, as a judgment to lose them.

Ver. 26. **At the presence of the Lord, &c.]** Who was the chief agent; as Titus the Roman emperor also acknowledged after he had destroyed Jerusalem: *Non se id fecisse dixit, sed Deo iram suam declaranti manus suas accommodasse;* {a} he said it was not he that had done it, but that he had only lent his hands to God, justly displeased at that nation.

{a} Suidas.

Ver. 27. **Yet I will not make a full end.]** God kept the room empty all those seventy years, till the return of the natives.

Ver. 28. **Because I have spoken it, &c.]** *Quod scrips; scrips,* said Pilate, I will not alter it. See the like, **#Eze 24:13,14**.

Ver. 29. **Every city shall be forsaken.]** See **#Jer 4:25**.

Ver. 30. **Though thou rendest thy face with paint.]** Jezebel-like, {#2Ki 9:30 Eze 23:40}

In vain shalt thou make thyself fair, / i.e., Seek to ingratiate with the Chaldees, by submitting to them, and worshipping their idols.

Thy lovers will despise thee.] As an old withered strumpet, and now out of date. See **#Eze 16:36 23:22**.

Ver. 31. **As of her that bringeth forth her first child.]** *Primiparae:* such have greatest pains, and least patience oft.

For my soul is wearied because of murderers.] Once her paramours, her sweethearts. There is nothing got by comorting with idolaters. The Duke of Medina's sword knew no difference between Papists and Protestants in 1588, and that they should have found had the Spaniard then prevailed.

Chapter 5

Ver. 1. **Run to and fro.**] *Spatiamini, scrutamini.* Go as many of you as ye please; the verbs are plural.

In the streets of Jerusalem.] Where it was strange there should be such a rarity of righteous ones. But "the faithful city was now become a harlot." {#Isa 1:21} Like as Rome is at this day.

“*Tota est iam Roma lupanar.*”

“Now all Rome isa brothel.”

She had a Mancinel, a Savonarola, and some few other Jeremiahs, to tell her her own; but she soon took an order with them. The primitive Christians called heathens pagans; because country people, living *in pagis* -that is, in hamlets and villages—were heathenish for most part, after that cities were converted, and had many good people in them; but Jerusalem here afforded not any one hardly.

If you can find a man,] *i.e.*, A godly, a zealous man. For *homines permulti, viri perpauci*, saith Herodotus: {a} there is a great paucity of good people. Diogenes is said to have sought for a good man in Athens with a lantern and candle at noonday. And once, when he had made an O yes in the market place, crying out, ‘*Ακουσατε ανδρες*, Hear, O ye men; and thereupon company came about him to hear what the matter was, he rated them away again with this speech, *Ανδρας εκαλεσα, ου καθαρματα*, I called for men, and not for varlets. Job was a man, every inch of him. {See Trapp on "Job 1:1"} So was Moses, that "man of God"; Daniel, that "man of desires"; John Baptist, "than whom there arose not a greater among all that were born of woman"; Paul, that little man but who did great exploits; Athanasius and Luther who stood out against all the world, and prevailed. {b} But "not many" such; blessed be God that any such. Cicero observeth that scarce in an age was born a good poet. And Seneca saith, such as Clodius was, we have enough: but such as Cato are hard to be found. The host of Nola being bid to summon the good men of the town to appear before the Roman censor, got him to the churchyard, and there called at the graves of the dead: for he knew not where to call for a good man alive. {c} God himself

sought for a man that might stand up in the gap, but met not with any such one. {#Eze 22:30}

And I will pardon it.] Sodom's sins cried loud to God for vengeance; so did now Jerusalem's. But had there been but a voice or two more of righteous and religious persons there, their prayers had outcried them. A few birds of song are shriller than many crocitating birds of prey.

{a} In Polyh.

{b} *Calvinus erat vir admirabilis. Ipsa a quo posset virtutem discere virtus.*

{c} Guevara.

Ver. 2. **And though they say, The Lord liveth,** / *i.e.*, Albeit they talk religiously, as those pretenders also did, {#Isa 66:5} and make a great flaunt, as if some great matter, with Simon Magus, {#Ac 8:9} yet they are arrant hypocrites, and therefore odious to me who desire "truth in the inward parts." {#Ps 51:6} These neither "say the truth," nor "do" it. {#1Jo 3:10}

Ver. 3. **O Lord, are not thine eyes upon the truth?]** And can these painted hypocrites hope ever to please thee? how much are they mistaken?

Thou hast stricken them, but they have not grieved.] As being "past feeling," of a dead and dedolent disposition; like naughty boys, which are the worse for a whipping; or Solomon's drunkard, who is beaten, but never the better. {#Pr 23:35} There is no surer sign of a carnal Israelite, of a profligate professor, than to be senseless or incorrigible under public judgments.

Ver. 4. **Therefore I said,** / *i.e.*, I thought with myself.

Surely these, / *scil.*, That swear falsely, and refuse to be reformed, &c.

Are poor.] Of the rascality, under law, base and beggarly, who neither know God's will, nor hold themselves much bound to do it. Of the poorer sort in Swethland it is reported, that they do always break the Sabbath, saying that it is for gentlemen only to keep that day.

Ver. 5. **I will get me unto the great men.]** Who have been better bred, and abound with leisure, and other helps to holy living.

But these have altogether broken the yoke.] Of God, of the law, and of discipline. These are lawless and awless, and think they may lay the reins in the neck, and run riot.

Ver. 6. **Therefore a lion of the forest shall slay them.]** So Nebuchadnezzar is called for his cruelty, a wolf for his voracity, and a leopard for his slyness and swiftness. All the malignities of other creatures meet in the Church's enemies.

Ver. 7. **How shall I pardon thee for this?]** How with the safety of mine honour and justice? Swearing then by creatures (us by our Lady, by St Anne, by this light, &c.), or by idols, (as by the mass, by the rood, &c.), or by qualities (as by faith, troth, &c.), is not so small a sin as many deem it, since God maketh here a great question how he can pardon it. For why? it is a forsaking of him, a giving away his honour to another, a disgrace done to a man's self—since we always "swear by the greater," {#Heb 6:16} and a means to procure his utter ruin, without God's greater mercy. {#Am 6:14 Zep 1:3-5} Men sport themselves with oaths, as the Philistines did with Samson, which will at last pull the house about their ears. {#Zec 5:4}

When I fed them to the full, they then committed adultery.] Fulness in good men oft breeds forgetfulness, and in bad men, filthiness. *Gula vestibulum luxuriae;* gluttony is the gallery that incontinence walketh through. The Israelites ate and drank, and rose up to play—*scil.*, with their Midianitish mistresses—to the provoking of God's fierce wrath. Fulness of bread made way to Sodom's sin. Lunatics, when the moon is declining and in the wane are sober enough; but when full, more wild and exorbitant. Ceres and Bacchus are great friends to Venus, &c. Watch therefore, and feed with fear.

And assembled themselves by troops.] Heb., They trooped themselves; such was their impudence.

Ver. 8. **They were as fed horses,]**{ a} As stallions and stone horses, that are *ππομανεις*, mare mad, as the Septuagint have it.

{a} *Libido effrons et plus quam pecuina.*

Ver. 9. **Shall I not visit for these things?**] *i.e.*, Shall I not take cognizance of them, and punish them surely and severely?

Ver. 10. **Get ye up upon her battlements, and destroy.**] *Ascendite et excindite*; up and lay about you lustily. A commission granted out to the enemy, to execute divine vengeance; God can never want a weapon to beat his rebels with.

But make not a full end.] See #Jer 4:27.

For they are not the Lord's.] He disowneth them, and giveth them *primo occupaturo*, to him that shall first seize them; as the Pope took upon him to do this kingdom of England, in the days of Henry VIII, whom he had excommunicated and deprived.

Ver. 11. **For the house of Israel and the house of Judah.**] Both Aholah and Aholibah are stark naught; I renounce them therefore, and shall take no further charge of them. And for what reason?

Ver. 12. **They have belied the Lord.**] Or, They give the Lord the lie—as Montfort, Earl of Leicester, gave his sovereign, Henry III, ^{a} the lie. Every unbeliever doth as much, upon the matter; ^{#1Jo 5:10} see the note there, *Nam etiamsi non semper ore obloquitur, factis tamen obluatur*, ^{b}

And said, It is not he,] *scil.*, That speaketh, but the prophets speak their own dreams and fancies. Or, as some render the text, He is not; there is no God to reward us if we do well, or to punish us if we do worse. See my Commonplace of Atheism.

^{a} Daniel's *Hist.*, 172.

^{b} Oecolamp.

Ver. 13. **And the prophets shall become wind.**] All their threats and bugbear terms (devised on purpose to frighten silly people, who are no wiser than to believe them) shall come to nothing; they are but *bullatae nugae, bruta fulmina*, ^{a} bubbles of words, brute lightbolts; both they and their menaces shall vanish together, they shall blow over.

Thus shall it be done unto them.] The evils that they foretell shall befall themselves, not us; *et nos male mulctabimus ipsos*, and we will see them soundly punished for false prophets. Poor Jeremiah

was ill-handled among them many times, as we shall see in sundry chapters following. *Hoc fuit οιδακτρον, &c.*

{a} δνεμολια βαζεις—*Hom.*

Ver. 14. **Because ye speak this word.]** Ungodly men shall one day answer, with all the world on fire about their ears, for all their hard and haughty speeches. {#Jude 15} They shall find that neither their own words are wind, but such as they shall give a sad account of; nor the prophet's words wind, unless it be to blow them into the bottomless lake, and to torment their consciences, haply in the meanwhile more than wind doth men's bodies, when gotten once into the veins or bowels.

Behold, I will make my words in thy mouth fire.] That is somewhat worse than wind. Oh fear this fire! vengeance is in readiness for the disobedient; {#2Co 10:5} every whit as ready in God's hand as in the minister's mouth. See #Zec 1:6. {See Trapp on "Zec 1:6"}

Ver. 15. **It is a mighty nation, it is an ancient nation.]** As ancient as Nimrod, the first founder of that first of the four monarchies. {#Ge 10:8} Hence Babylon is called "the land of Nimrod," {#Mic 5:6} whom the poets call Saturn, and his son and successor, Jupiter, Belus.

A nation whose language thou knowest not.] For the Babylonians spake Syriac, {#Da 2:4} as did also the Jews afterwards—viz., after the captivity in Babylon, where they learned of it, and lost their own language.

Ver. 16. **Their quiver is an open sepulchre.]** As holding arrows that wound deadly, and that shall despatch many, being drenched in their gall.

Ver. 17. **And they shall eat up thy harvest.]** *Partita gladio, partita gala.* Consider the calamity of war, and take course to prevent it.

Ver. 18. **I will not make a full end with thee.]** In the midst of judgment, God remembereth mercy. See #Jer 4:27 5:10. Howbeit, from this text some gather, that now in this last captivity of theirs, God hath made a full end with the Jews, and that "wrath is come upon them to the utmost," or to the end εις τελος, as the Greek hath it. {#1Th 2:16}

Ver. 19. **Wherefore doeth the Lord our God all these things unto us?]** Why? Could not they yet tell? And had they not been oft

enough (if anything were enough) told wherefore? But they were never willing to hear on that ear. Some of our hearers turn the deaf ear, and say, What tell you us of these terrible things, &c. Many sit before us as senseless as the seats they sit on, the pillars they lean to, the dead bodies they tread upon.

So shall ye serve strangers.] God loves to retaliate.

Ver. 20. **Declare this in the house of Jacob, &c.]** Cease not to ring it in their ears, whether they will hear, or whether they will forbear; for it is a rebellious people, and of the number of those who wink willingly, that they may not see when some unsavoury potion is ministered to them, {a} as Justin Martyr expresseth it.

{a} καταπινοντες το παικρον.

Ver. 21. **Hear now this, O foolish people.]** They were strangely stupefied, and were therefore thus rippled up. Those that are in a lethargy must have a double quantity of physic to what others have.

And without understanding.] Heb., Without a heart. *Cor sapit et pulmo loquitur*; &c.: The heart is the symbol and seat of wisdom. See #Ho 7:11. {See Trapp on "Ho 7:11"}

Which have eyes, and see not, &c.] See #Isa 6:9 42:20. Which have not senses habitually exercised to discern good and evil. {#Heb 5:14}

Ver. 22. **Fear ye not me? saith the Lord.]** What! not me, whom the sea itself, that tumultuous and unruly creature, feareth and obeyeth? See #Ps 65:7 93:4.

Who have placed the sand for a bound to the sea.] A weak bound for so furious an element. *Vis maris infirmissimo sabuli pulvere cohibetur*. But so I will have it; and then who or what can gainstand it? Now, who can but be moved at such miracles? Know you not that I can soon make your arable, satiable? and that I can shake the earth as oft as there is a tempest in the ocean, since the earth is founded not upon solid rocks but fluid waters? See #2Pe 3:5.

By a perpetual decree.] Heb., By an ordinance of antiquity or of perpetuity, clapping it up close prisoner.

Ver. 23. **But this people have a revolting and rebellious heart.]** ^{a} *Cor recedens et amaricans;* gone they are, and return they will not. Apostates are dangerous creatures, and mischievous above others; witness Julian, once a forward professor; Lucian, once a preacher at Antioch; Staphylus and Latomus, once great Lutherans, afterwards eager Popelings. Harding was the target of Popery in England, saith Peter Moulin, against which he had once been a thundering preacher in this land, wishing he could cry out against it as loud as the bells of Oseney. The Lady Jane Grey, whose chaplain he had sometimes been, gave him excellent counsel in a letter; but he was revolted and gone past call. ^{b}

^{a} καρδια ανηκοος και απειθης.—*Sept.*

^{b} *Acts and Mon.*, fol. 1291.

Ver. 24. **Neither say they in their hearts.]** God understands heart language, and expects a tribute there.

Let us now fear the Lord.] Fear him for his goodness, as well as for his greatness. ^{#Jer 5:22} See **#Ho 3:5**. ^{See Trapp on "Ho 3:5"}

That giveth rain.] Which God decreeth, ^{#Job 28:26} prepareth, ^{#Ps 147:8} withholdeth; ^{#Am 4:7} bestoweth ^{#De 28:12 Mt 5:41} for a witness ^{#Ac 14:17} of his general goodness ^{#Mt 5:45} and special providence, as a good householder. ^{#Ac 14:17}

He reserveth unto us the appointed weeks of harvest.] Which, if he should deny us but one year only, how easily might he starve us all! See his love, and fear his name.

Ver. 25. **Your iniquities have turned.]** See on **#Isa 59:2 1:2**.

Ver. 26. **For among my people are found wicked men.]** This was as bad as to find a nettle in a garden, unchastity in a virgin, or the devil in paradise. All the Lord's people are or ought to be holy.

They lie in wait.] Or, Watch; or, Prey. See on **#Mic 7:2**.

They set a trap, they catch men.] To spoil them or slay them. Such a one was Otto, the Pope's *Muscipulator* (as the story styleth him),

i.e., micecatcher, sent hither by Gregory IX to rake and take away our money. Tetzelius, sent by Leo X into Germany, was another.

Ver. 27. **As a cage is full of birds, so are their houses full of deceit,**] *i.e.*, Of ill-gotten goods, which will prove no such catch in the close, as they count upon.

Ver. 28. **They are waxen fat, they shine.**] *Pingues, nitidi sunt; cutem curant ut Epicuri de grege porci;* fat they are, and fair-liking, slick, and smooth.

Yea, they overpass the deeds of the wicked.] They outsin others. Or, as some sense it, they escape better than others. {#Ps 73:5}

Ver. 29. **Shall I not visit?**] See #Jer 5:9.

Ver. 30. **A wonderful and horrible thing.**] *Res stupenda et horrenda;* an abhorred filth, such as may well draw from us a *Heu, heu, Domine Deus*

Is committed in the land.] Heb., In this land, where men are therefore the worse, because they should be better.

Ver. 31. **The prophets prophesy falsely, and the priests bear rule.**] The chief priests bearing rule in the causes and consciences of the people, had suborned their abettor's ambitious prophets, who applauded their greatness for preferment, teaching the people to doat on the titles of Moses' chair, high priests, the temple of the Lord, &c., as if there were not many a goodly box in the apothecary's shop without one drachm of any drug therein. Such false prophets were those Pharisees, factors for the priests with their corban; {#Mt 15:5} and such also for the Pope are the Jesuits and seculars, which differ only as hot and cold poison, both destructive to the state.

What will ye do?] Alas! what will become of you at last? {a}

{a} *Aposiopesis de extremo tam deploratae politiae exterminio.*

Chapter 6

Ver. 1. **O ye children of Benjamin.**] These were the prophet's countrymen, for Anathoth was in that tribe; so was also part of Jerusalem itself. He forwarneth them of the enemy's approach, and

bids them begone. The Benjamites were noted for valiant, but vicious. {#Jud 19:16,22-25 Ho 9:9 10:9}

And blow the trumpet in Tekoah.] A place that had its name from trumpeting; so there is an elegance in the original. See the like, #Mic 1:10,14. It was twelve miles from Jerusalem, and six from Bethhaccerem. Here dwelt that wise woman bridled by Joab. {#2Sa 14:2}

Set up a sign of fire.] A beacon, or such as the cross of fire is in Scotland, where (for a signal to the people when the enemy is at hand) two firebrands set across, and pitched upon a spear, are carried about the country. {a}

{a} Life of Edward VI, by Sir F. Heywood.

Ver. 2. **I have likened the daughter of Zion to a comely and delicate woman.]** *Certatim amatae bucolicae puellae;* some fair shepherdess, to whom the kings with their armies make love (but for no love), that they may destroy and spoil her.

Ver. 3. **The shepherds.]** See on #Jer 6:2.

Ver. 4. **Prepare ye war against her.]** Say those Chaldean sweethearts. This is their wooing language, like that of the English at Musselburgh.

Let us go up at noon.] Let us lose no time; why burn we daylight by needless delays?

Ver. 5. **Let us destroy her palaces.]** Where we shall find all precious substance; we shall fill our hands with spoil. {as #Pr 1:13}

Ver. 6. **For thus hath the Lord of hosts said,] q.d.,** It is he who setteth these Chaldean warriors to work, and giveth them these words of command. So Totilas, Gensericus, and others, were the scourge in God's hand, as now also the Turks are.

She is wholly oppression.] She was full of judgment, righteousness lodged in her; but now nothing less.

“ *Nomen Alexandri ne te fortasse moretur,
Hospes, abi: iacet hic et scelus et vitium.* ” {a}

{a} De Alex. VI, Papa. Pasquil.

Ver. 7. **As a fountain casteth out her waters.**] Incessantly and abundantly. *In Ieremia est continua quasi declamatio contra peccatum, &c.*

Before me continually.] This showeth their impudence.

Ver. 8. **Be thou instructed.**] Affliction is a schoolmaster, ^{a} or rather an usher to the law, which the apostle calleth a schoolmaster to Christ. Affliction bringeth men to the law, and the law to Christ. Affliction is a preacher, saith one; "Blow the trumpet in Tekoah"; what saith the trumpet? "Be instructed, O Jerusalem."

Lest my soul depart from thee.] Heb., Be loosed or disjointed; lest I loathe thee more than ever I loved thee, and so thy ruin come rushing in, as by a sluice.

^{a} *Maturant aspera mentem.*

Ver. 9. **They shall thoroughly glean the remnant.**] They shall make clean work of them. ^{as #Jud 20:45}

Ver. 10. **To whom shall I speak and give warning?**] Heb., Protest —*q.d.*, I know not where to meet with one teachable hearer in all Jerusalem.

Behold, their ear is uncircumcised.] Obstructed and stopped with the "superfluity of naughtiness," worse than any ear wax, or thick film overgrowing the organ of hearing. *Tanquam monstra marina, surda aure Dei verba praetereunt.*

The word of the Lord is unto them a reproach.] They take reproofs for reproaches. ^{as #Lu 11:45}

Ver. 11. **Therefore I am full of the fury of the Lord,** / *i.e.*, Of curses and menaces against this obstinate people. ^{as #Jer 4:19}

I am weary with holding in.] As hitherto I have done, and could still in compassion, but that of necessity I must obey God's will, and be the messenger of his wrath. It is a folly to think that God's ministers delight to fling daggers at men's breasts, or handfuls of hell fire in their faces. *Non nisi coactus*, said he.

I will pour it forth.] I will denounce it, and then God will soon effect it. See on #**Jer 1:10**.

Ver. 12. **With their fields and wives together.]** These are mentioned as most dear to them; who could haply say as he did—

“ *Haec alii capiant; liceat mihi paupere cultu*

Secure chara coniuge posse frui.”

Ver. 13. **Every one is given to covetousness.]** *Avet avaritia*, eager for greed, is coveting covetise or excessively; crieth still, Give, give, with the horse leech; of which creature Pliny {a} observeth, and experience showeth, that it hath no through passage, but taketh much in, and letting nothing out, breaks and kills itself with sucking. So doth the covetous man.

Every one dealeth falsely.] Heb., Each one is doing falsehood, as if that were their common trade.

{a} Lib. xi. cap. 34.

Ver. 14. **They have healed also the hurt of...slightly.]** Heb., Upon a slight or slighted thing. *Secundum curationem mali leviculi*; {a} as men use to cure the slight hurts of their children by blowing on them only, or stroking them over. Thus these deceitful workers dealt by God's people, dallying with their deep and dangerous wounds, which they search not, neither cauterise, according to necessary severity.

Saying, Peace, peace.] Making all fair weather before them, whenas the storm of God's wrath was even breaking out upon them, such a storm as should never blow over.

{a} *Secundum leviculum. -Jun.*

Ver. 15. **Were they at all ashamed]** Their shamelessness was no small aggravation of their sin. *Ita licet multas abominaciones commiserunt Papistae sine verecundia, verecundari tamen non possunt*, saith Dr John Raynolds. {a} Papists are frontless and shameless. Dr Story, for instance:—I see nothing, said he, before the parliament in the beginning of Queen Elizabeth, to be ashamed of, so less I see to be sorry for; but rather because I have done no more,

&c.; wherein he said there was no default in him, but in the higher powers, who much against his mind had laboured only about the young and little sprigs and twigs, whiles they should have struck at the root and rooted it out, meaning thereby the Lady Elizabeth, whom also he afterwards daily cursed in his grace before his meal. And concerning his persecuting and burning the Protestants, he denied not but that he was once at the burning of an earwig (for so he termed it) at Uxbridge (Mr Denley, martyr), where he tossed a faggot at his face as he was singing psalms, and set a spiny evergreen bush of thorns under his feet, a little to prick him, &c. {b}

{a} *De Idolat. Rom.*, p. 85.

{b} *Acts and Mon.*, fol. 1925.

Ver. 16. **Stand ye in the ways and see.**] Duly deliberate and take time to consider whether you are in the right or not.

Ask for the old paths.] Chalked out in the Word, and walked in by the patriarchs. Think not, as some do today, by running through all religions to find out the right; for this is *viam per aria quaerere*, as Junius phraseth it; to seek a way where none is to be found. How many religions are there now among us! So many men, so many minds. *Non est sciens hodie qui novitates non invenit*, as one complained of old. He is nobody that cannot invent a new way; but as old wine is better, so is the old way; hold to it therefore. *Quod primum verum*, {a} That which was first is true; but beware of new truths that cannot be proven to be old. {as #1Jo 2:7}

“ *Qui veteres linquit, calles sequiturque novatos*

Saepius in fraudes incidet ille suns.”

But they said, We will not walk therein.] So #Jer 6:17, "But they said, We will not hearken." See the like resolute answers, #Jer 22:21 44:16, savouring of a self-willed obstinace. It is easier to deal with twenty men's reasons than with one man's will. A wilful man stands as a stake in the midst of a stream, lets all pass by him, but he stands where he was. Luther saith of some of his Wittembergians, that so great was their obstinace, so headstrong and headlong they were, that the four elements could not bear it. Jeremiah seems here to say as much of his Jerusalemites. See #Jer 6:18,19.

{a} Alnar. Pelagius.

Ver. 17. **Also I set watchmen over you,** / *i.e.*, Priests and prophets to watch for your welfare.

Hearken to the sound of the trumpet.] See on #Jer 6:8.

We will not hearken.] See on #Jer 6:16.

Ver. 18. **Therefore hear, O ye nations.]** For this people will not hear me, though I speak never so good reason. Scaliger {a} telleth us that the nature of some kind of amber is such that it will draw to itself all kind of stalks of any herb, except basilisk, a herb called *capitalis*, because it makes men heady, filling their brains with black exhalations. Thus those who by the fumes of their own corrupt wills are grown headstrong, will not be drawn by that which draweth others who are not so prejudicated.

What is among them?] What their sins are; or, *Quid in eos -sc., constituerim;* what I have resolved to bring upon them; {b} or, *Quae in eis,* know, O congregation (of the saints) which art among them.

{a} Exercit. 140, Num. xii.

{b} *Malitiam eorum,* their malice.—*Piscat.*

Ver. 19. **Hear, O earth.]** In case none else will hear.

Even the fruit of their thoughts.] Why, then, should any man think that "thought is free?" Free they are from men's courts and consistories, but not from God's eye, law, or hand.

Ver. 20. **To what purpose cometh there to me incense?] *Cui bono,*** so long as it smelleth of the foul hand that offereth it, so long as you think to bribe me with it? See #Isa 1:14.

From Sheba.] Whence the Greeks seem to have their word σεβειν, to worship; and the Arabians call God—the adequate object of divine worship—*Sabim*, and a mystery, *Saba*.

And the sweet cane.] Heb., Cane the good. The Septuagint render it cinnamon; and the Vulgate, *calamus*; of which see Pliny, lib. xii. cap. 22.

From a far country.] From India, saith Jerome. *Haec omnia bene in nostros Papistas quadrabunt.*

Ver. 21. **Behold, I will lay stumblingblocks.]** {a} Heb., Stumblements—*i.e.*, occasions, preparations, and means to work their ruth and ruin; what these are, see #Jer 6:22.

{a} *Strages -sc., et clades in quas incident et corrueunt.*, Slaughter and defeat in which they fell and were ruined.

Ver. 22. **Thus saith the Lord.]** It is not in vain that this is so oft prefaced to the ensuing prophecies. *Dictum Iehovae* The word the Lord is very emphatic and authoritative.

Behold, a people cometh from the north.] This the prophet had oft foretold for forty years together; *sed surdis fabulam*, but he could not be believed.

Ver. 23. **They shall lay hold on bow and spear.]** To destroy *et eminus et comminus*, both afar off and at hand.

Their voice roareth like the sea.] Which is so dreadful, that the horrible shriekings of the devils are set out by it {#Jas 2:19}. {a} They who would not hear the prophet's sweet words, shall hear the enemies roaring in the midst of their congregations. {#Ps 74:4}

{a} φρισσοισι.

Ver. 24. **Our hands wax feeble.]** He modestly reckoneth himself among the rest, though the "arms of his hands were made strong by the hands of the mighty God of Jacob," {#Ge 49:24} and his "heart was fixed, trusting in the Lord." {#Ps 112:7}

Ver. 25. **Go not out into the field.]** Since there is "no peace to him that goeth out, nor to him that cometh in"; {#2Ch 15:5} but

“*Luctus ubique, pavor, et plurima mortis imago.*”

“Everywhere grief, panic and the images of the most dead.”

Ver. 26. **Gird thee with sackcloth, and wallow thyself in ashes.]** The very heathens do so when in danger of a merciless enemy:

Veniam irarum coelestium poscentes, saith Livy, {a} seeking the pardon of their sins and the favour of their gods.

{a} Lib iii.

Ver. 27. **I have set thee for a tower and a fortress.**] Or, A fortified watch tower have I made thee among my people—*i.e.*, to spy out and discover their dispositions and affections.

Ver. 28. **They are all grievous revolters.**] Heb., Revolters of revolters. Chald., Princes of revolters, archrebels. Jeremiah, God's champion, such as was wont to be set forth completely armed at the coronation of a king in this nation, findeth and reporteth them such here, and proveth it.

Walking with slanders.] Trotting up and down as pedlars, dropping a tale here and another there, contrary to #Le 19:16.

They are brass and iron.] Base and drossy, false and feculent metals. Silver and gold they would seem to be, a sincere and holy people; but they are *malae monetae*, base coinage, a degenerate and hypocritical generation. *Adulterini sunt, nihil habentes probi*, as Theodoret hath it here; naught, and good for nought; not unlike those stones brought home in great quantity by Captain Frobisher in the reign of Queen Elizabeth. He thought them to be minerals and of good worth; but when there could be drawn from them neither gold nor silver, nor any other metal, they were cast forth to repair the highways. {a}

They are all corrupters.] Of themselves and of others.

{a} Camden's *Elisabeth*, 189.

Ver. 29. **The bellows are burnt.**] The prophet's lungs are spent; all their pains spilt upon a perverse people. See #Eze 24:6,12,13. Jeremiah had blowed hard, as a smith or metallary doth with his bellows; he had suffered, as it were, by the heat of a most ardent fire in trying and melting his ore; he had used his best art also by casting in lead, as today they do quicksilver, to melt it the more easily, and with less loss and waste; but all to no purpose at all. Let us, to the wearing of our tongues to the stumps, preach never so much, men will on in sin, said Bradford. {a}

The lead is consumed.] All the melting judgments which, as lead is cast into the furnace to make it the hotter, God added to the ministry of the prophets to make the Word more operative, they will do no good.

The founder melteth in vain.] Whether God, the master founder, or the prophets, God's co-founders or fellow workmen, as the apostle calleth them. {#1Co 6:1}

The wicked are not plucked away.] Or, Their wickednesses; they will not part with their dross, or be divorced from their *dilecta delicta*, beloved sins. The vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord. {#Isa 32:6}

{a} Mr Case's *Treatise of Afflictions*.

Ver. 30. **Reprobate** {a} **silver shall men call them.]** Dross and refuse, rather than pure metal; "silver" they would seem to be, but their hypocrisy shall be made known to all men, who shall count them and call them "reprobate," because *impurgabiles* and *inexpiabiles*, uncounsellable and incorrigible; {b} a sure sign of reprobation, as Aquinas noteth from #Heb 6:7,8.

For the Lord hath rejected them.] As refuse and counterfeit, such as will not pass in payment. {c} Hence they are to be cast into Babylon's iron furnace (*quasi antro Aetnaeo et Cyclopico adhuc decoquendi*), a type of that eternal fire of hell prepared of old for the devil and reprobates.

{a} Αδοκτιμος, unapproved.

{b} Jerome, Lyra.

{c} *Deus est sapiens nummularius*, God is a wise banker.

Chapter 7

Ver. 1. **The word that came to Jeremiah.]** A new sermon, but to the same purpose as the former. See on #Jer 1:2. *Toto libro idem argumentum sursum deorsum versat.* {a}

{a} Oecolamp.

Ver. 2. **Stand in the gate of the Lord's house.**] The east gate, which was the most famous and most frequented of the people, and therefore fittest for the purpose.

And proclaim there this word.] Stand there with this word (as once the angel with a terrible sword did at the porch of paradise) to excommunicate, as it were, this hypocritical people; and do it *verbis non tantum disertis sed et exertis*, plainly and boldly.

Ver. 3. **Amend your ways and your doings.**] Heb., Make good your ways, *sc.*, by repentance for and from your sins, and by believing the Gospel. *Defaecantur enim mores, ubi medullitus excipitur evangelium.* Amendment of life is an upright, earnest, and constant endeavour to do all that God commandeth, and to forbear what he forbiddeth.

Ver. 4. **Trust ye not in lying words.**] Or, Matters, *sc.*, that will deceive you. The ships *Triumph* or *Good Speed* may be *ventorum ludibrium*, mocked by the wind and miscarry upon the hard rocks or soft sands; so fair shows and bare titles help not. Vatinius, that wicked Roman, professed himself a Pythagorean: {a} and vicious Antipater wore a white cloak, the ensign of innocence. This was *virtutis stragulum pudefacere*, said Diogenes wittily, to put honesty to an open shame.

The temple of the Lord, the temple—are these,] *i.e.*, These buildings, or these three parts of the temple, *viz.*, the most holy place, the sanctuary, and the outer court. To these are made the promises of God's perpetual residence; {#Ps 132:14} therefore we are safe from all danger while here we take sanctuary. See #**Mic 3:11**. The Romish crew, in like manner, have nothing in their mouths so much as the Church, the Church, the Catholic Church; {b} and therein, like oyster wives, they outcry us. Many also among ourselves cry, "The temple of the Lord, the temple of the Lord," who do yet nothing care for the Lord of the temple. They glory in external privileges, and secure themselves therein, as the Jews fable that Og, King of Bashan, escaped in the flood by riding astride upon the ark without. But what profiteth it

“ *Respicere ad phaleras, et nomina vana Catonum?*”

Esse Christianum grande est, non videri, saith Jerome. It is a great privilege to be a Christian, but not to seem only to be so; an empty title yieldeth but an empty comfort at last.

{a} Cic. in Vatinium.

{b} *Ecclesiam ad ravim usque crepant catholicam.*

Ver. 5. **For if ye thoroughly amend your ways.**] If ye thoroughly execute judgment; if ye be serious in the one, and sedulous in the other. See #Jer 7:2.

Ver. 6. **If ye oppress not the stranger, &c.**] *Turtures amat Deus, non vultures.* See on #Isa 1:23.

Ver. 7. **Then will I cause you to dwell in this place.**] Not else. God's promises are with a condition, which is as an oar in a boat or stern of a ship, and turns the promise another way.

Ver. 8. **Behold, ye trust, &c.**] See on #Jer 7:4.

Ver. 9. **Will ye steal, murder, &c.**] Heb., Will ye stealing steal, murdering murder, &c.—*i.e.*, drive a trade with the devil by these foul practices allowed and wallowed in, *quasi examen malorum facinorum nihil obsit, modo domum Dei ingrederemini,* as if you could set off with me, and make amends by your good deeds for your bad.

Ver. 10. **And come and stand before me in this house.**] This was worse than to do as the Circassians, a kind of mongrel Christians of the Greek Church of this day, who, as they baptize not their children till the eighth year, so they enter not into the Church, the gentlemen especially, till the sixtieth year, but hear divine service standing without the temple—that is to say, till through age they grow unable to continue their rapines and robberies, to which sin that nation is exceedingly addicted. {a}

And say, We are delivered,] *i.e.*, Licensed. *Hoc idem dicunt qui cogitationes inter peccata non numerant,* saith Oecolampadius.

{a} Breerwood's *Enquiry.*

Ver. 11. **Is this house, which is called by my name.**] Is it become *impiae gentis arcanum?* as Florus afterwards spitefully called it; or a professed sanctuary of roguery? as the Papists maliciously say of

Geneva; or a receptacle of all abominations? ^{a} as Pompey's theatre in Rome was once said to be.

Become a den of robbers?] To such it should have been said by the porters, *Gressus removete profani*. In the mystical sacrifices of Ceres, no profane person was to be admitted, for the priest going before uttered these words, *εκας εκας οστις αλιτρος*—that is, be packing every wicked person. So the Roman priests had their *procul, O procul este, profani*.

^{a} *Arx omnium turpitudinum.*

Ver. 12. But go ye now.] *Non passibus sed sensibus.* Summon the sobriety of your senses before your own judgments, and consider what I did of old to Shiloh, a place no less privileged than yours, and wherefore I did it, and be warned by their woes. *Alterius perditio, tua sit cautio;* seest thou another shipwrecked, look well to thy tackling. Reason should persuade, and therefore lodgeth in the brain; but when reason cannot persuade, example should, and mostly will.

Ver. 13. And now, because ye have done.] Worthily are they made examples to others, that will not take example by others; that will not *aliena frui insania*, make benefit of other men's miseries.

Rising early.] As good husbands use to do; and as Plutarch reporteth of the Persian kings, that they had an officer to call them up betimes, and to mind them of their business.

Ver. 14. Therefore will I do unto this house.] Which ye fondly think that I am bound to hold and uphold. The disciples also seem to have had a conceit that the temple and the world must needs end together; hence that mixed discourse of our Saviour—now of one, and now of another. ^{#Mt 24:2 Jer 7:3} ^{See Trapp on "Jer 7:3"}

Ver. 15. And I will cast you out of my sight.] Heb., From against, or over against my face.

As I have cast out your brethren.] For your instance and admonition I hanged them up in gibbets, as it were at your very doors but nothing would warn you.

Ver. 16. Therefore pray not thou for this people.] For I am unchangeably resolved upon their ruin, and I would not have thy prayers, those honeydrops, spilt upon them. Their day of grace is

past, their sins are full, the decree is now gone forth, and it is irreversible, therefore pray not for this deplored people; there is a sin unto death, and who knows but their sin was such? Sure it is the prophet was silenced here, and that was a sad symptom.

Neither lift up cry.] *Verbum aptum precibus est;* lift up is a very fit expression, and the word rendered cry comes from a root ^{a} that signifieth *clamare voce contenta et efficaci*, to set up the note to some tune, as we say.

Neither make intercession to me.] *Interdicit ei ne intercedat.* Here and elsewhere God flatly forbids the prophet to pray. See **#Jer 14:7,11**; and yet he is at it again. ^{#Jer 7:19-22} So **#Ex 32:11-13**, Let me alone, saith God. The Chaldee there hath it, Cease thy prayer; but Moses would not. These were men of prayer, and could truly say of themselves, as David once did, ^{#Ps 109:4} But I gave myself to prayer. Where the Hebrew hath it, But I, prayer; as if he had been made up of it, and had minded little else. The Lord also, they knew, was a prayer hearing God. "Oh thou that art hearing prayers"—so the Hebrew hath it ^{#Ps 65:2} -always hearing some, and ready to hear the rest. Our God is not like Jupiter of Crete, that had no ears; nor as those other heathen deities of whom Cicero sadly complaineth to his brother Quintus in these words: I would pray to the gods for those things, but that they have given over to hear my prayers. Jeremiah could upon better ground pray, than ever he in Plato did,

“Ζευ βασιλευ τα μεν εσθλα,” ^{b} &c.

In English thus:

"Great God, the good thou hast to give,
Whether we ask't or no,
Let's still receive: no mischief thrive
To work our overthrow."

^{a} *Ranan; unde ranae, ut aliqui volunt.*

^{b} Plat. in *Alcibiad.*

Ver. 17. Seest thou not what they do?] ^{a} And hast thou yet a heart to pray for them? and should I yet have a heart to pity them? There

is only this hope left sometimes, that something God will yield to the prayers of his people, even when he is most bitterly bent against them.

“ *Flectitur iratus, voce rogante, Deus.* ”

{a} *Ratio additur quasi digito ad Ieremiam extenso.*

Ver 18. **The children gather wood.**] {a} All sorts, sizes, and sexes are as busy as bees:

“ *Sed turpis labor est ineptiarum.* ”

Oh that we were so intent, with united forces, to the worship of the true God of heaven! *Vae torpori nostro.* Oh take heed of industrious folly! dispirit not yourselves in the pursuit of trifles, &c.

To make cakes.] *Popana*, {b} cakes stamped with stars.

To the queen of heaven, *J i.e.,* To the heavenly bodies, and, as some will have it, to the moon in special. The Hebrews have a saying, that God is to be praised in the least gnat, to be magnified in the elephant, but to be admired in the sun, moon, and stars. And if the Jews in the text had stayed here, who could have blamed them? but to deify these creatures was gross idolatry, and an inexpiable sin. Epiphanius {c} telleth us of certain heretics called Collyridians, that they baked cakes and offered them to the Virgin Mary, whom they called the queen of heaven. And do not the Papists to this day the very same, saying that *hyperdulia* {d} is due unto her? not to speak of Bonaventure's blasphemous Lady psalter; Bernard Baubusius, the Jesuit, hath set forth a book in praise of the Virgin Mary, by changing this one verse—

“ *Tot tibi sunt dotes, Virgo, quot sidera caelo,* ”

a thousand twenty and two ways, according to the number of the known stars. The Jesuits commonly write at the end of their books, *Laus Deo et beatae Virgini,* Praise be given to God and to the

blessed Virgin; but this is the badge of the beast. Let us say, *Soli Deo gloria*; Glory only to God, and yet not in the sense of that Persian ambassador, who, whensoever his business lay with Christians, was wont to have *Soli Deo gloria* very much in his mouth; but by *soli* he meant the sun, whom he honoured for his god. Why the women here, and #Jer 44:19, should be so busy in kneading cakes to the moon, these reasons are given:—(1.) Because the moon was a queen; (2.) Because the women at their labour were most beholden to the moon, who by her great moisture mollifies the pregnant, and makes the passage easy for their delivery. This custom of offering cakes to the moon, saith one, {e} our ancestors may seem not to have been ignorant of; to this day our women make cakes at such times, yea, the child is no sooner born but called cake bread. Add, that the Saxons did adore the moon, to whom they set a day apart, which to this day we call Monday. The same author {f} telleth us, that he who not long since conquered the Indies, persuaded the natives that he had complained of them to their moon, and that such a day the goddess should frown upon them; which was nothing else but an eclipse, which he had found out in the almanac.

{a} *Distribuunt inter se munera.*

{b} *Scilicet et tenui popano corruptus Osiris. -Juven., Sat. vi.*

{c} *Haeres., 79.*

{d} The superior dulia or veneration paid by Roman Catholics to the Virgin Mary.

{e} *Greg. Posth., 202.*

{f} *Ibid., 132.*

Ver. 19. Do they provoke me to anger?] i.e., Hurt they me by their provocations? or hope they to get the better of me, and to cause me to lay down the bucklers first? Surely, as Ulysses's companions said to him, when he would needs provoke Polydamas, may we better say to such as provoke the Almighty,

“Σχετλιε, τιππ δθελεις εριθεζεμεν αγριον ανδρα.”

Or as the wise man, "Contend not with him that is mightier than thou"; meddle with thy matchman.

Ver. 20. Mine anger and mine fury.] A very dreadful doom, denounced against these daring monsters. Those that provoke God to

anger shall soon have enough of it. It is a fearful thing to fall into the punishing hands of the living God {#Heb 10:31} Oh keep out of them!

Ver. 21. **Put your burnt offerings to your sacrifices, and eat flesh.]** *Congerite, ingerite, digerite, egerite.* Take away all your sacrifices, wherewith ye fondly think to expiate your sins, and feast your carcasses with them; for I wot well that you offer them to me, *ventris potius gratia quam internae pietatis*, rather of gourmandise than good devotion. You have therefore my good leave to make your best of them; for I account them no other than ordinary and profane food, such flesh as is bought and sold in the shambles. So their meat offering {#Le 2:5} is in scorn called "their bread for their soul," or life; {#Ho 9:4} that is, for their natural sustenance. And no better are the elements in the Lord's Supper to the unworthy receiver, whatever he may promise himself by them.

Ver. 22. **For I spake not unto your fathers.]** *Videlicet solum aut simpliciter.* Only clearly and candidly I gave them not those holy rites as the substance of my service, or that ye should thus hold them up against my threats for your rebellions, as a buckler of defence. Sacrifices without obedience *nec placent nec placant Deum.* neither may they please nor placate God.

Ver. 23. **But this thing I commanded them,] i.e.,** I principally commanded them, giving them therefore first the decalogue, and then afterwards the ceremonial law, which was, or should have been, their gospel.

Ver. 24. **But they hearkened not, nor inclined.]** So cross grained they were, and thwart from the very first.

In the imagination of their evil hearts.] *In sententia animi sui pessimi.* {a} Heb., *Aspectu cordis* -so #De 19:9.

They went backward, and not forward.] As crab fish do; as vile apostates, *in peius proficiunt*, grow every day worse than other, being not only averse but adverse to any good, they daily "grow worse and worse, deceiving and being deceived," *seipsis indies facti deteriores.* Islebius first became an Antinomian, and the father of that sect, and then a Papist, and lastly an atheist and epicure, as Osiander testifieth. While he was an Antinomian only, he many times promised amendment, being convinced of his error, but performed it not. After that he condemned his error, and recanted it

in a public auditory, and printed his recantation; yet when Luther was dead, he not only licked up his former vomit, but fell to worse, as aforesaid. {b}

{a} Trem.

{b} Cent. xvi. p. 802.

Ver. 25. **Since the day.**] The Church hath never wanted preachers of the truth. See my True Treasure, pp. 7, 8. Woe to the world because of this!

Daily rising up early.] See on #Jer 7:13.

Ver. 26. **Yet they hearkened not unto me.**] This God speaketh to the prophet, as weary of talking to them any longer, since it was to no better purpose.

Ver. 27. **But they will not hearken unto thee.**] Howbeit speak—"whether they will hear, or whether they will forbear"—for a testimony against them.

Ver. 28. **This is a nation.**] A heathenish nation, such as they use to reproach with this name, *Goi*, and *Mamzer Gojim*, that is, bastardly heathens.

Nor receiveth correction.] Or, Instruction.

Ver. 29. **Cut off thine hair, O Jerusalem.**] In token of greatest sorrow and servitude. {#Job 1:20 Isa 15:2 Eze 27:31} *Tu, dum servus es, comam nutris?* said he in Aristophanes. The word here rendered "hair" is *nezir*, which signifieth a *crown*, and there hence the *Nazarites* had their name, {#Nu 6:2,5} intimating thereby haply that their votaries should be as little accepted as were their sacrifices.

{#Jer 7:21}

And forsaken the generation of his wrath.] Who are elsewhere called "the people of his curse," and "vessels of wrath, fitted for destruction."

Ver. 30. **They have set their abominations in the house.**] So do those now that broach heresies in the Church.

Ver. 31. **To burn their sons and their daughters.**] Haply in a sinful imitation of Abraham or Jephthah; or else after the example of the Canaanites {#De 12:31} and other heathens, who thus sacrificed to the

devil, commanding them so to do by his oracles, though Hercules taught the Italians to offer unto him rather men made of wax. {a}

{a} Macrob. *Saturn.*, lib. vii.

Ver. 32. **It shall no more be called Tophet.**] Unless it be *quasi Mophet*, i.e., *Portentum*.

Nor the valley of the son of Hinnom.] As it had been called from Joshua's days. {#Jos 15:8}

But the valley of slaughter.] Or, *Gehaharegah*; for the great slaughter that the Chaldees shall make there. *Ecce congrua poena peccato*, saith Oecolampadius.

For they shall bury in Tophet.] It shall become a *polyandrium*, or common burial place, till there be no place or room left.

Ver. 33. **And the carcasses of this people,**]{ a} Their murrain carcasses, as the Vulgate rendereth it.

Shall be meat for the fowls of the heaven.] Whereby we may also understand the devils of hell, saith Oecolampadius.

{a} *Et erit morticinum populi.*

Ver. 34. **Then will I cause to cease.**] *Laetitia in luctum convertetur, plausus in planctum, &c.* Their singing shall be turned into sighing, their hollowing into howling, &c.

The voice of the bridegroom.] No catches or canzonets shall be sung at weddings; no Epithalamia.

Chapter 8

Ver. 1. **At that time they shall bring out the bones.**] They shall not suffer the dead to rest in their graves, *maxime propter ornamenta in sepulchris condita*, chiefly for the treasure the Chaldees shall there look for. See #2Ch 36:19 Ne 2:3; Joseph. *Antiq.*, lib. xiii. c. 15. #Apc Bar 2:24. For extremity of despoite also, dead men's bones have been digged up. Pope Formosus was so dealt with by his successor, Stephanus VI, {a} and many of the holy martyrs by their barbarous persecutors. Cardinal Pool had a purpose to have taken up

King Henry VIII's body at Windsor, and to have burned it, but was prevented by death. {b} Charles V would not violate Luther's grave, though he were solicited so to do when he had conquered Saxony. But if he had, it had been never the worse with Luther; who, being asked where he would rest, answered, *Sub coelo: coelo tegitur qui caret urna*. Under the sky: the sky is the covering for those who lose their funeral urn. Of all fowl, we most hate and detest the crows; and of all beasts the jackals, a kind of foxes in Barbary; because the one digs up the graves and devours the flesh, the other picketh out the eyes of the dead.

{a} A.D. 897.

{b} *Acts and Mon.*, 1905. *Ibid.*, 1784.

Ver. 2. **And they shall spread them before the sun.**] Whom these idolaters had worshipped while they were alive, and thought they could never do enough for, as is hinted by those many expressions in the text.

Whom they have loved, and whom they have served, &c.] *Innuitur poena talionis*, saith Piscator. Their dead bodies shall lie unburied in the sight of these their deities, who could do them no good either alive or dead.

Ver. 3. **And death shall be chosen rather than life.]** *Vae victis*. Alas O survivors, they being captives, and sorely oppressed, shall sing that doleful ditty,

“ *O terque quaterque beati*

*Queis ante ora patrum, Solymae sub moenibus altis
Contigit oppetere.*”

Oh how happy were they that perished during the siege, or in the surprisal of the city! Life indeed is sweet, as we say; and man is a life loving creature, said that heathen; but it may happen that life shall be a burden and a bitterness. How oft doth Job unwish it, and how fain would Elijah have been rid of it! So little cause is there that any good man should be either fond of life, or afraid of death.

Ver. 4. **Shall they fall, and not arise?]** Or, When men fall, will they not arise? Or, Will not one that hath turned aside return? To fall may befall any man; but shall he lie there, and not essay to get up again?

To lose his way may be incident to the wisest; but who but a fool would not make haste to get into the right way again *Errare humanum est: perseverare, diabolicum*. To error is human, to continue erring is devilish. And yet these stubborn Jews refuse to rise or return.

Ver. 5. **Why then is this people of Jerusalem? &c.**] Why else but because they are void of all true reason, and quite beside themselves in point of salvation? Their pertinace, or rather perversity, in sinning is altogether insuperable. *Monoceros interimi potest, capri non potest*. The unicorn is able to be killed, the billy goat can not.

They hold fast deceit.] They hold close to their false prophets, or rather a false heart of their own hath deceived them. {as #Jer 8:11} A deceived heart hath turned them aside. {as #Isa 44:20; see there}

Ver. 7. **Yea, the stork in the heaven knoweth her appointed times.**] These souls, though wanting reason, know well when to change quarters, whether against summer, as the stork, turtle, and swallow, or against winter, as the crane.

But my people know not the judgment of the Lord.] Whether his summer of grace offered, or his winter of punishment threatened; to embrace the one or to prevent the other. See a like dissimilitude and opposition, #Isa 1:3.

Ver. 8. **How do ye say, We are wise?**] If ye were so, ye would never say so. "Surely I am more brutish than any man," said holy Agur. {#Pr 30:2} This only I know, that I know nothing, said Socrates. Neither know I so much as this, that I know just nothing, said a third. How could these in the text say, "We are wise," when the fowls of the air outwitted them? Compare #Job 35:11.

The law of the Lord is with us.] *Vox est Pharisaeorum*. The voice is of the Pharisees. So the Jesuits to this day (as of old the Gnostics) will needs be held the only knowing men. The empire of learning belongeth to the Jesuits, say they; a Jesuit cannot be a heretic. *Iungantur in unum, dies cum nocte, lux cum tenebris, { a } &c.*, May they join into one, day with night, light with darkness &c, *i.e.*, Let day and night be jumbled together, light and darkness, heat and cold, health and sickness, life and death; so may there be some likelihood that a Jesuit may be a heretic, saith one of them. The Church is the

soul of the world, the clergy of the Church, and we of the clergy, saith another.

Lo, certainly in vain made he it,] i.e., The law, for any good use that this people or their leaders put it to. See **#Ho 8:12 Ro 2:17-25.**

{a} Casaub. *ex Apologista.*

Ver. 9. **The wise men are ashamed.]** They have cause to be ashamed of their gross ignorance and folly, {#Jer 8:7,8} and greater cause than ever humble Augustine had to say, *Scientia mea me damnat*, My knowledge undoeth me.

Lo, they have rejected the word of the Lord.] As to any holy practice, their knowledge is only apprehensive and notional, not affective and practical.

And what wisdom is in them?] q.d., None worth speaking of; they lose their civil praises, because not wise to salvation.

Ver. 10. **Therefore will I give their wives.]** For a punishment of their rejecting my Word, which ought to be received with all reverence and good affection. {a} The Turks do so highly respect the Koran (which is their Bible), that if a Christian do but sit upon it, though unwittingly, they presently put him to death.

For every one, &c.] See **#Jer 6:13.**

{a} Dilher. *Elect.*, lib. i. cap. 2.

Ver. 11. **For they have healed.]** See **#Jer 6:14.**

Ver. 12. **Were they ashamed?] See #Jer 6:15.**

Ver. 13. **I will surely consume them, saith the Lord.]** *Textitur hic quasi tragoediae scena.* Constructed here just as a theatre tragedy. Here followeth a kind of tragedy, saith an expositor; God is brought in threatening, the prophet bewailing, the people despairing, and yet bethinking themselves of some shelter and safeguard, if they knew where to find it, &c.

There shall be no grapes on the vine, nor figs.] But instead thereof I will "give them waters of gall to drink." {#Jer 8:14} Tremellius and

Piscator read it thus: There are no grapes on the vine, nor figs on the fig tree, yea, the leaves are fallen; that is, say they, there is no power of godliness found among them, no, not so much as any profession, neither fruit nor leaf.

And the things that I have given them shall pass away.] I will "curse their blessings," {#Mal 2:2} and destroy them after that I have done them good. {#Jos 24:2-13}

Ver. 14. **Why do we sit still?]** Here the people speak (see on #Jer 8:13), being grievously frightened upon the coming of the Chaldees, and thereupon consulting what course to take; but all would not do. {#Jer 8:16}

Let us be silent.] *Sic silent pavidī mures coram fele.* So they were as a panic struck mouse in the eyes of a cat.

For the Lord our God hath put us to silence.] Hath expelled our courage and stopped our mouths.

And hath given us water of gall to drink.] *Succum cicutae,* juice of hemlock, our bane, our death's draught; so that now we know, by woeful experience, what an evil and bitter thing sin is; for a drop of honey we have now a sea of gall.

Ver. 15. **We looked for peace, but no good came.]** Our false prophets have merely deluded us. So poor souls, when stung by the friars' sermons, were set to penances and good deeds, which stilled them for a while, but could not yield them any lasting comfort. The soul is still ready to shift and shank in every bycorner for ease; but that will not be till it comes to Christ.

Ver. 16. **The snorting of his horses was heard from Dan.]** See #Jer 4:15. This caused in the Jews' hearts a motion of trepidation. {cf. #Job 39:20} It is the privilege of believers in nothing to be terrified by their adversaries, {#Php 1:28} but with the horse spoken of, {#Job 39:22} to mock at fear, and not to turn back from the dint of the sword.

Ver. 17. **Behold, I will send serpents, cockatrices,]** *i.e.*, Chaldees, no less virulent than serpents, as violent as horses. *Serpentum tot sunt venena quot genera, tot perniciēs quot species, tot dolores quot colores,* saith an ancient. {a} Serpents are of several sorts, but all poisonous and pernicious. The basilisk or cockatrice here instanced

(the worst sort of serpents, say the Septuagint here) goeth not upon the belly, as other serpents, but erect from the middle part, and doth so infect the air, that by the pestilent breath coming therefrom fruits are killed, and men being but looked upon by it, and birds flying over it; stones also are broken thereby, and all other serpents put to flight.

And they shall bite you.] There is an elegance in the original. *{b}*

{a} Isidor., lib. xii. cap. 2.

{b} Diod., Piscator.

Ver. 18. When I would comfort myself, &c.] Or, as some render it, O my comfort against sorrow, *i.e.*, O my God; others, My recreation is joined with sorrow.

Ver. 19. Behold, the voice of the cry.] This was it that broke the good prophet's heart, the shrieks of his people.

Is not the Lord in Zion?] *{a}* Thus in their distress they leaned upon the Lord, *{as #Mic 3:11}* and inquired after him, whom in their prosperity they made little reckoning of.

Why have they provoked me to anger?] *q.d.* The fault is merely in themselves, who have driven me out from among them by their idolatries.

{a} *Haec est querela hypocritarum.* This is the complain of the hypocrites—*Oecol.*

Ver. 20. The harvest is past, the summer is ended.] They had set God a time, and looked for help that summer at farthest; but the Lord, as he never faileth in his own time, so he seldom comes at ours. Let us think we hear our poor brethren in Piedmont, Poland, Pomerania, complaining to us in this sort, and be excited to help them by our prayers and reliefs, &c.

Ver. 21. For the hurt of the daughter of my people am I hurt, I am black.] Or, I go in black, mourner like; for I am denigrated and contemned for bewailing my people's misery, who neither feel nor fear hurt.

Ver. 22. Is there no balm in Gilead?] Yes, surely, there or nowhere; in Gilead grew a balsam, good to make salves for all sores, they say. This balsam grew there only in two large gardens, which belonged

to the king. The nature of the tree could not abide iron, but presently died if cut never so small a depth; they used, therefore, glass, bone knives, sharp stones, to get the gum out of the tree.

Is there no physician there?] Or, No surgeon there, where this medicinal simple so aboundeth but this people's sorrow is immedicable, their disease desperate— *docta plus valet arte malum*. The learned is more strong by the knowledge of evil. The balm of the soul is prayer, saith the Chaldee paraphrast; is repentance, saith Jerome; is Christ applied by faith, say we. *Sanguis medici est curatio phrenetici*. The blood of the doctor is the cure of the mad. To this almighty Physician no disease can be incurable.

Chapter 9

Ver. 1. **Oh that mine head were waters.]** *Mira sermonis transfiguratione utitur propheta*, A wonderful wish of this weeping prophet, and to be taken up by God's faithful ministers, considering the woeful condition of their perishing people, posting to perdition. *Pia est illa tristitia, et si dici potest, beata miseria*, Appease this sadness and if able to be said, bless this woe, saith Augustine; *{a}* this is a sweet sorrow, a blessed misery. Such waters will be turned into wine, at the wedding day of the Lamb; for which purpose also they are kept safe in God's bottle. *{#Ps 56:8}*

And mine eyes a fountain of tears.] That there might be a perennity of them. The same word in Hebrew signifieth both an eye and a fountain; both because the eye is of a watery constitution, and for that our eye should trickle down and not cease for our own and other men's sins and miseries. *{#La 3:49}* Athanasius by his tears, as by the bleeding of a chaste vine, is said to have cured the leprosy of that tainted age. *{b}*

{a} Epist. 545.

{b} *Proborum virorum lachrymae sunt peccatorum diluuium, et mundi piamentum*-Nazianzen, Orat. 3.

Ver. 2. **Oh that I had in the wilderness a lodging place.]** Some sorry shed, such as those worthies had who dwelt in dens and caves of the earth, *{#Heb 11:38}* such as Athanasius had, who lived, say some, six years in a well without the light of the sun, forsaken of friends, and everywhere hunted by enemies; such as the ancient hermits and

monks had, who, because they lived in caves and subterranean holes, they were named Mandrites ^{a} and Troglodites. A godly man desireth to converse as much as may be with God, and as little as may be with men, unless they were better. Lot had little joy of Sodom; ^{#2Pe 2:7,8} Aaron of the Israelites: "Thou knowest," saith he to Moses, "that this people is wholly set upon wickedness"; ^{#Ex 32:22} and indeed so is the whole world. ^{#Job 5:19 2:10} Hence good men are oft put upon David's wish, "Oh that I had the wings of a dove." ^{#Ps 55:6} Or if that "Oh" will not set them at liberty, they take up that "Woe" of his to express their misery, "Woe is me that I sojourn in Mesech." ^{#Ps 120:5} Who will give me a traveller's lodge in the wilderness, that I might leave my people, whose wicked courses are a continual eyesore and heartbreak unto me?

For they are all adulterers.] Both corporal and spiritual.

An assembly of treacherous.] A pack of perfidious wretches; a rabble of rebels conspiring against heaven. ^{#Isa 1:4}

^{a} *Mandrae* signifieth caves or holes.

Ver. 3. And they bend their tongues like their bow for lies.] To the impeaching of others in their name, state, and life. I read that in Italy, at this day, they have a pocketstone bow, which, held under a cloak, shoots needles with violence to pierce a man's body, yet leaveth a wound scarce discernible. ^{a} Lo, such is an evil tongue, and such mischief it may do a man.

But they are not valiant for the truth.] Truth is no part of their profession; and courage in a good cause they have none. Of the most we may say, as of harts and stags, they have great horns, but to little purpose; or as Themistocles said of the Eretrians, ^{b} that they were like the swordfish, which hath a sword indeed, but not a heart to make use of it.

And they know not me, saith the Lord.] The low apprehensions men have of God, make their hearts work so poorly after him. ^{#Ps 9:10}

^{a} *Il Mercurio Italico.*

{b} Plutarch.

Ver. 4. Take ye heed every one of his neighbour.] Since there is scarce any to be trusted. The poets tell us, that when Pallas had taught people to build a house, Momus found this fault with it, that it was fixed to a place and not set upon wheels; to the end that if men liked not their neighbourhood, they might remove at pleasure. A good neighbour is a rare bird. {a}

And trust ye not in any brother.] See #Mic 7:5,6, with the notes.

For every brother will utterly supplant.] {b} *Singula verba hic habent pondus et pathos ingens.* Here each word hath its weight, each syllable its substance.

{a} *Non hospes ab hospite tutus.* No guest is entertained by a host.—Ovid.

{b} *Fratrum quoque gratia rata est.* -Ovid.

Ver. 5. They have taught their tongues to speak lies.] They are artists at it, and can tack one lie to another very handsomely. {#Ps 119:69} {See Trapp on "Ps 119:69"}

Ver. 6. Thine habitation is in the midst of deceit,] *i.e.*, Of deceitful persons, who have honey in their tongues, but gall in their hearts; *Aliud in labris, aliud in fibris.* Another in the vat, another in the glass.

They refuse to know me.] *Ut liberius peccent, libenter ignorant;* they are wilfully ignorant, {#2Pe 3:3,5} so wedded and wedged they are to their fraudulent practices.

Ver. 7. Behold, I will melt them and try them.] I will cast them into the fiery crucible of sharp affliction. A metaphor from metallaries. See #Jer 6:29.

For how should I do for the daughter of my people?] *i.e.*, How should I do otherwise? What can I do less to them though they are my people, since they are so shamelessly, so lawlessly wicked? An unruly patient maketh a cruel physician; a desperate disease must have a desperate remedy.

Ver. 8. Their tongue is as an arrow shot out.] It is both a bow {#Jer 9:3} and a shaft, and that a slaughtering shaft, as some copies have it here; *Culter iugulans,* a murdering knife, some render it. {a} So #Ps

42:10. As with a murdering weapon in my bones, mine enemies reproach me. Reckon thou, saith one, Sennacherib and Rabshakeh among the first and chiefest kill Christs, because ever an honest mind is more afflicted with words than with blows.

It speaketh deceit.] See #Ps 52:2. {See Trapp on "Ps 52:5"}

He speaketh peaceably, but in his heart he layeth his wait.] Such a one was the tyrant Tiberius and our Richard III, who would use most compliments and show greatest signs of love and courtesy, to him in the morning, whose throat he had taken order to be cut that evening. {b}

{a} Junius, Piscator.

{b} Dan. Hist., 249.

Ver. 9. Shall I not visit them?] See on #Jer 5:9.

Ver. 10. For the mountains will I take up a weeping.] *Accingit se Tropheta ad luctum.* Jeremiah was better at weeping than Heraclitus, and from a better principle. *Lachrymas angustiae exprimit Crux: lachrymas poenitentiae peccatum: lachrymas sympathiae, affectus humanitatis, vel Christianitatis: lachrymas nequitiae, vel hypocrisis vel vindictae cupiditas.* Jeremiah's tears were of the best sort.

Because they are burnt up.] The Rabbis tell us, that after the people were carried captive to Babylon, the land of Jewry was burnt up with sulphur and salt. But this may well pass for a Jewish fable.

Both the fowl of the heaven.] See #Jer 4:25.

Ver. 11. And I will make Jerusalem heaps.] So small a distance is there, saith Seneca, between a great city and none. The world is as full of mutation as of motion.

And a den of dragons.] Because she made mine house a den of thieves. {#Jer 7:11}

Ver. 12. Who is the wise man, that he may understand this?] This who and who, denoteth a great paucity of such wise ones, as consider common calamities in the true causes of them, *propter*

quid pereat haec terra, for what the land perisheth, and that great sins produce grievous judgments. The most are apt to say, with those Philistines, It is a chance; to attribute their sufferings to fate or fortune, to accuse God of injustice, rather than to accept of the punishment of their iniquity.

And who is he to whom the mouth of the Lord hath spoken?] *q.d.*, Is there never a one of your prophets that will set you right herein? but the dust of covetousness hath put out their eyes, and they can better sing *Placentia* than *Lachrymae*, &c.

Ver. 13. **And the Lord saith.**] Or, Therefore the Lord saith, *q.d.*, Because neither yourselves know, nor have any else to tell you, the true cause of your calamities; hear it from God's own mouth.

Ver. 14. **But have walked after the imagination of their own heart.**] Than the which they could not have chosen a worse guide, since it is evil, "only evil," and "continually" so. {#Ge 6:5} {See Trapp on "Ge 6:5"}

Which their fathers taught them.] See #Jer 7:18.

Ver. 15. **Behold, I will feed them with wormwood,**] *i.e.*, With bitter afflictions. *Et haec poena inobedientiae fidei respondet*. And this penalty answers to disobedient faith. The backslider in heart shall be filled with his own ways; {#Pr 14:14} he shall have his belly full of them, as we use to say. See #Jer 8:14.

Ver. 16. **And I will scatter them also among the heathen.**] As had been forethreatened. {#De 28:15-68 Le 26:14-39} But men will not believe till they feel. They read the threats of God's law, as they do the old stories of foreign wars, and as if they lived out of the reach of God's rod.

Ver. 17. **Consider ye.**] *Intelligentes estote*. Is not your hard heartedness such as that ye need such a help to do that wherein you should be forward and free hearted? The Hollanders and French fast, saith one, {a} but, without exprobration be it spoken, they had need to send for mourning women, that by their cunning they may be taught to mourn.

And call for the mourning women.] *In planetum et omne pathos faciles*, {b} such as could make exquisite lamentation, and cunningly act the part of mourners at funerals, so as to wring tears from the

beholders. These the Latins called *Praeficas, quia luctui praeficiebantur*; because they had the chief hand in funeral mournings; for the better carrying on whereof they both sang doleful ditties, {see #2Ch 35:25} and played on certain heavily sounding instruments, {#Mt 9:23} whence the poet—

“*Cantabit maestis tibia funeribus.*”—*Ovid.*

“He will play with the pipe by a gloomy funeral.”

{a} *Spec. Bel. Sac.*, 209.

{b} *Ut flerent oculos erudiere suos.*—*Ovid.*

Ver. 18. And let them make haste, and take up a wailing for us.] Of this vanity or affectation God approveth not, as neither he did of the Olympic games, of usury, of that custom at Corinth, {#1Co 15:29} which yet he maketh his use of.

Ver. 19. For a voice of wailing is heard out of Zion, How are we spoiled!] {a} *Quis tragoediam aptius et magis graphice depingeret?* What tragedy was ever set forth, and in more lively expressions?

{a} *Ponit formulam threnodiae.*

Ver. 20. Yet hear the word of the Lord, O ye women.] For souls have no sexes, and ye are likely to have your share as deep as any in the common calamity. You also are mostly more apt to weep than men, and may sooner work your men to godly sorrow than those lamentations.

Ver. 21. For death is come up into our windows,] i.e., The killing Chaldees break in upon us at any place of entrance, doors or windows. {#Joe 2:9 Joh 10:1} The ancients give us warning here to see to our senses—those windows of wickedness—that sin get not into the soul thereby, and death by sin.

Ver. 22. Speak, Thus saith the Lord.] Heb., Speak, it is the Lord's saying; and therefore thou mayest be bold to speak it. So #1Th 4:15, "For I say unto you in (or, by) the word of the Lord."

And as the handful after the harvestman.] Death shall cut them up by handfuls, and lay them heaps upon heaps.

Ver. 23. Let not the wise man glory in his wisdom,] q.d., You bear yourselves bold upon your wisdom, wealth, strength, and other such seeming supports and deceitful foundations, as if these could

save you from the evils threatened. But all these will prove like a shadow that declineth—delightful, but deceitful; as will well appear at the hour of death. Charles V, whom, of all men, the world judged most happy, cursed his honours, a little before his death, his victories, trophies, and riches, saying, *Abite hinc, abite longe*; get you far enough, for any good ye can now do me. *Abi, perdita bestia, quae me totum perdidisti*; begone, thou wretched creature, that hast utterly undone me, said Cornelius Agrippa, the magician, to his familiar spirit, when he lay dying. So may many say of their worldly wisdom, wealth, &c.

Let not the wise man glory.] Let not those of great parts be headstrong, or top heavy; let them not think to wind out by their wiles and shifts.

Let not the mighty man glory.] *Fortitudo nostra est infirmitatis in veritate cognitio, et in humilitate confessio.* {a}

Nor the rich man glory in his riches.] Since they avail not in the day of wrath. {#Zep 1:18} {See Trapp on "Zep 1:18"}

{a} Augustine.

Ver. 24. **But let him that glorieth, glory in this.]** And yet not in this either, unless he can do it with self-denial and lowly mindedness. "Let him glory only in the Lord," saith Paul. The pride of virginity is as foul a sin as impurity, saith Augustine; so here.

Ver. 25. **That I will punish all them, &c.]** Promiscuously and impartially.

That are circumcised.] Some read it, The circumcised in uncircumcision. Unregenerate Israel, notwithstanding their circumcision, are to God as Ethiopians. {#Am 9:7}

Ver. 26. **That are in the utmost corners.]** Heb., *Praecisos in lateribus*, polled by the corner; {a} which was the Arabian fashion, saith Herodotus. See #Jer 49:32.

For all these nations are uncircumcised, / scil., In heart, though circumcised in the flesh, as now also the Turks are.

{a} *Tempora circumradunt.*

Chapter 10

Ver. 1. **Hear ye the word which the Lord speaketh.]** *Exordium simplicissimum*, saith Junius. A very plain preface calling for attention; (1.) From the authority of the speaker; (2.) From the duty of the hearers.

O house of Israel.] The ten tribes, long since captivated, and now directed what to do, say some; the Jews, say others: and in this former part of the chapter, those of them that had been carried away to Babylon with Jeconiah.

Ver. 2. **Learn not the way of the heathen.]** Their sinful customs and irregular religions—mere irreligious. {a}

And be not dismayed at the signs of heaven.] Which the blind heathens feared and deified; and none did more than the Syrians, the Jews' next neighbours. Of the vanity of judicial astrology, see on **#Isa 47:13**. He who feareth God needs not fear the stars; for "all things are yours," saith the apostle. {#1Co 3:21} Mulcasses, King of Tunis, a great star gazer, foreseeing by them, as he said, the loss of his kingdom and life together, left Africa that he might shun that mischief; but thereby he hastened it, A.D. 1544. God suffereth sometimes such fond predictions to fall out right upon men for a just punishment of their curiosity.

For the heathen are dismayed at them.] Therefore God's people should not, if it were for no other reason but that only. See **#Mt 6:32**. Let Papists observe this.

{a} See Selden. *De Diis Syris*.

Ver. 3. **For the customs of the people {a} are vain.]** Their rites confirmed by custom; their imagery, for instance, a very *magnum nihil*, whether ye look to the efficient matter, form, or end of those idols.

For one cutteth a tree out of the forest.] See **#Isa 40:2 44:12-17**, which last place Jeremiah here seemeth to have imitated.

{a} *Caeremoniae populorum,*

Ver. 4. **They deck it with silver and with gold.]** Gild it over to make it sightly; goodly gods there while. See #**Isa 4:4**.

That it move not.] *Ut non amittat,* saith Tremellius: that it lose not the cost bestowed upon it.

Ver. 5. **They are upright as the palm tree.]** Which is straight, tall, smooth, and *in summo profert fructus,* and beareth fruits at the very top of it.

Ver. 6. **Forasmuch as there is none like unto thee.]** None of all these *dii minutuli,* these dunghill deities, are worthy to be named in the same day with thee.

Thou art great.] God is great; {#Ps 77:13} greater; {#Job 33:12} greatest; {#Ps 95:3} greatness itself. {#Ps 145:3} He is a degree above the superlative. Think the same of other his names and attributes, many of which we have here mentioned in this and the following verses; which are therefore highly to be prized, and oft to be perused. Leonard Lessius, a little before his death, finished his book concerning the fifty names of almighty God; often affirming, that in that little book he had found more light and spiritual support under those grievous fits of the stone which he suffered, than in all his voluminous commentaries upon Aquinas's sums, which he had well nigh fitted for the press. {a}

{a} *Ex Vita Lessii.*

Ver. 7. **Who would not fear thee, O King of nations?] Tremble at thy transcendent greatness, thy matchless majesty, power, and prowess? See #Mal 1:14 Re 15:4 Ps 103:19.** {See Trapp on "Mal 1:14"} {See Trapp on "Re 15:4"} {See Trapp on "Ps 103:19"}

Forasmuch as among all the wise men of the nations.] Who used to deify their wise men and their kings.

Ver. 8. **But they are altogether brutish and foolish.]** The wise men are, for that, when they knew there was but one only true God—as did Pythagoras, Socrates, Plato, Seneca, &c.—they "detained the truth in unrighteousness," and taught the people to worship stocks and stones. {#Ro 1:21-23} The nations are, because they yield to be taught devotion by images under what pretext soever.

Considerentur hic subterfugia Papistarum. Let them regard this strategem of Popery. Pope Gregory first taught that images in churches were laymen's books, a doctrine of devils.

Ver. 9. **Silver spread into plates.**] See #Isa 40:19.

Is brought from Tarshish.] From Tarsus or Tartessus; {#Eze 27:12} from Africa, saith the Chaldee. Idolaters spare for no cost.

And gold from Uphaz.] The same with Phaz; {#Job 28:17} or with Ophir, as some; *Aurum Obzyrum.*

They are all the work of cunning men.] *Quaerunt suos Phidias et Praxiteles:* but how could those give that deity which themselves had not?

Ver. 10. **But the Lord is the true God.**] Heb., Jehovah is God in truth, not in conceit only, or counterfeit.

He is the living God, and an everlasting king.] See on #Jer 10:6.

At his wrath the earth shall tremble.] The earth, that greatest of all lifeless creatures.

And the nations shall not be able.] Less able to stand before him than a glass bottle before a cannon shot.

Ver. 11. **Thus shall ye say unto them.**] Confession with the mouth is necessary to salvation. This verse (written therefore in the Syriac tongue, which was spoken at Babylon) is a formulary given to God's people, to be made use of by them in detestation of the idolatries of that city.

The gods that made not the heaven and the earth.] The vanity of idols and heathenish gods is set forth (1.) By their impotence; (2.) Frailty. *Quid ad haec respondebunt Papistae? aut qualem contradictoriae reconciliationem afferent?*

Ver. 12. **He hath made the earth by his power.**] Here we have the true philosophy and right origin of things: *Felix qui potuit rerum cognoscere causas.* Almighty God made the earth, the main bulk and

body of it. {#Ge 1:1} He alone is the powerful Creator, the provident Disposer, the prudent Preserver of all things both in heaven and in earth; therefore the only true God.

Ver. 13. **When he uttereth his voice.**] Again, when he thundereth, {#Ps 29:3} it raineth amain, lightneth in the midst of the rain (which is a great miracle), and bloweth for life, as we say, no man knowing whence or whither. {#Joh 3:8} All which wondrous works of God may well serve for a theological alphabet, and cannot be attributed to any god but our God.

And he causeth the vapours to ascend.] See #Ps 135:7. {See Trapp on "Ps 135:7"}

Ver. 14. **Every man is brutish in his knowledge.**] Or, Every man is become more brutish than to know. That was therefore a hyperbolical praise given by Philostratus to Apollonius, *Non doctus sed natus sapiens*, that he was not taught, but born a wise man. See #Job 11:12 Ro 1:22. {See Trapp on "Job 11:12"} {See Trapp on "Ro 1:22"} Every man is become brutish for want of knowledge (so the words may be rendered), the heathen idol makers especially; *Brutescit homo prae scientia*, so Vatablus. Every man is brutish, in comparison of knowledge, viz., of God's knowledge, while he goeth about to search into the causes of rain, lightning, wind, &c., which God only understandeth.

Ver. 15. **They are vanity.**] Vanity, in its largest extent, is properly predicated of them.

And the work of errors.] Mere mockeries, making men to embrace vanity for verity.

In the time of their visitation.] See on #Isa 46:1.

Ver. 16. **The Portion of Jacob is not like them.**] God is his people's "portion"; they are his "possession." Oh their dignity and security! This the cock on the dunghill understands not.

Ver. 17. **Gather up thy wares out of the land.**] Make up thy pack, and prevent a plundering. *Reculas tuas et sarcinas compone*.

Ver. 18. **Behold, I will sling out the inhabitants of this land.**] I will easily and speedily sling them, and sling them into Babylon; so God will one day hurl into hell all the wicked of the earth. {#Ps 9:17}

And will distress them, that they may find it so.] Just so as they were foretold it would be, but they could never be drawn to believe it.

Ver. 19. **Woe is me for my hurt! my wound is grievous.]** This is the moan that people make when in distress, and they find it so. But what after a while of paining?

Truly this is my grief, and I must bear it, / i.e., Bear it off, as well as I may, by head and shoulders, or bear up under it, and rub through it, wearing it out as well as I can; when things are at worst, they mend again. Crosses, as they had a time to come in, so they must have a time to go out, &c. This is not patience, but pertinace, the "strength of stones and flesh of brass"; {#Job 6:12} it draweth on more weight of plagues and punishments. God liketh not this indolence, this stupidity, this despising of his corrections, as he calleth it; {#Heb 12:5} such shall be made to cry, when God bindeth them, {#Job 36:11} as here.

Ver. 20. **My tabernacle is spoiled.]** I am irreparably ruined; like as when a camp is quite broken up, not any part of a tent or hut is left standing.

Ver. 21. **For the pastors are become brutish.]** The corrupt prophets and priests, who seduced the people from the truth, were persons that made no conscience of prayer; hence all went to wrack and ruin.

Ver. 22. **Behold, the noise of the bruit is come.]** This doleful peal he oft rung in their ears, but they little regarded it. See #Jer 9:11.

Ver. 23. **O Lord, I know that the way of man is not in himself.]** He is not master of his own way, but is directed and overruled by the powerful providence; even this cruel Chaldean also, that marcheth against us.

It is not in man that walketh to direct his steps.] We know not what to do, or which way to turn ourselves, only our eyes are toward thee. Behold, we submit to thy justice, and implore thy mercy. This text doth mainly make against freewill, saith Oecolampadius; and yet the Pelagians would hence gather that man can, by his own strength, walk in the way to heaven; but he must be helped, say they, by God's grace, that he may be perfect.

Ver. 24. **O Lord, correct me; but with judgment,**]^{ a } *i.e.*, In mercy and in measure. Correction is not simply to be deprecated; the prophet here cries, Correct me; David saith, It was good for me. Job calleth God's afflicting of us his magnifying of us. ^{#Jer 7:17} *Feri Domine, feri clementer; ipse paratus sum,* saith Luther, -Smite, Lord, smite me, but gently, and I am ready to bear it patiently. King Alfred prayed God to send him always some sickness, whereby his body might be tamed, and he the better disposed and affectioned to Godward. Ecclesiastical history telleth of one Servulus, who, sick of a palsy, so that his life was a lingering death, said ordinarily, God be thanked.

^{a} *Cum ratione seu modo. Leniter et discrete. -A Lap.*

Ver. 25. **Pour out, &c.]** This is not more *votum*, than *vaticinium*; a prayer, than a prophecy.

And upon the families.] Neglect of family prayer uncovers the roof, as it were, for God's curse to be rained down upon men's tables, meals, enterprises, &c.

Chapter 11

Ver. 1. **The word that came to Jeremiah from the Lord.]** To him it came, but to be imparted to other prophets, say some; priests of Anathoth, say others, ^{#Jer 11:2} which might be the reason why they were so enraged against him, and sought his life, ^{#Jer 11:18,19} as the Popish priests did Mancinel's, Savonarola's, and other faithful preachers', for exciting them to do their duties.

Ver. 2. **Hear ye the words—and speak ye.]** Ye priests, whose ordinary office it is to teach Jacob God's judgments, and Israel his law. ^{#De 33:10}

Ver. 3. **And say thou unto them.]** Thou, Jeremiah, whether the rest will join with thee or not.

Cursed be the man that obeyeth not the words of this covenant.] It is probable that Jeremiah, when he said thus, held the book in his hand, *viz.*, the book of Deuteronomy, which the Rabbis call *Sepher Tochechoth*, because of the many increpations and curses therein contained.

Ver. 4. **From the iron furnace.**] Where iron is melted, and a fierce fire required.

Obey my voice.] See #Jer 7:23.

Ver. 5. **A land flowing with milk and honey.**] With plenty of dainties. The city of Aleppo is so called by the Turks, of *alep*, milk; for if the *via lactea* milky way, it would be found there, saith one.

So be it, O Lord.] *Amen, fiat, fiat.* Oh that there were a heart in this people to obey thy voice! and oh that thou wouldst still continue them in this good land! &c. Our hearts should be stretched out after our amen, and we should be swallowed up in God, say the Rabbis.

Ver. 6. **Hear ye the words of this covenant, and do them.**] Else ye hear to no purpose; as the salamander liveth in the fire, and is not made hot by the fire; as the Ethiopian goeth black into the bath, and as black he cometh forth.

Ver. 7. **Rising early,**] *i.e.*, Endeavouring earnestly. See #Jer 5:8.

Ver. 8. **Yet they obeyed not.**] See #Jer 7:24.

Therefore I will bring.] Heb., And I brought upon them.

Ver. 9. **A conspiracy is found among the men of Judah.**] A combination in sinful courses, this is not unity but conspiracy. See #Eze 22:25 Ho 6:9. Such is the unity of the Antichristian crew. {#Re 17:13} The Turks have as little dissension in their religion as any, yet are a rabble of rebels conspiring against Heaven.

Ver. 10. **They are turned away to the iniquities of their forefathers.**] Showing themselves herein to be a race of rebels, as good at resisting the Holy Ghost as ever their fathers were, and are therefore justly chargeable with their iniquities, which needeth not.

Ver. 11. **Which they shall not be able to escape.**] To avert, avoid, or abide.

I will not hearken unto them.] See #Pr 1:28 Zec 7:13 {See Trapp on "Pr 1:28"} {See Trapp on "Zec 7:13"}

Ver. 12. **Then shall the cities of Judah...go and cry unto the gods.**] Or, Let them go and cry unto them—*q.d.*, let them for me. This is one of those bitter answers that God giveth to wicked suitors.

{#Eze 14:3-5 Jud 10:14} Or, if he give them better at any time, it is in wrath, and for a mischief to them.

Ver. 13. **For according to the number of thy cities.**] See #Jer 2:28.

And according to the number of thy streets.] See #Eze 16:31.

Ver. 14. **Therefore pray not thou for this people.**] See on #Jer 7:16.

When they cry unto me for their trouble.] It is not the cry of the spirit for grace, but of the flesh only for ease; it is but the fruit of sinful self-love. In thee indeed it proceedeth from a better principle, but I am at a point.

Ver. 15. **What hath my beloved to do in mine house?**] *i.e.*, Mine once beloved people, which had the liberty of mine house, and was welcome thither, but is now discarded and discovenanted, as if a husband should say to his adulterous wife, What maketh this strumpet in my bed, since she hath so many paramours? {a}

And the holy flesh.] The sacrifice sanctified by the altar.

Is passed from thee.] Shall be wholly taken away from you, together with the temple.

When thou doest evil, then thou rejoicest.] Thou reeldest in thine impurities and sensualities, as dreading no danger, but slighting all admonition.

{a} Vatab.

Ver. 16. **The Lord called thy name, A green olive tree.**] Green all the year long, fair and fruitful; this was thy prosperous and flourishing condition, but now thy best days are over; for,

With the noise of a great tumult.] *Barritu militari*; the battle cry of soldiers, such as soldiers make when they storm a city.

Ver. 17. **For the evil of the house of Israel.**] That "evil" by a specialty, that land desolating sin of idolatry.

Ver. 18. **And the Lord hath given me knowledge of it,**] *i.e.*, Of the treacherous plot of my countrymen of Anathoth against me, who should never have dreamt of any such danger; *Deus pro suis excubat*. God keeps watch for his own.

Ver. 19. **But I was like a lamb or an ox.**] Harmless and blameless, busied in my function, and not in the least suspecting any such evil design against me. "I send you forth as lambs among wolves," saith Christ, {#Mt 10:16} who, himself being the Lamb of God, was slain from the beginning of the world; his servants also are slain all the day long, and counted as sheep to the slaughter. {#Ro 8:36}

Let us destroy the tree with the fruit thereof.] Let us poison his food, so the Chaldee senseth it, *Ponamus tignum taxi in sorbitiunculam*. Others, Let us destroy the prophet and his prophecies together: others, Let us make an end of him either by sword or by famine, as the punishment threatened {#Jer 11:22} pointeth us to.

That his name may be no more remembered.] *Sic veritas odium peperit*. So the Papists have given order that wheresoever Calvin's name is found, it shall be blotted out; and by a most malicious anagram they have turned Calvin into Lucian. One of them recently took a long journey to Rome only to have his name changed from Calvin to some other, and that out of devilish hatred of that most learned and holy man,

“*Ipsa a quo virtus virtutem discere posset.*”

Ver. 20. **But, O Lord of hosts.**] Thou who art *potentissimus et liberrimus*, a most powerful and free agent.

That triest the reins and the heart.] And so knowest with what mind I make this complaint and request.

Let me see thy vengeance upon them.] A prophetic imprecation guided by God's Spirit, and not lightly to be imitated. So the Church prayed against Julian the apostate, whom they knew to be a desperate enemy, and to have committed that sin unto death. So perhaps had these men of Anathoth.

Ver. 21. **Of the men of Anathoth that seek thy life.**] Where shall a man find worse friends than at home? A prophet is nowhere so little set by as in his own country. {#Mt 13:57} *Probatissimuset optimus quisque peregre vivit*, saith Ennius, in Cicero. {a}

Saying, Prophecy not in the name of the Lord.] A desperate speech, proceeding from a height of hatred, and coasting upon the unpardonable sin.

{a} *Epist. Famil.*, lib. vii. cap. 6.

Ver. 22. **Behold, I will punish them.**] *Sic tandem bona causa triumphat*. The visible vengeance of God followeth close at the heels of the persecutors of his faithful messengers.

Ver. 23. **And there shall be no remnant.**] Behold the severity of God: their bloody design was to destroy Jeremiah's stock and fruit, stalk and grain together. {#Jer 11:19} God meteth unto them the self-same measure, leaveth them not a remnant. This is not ordinary justice. {#Jer 4:27 Isa 1:9 10:20-22} A remnant shall be left, saith he; here not so. Let Rome, that shambles of the saints and prophets, especially look to it; God is now coming to make inquisition for blood, &c.

Chapter 12

Ver. 1. **Righteous art thou, O Lord, when I plead with thee.**] Or, Though I should contend with thee. This the prophet fitly sets forth the ensuing disceptation, that he might not be mistaken. Thy judgments, saith he, are sometimes secret, always just; this I am well assured of, though I thus argue. {a}

Yet let me talk with thee of thy judgments.] Let me take the humble boldness so to do, that I may be further cleared and instructed by thee.

Wherefore doth the way of the wicked prosper?] viz., While better men suffer; as now the wicked Anathothites do, while I go in danger of my life by them. This is that noble question which hath exercised the wits and molested the minds of many wise men, both within and without the Church. See #Job 21:7-13 Ps 37:1 73:1-12 Hab 1:4,5; Plato, Cicero, Seneca, Epictetus, Claudian against Ruffin, &c.

Wherefore are all they happy?] Heb., At ease. Not all either; for some wicked have their payment here, their hell aforehand. To this question the Lord, who knoweth our frame, {#Ps 103:14} being content to condescend where he might have judged, calmly maketh answer, {#Jer 12:5} like as Christ in like case did to Peter. {#Joh 21:21,22}

{a} *Est elegans*, προθεραπεια.

Ver. 2. **Thou hast planted them, and they have taken root.**] All goes well with them; they have more than heart can wish. {#Ps 73:7} And in lieu of God's goodness to them, they profess largely, and pretend to great devotion; but that is all.

Thou art near in their mouth, and far from their reins.] That is, From their affections. {#Tit 1:16} Hypocrites are like that heap of heads {#2Ki 10:8} that had never a heart among them; they have *vocem in choro, mentem in foro; virtutem non colunt sed colorant*. Voices in the choir, minds in the market place, they do not worship in strength but in deception. That Persian ambassador—of whom before—when conversing with Christians, he had so oft in his mouth, *Soli Deo gloria*, made believe that he gave glory to the only true God, whenas he meant the sun, whom he worshipped as his god. The king of Bohemia, when beaten out of Prague, was encouraged by some great commanders about him that he had many princes his friends and allies that would readily assist him; to which he made no answer, but wrote the word *Deus* God, in large letters. But some thought he meant Denmark in D, England in E, Hungary in U, and the Swedes in S. God knows what his meaning was; but he will make "all the Churches to know that he searcheth the hearts and reins," and that he will "kill with death" all such as had rather seem to be good, than seek to be so. If Jeremiah had been one of those, he dared never to have said,

Ver. 3. **But thou, Lord, knowest me, &c.,** / *q.d.*, I can safely appeal unto thee, and take thee for a witness of mine innocence and integrity, that I have thee not in my mouth only, as they, but in my heart also, which is wholly devoted to thy fear, *ut sit tecum*, hanging toward thee, and hankering after thee continually. {a}

Pull them out as sheep.] Punish some of them presently for an example of thy providence, and reserve others of them till hereafter for an instance of thy patience. See #**Jer 11:20**.

Prepare them.] Heb., Sanctify them. *{as #Isa 13:3 6:7}* Fatted ware is but fitted for the shambles.

{a} Tremellius.

Ver. 4. **How long shall the land mourn?]** For the sake of those wicked wretches aforementioned.

The beasts are consumed, and the birds.] See #**Jer 4:25,26**.

Because they said, He shall not see our last end.] God shall not, and so they deny his providence and prescience; or the prophet shall not, though now he thunder out our punishment with so great vehemence. Compare #**Jer 11:23**.

Ver. 5. **If thou hast run with the footmen.]** Here God returneth an answer to the prophet's foregoing complaint, saith the Chaldee, partly checking him for his discontentedness, and partly exciting him to a humble submission and a well-knit resolution.

Then how wilt thou contend with horses?] If thy countrymen of Anathoth overmatch and overmaster thee, how wilt thou deal with those of Jerusalem, who are a far deal worse?

And if in a land of peace.] These are proverbial speeches, both to one purpose:

“ Ferre minora velis, ut graviora feras.”

How wouldst thou endure wounds for Christ, that canst not endure words? saith one. And how wilt thou fry a faggot that startlest at a reproach for the truth? While William Cobberly, martyr, was in durance, his wife also, called Alice, being apprehended, was in the keeper's house the same time detained, where the keeper's wife had secretly heated a key fire hot, and laid it in the grass on the back side; so speaking to Alice Cobberly to fetch her the key in all haste,

she went with speed to bring the key, and taking it up in haste, did piteously burn her hand, whereupon she cried out, Ah, thou drab! Quoth the other, Thou that canst not abide the burning of thy hand, how wilt thou be able to abide the burning of thy whole body? And so she afterwards repented. {a}

{a} *Acts and Mon.*, fol. 1719.

Ver. 6. **For even thy brethren.**] Let this comfort us in like case. Abel and John Diazius were butchered by their own unnatural brethren. Paul suffered most of all from his own countrymen.

Yea, they have called a multitude after thee.] {a} Or, With full mouth, as those did against Christ who cried, "Crucify him, crucify him"; and those against Paul, "Away with such a fellow from the earth"; and those against the primitive Christians, *Christianos ad leones*, To the lions with them. *In Rhodanum*, in *Rhodanum*, cried many at Geneva against Farellus, their faithful preacher, Into the river with him; but God preserved him from their fury, for the good of many other cities after that converted by him.

Believe them not, though they speak fair words to thee.] 'Fair words make fools fain,' we say; but be not light of belief, the world's naught:

*"Mel in ore, verba lactis:
Fel in corde, fraus in factis."*

*"Honey in the mouth, with words of milk:
Gall in the heart, fraud in the act."*

{a} *Clamant post te pleno gutture.*

Ver. 7. **I have forsaken my house.**] A man's house is dear to him, dearer his heritage, dearest his well beloved wife. Jerusalem had been all this to God, but now for sin abandoned by him.

I have given the dearly beloved of my soul.] Or, My dearly beloved, my soul—*i.e.*, Myself, my second self. Heb., The love of my soul. Gr. and Vulgate, My beloved soul. "God is jealous, and the Lord revengeth." {#Na 1:2}

Ver. 8. **Mine heritage is unto me as a lion in the forest.**] Roaring against me, and revelling in the ruin of my messengers. *Ubi affectus augetur in antithesi verborum; haereditas mea, et contra me;* sheep they were wont to be, now they are become lions.

Ver. 9. **Mine heritage is unto me as a speckled bird.**] As an owl, say some, that loveth not the light; as a peacock, say others, proud and inconstant, all in changeable colours, as oft changed as moved. God, that could not endure miscellany seed, nor linsey woolsey, in Israel, can less endure that his people should be as a "speckled bird," here of one colour, and there of another; or as a cake not turned. {#Ho 7:4-10}

Ver. 10. **Many pastors have destroyed my vineyard.**] Those who before were called beasts, {#Jer 12:9} are here called pastors—viz., Nebuchadnezzar's captains. See #Jer 6:3.

Ver. 11. **Because no man layeth it to heart.**] Heb., There is not a man putting it upon heart, that is, duly and deeply affected with my menaces, so as to take a timely course for prevention, and their own preservation.

Ver. 12. **For the sword of the Lord,**] *i.e.*, Of the enemy set on by the Lord; for whencesoever the sword cometh, it is bathed in heaven. {#Isa 34:5} See #Eze 14:17.

Ver. 13. **They have sown wheat.**] The prophets have, say some, but to no profit.

They shall put themselves to pain.] Or, They are sick, *sc.*, for the affliction of Joseph. {*as* #Am 6:6} {*See Trapp on "Am 6:6"*} Others {*a*} interpret it of the Jews, who sought to help themselves by this means and that, but lost their labours and their hopes together.

Because of the fierce anger of the Lord.] *Quo laeso nihil est illaesum, tutum, et fidum hominibus.*

{*a*} Vatab.

Ver. 14. **Thus saith the Lord against all mine evil neighbours.**] These were the Syrians, Moabites, Ammonites, Edomites, &c. God also hath his evil neighbours, and this may be a comfort to us in like case.

Behold, I will pluck them out, &c., and pluck out the house of Judah.] This was a different plucking.

Ver. 15. **After that I have plucked them out,** / *sc.*, In both senses.
{#Jer 12:14}

I will return.] In the "midst of judgment, I will remember mercy."

And bring again every man to his heritage.] To the Church; for in every nation he that feareth God and worketh righteousness shall be accepted with him, and have a child's part, even the reward of inheritance.

Ver. 16. **If they will diligently learn.]** Heb., Learning, learn the ways of my people, chalked out unto them in my Word, and their conformity thereunto; for the lives of God's people are but the Word exemplified, they walk as patterns of the rule, and are of exemplary holiness. {*as #Lu 1:6*}

To swear by my name.] In righteousness, in truth, and in judgment.
{*as #Jer 4:2*}

Then shall they be built, / *i.e.*, Blest.

Ver. 17. **But if they will not obey.]** The tartness of the threatening maketh us best taste the sweetness of the promise, and a mixture of them serves to keep the heart in the best temper.

I will utterly pluck up and destroy that nation.] This is fulfilled to the utmost upon the Jews, especially since the last destruction of Jerusalem.

Chapter 13

Ver. 1. **Go, get thee a linen girdle.]** Or, Belt, or swath.

And put it not in water.] Or, Lye, to wash it or whiten it; but take it as it is first made, *Ut sorditiem magis contrahat*, to show, say some, that the Jewish nation, when first chosen, was black by sin and nothing amiable; better skilled and exercised in making mortar and bricks in Egypt than in the worship of God and in good manners.

Or put it not in water, *J i.e.*, Keep it from being rotted, as a type of God's care of, and kindness to, that people.

Ver. 2. **So I got a girdle.**] God is to be obeyed readily, and without questioning.

Ver. 3. **And the word of the Lord came to me.**] Heb., Was to me. "At sundry times," {a} or piecemeal, God spake to his servants the prophets. {#Heb 1:1}

{a} πολυμερος *per gradus et momenta, non simul et semel.*

Ver. 4. **Arise, go to Euphrates.**] A river which ran by Babylon, six hundred and fourscore miles from Jerusalem. The prophet's journey therefore thither seemeth to have been but visional, as was Isaiah's going barefoot, Hosea's marriage with a whore, Ezekiel's lying on one side three hundred and ninety days together; his journey from Chaldea to Jerusalem. {#Eze 8:3,4}

Ver. 5. **So I went and hid it by Euphrates.**] In the cliff of a rock, where it might lie dry, never once asking the reason. This was simple and acceptable obedience, far beyond that of the Popish novices, who yet if their padres or superiors send them to China or Peru, without dispute or delay they do presently set forward.

Ver. 6. **And it came to pass after many days.**] See on #Jer 13:3.

Ver. 7. **Then I went to Euphrates.**] See on #Jer 13:4. Those that are for an actual journey allege that Jeremiah might do this without danger in the days of Jehoiakim, who was the King of Babylon's vassal, and paid him tribute.

And, behold, the girdle was rotted, it was profitable for nothing.] This showed that the Jews should in that country lie rotting, as it were, in baseness, and servility, and sin together many years, so that God might justly have left them there still in misery, as a man leaves his rotten girdle to become dung.

Ver. 8. **Then the word, &c.**] *Adaptat simile.* fit simile, See #Jer 13:3.

Ver. 9. **After this manner will I mar the pride.**] Their pomp and power, wherein they pride themselves.

Ver. 10. **This evil people.**] *Populus ille pessimus;* these Poneropolitans, who are naught all over, *nequitia cooperti.*

Walk in the imagination of their heart.] See #Jer 9:13 11:8.

Ver. 11. **So have I caused to cleave unto me.]** For nearness and dearness; the loins are the seat of strongest desires and affections.

And for a name and for a praise.] That I might be magnified and glorified in them, and for them also, among other nations.

Ver. 12. **Therefore.]** Or, Moreover.

Thou shalt speak unto them this word.] This other paradigm or parable; an excellent way of teaching, and much used in both Testaments.

Every bottle shall be filled with wine.] Wine they loved well, and a great vintage they now expected. They shall have it, saith God; but of another nature than they look for. Their heads (not altogether unlike bottles for roundness and emptiness of all good) shall be filled with a dry drunkenness, even with errors and terrors, a spirit of giddiness, &c.

Do we not certainly know? &c.] This they seem to speak insolently and jeeringly—*q.d.*, you should tell us some news.

Ver. 13. **Behold, I will fill.]** Heb., Lo, I am filling; but the liquor is such as whereof you shall have small joy. See #Jer 13:12.

Ver. 14. **And I will dash them one against another.]** As so many earthen bottles, brittle and soon broken. *Si collidimur frangimur*; If smashed and broken said those in the fable.

Ver. 15. **Hear, and give ear.]** Or, Hear and hearken, be not naughty. Here the prophet calleth upon them again to repent, and to that end to listen diligently, and to lay aside the highness of their hearts and the stoutness of their stomachs, since it is the Lord that speaketh. "The lion roareth; who can but fear?" {#Am 3:8} Repentance is the *Removens prohibens*, as being founded in humility, and wrought by the word preached. {#Jon 3:4-10 Ac 2:37-41}

Ver. 16. **Give glory to the Lord your God.]** Confess your sins; {#Jos 7:19} one part of repentance put for the whole. Jeremiah was as constant a preacher of repentance, as Paul, and after him Augustine, were of the free grace of God. The impenitent person robbeth God of his right; the penitent man *sarcit iniuriam Deo irrogatam*, seemeth to make some kind of amends to God, whom he had

wronged, by restoring him his glory, which he had run away with, while he putteth himself into the hands of justice, in hope of mercy.

Before he cause darkness,] *scil.*, Of calamity and captivity.
Curat poenitentia, ne praecurrat sententia.

Before your feet stumble.] {a} So, before ye fall upon the dark and dangerous crags and precipices of eternal perdition. Which, to prevent, work while the light lasteth; walk while it is yet day.

{a} *Modestissima explicatio infaelicitatis.*

Ver. 17. **My soul shall weep in secret places.]** Good men are apt to weep, *Et faciles motus mens generosa capit.* Good ministers should be full of compassionate tears, weeping in secret for their people's unprofitableness, and their danger thereby. The breast and right shoulder of the sacrifice belonged to the priest, to show that he should be a breast to love, and a shoulder to support the people in their troubles and burdens.

Ver. 18. **Say to the king and to the queen.]** Or Madam, the lady or mistress; that is, to the queen regent, even to Necustah, the mother of Jeconiah, say the Jews. When Beza, in the behalf of the reformed churches in France, made a speech at Possiacum before the young king and the queen mother, he spake so effectually, saith Rivet, that a great cardinal who heard it wished that either he had been dumb that day, or that they had all been deaf. This king and queen in the text might be as much convinced, though not thoroughly converted.

Humble yourselves, sit down.] Heb., Humble, sit below.

For your principalities.] Or, Your head attires.

The crown of your glory.] Or, Your crown of glory; that is, your glorious crown, of which you shall have cause enough to say, as Antigonus did of his diadem, *O vilis pannus, &c.* Or, as another monarch,

“ *Nobilis es, fateor, rutilisque onerata lapillis,
Innumeris curis sod comitata venis:*

*Quod bene si nossent omnes expendere, nemo,
Nemo foret quite tollere vellet humo."*

Ver. 19. **The cities of the south shall be shut up,**] *i.e.*, The cities of Egypt, whither ye think to flee, shall be shut up against you, through fear of the Chaldees.

Ver. 20. **Lift up your eyes, &c.]** Still he bespeaketh the king and the queen.

Where is the flock that was given thee?] Thee, O queen regent (for the pronoun is feminine), or thee, O state; *Redde, Vare, legiones*, said Augustus, bewailing the loss of so many gallant soldiers in Germany, under the command of Varus, who was there also slain.

Thy beautiful flock.] Heb., Thy flock of goodliness. See #Pr 14:28.
{See Trapp on "Pr 14:28"}

Ver. 21. **For thou hast taught them to be captains, and as chief over thee,**] *scil.*, By thy crouching unto them, and craving their help, thou hast made the Chaldeans masters of all thou hast. So did the British princes Vortiger and Vortimer bring in the Saxons here, and the Greeks the Turks.

Ver. 22. **Are thy skirts discovered.]** Thou art brought to most miserable shame and servitude, having scarce a rag to thy back, or a shoe for thy foot.

Ver. 23. **Can the Ethiopian change his skin?]** Proverbial speeches arguing a very great difficulty, if not an utter impossibility, *Aethiopem abluo ut candidum reddam*, said Diogenes, when he reproved an ill man to no purpose; I do but wash a blackamore. And the like said Nazianzen concerning Julian the apostate. It is said that the negroes paint the devil white, as being a colour contrary to their own, and which they less well affect. Will the Ethiopian change his skin? so the Hebrew hath it.

Or the leopard his spots.] Sin is in us as the spots of a leopard, not by accident, but by nature, which no art can cure, no water wash off; because they are not in the skin, but in the flesh and bones, in the sinews and in the most inner parts. Where then is man's freewill to good? &c.

Then may ye also do good that are accustomed to do evil.] Custom in sin takes away the sense of it, and becomes a second nature; which, though expelled with a fork, as it were, will yet return again. It looks for continual entertainment where it hath once gotten a haunt, as humours fall toward their old issue. *Canis qui semel didicerit edere corium, nunquam desistet*, A dog who at times learns to eat flesh, will never stop, saith Lucian; an evil custom is not easy left. Nothing so weak as water; yet let much water (so sin, Satan, and custom) be joined together, and nothing stronger. It was not for nothing, therefore, that the Cretans, when they would curse their enemies with most bitter execrations, they wished that they might take delight in some or other evil custom. *Modestoque voti genere efficacissimum ultionis genus reperiunt*, saith the historian; {a} by a modest kind of wish they sufficiently avenged themselves.

{a} Val. Max.

Ver. 24. Therefore I will scatter them.] This was no small aggravation of their misery, that they should be thus severed one from another. So the persecutors of the primitive times relegated and confined the poor Christians to isles and mines, where they could not have access one to another for mutual comfort and support, as Cyprian complaineth. {a}

{a} Cyprian. *Epist.*

Ver. 25. This is thy lot.] Look for no better, since thou, by going after lying vanities, forsakest thine own mercies, being miserable by thine own election.

Because thou hast forgotten me.]

“*Esque oblita mei; vitiorumque oblita caeno.*”

Ver. 26. Therefore I will discover thy skirts.] Since thou hast discovered and prostituted thyself to other lovers, I will shame thee before all men.

Ver. 27. Woe unto thee, O Jerusalem! wilt thou not be made clean?] He closeth with this emphatic and most affectionate contestation, pressing them to hearty and speedy repentance, as he had done oft before, but with little good success. The cock crowed, though Peter still denied his Master. Peter knocked still, though

Rhoda opened not to him. He launched out into the deep, though he had laboured all night for nothing. So did good Jeremiah here, in obedience to God, and goodwill to his unworthy countrymen.

Chapter 14

Ver. 1. **The word of the Lord that came to Jeremiah concerning the dearth.**] *De rebus retentionum* -that is, concerning the drought or dearth by restraint of necessary rain and moisture— *unde frugum raritas, annonae caritas, fames*, from which the shortage of grain made the year's produce expensive, resulting in famine; whereupon followed a famine, as there doth also a "famine of the Word," where the divine influences are restrained. Junius rendereth it, *Super verbis cohibitionum*, concerning the words of cohibitions; that is, saith he, concerning the prayers made by the prophet and other good people for the diverting of God's judgments, publicly denounced.

Ver. 2. **Judah mourneth.**] The prophet's pitiful complaint, bitterly bewailing the common calamity, and labouring thereby to bring them to a sense of the true cause of it, their sins. See #2Sa 21:1. {See Trapp on "2Sa 21:1"}

And the cry of Jerusalem is gone up, / *sc.*, To heaven, for removal of this judgment. Compare #Jer 36:9 14:12.

Ver. 3. **And their nobles.**] Who would be sure to have it if it were to be had.

Sent their little ones.] Their boys, as they used to call their menial servants of the younger sort. See #Mt 14:2. {See Trapp on "Mt 14:2"}

To the waters.] Such as were the waters of Siloe, which only fountain, saith Jerome, Jerusalem maketh use of so long as it lasteth.

To the pits,] Or, Cisterns. {#Jer 2:13}

They covered their heads.] As close mourners do still.

Ver. 4. **Because the ground is chapt.**] As our hearts also are and will be, when the heaven doth not hear the earth. {as #Ho 2:21} It hath been before observed, that in the use of the ordinances, if we open our shells (our souls), the heaven will drop the fruitful dew of grace to the making of pearls of good works and solid virtue.

Ver. 5. **Yea, the hind also calved in the field, and forsook it.]** The loving hind; {#Pr 5:19} *Alioqui studiosa sui partus*, {a} that is otherwise so exceeding chary and careful of her young.

{a} Plin., lib. viii. cap. 32.

Ver. 6. **And the wild asses.]** *Secretes alias vagae libidinis in silvis*, that usually course up and down the woods, and can bear hunger and thirst a long while together. {a}

Snuffed up the wind like dragons.] *Quorum est vehementissima spiratio ac sorbitio*; who, in defect of water, can continue long by drawing in the air, as Aristotle {b} likewise testifieth of the goats in Cephalonia, that they drink not for various days together, but instead thereof gape and suck in the fresh air.

{a} Plin., lib. x. cap. 72.

{b} Lib. *De mirab auscult.*

Ver. 7. **O Lord, though our iniquities testify against us.]** Though our guilty consciences bring in large rolls of indictment written against us within and without, and spread before thee.

Do it for thy name's sake.] Heb., Do. A short but pithy petition. So #Jer 14:9, "Leave us not."

Ver. 8. **O the Hope of Israel, the Saviour thereof.]** In prayer, to pitch upon such of God's attributes as wherein we may see an answer, is a high point of heavenly wisdom.

Why shouldst thou be as a stranger in the land?] As a stranger at home, and as one that is loath to be too busy *in aliena republica*, in a foreign land where he hath least to do.

That turneth aside.] Into some *diversorium* -inn.

Ver. 9. **Why shouldst thou be as a man astonished?]** That knows not which way to take: first he goes one way, and by and by he returns again. Tremellius rendereth it *ut vir fatiscens*, as one that fainteth, hath done his utmost, and can do no more.

Yet thou, O Lord, art in the midst of us; leave us not.] *Extingui lucem nec patiare tuam.* This was to "stir up himself to take hold of God."

Ver. 10. **They have loved to wander.]** Therefore now they shall have enough of it; yet not wander so wide as to miss hell; {#Ps 95:10,11} what wonder that God seemed a stranger to them who had so far estranged themselves from him?

Ver. 11. **Pray not for this people.]** See on #Jer 7:16.

Ver. 12. **When they fast I will not hear their cry.]** At their fasts they were wont to pray earnestly, and to make their voices to be heard on high. *Sed defuit aliquid intas;* their hearts cried not.

Ver. 13. **Ah, Lord God!] The Vulgate Latin hath it, Ah, ah, ah. Vide diligentissimam intercessionem.** He seeketh somewhat to excuse the people by laying the blame upon their false prophets. Like whereunto were those Popish priests in Gerson's time, who preached publicly to the people, that whosoever would come to hear a mass, he should not be struck blind on that day, neither should he die a sudden death, nor want sufficient sustenance, &c.

But I will give you assured peace.] Heb., Peace of truth. Thus these deluders had learned to speak the language of God's true prophets. Of the high soaring, pretended spiritual language of Familists and some other sectarians one saith well, That it is a great deal too high for this world, and a great deal too low for the world to come.

Ver. 14. **The prophets prophesy falsely in my name, &c.]** These are certain signs of impostors in the Church in all ages, against whom, now, if ever, the temple doors had need be well guarded, and the pulpit doors have written on them, Ουδεις εισιτω αναξιος, Let no unworthy creature presume to come here.

Ver. 15. **Yet they say.]** Heb., They are saying. This is all their song, though the present famine doth in part confute them; but the people were willing enough to be deceived, and were therefore worthily punished. Being infatuated, they were seduced; and being so seduced, they were justly judged, as Augustine somewhere. The blind led the blind, and both fell into the ditch, though it befell the blind guides to lie nethermost.

Ver. 16. **And the people to whom they prophesy shall be cast out.]** They shall be no more excused by their having been deluded, than he that in his drink committeth adultery or murder is excused

by his drunkenness. A drunkard, saith Aristotle, deserveth double punishment: {a} first for his drunkenness, and then for the sin committed in and by his drunkenness; so here. See on #Jer 14:15.

{a} τοις μεθουσι διπλα τα επιτιμια.—*Ethic.*, lib. iii. cap. 5.

Ver. 17. **Let mine eyes run down.**] This the prophet did doubtless in good earnest; like as Samuel mourned for the rejection of Saul, and our Saviour wept over Jerusalem.

And let them not cease.] Heb., Be silent; for tears also have a voice, {#Ps 39:12} and do oft prove very effectual orators.

Ver. 18. **If I go forth into the field.**] The prophet here sets forth the siege as present, though it was many years after, the more to affect the people.

Yea, both the prophet and the priest go about into a land that they know not.] Or, Go about the land—*sc.*, begging their bread, or fleeing their miseries—and men know them not, though men of such rank and quality.

Ver. 19. **Hast thou utterly rejected Judah?**] So as that I may not put up one prayer more for them. I cannot hold, whatever come of it; let not my Lord be angry if I shoot this arrow also after the former.

Ver. 20. **We acknowledge, O Lord, our wickedness.**] We, the better sort of us, do so. And so the saints have ever done in their interdealings with God, falling low at his footstool for pardoning and prevailing mercy.

Ver. 21. **Do not abhor us, for thy name's sake.**] This was to "continue instant in prayer." {#Ro 12:12} This was to pray on, and not to faint. {#Lu 18:1} If thy suit be not honest, never begin it; and if it be, never leave it.

Do not disgrace the throne of thy glory.] The temple, and the ark in it. The Romans held the extinction of the Vestal fire a sign of the destruction of their city, be the cause thereof what it will. {a} We may well think the same of the loss of God's ordinances, which therefore we must deprecate, as here, with all our might; for as Bodin said well of obtaining, so likewise for retaining, religion, *Non disputationibus sed rogationibus, &c.*, the business will be the better ejected by requests than disputes. Pray therefore for the peace

of Jerusalem, yea, take no nay. *Deus ipse qui nullis contra se viribus superari potest, precibus vincitur.* {b} The invincible God is overcome by the power of prayer. There is a kind of omnipotence in it, saith Luther.

Remember, break not thy covenant with us.] Lo, this is to be God's faithful remembrancer, {#Isa 62:6,7} suggesting unto him seasonable items.

{a} εφ ης ποτε αν αιτιας γενηται.—*Dion. Halicar.*, lib. ii.

{b} Jerome.

Ver. 22. **Are there among the vanities of the Gentiles,]** *i.e.*, The heathen idols wickedly worshipped by the Jews.

That can cause rain?] *Pluit, ningit: supple Deus.* These impersonals imply that the ancient Romans looked upon rain, snow, &c., as God's work. Sure it is that they come by a divine decree. {#Job 28:26} Not Jupiter, ουβριος—whatever the poets fable—nor the heavens themselves, without the divine concurrence, can give rain; but it is God Almighty who both prepareth it {#Ps 147:8} and withholdeth it at his pleasure. {#Am 4:7} The second causes do but serve the divine providence in these common occurrences.

Therefore we will wait upon thee.] For seasonable showers in this our great necessity. We will wait, or, if thou see fit, want of our will, so that thy will may be done; for that is best.

For thou hast made all these things.] Both the constellations, and rain or drought caused thereby.

Chapter 15

Ver. 1. **Then said the Lord unto me.]** In answer to my prayer he replied, Thou hast well prayed, *sed stat sententia*, I am set, I am inexorable.

Though Moses.] That chancellor of heaven, as one calleth him; who not only "ruled with God," but overruled. {#Ex 32:11-14, Nu 14:19,20}

And Samuel.] A mighty man likewise in prayer. See #1Sa 7:9, called therefore Pethuel, as some think, {#Joe 1:1} that is, a God persuader. These two were famous in their generations for hearty love to, and prayers for, that rebellious people, and did much for them. But, so the case now stood, if these favourites were alive, and should intercede their utmost for them, it should avail nothing. See #Eze 14:14.

Yet my mind could not be to this people.] This is spoken after the manner of men—*q.d.*, I am implacably enraged, I am unchangeably resolved against them.

Cast them out of my sight.] Tell them that I have utterly rejected them, and I will ratify and realise thy speeches. See on #Jer 1:10.

And let them go forth.] Or, Let them be gone—*q.d.*, I am the worse to look upon them.

Ver. 2. **If they say unto thee.]** As they will be apt enough to do in a jeer.

Such as are for death,] *i.e.*, For the pestilence commonly called mortality, because it is so deadly a disease. Those at Genoa have lately found it so. And yet it is here reckoned first, as the least and tightest of all the four threatened judgments, which must needs be bad enough when the pest is the best of them all. The Turks shun not the company of those that have the plague, but pointing upon their foreheads, say it was written there at their birth when they should die, and of what disease. These in the text could as little avoid the deaths they were assigned to, as Aeschylus the tragedian could his being knocked on the head. For whenas he was foretold that he should die with a stroke coming from above, he shunned houses, and was wont to remain in the open air, but he was killed by a tortoise falling from the mouth of an eagle upon his bald head, mistaken for a stone. {a}

{a} Aelian, l. 1. c. 5. s. 19. 1:225,227; Valerius Maximus, l. 9. ext. c. 12. 1:375

Ver. 3. **And I will appoint over them four kinds.]** Heb., Families, or kindreds—*i.e.*, *quatuor cognata carnivora*, dogs, birds, and

beasts being added to the former four evils, {#Jer 15:2} *quasi per auxesin*.

Ver. 4. **Because of Manasseh.**] Because of his sins, idolatry and bloodshed especially, wherein the people partook and persisted, and were therefore justly punished.

The son of Hezekiah.] But altogether degenerate. He was therefore the worse, because he should have been better, and yet the worse again, because he was *author publicae corruptelae*, a ringleader of rebellion to others, as was Jeroboam.

Ver. 5. **Who shall bemoan thee?**] Heb., Who shall come out of his place to comfort thee? Or, Who shall shake his head in commiseration to thee?

Ver. 6. **I am weary with repenting.**] *Patiendo, ac parcendo*. I have so oft revoked my threats, that unless I should wrong my justice, I can do so no more.

Ver. 7. **And I will fan them with a fan.**] Not of purgation {a} {as #Jer 6:29,30} but of perdition. Such as that, #Jer 51:2.

In the gates of the land.] As men use to winnow grain at a windy door, where the chaff is blown quite away.

{a} *Deo gratias quod lingua Petiliani non sit ventilabrum Christi. -Jerome.*

Ver. 8. **The widows are increased to me.**] Or, Before me; or, In my sight.

Above the sands of the seas.] Hyperbole.

A spoiler at noon day.] Nebuchadnezzar, that choice young man; for so some render the text. And so he was, when he came against Jerusalem and burned it, viz., in the eighteenth year of his reign.

And terrors upon the city.] Or, Terrors, even the city; that is, say the Septuagint and Chaldee, the army of the Chaldees, which for their numbers and order of pitching their tents, seemed to be a city.

Ver. 9. **She that hath born seven languisheth.**] Jerusalem, that *mater multipara*, a fruitful mother.

She hath given up the ghost.] Heb., She putteth out her soul. {*as #Job 11:20*} We read of some mothers who, hearing of their sons to be slain in battle, have fallen down dead in the place.

Her sun is gone down.] See on **#Am 8:9**. A Christian, when at worst, can sing, *Non omnium dierum sol occidit*, Not on all days the sun sets. I look for better days yet.

Ver. 10. **Woe is me, my mother, that thou hast born me,**] *scil.*, In such an age wherein I may not pray for my people, nor can preach unto them to any good purpose. Buchanan bewailed it that he was born *nec coelo, nec solo, nec coeculo erudite*. {*a*} Jeremiah lamenteth here for a worse matter. Surely he might well say for his manifold sufferings:

“ *Littora quot conchas, quot amaens rosaria flores,
Quotque soporiferum grana papaver habet;
Tot premor salversis, ” & c.*
- *Ovid., Trist.*

A man of strife and a man of contention.] {*b*} Generally opposed and quarrelled, for my free and faithful discharge of my duty. This is the world’s wages to godly ministers, whom they usually make their buttmark. But God be thanked, saith he with Jerome, *quod dignus sim quem mundus oderit*, that I am worthy whom the world should hate. *Lutherus pascitur convitiis*, saith he of himself, Luther is fed with reproaches.

I have neither lent on usury,] *i.e.*, I have neither bought nor sold, as we say, meddled nor made with them. I have had as little to do with them any way as was possible. *Usura praecipuum fomentum litium*. Usuary particularly starts quarrels. I have kept myself close to my calling, and yet I cannot avoid their variance and virulencies. To preach is to derive upon a man’s self the hatred of the world, saith Luther.

{*a*} Camden’s *Elisabeth*.

{*b*} *Virum arguentem.* -*Arab.*

Ver. 11. **Verily it shall be well with thy remnant.]** Heb., If it be not well, *q.d.*, then trust me no more; thy latter end shall be

comfortable; {#Ps 37:37} the end of that man is peace, be his beginning and middle never so troublesome.

Verily I will cause the enemy to entreat thee well.] Or, I will intercede for thee with the enemy. See this fulfilled, #Jer 40:4. God can speak for his in the hearts of their enemies, and make their foes to favour them, as many of the Papists here did Wickliffe, and after him Bradford.

Ver. 12. **Shall iron break the northern iron and the steel?]** That is, say some, shall these hardhearted Jews be too hard for me? or, for thee, Jeremiah, whom I have made an "iron pillar and brazen walls" against the whole land {#Jer 1:18} Never think it. Brighten thee they may, but not break thee. The northern iron is noted for the best and toughest.

Ver. 13. **Thy substance and thy treasure.]** This is spoken by an apostrophe to the people, who are here told again what to trust to for their national sins.

Ver. 14. **And I will make thee to pass with thine enemies.]** Or, To serve thine enemies; for there is a double reading of the text.

Ver. 15. **O Lord, thou knowest.]** Jeremiah had begun a complaint, {#Jer 15:10} not without some tang and tincture of human infirmity. *Invalidum omne natura querulum.* God graciously interrupted him, and came leaping over all those "mountains of Bether," all lets and impediments, to his comfort and best satisfaction. {#Jer 15:11,12} Nevertheless Jeremiah hath not done, but goeth on as before; *et humanum aliquid patitur.*

Remember me, and visit me.] He was full, and speaks thick.

Take me not away in thy longsuffering.] While thou bearest with them, take care of me, that I perish not by their perfidy and cruelty.

Know that for thy cause I have suffered rebuke.] *Ceu debitorem compellat Deum, suaque adducit merita.* He delivers himself as if he held God to be his debtor. This was not so well.

Ver. 16. **Thy words were found, and I did eat them.]** I was well apaid of thy messages that came at first to me, and of that commission thou gavest me to be a prophet; yea, I took no small delight and complacence therein; and having found this honey, I ate

it; {as #Pr 25:16} but since I have met with much bitterness in this wicked world for my plain dealing. See **#Eze 3:3 Re 10:10**. Herodotus writeth of the river Hypanis, that for five days' journey the water of it runneth clear and sweet; and then, for four days' journey farther, bitter and brackish. The ministry is an honourable and comfortable function, but hath its troubles and encumbrances.

Ver. 17. **I sat not in the assembly of the mockers.**] That scoffed and mocked at God's messages and menaces. Or, I have not sat in the assembly of those that make merry; *sed serius fui, spiransque compunctionem*; I came not at feasts and merry meetings since I became a prophet.

I sat alone.] As Moses in like case did. {#Ex 33:7}

Ver. 18. **Why is my pain perpetual? &c.**] Here the prophet too freely expostulates with God, as less faithful, or less mindful at least, of the promised preservation. This was in a fit of diffidence and discontent, as the best have their outbursts, and the greatest lamps have needed snuffers. The Milesians, saith the philosopher, are not fools; yet they do the things that fools use to do. So the saints do oft as wicked ones, but not in the same manner and degree.

Ver. 19. **Therefore, thus saith the Lord.**] Or, Notwithstanding, man's perverseness breaketh not off the course of God's goodness.

If thou return.] If thou cast out this devil of discontent, and (accounting distrust worse than distress) apply thyself cheerfully and constantly to the work of the ministry, I will continue and confirm thee in thine office, notwithstanding thy present frailties and failings. {a} So our Saviour, presently upon their repentance for their shameful forsaking him at his apprehension, restored his disciples to their apostolic function. {#Joh 20:21-23}

And if thou take forth the precious from the vile,] *i.e.*, The gracious from the vicious, preaching comfort to those and terror to these; not giving, as he in the fable did, straw to the dog and a bone to the ass, but to every one his proper portion, without fear or flattery. {b}

Thou shall be as my mouth.] Speaking as a prophet of mine, and as I myself would do, if in thy place.

Let them return to thee,] i.e., Conform to thee, but do not thou chime in with them, as the false prophets do.

{a} *Hic vides non praescribi gratiae Dei menses et annos.*

{b} *Probe vir, hae nihil ad te, dixit Zwinglius cum in vitia acriter inveheretur.*

Ver. 20. And I will make thee.] See on **#Jer 1:18,19.**

Ver. 21. And I will deliver thee.] I will, I will; never fear it, man, but go on courageously. Deal courageously, and God shall be with the good. {#2Ch 19:11}

Chapter 16

Ver. 1. The word of the Lord came also unto me.] It is the property of this prophet to handle the same thing several ways, and by sundry effectual arguments. God's ministers must turn themselves, as it were, into all shapes and fashions, both of speech and spirit, to win people to God.

Ver. 2. Thou shalt not take thee a wife, &c.] It is very likely that this befell the prophet in a vision. Or, if otherwise, it was but for a sign, and in regard of the great calamity impendent, that he is here forbidden marriage, otherwise lawful enough, and in some cases necessary. The contrary doctrine (such as was that of the Tatian heretics and Popish canonists) is a doctrine of devils. {#1Ti 4:1}

Ver. 3. For thus saith the Lord concerning the sons—born in this place,] i.e., At Anathoth, say some; but others better, at Jerusalem. So great and grievous shall be the calamity, that married people shall be ready to wish, as Augustus did for another cause, *Utinam aut caelebs vixissem, aut orbis periissem,* Oh that either I had lived single, or else died childless!

Ver. 4. They shall die of grievous deaths.] Heb., Death of diseases or grievances, as did Jehoram, {#2Ch 21:18} and Philip II of Spain, &c.; they shall die piecemeal, *morte valetudinariorum,* by death of the sickrooms, which is a misery, especially if the disease be slow, and yet sharp, as some are.

They shall not be lamented nor buried.] Which are two of the usual dues of the dead.

Ver. 5. Enter not into the house of mourning.] Or banquets, whether at burials or bridals. {as #Am 6:7} Of funeral banquets, see **#De**

26:14. These the Greeks called περιδειπνα, the Latins *Parentalia*. See **#Jer 16:7**.

Ver. 6. **Both the great and the small shall die.**] Princes and peasants, lords and lowlies together.

Nor cut themselves, nor make themselves bald.] *Neque caedetur neque calvabitur*. This they had learned of the heathen, and would needs use it, though flatly forbidden them. {#Le 19:27,28 De 14:1} Now they were told that they should have little either lust or leisure to do any such matter.

Ver. 7. **Neither shall men tear themselves for them.**] Or, Neither shall they deal them bread in mourning to comfort any for the dead. Compare **#Eze 24:17**. Of feasting at funerals mention is made by Herodotus, Cicero, Lucian, Pliny, Clement, and Chrysostom. See **#Jer 16:5**.

Neither shall men give them the cup of consolation, / *i.e.*, The consolatory cup, usually given at funerals to the disconsolate friends of the deceased. See on **#Pr 31:6,7**.

Ver. 8. **Thou shall not also go into the house of feasting.**] Ministers may lawfully go to feasts, {#Joh 2:1,2} but not in times of common calamity. See **#Isa 22:12-14**. Pliny {a} telleth us that when in the time of the second Punic war, one Fulvius Argentarius was seen at Rome looking out at a window with a rose garland on his head, the senate sent for him, laid him in prison, and would not suffer him to come forth till the war was at an end.

{a} Lib. ii. cap. 7.

Ver. 9. **Behold, I will cause to cease.**] See **#Jer 7:34**. {See Trapp on "Jer 7:34"}

Ver. 10. **And they shall say unto thee, Wherefore?**] This is still the guise of hypocrites, to justify themselves, and quarrel the preacher that reproveth them. See **#Jer 5:19**.

What is our iniquity?] Nature showeth no sin; it is no causeless complaint of a grave divine, that some deal with their souls as others do with their bodies. When their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by

painting; so their sins from themselves by false glosses, and from others by excuses.

Ver. 11. **Because your fathers.**] See #Jer 2:5 7:24,25.

Ver. 12. **And ye have done worse.**] See #Jer 7:26.

For, behold, ye walk.] See #Jer 9:13,11:8 13:10.

Ver. 13. **Therefore I will cast you.**] #Jer 10:18. Because ye have sinned wilfully and willingly, ye shall be cast out of this land, though full sore against your wills.

And there shall ye serve other gods.] ^{a} Will ye nill ye (for a just punishment of your voluntary idolatries); being compelled by your imperious enemies so to do, except ye will taste of the whip, as now the Turks' galley slaves.

Where I will not show you favour.] This was a cutting speech, and far worse than their captivity; like as that was a sweet promise, "They shall be as if I had not cast them off, and I will hear them."

{#Zec 10:6}

^{a} *Notatur poena talionis.*

Ver. 14. **Therefore. behold.**] Or, Notwithstanding, *scil.*, these grievous threatenings and extreme desolations. Thus the Lord still remembereth his remnant, and the covenant made with them. Ministers also must comfort the precious, as well as threaten the vile and vicious. *Evangelizatum, non maledictum missus es: laudo zelum, modo non desideretur mansuetudo,* said Oecolampadius to Farellus in a certain epistle—Thou wert sent to preach gospel, and not law only; to pour off as well as wine into wounded consciences. I commend thy zeal, so it be tempered with "meekness of wisdom."

That it shall no more be said,] *i.e.*, Not so much be said: the lustre of this deliverance shall in some sort dim the lustre of that, but both must be perpetually celebrated.

Ver. 15. **But the Lord liveth, &c.**] Or, "Let the Lord live, and let the God of our salvation be exalted." {#Ps 18:46} {See Trapp on "Ps 18:46"} How much more, then, should our redemption from sin, death, and hell by

Jesus Christ obscure all temporal deliverance! See for this **#Jer 23:7,8 cf. Jer 3:16.**

Ver. 16. **Behold, I will send for many fishers, &c.]** *scil.*, To enclose in their ἀμφιβληστορα, large and capacious nets, whole shoals of them together. These were the Chaldees, whom God sent for, *arcano instinctu cordium*, by putting it into their hearts to come up against Jerusalem. Howbeit, some by fishers understand the Egyptians, who lived much by fishing, and by hunters the Chaldeans. {as #Ge 10:8,9}

And they shall hunt them.] Out of all their starting holes and lurking places, as the Romans afterwards pulled them out of their secret places, &c.

Ver. 17. **For mine eyes are upon all their ways.]** And though they hide me from themselves, yet can they not hide themselves from me possibly, nor from my hunters, who shall ferret them out.

Ver. 18. **And first, / i.e.,** Before I restore them. I will recompense their iniquity and their sin

double, / i.e., Abundantly. {a} I will have my full pennyworths of them; not double to their deserts, {as #Isa 40:2 60:1}

With the careases, / i.e., With their idolatries, more odious and loathsome than any stinking carcasses can be.

{a} *Poenarum abunde. -Jun.*

Ver. 19. **My refuge.]** Better than those of the fugitive Jews, out of which they were hunted and murdered.

The Gentiles shall come to thee.] By faith and repentance.

Ver. 20. **Should a man make gods to himself?]** *Nonne res haec stupore digna?* Is not this a strange sottishness? The Gentiles here see it, and yet the Papists will not.

Ver. 21. **I will for this once.]** And "this once" shall stand for all. Affliction shall not rise up the second time. {#Na 1:9}

And I will make them to know.] *Effectu magis quam affectu.* Effecting more than affecting.

My hand and my might,] *i.e.*, My mighty hand, mine irresistible power in their just punishment.

Chapter 17

Ver. 1. **The sin of Judah is written with a pen of iron.**] The four first verses of this chapter are left out by the Septuagint. Jerome saith they omitted them *in gratiam et honorem papuli sui*, in favour, and for the honour of their countrymen the Jews; but that was no just reason. "For ever, O Lord, thy word is settled in heaven," {#Ps 119:89} though there were not a Bible left on earth. These sinners against their own souls had their idolatry so deeply engraven on their hearts, that they could not get out the stamp, and the guilt thereof stuck so fast to their consciences, that they could hardly get off either the sting or the stain thereof.

It is graven upon the tables of their hearts.] Their sin lay there, where the law should have lain. {#Jer 31:33} Like as Queen Mary, when she died, told those about her that the loss of Calais lay at her heart, a place far fitter for Jesus Christ.

And upon the horns of your altars,] Whereon the blood of your sacrifices are sprinkled, and so your sin proclaimed.

Ver. 2. **While their children remember their altars.**] Or, As they remember their children, so they remember their altars and their groves, *scil.*, with greatest love and delight. The Greeks call children *φιλιτατα*, the comedian *Charissima*; so were their idols to these Jews.

Ver. 3. **O my mountain in the field.**] Or, O my mountain and field, *i.e.*, O ye mountaineers and fieldlings. *Montani fere asperi sunt et inculti: molliores corpore atque moribus pratenses*; they should all be spoiled one with another, for the sin of their high places.

Ver. 4. **And thou, even thyself, shalt discontinue.**] Or intermit, *scil.*, the tillage of thy land. See #Ex 23:11 Le 26:33,34. It shall keep her Sabbaths.

Ver. 5. **Cursed be the man that trusteth in man.**] *Disserit hic de summo bono, et de summo malo*, saith one. Here the prophet discourseth of the chief good and of the chief evil. This latter he pronounceth to be to depart from God, and to depend upon the

creature for help; for such a man, seem he never so manly a man (haggheber), is accursed of God, whom he robbeth of his chief jewel, that which giveth him the sovereignty, and setteth, as it were, the crown upon his head. See **#Jud 9:15 Ps 78:22 52:7**.

And maketh flesh his arm,] *i.e.*, His strength; for *in brachio est robur*. Now three ways, saith a reverend man, {a} we make flesh our arm— (1.) By sitting down in a faithless, sullen discontent and despair when we can see no second causes; (2.) By rising up in a corky, frothy confidence when we see sufficient human help; (3.) When we ascribe the glory of our good to it, "sacrificing to our own net." {#Hab 1:16} This is to pull the curse upon our heads with twisted wrath and indignation.

Whose heart departeth from God.] He trusteth not God at all who trusteth him not over all.

{a} Mr Case.

Ver. 6. **For he shall be like the heath.]** Wild myrice, that neither beareth fruit nor seed, and is good for little but to burn or make besoms. See **#Heb 6:8**. Bastard tamarisk some call it; others, juniper.

But shall inhabit the parched places of the wilderness.] Such shall have no content or satisfaction. Compare **#Mt 12:43**. The unclean spirit cast out "walks in dry places," &c.; not but that dry and wet is all one with him, but it importeth his extreme restlessness.

Ver. 7. **Blessed is the man that trusteth in the Lord.]** See on **#Jer 17:5 Ps 25:12 32:10 34:8 84:12 125:1 146:5**, where David, having entered a caveat against creature confidence, persuadeth people, by trusting in God alone, to provide for their own safety and happiness. See **#Na 1:7**. Such shall have marvellous lovingkindness from God, {#Ps 17:7} above all that can be uttered (**#Ps 31:19**; see **#Pr 28:25**).

Ver. 8. **For he shall be as a tree planted.]** It is plain that he here alludeth to **#Ps 1:3**; see the notes there. The laurel, saith Pliny, is never thunderstruck. Sure it is that he who trusteth in God taketh no hurt; his heart is fixed and unmovable {#Ps 112:7,8} to endure things almost incredible. {#Ps 27:3 Isa 14:32 cf. Isa 26:4,5} True trust will certainly

triumph at length, as that which leaneth on the Lord and the power of his might, the surest support.

By the river.] The Hebrew here is jubal; and the jubilee, saith one, had its name from this word, which signifieth a stream or watercourse, as carrying us to Christ, who is the truth of this type.

{#Lu 18:19}

But his leaf shall be green.] Neither falling nor fading.

And shall not be careful in the year of drought.] A metaphor, setting forth the full assurance of faith that is in some good men, such as was that holy martyr, {a} who said, I will henceforth be careless, according to my name.

“ *Si fractus illabatur orbis,
Impavidum ferient ruinae.* ”

Neither shall cease from yielding fruit.] As they say the lemon tree doth not, but ever and anon sendeth forth new lemons as soon as the former are fallen down with ripeness. {b}

{a} John Careless, *Acts and Mon.*, fol. 1743.

{b} Theoph., Plin.

Ver. 9. The heart of man is deceitful above all things.] The pravity and perversity of man's heart, full of harlotry and creature confidence, deceiving and being deceived, is here plainly and plentifully described; and oh that it were duly and deeply considered. "Deceitful" it is here said to be "above all things," no creature like it. *Varium est, versutum, et versipelle; tortuosum est, anfractuosum et fallax, ideoque inscrutabile;* It is full of turnings and windings, nooks and corners, wiles and sleights. It deceived David, as wise as he was, and tripped up his heels, as the word here used importeth; {#Ps 39:1-3} so it did Peter. {#Joh 13:37,38} Fitly doth the prophet here call our hearts "deceitful," in that word in the original, from whence Jacob had his name, because our fleshly hearts do the same things to the spirit in doing of good, which Jacob did to his brother—supplant it and catch it by the heel while it is running the Christian race. As Jehu offered sacrifice to Baal, killing his priests at

the same time—and this he did in subtlety to circumvent them {#2Ki 10:19} -and as Hushai went to Absalom’s company to overthrow him, {a} so deal our deceitful hearts with us, &c. Neither is it deceitful only, but deep (so the Septuagint {b} here render it); those that are still digging in this dunghill do find it to be a very bottomless pit. Yea, it is

Desperately wicked.] Desperately bent upon deadly mischief. So that he gave no evil counsel who said to his friend, *Ita cave tibi, ut caveas teipsum;* so see to thyself that thou beware of thine own heart. Another prayed not amiss, Lord, keep me from that naughty man—myself. Take heed of the devil and the world, said a certain martyr in a letter to his wife, but especially of thine own heart.

“ *Non longe scilicet hostes*

Quaerendi nobis, circumstant undique muros. ”

We have a Trojan horse full of armed enemies in the citadel of our hearts. We have Jebusites enough within us to undo us, quos nec fugere possumus nec fugare. who we are not able to put to flight or rout. It was no ill character, therefore, of a good man that is given by Epictetus, a heathen, that he carefully watcheth himself as his own deadly enemy. {c}

Who can know it?] None but a man’s self; {#1Co 2:11} nor not even a man’s self, for nothing is more common than self deceit. {#Ga 6:3 Jas 1:21} How much was Bellarmine, that great scholar, mistaken, and how ill-read in his own heart, when, the priest coming to absolve him on his deathbed, he could not remember any particular sin to confess till he went back in his thoughts as far as his youth! Had he but thrust his hand into his own bosom, with Moses, he had brought it out leprous, white as snow. Had he looked well into his own heart, he would have found it to be a raging sea of sin, {#Isa 57:20} where is that leviathan, the devil, besides creeping things, crawling lusts, innumerable. This made blessed Bradford never look on any man’s lewd life but he would straight cry out, Lord, have mercy upon me! for in this my vile heart remaineth that sin which, without God’s special grace, I should have committed as well as he.

{a} See Dike, *Of the Deceitfulness of the Heart*

{b} Βαθεια.

{c} ως εχθρον εαυτον παραφυλασσει και επιβουλον.—*En. chirid*, cap. 72.

Ver. 10. I the Lord search the heart.] Be it never so full of shifts and fetches, I cannot be deceived in it. The watchmaker must needs know every turning and winding in the watch. God is the heart maker and the heart mender; neither is there any creature, no, not any creature of the heart, that is not manifest in his sight, but all things are naked and opened before his eyes. {#Heb 4:13} "Naked" for the outside, and opened for the inside—dissected, quartered, and, as it were, "cleft through the back-bone," as the apostle's word {a} there signifieth; so opened as the entrails of a man that is anatomised, or of a beast that is cut up and quartered. The heart and reins are taken to be the seat of the thoughts and affections, yea, of the strongest affection, namely, that which is for generation. These are a man's inwardest and most remote parts, so that it is hard for food or physic to come at them. Covered they are also with fat and flesh, &c., and yet they are not hid from God's eye, which is indeed a fiery eye, {#Re 1:14} and therefore needeth no outward light. Man's eye is like a candle, which is first lighted, and then extinct; the angels' eyes are like the stars, which shine indeed, and in the dark, too, but with a borrowed light, neither know they the thoughts of men's hearts further than they are discovered. But God's eye is like the sun, yea, far brighter and more piercing than that eye of the world; neither needeth he a window in man's breast, as Momus wished, to look in at, for every man, before God, is all window, *totus totus transparent et pellucidus*. This Thales and other philosophers saw and confessed.

{a} τετραηλισμενα.

Ver. 11. As the partridge sitteth on eggs, and hatcheth them not.] Because either she is taken in an evil net, or the eggs are marred by the male, or otherwise, before they can be hatched.

So he that getteth riches, and not by right.] That crieth

“ *Rem, rem, quocunque mode rem,
Unde habeat nemo quaerit, sed oportet habere.* ”

Right or wrong, many are resolved to be rich, but are usually crossed or else cursed with a blessing for treasures of wickedness profit not, but righteousness delivereth from death. {#Pr 10:2} God sometimes giveth wealth to the wicked, as men put money into an earthen bottle, which, that they may get out again, they break the bottle in pieces.

Shall leave them in the midst of his days.] Either they shall leave him, or he them, to his unmedicinable grief and heart break. A poor fool God will be sure to make of him. He that trusteth in his riches, as every mammonist doth, shall fall; {#Pr 11:28} for although he bless himself, as well underlaid—and what should all such a one saith the world—yet the Lord abhorreth him, {#Ps 10:3} so that he many times cometh in the midst of his days to an untimely end, as did Judas, Ahab, Achan, Balaam, Ananias and Sapphira, &c. And thus many a rich wretch spinneth a fair thread to strangle himself, both temporally and eternally; he by his covetousness not only killeth others, {#Pr 1:19} but himself too.

Ver. 12. A glorious high throne from the beginning.] Therefore it is best to "trust in God at all times, ye people, and to pour out your hearts before him," since "God is a refuge for us." {#Ps 62:8} All that do otherwise shall be ashamed, {#Jer 17:13} and worthily; because, having so glorious a God resident among them, they so basely forsake him to serve and seek to idols.

Ver. 13. Shall be written in the earth,] *i.e., Aeterna motre damnabuntur;* they shall be hurled into hell, as not having their names written in heaven, {#Lu 10:20} where all that are "written among the living in Jerusalem" {#Isa 4:3} are enrolled. {#Heb 12:23} *Non pro gloriosis sed pro probrosis habiti.* See **#Ps 17:14.** Prudentius rightly saith, that their names that are written in red letters of blood in the Church's calendar, are written in golden letters in Christ's register in the book of life; as on the contrary, these idolaters, whose sin was with an iron pen engraven on the tables of their hearts, {*as #Jer 17:1*} are justly "written in the earth"—*i.e.,* cast to hell.

Ver. 14. Heal me, O Lord, and I shall be healed.] *Viz.,* of that *cordolium* heartfelt grief that my malicious countrymen cause me. The prophet was even sick at heart of their unworthy usages, and prays help and healing, *ne totus et ipse labescat inter auditores deploratissimos,* lest he should perish by them, and with them.

Ver. 15. **Behold, they say unto me.**] Heb., They are saying unto me; it is their daily *dicterium*, or jeer.

Where is the word of the Lord?] Whereby thou so oft threatenest us with desolation. {a} Thus profane persons fear, when they should fear. See #2Pe 3:4 Isa 5:19 Am 5:18.

{a} *Ubi est?* It is where? *i.e.*, *Nusquam est.* It is nowhere.—*Piscat*

Ver. 16. **I have not hastened from being a pastor before thee.**] I have neither rashly taken up the work of the ministry, *quo secundus abs te assam pastor*, wherein I have been thine under shepherd, but was rightly called by thee thereunto, and have obeyed thy call; neither have I been over hasty to rid my hands of this so troublesome and thankless an employment. Latimer, in one of his sermons, speaking of a minister who gave this answer why he ceased preaching, Because he saw he did no good, but got the hatred of many: This, saith he, was a naughty, a very naughty answer.

Neither have I desired the woeful day.] The doleful or deadly day, *sc.*, of their desolation, or my denunciation of it. God's ministers take no delight to fling daggers at the faces of graceless persons, whatever they may think, or to terrify them causelessly; but, as "knowing the terror of the Lord," they seek to frighten them by the menaces of God's mouth from such sinful practices as will be their ruin, and hence they are hated,

“*An expectes ut Quintilianus ametur?*”—*Juven.*

Thou knowest it.] See #Jer 12:1 15:15 2Co 1:12.

Ver. 17. **Be not a terror unto me.**] Let me have fair weather overhead, how foul soever it be under foot. If we have peace with God, though trouble in the world, we can take no hurt. If vapours be not got into the bowels of the earth, and stir not there, storms and tempests abroad cannot cause an earthquake; so if there be peace within, &c. But like as all the letters in the alphabet, without a vowel, will not make one word; nor all the stars in the firmament, without a sun, will make a day, so neither can all this world's good make one happy, without God and his favour.

Ver. 18. **Let them be confounded.**] A heavy imprecation. Let persecutors take heed how they move ministers to make intercession to God against them, as Elias did against Israel; {#Ro 11:2} as Jeremiah here and elsewhere doth against the Jews; as the Christian churches did against Julian the apostate. God will set to his fiat.

Let them be dismayed, but let not me be dismayed.] *Paveant illi et non paveam ego*, so the Vulgate Latin hath it. But what a stupid Latin dolt was that Popish priest who alleged to his parishioners this text, to prove, that not he, but they, were to pave the church way! So another of them, finding it written in the end of Paul's epistles, *Missa est, &c.*, bragged he had found the mass in his Bible. So another, reading #Joh 1:44, *Invenimus Messiam*, we have found the Messiah, made the same conclusion.

Ver. 19. **Go and stand in the gate of the children.**] The sheep gate, say some, whereof see #Ne 3:1,32 12:39; or, as others, the water gate, whereof #Ne 3:26. A place it was of great resort and concourse, and therefore fittest for this new sermon to be made in first, though afterwards also he was to preach it in all the gates of Jerusalem, forasmuch as it was about a matter of greatest importance, even the serious sanctification of the Sabbath day. *Diem septimum opifex mundi natalem sibi sacravit, et observari praecepit.* That fourth commandment, saith Philo, is a famous precept, and profitable to excite to all kind of virtue and piety.

Ver. 20. **Ye kings of Judah.**] Magistrates, being lord keepers of both the tables of the law, should carefully see to it that both be duly observed. Our King Edgar made laws for the sanctification of the Lord's day, Sabbath, as have also our present governors, to their lasting renown. The first blow given to the German churches was on the Lord's day, which they carelessly observed; for on that day was Prague lost; as was likewise Constantinople on Whitsunday, as they called it. {a}

{a} Jer. Dike, *Of Conscience*.—Estius in lib. *Sentent. Distinc.*, xi. cap. 2.

Ver. 21. **Take heed to yourselves.**] Break not the Sabbath, that ye fall not under the fierce wrath of God, who paid him home with stones who but only gathered sticks on that day. *Cavete*, Beware, it concerns you much.

And bear no burden.] See #Ne 13:15,16,19. {See Trapp on "Ne 13:15"} {See Trapp on "Ne 13:16"} {See Trapp on "Ne 13:19"}

Ver. 22. **Neither carry forth a burden.]** Let not the Sabbath of the Lord, that sanctified day of his rest, be so shamefully troubled and disquieted. Make not God's holy day a voider, as some do, to the week aforegoing.

Ver. 23. **But they obeyed not.]** See #Jer 7:24,26.

Ver. 24. **But hallow the Sabbath day, / sc.,** By spending the holy time holily, else God may sue us on an action of waste. Idleness is a sin any day, but specially on the Sabbath day; spiritual idleness then, is as bad as corporal labour.

Ver. 25. **Then shall there enter.]** Then shall all go well with you, publicly and privately; ye shall have a confluence of all manner of comforts and contentments.

Ver. 26. **And they shall come.]** All the solemnity of the temple shall continue, with the exaltation of all the neighbourhood. When the high priests would so work that day like to beg the body, seal the sepulchre, and set the watch on the Sabbath—called, by an irony, the day that followed the day of the preparation {#Mt 27:62} -they forfeited all.

Ver. 27. **Then will I kindle a fire.]** That furious element, whereby God hath so oft punished this sin, as is to be seen in the Practice of Piety, Denison's Wolf in Sheep's Clothing, Mr Clark's Examples, &c.

Chapter 18

Ver. 1. **The word which came to Jeremiah.]** To show the just punishment of the people for disobeying the precept concerning the Sabbath, {#Jer 17:27} and other of God's commandments. See #Jer 7:1.

Ver. 2. **Arise, and go down to the potter's house.]** Whether the prophet was to go actually to the potter's house, or in vision only, it matters not. This we know, that our Saviour did actually wash his disciples' feet, and at another time set a child in the midst of them when they were striving about the primacy, expounding to them afterwards what he meant; and so it might well be here. It may not be amiss for us to go down oft with Jeremiah to the potter's house in our meditations—to consider, I mean, our original, Κεραμος ο ανθρωπος; as the "first man, Adam, was of the earth earthy," so are we *ex lute lutei*, from the clay, clayish.

Ver. 3. **Then I went down to the potter's house.]** {a} God's commands must be obeyed without sciscitation. Jeremiah saw that verbal teaching without signs would not work upon his hearers; he is therefore ready to do anything, or to go any whither, for their eternal good.

And, behold, he wrought a work on the wheels.] So the poet—

“ *Amphora coepit*

Institui, currente rota, cur urceus exit?”

- *Hor. De Art. Poet.*

{a} *Officiose paret.*

Ver. 4. **And the vessel which he made of clay was marred.]** Or, The vessel which he was making miscarried, as clay in the potter's hand.

“ *Non semper feriet quodcunque minabitur arcus.*”

Ver. 5. **Then came the word of the Lord unto me.]** See #**Jer 18:1**. To the visible word God always addeth the audible; as in the two sacraments.

Ver. 6. **O house of Israel, cannot I do with you.]** Make you or mar you at my pleasure: have I not an absolute sovereignty over you, that ye lift up the heel against me, and awake my power by your provocations?

As the clay is in the potter's hand.] What, then, hath vain man to vaunt of? or why should any proud Arminian {a} say, *Quod potui, miserentis est Dei; quod volui, id meae est potestatis?* That I can do good, is of God's mercy; that I will do it, is merely in mine own power? This man was sure his own potter, and not willing to owe overmuch of himself to God.

{a} *Grevinchovius.*

Ver. 7. **At what instant I shall speak.]** As God loveth to forewarn; and he therefore threateneth, that he may not punish, for he would be prevented.

Ver. 8. **Turn from their evil.**] If I may see such work among them, as at Nineveh God did. {#Jon 3:10} He saw not their sackcloth and their ashes, but their repentance and works—those fruits of their faith.

I will repent of the evil.] Not by any change of my will, but by the willing of a change: *mutatione Rei non Dei*.

Ver. 9. **And at what instant I shall speak.**] All is done as God the great Induperator commandeth, whether it be for or against a nation, or a particular man only. {#Job 34:29}

To build or to plant it.] As he did this kingdom of England; which was therefore anciently called *Regnum Dei*, kingdom of God, and reckoned among the fortunate islands.

Ver. 10. **Then will I repent of the good.**] I will take away mine own, and be gone; {#Ho 2:9} "curse their blessings," {#Mal 2:2} and "destroy them after that I have done them good"; {as #Jos 24:20} and all this, whether for the better or for the worse to a nation, God usually doth on the sudden; "At what instant," &c. Mercies, the more unexpected, the more welcome; judgments, the more sudden, the more direful they are.

Ver. 11. **Behold, I frame evil against you.**] As the potter frameth his vessel on the wheel.

Return ye now.] *Curat poenitentia, ne praecurrat sententia. Mitte preces et lachrymas, cordis legatos.* Let him run from regret not hasten on by feeling. Send prayers and tears as envoys of the heart. Address yourselves to God, and be at peace; so shall good be done unto you. See #Jer 3:12 7:3.

Ver. 12. **And they said, There is no hope.**] {a} See the like desperate return, #Jer 2:25 13:9. *Actum est: vel desperatum est: vel expectaratum est* -that is, we are at a point, and have made our conclusion. Thou mayest save a labour of further exhorting us; for we are as good as we mean to be, and shall not stir from our resolution. Keep thy breath to cool thy broth, &c.

We will do every one the imagination of his evil heart.] As you forsooth please to count it and call it; though we reckon that we have as good hearts as the purest or proudest of you all.

{a} *Refert stomachose cantilenam illorum obstinatum.*

Ver. 13. Therefore thus saith the Lord.] God himself seemeth here to wonder at the desperate obstinace of this people, as not to be matched again. Like as our Saviour marvelled at the unbelief of the Nazarites, and could do for them no mighty work. {#Mr 6:5,6} {See Trapp on "Mr 6:5"} {See Trapp on "Mr 6:6"}

The virgin of Israel hath done a very horrible thing.] A "virgin" she is called, either by an irony, or else because she should have been a pure virgin, sincere in God's service, but was nothing less. What this horrible thing was, see #Jer 18:15 cf. Jer 2:13,32.

Ver. 14. Will a man leave the snow of Lebanon?] See #Jer 2:13, which may stand for a commentary on this verse. The rocks of Lebanon were still covered with snow: whence also it was called Lebanon—*i.e.*, white. Now the Lord was to the Jews as this snow was to the thirsty traveller, cooling and comforting, and therefore in no wise to be left.

Or shall the cold flowing waters that come from another place be forsaken?] Heb., Shall strange, cool, flowing water be forsaken, or fail?

Ver. 15. Because my people hath forgotten me.] Not forsaken me only. Of all things God cannot abide to be forgotten; this is that very horrible thing, {#Jer 18:13} this is filthiness in virgin Israel, which is most abominable.

From the ancient paths.] Chalked out by the law, and walked in by the patriarchs and prophets; Heb., Paths of antiquity or of eternity. Set a jealous eye upon novelties, and shun untrodden paths, as dangerous. {a}

{a} *Vepreta avia.*

Ver. 16. To make their land desolate.] Not intentionally so; but yet eventually. Idolatry is a land desolating sin.

Ver. 17. I will scatter them.] Whirry and whirl them up and down, as chaff before the force of the enemy.

I will skew them the back, and not the face.] This was woeful, but just upon them for their unworthy dealing in like sort with the Lord.

{#2Ch 29:6 Jer 2:27 32:33 Eze 8:16} Every transgression and disobedience hath a just recompense of reward. {#Heb 2:2}

Ver. 18. **Then said they, Come, let us devise devices.**] Words savouring of a most exulcerate spirit against God and his faithful prophet, *quem toto coelo hic explodunt*, whom they shamefully slight, and desperately oppose, both with their virulent tongues and violent hands. Hence his ensuing complaint, and not without cause.

For the law shall not perish from the priest, &c.] As he would persuade us it shall. We shall have priests, sages, and prophets still; better than he is any. Let us therefore stop his mouth, or make him away, there will be no great loss of him.

Come, let us smite him with the tongue.] By loading him with slanders, and laying false accusations against him. Some men have very sharp tongues. He that was famous for abuses stripped and whipped, had nothing but his tongue to whip them with. Some render it, Let us smite that tongue of his—that is, tie it up and tamper it, that he reprove us no more. Or if he do, yet

Let us not give heed to any of his words,] If we cannot rule his tongue, yet let us rule our own ears, and say, *Tu linguae, nos aurium domini*. And is not this the very language of the Romanists? *Non tam ovum ovo simile, &c.*

Ver. 19. **Give heed to me, O Lord.**] Though they will not, yet do thou, I beseech thee. This is ordinary with good men, when wearied out with the world's misusages, to turn them to God, and to seek help of him.

Ver. 20. **Shall evil be recompensed for good?**] *q.d.*, That is greatest disingenuity and unthankfulness. To render good for evil is divine; good for good is human; evil for evil is brutish; but evil for good devilish. Lo, with such breathing devils had Jeremiah here to do; and, indeed, what good man hath not? See #1Sa 24:17 Ps 35:12 109:5.

Ver. 21. **Therefore deliver up their children to the famine.**] He who had prayed so hard for them, could and did pray here as earnestly against them; yet not out of private revenge, but by a prophetic spirit, whereby he foretelleth their calamities *auxesi*

verborum per hypotyposin. This is usual with the psalmist and other prophets.

And let their men be put to death.] Heb., Be killed with death. See #Re 2:23. {See Trapp on "Re 2:23"}

Ver. 22. **When thou shalt bring a troop.]** The Vulgate rendereth it, *Latronem*, a thief, or robber—viz., Nebuchadnezzar, that arch-thief, whose monarchy was *grande latrociuium*, grand thief, and whose regiment, without righteousness, was robbery by authority.

Ver. 23. **Yet, Lord, thou knowest all their counsel.]** Though I know it not, yet thou art privy to it, and canst prevent it; for wisdom and might are thine. {#Da 2:20}

To slay me.] All malice is bloody.

Forgive not their iniquity.] He knew their sin to be unpardonable; and therefore prayeth for vengeance upon them unavoidable. This was fulfilled upon the Jews by the Babylonians in respect of Jeremiah, and by the Romans in respect of Christ.

Neither blot out their sin from thy sight.] A heavy curse. Woe to such as whose debts stand uncrossed in God's book. Their sins may sleep a long time, like a sleeping debt, not called for of many years; as Saul's sin in slaying the Gibeonites was not punished till forty years after; as Joab's killing of Abner slept all David's days. Men's consciences also may sleep (in such a case) for a season; but their damnation sleepeth not, nor can their condition be safe till God have wiped out their sins for his own sake, till he have crossed out the black lines of our iniquities with the red lines of his Son's blood, and taken out of his coffers so much as may fully satisfy, &c.

Chapter 19

Ver. 1. **Thus saith the Lord.]** By the former type of a potter and his vessel, God had showed the Jews what he could do to them—viz., break them at his pleasure, and remake them upon their repentance. Here, by a like prophetic paradigm, is set forth what the Lord now will do to them—viz., break them so for their obstinace, as that they should never be repaired, and restored to their ancient lustre and

flourish. And this the prophet Jeremiah (*fortissimus ille Dei athleta*, as one calleth him) that valiant champion of the Lord, telleth them freely, though he kissed the stocks and was well beaten for his boldness. {#Jer 20:2} Where it is worthy our observation, that as the prophet's task was more and more increased, so was his strength and courage. *Deus gratiam multiplicat onere ingravescente*. So it was with Athanasius, Luther, Latimer, Calvin, &c.

Go and get a potter's earthen bottle.] Called in Hebrew Bakbuk, {a} either from the emptiness and hollowness of it, or else from the guggling sound that it made when it was either filled or emptied. By a like figure it is said of the vulturine eagle, {#Job 39:30} that they do glutglut blood. {b}

And take of the ancients.] Of both sorts for witnesses.

{a} Onomatopoeia.

{b} Jegnalegnudam.

Ver. 2. **And go forth unto the valley of the son of Hinnom.]** See #Jer 7:3, that where the Jews had sinned, there they might be sentenced.

Which is by the entry of the east gate.] Or, as others render it, *Portam fictilem seu testaceam*, the gate of clay or brick, the potters' gate (because the potters dwelt near to it, and thereby carried forth their potsherd), called also the dung gate, saith the Chaldee paraphrase; an allusion being hereby made both to the pot he carried and to the pieces of it when broken, which should be cast to the dunghill. *Inde ad gehennam via erat*. This was the way to Tophet, and thither Jeremiah led them, said an expositor, that {a} considering their graves in that valley, according to #Jer 7:32, and that their bodies, those earthen vessels, should soon after be broken and carried out as dung into Tophet by the Chaldeans, and their souls into hell by the devils, they might repent, and so prevent such a mischief.

And proclaim there the words that I shall tell thee.] God took his own times to tell his prophets what they should tell the people. The privilege of infallibility, saith a divine, was perpetual to the apostles:

Prophetis vero saepius intervallatum, et fere non extra ipsos prophetandi paroxysmos durans; not so to the prophets, but while they were prophesying only for the most part; neither knew they many times what they should prophesy, till the very instant.

{a} A Lapide.

Ver. 3. **Hear the word of the Lord, ye kings of Judah,**] *i.e.*, O king and thy counsellors, who are so many little kings, as King James was wont to say of the parliament men.

Behold, I bring evil upon this place.] This he spake to all, and with all authority; *catholicam et miserabilem perniciem proclamans*. It is credible that he spake it with as good a courage (or better), as Bishop Ridley, martyr, did those comminatory words of his to Queen Mary and her servants, when they refused to hear him preach. He uttered them with such vehemence, saith mine author, that some of the hearers afterwards confessed the hairs to stand upright on their heads. {a}

His ears shall tingle.] For grief and fear, as if he had been stoned with a thunder clap, or were ready to swoon.

{a} *Acts and Mon.*, 1270.

Ver. 4. **Because they have forsaken me.**] #Jer 16:11.

And estranged this place.] Or, Strangely abused it, so as I scarce know it, or can find in my heart to own it.

Whom neither they, nor their fathers,] *scil.*, *Quamdiu probi fuerunt et pii;* so long as they had any goodness in them, saith Jerome. Those afterwards that worshipped, they knew not what (as those Samaritans did, #Joh 4:22), are not worthy to be reckoned on, much less to be imitated. Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. {#Eze 20:18}

And have filled this place with the blood of innocents.] Especially of infants sacrificed to Moloch in Tophet, so filling up the measure of your sins.

Ver. 5. **Which I commanded not.**] *Reprobatur voluntarius cultus, et factitiae religiones.* See #Jer 7:31 32:35 2Ki 23:10.

Ver. 6. **This place shall no more.**] See #Jer 7:32. Things are repeated, that they may be the better observed.

Ver. 7. **And I will make void the counsel of Judah.**] As vain and empty as this earthen bottle now is. See on #Jer 19:1, and take notice of an elegant agnomination in the original.

And their carcases will I give.] See #Jer 7:33 16:4.

Ver. 8. **And I will make this city desolate.**] See #Jer 18:10.

Ver. 9. **And I will cause them to eat the flesh.**] This, as it was threatened, {#Le 26:29 De 28:23} so accordingly accomplished. {#La 2:20 4:10} Ptolemy Lathurus, king of Egypt, barbarously slew thirty thousand Jews, and forced the rest to feed upon the flesh of those that were slain.

Ver. 10. **Then shalt thou break the bottle.**] That the eyes of the bystanders and beholders may affect their hearts. *Non alia ratio Sacramentorum est.*

Ver. 11. **That cannot be made whole again.**] Heb., Cured. No more was the Jewish state ever restored to its ancient dignity and lustre, after the captivity; neither was Tophet ever repaired at all, but served for a mortuary chapel, a place to lay dead men's bones in.

Ver. 12. **And even make their city as Tophet.**] Every whit as abominable and horrid; a very hell above ground.

Ver. 13. **And the houses of Jerusalem.**] Wherein they had their "chambers of imagery," and their private chapels for idolatrous uses, as Papists also have. {#Eze 8:12 Zep 1}

Because all the houses upon whose roofs.] See on #Zep 1:4.

Ver. 14. **And he stood in the court of the Lord's house.**] A place of greatest concourse of people; and where he might meet with many hearers. Here he spread his net, that he might catch some souls; dilated his discourse at Tophet, whereof we have here but the short notes; minding them of their sin and punishment. And surely this prophet should be so much the more regarded by us, for that he so freely and fully delivered the divine messages, omitting no part thereof, either for fear or favour. Ambrose bade Augustine read the prophet Isaiah diligently, for the confirmation of his faith. We may

all very profitably read the prophet Jeremiah, who is full of incitation to repentance and new obedience.

Ver. 15. **Because they have hardened their necks.**] Which may seem possessed with an iron sinew, so stiff they are and sturdy, having *manum in aure, aurem in cervice, cervicem in corde, cor in obstinatione*, {a} their hand on their ear, their ear in their neck, their neck in their heart, and their heart in obstinace, &c.

{a} A Lapide.

Chapter 20

Ver. 1. **Now Pashur the son of Immer,** / *i.e.*, One of the posterity of Immer, after many generations. See #1Ch 24:14.

Who was also chief governor.] Not high priest, as some have said, but a principal priest, haply the head of the sixteenth course; or, as Junius and others think, the high priest's vicar, or second. Such as was Eleazar to Aaron his father. {#Nu 4:16}

Heard that Jeremiah prophesied these things.] Or, Heard Jeremiah prophesying; and having gall in his ears, as they say some creatures have, he was galled at the hearing of so smart a truth.

Ver. 2. **Then Pashur smote Jeremiah the prophet.**] Either with his fist, as Zedekiah did Micaiah, {#IKi 22:24} and as Bonner did Hawkes and other martyrs, pulling off part of their beards; or else with a staff, as they dealt by our Saviour, {#Mt 26:67} and as that Popish bishop, degrading a martyr minister, struck him so hard with his crosier staff as he was kneeling on the stairs at Paul's, that he fell down backwards and broke his head. {a} *Atqui lapidandi sunt haeretici sacrarum literarura argumentis*, saith Athanasius. {b} But heretics are to be stoned with Scripture arguments; and men may a great deal sooner be cudgelled into a treaty than into a tenet.

And put him in the stocks.] As they did afterwards Paul and Silas; {#Ac 16:22-24} Clerinus the martyr, mentioned in Cyprian's epistles; {c} Mr Philpot, in the Bishop of London's coal house; and that good woman who, suffering afterwards for the same cause, rejoiced much that her leg was put in the same hole of the stocks where Philpot's leg had lain before.

That were in the high gate of Benjamin.] Which might be a prison like Lollard's tower in London whereunto were sent the martyrs, many of them for their zeal and forwardness. Action and passion go together— *omne agens agendo repatitur* -especially if men go a little faster than others do. "They who will live godly in Christ Jesus"—and be set upon it—"shall suffer persecution." This gate-house might well be the priests' prison, whither they used to send such as they took for false prophets.

{a} *Acts and Mon.*

{b} *Contra Arrian.*, orat. ii.

{c} *Epist.*, lib. iv.

Ver. 3. Pashur brought forth Jeremiah.] To be judged, say some; but why then did he first smite him? An officer should retain the majesty of the law, and not do anything passionately. To set him at liberty, say others; as perceiving that the "word of God could not be bound," nor a prophet's mouth stopped by a prison, as Pashur also shall well perceive ere Jeremiah hath done with him. Bonner said to Hawkes the martyr, A faggot will make you believe the sacrament of the altar. He answered, No, no, a point for your faggot; God will meet with you one day. {a} So true is that of the poet,

“ *Pressa sub ingenti ceu pondere palms virescit,
Sub cruce sic florent debita corda Deo.* ”

The Lord hath not called thy name Pashur.] That is, black mouth, as some {b} derive it; or diffusing paleness, as others; but on the contrary. {c}

Magormissabib,] *i.e.*, Terror round about, or, Fear on every side; a proverbial form of speech, denoting extreme consternation of spirit and greatest distress. Such as befell Tullus Hostilius, King of Rome, who had for his gods Payor and Pallor. *Dignissimus sane qui deos suos semper haberet praesentes*, saith Lactantius wittily; *i.e.*, great pity but this man should ever have had his gods at hand, since he was so fond of them. Our Richard III and Charles IX of France, a pair of bloody princes, were Magormissabibs in their generations, as terrible at length to themselves as they had been formerly to others;

and therefore could never endure to be awakened in the night without music or some like diversion. {d}

{a} *Acts and Mon.*

{b} *Junius.*

{c} *q.d., Non Augustus, sed augustus; non nobilis, sed mobilis futurus es. Non tumor sed timer.*

{d} *Daniel; Thuan.*

Ver. 4. **I will make thee a terror.**] Heb., I will give thee unto a terror—*i.e.*, I will frighten thy conscience, and then turn it loose upon thee, so that thou shalt be *a corde tuo fugitivus*, and thy friends shall have small joy of thee, or thou help by them. See on #Jer 20:3.

Ver. 5. **Moreover I will deliver all the strength of this city.**] Thus Pashur prevailed nothing at all with good Jeremiah by imprisoning him, to make him give over menacing. But as Baruch wrote the roll anew that had been cut in pieces, and added unto it many like words, {#Jer 36:32} so doth Jeremiah here; he will not budge to die for it. This was to show the magnanimity of a prophetic spirit.

Ver. 6. **There shalt thou be buried.**] In a dunghill perhaps, as Bishop Bonner was, and have cause enough to cry out, as that great Parisian doctor did from his bier, when brought to be buried,

“*Parcite funeribus: mihi nil prodesse valebit.
Heu infelicem cur me genuere parentes?
Ah miser aeternos vado damnatus ad ignes.*”

“*Spare funeral costs: why was I born*

By hell’s black fiends now to be torn?”

Ver. 7. **O Lord, thou hast deceived me, and I was deceived.**] {a} From hence to the end of the chapter the prophet, not without some tang and taint of human frailty, grievously quiritateth and expostulateth with God about the hard usage and ill success he met with in the execution of his prophetic function. But as *ex incredulitate Thomae nostra contirmata est fides*, Thomas’s unbelief serveth to the settling of our faith; and as Peter’s fall warneth us to look well to our standings; so when such a man as Jeremiah shall miscarry in this sort, and have such outbursts, oh be not high minded, but fear. Some render the text, Lord, if I be deceived, thou hast deceived me; and so every faithful man who

keepeth to the rule, may safely say. Piscator hath it, *Persuasisti mihi Iehova, et persuasus sum*. O Lord, thou persuadedst me, and I was persuaded—*sc.*, to undertake this prophetic office—but I have small joy of it. Some think he thus complained when he was put in prison by Pashnr.

I am in derision daily, every one mocketh me.] This is the world's wages. The cynic said of the Megarians long ago, Better be their horse, dog, or pander than their teacher, and better he should be regarded.

{a} *Iterum more solito causam suam μεμνησμένος coram Deo agit. -Oecolamp.*

Ver. 8. **For since I spake, I cried out,**] *i.e.*, Ever since I took upon me the office of a prophet, I executed it vigorously, I cried with full mouth. {#Jer 4:5 Isa 58:1}

I cried violence and spoil,] *sc.*, Will surely befall you by the Chaldees. Or, I cried out of my misusages.

Because the word of the Lord was made a reproach unto me, and a derision daily.] This was all the recompense I reaped of my goodwill to this perverse people, and of my pains taken among them. Few sins are more dangerous than those of casting reproaches upon God's Word, as here; of snuffing at it; {#Mal 1:13} of enviously swelling at it; {#Ac 13:45} of chatting at it; {#Ro 9:19,20} of stumbling at it; {#1Pe 2:8} of gathering odious consequences from it. {#Ro 3:8}

Ver. 9. **Then I said, I will not make mention of him, nor speak any more in his name,**] {a} *i.e.*, I will give over preaching. This, said Latimer in a like case, was a naughty, a very naughty, resolution.

But his word was in my heart as a burning fire.] {b} *Ex sensu malae conscientiae propter illud propositum*. And here was the work of the Spirit against that carnal resolution of his. God's people cannot do the things that they would, saith the apostle. {#Ga 5:17} As they cannot do the good they would, because of the flesh, so neither the evil that they would, because of the Spirit. There is a continual conflict, and as it were the company of two opposite armies. {#So 6:13} True grace will as little be hid as fire: *quis enim celaverit ignem?*

And I was weary with forbearing, and could not stay.] {c} Jeremiah's service among the Jews was something like that of Mantius Torquatus among the Romans, who gave it over, saying, Neither can I bear their manners, nor they my government. He began to think, with that painful patriarch, that rest was good; {#Ge 49:15} and with the olive, vine, and fig tree in Jotham's parable, that it was best to enjoy a beloved privacy. He was ready to say, *Bene qui latuit bene vixit;* and *Bene qui tacuit bene dixit,* &c. But this could not hold with him, he saw well; for as the motion of the heart and lungs is ever beating, and it is a pain to restrain it, to hold the breath, so here,

“*Strangulat inclusus dolor atque exaestuat intus:
Cogitur et vires multiplicare suas.*”—Ovid., *Trist.*

{a} *Ex humano motu et metu hoc in mentem incidit. -A Lapide; Pisc.*

{b} *Quoque magis tegitur, tanto magis aestuat ignis. -Ovid.*

{c} *Hanc legem ex hoc loco dat concionatori ne defatigetur nec ullo tempore sileat, sive sit qui auscultet, sive non. -Chrysost, de Lazaro.*

Ver. 10. For I heard the defaming of many, fear on every side.] This passage is borrowed from **#Ps 31:13;** {See Trapp on "Ps 31:13"} Some render the text, I heard the defamation of many Magormissabibs, many of his accomplices and Coryphaei, spies set a-work by him to defame and smear me.

Report, say they, and we will report.] *Calumniare audacter;* broach a slander, and we will blazon it; set it afoot, and we will set it afloat give us but some small hint or inkling of aught spoken by Jeremiah, whereof to accuse him to the king and state, and we desire no more. Athanasius was about thirty times accused, and of no small crimes either, but falsely. The Papists make it their trade to belie the Protestants, their chieftains especially. They reported of Luther that he died despairing; of Calvin, that he was branded on the shoulder for a rogue; of Beza, that he ran away with another man's wife, &c. And for their authors they allege Baldwin and Bolsecus, a couple of apostates, requested by themselves (and, as some say, hired) to write the lives of these worthies, their professed enemies. But anything of

this kind serves their turn, and they cite the writings of these renegades as canonical.

All my familiars.] Heb., Every man of my peace; from such there is the greatest danger. Hence one prayed God to deliver him from his friends, for as for his enemies he could better beware of them. Many friends are like deep ponds, clear at the top, but all muddy at the bottom.

Ver. 11. **But the Lord is with me as a mighty terrible one.]** *Instar gigantis robusti*, { a } as a strong giant, and mine only champion on whom I lean. Here the Spirit begins to get the better of the flesh, could Jeremiah but hold his own. But as the ferryman plies the oar, and eyes the shore homeward where he would be, yet there comes a gust of wind that carrieth him back again; so it fared with our prophet. See #Jer 20:14,15, &c.

{a} *Ut formidabilis heros. -Pisc.*

Ver. 12. **But, O Lord of hosts.]** See #Jer 11:20 17:10.

Let me see thy vengeance on them.] Some pert and pride themselves over the ministry as if it were a dead Alexander's nose, which they might wring off, and not fear to be called to account therefor; but the visible vengeance of God will seize such one day, as it did Pharaoh, Ahab, Herod, Julian.

For unto thee have I opened my cause.] Prayer is an opening of the soul's causes and cases to the Lord. The same word for opened here is in another conjugation used for uncovering, making bare and naked. {#Ge 9:21} God's people in prayer do or should nakedly present their souls' causes without all cover shames, or so much as a rag of self or flesh cleaving to them.

Ver. 13. **Sing unto the Lord, praise ye the Lord.]** *Nota hic alternantis animi motus aestusque.* Here the Spirit triumpheth over the flesh; as in the next verses, the flesh again gets the wind and hill of the Spirit. Every good man is a divided man.

For he hath delivered the soul of the poor,] i.e., Of poor me. {as

#Ps 34:4}

Ver. 14. **Cursed be the day wherein I was born.**] What a sudden change of his note is here! Out of the same mouth proceedeth blessing and cursing. My brethren, saith James, these things ought not so to be. {#Jas 3:10} But here human weakness prevailed; and this part of the chapter hath much of man in it. The best have their outbursts; and as there be white teeth in the blackest blackamore, and, again, a black bill in the whitest swan, so the worst have something in them to be commended, and the best to be condemned. See on #Jer 20:7. Some of the Fathers seek to excuse Jeremiah altogether; but that can hardly be, neither needeth it. Origen saith that the day of his birth was past, and therefore nothing now; so that cursing it, he cursed nothing. This is like those among us who say they may now without sin swear by the mass, because it is gone out of the country, &c. Isidor., that Jeremiah's cursing is but conditional, if any, let that day be cursed, &c.

Ver. 15. **Cursed be the man.**] Let him have a curse for a reward of his so good news. Thus the prophet, in a fit of impatience, carrieth himself as one who, being cut by a surgeon and extremely pained, striketh at and biteth those that hold him; or, like him in the poet,

“ *Quem non incusavi amens hominum que deumque?*”

Aeneid, lib. ii.

Surely as the bird in a cage, because pent up, beats herself, so doth the discontented person. Look to it, therefore. Satan thrusteth in upon us sometimes praying, with a cloud of strange passions, such as are ready to gallow us out of that little wit and faith we have. Resist him betimes. The wildfire of passion will be burning while the incense of prayer is in offering; this scum will be rising up in the boiling pot, together with the meat. See #Jon 4:1. {See Trapp on "Jon 4:1"}

Ver. 16. **And let that man be.**] A most bitter curse, but causeless. The devil of discontent, where it prevaieth, maketh the heart to be for the time a little hell, {a} as we see in Moses, Job, David, Jeremiah, men otherwise made up of excellences. These sinned, but not with full consent. A godly man hath a flea in his ear, somewhat within, which saith, "Dost thou well to be angry, Jonah?" {#Jon 4:4}

{a} ταρῆταιν, thence ταρταρος.

Ver. 17. **Because he slew me not, &c.]** Why, but is not life a mercy? A living dog better than a dead lion. See on #**Job 3:10 10:18,19.**

Ver. 18. **Wherefore came I forth, &c.]** Passions are a most dangerous and heady water when once they are out.

That my days should be consumed with shame?] Why, but a Christian soldier may have a very great arrear. {#2Ti 4:7,8} Vincet aliquando pertinax bonitas He will conquer sometimes obstinate goodness. {#Re 2:10}

Chapter 21

Ver. 1. **The word that came unto Jeremiah from the Lord.]** This history is here set down out of course; {a} for Jerusalem was not besieged till #**Jer 32:2**, and Jehoiakim reigned #**Jer 25:1** It was in the ninth year of Zedekiah that this present prophecy was uttered. {#2Ki 25:1,2} This Zedekiah was one of those *semiperfectae virtutis homines*, as Philo calleth some professors, cakes half-baked., {#Ho 7:8} no flat atheist, nor yet a pious prince. Of Galba the emperor, as also of our Richard III, it is recorded that they were bad men but good princes. We cannot say so much of Zedekiah; two things he is chiefly charged with: (1.) That he broke his oath and faith pledged to the King of Babylon; {#Eze 17:16} (2.) That he humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. {#2Ch 36:12,13} Hitherto he had not: but now in his distress he seeketh to this prophet; yea, sendeth an embassy. Kings care not for soldiers, said a great commander, till their crowns hang on the one side of their heads. Sure it is that some of them slight God's ministers till they cannot tell what to do without them, as here. Kingdoms have their cares, and thrones their thorns. Antigonus cried out of his diadem, *O vilis pannus*, O base rag, not worth taking up at a man's feet. Julian complained of his own unhappiness in being made emperor. Dioclesian laid down the empire as weary of it. Thirty of the ancient kings of this our land, saith Capgrave, resigned their crowns; such were their cares, crosses, and emulations. Zedekiah now could gladly have done as much. But since that might not be, he sendeth to Jeremiah, whom in his prosperity he had slighted, and, to gratify his wicked counsellors, wrongfully imprisoned.

He sent unto him Pashur.] Not that Magormissabib, {#Jer 20:1} but another of his name, though not much better, as it afterwards appeared, when, seeing Jeremiah's stoutness for the truth, he counselled the king to put him to death. {#Jer 38:4}

And Zephaniah, the son of Maaseiah.] Of whom see further, #Jer 29:25-29 37:3.

{a} *Est hic hysteriorologia sive praeosterus ordo.*

Ver. 2. **Inquire, I pray thee, of the Lord for us.]** He seeketh now to the Lord, whom in his prosperity he regarded not; so doth a drowning man catch at the tree or twig, which before he made no reckoning of. *Rarae fumant felicibus arae.* "In their affliction they will seek me early." {#Ho 5:15} "When he slew them, then they sought him, and inquired early after God." {#Ps 78:34} Pharaoh, when plagued, calleth earnestly for Moses to pray for him; and Joab, when in danger of his life, runneth to the horns of the altar.

If so be the Lord will deal with us according to his wondrous works.] Or, It may be the Lord will deal with us, &c.—*scil.*, As he did not long since with Hezekiah, when invaded by Sennacherib. Thus wicked wretches are willing to presume, and promise themselves impunity. See #De 29:19. {See Trapp on "De 29:19"}

Ver. 3. **Then said Jeremiah unto them.]** He answereth them modestly, and without insultation; but freely and boldly, as a man of a heroic spirit, and the messenger of the King of kings.

Ver. 4. **Behold, I will turn back the weapons of war,] i.e.,** I will render them vain and useless; as it is God who in battle ordereth the ammunition, {#Jer 50:25} and maketh the weapons vain or prosperous. {#Isa 54:17 Jer 50:9} This was plainly seen at Edgehill fight.

Ver. 5. **And I myself will fight against you.]** This was heavy tidings to Zedekiah and his courtiers. *Optassent sibi prophetas qui dixissent laeta,* saith Oecolampadius; they could have wished for more pleasing prophecies; but those that do what they should not must look to hear what they would not. Such bitter answers as this they must look for who seek to God only in a time of necessity. Silence, or else sad answers, they shall be sure of.

Ver. 6. **They shall die of a great pestilence.]** See #Jer 16:4 18:21. Hippocrates calleth the pestilence τὸ θεῖον, the divine disease;

because there is much of God's hand in it, like as there was here in the sweating sickness, wherewith the English only were chased, not only in England, but in all countries. {a}

{a} Sir John Heywood's *Life of Edward VI*

Ver. 7. **And afterward, saith the Lord.]** This is noted by the Hebrew critics for a very long verse—as having in it forty-two words, which consist of one hundred and sixty letters—and it sounds very heavily all along, to the courtiers especially. *Potentis potentior torquebuntur*. Power torments powerfully.

Ver. 8. **Behold, I will set before you the way of life and the way of death.]** They should have their option, but a very sad one. Saved they could not be from their enemies but by their enemies, nor escape death but by captivity, which is a kind of living death, and not much to be preferred before death. Only life is sweet, as the Gibeonites held it, and therefore chose rather to be "hewers of wood and drawers of water" than to be cut off with the rest of the Canaanites.

Ver. 9. **His life shall be unto him for a prey.]** And lawful prey or booty is counted good purchase. {#Isa 49:24} He shall save his life, though he lose his goods. And it should not be grievous to any man to sacrifice his estate to the service of his life. Why else did Solomon make so many hundreds of targets and shields of gold?

Ver. 10. **For I have set my face against this city.]** I have looked this city to destruction. I have decreed it, and will do it. When our Saviour set his face to go towards this city, {#Lu 9:51} he was fully resolved on it, and nothing should hinder him. See #Le 17:10 20:5.

Ver. 11. **And touching the house of the king of Judah, say,] i.e.,** His courtiers and his counsellors. which probably were now as bad or worse than they had been in his father Josiah's days. "Her princes within her were roaring lions, her judges evening wolves." {#Zep 3:3} {See Trapp on "Zep 3:3"}

Ver. 12. **O house of David.]** But much degenerated from the piety of David. So #Mic 2:7, "O thou that art named the house of Jacob—are these his doings," &c. {See Trapp on "Mic 2:7"} To be a degenerate plant of so noble a vine is no small discommendation.

Thus saith the Lord.] After that the court had sent to him, he is sent to the court with these instructions.

Execute justice in the morning.] As David your progenitor and pattern did. {#Ps 101:8} Be up and at it early, and make quick despatch of causes that poor men may go home about their businesses who have other things to do besides going to law. It is a lamentable thing that a suit should depend ten or twenty years in some courts, *Quo saturentur avarissimi rabulae, omnia bona pauperum exugentes*, {a} through the avarice of some pleaders, to the utter undoing of their poor clients. This made one such (when he was persuaded to patience by the example of Job) to reply, What do ye tell me of Job? Job never had any suits in chancery. Jethro adviseth Moses {#Ex 18:14-23} to dismiss those timely, {b} whom he cannot despatch presently.

{a} Oecolamp.

{b} Mane, *i.e.*, Mature.

Ver. 13. Behold, I am against thee.] I, who alone am a whole army of men, van and rear both, {#Isa 52:12} and may better say than any other, how many reckon you me at?

O inhabitant of the valley,] *i.e.*, Of Jerusalem, called elsewhere the valley of vision. It stood high, but yet was compassed about with mountains that were higher. {#Ps 125:2}

And rock of the plain.] The bulwark and beauty of the whole adjacent country. Pliny saith that it was the most famous of all the cities of the east; he might have said of the whole world, if he had known all.

Which say, Who shall come down against us? or who, &c.] This they said out of carnal confidence in the natural strength of the place, increased by their fortifications. The Jebusites had done so, {#2Sa 5:6} and were unroosted. Security ushereth in destruction.

Who shall enter into our habitations?] Which we hold impregnable. Such like vaunts precede and presage ruin. See #Jer 49:16 Ob 3.

Ver. 14. But I will punish you.] {a} And if I take you once to do, you are sure of your full payment. Heb., I will visit upon thee according to the fruit of your actions, *i.e.*, I will lay upon you a punishment

answerable to your sins; the sin being as the seed, and the punishment as the fruit that cometh of it—*q.d.*, " Ye have sown the wind, and ye shall reap the whirlwind."

And I will kindle a fire in the forest thereof,] *i.e.*, In the streets, which stand as thick with houses as the forest of Lebanon doth with trees, and are built with timber fetched from that forest.

{a} *Puniam vos pro meritis.*

Chapter 22

Ver. 1. **Go down to the house of the king of Judah.**] To the palace royal of Jehoakim, son of Josiah, who reigned after that his brother Jehoahaz was carried captive to Egypt. {#2Ki 23:34}

Ver. 2. **Thou and thy servants.**] Thine attendants and officers, who, too oft, are evil instruments. This made the primitive Christians pray for the emperor, that God would send him *Senatum fidelem*, faithful counsellors. {a}

{a} *Tertul. Apol.*

Ver. 3. **Execute ye judgment and righteousness.**] Make good laws, and see that they be well executed. This the prophet presseth *quasi ad fastidium*, ever and anon, over and over, as the likeliest means to prevent future judgments; so Phineas found it. See #Jer 21:12.

Ver. 4. **For if ye do this thing indeed.**] Heb., If doing you do this word, *i.e.*, If seriously and sedulously ye do it.

Then shall there enter in...kings sitting.] See #Jer 17:25.

Ver. 5. **That this house shall become a desolation.**] This stately edifice, the place of thy royal residence. Note here the prophet's boldness, and learn that truth must be spoken, however it be taken.

Ver. 6. **For thus saith the Lord concerning the king's house,**] *i.e.*, Concerning the whole kingdom of Judah, saith Junius.

Thou art Gilead unto me, and the head of Lebanon,] *i.e.*, High and happy, as these fruitful mountains, famous for spicery and other things desirable. {#Ge 37:25}

Yet surely I will make thee a wilderness.] Like as I have made them when the ten tribes were carried away captive.

Ver. 7. **And I will prepare destroyers.]** Heb., Sanctify them; that is, send them on mine errand, and let them forward. God's holy hand is in all such desolations.

Every one with his weapons.] Or, Tools rather, to fell with.

And they shall cut down.] *Sonat icta securibus ilex.*

Ver. 8. **And many nations shall pass, &c.]** By a *personification* of passengers admiring the utter ruin of so famous a city, the prophet setteth forth the cause of their desolations.

Ver. 9. **Because they have forsaken the covenant &c.]** *In promptu causa est.* Heinous sins brings hideous plagues. *Ingentia beneficia, flagitia, supplicia.* {a}

{a} Magdeburg.

Ver. 10. **Weep not for the dead, neither bemoan him.]** Lament no more for the good Josiah, lately slain in war, and yet dead in peace: *Ne fletote, neque condoletote:* there is no such cause, everything counted; neither shall ye have leisure so to do, because of later miseries befalling you thick and threefold. Weep ye rather for his son Challum, carried captive into Egypt; and there miserably handled, without hope of return.

Ver. 11. **Which reigned instead of Josiah his father.]** But was too hasty, stepping into the throne before his elder brother Jehoiakim; and therefore soon after dethroned, carried down to Egypt, and, as some say, there put to death. See #2Ki 23:33 2Ch 36:2. {See Trapp on "2Ki 23:33"} {See Trapp on "2Ch 36:2"}

Ver. 12. **But he shall die in the place.]** See on #Jer 22:11.

Ver. 13. **Woe unto him that buildeth his house by unrighteousness.]** This was Jehoiakim, *cuius iniusta et insana aedificia hic accusantur;* who would needs be building, but whether by fight or by wrong dealing, regarded not. This was to incur that CURSE. {#Isa 5:8 Hab 2:9,12} {See Trapp on "Isa 5:8"} {See Trapp on "Hab 2:9"} {See Trapp on "Hab 2:12"} Such injurious and therefore accursed builders were the pyramid makers in Egypt, Tarquinius Priscus, Caligula, Nero,

Phocas, ^{a} who is said to have heard this voice from heaven, Though thou shouldst erect thine edifice as high as heaven—

“ *Aedificans aure, sedesque in sidera mittens,* ”

yet sin, that lieth at the foundation, will soon overturn all. Bernard inveigheth against some in his time, who did, with great care and cost, *erigere mutes, negligere mores*, build high *manors*, but not amend their *manners*, which should have been their chief care.

That useth his neighbour's service.] His "neighbour" he was, though his vassal and poor labourer.

And giveth him not for his work.] This is a crying sin. ^{#De 24:14,15 Jas 5:4} ^{See Trapp on "Jas 5:4"}

^{a} Sueton.; Niceph.

Ver. 14. I will build me a wide house.] Heb., A house of measures, or dimensions; such as is the Turk's Seraglio, two or three miles in compass, or rather such as is Westminster Hall, built by William Rufus, who found much fault with it for being too little, saying it was fitter for a chamber than for a hall for a king of England; and taking a plot for one more spacious to be added unto it, he came to an untimely end. ^{a} *Sarcophago contentus*, shut up in a little grave, which yet was more honour than this ambitious prince attained to; for he was "cast out and buried with the burial of an ass," as it followeth. ^{#Jer 22:19}

And large chambers.] Heb., Widened or winded; thoroughly aired. ^{b} Thus, with those Megarensians, spoken of by Plato, he built as if his life had been riveted upon eternity.

And cutteth him out windows.] Some render it, and the original will bear it, That teareth my windows ^{c} *-scil.*, To enlarge and beautify therewith his new building: he took in, belike, a piece of God's house. This was such a piece of sacrilege as the very heathens abhorred. A certain King of Sicily, to enlarge his palace, pulled down an old temple; but the emperor, Marcus Antoninus, calleth it a beastly and lewd action, not to be spoken of without shame,

protesting that it was a matter of wonder and scandal, not only to him, but to the whole city and senate of Rome; and therefore he blamed the king exceedingly for it. Our William the Conqueror is much cried out upon for throwing down thirty-six mother churches in Hampshire for the making of his New Forest, to hunt in. {d}

{a} Daniel's *History*.

{b} *Coenacula perstabilia*.

{c} *Et lacerat sibi fenestras meas. -Trem.*

{d} Camden's *Britain*.

Ver. 15. Shalt thou reign because thou closest thyself in cedar?] Hast thou no better mediums to establish thy throne? no better defence against a potent enemy that comes to dethrone thee than a ceiling of cedar? What if thy cedar putrify not can it secure thee that thou perish not? Ah, never think it.

Did not thy father eat and drink?] Live cheerfully and comfortably, enjoying peace and prosperity through his righteousness and piety.

And then it was well with him.] Heb., Then was good to him; though he did not flaunt it out in sumptuous buildings. But you have great thoughts, and will not take it as your father did.

Ver. 16. He judged the cause of the poor and needy.] And so took a right course, a thriving way. {#Pr 29:4}

Was not this to know me? saith the Lord,] i.e., To show that he knew me soundly and savingly; while he exercised his general calling in his particular, and observed the first table of the decalogue in the second.

Ver. 17. But thine eyes and thy heart are not but for thy covetousness.] That is all thou mindest and lookest after, *oculis atque animo intentus ad rem*. "Hearts they have," saith Peter of such, "exercised with covetous practices: cursed children." {#2Pe 2:14} William Rufus is in story noted for such another.

Ver. 18. They shall not lament for him.] By his exactions he had so far lost his people's affections, that none were found, either of his allies or others, that bewailed his death; but, Jehoram-like as he had lived undesired, so he died unlamented Edwin-like, as he lived

wickedly, so he died wishedly; {a} Mohammed-like, he lived feared of all men, and died bewailed of none. {b} See the contrary promised to his brother Zedekiah, for his courtesy to Jeremiah, #Jer 34:5.

{a} Daniel's *History*.

{b} *Turkish History*.

Ver. 19. **He shall be buried with the burial of an ass.**] His corpse shall be cast out, like carrion, into some bycorner. A just hand of God upon this wicked one, that he who had made so many to weep, should have none to weep over him; he who had such a stately house in Jerusalem, should not have a grave to house his carcase in: *sed insepulta sepultura elatus*, {a} as Cicero phraseth it; but without the ordinary honour of burial, should be cast out, or thrown into a ditch or a dunghill, to be devoured by the beasts of the earth and fowls of heaven. Our Richard II, for his exactions to maintain a great court and favourites, lost his kingdom, was starved to death at Pomfret Castle, and scarcely afforded common burial. King Stephen was interred in Faversham monastery; but since, his body, for the value of the lead wherein it was coffined, was cast into river. Let great ones so live, as that they meet not in the end with the death of a dog, the burial of an ass, and the epitaph of an ox; such as Aristotle calleth that of Sardanapalus—

“ταυτ εχω, Εφαγον και εφυβρισα,” &c.

Or that of Pope Alexander VI and his Lucrece—

“*Hospes abi: iacet hic et scelus et vitium.*”

{a} Philippic i.

Ver. 20. **Go up to Lebanon and cry.**] Jehoiakim hath had his doom and his destiny read him. {a} Followeth now Jehoiakim's part, and what, for his obstinace, he shall trust to. The prophet beginneth this part of his discourse with a sarcasm or scoff at their carnal security and creature confidence. Get up, saith he, into those high mountains here mentioned, Lebanon, Bashan, Abarim, that look all toward Egypt, and see if thence, by crying and calling for help, thou mayest be saved from the Chaldees, who are coming upon thee; but all shall be to small purpose.

But thy lovers are all destroyed.] The Egyptians, to whom thou bearest a blind affection, contrary to God's covenant.

{a} *Subiecit fata tristissima Iechoniae.*

Ver. 21. **I spake unto thee in thy prosperity.]** Heb., In thy prosperities, or tranquillities. Prosperity rendereth men refractory. Demetrius called a peaceable and prosperous life a dead sea; because, being not tossed with any considerable troubles, it slayeth the simple, as Solomon hath it. {#Pr 1:32} Men are usually best when worst, and worst when best: like the snake which, when frozen, lieth quiet and still, but waxing warm, stirreth and stingeth. The parable of the sun and the wind is known, *Anglica gens est optima flens et pessima ridens.* The English people are best crying and worst laughing. Some of those who, in Queen Mary's days, kept their garments close about them, wore them afterwards more loosely. It is as hard to bear prosperity, as to drink much wine and not be giddy. It is, at least, as strong waters to a weak stomach; which, however they do not intoxicate, yet they weaken the brain: *plus deceptionis semper habet quam delectationis;* it always has greater deception than amusements, it is able to entice, and ready to kill the entangled. In rest we contract rust; neither are men's ears opened to hear instruction but by correction. {#Job 33:16} God holdeth us to hard meat, that he may be true to our souls. {#Ps 119:75}

This hath been thy manner from thy youth.] "Jeshurun waxed fat, and kicked," is an old complaint. {#De 32:15} To have been an old sinner, habituated and hardened in iniquity, is no small aggravation of it: **#Eze 20:13**, "But the house of Israel rebelled against me in the wilderness"; *there* they murmured against God and Moses ten times; "forty years was he there grieved with that perverse generation." They began as soon as ever they were moulded into a state, like as Esau began to persecute Jacob in the very womb, that no time might be lost.

Ver. 22. **The wind shall eat all thy pastors,**] {a} *i.e.*, The vain hope that thy governors have in foreign helps shall deceive them; for God will make the strongest sinew in the arm of flesh to crack and break.

Surely then shalt thou be ashamed.] When thou shalt see thyself so shamefully disappointed by human helps, which were never true to those that trusted them.

{a} *Vento vanitatis, ut chamaeleontes aere pascuntur.*

Ver. 23. **O inhabitant of Lebanon.]** Heb., O inhabitress—that is, O Jerusalem, who hast perched thyself aloft, and pridest thyself in thy strength and stateliness.

How gracious shalt thou be!] i.e., How ridiculous, when thy lofty and stately rooms wherein thou art roosted shall be to thee but as groaning rooms to women in travail.

Ver. 24. **As I live, saith the Lord.]** An oath which none may lawfully take but God himself, who is life itself. It is therefore sinful for any one to say, As I live, such a thing is so or so. That is God's oath. See #Nu 14:21 Ps 95:11.

Though Coniah.] So Jechoniah, or Jehoiakin, by an *aphaeresis*, dropping a letter, is called in scorn and contempt. Prepared he was of the Lord, as his name signifieth, for misery; and yet he was now but eighteen years old. {#2Ki 24:8} Youth excuseth not those that are wicked. This young king was scarce warm in his throne when carried captive to Babylon.

Were the signet on my right hand.] Which is very carefully kept and carried about. See #So 8:6 Hag 2:23, where good Zerubbabel, the nephew of this Jechoniah, is called God's "signet."

Yet would I pluck thee thence.] This Nazianzen fitly applieth to preachers, such as prove vile and vicious.

Ver. 25. **And I will give thee into the hand.]** No sooner was he plucked off God's hand but he fell into his enemies' hands. So Saul's doleful complaint was, God hath forsaken me, and the Philistines are upon me. {#1Sa 28:15}

Ver. 26. **And I will cast thee out.]** Heb., I will hurl thee out. To be held captive by idolaters in a strange country is no small misery. Poor Zegedine found it so among the Turks.

Ver. 27. **But to the land that they desire to return.]** Heb., Which they lift up their soul to *quam avent totaque anima expetunt, et ad*

quam summe anhelant; they shall die in banishment. So they that are once shut out of heaven must for ever abide in hell, would they never so fain get out, with dragons and devils.

Ver. 28. **Is this Coniah a despised, broken idol?**] *Interrogatio pathetica:* Is he not? Who would ever have thought to have seen a king of Judah so little set by, like some old picture or inglorious trunk?

A vessel in which is no pleasure.] That is, by a modest round about phrase, A close stool, or piss pot. {so #Ho 8:8}

He and his seed.] If any he had, or shall have in his captivity.

Ver. 29. **O earth, earth, earth, hear the word of the Lord.]** Hear this irrevocable decree of mine, and this ensuing dreadful denunciation, which I cannot get this stupid and incredulous people to believe. His trebling of the word is {as #Eze 21:27} for more assurance. Some sense it thus, O Coniah, thou who art earth by creation, earth by generation, and earth by resolution, hear and give ear, be not proud, for the Lord hath spoken it. {as #Jer 13:15}

Ver. 30. **Write ye this man childless]** {a} As to succession in the royal dignity, as well as to success in his reign. The Septuagint render it, A man abdicated or proscribed. This God would have to be written—that is, to be put upon public record for the use of posterity. Our chronicles tell us of John Dudley, that great Duke of Northumberland, in King Edward VI's days—who endeavoured by all means to engrand his posterity, reaching at the crown also, which cost him his head—that though he had six sons, all men, all married, yet none of them left any issue behind them. "Be wise now, therefore, O ye kings; serve the Lord with fear."

{a} Ariri -i.e., orbus vel solus, sicut in deserto myrica. -Fuller.

Chapter 23

Ver. 1. **Woe to the pastors,] i.e.,** To the rulers and chieftains, whether in the State or Church; woe to the wicked of both sorts; and why?

They destroy and scatter the sheep of my pasture.] So he calleth the people, how bad soever, because of the covenant with their fathers.

Ver. 2. **Against the pastors.]** Impostors, rather.

That feed my people.] Or, That feed upon my people, rather; *attensioni gregis potius quam attentioni consulentes*, more minding gain than godliness.

Ye have scattered my flock.] And worried them, as so many evening wolves, {#Zep 3:3} grievous, or fat wolves. {#Ac 20:29} {See Trapp on "Ac 20:29"}

Behold, I will visit upon you.] *Ludit in voce visitare;* I will visit you in another sense, for your not visiting my people according to your duty. {#Eze 34:4,6,8}

Ver. 3. **And I will gather the remnant of my flock.]** I will bring them back from Babylon, but especially from out of this present evil world, into the bosom of my Church, by Christ the Arch-shepherd, and by such under-shepherds as he shall make use of to that purpose. {#Eph 4:11}

And they shall be fruitful and increase.] *Gignendo gentes*, by begetting the Gentiles unto Christ, through the preaching of the gospel.

Ver. 4. **And I will set up shepherds over them.]** "Pastors after mine own heart," such as were Zerubbabel, Ezra, Nehemiah, Jehoshua the high priest, Haggai, Zechariah, Malachi, &c. Christian princes and pastors under the gospel, but especially Christ the "chief Shepherd and Bishop of our souls," who is therefore here promised, {#Jer 23:5,6} for the comfort of God's elect, who might well be troubled at that former dreadful denunciation. {#Jer 22:29,30}

And they shall fear no more.] But enjoy spiritual security, and be of an invincible courage.

Neither shall they be lacking.] Christ the good Shepherd will see to that, {#Joh 10:28,29} his under-shepherds also, whose motto is *Praesis ut prosis*, will have a care. {a}

{a} Bernard.

Ver. 5. **I will raise to David a righteous branch.**] Who shall raise up the tabernacle of David that is fallen, and close up the breaches thereof, {#Am 9:11} who shall also sit upon the throne of his father David, and of his kingdom there shall be no end. {#Lu 1:32,33} *Annon hoc probe sarcitur; &c.* Is not this a good amends for that which is to befall Coniah and his posterity, put beside the kingdom? Of Christ the "righteous branch," see **#Isa 11:1 4:2 Zec 3:8** {See Trapp on "Isa 11:1"} {See Trapp on "Isa 4:2"} {See Trapp on "Zec 3:8"}

Ver. 6. **This is the name whereby he shall be called, The Lord our Righteousness.**] Jehovah Tsidkenu. {a} This is a most mellifluous and sweet name of our Lord Jesus Christ, importing his Godhead, as the righteous Branch of David {#Jer 23:5} did his manhood; and besides assuring us that as he hath for us fulfilled all righteousness, {#Mt 3:15} so he is by God made unto us righteousness, {#1Co 1:30} and that we are become the righteousness of God in him. {#2Co 5:21} This one name of Christ is a strong tower; {#Pr 18:10} it is such as will answer all our doubts and objections, were they never so many, had we but skill to spell all the letters in it. Cyprian was wont to comfort his friends thus, *Venit Antichristus, sed superveniet Christus;* Antichrist will come, but then Christ will be at the heels of him. We may well comfort ourselves against all evils and enemies with this consideration, Christ is "Jehovah our righteousness." God hath "laid help on one that is mighty," and he came to "bring in everlasting righteousness." {#Da 9:24} Why then should we "fear in the days of evil, when the iniquities of our heels shall compass us about." {#Ps 49:5} *Domine Satan, saith Luther somewhere, nihil me movent minae terrores tui; est enim unus qui vocatur Iehovah iustitia nostra, in quem credo: Is legem abrogavit, peccatum damnavit, mortem abolevit, infernum destruxit, estque O Satan, Satan tuus* {b} -that is, You, Sir Satan, your menaces and terrors trouble me not. For why? There is one whose name is called the Lord our righteousness, on whom I believe. He it is who hath abrogated the law, condemned, sin, abolished death, destroyed hell, and is a Satan to thee, O Satan. Surely this brave saying of Luther may well be reckoned among such of his sentences as a man would fetch, rather than be without them, upon his knees from Rome or Jerusalem.

{a} *Vocat Scriptura nomen Messiae Iehova Tsidkenu, quia erit Mediator Deus, per cuius manus consecuturi sumus iustitiam a Deo ipso, inquit Rabbini quidam in lib. Ikharim.*

{b} Luth., tom. iv. fol. 55 A.

Ver. 7. Therefore, behold the days come.] See #Jer 16:14.

Ver. 8. But the Lord liveth.] See #Jer 16:15.

Ver. 9. My heart within me is broken.] *Utitur exordiolo pathetico et tragico prorsus.* Being to inveigh against the priests and false prophets, those great corrupters of the people, he useth this pathetic preface, *Cordicitus et medullitus doles*, I am grieved to the very heart, &c.

All my bones shake.] Heb., Hover or flutter, as birds do, They shake and shudder with extreme fear and horror. *Totus contremisco.*

I am like a drunken man.] *Totus perturbatus sum*, I am not myself, not able to stand high alone.

Because of the Lord.] Through zeal of his glory.

And because of the words of his holiness.] His holy words so shamefully slighted, his dreadful threats especially.

Ver. 10. For the land is full of adulterers.] It is even become a great brothel house, as sometimes Cyprus was, and as Rome is now said to be:

“*Tota est iam Roma lupanar.*”

“Now Rome is entirely a brothel.”

For because of swearing (or cursing) the land mourneth.] Swearers and cursers, then, are public enemies, traitors to the State. The Jews observe that Beershaba signifies, The well of oath; and Beersaba, The well of plenty. Sure we are that for oaths the land mourneth; of which there is such store, as if men, by an easy mistake of the point, used to draw and drop them, as it were, out of the well of plenty.

And the pleasant places.] Or, Pastures, or habitations, which, being dried up, seem to mourn, and yet the inhabitants are without all sense of sorrow.

And their course is evil.] Naught all over, as we say.

And their force is not right.] Not rightly employed; they are not valiant for the truth, but violent for wrong doing.

Ver. 11. **For both prophet and priest are profane.]** What wonder, therefore, that the people were so? I have read of a woman, who, living in professed doubt of the Godhead, after better illumination and repentance, did often protest that the vicious life of a great scholar in that town did conjure up those damnable doubts in her soul. {a} And of another, that he desired a profane preacher to point him out a nearer way to heaven than that he had taught in his sermons, for he went not that way himself. Our Saviour foretelleth {#Mt 24:12} that "iniquity shall abound, love wax cold," &c.; and why? "Many false prophets shall arise."

Yea, in my house have I found their wickedness.] Sin is not a little aggravated as by the time, *sc.*, If committed on the Lord's day; so by the place, *sc.*, If done in God's house, and in his special presence. Unclean glances or worldly thoughts in hearing, &c., argue a profane heart. Like as it were a sign the orthodox party were but weak, if, while they were at sermons, Papists dared come in and put them out.

{a} Mrs Ward's *Happiness of Paradise*.

Ver. 12. **As slippery ways in the darkness.]** They shall fall without fail, for they shall neither see their way nor stand their ground. See #Ps 35:6.

Ver. 13. **And I have seen folly.]** Heb., Insalsity. Folly is as unpleasant to the intelligent as unsavoury meat is to him that tasteth it.

They prophesied in Baal, and caused my people Israel to err.] They sold poison to the people, as Laertius {a} saith Aristotle did—Epicurus is his witness—having first wasted his estate.

{a} Lib. x. in *Epic*

Ver. 14. I have seen also in the prophets of Jerusalem an horrible thing.] {a} Heb., Fedit, or fetidity; filthiness or stench, such as the devil himself, they say, leaveth behind him going out of a room. It must needs be a horrible thing when doctors turn devils, teaching such impieties, *acsi ipse teterrimus Satan eas ore suo docuisset*, as if the devil himself, with his own mouth, had taught the same. I would shun a heretic, saith one, as I would do a devil, for he is sent on his errand. Seducers certainly act the part of that horrid fiend, and, together with him, shall be "cast alive into the burning lake."

{#Re 19:20}

They commit adultery.] As did Eli's sons, and those two stinking goats, #Jer 29:23.

And walk in lies.] Make a trade of it. It was not for nothing that Chrysostom {b} said of those of his time, *Non arbitror inter sacerdotes, multos esse qui salvi fient.*

They strengthen also the hands of evildoers.] *Roborant manus malignatum;* while knowing the judgment of God, that they which commit such things are worthy of death, they not only do the same, but, both by their false doctrine and loose living, they countenance those that do them. {#Ro 1:32}

They are all become to me as Sodom,] i.e., *Paucissimis exceptis, omnes conscelerati et inemendabiles;* they are all stark naught.

{a} φρικτα.—*Septuag.*

{b} Hom. iii. in *Act.*

Ver. 15. I will feed them with wormwood,] {a} i.e., I will slay them with most bitter and grievous kinds of deaths. See #Jer 8:14 9:15.

For from the prophets of Jerusalem is profaneness gone forth into all the land.] Their place adding two wings to their sin—viz., Example and scandal, whereby it soareth higher and flieth much further. See #Jer 23:11.

{a} *Potabo eos calice maledictionis pessimae, quasi capribus draconum.*—*Chald. Paraph.*

Ver. 16. **Hearken not unto the words of the prophets.]** Stop your ears to their enchantments, and seriously decline them, as ye would do a serpent in your way, or poison in your meats.

They make you vain.] Or, Beguile you. Fair words make fools fain. See #Ro 16:18.

Ver. 17. **They say still to them that despise me.]** They promise security to the impenitent, and flatter people in their sinful and sensual practices. Socinians set up man's reason; Arminians, his free will; libertines, his unruly lusts; and Papists gratify his senses with their forms and pomp. In their humble supplication to King James for a toleration, they pleaded for their religion as that which was most agreeable to man's nature. Sir Walter Raleigh knew what he said, that were he to choose a religion for sensual delights and licentious liberty, he would be a Papist. No sin past, but the Pope can pardon it; none to come, but he could dispense with it; no matter how long they have lived in any sin (thought the sin against the Holy Ghost), yet extreme unction at last will salve all.

Ver. 18. **For who hath stood in the counsel of the Lord?] *Quis praeter nos?*** so Piscator. Who hath, if we have not? say those false prophets, as if they were so many angels newly dropped from heaven.

Ver. 19. **Behold, a whirlwind of the Lord,] *q.d.*** Though these flatterers make all fair weather before you, yet assure yourselves the tempest of God's wrath, such as shall never be blown over, is even breaking forth upon them and you together. Look to it, therefore.

Ver. 20. **In the latter days ye shall consider it perfectly.]** All too late ye shall subscribe to the truth of these threats, which now ye take as uttered in terror only, and will not believe till you feel. *Sero, inquit Nero.* Too late Nero said. Epimetheus, that after wit, had too many fellows. *Sero sapiunt Phryges.* The Pyyges understand too late.

Ver. 21. **I have not sent these prophets.]** Who I have duped you into the mouth of destruction, as that old Bethelite did the young prophet into the mouth of the lion.

Yet they ran.] They have from me neither mission nor commission, but do all on their own heads. *Observabilis est hic locus contra multos qui hodie plebem docendi munus sibi arrogant, cum tamen*

non sint missi, saith Oecolampadius. This is a notable place against lay preachers. And, as if he had lived in those loose times of ours, he thus goeth on:—In #1Co 14:40 16:1, order is commanded to be kept; but there are now such as abide not in their own churches, but run into others, where they teach without a calling. These promote not, but hinder the cause of Christ. He is the God of peace, but they go forth and say, *Mentiris; Deus amat talem constantiam et fortem confessionem: sic enim recant suam prae fractam pertinaciam*, Thou liest; God loveth such constance and bold confession of the truth as we hold forth; for so they call, saith he, their stiffness and obstinace. Besides that, they come not into the congregations of unbelievers to convert them to the faith, *sed nostras perplexas reddunt*, so that good man proceedeth in his complaint on this text—but they trouble our churches, like as of old they came to Antioch, and made disturbance there {#Ac 15:1-2 22-29} Luther also, who lived in the same time with Oecolampadius, cries out to like purpose, *Decem annis laboratur antequam ecclesiola recte et pie instituta paretur*, { a } &c. We are ten or more years, saith he, ere we can settle a small church as it should be; and yet, when that is done, there creepeth in some silly sectary, whose only skill is to rail against godly ministers, *is uno memento evertit omnia*, and he presently marreth all. See #Jer 14:14.

{a} Tom. Oper. iv., fol. 18 A.

Ver. 22. **But if they had stood in my counsel, &c.]** As they vainly vaunt they do, {#Jer 23:18} and that they know more of my mind than any others.

And had caused my people to hear my words.] And not their own fancies or cunningly devised fables. {#2Pe 1:16}

Then they should have turned them from the evil of their way.] Not but that a goodly preacher may want success; {#Isa 49:4} {See Trapp on "Isa 49:4"} And, on the contrary, a bad minister may be a means of good to others, as the dull whetstone edgeth iron, and the lifeless heaven enliveneth other creatures. The head of a toad may yield the precious stone bufonites, and wholesome sugar be found in a poisoned cane. Noah's builders were a means to save him and his family, yet themselves were drowned; so was Palinurus, Aeneas's

pilot in the poet. {a} But God usually honoureth his faithful labourers with some success; and they can say, as Chrysostom doth, *Si decimus quisque, si unus persuasus fuerit, ad consolationem abunde sufficit.* If but one in ten be converted by our ministry, yea, if but one in all, it is comfort enough. See #Jas 5:20.

{a} Virgil, *Aeneid*, iii.

Ver. 23. **Am I a God at hand, and not a God afar off?**] See I not what is done on earth, which seemeth further from me? or think ye that you live out of the reach of my rod because remote from heaven, the habitation of my holiness and of my glory?

“*Iupiter est quodcunque rides, quocunque moveris.*”
- *Lucan.*

Ver. 24. **Can any man hide himself in secret places?**] Hide he may God from himself, but not himself from God; though atheists are apt to think (as they say the struthiocamelus doth when he hath thrust his head in a hole) {a} that because they see none, therefore none seeth them.

Do I not fill heaven and earth?] See #Ps 139:3,5,7,11 Isa 66:1. {See Trapp on "Ps 139:3"} {See Trapp on "Ps 139:5"} {See Trapp on "Ps 139:7"} {See Trapp on "Ps 139:11"} {See Trapp on "Isa 66:1"}

{a} Plin.

Ver. 25. **I have dreamed, I have dreamed,** / *i.e.*, I have a prophetic revelation in a dream. Such lying prophets were the ancient and modern enthusiasts and high attainers. Messalanian heretics they were called of old, A.D. 371.

Ver. 26. **How long shall this be in the hearts? &c.,** / *q.d.*, Will they never give over lying to the Holy Ghost, {#Ac 5:3} and flying against the light (of their own consciences), as bats do. *Nam quod argute commenti sunt, haec aiunt ex Spiritu se dicere; studio enim suis mendaciis plebi imponunt, falsumque data opera docent;* {a} for they father their falsities upon the Spirit of truth, cozening the credulous multitude. And this they do wittingly and incessantly.

{a} Oecolamp.

Ver. 27. **Which think to cause my people to forget my name.**] To drive them to atheism, which sometimes creepeth in at the back door of a reformation, "by the sleight of seducers and their cunning craftiness, whereby they lie in wait to deceive." Our Church is at this day pestered with atheists (who first have been Seekers, Ranters, Antinomians, Antiscripturists, &c.), and is even dark with them, as Egypt once was with the grasshoppers. They seemed to speak with judgment that said formerly, As Antichristianism decreaseth, so atheism prevaileth. And they seem still not to judge amiss that say that the Jesuits are acting vigorously by our sectaries to bring in Popery again— *quasi postilimino* -upon us. It hath been long the opinion and fear of some grave divines that Antichrist, before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant churches— *quod Deus avertat*. Take we heed that these sect makers make us not forget God's name by their fopperies, as our fathers forgot his name for Baal.

Ver. 28. **The prophet that hath a dream, let him tell a dream.**] Or, Let him tell it as a dream, and not as a divine revelation, making more of it than the matter comes to, and

“Laudans venales quas vult obtrudere merces.”

What are dreams ordinarily but very vanities, {#Ec 5:7 Zec 10:2} pleasant follies and delusions, the empty bubbles of the mind, children and tales of fancy, idle and fruitless notions, mere baubles? Why, then, should men make so much of them? why should they tell their Midianitish dreams to others with so much confidence, as if they were oracles?

And he that hath my word.] So he be sure he hath it, and can on good ground say, I believed, therefore have I spoken.

What is the chaff to the wheat? saith the Lord,] i.e., What is false doctrine to true? surely nothing in comparison; you may better set *Palea*, that is, chaff, upon it, than the Pope doth upon anything in the decrees of his predecessors that pleaseth him not. Shall not the whole body of Popery, founded, most part of it, upon revelations and feigned miracles (think the same of Ranters, Quakers, and some Anabaptists) prove *palea* -that is, chaff, hay, and stubble that shall

be surely burnt. {#1Co 3:11-15} Some render the text *Quid paleae cum tritico?* what hath chaff to do with the wheat? {as #Ho 14:9 Joh 2:4} Away with any such mixtures. In the writings of some sectaries,

“*Sunt bona mista malis, sunt mala mista bonis.*”

The speech in the text seemeth to have been proverbial, and is not unlike that of the apostle, {#2Co 6:14-16} and those in human authors, *Quid sceptro et plectro? Quid specillo et gladio? quid lecytho et strophio? quid hyaenae et cani? quid bovi et delphino? quid cani et balneo?* {a} What has a septre to do with a quill, a surgeon's knife with a sword, bottle with a head band, a hyena with a dog, a cow with a dolphin, a dog with a bath. So what communion hath faith and unbelief, zeal and passion? &c. And yet unbelief may be with faith—"Lord, I believe, help thou mine unbelief" {#Mr 9:24} -zeal with passion; yea, in young Christians, heat and passion goeth sometimes for zeal; and yet it is but chaff, which, when blown away, the heap is little else but wheat—that is, faith, zeal, humility, though we have less pride, passion, presumption. But this by the way only.

{a} Suid.

Ver. 29. **Is not my word like a fire?**] As it is like solid wheat, wholesome food; {#1Ti 6:3} so it is no less like fire, that most active element, called $\pi\upsilon\rho$, because it is pure, saith one; and fire, because it was fair. It enlighteneth, enliveneth, warmeth, purgeth, assimilateth, aspieth, consumeth combustible matter, *congregat homogenea, segregat heterogenea;* so doth the Word, when accompanied by the Spirit, who is of a fiery nature and of a fiery operation. {#Isa 4:4 Mal 3:2 Mt 3:11} "The words that I speak unto you, they are spirit, and they are life." {#Joh 6:63} "Did not our hearts burn within us while he talked with us by the way, and opened unto us the Scriptures?" {#Lu 24:32} When the word comes home to the heart in the power of it, the preacher was sent of God. See #Ga 2:8.

And like a hammer that breaketh the rock in pieces?] *i.e.*, The rockiest hearts and sturdiest stomachs are tamed and terrified by the Word, when God once takes them to do. It is as his plough to break up their fallow ground, and as his sword to run them through, {#Jer 4:3 Heb 4:2} and to lay them for dead. {#Ro 7:9} And like as the hardest ice is

broken with hot waters, as well as with hammers, so is the hardest heart with the gospel, as well as with the law.

Ver. 30. **Behold, I am against those prophets.**] Heb., Behold, I against, by an angry *aposiopesis*. {a}

That steal my word every one from his neighbour.] That filch it, either by hiding it from others, as the Popish doctors do from the common people, or by wresting it to the defence of their false doctrines, as Marcion the heretic, whom, therefore, Tertullian fitly calleth *Murem Ponticum*, the rat of Pontus, for his gnawing and tawing of the Scriptures, to bring them to his purpose. Or, by a fraudulent imitating of God's true prophets, taking up their parables, and making use of their expressions, such as are, Thus saith the Lord; Grace be to you and peace, &c. Wasps also have their combs as well as bees; and apes will be doing as they see men to do. Or, lastly, by causing the people to forget and lose the good that they had once learned of the true prophets. This we see daily done by the cunning fetches and flatteries of the seducers of our times, causing many to lose the things that they had wrought. {#2Jo 8}

{a} A rhetorical artifice, in which the speaker comes to a sudden halt, as if unable or unwilling to proceed.

Ver. 31. **That use their tongues.**] Or, Abuse them rather, to smoothing and soothing up people in their sins: *lenificant linguas, id est, blando sermone alliciunt plebem*, they flatter and collogue; or *tollunt linguam*, they lift up their tongues, viz., by extolling themselves, and speaking magnifically of their own doing. As one hath observed of some sectarians among us, that they often call upon their hearers to mark—for it may be they shall hear that which they never heard before—when the thing is either false, or if true, no more than is ordinarily taught by others, and which they have stolen out of the writings of others. {a}

And say, He saith.] See on #Jer 23:30.

{a} *Dulcorantium, mollificantium*. -False prophets soothe and sweeten men.

Ver. 32. **That cause my people to err by their lies and by their lightness.**] By their lying discourses and light or loose courses. So #Zep 3:4 Jud 9:4. If these false prophets had been of a sober, grave behaviour, the people might have been with better excuse deluded

by them; as Aristotle noteth of Eudoxus (and the same is true of Epicurus himself, as Cicero telleth us) that he prevailed much in disputing for pleasure, because he was no voluptuous man himself. But these in the text were no less lewd than loud liars.

Ver. 33. **What is the burden of the Lord?**] *Ironicum interrogandi genus*: thus they profanely asked by way of scoff or despite, such as he will drive down their throats again, plaguing them for their profane malignity.

Then shalt thou say, What burden?] *q.d.*, I will burden you to some purpose, since ye profanely count and call my Word a burden. You shall suddenly have your back burden of plagues and miseries for the contempt of it.

I will even forsake you.] And then woe be unto you, {#Ho 9:12} you shall be eased of these burdens and of me together; and that you will find misery enough. See #Jer 12:7. Learn therefore to speak holily and honourably of God's Word, lest thou hear this word of his, Thou shalt never enter into my rest.

Ver. 34. **That shall say, The burden of the Lord.**] *Nempe per ludibrium*, in contempt and derision. See #2Ch 36:16.

Ver. 35. **Thus shall ye say.**] God sets them a form, who otherwise knew not how to lisp out a syllable of sober language. *Loquamur verba Scripturae*, Let us speak the words of the Bible, saith Peter Ramus, *utamur sermone Spiritus Sancti*, Let us inure ourselves to Scripture expressions.

Ver. 36. **For every man's word shall be his burden.**] That jeer of his afore mentioned shall lie heavy upon him, and cost him dear, for under the weight he shall sink and be crushed in pieces.

Ver. 37. **Thus shalt thou say to the prophet.**] See on #Jer 23:35.

Ver. 38. **But since ye say, The burden of the Lord.**] Since ye accuse me as unmerciful, my Word as a ponderous burden, and my messengers as telling you nothing but terrible things and bloody businesses, which therefore you are resolved to slight and neglect;

Ver. 39. **Therefore, behold, I, even I, will utterly forget you.**] *I nunc ergo, lude pasquillis et putidis diceris*, saith one. Go thy ways now, thou that thinkest it a goodly thing to gibe and jeer at God's ministers and their messages. Consider of this dreadful

denunciation, and thereby conceive aright of the heinousness of thy sin; for God doth not use to kill flies upon men's foreheads with beetles, to threaten heavy punishments for light offences.

Ver. 40. **And I will bring an everlasting reproach upon you.**] Contempt of the Word is such an enraging sin that God cannot easily satisfy himself in saying what he will do to such as are guilty of it.

Chapter 24

Ver. 1. **The Lord showed me.**] By showing as well as by saying, hath God ever signified his mind to his people; by the visible as well as by the audible word, as in sacrifices and sacraments, for their better confirmation in the faith.

And, behold, two baskets.] *Dodaim*, so called from *dodim*, breasts, because these two baskets resembled two breasts.

Were set before the temple.] Either visionally, or else actually there set; whether presented for firstfruits, {*as #De 26:2*} or set to be sold in such a public place.

Before the temple.] To show that the Jews of both sorts gloried in the same God, but were differently regarded by him, and accordingly sentenced.

After that Nebuchadnezzar.] This then was showed to Jeremiah about the beginning of Zedekiah's reign.

Had carried away captive Jeconiah.] Who was therefore and thenceforth called Jeconiah Asir, {*#1Ch 3:16*} that is, Jeconiah the Prisoner. He was a wicked prince, and therefore written childless, and threatened with deportation. {*#Jer 22:30*} Howbeit, because by the advice of the prophet Jeremiah he submitted to Nebuchadnezzar (who carried him away to Babylon, where, say the Rabbis, he repented, and was therefore at length advanced by Evilmerodah, as **#Jer 52:31**), he and his company are here comforted, and pronounced more happy, however it might seem otherwise, than those that continued still in the land; and this, say the Hebrews, {*a*} was not obscurely set forth also by those two baskets of figs,

whereof that which was worst showed best, and the other showed worst, till they came to be tasted.

With the carpenters,] Or, Craftsmen. {#2Ki 24:14,16}

And smiths.] Heb., Enclosers—that is, say some, goldsmiths, whose work it is to set stones in gold; and these, thus carried away, are as a type of such, saith Oecolampadius, as are penitent and patient till the Lord shall turn again their captivity as the streams in the south.

{a} Raban., Hugo., Lyra.

Ver. 2. **One basket had very good figs.]** *Maturas et praecoquas*, ripe and ready early, *bursas melle plenas*, as one once called such good figs, purses full of honey.

“ *Ficus habet lactis nivei, rutilique saporem*

Mellis, et ambrosiae similes cum nectare succos.”

- *Passerat.*

The other basket had very naughty figs.] Sour and ill-tasted, because blasted, haply, or worm eaten, &c. Of the Athenians Plutarch {a} saith, that they were all very good or stark naught; no middle men: like as that country also produceth both the most excellent honey and the most deadly poison. Sure it is that *non sunt media coram Deo, neque placet tepiditas*, before God every man is either a good tree yielding good fruit, or an evil tree bearing evil fruit. He that is not with Christ is against him. He acknowledgeth not a mediocrity, he detesteth an indifference in religion; hot or cold he wisheth men, and threateneth to "spue the lukewarm out of his mouth." {#Re 3:15,16} The best that can be said of such neuter passives is that which Tacitus saith of Galba, *Magis extra vitia quam cum virtutibus*, that they are rather not vicious than virtuous; their goodness is merely negative. The world crieth them up for right honest men, but God decrieth them for naught, stark naught; they may not be endured, they are so naught. See #Lu 16:15.

{a} *In Vit. Dion.*

Ver. 3. **What seest thou, Jeremiah?] See on #Jer 1:11.**

The good figs, very good.] See on #Jer 24:2.

Ver. 4. **Again the word of the Lord.]** *Transitio ad Anagogen:* the interpretation followeth, whereby will appear the different judgment made of persons and things by God and men.

Ver. 5. **Like these good figs.]** *Quas sic dat et arbor et aura,* when once God hath made the tree good, the fruit will be good.

So will I acknowledge.] Heb., Know, that is, own, or take special notice of, and this made the difference.

Whom I have sent out of this place for their good.] It is for their good, temporal and eternal, that God chastiseth his children. Jehoiachin was preferred at length; and as the Jewish doctors say, converted, as Manasseh had been before him. Daniel and his associates were set over the kingdom. The Jews got good estates and respect in the land of their captivity, {#Jer 29:4 Es 9:4,29} and were at length sent back with many favours and privileges, &c.

Ver. 6. **For I will set mine eyes upon them for good.]** I will see to their safety, and provide for their necessities. See #Ps 34:15. {See Trapp on "Ps 34:15"}

Ver. 7. **And I will give them an heart to know me.]** {a} This was better than all the rest, *scil.*, a sanctified use of their afflictions. This we should highly prize, and pray for.

And they shall be my people.] This falling out of lovers shall but be a renewing of love between us.

For they shall return unto me.] God must sometimes whip his people to duty, and gather them from evil, as well as entice them, *ut uvae dulces sint et non labruseae.*

{a} *Promissio Evangelica, ut infra.*, chap, xxxi. 33.

Ver. 8. **And as the evil figs.]** Zedekiah and his subjects, who were looked upon as the happier, because at home; and derided, likely, Jeconiah and his concaptives as cowards. Sure it is, that they were not bettered by their brethren's miseries.

Ver. 9. **And I will deliver them.**] As men throw out naughty figs, rotten apples, or the like. All the figs were carried out, but in diverse baskets, and for diverse purposes.

To be a taunt and a curse.] As when they were called in scorn by the heathen *Verpi, Apellae, Recutiti, &c.*, and were noted, as they are still, for a nasty people.

Ver. 10. **And I will send the sword.**] So **#Jer 14:15 34:17.**

Chapter 25

Ver. 1. **In the fourth year of Jehoiakim.**] See on **#Jer 1:2.** Above twenty years had Jeremiah spent his worthy pains upon them, *illi vero ne teruntio quidem meliores facti sunt*, but they were nothing the better; here, therefore, is their doom most deservedly denounced.

That was the first year.] This first year of Nebuchadnezzar, reigning alone after his father's death, fell out part of Jehoiakim's third, and part of the fourth. *{#Da 1:1}*

Ver. 2. **Unto all the people of Judah.**] The circumstances both of time when, and of persons to whom, is thus set down, for the reason given on **#Jer 25:1.**

Ver. 3. **Rising early and speaking.**] *A dilucula indesinenter:* as good husbands use to do, taking the best times.

Ver. 4. **But ye have not hearkened.**] See **#Jer 7:24,26.**

Ver. 5. **They said, Turn ye again.**] This was the sum of all the prophet's sermons, as of the apostles', "Repent ye and believe the gospel," *{#Mr 1:15}*

Ver. 6. **And I will do you no hurt.**] Heb., I will not do evil to you; as else I must. The Romans honoured their Vejoves, that they might not harm them.

Ver. 7. **That ye might provoke me.**] See **#Jer 7:17,18.**

Ver. 8. **Because ye have not heard,** *J i.e.,* Not heeded them. *{as #Jer 7:19}*

Ver. 9. **Behold, I will send and take.**] By a secret instinct. *{as #Jer 1:15}*

And Nebuchadnezzar my servant, *J i.e.,* Mine executioner, the rod of my wrath, *{#Isa 10:5}* and the scourge of the world, as Attila styled himself.

And against all these nations round about.] Who were so infatuated that they did not combine against Nebuchadnezzar, whom the Septuagint called a dove, #Jer 25:38, but he was a vulture rather, and these nations were as so many silly doves, which save themselves by flight, not fight; and sitting in their dove cots, see their nests destroyed, and their young ones killed before their eyes, never offering to rescue or revenge, as other fowls do. So dealt the old Britons when invaded by the Romans; they joined not their forces against the common enemy, *sed dum singuli pugnabant, universi vincebantur.* but while they fought separately, they were conquered together. {a}

{a} Tacitus

Ver. 10. **Moreover, I will take from them.]** See #Jer 7:34 Re 18:22.

Ver. 11. **And this land shall be a desolation—seventy years.]** Which commenced at the deportation of Jeconiah. {#2Ki 24:8 Jer 29:1-3 Eze 4:1 33:21} Avignon in France, was the residence of the Pope for seventy years, which time the Romans yet remember, till this day, by the name of the Babylonian captivity. {a} Luther, when he first began to stir against the Pope, wrote a book bearing title *De captivitate Babylonica*, which when Bugenhagius, a Pomeranian divine, first read, he pronounced it to be the most heretical piece that ever was written, but afterwards, having better considered the contents of it, he retracted his former censure; he told his colleagues that all the world besides was in deep darkness, and that Luther alone was in the light and in the right, and him he would follow. So he did, and drew many more with him. {b}

{a} Heyl. *Cosm.*, fol. 188.

{b} Scult *Annal.*

Ver. 12. **I will punish the King of Babylon.]** As had been previously threatened, {#Isa 13:19-22 14:21-23 21:2-10 47:5,8,9} and was accomplished. {#Da 5:25-28,30}

Ver. 13. **And I will bring upon that land,] scil.,** By Cyrus and his successors, who out of the ruins of Babylon built two cities, Ctesiphon and Seleucia.

Ver. 14. **For many nations.**] The Medes and Persians, together with the rest that served under them.

And great kings.] Cyrus and Darius especially.

Ver. 15. **Take the wine cup of this fury.**] *{a}* Or, Take this smoking wine cup. A "cup" is oft put for "affliction," and wine for extreme confusion and wrath. Poison in wine works more furiously than in water. *{#Ps 75:8}*

And cause all the nations.] According to that power which I have put into thine hands. *{#Jer 1:10}* Vengeance is still in readiness for the disobedient, *{#2Co 10:6}* as ready every whit in God's hand, as in the minister's mouth, who threateneth it.

{a} *Utitur demonstratione seu ostento divino.*

Ver. 16. **And be moved and be mad.**] As men that are overcome by some hot and heady liquor, are mad drunk.

Because of the sword that I shall send.] For it is God who puts the sword in commission, *{#Jer 47:6,7}* and there it many times rideth circuit, as a judge, in scarlet. There are certain seasons, wherein, as the angel troubled the pool, so doth God the nations: and commonly when he doth it to one, he doth it to more, as here, and **#2Ch 15:5,6**, and as at this day in Europe.

Ver. 17. **And made all drink,**] viz., In vision, and by denunciation.

Ver. 18. **To wit, in Jerusalem.**] Judgment beginneth at God's house *{#1Pe 4:17}* *{See Trapp on "1Pe 4:17"}* *{See Trapp on "Mt 25:41"}* *Sed si in Hierosolymis maneat scrutinium, quid fiet in Babylone?* saith an ancient.

Ver. 19. **Pharaoh king of Egypt.**] Pharaohhophra, *{#Jer 44:30}* of whom Herodotus *{a}* writeth that he persuaded himself and boasted, that his kingdom was so strong that no god or man could take it from him. He was afterwards hanged by his own subjects.

{a} Lib. ii.

Ver. 20. **The mixed people.**] That lay scattered in the deserts, and had no certain abode; Scenitae and Hamaxobii.

And all the kings of the land of Uz.] Job's country, called by the Greeks, Ausitis.

Ver. 21. **Edom and Moab, &c.]** By the destruction of all these nations we may make a conjecture at the destruction of all the wicked, when Christ shall come to judgment. All that befalleth them in this world, is but as drops of wrath forerunning the great storm: or as a crack foretoking the fall of the whole house. Here the leaves only fall upon them as it were, but then the body of the tree in its full weight to crush them for ever.

Ver. 22. **And all the kings of the isles.]** As Cyprus, Rhodes, and the Cyclades, subdued also by the Babylonian, saith Jerome, Rabanus, and Vatablus.

Ver. 23. **Dedan, and Tema, and Buz.]** The Hagarens or Saracens {#Jer 49:8}

And all that are in the utmost corners.] *Qui attonsi sunt in comam;* Roundheads. See #Jer 9:26.

Ver. 24. **And all the kings of Arabia.]** Petraea.

That dwell in the desert.] In Arabia Deserta.

Ver. 25. **And all the kings of Zimri, / i.e.,** Of Arabia Felix. Zamarens, Pliny {a} calleth them.

{a} Lib. vi. cap. 28.

Ver. 26. **And all the kingdoms.]** See on #Jer 25:16.

And the king of Sheshak, / i.e., Belshazzar, that bezzling king of Babylon, while he is quaffing in the vessels of God's house to the honour of Shat, {a} the Babylonian goddess; whence those feast days were called *σακεαι ημεραι*, being like the Roman Saturnalia. Antichrist also, who hath troubled all the kingdoms of the earth, shall himself perish, together with his Babylon the great, which hath made the nations drunk with the wine of her fornications.

{a} *Shesac, id est poculum laetitiae aut vanitatis, vel sericum tuum.*

Ver. 27. **Drink ye, and be drunk, and spue, and fall.]** Eckius, or Eccius, otherwise by some called Jeccius, from his casting or spuing, being nonplussed by Melanchthon, and well nigh maddened, started drinking, for his own solace, and drank himself to death. {a}

So should these do of the cup of God's wrath, not only till they were mad drunk, *{as #Jer 25:16}* but dead drunk.

{a} Manlii, *Loc. Com.* 89.

Ver. 28. **Ye shall certainly drink.]** See on **#Jer 25:15.**

Ver. 29. **The city that is called by my name.]** *Periphrasis Hierosolymae argumentosa.*

And should ye be utterly unpunished?] See on **#Jer 25:18.**

Ye shall not be unpunished.] But suffer as surely and as sorely.

Ver. 30. **The Lord shall roar from on high.]** As a lusty lion, having discovered his prey, runneth upon it, roaring so horribly that he astonisheth the creatures and sets them at a stand.

He will mightily roar upon his habitation.] Pliny reporteth of the lioness, that she bringeth forth her whelps dead, and so they remain for the space of three days, until the lion, coming near to the den where they lie, lifteth up his voice, and roareth so fiercely, that presently they revive and rise. The "Lion of the tribe of Judah" will roar to like purpose at the last day; and doth afore, when he pleaseth, roar terribly upon his enemies, to their utter amazement. *{#Joe 3:16 Am 1:2 3:8}*

He shall give a shout, as those that tread the grapes.] When they have their feet in the winepress, and the new liquor in their heads, as one phraseth it.

Ver. 31. **For the Lord hath a controversy with the nations.]** *{a}* A disceptation, which showeth that his revenge to be taken upon them shall be just and lawful. It shall well appear to be so, at that day of wrath and revelation of the righteous judgment of God. *{#Ro 2:5}*

{a} *Disceptatio catholica.*

Ver. 32. **Behold, evil shall go forth from nation to nation.]** See on **#Jer 25:16.**

Ver. 33. **And the slain of the Lord shall be, &c.]** Such an utter destruction of the wicked is expected by the Jews at the coming of

their Messiah, as of all people under heaven they are the most apt to work themselves into the fool's paradise of a sublime dotage, being light, aerial, fanatical.

Ver. 34. **Howl, ye shepherds.**] *Uhulate, volulate.* Shriek and roll. This is spoken to the governors and grandees; for in public calamities such usually suffer more than meaner men. The corks swim, saith one, when the plummets sink. If a tree have thick and large boughs, it lieth more open to lopping.

And ye shall fall like a pleasant vessel, / *i.e.*, Irremediably. Like as a crystal glass or China dish once broken cannot be pieced again.

Ver. 35. **And the shepherds shall have no way to flee.**] Who had formerly divers strongholds. See #Am 2:14.

Ver. 36. **For the Lord hath spoiled their pastures,** / *i.e.*, Their kingdoms and states, or their flocks.

Ver. 37. **And the peaceable habitations.**] Heb., The habitations or folds of peace. The fierce anger of the Lord hath unrooted them, their dwellings are demolished.

Ver. 38. **He hath forsaken his covert, as a lion.**] God hath, or, as some will, Nebuchadnezzar hath. He is come out of Babylon his den, to range about for prey. *Ut in praeda involet.*

Because of the fierceness of the oppressor.] Of the dove, say some, who also tell us that the Chaldees had in their standard this picture of a dove. But of that there is no such certainty.

Chapter 26

Ver. 1. **In the beginning of the reign of Jehoiakim.**] What a sudden change was here, soon after the death of good Josiah! And was there not the like in England after the death of that English Josiah, Edward VI? Within a very few days of Queen Mary's reign were various learned and godly men in various parts committed to prison for religion, and Mr Rogers, the proto-martyr, put to death, as was that holy prophet of God, Uriah the son of Shemaiah of Kirjathjearim, not many weeks before Jeremiah was apprehended and questioned for his life, as is here related, his adversaries being pricked on by pride and malice.

Ver. 2. **Diminish not a word.**] Or, Detract not aught, viz., for fear or favour, lest I confound thee before them. {#Jer 1:17; see there} *Haec,*

instar speculi omnium temporum, pastoribus inspicienda sunt. Here is a mirror for ministers.

Ver. 3. **That I may repent me of the evil; because of the evil.]** *Flagitium et flagellum sicut acus et filum;* evil of sin produceth evil of pain. See #Jer 4:4,6.

Ver. 4. **If ye will not hearken unto me.]** A conditional menace, the contrary promise whereunto see #Jer 26:13. And this was the sum of all Jeremiah's sermons.

Ver. 5. **Both rising early, and sending them.]** See #Jer 7:13 11:7 25:3.

Ver. 6. **Then will I make this house like Shiloh.]** This same threat Jeremiah had uttered in good Josiah's days, {#Jer 7:12-14} and no harm ensued. Now, *tempora mutantur;* truth breedeth hatred; and the prophet is in danger, for discharging his conscience, to be murdered; as were Rogers, Bradford, Taylor, and other famous preachers in those dog days of Queen Mary.

Ver. 7. **So the priests and the prophets.]** Like unto these prophets were the scribes and the lawyers in Christ's time. {a}

{a} *Verbum Domini parit crucem.* The word of God brought forth the cross.—*Oecol.*

Ver. 8. **That the priests and the prophets, &c.]** So they dealt by Stephen, {#Ac 7:57,58} by Arnulph, an excellent preacher of the truth according to godliness at Rome, A.D. 1125, in the time of Pope Honorius II. *Hic clericorum insidiis necatur.* {a} This good man was put to death by the instigation of the clergy, against whose avarice, pride, and luxury he bitterly inveighed, and was therefore much favoured by the Roman nobility; as was likewise Wickliffe by the English, and Huss by the Bohemian; but the envious priests wrought their ruin.

{a} *Func. Chronol. ex Platina.*

Ver. 9. **Why hast thou prophesied in the name of the Lord?] Who doubtless hath not sent thee on this errand; but thou speakest it of thine own head, and shalt dearly answer it.**

And all the people were gathered.] That many headed multitude, that *neutrum modo, mas modo vulgus.* See #Jer 26:16.

Ver. 10. **When the princes of Judah heard those things.]** *Pii viri sunt quibus doluit populi impietas;* good men they were, saith

Oecolampadius. They might be so, some of them at least; and it was well done of them here to pass an impartial sentence for the innocent prophet against the priests and people. But Pilate did so for a while for our Saviour; and these princes soon after turned Jeremiah's cruel enemies {#Jer 37:15} for his plain dealing. {#Jer 34:1-7}

And sat down in the entry of the new gate.] The east gate, saith the Chaldee paraphrast; called the new gate because repaired by Jotham, {#2Ki 15:35} saith Lyra.

Ver. 11. Then spake the priests and the prophets.] Against a priest and a prophet; but he had earnestly inveighed against them, {#Jer 23:1,2,14,15,33,34} and hence the hatred. As Erasmus told the Duke of Saxony that Luther had been too busy with the Pope's triple crown and with the priests' fat paunches, and was therefore so generally set against.

Saying, This man is worthy to die.] *Sic Papicolae nostri saeculi.* These are the very words of Popish persecutors.

For he hath prophesied against this city.] This holy, and therefore, it must be believed, inviolable city. *Novum crimen, C. Caesar, &c.* These sinners against their own souls, traitors also to the state, will neither see their evil condition, nor hear of it from others, as having gall in their ears, as they say of some kinds of creatures.

Ver. 12. The Lord sent me to prophesy against this house.] In this apology of the prophet thus answering for himself with a heroic spirit, five noble virtues, fit for a martyr, are by an expositor well observed: (1.) His prudence in alleging his divine mission; (2.) His charity in exhorting his enemies to repent; (3.) His humility in saying, "Behold, I am in your hand," &c.; (4.) His magnanimity and freedom of speech, in telling them that God would revenge his death; (5.) His spiritual security and fearlessness of death in so good a cause, and with so good a conscience.

Ver. 13. Amend your ways.] Fall out with your faults, and not with your friends. See #Jer 7:3.

And the Lord will repent him of the evil.] This he often inculcateth. *Ideo minatur Deus ut non puniat.* Therefore God will threaten so as not to punish. See #Jer 18:8.

Ver. 14. **As for me, behold, I am in your hand.**] See here how God gave his holy prophet a mouth and wisdom, such as his adversaries were not able to resist. The like he did to other of his martyrs and confessors, as were easy to instance. If the queen will give me life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her, said Bradford to Cresswell, offering to intercede for him. {a}

To do with me as seemeth good and meet unto you.] But this I can safely say, *Non omnis moriar*. All that ye can do is, to "kill the body." Kill me you may, but hurt me you cannot. Life in God's displeasure is worse than death. I am not of their mind who say,

“κακως ζην κρειον η θανειν καλως.”
- Euripid. in *Aulide*.

Better live basely than die bravely. *Faxit Deus ut quilibet nostrum epilogum habeat galeatum*. God grant that, whether our death be a burnt-offering of martyrdom, or a peace offering of a natural death, it may be a free will offering, a sweet sacrifice to the Lord.

{a} *Acts and Mon.*, 1462.

Ver. 15. **Ye shall surely bring innocent blood, &c.**] So Mr Rogers, our proto-martyr in Queen Mary's days: If God, said he, look not mercifully upon England, the seeds of utter destruction are sown in it already by these hypocritical tyrants, and Antichristian prelates, double traitors to their native country. {a}

{a} *Acts and Mon.*

Ver. 16. **Then said the princes and all the people.**] The *mobile vulgus*. changeable mob, on #Jer 26:9. The good prophet is acquitted, as Athanasius afterwards was often; for if to be accused were enough to make a man guilty, none should be innocent.

Ver. 17. **Then rose up certain of the elders.**] *Viri illi admodum venerabiles erant*, saith Oecolampadius. These were very worthy men, whether princes or pleaders, well read in the annals of the times, as great men ought to be.

Ver. 18. **Micah the Morashite.**] See on #Mic 1:1.

Zion shall be ploughed like a field.] See #Mic 3:3.

Ver. 19. **Did Hezekiah king of Judah.]** Laudable examples are to be remembered; and, as occasion requireth, imitated. That was a very good one of Constantine the Great, when the Arians brought accusations against the orthodox bishops, as here the false prophets did against Jeremiah, he burned them, and said, These accusations will have proper hearing at the last day of judgment. {a}

{a} Sozomen.

Ver. 20. **And there was also a man.]** This seemeth to be the plea of the adverse party, producing an example opposite to the former, and showing what the way was now, whatever it had been heretofore. New lords, new laws.

According to all the words of Jeremiah.] Whose contemporary he was, and his memory was yet fresh bleeding.

Ver. 21. **And when Jehoiakim.]** This tiger laid hold with his teeth on all the excellent spirits of the times. See #Jer 36:26.

He was afraid, and fled.] Not out of timorousness, but prudence. Tertullian was too rigid in condemning all kinds of flight in times of persecution. God hath not made his people as standing buttmarks to be shot at, &c. See #Mt 10:23.

Ver. 22. **And Jehoiakim sent men into Egypt.]** Where he might have anything, for he was Pharaoh's feudatory and vassal.

Ver. 23. **And they set forth Uriah out of Egypt.]** As they did here Sir John Cheek out of the Low Countries, and frightened him into a recantation. Not so this Uriah.

And they set forth Uriah out of Egypt.] *En collusio principum mundi in parricidio.*

Who slew him with the sword.] Without all law, right, or reason. So John Baptist was murdered, as if God had been nothing aware of him, said that martyr. But Jehoiakim got as little by this as he did afterwards by burning Jeremiah's book; or as Vespasian afterwards did by banishing all the philosophers of his time, because they spake boldly against his vices and tyranny.

Ver. 24. **Nevertheless the hand of Ahikam.**] Who had been one of Josiah's counsellors. {#2Ki 22:12} By this man's authority and help Jeremiah was delivered, and God rewarded him in his son Gedaliah, made governor of the land. {#2Ki 25:22}

Chapter 27

Ver. 1. **In the beginning of the reign of Jehoiakim.**] By the date of this prophecy, compared with #Jer 27:12 28:1, it should seem that it lay dormant for fourteen or fifteen years ere it was recited.

Ver. 2. **Make thee bonds and yokes,** / *i.e.*, Yokes with bonds, such as they are wont to be fastened with.

And put them upon thy neck.] This was to the prophet, saith the Jesuit, *molesta et probrosa poenitentia*, { *a* } a troublesome and disgraceful penance. But this was no will worship, say we; and much handsomer than the penances they put the people to in Italy, where you may see them go along the streets, saith mine author, { *b* } with a great rope about their necks, as if they were dropped down from the gallows. And sometimes they wear a sausage or a swine's pudding in place of a silver or gold chain, for a sign of their mortification, and that they may merit.

{ *a* } A Lapide.

{ *b* } Bee Hive of Rome.

Ver. 3. **By the hand of the messengers,** / *i.e.*, Ambassadors of those neighbouring states, who might come to Zedekiah, to confederate with him against Nebuchadnezzar's growing greatness; but all in vain, and to their own ruin. *Deus quem destruit dementat*. The wicked oft run to meet their bane, as if they were even ambitious of destruction.

Ver. 4. **Go, tell your masters.**] But they would not be warned, and were therefore ruined. So true is that of an ancient, *Divinum consilium, dam devitatur; impletur: humana sapicuria, dum reluctatur, comprehenditur*.

Ver. 5. **I have made the earth.**] And I am therefore the great proprietary and Lord paramount of all, to transfer kingdoms at my pleasure. This Nebuchadnezzar, after seven years' apprenticeship served among the beasts of the field, had learned to acknowledge.

{#Da 4:23-25}

Ver. 6. **And now have I given all these lands.]** Nebuchadnezzar shall be monarch *contra Gentes. Dicunt nugatores equitasse Nabuchodonosor super leonem, et infraenasse draconem.* {a}

{a} Oecolamp.

Ver. 7. **And all nations shall serve him.]** All the neighbouring nations, and some others more remote; but never was any man παντοκράτωρ, universal monarch, though some have styled themselves so, as did Sesostris King of Egypt:

“*Qui Pharios currus regum cervicibus egit.*”

Until the very time of his land come.] The greatest monarchies had their times and their turns, their rise and their ruin.

And then many nations and great kings shall serve themselves of him.] As the Chaldeans had served themselves of the Assyrians, so did the Persians of the Chaldeans, the Greeks of the Persians, the Romans of the Greeks, the Goths and Vandals, and now the Turks, of the Romans; such an *aestuarial vicissitudo* there is in earthly kingdoms, such a strange uncertainty in all things here below. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." {#Heb 12:28} Let us serve him, and not serve ourselves upon him, as self-seekers do.

Ver. 8. **And it shall come to pass that the nation, &c.]** It is better, then, to serve a foreign prince than to perish by the sword, famine, or pestilence. It should not be grievous to any man to sacrifice all his outward comforts to the service of his life.

And that will not put their neck under the yoke.] The Lord disposeth of the kingdoms of the heathens also, though in such a way as may seem to us to be mere hap hazard.

That nation will I punish.] By seeking to shun a less mischief, they shall fall into a greater; if they escape frost, they shall meet with snow.

Ver. 9. **Therefore hearken not ye to your prophets.]** Whom the devil setteth to work to persuade you otherwise to your ruin; as he is

an old manslayer, and hath his breathing devils abroad as his agents, such as are here mentioned.

Ver. 10. **To remove you far from your land.**] So it would prove; and such would be the event of their false prophecies.

Ver. 11. **But the nations that bring their neck.**] When God bids us yoke, it is best to submit. In all his commands there is so much reason for them, that if God did not enjoin them, yet it were best, in self-respects, for us to practise them; since in serving him we shall have the creatures to serve us, &c.

Ver. 12. **I spake also to Zedekiah.**] See on #Jer 27:1.

Bring your necks under the yoke.] Better do so than worse: if ye will not be active in it, ye shall be passive; and that because ye would not take upon you the lighter yoke of mine obedience.

“ *Deus crudelius urit*

Quos videt invitos succubuisse sibi.”

- *Tibul. Eleg. 1.*

Ver. 13. **Why will ye die, thou and thy people?**] *Ec quae haec pertinacia?* If thou hast no mercy on thyself, yet pity the State, which is like to perish by thy pertinace. Josephus highly commendeth Jeconiah for his yielding to go into captivity for the safety of the city. Tertullian giveth this counsel to Scapula the persecutor, If thou wilt not spare us, yet spare thyself; or, if not thyself, yet thy country, Carthage, which is like to smoke for thy cruelty, for "God is the avenger of all such."

Ver. 14. **Therefore hearken not unto the words of the prophets.**] *Quanta opus opera,* saith Oecolampadius. What a business it is to beat men off from false prophets and seducers! But let the end and the evils they lead to be remembered. *Cavete a Melampyge.*

Ver. 15. **For they prophesy a lie.**] When they speak a lie, they speak of their own, as it is said of their father the devil. {#Joh 8:44 Jer 23:21,22}

Ver. 16. **Behold, the vessels of the Lord's house, &c.**] Notorious impudence! but it hath ever been the lot of the Church to be pestered with such frontless dissolute fellows, who dare affirm things flat opposite to the truth, and flatter men in their sin to their utter ruin. Those who are of God can do nothing against the truth, but for the truth. {#2Co 13:8}

Ver. 17. **Hearken not unto them.**] Life and death is let in by the ear. {#Isa 55:3} Take heed, therefore, what ye hear.

Serve the king of Babylon.] And so long as ye may have liberty of conscience upon any reasonable terms, be content; and not, as the bird in the cage, which, because pent up, beateth herself.

Ver. 18. **Let them make intercession to the Lord of hosts.**] Let them pray in the Holy Ghost, by whom they pretend to be inspired. Let us see what answer. So Elias called upon the Baalites to call aloud unto their god; and forasmuch as he heard them not, the people were satisfied that they were false prophets. God will fulfil what he hath foretold; but then he looketh that his servants should make intercession. Elias had foretold Ahab that there should be store of rain after a long drought; but then he went up into Mount Carmel to pray for that rain. I came for thy prayer, said the angel to Daniel. God's prophets are his favourites, and may have anything of him.

Ver. 19. **Concerning the sea, and concerning the pillars, &c.**] Of these, see #1Ki 7:15,23,27.

And concerning the residue of the vessels.] All the goodly plate, whether sacred or profane, that the moderation of the conqueror had left in the city. {a}

{a} Diod.

Ver. 20. **Which Nebuchadnezzar took not.**] See on #Jer 27:19.

Ver. 22. **Until the day that I visit them.**] Till by my providence I appoint a great part of them to be brought back again, and to be new consecrated to my service. {#Ezr 1:7 7:19}

Chapter 28

Ver. 1. **And it came to pass the same year,**] *scil.*, Wherein Jeremiah spake to Zedekiah and the priests. {#Jer 27:12}

In the beginning.] In his first year, dividing his reign into three parts.

That Hananiah the son of Azur the prophet,] *i.e.*, The pretended prophet. *Dictum* κατά δοξάν. A priest he seemeth to have been by

his country, Gibeon, {#Jos 21:13,17} and a prophet he taketh upon him to be, preacheth pleasing things through flattery, and for filthy lucre likely. He saw how ill Uriah and Jeremiah had sped by telling the truth. He resolveth, therefore, upon another course. These false prophets would ever, with the squirrel, build and have their holes open to the sunny side: ever keep in with the princes and please the people.

Ver. 2. **Thus speaketh the Lord of hosts, the God of Israel.**] Thus this wretch makes overly bold with that *Nomen Maiestativum*, holy and reverend name of God; whom he entitleth also to his falsities with singular impudence, that he may pass for a prophet of the Lord, whenas the root of the matter was not in him.

Ver. 3. **Within two full years.**] Jeremiah had said seventy; Hananiah, a man of prime authority, some say high priest, within two years. This was some trial to good Jeremiah to be thus confronted. Jeremiah's discourse was so much the more distasted, because he not only contradicted Hananiah and his complices, but also persuaded Zedekiah to submit to the King of Babylon, and afterwards to yield up the city; whereas the prophet Isaiah, not long before, had dissuaded Hezekiah from so doing.

Ver. 5. **Then the prophet Jeremiah said.**] Without gall or guile. Like the waters of Siloah at the foot of Sion, {#Isa 8:6} which runs softly; he made but small noise, though he heard great words and full of falsehood.

In the presence of the priests, and in the presence of the people.] Publicly he took him up, though mildly; because he had publicly offended. See #Ga 2:14 1Ti 5:20.

Ver. 6. **Amen, the Lord so do,**] *q.d.*, I wish it may be so as thou sayest with all my heart, if God be so pleased. But I know that this is *magis optabile quam opinabile*, rather to be wished than hoped for. I could wish, for my poor countrymen's sake, to be found a false prophet, but I see little likelihood of it.

Ver. 7. **Nevertheless, hear thou now.**] *Audi quaeso*. Hear, I pray thee; soft words, but hard arguments. See on #Isa 5:3.

And in the ears of all the people.] Whom I desire not to deceive, and to advise for the best, whatever they think of me. Let them think

what they will, *mode impii silentii non arguar*, as Luther once said, so that I be not found guilty of a sinful silence.

Ver. 8. **The prophets that have been before me, &c.,] q.d., Committamus, Anania, nos tempori, &c.** Let us be judged by our peers, or rather by our ancients. It hath been ever usual with true prophets to declaim against the sins of the times, and to proclaim divine vengeance if men amend not. But thou doest nothing less than this: *Ergo*.

And of evil.] Or, Of famine, that greatest evil of all the three, where it is extreme. {a}

{a} *Vide Piscat. in Schol.*

Ver. 9. **The prophet which prophesieth of peace.]** As thou now doest, but time will confute thee, and event will show thee to be a liar. Two years time will be soon come up, &c. How many that have taken upon them to predict the very year and day of the last judgment have been thus confuted and confounded! See #De 18:22.

Ver. 10. **Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.]** This was a most insolent and desperate fact in Hananiah—but *nihil est audacius illis deprensus* -and a most dangerous temptation to the people to believe his prophesying. Such another bold henchman was Nestorius the heretic: *Audax erat*, saith Zanchius, *et magnae loquentiae, qua unica fretus nihil non audebat, et quidem saepenumero feliciter quod volebat, obtinebat* {a} -that is, Bold he was and big spoken, trusting whereunto he durst attempt anything; and too too oft he effected also that which he attempted; so that he seduced for a while the good emperor Theodosius, and caused him to eject Cyril, an orthodox bishop, whom afterwards, upon better consideration, he restored again to his place with greater honour, and condemned that hypocrite and heretic Nestorius, of whom what became afterwards I wot not; but Hananiah died, as he well deserved, for his thus daring to fight against God.

{a} Zanch., *Miscell. Epist. Dedic.*

Ver. 11. **And Hananiah spake in the presence of all the people.]** This was prophet like indeed, first to teach by a sign, and then to show the sense of it. But what maketh a parable in a fool's mouth?

{#Pr 26:7} Excellent speech becometh not a fool. {#Pr 17:7} The people of Rome sware to Carbo that they would not believe him though he sware; so should this people have dealt by Hananiah.

And the prophet went his way.] As weary and sorry to hear and see such gross illusions: *haud dubium factus ridicule omni populo praesenti*; { a } being well laughed at, no doubt, by the seduced people. But he had been well inured to bear their buffooneries; besides that, the bird in his bosom sang sweetly, *Conscia mens recti famae mendacia ridet*. He went his way, saith one, as shunning contention, and providing for edification, which is not attained to by brawling and bitterness.

{a} Oecolamp.

Ver. 12. **After that Hananiah had broken the yoke.]** Which he looked upon as an eyesore while it was whole, and a real contradiction to his false predictions.

Ver. 13. **Thou hast broken the yokes of wood.]** That were weaker and lighter;

“ *Nunc graviora feres.* ”

But thou shalt make for them yokes of iron.] Thou, Jeremiah shalt, for a type of a cruel, hard, and strong bondage. Bonfinius {a} writeth of the Hungarians, that they are not to be handled gently, or kindly dealt with, *sed virga ferrea in obsequio continendos esse*, but kept in order with a rod of iron. Such were these refractory Jews; but they had enough of it ere God had done with them.

{a} Hungar. rer. decad. 4, lib. ix.

Ver. 14. **For thus saith the Lord of hosts.]** Here were right words, not as #Jer 28:2, *in labris nata, non in fibris*, and therefore very forcible. {#Job 6:25}

I have put a yoke of iron.] See on #Jer 28:13.

And have given him the beasts.] All shall be his, and he shall sovereign it over all, as the lion doth over the beasts of the field.

Ver. 15. **Thou makest this people to trust in a lie.**] Who loved to have it so, {#Jer 5:31} and were therefore justly left to obduration and horrible destruction.

Ver. 16. **Behold, I will cast thee.**] I will shortly lay thee low enough together with thy lordly looks, as D. Taylor, martyr, once told Gardiner, Bishop of Winchester, who reviled him and threatened him.

This year shalt thou die.] Than which thou hadst better do anything.

Ver. 17. **So Hananiah died.**] Two months after this prediction, {#Jer 28:1} yet the people relented not, but persisted in their obstinace to the end. Such a sward, or rather hoof, is grown over some men's hearts, as neither ministry, nor misery, nor miracle, nor mercy, can possibly mollify.

Chapter 29

Ver. 1. **Now these are the words of the letter.**] Heb., Of the book. It is taken for any manner of writing, whether longer, as a book, or shorter, as a letter, an epistle, *cuius ornamentum est ornamentis carere*, saith Politian; the two chief commendations whereof, say others, are shortness and plainness. Here we have both, and should therefore highly prize it, not as apocryphal Baruch's letter, but as parcel of holy writ, worthy of all acceptation.

Which were carried away captive.] And longed for deliverance; but are advised to have patience, and not to antedate the promises, which in their due time should be accomplished. As till then *obediendum est etiam dyscolis*, obedience must be yielded to the Babylonians, now their masters, and "not only to the good and gentle, but also to the froward; for this is thankworthy." {#1Pe 2:18}

Ver. 2. **After that Jeconiah the king, and the queen, and the eunuchs.**] *Angusta et eunuchi*. These eunuchs were chamberlains to queens; but not always so bold with them as Stephen the Persian presumed to be with the queen mother of the emperor Justinian II: *quam flagellis sicuti servam castigavit* whom he corrected with a whip just as a servant. {a} See #Jer 24:1,2.

{a} Func.

Ver. 3. **By the hand of Elasah the son of Shaphan, &c.**] Zedekiah, having heard by Hananiah the prophet, that within two full years Jeconiah and the captives should come back to Jerusalem, and knowing that if that should be so, he must give place and part with his royal dignity, sendeth an embassy to Nebuchadnezzar to show his obsequiousness, and is content that his messenger should carry Jeremiah's letters (of whom, haply, he had a better conceit after the death of Hananiah) to those of the captivity, to persuade them to live quietly in Babylon, and not yet to think of returning to his disturbance. {a}

{a} Calvin.

Ver. 4. **Thus saith the Lord of hosts.**] It was God, then, that dictated this letter to the prophet; neither is it of private, that is, of human interpretation, but the holy man wrote it as he was moved thereunto by the Holy Ghost. {#2Pe 1:20,21}

Ver. 5. **Build ye houses, and dwell in them.**] Mitigate the extremity of your captivity, which is likely to be long, by all honest means. *Levius fit patientia quicquid corrigere est nefas;* patience, as a paring knife, cutteth the cross less and less till it comes to nothing. It teacheth a man, in case he cannot bring his estate to his mind, to bring his mind to his estate, and that is as well; but *impatiens quisque bis affligitur;* the bullock under the yoke gets nothing by wriggling but galling.

Ver. 6. **Take ye wives, and beget sons.**] First get ye houses and gardens, and then take wives. So in the last commandment house is set before wife; and nature teacheth the birds to build their nests before they come together for copulation.

Ver. 7. **And seek the peace of the city.**] Do not tumultuate or seek to break prison, as those seedsmen of sedition, your false prophets, would persuade you, but frame to a peaceable and patient behaviour. "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength" {#Isa 30:15}

And pray unto God for it, / *sc.*, That in it you may "lead a peaceable and quiet life, in all godliness and honesty." {#1Ti 2:2} Christians should improve their waiting months upon the King of saints, to pray for kings and all that are in authority, though to them

they had been tyrants, since it seemeth good to God that they should live under them. The Dutch have a proverb,

“*Arbor honoretur, cuius nos umbra tuetur.*”

Ver. 8. **Let not your prophets and your diviners.**] Your deceivers, indeed, which were also in Babylon as well as at Jerusalem; for all places are full of them, and so is hell too. But "beware of these dogs, beware of evil workers"; {#Php 3:2} three of them, the most active, no doubt, are here noted and noticed {#Jer 29:21,23} with a charge in this text, *Ne committote ut decipiant vos*; see that they deceive you not. The body should be kept, say physicians, *in habitu athletico*, in a vigorous and healthy temper, able to oppose infections. Think the same of the soul.

Neither hearken to your dreams.] "Yours," because you itch after them, listen to them, pay dearly for them.

Ver. 9. **For they prophesy falsely.**] As #Jer 27:15 28:15.

Ver. 10. **For thus saith the Lord.**] Or, But this hath the Lord said, whatever these impostors say to the contrary. Set truth against falsehood, and it will silence it, like as if a lamp be hanged over a ditch where frogs are croaking, they are forthwith hushed and made quiet.

Ver. 11. **For I know the thoughts that I think.**] God's thoughts run upon his children, the children of affliction especially, as a father's do upon his dear children. *Omnis in Ascanio, &c.*

To give you an expected end.] Heb., An end and expectation— *i.e.*, An end of evils past, and expectation of better for the future.

Ver. 12. **Then shall ye call upon me.**] With mind and mouth, with spirit and speech, as Daniel did, {#Da 9:3} and as but few others did, during the captivity, as is confessed. {#Da 9:13}

And go and pray unto me.] Go into your closets, or other oratories, where you shall pour out your hearts unto me.

And I will hearken unto you.] Which shall be a surer seal of my love than your return from Babylon.

Ver. 13. **When ye shall search for me with all your heart.**] Not with a piece of your heart only, as do partialists and double minded

men, *qui in parabola ovis capras quaerunt*. who search for a nanny goat instead of sheep. Johannes Groppcrus, of Colen, refused a cardinalship, but forsook the gospel. So Luther did not, who, when he was offered to be cardinal if he would be quiet, replied, No, not if I might be Pope. {a}

{a} Sleidan.

Ver. 14. **And I will be found of you.**] The best εὑρημα. See #Ps 32:6 Isa 55:6 65:1.

And I will gather you.] As my scattered jewels. See #Jer 13:7 24:6.

Ver. 15. **Because ye have said.**] From the heirs of the promises he turneth his speech to others, *qui praesumendo sperant, et sperando pereunt*.

Ver. 16. **Know that thus saith the Lord.**] Or, Therefore thus saith the Lord, whatever ye say, or your counterfeit prophets say, to the contrary.

Ver. 17. **Behold, I will send upon them.**] #Jer 24:10 27:8.

And will make them like vile figs.] See #Jer 24:8.

Ver. 18. **And will deliver them to be removed.**] See #Jer 15:4 24:9.

Ver. 19. **Because they have not hearkened.**] See #Jer 7:23,26 11:7,8 13:11 17:23 25:4.

Ver. 20. **Hear ye, therefore.**] Or, Hear ye also; ye who have lost the fruit of your afflictions, and are little the better for your being so long in the iron furnace.

Ver. 21. **Thus saith the Lord...of Ahab the son of Kolaiah.**] These two—though not the two elders that assaulted Susanna, as some have fabled—are singled out, as arch-imposters and filthy adulterers, to be exemplarily punished; to whom also is added Shemaiah the Nehelamite. {#Jer 29:24}

And he shall slay them before your eyes.] *Vide autem iustam poenam martyrum diaboli*, saith Oecolampadius. See here the just punishment of the devil's martyrs: this evil couple had prophesied,

like, the destruction of Babylon, bade the Jews put themselves in a posture to return home, promised to conduct them to Jerusalem, played many lewd pranks besides, and were therefore worthily put to a cruel death by Nebuchadnezzar, in the presence of their friends and followers.

Ver. 22. **And of them shall be taken up a curse.**] They had blessed themselves, though the Lord abhorred them, and sought to set up themselves in the hearts of the people, being *gloriae animalia, popularis aurae vilissima mancipia*, as Jerome saith of Crates the philosopher; they shall therefore "leave their names for a curse." {as #Isa 65:15}

Whom the king of Babylon roasted in the fire.] Burnt them with a soft slow fire, as the Papists did John Huss, Bishop Ridley, and many other innocent martyrs; but should do rather these filthy Gergesites, their monks and friars, of whom it went for a proverb in Germany, as Luther witnesseth, Whosoever seeth any one of them, seeth the seven deadly sins.

Ver. 23. **Because they have committed adultery with their neighbours' wives.**] As did Eli's sons, {#Isa 2:22} those false prophets also at Jerusalem, {#Jer 23:14} Hetser, the great Anabaptist in Germany, {a} who yet died penitently, and as do still the Imailers, an order of religious men among the Turks, {b} who call them the religious brothers of love, and the Brahmins, successors to the Brachmanni, among the Indians, who are extremely impure and libidinous, claiming the first night's lodging of every bride, &c., having nothing of a man but the voice and shape, and yet these are their priests. {c}

Even I know, and am a witness, saith the Lord.] Let them carry their villany never so cleanly and closely, with their *si non caste, saltem caute*, yet I know all, am now an eyewitness, and will be one day a swift witness against them. *Utinam animadverterent haec principes, et ille qui non in sede Petri sed in prostibulo Priapi Lampsaceni sedens fornicationes tegit, sancta coniuga vetat, mera sorenia vendit, et Dei oculos claudit*, saith one.

{a} Scultet. *Annal.*

{b} *Turk. Hist.*, 477.

{c} Heyl., *Cosmog.*

Ver. 24. **Thus shalt thou also speak to Shemaiah the Nehelamite.]** Or, Dreamer, dream wright, enthusiast; such as were the Messalanian heretics of old, and some of the same stamp, loaves of the same leaven, today.

Ver. 25. **Because thou hast sent letters in thy name.]** Such as Sadoletus, a Popish bishop, sent to Geneva in Calvin's absence, to bring them back again to the obedience of the see of Rome; and as we have many from the Romish factors sent hither, to the seducing of not a few, a subtle and shrewd way of deceiving the simple.

And to Zephaniah.] The second under the high priest Seraiah, and successor likely to that Pashur {#Jer 20:1} who was deposed for some misdemeanour, like as Dr Weston was here in Queen Mary's days, put by all his Church dignities for being taken in bed with a harlot. {a} Of this Zephaniah, see **#2Ki 25:18**, his office was to judge of prophecies, and to punish such as he found to be false prophets.

And to all the priests.] Who were much too forward of themselves to bandy against God's true prophets, {#Jer 26:8} and did as little need by letter to be excited thereunto, as Bishop Bonner did to be stirred up to persecute Protestants; and yet to him were letters sent from King Philip and Queen Mary, complaining that heretics were not so reformed as they should be, and exhorting him to more diligence, {b} &c.

{a} *Acts and Mon.*

{b} *Clarke's Martyrol.*, 136.

Ver. 26. **The Lord hath made thee priest instead of Jehoiada the priest.]** That heroic reformer in the days of Joash {#2Ki 11:4,17} Therefore, as he did by Mattan the Baalite, so do thou by Jeremiah the Anathothite. But neither was Zephaniah a Jehoiada, nor Jeremiah a Mattan. Shemaiah himself was more like a Baalite, and better deserved that punishment which shortly after also befell him, as was foretold. {#Jer 29:32} A hot spirited man he was, and a firebrand, being therefore the more dangerous. He also seemed to himself to be so much the more holy, by how much the prophet whom he set against was more famous for his holiness.

For every one that is mad.] *Maniacus, arreptitius, fanaticus;* so God's zealous servants have always been esteemed by the mad world, ever beside itself in point of salvation. See #2Ki 9:11 Ac 26:24 Jer 43:2.

That thou shouldest put him in prison.] As #Jer 20:2.

Ver. 27. **Now, therefore, why hast thou not reproved?]** Or, Restrained Jeremiah? Alas! what had the righteous prophet done? He taxed their sin, he foretold their captivity; he desired it not, he inflicted it not, yet he must smart, and they are guilty. Zephaniah also is here blamed for his lenity, as bloody Bonner once was by the rest of the Popish bishops, who made him their slaughter slave.

Ver. 28. **For therefore he sent to us in Babylon.]** And is this all the thank he hath for his friendly counsel? *Haec est merces mundi.* This is the recompence of the world.

Ver. 29. **And Zephaniah the priest read this letter.]** For ill will, likely, and with exprobaton. *Ubi insignis elucit Dei tutela,* saith an interpreter, where we may see a sweet providence of God in preserving his prophet from the rage and violence of the people so incensed.

Ver. 30. **Then came the word of the Lord.]** Or, Therefore came, &c. In the five former verses we had *narrationem causae,* an account of the reasons Shemaiah's crime; in these three last, we have *dictionem sententiae,* the prediction of the sentence Shemaiah's doom.

Ver. 31. **Send to all them of the captivity.]** Send the second time; let not so good a cause be deserted. *Vincet aliquando pertinax bonitas,* Truth will take place at length.

Because Shemaiah hath prophesied unto you.] He hath rewarded evil thereby to himself, and to his seed after him; his posterity shall rue for it, saith Jeremiah, who was *irrefracti plane animi orator,* a man of an invincible courage, and might better have been called *Doctor resolutus,* than was afterwards Bacon the Carmelite.

Ver. 32. **Behold, I will punish Shemaiah, and his seed.]** As being part of his goods, and walking likely in his evil ways.

He shall not have a man to dwell among this people,] viz., At the return from Babylon; but both he and his shall perish in this

banishment, which he prophesied should be shortly at an end, but shall prove it otherwise. See the like, #Am 7:17.

Neither shall he see the good.] He nor any of his. See the like threatened to that unbelieving prince, #2Ki 7:2.

Because he hath taught rebellion against the Lord.] So #Jer 28:16 Jer 23:27 Mt 5:19. To be *tuba rebellionis* trumpet of rebellion is no small fault. Luther was so *secundum dici, sed non secundum esse*; so may the best be; but let not the sins of teachers be teachers of sins, &c.

Chapter 30

Ver. 1. **The word that came to Jeremiah from the Lord.]** This chapter and the next are Jeremiah's thirteenth sermon, as some reckon them, and it is wholly consolatory. The author of it he showeth to be the "God of all consolation"; and this the prophet inculcath six different times in the five first verses, *pro maiori efficacia*, that it may take the better.

Ver. 2. **Write thee all the words that I have spoken to thee in a book.]** For the use of posterity, {as #Hab 2:2} and that the consolations may not be forgotten. {as #Heb 12:5}

“ *Vox audita perit: littera scripta manet.* ”

Ver. 3. **I will bring again the captivity {a} of Israel and Judah.]** This promise, Oecolampadius thinketh, was written in the book in greater letters than the rest; it was fulfilled according to the letter in carnal Israel sent back by Cyrus (upon Daniel's prayer, who understood by that book here mentioned that the time of deliverance, yea, the set time was come, #Da 9:2), but more fully in those "Jews inwardly," {#Ro 2:29} those "Israelites indeed" who are set at liberty by Christ, {#Joh 8:36} and shall be much more at the last day.

{a} *Convertam conversionem. -Vulg.*

Ver. 4. **And these are the words.]** These are the contents of this precious book; every leaf, nay, line, nay, letter whereof, droppeth myrrh and mercy.

That the Lord spake.] See on #Jer 30:1.

Ver. 5. **We have heard a voice of trembling.**] We were at first in a pitiful plight, *scil.*, when the city was taken and the temple burnt (and this is elegantly here set forth, and in the two next verses); but better times are at hand:

“ *Flebile principium melior fortuna sequetur.*”

Ver. 6. **Ask ye now, and see, &c.**] Was it ever heard of in this world that a male did bear? The poets indeed fable that Minerva was born of Jupiter’s brain:

“ *Pictoribus atque poetis,
Quidlibet audendi fas est.*”

Wherefore do I see every man.] *Heb., Every strong or mighty man.*

With their hands on their loins.] *And not on their weapons.*

And all faces turned into paleness.] *Through extreme fear, the blood running to the heart, and the heart fallen into the heels. The Septuagint, for "paleness," have the yellow jaundice; the Vulgate, gold yellowness; Piscator, morbus regius; the royal sickness, the Hebrew properly implieth the colour of blasted corn. {#De 28:22} It importeth that the most stout-hearted warriors should be *enervati et exanguis, more parturientium*, bloodless and spiritless, as travailing women.*

Ver. 7. **Alas! for that day is great,**] *i.e.*, Troublesome and terrible, somewhat like the last day, the day of judgment, which is therefore also called the "great day," because therein the great God will do great things, &c.

It is even the time of Jacob’s trouble.] Such as never befell him before. Those very days shall be "affliction," so Mark expresseth the last desolation; {#Jer 13:19} not "afflicted" only, but "affliction" itself. But though it be the time of Jacob’s troubles, let it be also the time of his trust, for there will be shortly a day of his triumph.

But he shall be saved out of it.] Not from it, but yet out of it; the Lord knoweth how to deliver his: {#2Pe 2:9} and though Sense say it

will not be; Reason it cannot be; yet Faith gets above and says it shall be; I see the land.

Ver. 8. I will break his yoke from off thy neck.] The forementioned misery did but make way for this mercy, that it might be the more magnified. Let the saints but see from what, to what, and by what Jesus Christ hath delivered them, and they cannot but be thankful.

Ver. 9. But they shall serve the Lord their God.] "Without fear, in holiness and righteousness before him all the days of their lives."

{#Lu 1:74,75 Joh 8:12,31-36, Ro 8:1-4}

And David their king,] *i.e.*, Zerubbabel of David's line, {#Hag 2:23} but especially Christ, the King of saints, as the Jewish doctors also expound it.

Whom I will raise up to them.] To be Messiah the Prince. {#Da 9:25} Christ the Lord. {#Ac 5:31}

Ver. 10. Therefore fear thou not, O my servant Jacob.] This is Isaiah like; and indeed the prophet here setteth himself *verbis consolantissimis*, by words of comfort, as one saith, with most cordial comforts, to cheer the hearts of God's poor afflicted.

Ver. 11. For I am with thee.] To preserve thee, and to provide for thee; to support thee, and to supply thee.

Though I make a full end of all nations.] See #Isa 27:7,8. {See Trapp on "Isa 27:7"} {See Trapp on "Isa 27:8"} #Jer 5:10,18.

But I will correct thee in measure.] Heb., According to judgment, not *summo iure et rigida iustitia*; not as I might, but in mercy and with moderation.

And will not leave thee altogether unpunished.] Heb., *Et innocentando non innocentabo te*; in very faithfulness I will afflict thee, that I may be true to thy soul, and not cruel to thy body. {a}

{a} *Aliqui reddunt mundando non mundabo te, id est, non excoquam te exacte ad purum putum.*

Ver. 12. Thy bruise is incurable,] *i.e.*, Inevitable, by God's irrevocable decree. Or, It is incurable in itself; but not to me, who am an almighty Physician or surgeon. See #Eze 37:11. They seemed "free among the dead," free of that company.

Ver. 13. **There is none to plead thy cause.**] Thou art friendless.

That thou mayest be bound up.] Thou art helpless.

Ver. 14. **All thy lovers have forgotten thee.**] Thy sweethearts, thine idols, thy carnal friends, thy priests, prophets, riches, pleasures, all these have given thee the bag, as we say; they stand aloof from thy help.

They seek thee not.] Sink thou mayest, or swim, for them; thou art no part of their care.

For I have wounded thee with the wound of an enemy.] As if I cared not where I hit thee, or how much I hurt thee.

With the chastisement of a cruel one.] So it may seem, and so Job thought; {#Job 30:21} but that was his error. See here what a pass a saint may be at, and how deeply he may suffer, when his sins are increased. God, out of love displeased, may lay upon him and not spare, leave bloody wales on his back, &c. *Crudelem medicum intemperans aeger facit.*

For the multitude of thine iniquities.] Because thy sins are many and mighty, or bony. See #Am 5:12. {See Trapp on "Am 5:12"}

Ver. 15. **Why criest thou for thine affliction?**] And not rather for thy sins? cry not *perii*, I have died, but *peccavi*; I have sinned, not, I am undone; but, I have done very foolishly. See #La 3:39,40.

Ver. 16. **Therefore all they that devoured thee shall be devoured.**] Or, Nevertheless, or yet all they that devoured thee, &c., *q.d.*, That thou mayest experience that in love I corrected thee and for thy good, though to thy so great grief. I will have my pennyworths on thine enemies, measuring to them as they have done to thee.

Ver. 17. **For I will restore health.**] It goes best with the Church when worst with her enemies. It shall do so much more when all Christ's foes shall be made his footstool.

Because they called thee an Outcast.] Concluding so from thine afflictions. The Jewish nation, saith Cicero, {a} show how well God regards them, that have been so oft subdued, by the Chaldees,

Greeks, Romans, &c. This was but a slender argument, only God is moved by the enemy's insolence and insults to look in mercy the rather upon his poor despised and despited people.

Saying, This is Zion, whom no man seeketh after.] *Illusio ex allusione*, this was a jeer by playing upon her name, {b} as if *Zion* signified a *dry* or *waste place*, and therefore not much to be desired. Strabo indeed saith as much of Judea; and Mount Zion at this day, *nihil habet eximium, nihil expetendum*, hath no great desire in it. But certainly Judea was once a land flowing with milk and honey, and Mount Zion was in no small request. Howsoever, none ought by their bitter taunts to add affliction to the afflicted, but rather to weep with those that weep; "be pitiful, be courteous." {#1Pe 3:8}

{a} *Quam cara diis esset, docuit, quod est victa, quod elocata, quod servata.* -Cic, pro Flacco.

{b} *Per ludibrium et blasphemam contumeliam.*

Ver. 18. The captivity of Jacob's tents,] i.e., The poor captives that now live at Babylon as strangers in tents or huts.

And the city shall be builded upon her own heap.] Or, Hill, *sc.*, in Mount Moriah. Jerusalem shall be inhabited in Jerusalem. {#Zec 12:6} All this was *prolusio perfectae liberationis in Christo*, saith Junius, a type and pledge of perfect deliverance by Christ.

Ver. 19. And out of them shall proceed thanksgiving.] *Mox ubi fides, inde prodit et laus et confessio.* Faith is a fruitful grace, the very womb wherein all the rest are conceived.

Ver. 20. Their children also shall be as aforetime.] How easily can the Lord "turn again the captivity of his people," set them *statu quo prius*? "They shall be as if I had not cast them off." {#Zec 10:6} {See Trapp on "Zec 10:6"}

Ver. 21. And their nobles shall be of themselves.] Foreigners shall no more domineer over them, but they shall have governors of their own nation, who shall be more tender of them, and careful of their good. Some apply all this, and well they may, to Jesus Christ, who is here called *Magnificus et Domigrator*, his magnificent or honourable one and his ruler, {a} who also is one of them, and proceedeth from among them. See #De 18:18.

And I will cause him to draw near, and he shall approach unto me.] Either as God, co-equal and coessential with me, or as Mediator; and so he shall approach unto me by the hypostatical union (in respect of which he came the nearest unto God of any that ever was or could), and by the execution of his priestly office, wherein he intercedeth for my people, and reconcileth them unto me.

For who is this that engaged his heart?] Who but my Son Christ durst do it, or was fit to do it? He is a super-excellent person, as is imported by this *Mi-hu-ze*, Who this he?

{a} *Christus Fortis ille et Gigas est. -Oecol.*

Ver. 22. **And ye shall be my people, and I will be your God,]** *sc.*, Through Christ, and by his mediation. As for those that are not in covenant with God by Christ, as the devil will one day sweep them, so meanwhile,

Ver. 23. **Behold the whirlwind of the Lord goeth forth with fury.]** *Sensim sese conglomerans ac demittens in eorum capite;* the vengeance of God followeth them close at heels, till at length they be wherried away by that terrible tempest at death. {#Job 27:20}

Ver. 24. **The fierce anger of the Lord.]** See #Jer 23:20.

In the latter days ye shall consider it.] In the days of the Messiah, but especially at the end of the world, when all these things shall have their full accomplishment.

Chapter 31

Ver. 1. **At the same time,]** *i.e.*, In the beginning of Zedekiah's reign, as before, was this word uttered. Or rather, in those latter times forementioned, {#Jer 30:24} after the return from Babylon, but especially in the days of the Messiah. The modern Jews vainly apply it to the coming of their Messiah, *quem tantis etiamnum ululatus exposcunt*, whom they yet expect, but to no purpose.

Ver. 2. **The people that were left of the sword.]** Of Pharaoh's sword, who pursued them; and though he smote them not, because the Lord kept him off, yet he is said to have done it: {a} like as Balak afterwards "arose and fought against Israel," {#Jos 24:9} he had a mind

so to have done, but that he was overawed: he did not indeed, because he dared not.

When I went to bring him to rest, / *i.e.*, To the land of Canaan, after so long trouble and travel. I effected that then, though it were held improbable or impossible: so will I do this promised reduction of my people from Babylon.

{a} *Fieri dicitur quod tentatur aut intenditur.*

Ver. 3. The Lord hath appeared of old unto me.] This seemeth to be the people's objection. {a} You tell us what was done of old; but these are ancient things, and little pertaining to us, who are now under a heavy captivity; *iam refrixit et obsoleta videtur Dei beneficentia.* Hereunto is answered,

Yea, I have loved thee with an everlasting love.] I am one and the same. I am Jehovah that change not, whatever thou mayest think of me, because I seem angry at thy misdoings.

Therefore with lovingkindness have I drawn thee.] Or, Therefore will I draw out lovingkindness towards thee. {as #Ps 36:10} {See Trapp on "Ps 36:10"}

{a} *Iudaeorum quiritantium verba. -Zegeed.*

Ver. 4. Again I will build thee.] See #Jer 34:18.

Thou shalt be adorned with thy tabrets.] All shall be hail and merry with thee as heretofore: yea, thou shalt have spiritual joy, which is *res severa*, severe and solid, such as doth not only smoothe the brow, but fill the breast.

Ver. 5. Thou shalt yet plant vines.] *Profunda pax erit: nemo te perterrefaciet.* Thou shalt have plenty, peace, and security.

The planters shall plant them, and shall eat them as common things, / *i.e.*, Shall have God's good leave and liking so to do. Heb., Shall profane them, *i.e.*, not abuse them, but use them freely, even to an honest affluence. See #Le 19:23. {See Trapp on "Le 19:23"}

Ver. 6. The watchmen upon the mount Ephraim.] Such as are set to keep those vineyards. {#Jer 31:5}

Shall cry, Arise ye, and let us go up to Zion.] As the ten tribes first made defection, so shall they be forwardest in the reformation. England was the like alate.

Ver. 7. **Shout among the chief of the nations.]** Heb., Neigh unto the heads of the nations, *ut illa vobis adhinniant et pariter in Christi fide iubilent*, that they may join joys with you, and help to make up the choir.

Publish ye, and praise ye, and say, O Lord, save.] The saints have never so much matter of praise, but that they may at the same time find cause enough to pray for more mercy. {#Ps 18:3}

Ver. 8. **Behold, I will bring them.]** Here is a present answer to such a prayer; and this promise hath its performance chiefly in the kingdom of Christ, who will not suffer the least or the weakest of his to miscarry. See #Isa 35:5,6.

Ver. 9. **They shall come with weeping.]** *Prae gaudio, inquit, flebunt*, before happiness, it is said, they were weeping, they shall weep for joy, having first soaked themselves in godly sorrow by the spirit of grace and of supplications or deprecations poured upon them, {#Zec 12:10} being solicitous about their salvation.

And I will make them to walk by the rivers of waters.] Heb., To the brooks of waters, *i.e.*, to the holy ordinances. {as #Ps 23:3}

For I am a Father to Israel.] I do all of free grace.

Ephraim is my firstborn.] And therefore higher than the kings of the earth. {#Ps 89:27}

Ver. 10. **Hear the word of the Lord, O ye nations.]** Hear and bear witness of the gracious promises that I make to my people; for I would have them noted and noticed.

Ver. 11. **For the Lord hath redeemed Jacob.]** Redemption is a voluminous mercy, an accumulative blessing.

From the hand of him that was stronger than he,] *scil.*, The Chaldean, but especially from Satan. {#Mt 12:29 Joh 12:31}

Ver. 12. **Therefore they shall come and sing in the height of Zion,**] *i.e.*, In the temple shall they celebrate that singular mercy, in the congregation of the faithful.

And shall flow together,] *i.e.*, Flock together by troops and caravans; flock thither by shoals.

To the goodness of the Lord.] Or, To the goods of the Lord, such as here instanced, wheat, wine, and oil; whereby also better things are figured. A confluence of inward and outward mercies is here assured the saints.

And their soul shall be as a watered garden.] Where every good thing comes forward amain *mens faecundata est rore coelesti*. See **#Isa 58:11**.

And they shall not sorrow any more at all.] As those do who have not this contented godliness, but serve various lusts, to their great vexation.

Ver. 13. **And make them rejoice from their sorrow.]** Or, After their sorrow. I will turn all their sadness into gladness, their sighing into singing, their tears into triumphs, &c.

Ver. 14. **And I will satiate the soul of the priests with fatness,**] *i.e.*, Provide liberally for my ministers; **{#Isa 66:21}** they and theirs shall be well maintained. Terms taken from the good and fat parts of the sacrifices, which were allotted for the priests.

Ver. 15. **A voice was heard in Ramah.]** It was once, when the poor captives were carried that way to Babylon, the mothers bitterly bewailing their *Luctuosam faeunditatem*. It was also another time, when Herod barbarously butchered the babes of Bethlehem. **{#Mt 2:16-18}** But now the case is altered, joy is restored, &c.

Rachel weeping for her children.] An elegant personification. **{See Trapp on "Mt 2:18"}**

Ver. 16. **Refrain thy voice from weeping.]** Take up in time, O Rachel, and the rest; God comforteth the object, **{#2Co 7:7}** he restoreth comfort to his mourners. **{#Isa 57:18}**

Ver. 17. **And there is hope in the end.**] Or, For thy posterity. Tribulation causeth patience, and patience experience, and experience hope; lively hope, such as maketh not ashamed, is not disappointed, *Spes in fundo*. Hope in the depths. God can recompense his people's patience and obedience, in their heirs and executors.

Ver. 18. **I have surely heard Ephraim bemoaning himself.**] Heb., Hearing I have heard; his moans and laments have rung in mine ears. So **#Ho 14:8**, "I have heard him, and observed him." This is God's speech concerning the Christian Church of the Jews; for in this sermon we may easily observe a frequent change of persons, *tanquam in opere dramatico*, as in an interlude.

Thou hast chastised me, and I was chastised,] *i.e.*, I was chastised to good purpose, taught my duty. {as #Ps 94:12}

Turn thou me.] Give me the whole turn, that I be not as an untamed sturdy heifer, or as a cake half baked.

Ver. 19. **Surely after that I was turned, I repented.**] After that I had turned short again upon myself, as those penitents, {#1Ki 8:47} as Manasseh, the publican, {#Lu 18:13} and that prodigal. {#Lu 15:17}

And after that I was instructed.] *Postquam ostensum fuerit mihi.* {a} After that I knew myself, or rather was made known to myself—*scil.*, by mine afflictions sanctified; for *Schola crucis, schola lucis*. The followers of the cross are the followers of light. Afflictions are those *pillulae lucis*, that serve notably to clear the soul's eye sight.

I smote upon my thigh,] { b} *Sicut mulierculae in puerperio facere solent*, saith Luther, as travailing women use to do. It is a token of greatest grief. See **#Eze 21:12**.

I was ashamed, yea, even confounded.] Abashed and abased to the utmost; my sorrow was deep and downright.

Because I did bear the reproach of my youth,] *i.e.*, The brunt and burden of my reproachful practices in my youth. See **#Job 13:26 Ps 25:7**.

{a} Tremel., *In Gloss. Marginal.*

{b} Homer hath it oft *πεπληγετο μηρω*, he smote on his thigh. Cicero hath the like, lib. iii. *Tuscul.*

Ver. 20. Is Ephraim a dear son? is he a pleasant child?] *q.d.*, Ay sure he is; and never more dear and pleasant than when thus beblubbered; like as some faces appear most oriently beautiful when they are most enstamped with sorrow. Heb., Is he a child of delight? *q.d.*, He may seem to be otherwise by my hard dealing with him; but so he is assuredly—"Behold, he whom thou lovest is sick." {#Joh 11:3}

For since I spake against him, I do earnestly remember him still.] Or, So oft as I speak of him, I am mindful still of him. See #Isa 49:14,16.

Therefore my bowels are troubled for him.] *Perstrepunt viscera mea.* My bowels work, as that mother's did toward her child; {#IKi 3:26} as Croesus' dumb son's did, when seeing a fellow ready to kill his father, he burst out into, Kill not king Croesus. {a} See #Ho 11:8. {See Trapp on "Ho 11:8"}

{a} *Ανθρωπε, υη κτεινε τον Κροισον.—Herod.*

Ver. 21. Set thee up waymarks.] *Statue tibi statuas Mercuriales -q.d.*, I will surely bring thee back by the same way thou wentest hence into captivity; therefore take good notice of the way now, that thou mayest know it again another time. This God saith to quicken their faith, and to ascertain them of his love and favour; which is not like the winter sun, which casteth a goodly countenance when it shineth, but giveth little heat and comfort, &c. We must also set up waymarks, observe how we fell from the Lord, repent and do our first works.

Set thine heart towards the highway.] This is done, saith Augustine, when God is sought for God's sake. *Sed vix diligitur Iesus propter Iesum*, saith the same Father; but this is rarely done.

Ver. 22. How long will thou go about?] Hunting after human helps, and—refusing to set thy heart on the right straight way {#Jer 31:21}—fetch a compass, to thy loss of time and labour.

O thou backsliding daughter.] Who wast at times O virgin of Israel. {#Jer 31:21}

For the Lord hath created a new thing in the earth.] Or, Will create; he is even about it.

A woman shall compass a man.] *i.e.*, Say some, the Jews (who are now looked upon as weak women, and may say *Imbelles damae, quid nisi turba sumus?*). shall compass about, and conquer the Chaldees, those men of might— *Sicut hostis circumdat hostem*. Or, As others sense it, the Church Christian, how weak soever at first it may seem, and inconsiderable, yet shall be able, by the confession of her faith, to resist her most potent persecutors, and by faith to overcome them, {#1Jo 5:4} as she did in the apostles, {#Ac 4:13,14,33 5:18,19 38-42} in the noble army of martyrs and confessors. The text is generally understood to be Christ's wonderful conception in the womb of his virgin mother.

Ver. 23. **Thus saith the Lord of hosts.]** *Et haec pertinent ad regnum Christi propriissime*. These words also, to the end of the chapter, do most properly pertain to the kingdom of Christ, saith Oecolampadius.

As yet.] Or, Yet again. {as #Jer 31:5}

The Lord bless thee.] This prayer is daily made for the Church by all her children.

Ver. 24. **Husbandmen, and those that go out with flocks.]** *Agricolae et pecuarii*; the citizens of the Church shall be plain hearted and profitable persons, living together in amity, and not jarring, as husbandmen and shepherds oft do; Cain and Abel for instance.

Ver. 25. **For I have satiated the weary soul.]** Or, I will satiate, fill them with my fulness, so that they shall have enough for their own, and not emulate others. A good man shall be satisfied from himself, {#Pr 14:14} as knowing within himself that, whatever he hath here, little or much, he hath in heaven a better and more enduring substance. {#Heb 10:34}

Ver. 26. **Upon this I awaked.]** Out of my prophetic dream.

And my sleep was sweet unto me,] *i.e.*, The promises (Christ in the promises) were sweet unto me, and I was as much refreshed therewith, as with sound sleep after hard toil or travel.

Ver. 27. **I will sow the house of Israel.**] I will repeople the country, and raise up many believers to Christ.

Ver. 28. **Like as I have watched over them.**] I have been sedulous and assiduous.

To pluck up and break down, &c.] See #Jer 1:10,11 10:12 18:7.

So I will watch.] I will make them a plentiful amends.

Ver. 29. **In those days they shall say no more.]** There shall be *rectius de operibus Dei iudicium*, a more correct judgment passed upon God's proceedings. See about this byword, #Eze 18:2.

Ver. 30. **But every one shall die for his own iniquity,**] *i.e.*, Every unbeliever shall: neither shall the gospel save him.

Ver. 31. **I will make a new covenant.]** The same for substance with the former made with Adam, Noah, Abraham, Moses, and the Israelites in the wilderness; but new in respect of the form thereof, the manner of dispensing it—viz., more clearly, freely, effectually, and spiritually now under the gospel, than in those days of yore, when they saw the face of God only in that dark glass of the ceremonies; whereas we, with open face, &c. {#2Co 3:18}

Ver. 32. **Not according to the covenant.]** Not so, but a great deal better, in regard of larger measures of the Spirit now poured out upon all flesh: together with the efficacy thereof in the hearts of God's covenanters, who have a duplicate of God's law written within them. {#Jer 31:33} *Lex iubet, gratia iuvat*: hence it is an "everlasting covenant," and the fruits of it are "sure mercies," "compassions that fail not," as is here set forth.

Ver. 33. **I will put my law in their inward parts.]** This the apostle calleth the "law in their minds," opposed to the "law of their members"; {#Ro 7:23} for the natural man is *inversus decalogus*, oposed to the law, "he is not subject to the law of God, neither indeed can be." But God putteth into the hearts of his people the counterpart of his holy law; he stamps, as it were, a decalogue upon their spirits; he puts into them an inward aptness, answering the law

of God without, as the lead answereth the mould, wax the seal, as tally answereth tally: or as indenture indenture.

And I will be their God, and they shall be my people.] This promise is *divini mellis alveare*, as one calleth it, The hive of heavenly honey.

Ver. 34. **And they shall teach no more every man his neighbour.]** *Deest coactio, non deerit cohortatio.* {a} Men shall learn with much less ado, because "taught of God," and lively illightened by his Holy Spirit: *et quando Christus magister, quam cito discitur quod doetur?* saith Augustine; when Christ becomes a man's teacher, he must needs be a forwardly scholar. Some make this to be the sense of the words, that in gospel times the truths of Christ, and the knowledge of the Son of God, should be so evident, that men might get more of themselves without a teacher, than with one in the legal administrations; as Paul also showeth, 2 Cor. iii. Not that men should have no need of teaching at all in those times; for the best know but in part, and must daily grow in grace, and in the knowledge of our Lord Jesus Christ. {#2Pe 3:18}

For they shall all know me.] All mine elect shall know me in some competent measure: know the principles, {#Heb 6:1,2} and go on unto perfection, *ib.*

For I will forgive their iniquities.] In heaven, and in their own consciences also, {#Zec 3:4} provided that they put this and the like promises in suit by their prayers. {#Mat 3:16} Augustine, Mr Perkins, and Archbishop Ussher expired with crying for mercy and forgiveness.

{a} Oecolampadius.

Ver. 35. **Thus saith the Lord, which giveth the sun, &c.]** For their better security and settlement; he borroweth a comparison from the surest things, sun, sea, &c.

Which divideth the sea when the waves thereof roar.] Or, Who when I trouble the sea, the waves thereof roar, but cannot pass their bound which I have set them. See #Isa 51:15.

Ver. 36. **If those ordinances depart from before me.**] If they alter their constant course.

Then shall the seed of Israel cease.] Then shall the faithful fail, and the Israelitish nation be utterly abolished.

Ver. 37. **If heaven above can be measured.**] By man; for God measureth it with his span. {#Isa 40:12}

And the foundations of the earth be searched out.] If any man can dig or dive to the centre.

Ver. 38. **That the city shall be built to the Lord.**] Jerusalem shall be re-edified, the Church eternally re-established by Christ.

From the tower of Hananeel.] #Ne 3:1 12:39 Zec 14:10.

Unto the gate of the corner.] #2Ki 14:13 Zec 14:10.

Ver. 39. **Upon the hill Gareb.**] *Versus collem scabiosi*, toward the hill of the scabby, so Tremellius rendereth it; and Junius thinks it was so called because thither they used to send their lepers and lazars. {*poor and diseased person*} At Geneva in times of Popery there, they had in an empty place certain cottages set up whereunto they sent their lepers, wherewith that city then abounded, through the horrible filthiness that was there in those days committed. But from the year 1535, wherein they embraced the purity of the gospel, there hath been not above one leper seen in that city. So testifieth Matthaeus Cottherius in his Exposition of the Revelation, printed at Sedan in France, A.D. 1625.

And shall compass about to Goath,] alias Golgotha, as some think, but these places here mentioned, as also those #Zec 8:3 14:4, as they were known to the ancients, so to us at this day they are unknown. Travellers tell us that Jerusalem is now a poor obscure place, governed by a Turkisk Sanzak, and that Golgotha, or Calvary, is in the very midst of the town.

Ver. 40. **And the whole valley of the dead bodies.**] Of Rephaim, say some; of Tophet, say others. See on #Jer 31:39.

Shall be holy unto the Lord.] So is the holy Catholic Church, the New Jerusalem which is above especially.

It shall not be plucked up nor thrown down any more for ever.] This cannot be applied to the earthly Jerusalem, which was plucked up and thrown down by the Romans once and again; but especially by Aelius Hadrian the emperor, who laid the whole country waste almost, drove the Jews utterly out of it, set a sow of white marble over the chief gate of Jerusalem in reproach of their religion, and called the city by his own name, Aelia, commanding the Jews not once to look towards it from any tower or hill. It must be therefore meant to be the Church, which cannot be ruined.

Chapter 32

Ver. 1. **The word that came to Jeremiah.]** What this word was, see #Jer 32:26.

In the tenth year of Zedekiah.] The city had now been a year at least besieged; and yet these "sinners against their own souls" went on to do wickedly, and held the prophet prisoner, for the faithful discharge of his duty. Full forty years had he been prophesying to them, and for many years he had foretold this siege, and the following deportation, but could never be believed. {a} And now he is imprisoned, but not left destitute by God of prison comforts, such as made his prison a paradise, and his sleep sweet unto him. {as #Jer 31:26}

{a} *Notanda est tam diutina populi pertinacia.*

Ver. 2. **And Jeremiah the prophet was shut up in the court of the prison.]** Where he had some liberty more than at some other times. {#Jer 37:16,20,21} So had Paul at Rome, {#Ac 28:16,30} Bradford in the counter, &c.; this was a mercy, and so they esteemed it. Good people were suffered to come about them; and they made use of that opportunity to do what good they could.

Ver. 3. **For Zedekiah had shnt him up.]** He who before had set him at liberty, and thereby haply hoped to have stopped his mouth; but that might not be.

Behold, I will give this city.] This holy city, as the false prophets styled it, and therefore held this prophecy little better than blasphemy.

Ver. 4. **And Zedekiah king of Judah shall not escape.]** As he hoped to have done, either by his wiles or by his wealth; and accordingly attempted it, but all in vain.

And he shall speak with him mouth to mouth.] This was no small punishment to Zedekiah, that he must look him in the face from whom he had so perfidiously revolted, even against oath; and hear his taunts, before he felt his fingers. How, then, will graceless persons do to stand before the King of kings, whom they have so greatly offended, at that great day? See **#Re 9:17**.

Ver. 5. **And there shall he be until I visit him.]** *sc.*, With death; but the prophet useth a general term, that might be taken either in good part or bad for his own safety's sake.

Ver. 6. **The word of the Lord came unto me, saying.]** He had God's word for his warrant, and this bore him out against the jeers of the ungodly, who would easily think it a very simple part in him who prophesied a desolation of the whole land to go about to buy land.

Ver. 7. **Behold, Hanameel the son of Shallum.]** This Shallum and Hilkiah the father of Jeremiah were brethren. And it was no less an honour to Hanameel to have such a kinsman as Jeremiah, than afterwards it was to Mark to be Barnabas's sister's son.

Buy thee my field that is in Anathoth.] The priests, though they had no grain fields, yet they had meadows for their cattle, gardens and orchards in the suburbs of their cities, which in some cases they might sell one to another, till the year of jubilee howsoever. Some say that if such a field were so sold to a kinsman as here, it remained to him for ever. But the possession of the Levites might at any time be redeemed. {**#Le 25:32**}

For the right of redemption is thine.] See **#Le 25:25,32 Ru 3:12 4:3,4**.

Ver. 8. **So Hanameel my uncle's son came to me.]** God ruleth and boweth men's wills and all second causes according to the good pleasure of his will; he doth also so frame and contemper them

among themselves, that there may be a harmony and correspondence between them.

Then I knew that this was the word of the Lord.] Or, That it was a business of God—*sc.*, for the better settling of the faithful in the assurance of a return out of captivity.

Ver. 9. **And I bought the field.]** This was bravely done, to make a purchase at such a time, when the enemy was seizing upon all. That Roman is famous in history who dared to purchase that field near Rome wherein Hannibal had pitched his camp. {a} *Verum eorum res non erant ita deplorates;* but the Romans were nothing near so low at that time as the Jews were at this.

And weighed him the money.] That was the manner of payment in those times. {b} Hence the Hebrew shekel from shakal, to weigh {#Ge 23:16} -our English word scale seemeth to come from it), the Greek στατηρ from ισταται *ponderare* to weigh {#Ex 30:13 Mt 27:9} or of *statera*, for a balance the Dutch and English mark {c} cometh from a similar origin.

Even seventeen shekels of silver.] No great sum, not much over forty shillings; but it might be as much as the thing was worth, considering the times especially.

{a} Liv., lib. xxvi. Plutar. in *Annib.* Flor., lib. ii. c. 6.

{b} *Olim moneta librabatur. Pater puellae id aurum in dotem viro appendit*

{c} *Unde et nomen marcharum hodie nobis superest. -Zegegin.*

Ver. 10. **And I subscribed the evidence.]** Heb., I wrote in the book, and sealed it. Men love to be upon sure grounds in things temporal; oh that they were as wise for their souls!

Ver. 11. **So I took the evidence of the purchase, both that which was sealed, &c.]** There were then two copies of these contracts and covenants, for preventing of later claims and quarrels.

Ver. 12. **And I gave the evidences of the purchase unto Baruch.]** Who was Jeremiah's household servant, and his scribe or notary, such as was afterwards Paulus Coneordiensis to Cyprian.

In the sight of Hanameel, &c.] Here was good husbandry, which Bishop Andrews was wont to say was good divinity. {a}

Before all the Jews who sat in the court of the prison.] Whither they came likely to hear the prophet, as the well affected here did to hear and see the martyrs in Queen Mary's days. To Mr Bradford (by his keeper's courtesy) there was such resort at his lecture and ministration of the sacrament, that commonly his chamber was well nigh filled therewith. {b}

{a} Fuller's *Church Hist.*

{b} *Acts and Mon.*, 1457.

Ver. 13. **And I charged Baruch.]** See on #Jer 32:12.

Ver. 14. **That they may continue many days.]** Even beyond the seventy years of captivity, and then be produced again.

Ver. 15. **Houses and fields and vineyards, &c.]** However unlikely it may seem, like as it did to Moses, that the people should eat flesh a month together. He thought that God had made an unadvised promise, and prays him to consider that the people were six hundred thousand footmen, and that the flocks and herds would not suffice them. Jeremiah seemeth to object some such matter in his following prayer, especially #Jer 32:25. But God answereth them both alike—viz., that his hand was not waxen short, that nothing was too hard for him, that he was never nonplussed, &c. See #Jer 32:27 Nu 11:23.

Ver. 16. **I prayed unto the Lord, saying.]** His heart began to boil with unbelief and carnal reasonings; he therefore setteth himself to pray down those distempers. As a man may sleep out his drunkenness, so he may pray away his perturbations. It was Job's restraining of prayer, Eliphaz thought, that made him so far to forget himself, and to extravagant. {#Job 15:4}

Ver. 17. **Ah Lord God!] This interjection in the beginning of his prayer showeth that his heart was greatly grieved and perplexed. Nevertheless he reineth in his passions, and runneth not out into a brawl instead of a prayer, as Jonah did. {#Jon 4:1} {See Trapp on "Jon 4:1"}**

Thou hast made the heaven and earth by thy great power.] God's might and mercy are the good soul's Joachin and Boaz, whereon it ever resteth. These two doth Jeremiah in this prayer of his chiefly plead and flee to.

And there is nothing too hard for thee.] Heb., Nothing is hidden from thee, or wonderful with thee. But for my part I am at a great stand, neither know I how to bring both ends together.

Ver. 18. **Thou showest lovingkindness.]** See on #Jer 32:17.

And recompenseth the iniquity.] Thou art not made all of mercy either, as silly folk are apt to conceit it.

Into the bosom of their children.] Who have it in full measure, long though it be first sometimes. Such parents are parricides.

The great, the mighty God.] *Surgit hic oratio.* Let us learn to represent the Lord to ourselves in prayer under fit notions and attributes; this will both increase faith and inflame affection.

Ver. 19. **Great in counsel and mighty in work.]** See on #Isa 9:6 28:29.

For thine eyes are upon all the ways of the sons of men.] Oh that we could always look upon these eyes of God as looking on us! it would be a notable retentive from evil and incentive to good.

To give unto every one according to his ways.] God's providence (which is nothing else but the carrying on of his decree) is that helm which turneth about the whole ship of the universe.

Ver. 20. **Who hast set signs and wonders.]** #Ps 78:43 106:22 135:9.

Even unto this day.] Oresius writeth ^{a} that the tracks of Pharaoh's chariot wheels are yet to be seen at the Red Sea. *Fides sit penes authorem.*

^{a} Oros., lib. i. cap. 10.

Ver. 21. **And hast made thee a name.]** As #Isa 63:11-13 Ps 136:10-21 Ps 105:44 Ne 9:24,26.

Ver. 22. {See Trapp on "Jer 32:21"}

Ver. 23. {See Trapp on "Jer 32:21"}

Ver. 24. **Behold the mounts.]** Raised by the enemies as high as the walls, that they might fight with the besieged upon even ground.

Ver. 25. **And thou hast said unto me.]** Which now I cannot but seriously wonder at, seeing how things are carried; yet I have obeyed thee without questioning.

For the city is given.] Or, Though the city be given.

Ver. 26. **Then came the word of the Lord.]** See on #Jer 32:1.

Ver. 27. **Behold, I am the Lord, the God of all flesh.]** Yea, of the "spirits of all flesh"; {#Nu 16:22} but what can weak flesh do against the Almighty?

Is there anything too hard for me?] See on #Jer 32:15,17. Still God is careful to confirm and comfort his ministers, and here he doth Jeremiah much what in his own words.

Ver. 28. **Behold, I will give this city.]** As #Jer 32:3.

Ver. 29. **With the houses, upon whose roofs.]** Such was their impudence, and so far was this now from being, as once, the holy city. It was become a very *Poneropolis*, excessively superstitious, as was afterwards Athens. {#Ac 17:22}

Ver. 30. **Have only done evil before me.]** Have made it their whole practice to provoke me, like as #Jer 32:23 they are said to have "done nothing of all that God commanded them to do," so cross grained they were, and "to every good work reprobate."

Ver. 31. **From the day that they built it.]** Ever since Solomon beautified it, and made it the metropolis. Nevertheless Hegeſippus was out, in saying that Jerusalem was so called *quasi* ἱερὸν Σολομῶντος. Solomon made it famous by his magnificence; but odious by his idolatry there.

Ver. 32. **Because of all the evil.]** Their omissions {#Jer 32:23} and commissions, {#Jer 32:30} doing evil as they could.

Ver. 33. **And they have turned unto me.]** See #Jer 2:27.

Though I taught them.] See #Jer 7:13,25:3 26:3.

Ver. 34. **In the house which is called by my name.]** *Templi periphrasis haec est emphatica, atque argumentosa.*

Ver. 35. **And they built.]** See #Jer 7:31 19:5.

Ver. 36. **And now therefore.**] Or, Yet now notwithstanding, when God thus cometh in with his *non-obstante* what may not he do?

Ver. 37. **Behold, I will gather them.**] See #Jer 16:15 23:3. This was fulfilled especially in that golden age, and perpetual jubilee of the gospel, that began five hundred years after.

Ver. 38. **And they shall be my people.**] See #Jer 24:7 31:33.

Ver. 39. **And I will give them one heart.**] Oneness or singleness of heart in my service, and unanimity among themselves, until they all come unto that oneness of the faith, and of the knowledge of the Son of God, unto a perfect man, &c. {#Eph 4:13}

That they may fear me for ever.] This the Jews say (but falsely) a man may do by the power of nature. See #Jer 32:40 Eze 36:26,27.

Ver. 40. **And I will make.**] See #Jer 31:31 Eze 39:29.

Ver. 41. **Yea, I will rejoice over them.**] *Volupe mihi erit;* it shall be as great a pleasure to me to bless them, as it can be to them to obey me. See #Jer 24:7 Ps 119:2,10.

Ver. 42. **So will I bring upon them.**] #Jer 29:10 31:28.

Ver. 43. **And fields shall be bought.**] For an assurance whereof I have caused thee to buy this field now.

Ver. 44. **Men shall buy fields for moneg.**] All shall be *statu quo prius* in that great restoration of all things. And with this chapter endeth the commentary of Jerome upon Jeremiah.

Chapter 33

Ver. 1. **Moreover, the word of the Lord came unto Jeremiah the second time.**] To the same purpose with the former, {#Jer 32:1} which is reckoned his fourteenth sermon, as this his fifteenth; by both we see that "the word of God is not bound," though the preacher may; {#2Ti 2:9} "It runs and is glorified," is free and not fettered. {#2Th 3:1}

While he was yet shut up.] God forsaketh not his prisoners, but giveth them oft extraordinary comforts. Philip, Landgrave of Hesse, being a long time held prisoner by Charles V for the defence of the gospel, was demanded what upheld him all that time? he answered, *Divinas martyrum consolationes se sensisse*, that he felt in his soul the divine consolations of martyrs, in whom as the afflictions of

Christ do abound, so do comforts by Christ abound much more. {#2Co 1:5}

Ver. 2. **Thus saith the Lord the maker thereof.**] *i.e.*, Of the promise of restoration. {#Jer 32:41-44} Or of Jerusalem, which he is said to make in the sense that he "made Moses and Aaron," that is, "advanced" them. {#1Sa 12:6, marg.}

The Lord is his name.] Jehovah the essentiator, who giveth being to all things, and particularly to his word.

Ver. 3. **Call unto me, and I will answer thee.**] Thou hast a promise, and I will perform it; but so as that thou Jeremiah, and such as thou art, Daniel, Ezekiel, Nehemiah, &c., pray over the promise. The angel told Daniel he came for his prayer's sake. {#Jer 10:12}

And show thee great and mighty things.] Or, Abstruse and reserved things. God's praying people get to know much of his mind above others; like as John, by weeping, got the book opened; and Daniel, by prayer, had the king's secret revealed unto him in a night vision. {#Da 2:18,19} *Bene orasse, est bene studuisse*, said Luther; who, because he had much communion with God by prayer, so holy truths were daily more and more made known unto him, he knew not how nor which way, as himself said.

Ver. 4. **Which are thrown down by the mounts.**] Or, Catapults, or engines of demolition, used to batter with. See #Jer 32:24.

And by the sword.] Or, Mattocks—*scil.*, After that the enemy had entered the city, and cried, as #Ps 137:3,

“*Destruite, ex imis subvertite fundamentis:*”

Down with it, down with it, even to the ground.

Ver. 5. **They come to fight with the Chaldeans.**] But they fight not in God's name; for he hath, for all their wickedness, hidden his face from them; therefore they fight with such sorry success; the houses which they would defend are filled with their dead caresses. This whole verse would be hemmed in with a parenthesis.

Ver. 6. **Behold, I will bring it health and cure.**] *Una eademque manus vulnus opemque feret.* This is God's usual method and

manner of dealing with his people, {#Ho 6:1} as a skilful physician, *primo pungit, deinde ungit.*

“ *Enecat, ut possit vivificare Deus.*”

And I will reveal {a} unto them abundance of peace and truth.] Why then, *feri, Domine, feri;* such gold as "peace and truth" cannot be bought too dear. The Chaldee here hath it, *Revelabo iis portam poenitentiae,* I will reveal unto them the gate of repentance, and show them how they may walk in the way of peace and truth.

{a} *Revelabo., i.e., re ipsa exhibebo.*

Ver. 7. And I will cause the captivity of Judah.] As #Jer 24:5 30:3 32:44. They shall be as if I had not cast them off, and I will hear them. {#Zec 10:6}

Ver. 8. And I will cleanse them from all their iniquity.] Which must therefore needs be a filthy and loathsome thing, else what need cleansing? Christ, for this cause, came by water and blood.

And I will pardon all their iniquities.] This clause expoundeth the former, and containeth the mother mercy.

Ver. 9. And it shall be to me a name {a} of joy,] i.e., An honour, that I shall take singular delight in.

And they shall fear and tremble for all the goodness.] Which bodes no good to them; for the Church's welfare is ever joined with the downfall and destruction of her enemies.

{a} *In nomen laetum, i.e., laetificum.*

Ver. 10. Again there shall be heard in this place.] God loveth to help his people, when they are forsaken of their hopes.

Ver. 11. The voice of joy.] See #Jer 7:34 16:9.

The voice of them that shall say, Praise the Lord of hosts, for he is good.] This *carmen intercalare* the Jews sang joyfully at their return from Babylon, {#Ezr 3:11} and the saints shall have cause to sing throughout all eternity.

And of them that shall bring the sacrifice of praise.] Even "the calves of their lips, giving thanks to his name," {#Heb 13:15} together with other evangelical sacrifices, as contrition; {#Ps 51:17} confidence; {#Ps 4:4} alms deeds; {#Heb 13:16} the obedience of faith; {#Ro 15:16} self-denial, {#Ro 12:1} &c. The Talmudists say that the sacrifice of praise here mentioned shall continue when all other sacrifices are abolished; and this we see verified in the Christian Church.

Ver. 12. **In all the cities thereof shall be an habitation of shepherds,**] *i.e.*, Several sorts of buildings, yea, even sheep cotes and lodges for shepherds and their flocks. All these promises are antitheta, opposite to those menaces, #Jer 7:34,16:9 cf. 25:10 31:24.

Ver. 13. **Shall the flocks pass again under the hand of him that telleth them.]** As shepherds used oft to tell their sheep. Christ the great Shepherd and Bishop of souls knoweth all his sheep, and calleth them by name; he hath them ever *in numerato*, for he numbereth the stars also. See #Joh 10:3,11,12.

Ver. 14. **I will perform that good thing.]** *Praestabo verbum istud optimum*, as Tremellius well rendereth it. I will perform that best word or promise, viz., concerning Christ, in whom all the former and future promises are Yea and Amen, to the glory of God. {#2Co 1:20}

“ *Haec dicenda bono sunt bona verba die.*”

Ver. 15. **I will cause the branch of righteousness.]** See the same, #Jer 23:5. The sweet promise concerning Christ can never be too often repeated. The Greek and German versions have that clause here also as there, "And a king shall reign and prosper, or understand."

Ver. 16. **And this is the name wherewith she shall be called, The Lord is our righteousness.]** Heb., This is that he shall call her, Jehovah our righteousness; called the Church shall be by Christ's own name, which is a very high honour, as being his spouse, and making up one mystical body with him. Hence she is called "Christ," {#1Co 12:12} and "the fulness of him who filleth all in all." {#Eph 1:23} See #Jer 23:6, with #Eze 48:35.

Ver. 17. **David shall never want a man.]** The man Christ Jesus. {#Lu 1:32,33}

Ver. 18. **Neither shall the priest want a man.]** The same man Christ Jesus, who is, as a King everlasting, so a priest for ever after

the order of Melchizedek; and his sacrificing of himself once is more than equivalent to the daily perpetual sacrificing. Whereunto may be added the continuance of an evangelical ministry in the Church to the world's end. {#Mt 28:20 Eph 4:11-13}

Ver. 19. **And the word of the Lord, &c.]** *Iterum de perpetuitate regni Christi tractat et iurat,* saith Oecolampadius. Once more he treateth of the perpetuity of Christ's kingdom, and assureth it as by oath.

Ver. 20. **If ye can break my covenant of the day.]** God hath hitherto kept promise with nights and days, that one shall succeed the other; and will he not then keep in touch with his people?

Ver. 21. **Then may also my covenant.]** See #Jer 33:17,18. The poet hath somewhat like this:

*“Iungantur ante saeva sideribus freta,
Et ignis undae, tartaro tristi polus,
Lux alma tenebris, roscidae nocti dies, ” & c.
- Sen. in Octavia.*

Ver. 22. **As the host of heaven.]** See #Ge 13:16 15:5.

So will I multiply the seed of David.] True believers.

And the Levites.] Godly ministers. See #Ps 68:11.

Ver. 23. **Moreover.]** Or, Again. *Idem repetit;* the same thing is repeated, that it may be the better believed.

Ver. 24. **Consider thou not what this people have spoken.]** This unbelieving, misgiving, desponding people of mine.

The two families.] *Iudah et Israel habentur pro properipsemate.*

Ver. 25. **If my covenant be not with day and night.]** See on #Jer 33:20. If there be not a constant intercourse of either.

Ver. 26. **Then will I cast away the seed of Jacob.]** The body of the faithful, whom he ruleth by his Word and Spirit. {#Ps 105:1,6 Ro 9:6 Ga 3:16,17 6:16}

And will have mercy on them.] This is a complexive promise, and better than money, answereth all things.

Chapter 34

Ver. 1. **The word that came to Jeremiah from the Lord.**] Still he voucheth his author for more authority sake. And this is held to be his sixteenth sermon.

And all the kingdoms of the earth of his dominion.] For never any monarch was master of the whole earth.

Ver. 2. **Go and speak unto Zedekiah.**] Tell him plainly what shall become of him and his, though thou be sent to prison for thy plain dealing.

Ver. 3. **And thou shalt not escape.**] Whatever vain hopes thou mayest nourish, and although thou thinkest thou hast a stake in store, howsoever the world goes with the rest. See #Jer 32:4,5.

Ver. 4. **Yet hear the word of the Lord.**] A word of comfort. The Lord is good to all, and his tender mercies are over all his works. {#Ps 145:9} Out of his philanthropy he giveth this wicked prince a mitigation of his just punishment, and a further time to repent. {as #Re 2:21} And possibly this goodness of God might in time lead him to repentance. {as #Ro 2:4}

Thou shalt not die by the sword.] And yet Josiah, his father, a far better man, did; so unsearchable are God's judgments, and his ways past finding out.

Ver. 5. **But thou shalt die in peace.**] Yet not as his father Josiah did, in that peace of God, unless he amended his manners, for he was reckoned among the naughty figs.

And with the burnings of thy fathers, the former kings.] With the usual solemnities at the exequies of the better sort of kings: *Nec una fuit veteribus sepeliendi ratio*. See #2Ch 16:14 21:19. The Jews have a tradition that Nebuchadnezzar, upon a festival day, caused him to be brought out of prison, and so abused him before his princes to make them sport, that for shame and grief thereof he died soon after; and then Nebuchadnezzar, to make him some recompense, caused him to be honourably buried, suffering his former subjects to burn sweet odours and to bewail his death. {a}

And they will lament thee.] The dues of the dead are, *honorifice lugeri et honeste sepeliri*, to be honourably lamented and laid up;

which yet is not granted to all good men, but heaven makes amends. *Planctus haec fuit formula iuxta Seder Olam, Heu! quia mortuus est Rex Zedechias bibens faeces omnium cetatum; i.e., Luens peccata priorum saeculorum—interprete Genebrardo.*

For I have pronounced the word.] Both the comminatory part of this message and the consolatory. But Zedekiah was so moved at the former that he regarded not the latter.

{a} Joseph. *Antiq.*, lib. x. cap. 11.

Ver. 6. Then Jeremiah spake all these words.] Never fearing what might follow; and he had no sooner done but he was clapped up. See **#Jer 32:3.**

Ver. 7. And against all the cities of Judah which were left.] These were not many, for the Chaldean conqueror, as an overflowing scourge, had passed through Judah, and gone over all, reaching even to the neck. {as #Isa 8:8}

Ver. 8. This is the word that came to Jeremiah from the Lord.] Here beginneth a new sermon, reckoned the seventeenth; and here ought to begin a new chapter, saith Piscator.

After that the king Zedekiah had made a covenant.] In their distress they made some shows of remorse, and some overtures of reformation. So did Pharaoh. {#Ex 8:8,15,28,32 9:28,34 10:17,20} And the Israelites of old. {#Jud 10:15,16 Ps 78:34-36; see the notes there} *Daemon languebat, &c.* Pliny, in one of his epistles to one that desired rules from him how to order his life aright, I will, said he, give you one rule that shall be instead of a thousand: *Ut tales esse perseveremus sani, quales nos futuros esse profitemur infirmi,* i.e., That we continue to be as good in health as we promise and begin to be at the time of our sickness.

Ver. 9. That every man should let his manservant.] Should manumit and dismiss him at six years' end, according to the law. {#Ex 21:1,2} The seventh year {a} was called the year of liberty, and then they were to let go their brethren that served them, and this in a thankful remembrance of their deliverance from the Egyptian servitude. But this they had neglected to do; and now, to pacify God's wrath, and to prevent, if it might be, the Chaldeans' cruelty, this course they took, and not altogether without success, for the

siege was thereupon raised for a season; and had they returned to God with all their heart and with all their soul, who knows what might have been further done for them? But they did nothing less; therefore came wrath upon them to the utmost.

{a} *Hic septimus annus fuit typus aeternae liberationis post curriculum sex dierum mundi, sex mille annorum.*

Ver. 10. **Then they obeyed, and let them go.**] They seemed to be very good as long as it lasted. See on #**Jer 34:8**. So when God lays siege to men by sickness or otherwise, then covenants are made and kept for a while concerning the putting away of their sins; but no sooner doth God slack his wrath but they retract their vows, and return to their wonted wickedness:

“Aegrotus surgit, sed pia vota iacent.”

Ver. 11. **But afterwards they turned, and caused their servants.**] *Stimulante avaritia.* Covetousness prompting and pricking them on thereunto for that is the root of all evil. {#**1Ti 6:10**} The Chaldeans had drawn off, to go, belike, to fight with the relief that was coming out of Egypt; {#**Jer 37:7,11**} and now these silly Jews thought themselves out of the reach of God’s rod perfidiously repealed their vows, re-bondaged their servants, and are therefore worthily threatened with a more cruel servitude to the Chaldeans for this their relapse and breach of covenant with God.

Ver. 12. **Therefore the word of the Lord.**] Of God the Son. {a}

Came to Jeremiah from the Lord.] From God the Father.

{a} Junius.

Ver. 13. **I made a covenant with your fathers.**] Heb., I cut a covenant. See #**Jer 34:18**.

Out of the house of bondmen.] Such were you when there; why then should you pull up the bridge before others which yourselves have gone over? make slaves of those whom God had made free? {#**Le 25:39,42**}

Ver. 14. **At the end of seven years let ye go.**] He layeth before them God’s law, which they had transgressed, out of #**Ex 21:2 De 15:12**. A law so full of equity, humanity, and benignity, that the more

honest heathens approved and observed it, as the Romans and Athenians. Only these latter had an action at law (which they called ‘Αποστασιον) for a master against his servant, ungrateful for his manumission, and not doing his duty to his master, for such were again to be made bondslaves, if the crime could be proved against them. {a}

{a} Val. Max., lib. ii. cap. 1.

Ver. 15. And you were now turned.] Being frightened into a temporary reformation: but all was in hypocrisy, as now well appeareth. Falling stars were never but meteors.

In proclaiming liberty every one to his neighbour.] Your servants were your neighbours, and "their flesh as your flesh," {#Ne 5:5} and should have been so considered. In the law the servant paid the half shekel as well as his master. And in the gospel, as there is "neither Jew nor Greek, so neither bond nor free, but all are one in Christ Jesus," {#Ga 3:28} whether he be lord or lowlies. *Servus est domini sui* συναδελφος.

And ye had made a covenant before.] And have not all done so in baptism, that Beersheba, or Well of an oath?

Ver. 16. But ye turned.] *Exprobrat recidivum Iudaeorum scelus, qui scilicet primam virtutem turpiter deluserint et violarint.* He upbraideth them, and deservedly, with their apostasy and perjury. Peter also thundereth against such. {#2Pe 2}

And polluted my name, / scil., By the violation of your solemn vow; so doth every profligate professor and ungirt Christian.

Whom he had set at liberty at their pleasure.] Liberty is a desirable and delectable commodity. Those that live in Turkey, Persia, yea, or but in France, &c., esteem it so.

Ver. 17. Ye have not hearkened unto me in proclaiming liberty.] Ye have not done it, because ye have not continued to do it; ye have lost the things that you had wrought.

Behold, I proclaim a liberty for you.] God loves to retaliate. Here he abandoneth these apostates to the plagues instanced. Let them use

you at their pleasure, saith God; I have no mercy for such merciless wretches, neither care I what becomes of you.

Ver. 18. **That have transgressed my covenant.**] His covenant he calleth it by a weighty emphasis, because about a business by him commanded, and wherein he was engaged, not as a bare spectator, but as a severe avenger of their perjury.

When they cut the calf in twain.] To show the correspondence of wills whereunto the contractors did bind themselves, and the punishment of dissection or other violent death whereunto they submitted themselves, in case they broke promise. The rise of this rite in covenanting, see #Ge 15:9,10,17. The heathens {a} used the like ceremony, {b} as is to be seen in Homer, Cicero, Livy, Virgil:

“ *Et caesa iungebant faedera porca.* ”

The Romans cut a sow in twain; and when it was divided, the *Faeciales* or heralds gave one half to one party, and the other half to the other, and said, So God divide you asunder if you break this covenant; and let God do this so much the more as he is more able.

{a} Hom. *Il.*, lib. iii; Tul. *de Invent.*; Liv., lib. i.; Virg. *Aeneid.*, 8.

{b} *Hinc faedus a faedo animali diviso.*

Ver. 19. **The princes of Judah.**] These were most of them cut in pieces by the King of Babylon, as the calf had been.

Ver. 20. **And their dead bodies.**] #Jer 7:33 16:4.

Ver. 21. **Which are gone up from you.**] But will be upon you again ere long; they are but gone back to fetch beer, as it were. You have deceived your servants with a vain hope of liberty, and so you do now yourselves. See #Jer 37:8,21.

Ver. 22. **Behold, I will command**] *i.e.*, By a secret instinct I will move.

Chapter 35

Ver. 1. **The word that came to Jeremiah from the Lord.**] The eighteenth sermon, *ordine tamen arbitrario non naturali*, delivered various years before the former, and here placed, not in its proper order, but as it pleased him that collected them into this book.

Ver. 2. **Go unto the house of the Rechabites.**] So called of one Rechab, the father of, Jonadab, who was famous for his piety in Jehu's days, {#2Ki 10:15} three hundred years at least before this prophecy of Jeremiah. They were of the posterity of Jethro, Moses' father-in-law, and lived up and down in the land upon their employments, weaned from the world, and exercising themselves in the law of God. See #1Ch 2:55, where they are called the "families of the scribes that dwelt at Jabez," as being men learned in the laws of God. Of them came the Essenes, a studious and abstemious sect among the Jews; and they might better than those Donatists have taken to themselves the title of Apotactici, so called from their renouncing the world.

And give them wine to drink.] Heb., Make them drink wine—*i.e.*, set it before them, and then leave them to their own liberty.

Ver. 3. **Then I took Jaazaniah.**] Whether actually or in vision only it skilleth not; but the former way probably.

Ver. 4. **And I brought them into the house of the Lord.**] That it might be made a public business, and so the better work upon all that should hear of it.

The son of Igdaliah, a man of God.] A priest and prophet or teacher of the people. So in the New Testament others are called God's children, his servants, and his people, but ministers only are called God's men. {#1Ti 6:11 2Ti 3:17}

Which was by the chamber of the princes.] Or, Of the prefects of the temple, that were next under the high priests.

Ver. 5. **Drink ye wine.**] It was a double temptation unto them: 1. To have pots and cups of wine set before them; 2. To be bid drink it by a prophet, and at prophet's chamber. But they were resolved, in obedience to their father Jonadab, to forbear. Yet if Jeremiah had said, Thus saith the Lord, Drink wine, they ought to have done it; but this he did not.

Ver. 6. **We will not drink wine.**] This they were resolved on, not because they were persuaded, as Mohammed's followers are, that in every grape there dwelt a devil, but because Jonadab, the son of Rechab, their progenitor, {#2Ki 10:15} had two or three hundred years before charged them to forbear; not thereby to establish any new

arbitrary service, or any rule of greater perfection of life ^{a} (as the Papists misallege it in favour of monkery and other will worships and superstitious observances), but only as a civil ordinance about things external, the foundation whereof is laid in the Word, which commandeth modesty, humility, sobriety, heavenly mindedness, &c.

^{a} *Haec leges vitae potius eram honestatis quam salutis animae.*

Ver. 7. Neither shall ye build house.] But be content and dwell in tents, as the ancient patriarchs were, and as your ancestors in Midian, removing from place to place, after the manner of the old nomades; so shall ye be the better prepared for a change in the state, which this good old man might foresee and foresignify to his nephews, enjoining them therefore to follow their shepherdy only, as men less addicted to the world, and bent for heaven.

That ye may live many days in the land.] While ye obey my charge. Long life is promised to children that obey their parents.

Where ye be strangers] The Rechabites were originally Midianites; but Jethro, of whom they came, was a famous proselyte in the Church; his son Hobab a guide to God's people in the wilderness; and his posterity impeded and incorporated into the body of God's people. ^{#Jud 1:16} Nevertheless they counted and called themselves "strangers," *alienigenae*, as those that looked for a better country above. See **#Heb 11:9**.

Ver. 8. Thus have we obeyed the voice of Jonadab.] Obedience to parents, in things not unlawful, is very commendable. Aristotle saith, ^{a} It is not good for a man to dissent from the gods, from his father, and from his teacher. We read of a king of Poland who carried the picture of his father in a plate of gold about his neck, and when he was going about any great business, he would kiss that picture and say, God grant I may observe my father's charge, and do nothing unworthy of him, &c.

We, our wives, our sons, and our daughters.] As themselves were obedient to their father, so had they their children obedient to them, whereas ill children are punished in their posterity. One complained that never father had so undutiful a child as he had. Yes, said his son, with less grace than truth, my grandfather had. ^{b}

{a} Μη καλον κρινειν εναντια τοις θεοις, πατρι και διδασκαλω.—*Ar. Rhet.*

{b} Fuller's *Holy State*.

Ver. 9. Nor to build houses, &c.] Jonadab, being a prudent and withal a mortified man, might foresee that the Israelites, being so wicked a people, could not long continue. He knew also that wine was oft an occasion of drunkenness, trading in the world, of earthly mindedness; fair houses, of loathness to leave the world. *Haec sunt quae nos invitos faciunt mori*, as that emperor once said of stately buildings. He, therefore, for a quiet life, and for their souls' health, forbade them the use of these lawful things, and they accordingly forbore them.

Ver. 10. But we have dwelt in tents.] And fed much upon dairy produce, as did Heber the Kenite, who was one of them, {#Jud 4:19} living in abstinence and bodily labour, that we might be free to divine contemplations.

Ver. 11. Come, and let us go to Jerusalem.] So then it was lawful for them to dispense with those their observances, in that inevitable necessity; like as also they might have drunk wine rather than have perished. But what can be reasonably pleaded for that man of sin, who taketh upon him to dispense with God's holy law, and *de iniustitia facere iustitiam, ex nihilo aliquid, ex virtute vitium*, {a} to make righteousness of unrighteousness, vice of virtue, something of nothing?

So we dwell at Jerusalem.] But better they had kept out, and held to their old course; for so they might have escaped some way.

{a} Bellarm., *De Pontif. Rom.*, lib. iv.

Ver. 12. Then came the word of the Lord.] Then, after this famous example of obedience thus proposed, an excellent way of teaching surely. Reason should rule, and therefore lodgeth in the brain; but when reason cannot persuade, example will.

Ver. 13. Will ye not receive instruction, to hearken to my words?] *Quae est illa portentosa pertinacia?* What a strange stiffness and obstinace in you is this! Am not I to be better esteemed and obeyed by you than Jonadab is by the Rechabites?

Ver. 14. The words of Jonadab, ... not to drink wine, are performed.] So are the words of Mohammed to like purpose, to this

day, by the Turks; so are the commands of the Popish padres to their young novices, though it be to make a voyage to China or Peru,

“ Per varios casus, per tot discrimina rerum.”

For unto this day they drink none.] Neither dwell in houses, as you do and may do, eating of the fat and drinking of the sweet without restraint, so that you keep within the bounds of sobriety. I command you nothing but what in reason should be done for a worldly good, as well as for a spiritual.

Rising early and speaking.] I began early with you, my law I gave you in Horeb, eight or nine hundred years since, and from that time to this I have constantly and instantly called upon you by my messengers for obedience, whereas it is not yet full three hundred years since Jonadab left this charge with his Rechabites, and, dying, left none to see it fulfilled, or to reprove them for their neglects.

Ver. 15. **I have sent unto you all my servants the prophets.]** But all to no purpose. See on **#Jer 35:14**.

Saying, Return ye now every man from his evil way.] And was this so great a matter, to part with that which profiteth you nothing, yea, which undoubtedly will undo you?

And go not after other gods.] For wherein can they bestead you?

And ye shall dwell in the land.] This was more than ever Jonadab could promise, or promising perform, to his nephews.

But ye have not inclined your ear.] See **#Jer 7:24,26,11:8,17:23 34:14**.

Ver. 16. **Because the sons of Jonadab.]** This was a lively way of confuting their contumacy, far more convincing than that of the heathens not changing their gods, or the beasts knowing their owners, the birds their seasons.

But this people have not hearkened unto me.] Whereas, "if I be a father, where is mine honour? and if a master, where is mine obedience?" {#Mal 1:6} {See Trapp on "Mal 1:6"}

Ver. 17. **Behold, I will bring upon Judah.]** *Aut poenitendum aut pereundum.* Men must either repent, or perish; obey God's law, or bear the penalty; no remedy. {#Heb 2:2 2Th 1:8}

Ver. 18. **Because ye have obeyed the commandment.]** Obedience to parents hath an ample recompense of reward, as that which is good and acceptable before God and men. {#1Ti 5:4}

Ver. 19. **Jonadab the son of Rechab shall not want a man to stand before me for ever,]** *i.e.,* To be beloved by me, and to be in special favour with me, lifting up pure hands in all places of their abode. Captive they were carried among the Jews; but they returned also again with them (as appears #1Ch 2:55), *erantque Deo cordi et curae* and they were dear to God.

Chapter 36

Ver. 1. **And it came to pass in the fourth year.]** This whole chapter is historical and narrative, as also are some others besides this. *Historias lege, ne fias historia.*

Ver. 2. **Take thee a roll {a} of a book,]** *i.e.,* A volume. {as #Isa 8:1} {See Trapp on "Isa 8:1"}

And write therein.] Jeremiah had a command to write; so have not our empty scripturients, whose rapes on the innocence of paper, as one phraseth it, make the press almost execrable. *Ista prurientis calami scabies potius est, quam scriptio.* {a}

All the words that I have spoken unto thee.] The sum and substance of all thy sermons for these twenty-three years past. See #Jer 1:2 25:3.

{a} *Olim liber erat instar mappae geographicae.*

{b} Pineda.

Ver. 3. **It may be that the house of Judah will hear, &c.]** See here the utility of the Holy Scriptures, and the excellent use that may be made of reading them. A man may be thereby doubtless converted where preaching is wanting, as various were in Queen Mary's days, when the Word of God was precious; {a} as Augustine was by

reading Rom. 13., Fulgentius by the Frophet Jonah, Franciseus Junius by John 1., &c.; the eunuch, {#Ac 8:26-39} and those noble Bereans, {#Ac 17:11} were notably prepared for conversion by this ordinance.

That I may forgive their iniquity and their sin, / *i.e.*, Their sins of all sorts, giving them a free and full discharge.

{a} Foxe's *Martyrol*.

Ver. 4. **Then Jeremiah called Baruch, ... and {a} Baruch wrote from the mouth.**] *Dictantis ab ore pependit.* Jeremiah, it seemeth, had either not written his prophecies, or not so legibly, or in loose papers only; now he hath them fair written out into a book, making the same use of Baruch as afterward Paul did of Tertius, {#Ro 16:22} who himself wrote no very good hand, as some have gathered from **#Ga 6:11**; {See *Trapp on "Ga 6:11"*}

{a} *Baruch iste notarius et diaconus Ieremiae, simulque propheta fuit. -Oecolamp.*

Ver. 5. **I am shut up.**] Or, I am detained, or restrained; haply by some legal pollution that he had contracted, as by touching a dead carcase, &c.; or by some bodily infirmity, or by the lying in wait of his enemies, or by the Spirit of God, {as #Ac 16:6,7} for a punishment to the Jews by the prophet's absence and silence, and for the safety of his servant in those perilous times.

Ver. 6. **Therefore go thou, and read in the roll.**] A minister, when he cannot himself officiate, must provide another in his stead.

Which thou hast written from my mouth.] And which the Holy Ghost hath put into my mouth, both matter and words.

Upon the fasting day.] A very fit time for the reading of the Scriptures, that the people then convened might hear and fear, and supplicate, and convert, and God might heal them. The fast here mentioned was not the ordinary yearly fast, called the day of expiation or atonement, but another that was *conceptivum et liberum*, kept on some special occasion for the averting of God's judgment, such as was that at Nineveh. There was afterwards, indeed, a yearly fast kept in November, to bewail this wicked

practice of King Jehoiakim in cutting and casting into the fire this blessed book. {a}

{a} Genebrard., *Ex Menologio Hebraeor.*

Ver. 7. **It may be they will present their supplication.**] Heb., Their supplication will fall before the Lord. Fasting of itself is but a "bodily exercise," and profiteth little. If the soul be not afflicted, rebel flesh tamed, prayers edged, and reformation effected, men fast to no purpose. {#Isa 58:3,5 Zec 5:5,7}

Ver. 8. **And Baruch the son of Neriah did according, &c.]** *Nihil de sua saliva admiscens.* He faithfully performed the prophet Jeremiah's commands, not standing to cast perils, being thereunto heartened and hardened by Jeremiah {#Jer 45:5}

Ver. 9. **They proclaimed a fast.]** Haply for fear of the Chaldeans, who, having lately beaten Pharaohnecho, was like enough to invade Judea; or else, because of that great dearth. {#Jer 14:1,2,12 36:6}

Ver. 10. **Then Baruch read in the book.]** He read with a courage, *verbis non solum disertis sed et exertis*, out of a chamber window, that the people under him might the better hear.

In the chamber of Gemariah.] Who himself, it seemeth, was not present, but his son Micaiah was, and carried his father and the rest of the princes the news. {#Jer 36:12}

Ver. 11. **When Micaiah the son of Gemariah had heard.]** With what affection he heard the book read by Baruch is uncertain. We have many Herodian hearers before us a second time—such, I mean, as have a Herod's heart toward the preacher, and little do we know who they are that sit before us; those precious balms we bring break their heads with a witness, and make the blood run about their ears.

Ver. 12. **Then he went down into the king's house.]** For there was his father and the rest of the princes, *suam aulam vel gulam confectantes*, following their court delights, while the people were now humbling themselves before the Lord, and trembling at his Word. Great men are, many of them, of that Earl of Westmoreland's mind, who profanely said, I need not pray to God, since having tenants enough to pray for me.

Ver. 13. **Then Micaiah declared unto them.]** See #Jer 36:11.

Ver. 14. **Therefore all the princes sent Jehudi.]** *Apparitorem regis, ut ex sequentibus constat.* -Jun.

Ver. 15. **And they said, Sit down now]** ^{a} This was some courtesy and token of good respect to Baruch. These princes were not all out so bad as their king.

^{a} *Reverenter sedere iusserunt. -Oecol.*

Ver. 16. **They were afraid, both one and other,]** ^{a} *Expavescunt et sese mutuo respiciunt;* they were afraid, and looked one upon another, being much distracted at this new and unexpected occurrence; neither wist they at first what to do, being affected after a sort, and smitten with the weightiness of the business.

We will surely tell the king.] They durst do no otherwise; for if these things should have come to the king's ear, and they not first tell him, they might come into the danger of his displeasure.

^{a} *Alter alterum intuentes vel alloquentes. -Piscat.*

Ver. 17. **Tell us, How didst thou write all these words at his mouth?]** *Praeposteram movent interrogationem;* they put an odd question, saith one, when they should rather have bethought themselves of breaking off their sins by repentance. God loves obedience and not questioners, saith Luther.

Ver. 18. **And Baruch answered them.]** Answerably ^{a} to the question they asked him. ^{#Jer 36:17} *Dignum patella operculum.*

And I wrote them with ink in the book.] The use, then, of writing with pen and ink is ancient among the Hebrews.

^{a} *Hos fere simili responso eludere videtur sanctus Dei homo. -Zegeed.*

Ver. 19. **Go hide thee, thou and Jeremiah.]** This was well, but not all. They draw not Baruch before the king to answer what he had done; but why do they not take him to the king with his roll, and plead both for it and him too? Had they been true patriots and hearty friends to the truth, they would have done so; but they knew that this wicked king could not endure the prophets, ^{#Jer 26:21 36:26} and one of their company had been the king's agent in bringing Uriah the prophet out of Egypt to be butchered by him. ^{#Jer 26:22}

Ver. 20. **And they went in to the king.]** God by his providence so disposed it, that both king and princes, whether they would or not, should hear their doom; and as for some of the princes, they seem to

have some good affections wrought in them, but too weak to work unto true "repentance to salvation."

Ver. 21. **So the king sent Jehudi.**] See on #Jer 36:14.

Ver. 22. **Now the king sat in the winter house.**] There sat he, in that his stately and sumptuous palace built by iniquity, {#Jer 22:13,14} *curans cuticulam ad focum*, keeping himself warm in his winter chamber, and careless of calling upon God; while the people, cold and empty, were fasting and praying in the temple, and hearing the Word read by Baruch.

In the ninth month, / *sc.*, Of the sacred year, which month was part of our November and part of December, a cold season; but that thing of naught, his body, which he now made so much of, was shortly after to be cast out unburied, in the day to the heat, and in the night to the frost. {#Jer 36:30}

Ver. 23. **When Jehudi had read three or four leaves.**] Vespasian is said to have been *patientissimus veri*, { *a* } very patient of truth; so was good Josiah, whose heart melted at the hearing of the law; {#2Ch 34:27} but so was not this degenerate son of his, Jehoiakim, but more like Tiberius, that tiger, who tore with his teeth all that displeased him; or like Vitellius the tyrant, of whom Tacitus { *b* } saith, *Ita formatae principis aures, ut aspera quae utilia: nec quidquam nisi iucundum et non laesurum acciperet*, That his ears were of that temper that he could hear no counsel, though never so profitable, unless it were pleasant, and did suit with his humours.

He cut it with the penknife.] Why? what could he dislike in that precious piece? Of Petronius's Satyricon one said well, *Tolle obscaena et tollis omnia*; of Jeremiah's prophecies I may safely say, *Tolle sancta, et tollis omnia*. But this brutish prince could not away with downright truth, &c.

And cast it into the fire.] *O stultitiam! quid innocentes chartae commeruerant?* { *c* } O madness! what evil had those innocent papers deserved that they must die this double death, as it were? Those magical books at Ephesus were worthily burned; {#Ac 19:19} Aretine's love-books are so lascivious that they deserve to be burned, saith Boissard, { *d* } together with their author; many seditious pamphlets are now committed to Vulcan to be corrected, and more should be;

but, *O sancta Apocalypsis!* as that martyr once said when he took up the book of the Revelation, cast into the same fire with himself; so, O holy Jeremiah! what hast thou said or written to be thus slashed, and then cast into the fire? Jehoiakim is the first we read of that ever offered to burn the Bible. Antiochus, indeed, did the like afterwards, and Dioclesian the tyrant, and now the Pope. But though there were not a Bible left upon earth, yet "for ever, O Lord, thy Word is stablished in heaven," saith David. {#Ps 119:89}

Until all the roll was consumed.] So far was he from repenting of his wickedness, that he fed his eyes with such a sad spectacle, and was ready to say, as Solon did when he burned the usurers' bonds in Athens, that he never saw a fairer or clearer fire burn in all his life.

{a} Quintilian.

{b} Lib. iii. *Hist.*

{c} Oecolamp.

{d} Bois., *Biblioth.*

Ver. 24. Yet they were not afraid.] *Ne paulum quidem percussi sunt.* The king and his servants, those court parasites, were not stirred at all at such a Bible bonfire, but jeered when they should have feared, &c.

Nor rent their garments.] Such was their stupor *seu non-curantia*, their security and insensibleness of that high offence, for which their posterity keep a yearly fast. See on #**Jer 36:6**. Rending of garments in token of grief was in use also among the heathens. Homer saith Priamus rent his clothes when he heard of the death of his son Hector. The like hath Virgil of his Aeneas:

“ *Tum pater Aeneas humeris abseindere vestem
Auxilioque vocare deos.* ”

Suetonius {a} saith the like of Julius Caesar, &c.

{a} *Pro concione fides militum flens et veste a pectore discissa imploravit.* -*Suet.*, cap. 55.

Ver. 25. Nevertheless Elnathan.] Who had before been active for the king in apprehending and slaughtering the prophet Uriah, {#*Jer*

26:22} but now haply touched with some remorse for having any hand in so bloody an act.

Had made intercession to the king.] *Verum frigide admodum*, but very coldly; and such cold friends the truth hath still not a few, at kings' courts especially.

Ver. 26. **But the king commanded Jerahmeel the son of Hammelech.]** Or, The king's son, whom he might employ against these two servants of God; as once the King of France sent his son and heir with an army against the Waldenses. It is not for nothing, therefore, that the curse is denounced against Jehoiakim and his posterity. {#Jer 36:30,31}

But the Lord hid them,] i.e., He provided for them a hiding place in some good man's house, and there safeguarded them from these bloodhounds who hunted after their precious lives. There is no fence but flight, nor counsel but concealment, to secure an innocent subject against an enraged sovereign.

Ver. 27. **Then the word of the Lord came to Jeremiah.]** Jehoiakim took an ill course to free himself from trouble, as he counted it, by burning the roll; for God's Word cannot be burnt, no more than it can be bound. {#2Ti 2:9} And "shall they thus escape by iniquity?" No, verily; for it followeth, and is not more *votum* than *vaticinium*, a wish than a prophecy, "In thine anger cast down the people, O God."

{#Ps 56:7}

Ver. 28. **Take thee again another roll.]** *Revertere, accipe*. God's ministers must be steadfast and unwearable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord. {#1Co 15:58}

And write in it all the former words.] If all the tyrants on earth should fight against the very paper of the Scriptures, striving to abolish it, yet they could not possibly do it. There will be Bibles when they shall be laid low enough in the slimy valley, where are many already like them, and more shall come after them. {#Job 21:31,32}

Ver. 29. **And thou shalt say to Jehoiakim,] i.e.,** Add this doleful doom of his to the new written roll, and direct it to Jehoiakim. Some think the prophet told him these things to his face, like as Eliah

presented himself to Ahab, whom before he had fled from, and dealt freely with him; but that is not so likely.

Ver. 30. **He shall have none to sit upon the throne of David,**] *i.e.*, None to make any reckoning of, for his son Jeconiah reigned but three months and ten days. And Zedekiah is not looked upon as his lawful successor, because he was his uncle, and set up likely by Nebuchadnezzar for a reproach to Jehoiakim and Jeconiah; and in as great spite as once Attilus, King of Suesia, made a dog king of the Danes, in revenge of a great many injuries received by them, appointing counsellors to do all things under his title.

And his dead body shall be cast out in the day to the heat.] This was that infamous burial of an ass wherewith he had formerly been threatened. {#Jer 22:19} His father Josiah was one of those few that lived and died with glory; but he did nothing less. Of Jehoiakim it may be said, as was afterwards of Ethelred, King of England, *Eius vitae cursus saevus in principio, miser in medio, turpis in exitu asseritur.* {a} It was said of his life that it was savage at the start, wretched in the middle and repulsive at the end.

{a} Malms., lib. ii. cap. 10.

Ver. 31. **And I will punish him and his seed.**] See on #Jer 36:26. The like is threatened to Zedekiah, {#Jer 21:7} who was therefore the worse, because he should have been warned by his brother's miseries.

And I will bring upon them.] See #Jer 35:17. *Malis horrendis adobruentur omnes.*

Ver. 32. **Then took Jeremiah.**] Who is therefore famous for his obedience; which is then only right, when it is prompt and present, ready and, speedy, without delays and consults, as here.

And there were added besides unto them many like words.] So little is gotten by relucting against the Word of God, and persecuting his messengers. What do wicked men hereby but entangle themselves more and more, as one that goeth among briars? {a} "Did not my word take hold of your fathers?" {#Zec 1:6} {See Trapp on "Zec 1:6"} What do they else, but as she in the history, who, disliking her looking glass for showing her truly the wrinkles in her old withered

face, broke it in displeasure; and then she had for one glass many, every piece thereof presenting to her the decay of her beauty, which she was so loath to take notice of. The best way is to pass into the likeness of the heavenly pattern. See **#Mic 2:7**. {See Trapp on "Mic 2:7"}

{a} *Oppressus Christi Spiritus robustior in se coactus exilit. -Oecolamp.*

Chapter 37

Ver. 1. **And king Zedekiah the son of Josiah.**] This also and the next chapter are, as the former, historical, and so easily understood, that to set long notes upon them were, saith one, {a} rather to obscure them than to explain them.

{a} A Lapide.

Ver. 2. **But neither he nor his servants did hearken.**] And this was their undoing—*scil.*, that they humbled not themselves before this holy prophet, speaking unto them from the mouth of the Lord. {#2Ch 36:12}

Ver. 3. **Pray now unto the Lord our God for us.**] This king would seem to have some more goodness in him than his brother and predecessor Jehoiakim; but he played the hypocrite exceedingly, as in other things, so in this, that he begged the prophet's prayers, but would not obey his preaching. The like did Pharaoh, Saul, Simon Magus, &c. Hezekiah sent to the prophet Isaiah for prayers, but withal he humbled himself and lived holily, which Zedekiah did not.

Ver. 4. **Jeremiah came in and went out.**] He was yet at liberty; as the saints have some halcyons times, yet are never unexercised, as we see in the apostles, but especially in Paul. {#Ac 5:13}

For they had not put him in prison.] Not yet they had. It was in our late wars a like difficult thing to find a wicked man in the enemy's prisons, or a godly man out of them.

Ver. 5. **Then Pharaoh's army was come out of Egypt.**] This, then, seemeth to be the occasion that moved Zedekiah to send to the prophet for his prayers—viz., that God would be pleased to prosper the Egyptians coming to raise the siege, and to keep off the Chaldeans from returning to Jerusalem. But God had before signified his will to the contrary; and the Jews, trusting to human

helps, took not a right course for their own preservation. See **#Jer 34:17-22**

Ver. 6. **Then came the word of the Lord.**] In answer to the messengers that came to request prayers.

Ver. 7. **To inquire of me.**] Or, To seek to me, to set me to work for you at the throne of grace.

Behold Pharaoh's army, &c.] The Talmudists tale here of what frightened back the Egyptians is not worth the telling. It may be read in Corn. A Lapide upon **#Jer 37:5**.

Ver. 8. **And the Chaldean shall return.**] See **#Jer 32:12,29**.

Ver. 9. **Deceive not yourselves.**] As far too many do, *qui praesumendo sperant, et sperando pereunt*. hope beforehand and will die hoping.

For they shall not depart,] *scil.*, For altogether; not for any space of time, or to any purpose. Like hereunto is that in **#Mt 9:24**, "The damsel is not dead."

Ver. 10. **For though ye had smitten.**] *Pro auxesi adiecit hyperbolen*; he useth a hyperbolic supposition for illustration.

And there remained but wounded men among them.] God cannot be without a staff to beat a rebel. *Virum malum vel mus mordet*, saith the proverb; A mouse will bite a bad man. Milez Cobelitz, a Christian soldier, sore wounded and all bloody, seeing Amurath, the great Turk, viewing the dead bodies after a victory, rose up out of a heap of slain men, and making toward the conqueror, as if he would have craved his life of him, suddenly stabbed him in the bottom of his belly with a short dagger which he had under his coat, and so slew him. {a}

Yet should they rise every man in his tent.] It is God who strengtheneth or weakeneth the arm of either party. {#Eze 30:24} Those that fight against spiritual wickedness in their own strength are sure to be foiled; and although the unclean spirit may seem to be cast out, yet he will return to his old house, and bring seven worse with him.

{#Mt 12:43-45}

{a} *Turkish History*, 200.

Ver. 11. **For fear of Pharaoh's army.]** Or rather, Because of Pharaoh's army, whom now they drew off to encounter.

Ver. 12. **Then Jeremiah went forth out of Jerusalem.]** Where he saw there was so little good to be done by his ministry. This, some think, was an infirmity in him. Mr Greenham, upon such a ground as this, was persuaded to leave his charge at Dry Drayton, in Cambridgeshire, and to go to live at London, where he died of the plague; and, as some reported, repented on his death bed of having so done.

To go into the land of Benjamin.] To Anathoth, his own home; and if he went thither for his own safety or convenience sake, why might he not?

To separate himself thence in the midst of the people.] *Ut lubricificaret exinde in medio populi;* {a} that he might slide or slip away thence in the throng undiscerned.

{a} Pagnin., Vatab.

Ver. 13. **Irijah, the son of Shelemiah, the son of Hananiah.]** Of that Hananiah, say the Rabbis whose death Jeremiah foretold. {#Jer 28:16,17} This *Hierias ferox adogescens*, as Josephus calleth him, a fierce young man, bearing Jeremiah a grudge, layeth hold on him in the gate, and layeth treachery to his charge; *unicum crimen eorum qui crimine vacabant.* {a}

Saying, Thou fallest away to the Chaldeans.] Jeremiah had spoken much of the Chaldeans' power, and foretold their victory. Hence he is here falsely accused of falling away to them, and being false to his country. Indeed, if the Chaldees could have fetched off Jeremiah, as the French King Louis did Philip de Comines from the Duke of Burgundy—whose affairs thereupon declined immediately—they might have made very good advantage of him; but he was far enough from any such compliance with them, and could better have said than ever Cicero did, *Ne immortalitatem contra temp. aceiperem*, I would not be false to my country for more than all this world's good.

{a} Tacitus.

Ver. 14. **Then said Jeremiah, It is false.]** *Satanae pectus mendaciis faecundissimum est.* {a} It is no news for innocence to be slandered, and to go with a scratched face.

But he hearkened not unto him.] Right or wrong, he must come before the princes, who do also handle the good prophet very coarsely.

{a} Luther.

Ver. 15. **Wherefore the princes were wroth with Jeremiah.]** Upon the captain's false suggestion, which they should better have sifted into first before they had believed it; for *pellucet mendacium, nec per omnia quadrat*, a lie is oft so thin, that it may be seen through and soon found out.

And smote him.] Perhaps with their own hands, as bloody Bonner buffeted some of the martyrs, pulling off part of their beards.

And put him in prison.] *Causa nondum cognita;* before they had heard his defenee. These princes were worse than Jehoiakim's, {#Jer 36:19} or, if they were the same men, they were now grown worse; and here was, as Bernard {a} hath it, *sedes prima, et vita ima; ingens autoritas, et nutans stabilitas.*

In the house of Jonathan the scribe.] As bad as Lollard's tower to our martyrs, or the Bishop of London's coal house, which Mr Philpot thought to be the worst prison about London. {b}

{a} *De Consider.*, lib. ii.

{b} *Acts and Mon.*

Ver. 16. **When Jeremiah was entered into the dungeon.]** {a} Heb., Into a place or house of the pit or hole, where the prophet could neither walk nor handsomely lie down, when worse men a great deal had what liberty they listed.

And into the cabins.] Or, Cells, where they scarce put any but traitors, and similar foul offenders. Such they had at Athens, called *barathrum*, the infernal region, at Rome, *tullianum*, underground

execution chamber, or *profundum maris, &c.*, deep sea into which whosoever was put could hardly be put to more misery.

And Jeremiah had remained there many days.] Till the return of the Chaldees likely. *Canes lingunt ulcera Lazari.* Dogs licked the sores of Lazarus.

{a} *In domum cisternae.*

Ver. 17. Then Zedekiah the king.] Being now in distress because of the Chaldees come again, and willing to hear from the prophet some word of comfort, which yet might not be, unless he had been better. If comfort be applied to a graceless person, the truth of God is falsified.

Is there any word from the Lord?] Any new oracle, and different from that of destruction, which thou hast so often rung in our ears, *ad ravim et nauseam usque?*

And Jeremiah said, There is,] scil., A word from the Lord, but the same as before; for thou must mend ere the matter will mend with thee.

Ver. 18. What have I offended against thee?] As I know mine own innocence, so I would thou shouldst know that I am no stoic, or stock, indolent, or insensible of my grievous sufferings through the cruelty of thy princes, who have committed me to this ugly prison.

Ver. 19. Where are now your prophets?] Let them appear now if you please, and upon trial made let truth take place. To this most equal motion when the king said nothing, the prophet proceedeth to move again for himself, that he might be removed at least to a more convenient place, unless they meant an end of him.

Ver. 20. Therefore hear now I pray thee, O my lord the king.] As stout as he was and impartial in delivering God's message, in supplicating for himself he is very submissive and humble to his sovereign, not daring to "speak evil of dignities," though he had wrongfully suffered much from them.

Ver. 21. Then Zedekiah the king commanded.] For this courtesy of his to the prophet, God granted him a natural death, and an honourable burial in Babylon.

That they should commit Jeremiah into the court of the prison.] Where he might have more liberty and better accommodations, and where his friends, *eum adire et audire possent*, might come and hear him. See #Jer 22:2.

And that they should give him daily a piece of bread.] And a piece of a cake, we say, is better than no bread. I read of a gracious woman who said that she had made many a meal's meat upon the promises when she wanted bread. But Jeremiah, besides the promises, {#Jer 1:8 and elsewhere} was here, by a sweet providence, sustained in the prison during that extreme famine in the city, whereof we read in the Lamentations, when it was no small mercy to have a morsel of bread to keep him alive. *Sic amara interdum dulcescunt*. Who would not trust so good a God?

Chapter 38

Ver. 1. **Then Shephatiah.]** Here was *aliud ex alio malum*, one affliction on the neck of another. Matters mend with us as sour ale doth in summer, said Bishop Ridley once, when he was prisoner. Poor Jeremiah might well have said so, if ever any, as appeareth by this chapter, where we find him in a worse hole than was that of Jonathan; but his extremity was God's opportunity.

Shephatiah the son of Mattan, and Gedaliah, &c.] These four princes here named to their eternal infamy were no small men, as appeareth in that the king was not he that could do anything against them. {#Jer 38:5} The grandees of the world are greatest enemies usually to the truth. Little they had to say against his doctrines; they quarrel with his affection, as a perturber of the public peace. {#Jer 38:4}

Ahab charged the like crime upon Elijah; the Jews upon Christ, and afterwards upon Paul; the heathen persecutors upon the primitive Christians; the heretics still upon the orthodox, that they were seditious, antimonarchical, &c.

Ver. 2. **Thus saith the Lord, He that remaineth in the city.]** This is the self-same truth which he had preached before, and for the which he suffered. See #Jer 21:9. He is constant to his principles, and although it be commonly said and seen that he who receives a courtesy sells his liberty; yet it was not so with this holy prophet. He

had received some enlargement, and care was taken by the king that a piece, or a roll of bread should be brought him daily to the prison out of the baker's street: but that stoppeth not his mouth.

Ver. 3. **Thus saith the Lord.**] And as long as the Lord saith so, I must say so too, whatever come of it. {#Jer 1:9,10}

Ver. 4. **For thus he weakeneth the hands of the men of war.**] Thus out of carnal policy is piety impugned. So #1Ki 12:27 Joh 11:48 Jer 38:1.

Ver. 5. **Then Zedekiah the king said, Behold, he is in your hand.**] *O nihil regem, qui ne verbulo quidem cruentis viris obluctatur!* O king of clouts, saith one, who, knowing the prophet's innocence and these princes' blood thirstiness, durst not say a word for him or against them! This inconsistency of his, and impotence of spirit, proceeded merely from diffidence and distrust in God.

Ver. 6. **Then took they Jeremiah.**] Whom the king had now (against his conscience, as afterwards Pilate dealt by Jesus), either through fear or favour, betrayed unto his deadly enemies; and so he was in a pitiful plight, in a forlorn condition. But Jeremiah, *de profundis*, out of the deep called upon God (whom he found far more facile than these princes did Zedekiah), "Thou drewest near," saith he, "in the day when I called upon thee; thou saidst, Fear not." {#La 3:57} I called upon thy name, O Lord, out of the low dungeon.

And they let down Jeremiah with cords.] With a murderous intent there to make an end of him privily, *ut ibi praefocatus moreretur; ille vero usque ad collum mersus ibi manebat*, said Josephus, that he might there pine and perish; but God graciously prevented it.

And in the dungeon there was no water but mire.] A typical hell it was, worse than Joseph's pit, {#Ge 37:24} or Heman's lake, {#Ps 88:6} or any prison that ever Brown the sect master ever came into, who used to boast that he had been committed to thirty-two prisons, and in some of them he could not see his hand at noonday. He died at length in Northampton jail, A.D. 1630, whereto he was sent for striking the constable requiring rudely the payment of a rate. {a}

So Jeremiah sunk in the mire.] Up to the neck, saith Josephus, and so became a type of Christ. {#Ps 69:2}

{a} Fuller's *Church Hist.*, 168.

Ver. 7. Now when Ebedmelech the Ethiopian.] But a proselyte, and a religious prince; a stranger, but (as that good Samaritan in the Gospel) more merciful than any of the Jewish nation, who gloried in their privileges. See **#Ro 2:26,27**.

One of the eunuchs.] And eunuchs, say the Rabbis, are ordinarily more cruel than other men; but so was not this Cushite. Piety is the fountain of all virtues whatsoever.

Which was in the king's house.] As Obadiah was in Ahab's, Nehemiah in Artaxerxes's; some good people in Herod's; {#Lu 8:3} and Nero's; {#Php 4:22} Cromwell and Cranmer in Henry VIII's.

The king then sitting in the gate of Benjamin.] Sitting in judgment, where Jeremiah's enemies had once apprehended him for a fugitive, but durst not try it out with him, though Ebedmelech there entreated with the king for him in the presence of some of them, as it is probable.

Ver. 8. Ebedmelech.] Not more the king's servant (so his name signifieth) than God's. Joseph of Arimathea was such another, who went boldly to Pilate and begged the body of Jesus. Faith quelleth and killeth distrustful fear.

Ver. 9. My lord the king, these men have done evil.] What a brave man was this, to oppose so many princes, and so potent that the king himself dared not displease them! It was God's holy Spirit that put this mettle into him, and gave him the freedom of speech. {#Ps 119:46}

And he is like to die for hunger in the place where he is.] Or, Who would have died for hunger in the place where he was.

For there is no more bread in the city.] *Cum panum annona sit pauca et parca.* What need he to be doubly murdered?

Ver. 10. Then the king commanded Ebedmelech.] A sweet providence of God thus to incline the heart of this effeminate, cruel, inconstant, and impious king, to hearken to the motion, and to give order for the prophet's deliverance from that desperate and deadly danger. A good encouragement also to men to appear in a good

cause, and to act vigorously for God, notwithstanding they are alone, and have to encounter with divers difficulties.

Take from hence thirty men with thee.] Four or fewer might have done it; but perhaps the princes with their forces might have endeavoured to hinder them, but that they saw them so strong.

Ver. 11. **So Ebedmelech took the men with him and went.]** The labour of love that this Ethiopian performed to the man of God is particularly and even partly described, for his eternal commendation, and all men's imitation.

Ver. 12. **Put now these cast clouts.]** Hence some gather that the prophet was put into this loathsome hole naked, or very ill clad at least. The fathers allegorise this story to set forth the vocation of the Gentiles and the rejection of the Jews.

Ver. 13. **So they drew up Jeremiah with cords.]** And God was not unrighteous to forget this their work and labour of love. {#Heb 6:10 Jer 39:17,18}

And Jeremiah remained in the court of the prison.] Manacled and fettered, as some {a} gather from #Jer 40:4.

{a} R. David, Vatabl.

Ver. 14. **Then Zedekiah...took Jeremiah into the third entry.]** Which was right over against the king's house. This wretched king was so overawed by his counsellors that he dared not advise with God's prophet in their presence, or with their privacy.

Ver. 15. **If I declare it unto thee.]** It is for the sins of a people that a hypocrite reigneth over them. {#Job 34:30} Such a one was Zedekiah; and the prophet here freely reproveth him for his hypocrisy.

And if I give thee counsel, will thou not hearken?] Or, And though I advise thee, thou wilt not hearken to me. Thou art set, and hast made thy conclusion beforehand.

Ver. 16. **So the king Zedekiah sware secretly unto Jeremiah.]** But what credit was to be given to his oath, who was notoriously known to be a perjured person, as having broken his oath of fidelity to Nebuchadnezzar?

As the Lord liveth, that made us this soul.] Hence the truth of that assertion is cleared up unto us, that men's souls drop not down from heaven, nor are propagated by their parents, but are created by God, and infused into their bodies.

I will not put thee to death, neither will I, &c.] The former part of the prophet's condition he sweareth to perform, but saith nothing to the latter, as having no such liking to it. So many come today to hear, who resolve to practise only so far as they see good.

Ver. 17. **If thou wilt assuredly go forth.]** Jeremiah was *semper idem*, one and the same still; no changeling at all, but a faithful and constant preacher of God's Word.

Ver. 18. **But if thou wilt not go forth.]** See #Jer 32:39. Thus Zedekiah hath it both ways, that it may abide by him; but he was uncounselable and irreclaimable.

Ver. 19. **Then Zedekiah said unto Jeremiah, I am afraid of the Jews.]** Thus hypocrites will at one time or other detect themselves, as Zedekiah here plainly declareth that he more feared the loss of his life, honour, wealth, &c., than of God's favour and kingdom; so do the most among us. Pilate feared how Caesar would take it if he should release Jesus. Herod laid hold on Peter, after he had killed James, that he might please the people. The Pharisees could not believe, because they received glory from men. This generous king cannot endure to think that his own fugitives should flout him; but to be ruled by God, and his holy prophet advising him for the best, he cannot yield. Thus still vain men are niggardly of their reputation and prodigal of their souls. Do we not see them run wilfully into the field, into the grave, into hell? and all lest it should be said they have as much fear as wit.

Ver. 20. **They shall not deliver thee.]** This the good prophet speaketh from the mouth of the Lord, to cure him of that causeless fear, and to bring him to a better obedience; but it was past time of day with him to be wrought upon by anything that could be spoken, though never so well.

So it shall be well unto thee, and thy soul shall live.] This is also the voice of the gospel, and the result of all the promises.

Ver. 21. **Bat if thou refuse to go forth.**] Promises and threatenings make an excellent mixture; the tartness of the one giveth us better to taste the sweetness of the other.

Ver. 22. **And, behold, all the women that are left.**] These shall mock thee and make songs of thee, *exagitanes regem socordissimum*, for a simple and sorry man, who hath undone them altogether with himself, by listening to flatterers and false prophets.

Thy feet are sunk in the mire.] In the mire of misery, where the prophet's unworthy usage in the miry dungeon is hinted, and the king twitted with it, as some hold. Some again think that Zedekiah in his flight did run into some quagmire, where he was taken.

And they are turned away backward.] Thy flatterers have now left thee in the lurch.

Ver. 23. **So shall they bring out all thy wives and thy children.**] Or, Thy women (whether wives or concubines, that crew of wanton creatures) and thy sons; for his daughters were left behind. {#Jer 41:10 43:6} If, therefore, thou hast any care of those that are, or ought to be, most dear unto thee, be ruled by me.

And thou shalt cause this city to be burnt with fire.] Heb., Thou shalt burn this city:

“ *Quicquid delirant reges, plectuntur Achivi.*”

Ver. 24. **Let no man know of these words,**] *Muliebriter deprecatur rex incredulus fidelem.* Thus he who feareth not God, feareth his own servants and counsellors.

And thou shalt not die.] The crafty king would seem to be solicitous of the prophet's safety, but mainly intendeth his own.

Ver. 25. **But if the princes hear.**] In such fear stood he of his princes, and might truly say, as the Assyrian once did, Are not my princes altogether kings? {#Isa 10:8} or as the Emperor of Germany did, I am king of kings, meaning that the princes of his empire would do what they wished for all him. Zedekiah was only an image of a king.

Ver. 26. **Then shalt thou say unto them, I presented my supplication.**] This was to tell part of the truth only (which might

lawfully be done), and not to tell an officious, or at least an oblique lie, as some would make it to be.

Ver. 27. **So they left off speaking with him.**] *Indigni utique qui ultra monerentur.* The princes were far worse than the king, ^{a} who yet himself was one of the best. They therefore were slain by the Babylonian princes, when the king's life was preserved, though with the loss of his eyes, which yet might be a means to open the eyes of his mind.

^{a} *In una impietate solum stabiles.*

Ver. 28. **So Jeremiah abode in the court of the prison.**] Which now God had made to him a sanctuary of safety, and a very Bethlehem, or house of bread. God can easily turn a prison into a paradise, and brown bread and water into manchet and wine, as he did to the martyrs. One of them dated his letter thus, From the delectable orchard of the Leonine prison.

Chapter 39

Ver. 1. **In the ninth year of Zedekiah.**] See on #2Ki 25:1.

Came Nebuchadnezzar.] He came to the siege in person, but soon after retired himself to Riblah, *i.e.*, to Antioch in Syria, there to take his pleasure, and therehence to send supplies to his forces as need required.

Ver. 2. **And in the eleventh year.**] See on #2Ki 25:2. The sacking of Jerusalem occurred four hundred and nineteen years after the building of the temple, (1004 to 588 BC) in the forty-seventh Olympiad, and when Tarquinius Priseus was king of Rome.

The city was broken up.] See on #2Ki 25:4.

Ver. 3. **In the middle gate.**] Called the second gate (#Zep 2:10; see #Jer 1:15). Jeremiah lived to see many of his prophecies fulfilled. Jerusalem was taken in or about the fortieth year of his prophesying, as it was afterwards by the Romans, in or about the fortieth year after our Saviour's ministry started.

Even Nergalsharezer, Shamgarnebo.] Here we have a list of the Babylonian princes who first broke into the city. Their names are

harsh and barbarous (such as are now to our ears the Turkish Bashaws, Beglerbegs, Sanzacks, &c.), but good enough for such to hear as would not yield to the sweet name and counsel of a gracious God. Those names that have Sar or Rab in them are deemed to be names of office; as Sarezzer, master of the treasures; Rabinag, master of the magicians, &c.

Ver. 4. **When Zedekiah the king saw them.**] Not entered, but ready to enter. See #2Ki 25:4.

He went out the way of the plain.] Intending likely for Egypt; but his journey was shortened. So was Muliasses, king of Tunis, when fleeing from his son Amidas, he was discovered by the sweet perfumes he had about him; and being brought back, had, like Zedekiah, his eyes put out with a burning hot iron.

Ver. 5. **But the Chaldeans pursued.**] See on #2Ki 25:5.

Ver. 6. See on #2Ki 25:6,7.

Ver. 7. See on #2Ki 25:7.

Ver. 8. See on #2Ki 25:8.

Ver. 9. See on #2Ki 25:11,12.

Ver. 10. See on #2Ki 25:11,12. *Sic vides miras rerum vices.* See what a wonderful turn of things was here on the sudden, and how that of Seneca was here made good, *Una dies interest inter magnam civitatem et nullam,* There is but a day's difference sometimes between a great city and no city. Josephus and some others say that the Rechabites, as men peaceable, and given much to contemplation, were also left in the land. This destruction of Jerusalem was, saith Oecolampadius, a kind of type of the general judgment. For like as in Jerusalem the wicked perished, but the poor and peaceable were not only spared, but enriched, so shall it be at that day.

Ver. 11. **Now Nebuchadnezzar...gave charge, &c.**] He had heard of Jeremiah and his preaching by those Jews that, by the prophet's persuasion, fell to the Chaldees; and now that promise took place, I will cause the enemy to entreat thee well: {#Jer 15:11}

“ *Tandem bona causa triumphat.*”

Ver. 12. **Take him, and look well to him.**] A wicked man, we see, may be loving and liberal to a godly minister for self ends. Let no man, therefore, rest in it alone as a sure sign of an honest man.

Ver. 13. **So Nebuzaradan, &c.**] These, who before were so active in destroying the city, are now no less active in honouring the good prophet. All things work together for good to the godly: their greatest enemies shall one day do them honour.

Ver. 14. **They sent and took Jeremiah.**] But why did they not also loose him from his bonds? {#Jer 40:1}

And committed him unto Gedaliah.] Who being a chieftain among the Jews, fell to the Chaldees (as it may seem) before the city was taken, according to Jeremiah's counsel, and is now set over the land, and hath the prophet Jeremiah committed to his care.

The son of Ahikam.] Who had rescued the prophet. {#Jer 26:24} {See Trapp on "Jer 26:24"}

Ver. 15. **Now the word of the Lord.**] Which is never bound, {#2Ti 2:9} but runneth and is glorified. {#2Th 3:1}

Ver. 16. **Go and speak unto Ebedmelech the Ethiopian.**] Who yet was an Israelite indeed by his faith and religion, as was likewise Jether the Ishmaelite. {#Ich 7:17 2Sa 17:25}

Thus saith the Lord of hosts.] Who will not fail to give, unto him who showeth kindness to any prophet of his, a prophet's reward. {#Mt 10:41,42}

Behold, I will bring my words upon this city for evil.] See #Jer 20:16 44:27.

And they shall be accomplished in that day before thee.] Thou shalt see it, but shalt survive it. And this prophecy may be unto us instead of a most certain history.

Ver. 17. **But I will deliver thee in that day.**] From the sword, the famine, and the pestilence. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked"; {#Ps 91:7,8} and that the Lord is sure, though slow, *tarditatem supplicii gravitate compensans*. {a}

And thou shalt not be delivered into the hands of those men.] Zedekiah's courtiers, who do bear thee an aching tooth for thy kindness to my prophet, and have vowed revenge.

{a} Val. Max.

Ver. 18. **For I will surely deliver thee.]** Heb., Delivering, deliver thee. It would be a great stay of mind, if God should say the same to us in particular and by name, as he doth here to this Ethiopian. And yet he saith no less to us in the precious promises, which we are by faith to appropriate.

But thy life shall be for a prey unto thee.] *Pro lucre cessura est.* For saving my prophet's life, thou shall have thine own; so sure a gain is godliness.

Because thou hast put thy trust in me.] What may not faith have at God's hands? Those that trust him, do, after a sort, engage him to deliver them, and to do them good.

Chapter 40

Ver. 1. **The word of the Lord which came to Jeremiah.]** This word, what it was, Jeremiah will show, {#Jer 42:7} after the circumstances of his enlargement related, and other matters of story premised. Vatablus rendereth it, *Actio quam gessit Dominus cum Ieremiah.*

After that Nebuzaradan had let him go from Ramah.] Which was the place of rendezvous, whither Jeremiah was also brought, with the rest of the captives, and manacled also—as he was found in the court of the prison—but soon set free and dismissed. A difference shall one day—at that great day especially—be discerned "between the righteous and the wicked; between him that serveth God, and him that serveth him not." {#Mal 3:18} Jeremiah is here, by some oversight of the officers, contrary to Nebuchadnezzar's command, {#Jer 39:11,14} but not without a special providence of God, brought bound to Ramah, *ad opprobrium gentis, et in gloriam suam*: that the Jews, now captives, and to be carried to Babylon, might see their madness in persecuting so true a prophet, and persevering in their sinful practices, to their so utter undoing, against all admonition.

Ver. 2. **And the captain of the guard took Jeremiah.]** Took him and loosed him, as he should have done before.

Saying, The Lord thy God hath pronounced this evil upon this place.] *Oratio militaris, sed bene theologica.* A strange speech to come out of such a man's mouth. How could the captives present hear it, and not be affected with it? Thus Balaam's ass sometimes rebuked his master's madness, but to little good effect.

Ver. 3. **Now the Lord hath brought it, and done according.]** A bad man, we see, may speak piously. Samuel himself could not have spoken more gravely, severely, divinely, than the fiend did to Saul. {#1Sa 28:13-20} Well then may lewd men be good preachers, &c.

Ver. 4. **And now, behold, I loose thee.]** I dismiss thee with all due honour, as a true prophet, however undervalued and afflicted by thine unworthy countrymen.

Come, and I will look well unto thee.] Heb., I will set mine eye upon thee, that is, I will give thee singular respect, and observe thee to the utmost.

Behold, all the land is before thee.] What could Pharaoh say more to Joseph? {#Ge 47:6} or Abraham to Lot? {#Ge 13:9}

Ver. 5. **Now while he was not yet gone back.]** But yet showed by his looks or otherwise, {*a*} that he was not willing to go to Babylon; Nebuchadnezzar, who had already set his eyes upon him, {*as* #Jer 40:4} perceiving it, said,

Go back unto Gedaliah.] Who shall both protect thee and provide for thee.

So the captain of the guard gave him victuals,] *i.e.*, Necessaries for his journey; for he came out of prison *nudus tanquam ex mari*, bare and needy.

And a reward.] Or, A present, fit for a prophet, *donum honorarium*, such as they used to give the seers, {#1Sa 9:8 1Ki 14:3} and such as he might safely and comfortably take, as from God himself, who had promised it. {#Jer 15:11}

{a} *Ex ipso vultu vel silentio Ieremiae, &c.*

Ver. 6. Then went Jeremiah unto Gedaliah.] Blessing himself from the Chaldeans' proffered kindness (as Luther also did alate from the great Turk, who invited him to him, and promised him to be his good lord), he maketh Moses's choice, {#Heb 11:25} and David's, {#Ps 84:10} rather to abide with God's poor people in the promised land, than to be great in the court of Babylon. How few at this day would have been of his mind!

Ver. 7. Now when all the captains of the forces that were in the fields.] The dispersed Jews, with their captains and centurions, such as had lain lurking during the siege, or had fled when Zedekias did, and escaped.

Heard that the king of Babylon had made Gedaliah.] Whom they knew to be a pious and prudent man; and would be a father unto them instead of a king. Nebuchadnezzar might have set a Babylonian governor, who would have ruled them with rigour. But God, in mercy to his poor people, moved him to make choice of this man, famous for his mildness and integrity; to whom therefore they resort, but not all for the same good end, as the sequel showed; for Ishmael was a very Judas.

Ver. 8. Then they came to Gedaliah to Mizpah.] Where Samuel dwelt, {#1Sa 7:16,17} not far from Shiloh.

Even Ishmael.] Who was of the blood royal {#Jer 41:1} and envied Gedaliah his so great preferment, whom he looked upon for a *transfuga*, deserter and a traitor, for revolting to Nebuchadnezzar, which yet he did in obedience to God's word by the prophet Jeremiah.

Ver. 9. And Gedaliah sware unto them,] viz., That what he spake was from his heart, and out of good affection to them all.

Ver. 10. As for me, behold, I will dwell at Mizpah.] To agitate for you, to the Chaldeans; and to secure you to mine utmost.

But ye, gather ye wine.] *Humanissima haec sunt, pia, et utilissima Gedaliae verba ad populum.* It was a wonder the Chaldees, after so long a siege, had left any fruits behind them. Soldiers today lay all waste mostly.

Ver. 11. **Likewise when all the Jews.]** Who had fled into foreign parts, for help and safety.

Ver. 12. **And gathered wine and summer fruits very much.]** So is God wont to reward those that love their country.

Ver. 13. **Moreover Johanan came to Gedaliah to Mizpah.]** Ishmael perhaps had solicited them to take part with him.

Ver. 14. **That Baalis the king of the Ammonites.]** Set on work by Beelzebub the prince of devils to hinder so good a work.

But Gedaliah believed them not.] No more did Julius Caesar those that forewarned him of the conspiracy against him. The Duke of Guise, the same day that he was slain by the command of Henry III, King of France, had a scroll laid under his napkin, as he sat at dinner, wherein was written, that his life was in danger; he underwrote: They dare not; and so threw it from him under the table. But it proved that they both dared to do it, and did do it, the same day. {a} Gedaliah, likely, thought that Ishmael dared not attempt anything against him, because of the Babylonians; besides, he knew his own innocence, and Ishmael's pretended familiarity with him, which he might think the other captains envied. Sure it is, that good Gedaliah was too secure. *Nam qui omnia credit, et qui nihil credit, ex aequo peccat.* {b} It is no less a fault to believe nothing, than to believe everything; *sine vano publica fama.* Reports are neither to be overly heeded, nor overly slighted, especially where life is concerned.

{a} Speed, 1212.

{b} Seneca.

Ver. 15. **Let me go, I pray thee, and I will slay Ishmael.]** He offereth his service for the slaying of Ishmael, and it had been happy he had done it, *sed immodico obsequio sibi fidem derogat,* his forwardness rendereth him suspected. Gedaliah seemeth to have been of our Queen Elizabeth's temper, who was heard to profess, that she could believe nothing of her people that parents would not believe of their children. {a}

{a} Camden.

Ver. 16. **Thou shalt not do this thing.**] This just man would not have any man die *indicta causa*, before his cause had been heard, were he never so wicked.

For thou speakest falsely of Ishmael.] So Gedaliah thought, but it proved otherwise. Ishmael is pleaded for, but without cause. Queen Elizabeth complained that in truth she had oft found treason; so shall all princes, who therefore had need to be very cautious, and yet not overly credulous. King's craft is not easily learned.

Chapter 41

Ver. 1. **Now it came to pass in the seventh month.**] Within two or three months after the destruction of Jerusalem. So soon did this wicked wretch, so spurred on by ambition, which ever rideth without reins, renew the miserable fate of his forlorn country. And the like did Barcocab and his seditious complices after the last devastation, thereby bringing upon themselves again the Roman forces, who thereupon, under Adrian the emperor, utterly took away both their place and their nation.

That Ishmael of the seed royal.] And therefore affecting the kingdom, or at least the ruledom; and envying that Gedaliah—a new man, or mushroom rather, -should be preferred before him.

And the princes of the king.] Who had been princes and grandees, as the Hebrew hath it, in Zedekiah's days, with whom likely they fled and escaped, stealing away by night, though he could not. {#2Ki 25:4}

Even ten men with him.] Whom Ishmael had promised probably to restore their principalities when he should be king, or viceroy at least under Baalis King of Ammon, the great engineer of all the ensuing mischief wrought by Ishmael and these ten desperadoes together with their retinue.

Came unto Gedaliah.] To whom before they had done homage, and now came pretending to give him a friendly visit.

“ Tuta frequensque via est per amici fallere nomen:

Tuta frequensque licet sit via, crimen habet.”

And there they did eat bread,] *i.e.*, They feasted. Much treachery and cruelty hath been exercised at feasts. Absalom slew Amnon at a feast; so did Zimri King Elah; so did Alexander Philotas; so doth the Great Turk many of his bashaws; the black gown is cast upon them as they sit with him at supper, and then they are strangled. {a}

{a} *Turkish History.*

Ver. 2. Then arose Ishmael.] Taking the opportunity when Gedaliah and his guests were *mero graves*, saith Josephus, merry with wine, and so less able to resist.

And the ten men that were with.] They and their followers being *pugnaces et audaces*, barbarous and brutish persons, skilful to destroy. {#Eze 21:31}

And smote Gedaliah the son of Ahikam.] See on #Jer 41:1.

And slew him whom the king of Babylon had made governor.] Yea, for that very cause, *per invidiam et libidinem regnandi*. So true is that of the tragedian, {a}

“*Simul ista mundi conditor posuit Deus,
Odium atque regnum.*”

{a} *Sen. in Thebaide.*

Ver. 3. Ishmael also slew all the Jews that were with him.] Not the Chaideans only. His sword knew no difference; but, being fleshed in blood, he killed all that came in his way. And the rather that his wickedness might not be noticed— *mortui non mordent* -but that he might carry on his bloody design the better.

Ver. 4. And no man knew it.] Heb., A man knew not. See on #Jer 41:3.

Ver. 5. That there came certain from Shechem and from Shiloh.] Innocent men, *qui ne verbulo quidem immanem bestiam offenderant*, who had not so much as by the least word offended this brutish, butcherly man; but came in the simplicity of their hearts to worship God, and to wait upon Gedaliah by the way, which last

seemeth to be Ishmael's main quarrel against them. See here #Ec 9:12. {See Trapp on "Ec 9:12"}

Having their beards shaven, and their clothes rent, and having cut themselves.] These might be well minded men, though partly through ignorance of the law in those blind times, and partly through excess of passion, they went too far, heathen-like, in their outward expressions of sorrow {#Le 19:27 De 14:1} for the public calamity of their country.

To bring them to the house of the Lord, / i.e., To the place where God's house lately had been, though now razed and ruined, that there they might worship as they could, and bewail the desolation of the city and temple, as Jerome saith the Jews did yearly the destruction of the second temple, bribing the Roman soldiers that kept it to let them come to the place and weep over it.

Ver. 6. And Ishmael came forth of Mizpah to meet them.] This was another manner of meeting than that at Mizpah in Samuel's days. {#Isa 7:3-6} *O tempora! O mores!*

Weeping all along as he went.] Oh deep dissimulation and crocodile's tears! {a} That creature, having killed some living beast, lieth upon the dead body, washeth the head thereof with her warm tears, which she afterwards devoureth together with the body. Tears, saith the author of the Turkish History, {b} speaking of Andronicus, another Ishmael, by nature were ordained to express the heaviness of the heart, flowing from the eyes as showers of rain from the clouds. In good men the most certain signs of greatest grief and sure testimonies of inward torment; but in Andronicus you are not so. You proceed of joy, you promise not to the distressed pity or compassion, but death and destruction. How many men's eyes have you put out! How many have you drowned! How many have you devoured! Thus he; and much more to like purpose.

Come to Gedaliah the son of Ahikam.] This he saith fraudulently, like Sinon in the poet, that he might fish and find out how they stood affected to Gedaliah, whom he so deadly hated, that he slaughtered these poor folk for once owning him, or owing him any service.

{a} *Vide pessimum ingenium: luget ut lugentes perdat. -Oecolamp.*

{b} *Turkish History*, fol. 56.

Ver. 7. Ishmael the son of Nethaniah slew them.] This hell hound having once, as other hounds, dipped his tongue in blood, can put no period to his unparalleled cruelty.

He, and the men that were with him.] His slaughter slaves, his assassins to help him; for he alone could not have done this bloody execution, unless he had taken as much time thereunto as that Popish villain did in doing to death those poor Protestants of Calabria, A.D. 1550. For as Ishmael here brought these eighty innocent men into the midst of the city as into a pound, and there slew them, so eighty-eight poor professors of the truth according to godliness, being all thrust up in one house together, as sheep in a fold, the executioner comes in, saith Mr Foxe, and among them takes one and blindfolds him with a muffler about his eyes, and so leads him forth to a larger place, where he commandeth him to kneel down, which being done, he cutteth his throat, and so leaving him half dead, and taking his butcher's knife and muffler all of gore blood, cometh again to the rest, and so leadeth them one after another till he had despatched them all. {a}

{a} *Acts and Mon.*, 859.

Ver. 8. But there were ten men found among them.] *Qui miro astu sibi ab indigna morte provident*, who pleaded for their lives, were spared.

Slay us not, for we have treasures in the field.] And these we will willingly part with for the redemption of our lives. They knew that soldiers would do much for money, and what is wealth in comparison with life? Wicked worldlings would say the like to death, if their tale might be heard. Henry Beaufort, Cardinal, Bishop of Winchester, and Chancellor of England, in the reign of Henry VI, perceiving that he must die, murmured at death, that his riches could not relieve him till a further time. {a}

So he forbare, and slew them not.] Ambition covetousness strove for mastery in this man, and here covetousness conquereth cruelty.

This also was it that put him upon carrying his poor countrymen captive, as hoping to make prize of them.

{a} Foxe's *Mart.*, vol. i. p. 925

Ver. 9. Now the pit...was it which Asa the king had made for fear of Baasha.] He had made it for some unknown use in the wars, and now it was filled with the dead bodies of men; for a punishment, say some, of his confederating with Benhadad King of Syria. *Ut semper impiorum foedera et consilia nobis sint suspecta.*

Ver. 10. Then Ishmael carried away captive.]

“Auri sacra fames quid non mortalia cogit Pectora?”

Even the king's daughters.] His own kinswomen, whom the Babylonian had spared. It may be he meant to marry one of them, as our Richard III would have done his niece Elizabeth, and so to have reigned in her right.

And all the people that remained in Mizpah.] Who found less favour from a false brother than they had done from a professed enemy; so hath the Church ever done from heretics than from heathens.

Ver. 11. But when Jehanan the son of Kareah, and all the captains, heard of all the evil.] Ishmael did what he could to conceal the wickedness till he had gotten away with his prize; but rumour outran him, even

“Fama, malum quo non aliud velocius ullum.”

Ver. 12. Then they took all the men, and went to fight with Ishmael.] This act of theirs carrieth the commendation of fortitude, of charity, and of piety. Like as did that of Abraham in rescuing Lot; of Gideon and Jehoshaphat in delivering the Israelites from their barbarous and blood-thirsty enemies; of Scanderbeg, Hunniades, Gustavus King of Sweden, &c. Unless Ishmael and Johanan did as Ishmael the Persian King of Selymus, and the Great Turk, who, fighting for the empire of the East, masked their aspiring thoughts under the veil of zeal to their religion. {a} It well appeareth now to the world that neither of them were right, whatever they pretended.

And they found him by the great waters that are in Gibeon.] Where, in David's days, those youngsters of Helkathhazzurim had sheathed their swords in their fellows' bowels. {#2Sa 2:16}

{a} *Turkish History*, 515.

Ver. 13. **Then they were glad.]** God, when he pleaseth, can suddenly, and beyond all hope, exhilarate men in the midst of miseries, and give deliverance. The like hereunto befell the poor Christian captives when Hunniades had overthrown Mesites, the Turkish general. {a}

{a} *Ibid.*, 269.

Ver. 14. **So all the people cast about and returned.]** Their hearts were with Johanan before the battle, as the Athenians' were with Flaminius the Roman general, who came to rescue them, though their bodies were detained by the tyrants within the walls of their city.

Ver. 15. **But Ishmael the son of Nethaniah escaped.]** But with what honour, with what conscience could this Judas live among the Ammonites? Surely this defeat could not but be more shame to him before the King of Ammon, and more vexation to his proud heart, than death itself. The like befell Stukely, the English traitor, in Spain.

Ver. 16. **Then took Johanan all the remnant.]** This evil act of theirs doth quite overturn the glory of the former; while against the ancient command of God, the covenant made with the Chaldees, and the consent of the prophets, they will needs down to Egypt, to lean upon that broken reed that never did them good, but evil.

Ver. 17. **And they departed.]** They rolled from place to place; but being out of God's precincts they were also out of his protection, and could expect no good.

And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem.] Where it seemeth that David, or Solomon, {#1Ki 2:7} had given him some lands, which he called by his own name, as men love to do, {#Ps 49:11} *Goruth Chimham*. Josephus saith there is a village near Bethlehem that is still so called. See #2Sa 19:38.

To go to enter into Egypt.] This was to go out of God's blessing, as we use to say, into the world's warm sunshine; this was to put themselves into the punishing hands of the living God.

Ver. 18. Because of the Chaldeans, for they were afraid of them.] But they should rather have "sanctified the Lord God in their hearts, and made him their dread." {#Isa 8:13} "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." {#Pr 29:25} {See Trapp on "Pr 29:25"}

Because Ishmael the son of Nethaniah had slain Gedaliah.] And together with him many Chaldeans, whom Johanan and his captains should have cautioned and better guarded; as the king of Babylon would better tell them, they thought, and with it to punish them for their neglect. {a}

{a} *Ob incastodiam.*

Chapter 42

Ver. 1. Then all the captains of the forces and Johanan.] Or, Even Johanan; he among the rest, and above the rest. *Ille huic negotio non interfuit modo, sed etiam praefuit.*

And Jezaniah the son of Hoshaiah.] Brother, belike, to that Azariah, {#Jer 43:2} a noble pair of brethren in evil.

And all the people.] Who follow their rulers; as in a beast the whole body followeth the head.

Drew near.] They came as clients use to do for counsel.

Ver. 2. Let, we beseech thee, our supplication be accepted before thee.] Here they seem to humble themselves before Jeremiah the prophet; which, because King Zedekiah did not, he came to ruin. {#2Ch 36:12}

And pray for us unto the Lord thy God.] Good words may be found even in a hellish mouth sometimes. Who would think but these men had spoken what they did unfeignedly, and from their very hearts? whenas it soon after appeared that all was no better than deep dissimulation. They had made their conclusion beforehand to

go down to Egypt, only in a pretence of piety, and for greater credit, they would have had God's approbation; which, since they cannot, they will go on with their design however, fall back, fall edge. O most hateful hypocrisy! O contumacy worthy of all men's execration!

Ver. 3. **That the Lord thy God may show us the way.**] But they had set themselves in the way to Egypt before they came with this request to the prophet: why went they else to Goruth Chimham, the road toward Egypt? {#Jer 41:17} why were they also so peremptory, when they knew God's mind to the contrary? {#Jer 43:7}

And the thing that we may do.] Good words all along; but those, we say, are light cheap: *Quid vero verba quaero, facta cum videam?* They were as forward to speak fair, as their ancestors were in the wilderness; but oh that there were a heart in this people, saith God, to do as they have said!

Ver. 4. **I have heard you; behold, I will pray.**] The wisdom from above is persuasible, easy to be entreated, {#Jas 3:18} and good men are ready to every good work. {#Tit 3:1} Jeremiah hoped they might speak their whole hearts, and promiseth to do his best for them, both by praying and prophesying.

Whatsoever thing the Lord shall answer you, I will declare.] *Sic veteres nihil ex se vel potuerunt, vel protulerunt.* The prophets spake as they were inspired by the Spirit of truth. Christ spake nothing but what was consonant to the Holy Scriptures. The apostles delivered to the churches what they had received of the Lord. {#1Co 11:23} Polycarp told the churches that he delivered nothing to them but what he had received of the apostles. {a}

{a} Irenaeus, lib. iii.; *Eccles. Hist.*, lib. iv. cap. 14.

Ver. 5. **The Lord be a true and faithful witness between us.**] Did these men know what it was so solemnly to swear a thing? Or were they stark atheists, thus to promise that with an oath which they never meant to perform?

“ *At sperate Deum memorem fandi atque nefandi.* ”

Their king, Zedekiah, paid dearly for his perjury to God and men.

Ver. 6. **Whether it be good, or whether it be evil,] i.e.,** Whether it please us or cross us. *Veniat, veniat verbum Domini: et submittemus ei, sexcenta si nobis essent colla,* said a good man once—that is, Let God’s Word come to us once and he shall be obeyed, whatever come of it. These in the text seem to say as much, but they say it only; neither was it much to be liked that they were so free of their promises, and all in their own strength, without any condition of help from heaven: as if the matter had been wholly in their own hands, and they had free will to whatsoever good purpose or practice.

“ *O caecas mentes hominum!*”

“O the blind mind of men”

We will obey the voice of the Lord.] Yes, as far as a few good words will go.

“ *Pollicitis dives quilibet esse potest.*”—*Ovid.*

Ver. 7. **And it came to pass that after ten days.]** So long God held his holy prophet in request; and so he doth still his best servants many times, thereby tying, as it were, the sacrifice to the horns of the altar. How impatient those wretched roysters were of such a delay, we may well imagine (the Chinese use to whip their gods when they will not hear and help them forthwith); but God held them off as unworthy of any answer, and seemed by his silence to say unto them, as in **#Eze 20:3**, "Are ye come to inquire of me? As I live, saith the Lord, I will not be inquired of by you."

Ver. 8. **And all the people, from the least unto the greatest.]** For the Word of God belongeth to all of all sorts; and as the smaller fish bite first, so the poor are evangelized {**#Mt 11:5**} when the richer stand off.

Ver. 9. **Unto whom ye sent me to present your supplication.]** Heb., To make your supplication fall in his presence. This I have not ceased to do ever since, but had no answer till now; and it may be that now you may the better regard it. *Cito data eito vilescunt.* Soon given, soon worthless.

Ver. 10. **Then will I build you.]** *Promittitur felicitatio; parabola ab architectura et agricultura desumpta.* God promiseth to bless and

settle them by a twofold similitude, used also by the apostle, *{#1Co 3:9}* "Ye are God's husbandry, ye are God's building." See **#Jer 24:6**.

For I repent me of the evil.] A term taken from men, *{#Ge 6:6}* though repentance in men is a change of the will; but repentance in God is only the willing of a change, *mutatio rei, non Dei*. See **#Jer 18:8**.

Ver. 11. **Fear not the king of Babylon.]** See on **#Jer 41:18**.

For I am with you to save you.] Not only to protect you from the Babylonian, but also to incline his heart to clemency toward you.

{#Jer 42:12}

Ver. 12. **And I will shew mercies unto you.]** Tender mercies, such as proceed from the heart, and of a parent, nay, a mother. This was more than all the rest.

Ver. 13. **But if ye say, We will not dwell in this land.]** Because more barren than Egypt, and besides beset with many and mighty enemies

Neither obey the voice of the Lord your God.] Which you ought to do, whatever come of it, since rebellion is as witchcraft. *{#Isa 15:22,23}*

Ver. 14. **Saying, No; but we will go into the land of Egypt.]** Infamous for idolatry, luxury, and the oppression of your ancestors there, besides God's express prohibition and *{#De 17:16}* commination of it, as the last and greatest plague. "The Lord shall bring thee unto Egypt." *{#De 28:68}*

And there will we dwell.] The prophet now, by their looks, or some other way, perceived their purpose so to do, whatever they had promised. *{#Jer 42:5,6}*

Ver. 15. **If ye wholly set your faces.]** As now I see ye do, and shall therefore tell you what to trust unto; with the froward God will wrestle. *{#Ps 18:26}*

Ver. 16. **Then it shall come to pass, that the sword which ye feared shall overtake you there.]** *Categorice intonat propheta*. God hath long hands; neither can wicked men anywhere live out of the reach of his rod.

And the famine whereof ye were afraid.] Egypt was very fertile, the granary of the world, and yet God could cause a famine there; he hath treasures of plagues for sinners, and can never be exhausted.

Ver. 17. **They shall die by the sword, by the famine, and by the pestilence.]** Three threats, answerable to those three promises, {#Jer 42:10-12} in case of their obedience.

Ver. 18. **As mine anger and my fury hath been poured forth,**]{ *a*} *scil.*, Like scalding lead or burning bell-metal, {*b*} which runneth fiercely, spreadeth far, and burneth extremely.

Upon the inhabitants of Jerusalem.] Out of which fire I have late pulled you as a brand; the smell thereof is yet upon your clothes, as it were: *Cavete*. Beware.

{*a*} Metaph. *a metallis*.

{*b*} The substance of which bells are made; an alloy of copper and tin, the tin being in larger proportion than in ordinary bronze.

Ver. 19. **Go ye not into Egypt.]** Be ruled, or you will rue it when you have learned their evil manners, and shall perish in their punishments. It is better for you to be in cold irons at Babylon than to serve idols in Egypt at never so much liberty. Your fathers brought a golden calf thence; Jeroboam brought two.

Ver. 20. **For ye dissembled in your hearts.]** Heb., Ye seduced in your souls or in your minds. The Vulgate hath it, You deceived your souls, and not God, by playing fast and loose with him, by dealing with him *ac si puer esset, scurra, vel morio*, and if he should be a boy, a buffoon or an idiot.

Ver. 21. **But ye have not obeyed the voice of the Lord.]** Nay, you take a clean contrary course, as if ye would despitefully spit in the face of Heaven, and wrestle a fall with the Almighty.

Ver. 22. **Now, therefore, know certainly that ye shall die.]** In running from death ye shall but run to it, as Jonah did.

“ *Quo fugis, Encelade? quaeunque accesseris orss,
Sub Iove semper eris.* ”

Chapter 43

Ver. 1. **And it came to pass, that when Jeremiah had made an end, &c.]** See here how wicked men, and hypocrites especially,

grow worse and worse, deceiving and being deceived. Balaam being resolved to curse, however, went not as at other times but set his face toward the wilderness. {#Nu 24:1,2} Now he would build no more altars, but curse whatever came of it; so would these refractories, without God's good leave, go down to Egypt, putting it to the venture. Jeremiah's sweet words were even lost upon them.

Ver. 2. **Then spake Azariah.**] See on #Jer 42:1.

And all the proud men.] Pride is the root of rebellion. See #Jer 13:15. These men's pride budded, {as #Eze 7:10} and as the leprosy, brake forth in their foreheads. See #Ho 7:1. {See Trapp on "Ho 7:1"}

Saying unto Jeremiah, Thou speakest falsely.] By this foul aspersion, not proven at all, they seek to discredit his prophecy, like as the Jews do to this day the New Testament, and the Papists the Book of Martyrs and other monuments of the Church, saying of them, So many lines, so many lies.

Ver. 3. **But Baruch, the son of Neriah, setteth thee on against us.**] A likely matter. What should Baruch gain by that? but malice careth not how truly or rationally it speaketh or acteth, so it may gall or kill Jeremiah and Baruch must be said to be in league together, and to collude for a common disturbance, like as the Papists say Luther and Zuinglius did; whereas they knew nothing one of another for a long time after that they began to stickle against Popery in several climates; and when they did hear of one another, they differed exceedingly, in the doctrine of the sacrament especially.

Ver. 4. **So Johanan the son of Kareah, &c.**] Nothing is more audacious and desperate than a hypocrite when once discovered. Now these *subdoli* show themselves in their colours, appear in their likeness, going on end with their work.

Ver. 5. **But Johanan...took all the remnant of Judah.**] Whose preservation had been but a reservation to further mischief, a just punishment of their incorrigibleness.

Ver. 6. **And Jeremiah the prophet, and Baruch the son of Neriah.**] This was not without a special providence of God, that these desperadoes might still have a prophet with them, for the making of them the more inexcusable. If it befall any of God's faithful servants to be hurried whither they would not, as it did Jeremiah and Baruch here, Paul also and Peter, {#Joh 21:18} Ignatius,

Polycarp, and other prisoners and sufferers for the truth in all ages, let them comfort themselves with these examples.

Ver. 7. **Thus came they even to Tahpanhes.**] A chief city of Egypt, called also Hanes. {#Isa 30:4} Jerome calleth it Tunis, and Herodotus, Daphnis Pelusiae.

Ver. 8. **Then came the word of the Lord unto Jeremiah in Tahpanhes, saying.**] And although many more words besides came to him while he was there, and many remarkable passages happened, yet the Holy Ghost has recorded no more thereof than what we find in this and the next chapter.

Ver. 9. **Take great stones in thine hand.**] Bricks, wherewith Egypt abounded, as being much of it muddy by reason of the inundation of the river Nile; hence also their chief city was called Pelusium, or Daphnis Pelusiae. See #Jer 43:7. It is ordinary with Jeremiah to join paradigms with his prophecies, as here, that they might be the more evident, and take the deeper impression.

Ver. 10. **Behold, I will send and take Nebuchadnezzar.**] By a secret instinct put into his heart.

And will set his throne upon these stones.] This was dangerous for Jeremiah to say at the court gate, and in the hearing of so many disaffected Jews, who would be ready enough to make the worst of everything. Some say they stoned him with brickbats {a} for this very prophecy.

{a} A piece or fragment of a brick; properly, according to Gwilt, less than one half of its length. It is the typical ready missile, where stones are scarce.

Ver. 11. **And when he cometh.**] Being sent and set on by God.

He shall smite the land of Egypt.] As for their idolatry, &c., so especially for harbouring these perfidious Jews, whom divine vengeance still pursues hot foot, and will not allow them to live anywhere, since they would not be persuaded to live in God's good land, and by his good laws.

Ver. 12. **And I will kindle a fire in the houses of the gods of Egypt.**] Goodly gods they were, that could not keep their temples from burning! Diana, said one jestingly, was so busy at the birth of great Alexander that she could not for some while be at Ephesus,

where her stately temple was at the same time set on fire by Herostratus.

And he shall array himself with the land of Egypt, as a shepherd putteth on his garment,] *i.e.*, Easily and speedily shall he carry away the spoil of that rich country, there being none there to hinder him, either in taking them or carrying them away:

“*Pastor enim secure portat tectumque, laremque.*”

Ver. 13. **He shall break also the images of Bethshemesh.]** Or, Heliopolis, where the sun was worshipped with great superstition, as Herodotus *{a}* writeth. The Hebrews also called this city On, or Aven—that is, vanity or iniquity—as well they might, for the abominable idolatry there committed. Josephus *{b}* saith, that five years after this prophecy, Nebuchadnezzar, who had Egypt given him as pay for his pains at Tyre, invaded Egypt; and the king thereof being slain, he set up another there, and took the Jews that remained alive away into Babylon.

{a} Lib. ii.

{b} *Antiq.*, lib. x. cap. 11.

Chapter 44

Ver. 1. **The word that came to Jeremiah.]** No word of comfort—how could it be, as long as they lived in open rebellion against the Lord?—but all of reproof and threatening. For what reason? they were obdurate and obstinate, and did daily *proficere in peius*, grow worse and worse.

Which dwell at Migdol.] To these chief cities Jeremiah resorted to speak unto them. Noph, *alias* Moph *{#Ho 9:6}* is held to be Memphis, now Alcair.

Ver. 2. **Ye have seen all the evils that I have brought upon Jerusalem.]** And should have been warned by this *exemplum terrificum*, dreadful instance of mine indignation. They that will not take example, are worthily made examples.

Ver. 3. **Because of their wickedness.]** That root of all their wretchedness.

Ver. 4. **Howbeit I sent unto you all my servants.**] Here the badness of men and goodness of God come equally to be considered.

Saying, O do not this abominable thing which I hate.] It were happy if this saying of God were always shrilly sounding in our ears, whenever we are about to do anything that is evil; it would surely be a notable retentive from vice.

Ver. 5. **But they hearkened not.**] See #Jer 7:24,26.

Ver. 6. **Wherefore my fury and mine anger was poured forth.**] A metaphor from metals. See #Jer 42:18.

Ver. 7. **Wherefore commit you this evll against your souls?**] This land desolating, soul destroying sin of idolatry.

Ver. 8. **In that ye provoke me to wrath.**] This is a most pithy and piercing sermon all along, not unlike that preached by Stephen, for the which he was stoned, {#Ac 7:54,57,58} and likely enough that this was Jeremiah's last sermon also.

Ver. 9. **Have ye forgotten the wickedness of your fathers?**] *Mira hic verborum apparet emphasis.* What a powerful and pressing discourse is this! *Sed surdis fabulam,* but they were as a stake in the water that stirreth not.

Ver. 10. **They are not humbled.**] Not tamed, not affected with attrition, much less with contrition for their sins. This I tell thee, Jeremiah, for to them I am weary with talking to so little purpose. *Plectuntur sed non flectuntur: corripiuntur sed non corriguntur.*

Ver. 11. **Behold, I will set my face against you for evil.**] I will be implacable, as you are irreclaimable.

Ver. 12. **That have set their faces.**] I also will set my face against such, {#Jer 44:11} and they shall all be consumed and fall. Oh what work hath sin made in the world!

Ver. 13. **For I will punish them.**] Let them never think that they shall one day be settled again in their own country; they could easily come down into Egypt.

“*Sed revocare gradum,*” &c. “*Hic labor,*” &c.

I will watch them for ever going back again; let them set their hearts at rest for that matter, it will never be.

Ver. 14. **For none shall return, but such as shall escape,**] *sc.*, From these fighters against God, Johanan and his complices. The Talmudists tell us—but who told them?—that Nebuchadnezzar, at his conquest of Egypt, sent back into Judea Jeremiah and Baruch, &c.

Ver. 15. **Then all the men which knew that their wives had burnt incense.]** And by suffering them so to do had consented to what they had done; for *qui non, cum potest, prohibet, iubet.*

And all the women that stood by.] *Mulieres quicquid volunt valde volunt.* Women, as they have less of reason than men, so more of passion, being wilful in their way, and oft carrying their men along with them. {a}

“ *Sicut ferrum trahit magnes:
Sic masculum suum trahit Agnes.* ”

Answered Jeremiah, saying.] *One of the women speaking for the rest; and that might well be one of Zedekiah's daughters, the men conniving, and well content therewith. See #Jer 44:19.*

{a} *Omne malum ex Gynaecio,* All evil is from the women's apartments.

Ver. 16. **As for the word which thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.]** This is just woman-like. See #Jer 44:15. When man lost his freewill, saith one, woman got it; and whereas there came twelve kabs (measures) of speech at first down from heaven, women ran away with ten of them, say the Rabbis merrily. Here they are very talkative and peremptory; in some there is a strong inclination, a vehement impetus, to whoredom, which the prophet Hosea calleth a spirit of whoredom. Such there was in these women to idolatry; they were fully set upon it.

Ver. 17. **But we will certainly do whatsoever thing goeth forth out of our own mouth.]** Heb., We will doing do every word that hath gone forth from our mouth; that we may be *dicti nostri dominae*, as big as our words, our vows especially, {as #Jer 44:25} which we made to worship the queen of heaven, in case we came safe into Egypt.

To burn incense to the queen of heaven.] See #Jer 7:18.

As we have done, we and our fathers, our kings and our princes.] Antiquity is here pleaded, and authority, and plenty and peace. These are now the Popish pleas, and the pillars of that rotten religion. It is the old religion, say they, and hath potent princes for her patrons, and is practised in Rome, the mother Church, and hath plenty and peace where it is professed, and where they have nothing but mass and matins. These are their arguments, but very poor ones, as were easy to evince. But as women, counted the devouter sex, have always carried a great stroke with their husbands, as did Eve, Jezebel, Eudoxia, &c., the women of Antioch could much against Paul and Barnabas; {#Ac 13:50} so the people are indeed a weighty but unwieldy body, slow to remove from what they have been accustomed to. {a} The Irish will not be persuaded to put gears and harness on their horses, but will have the plough still tied to their tails as they have been; neither in matters of religion will they be drawn to leave their old *mumpsimus* {b} for the new *sumpsimus*, {c} so powerful is usage, and so sweet our present though perverse opinions and persuasions.

For then had we plenty of victuals.] Just so doth the Church of Rome borrow her mark from the market's plenty or cheapness of all things. But one chief reason of that is the scarcity of money that was in our fathers' days, and the plenty thereof that is in ours, by means of the rich mines in the West Indies, not discovered till the days of Henry VII. Holinshed saith that some old men he knew who told of times in England when it was accounted a great matter that a farmer could show five shillings or a noble together in silver.

And were well, and saw no evil.] *Ubi utilitas ibi pietas*, saith Epictetus; and *deos quisque sibi utiles cudit*, saith another: for profit men will be of any religion. If the belly may be filled, the back fitted, &c., *modoferveat olla*, so the pot may boil, much will be yielded to. {d} It is well observed that the Papists are most corrupt in those things where their profit, ease, or honour is engaged. In the doctrine of the Trinity, and other points that touch not upon these, they are sound.

{a} *Plus valet malum inclitum quam bonum insolitum.*

{b} One who obstinately adheres to old ways, in spite of the clearest evidence that they are wrong; an ignorant and bigoted opponent of reform.

{c} A correct expression taking the place of an incorrect but popular one

{d} Ὅταν το συμφερον εκει το ευσεβες. *Si ventri bene, si lateri.* -Horat.

Ver. 18. But since we have left off to burn incense to the queen of heaven, we have wanted all things.] This was *non causa pro causa*. Not unlike hereunto was that gross mistake of certain Lutheran ministers, who not long since, consulting at Hamburg about the causes and cure of Germany's calamities, concluded it was because their images in churches were not adorned enough, which therefore they would procure done. {a}

{a} Burroughs on Hos., tom. i. p. 465.

Ver. 19. And when we burnt incense to the queen of heaven.] So the Papists also call the Virgin Mary, and idolise her, as the word here rendered to worship her doth properly signify: *Idoli reiectitii appellatorem in eam transferentes.*

Did we make her cakes without our men?] i.e., Without our husbands' privity and approbation. But is that a sufficient excuse? Should not God be obeyed rather than men? A wife is not to perform such blind obedience to her husband as Plutarch prescribeth, when he layeth it as a law of wedlock on the wife to acknowledge and worship the same gods, and none else, but those whom her husband honoureth and reputeth for gods. {a}

{a} Plutarch. *Moral.*, 318.

Ver. 20. Then Jeremiah said unto all the people.] The prophet, without any special command from God, moved with a spirit of zeal, confuteth that blasphemy of theirs, and showeth plainly that idolatry maketh no people happy, but the contrary; though this be an old plea, or rather cavil, answered fully long since by Cyprian against Demetrian, Augustine *De Civit. Dei*, and Orosius.

Ver. 21. Ye, and your fathers, your kings, and your princes.] This was another thing they stood much upon, that their fathers had done it: so had their grandees. If men can say, "We have sinned with our fathers," they think it is enough. The heretic Dioscurus cried out, I hold with the fathers, I am cast out with the fathers, &c. Yea, Jerome

once desired leave of Augustine to err with seven fathers whom he found of his opinion. But what saith the Scripture? "Be not ye the servants of men." {#1Co 7:23} And what said a great politician? I will not live by example, but by rule; neither will I pin my faith on another's sleeve, because I know not whither he may carry it.

Did not the Lord remember them?] When you thought he had forgot them. Sin may sleep a long time, like a sleeping debt, not called for of many years, &c.

Ver. 22. **So that the Lord could no longer bear.**] His abused mercy turned into fury. See #Jer 15:6.

Ver. 23. **Because ye have burnt incense, &c.**] See #Jer 42:21 43:7.

Ver. 24. **Hear the word of the Lord.**] Not my word only. See on #Jer 44:20.

Ver. 25. **Ye and your wives.**] Who ought to be the better, but are much worse the one for the other, the devil having broken your head with your own rib.

We will surely perform our vows.] A little better than many Popish votaries (and others also not a few) do today; not unlike him in Erasmus, who in a storm promised the Virgin a picture of wax as big as St Christopher, but when he came to shore would not give a tallow candle. {a}

{a} Erasm. Col. in Nauf.

Ver. 26. **Behold, I have sworn by my great name.**] Jehovah, my incommunicable name, my proper name, or by myself, and that is no small oath.

Ver. 27. **Behold, I will watch over them for evil.**] I will watch them a shrewd turn, as we say. I will take my time to hit them when I may most hurt them.

Ver. 28. **Yet a small number.**] *Methe mispar*; men of number, a poor few: still God reserveth a remnant for royal use.

Shall know whose word shall stand.] Because they are so peremptory and resolute, I shall try it out with them. I shall be as cross as they, yet still in a way of justice.

Ver. 29. **That I will punish you in this place.**] Which you looked upon as a place of surest security and safeguard, and would not hearken to me opening my bounties bosom to you at home.

Ver. 30. **Behold, I will give Pharaohhophra.**] Called also Vaphres, and by Herodotus, Apries, being nephew to Necho, who slew Josiah. A very proud prince he saith Apries was, slain by Amasis, who succeeded him. But others gather from this text, and from **#Eze 29:19 31:11,15,18**, that he was slain by Nebuchadnezzar. Josephus {a} also and Jerome say as much. {b}

{a} *Antiq.*, lib. x. cap. 11.

{b} Jerome *in Thren.*, cap. 4.

Chapter 45

Ver. 1. **The word that Jeremiah the prophet spake unto Baruch.**] It is thought that Jeremiah preached his last when he prophesied in the foregoing chapter the destruction of Pharaohhophra, and together with him of the Jews that were found in Egypt by Nebuchadnezzar. *Lapides loquitur*. He seemed to them to speaking stones, as the proverb hath it; and therefore they stoned him to death, as Epiphanius and others report. This word that he spoke to Baruch belongeth to **#Jer 36:32**, and should have been annexed unto it in a natural order, as appeareth both by the date and by the matter. Baruch had, with much pains and patience, first written out Jeremiah's prophecies, and then read them to the people, and afterwards to the princes. For this piece of work he expected belike some good piece of preferment, as the apostles also did for their forsaking all and following Christ. {#Mt 18:1-4 19:27-30 20:21-29, &c.} Thus flesh will show itself in the best, and in many things we offend all. But instead of any such thing, Baruch, together with his master, Jeremiah, was sought for to be slaughtered; and besides, he meets with here a contrary prophecy, whereby, before he is comforted, he is sharply reprov'd, 1. For a dastardly despondency of mind, because his rising expectation, it seems, was frustrated; 2. For a vain, ambitious self-seeking, which was not hid from God.

Ver. 2. **Thus saith the Lord, the God of Israel, unto thee, O Baruch.**] Whom he knoweth by name, and for whom he hath in store an ample recompense of reward; for never yet did any one do or suffer aught for God's sake, that complained of a hard bargain.

Ver. 3. **Thou didst say,**] *i.e.*, Thou didst think, like a poor pusillanimous creature as thou art. But Jeremiah could pity him in this infirmity, because it had sometime been his own case, {#Jer 15:10} and may befall the best. Pray for me, I say, pray for me, said Father Latimer, for sometimes I am so fearful and faint hearted that I could even run into a mouse hole.

For the Lord hath added grief to my sorrow.] So do we oft complain, *non quia dura sed quia molles patimur*, without cause, through feeble-mindedness. And when we speak of our crosses, we are eloquent oft beyond truth; we add, we multiply, we rise in our discourse, as here.

Ver. 4. **Behold, that which I have built, &c.]** A metaphor, as is before noted, *ab architectura et agricultura*. I am turning all upside down, and wouldst thou only go free and untouched of the common calamity? It is no whit likely; thou must share with the rest.

Ver. 5. **And seekest thou great things for thyself?]** This is, saith one, as if a man should have his house on fire, and instead of seeking to quench his house, should go and trim up his chambers; or as if, when the ship is sinking, he should seek to enrich his cabin.

Seek them not.] For what so great felicity canst thou fancy to thyself in things so fading, as the case now stands especially?

But thy life will I give thee for a prey.] Which, in these killing and dying times, in such dear years of time, is no small mercy.

Chapter 46

Ver. 1. **The word of the Lord which came to Jeremiah against the Gentiles.]** God had at first set him over the nations and over the kingdoms—as a plenipotentiary—"to root out and to pull down, and to destroy and to throw down, to build and to plant." {#Jer 1:10} This power of his the prophet had put forth and exercised against his own nation of the Jews, whom he had doomed to destruction, and lived to see execution done accordingly. Now he takes their enemies, the neighbour nations, to do, telling them individually what they shall trust to. And this indeed the prophet had done before in part, and in fewer words, under the type of a cup of wine to be divided among and drunk up by the nations, {#Jer 25:15-33} but here to the end of Jer.

51. more plainly and plentifully. Isaiah had done the same in effect (Isa. 13-24), Ezekiel also, from Eze. 25-33, that by the mouth of three such witnesses every word might stand, and this burden of the nations might be confirmed. Jeremiah beginneth fitly with the Egyptians, who besides the old enmity, had lately slain good King Josiah, with whom died all the prosperity of the Jewish people, who were thenceforth known, as the Thebans also were after the death of their Epaminondas, only by their overthrows and calamities.

Ver. 2. **Against Egypt.**] First, That the Jews might not rely on that broken reed, as they did to their ruin, because they would never be warned.

Against the army of Pharaohnecho.] Who had beaten Nebuchadnezzar Priscus at Carchemish, and gotten all the country from Egypt to Euphrates; but was afterwards himself beaten out again, by Nebuchadnezzar II, surnamed Magnus, in the first year of his reign, which was the fourth year of Jehoiakim, who also was glad to become his tributary. {a} Now this overthrow of the Egyptian, who was driven out of all Syria, as far as Pelusium, by the Babylonian, is here foretold.

{a} Joseph., lib. x. cap. 7.

Ver. 3. **Order ye the buckler and shield.**] So Pharaoh is brought in bespeaking his forces, when he was going to fight against Nebuchadnezzar. Or so the prophet bespeaketh the Egyptians ironically, {a} and by way of scoff; q.d., Do so, but all shall be to no purpose, {b} See the like **#Isa 8:9**. *Congregamini et vincemini*. We are assembled and will be conquered. Yea, though upon Pharaoh's shield should be the same inscription that was once upon Agamemnon's, This is the terror of all mortal wights. {c}

{a} *Hypotuposis ironica.*

{b} *State galeati, loricati, lanceati: sed frustra.*

{c} Ουτος μεν φοβος εστι βροτων.—*Pausan.*

Ver. 4. **Harness the horses.**] Those warlike creatures, but yet vain things for safety. {#Ps 33:17 Pr 21:31} Egypt was famous for the best horses; {#De 17:16 1Ki 10:26,28} but the Lord delighteth not in the strength of a horse, &c. {#Ps 147:10,11}

Ver. 5. **Wherefore have I seen them dismayed?**] Surprised with a panic terror.

And are fled apace.] Heb., Fled to flight.

For fear was round about.] A proverbial form. {#Jer 6:25}

Ver. 6. **Let not the swift fly away,** / *i.e.*, Think to save themselves by flight.

Nor the mighty man escape, / *i.e.*, Think to save himself by his might, be he never so stout hearted.

Toward the north, / *i.e.*, Toward Carchemish, the stage of the war, where Pharaohnecho had beaten Nebuchadnezzar the elder, and is now beaten in the same place by Nebuchadnezzar the younger, *alterna victoria* in another victory. {a}

{a} Herod., lib. ii., ἀλλοπροσαλλος.

Ver. 7. **Who is this that cometh up like a flood?**] Pharaoh with his forces is here notably described, *vivo sermonum colore*, and compared to an impetuous river, that threateneth to overflow and swallow up all. See #Isa 8:7.

Ver. 8. **Egypt riseth up like a flood.**] Like the Nile. The Egyptians were an ancient, proud, luxurious people.

And he saith, I will go up and cover the earth.] See the like vain vaunts of this proud people, #Ex 15:9,10.

Ver. 9. **Come up, ye horses,** / *i.e.*, Ye horsemen, all the cavalry of Egypt. {as #Ex 14:7}

And rage.] Or, Bestir yourselves as if ye were wild or mad: *instar furiarum discurrere per campos*.

The Ethiopians and the Lybians.] The Africans that were confederates and auxiliaries to the Egyptians.

Ver. 10. **For this is the day of the Lord God of hosts.**] See #Isa 34:5-8.

Ver. 11. **Go up unto Gilead, and take balm.**] See #Jer 8:22 cf. Ge 37:25; q.d., Thy calamity is no less incurable than ignominious.

Ver. 12. **The nations have heard of thy shame.**] Of the shameful defeat given thee; so that thou who wast once a terror to them art now a scorn.

For the mighty man hath stumbled against the mighty.] And this is the sum of the talk that goeth of thee.

Ver. 13. **The word that the Lord spake.**] Another prophecy, but against Egypt also. God had yet a further quarrel to that country for the death of good Josiah; their delivering up Uriah, God's faithful servant, to the sword of Jehoiakim; their idolatry, pride, perfidy, &c.

How Nebuchadnezzar...should come and smite the land of Egypt.] In the twentieth-fifth year of his reign, as Jeremiah also had set forth by a sign. {#Jer 44:30}

Ver. 14. **Publish in Noph, and in Tahpanhes.**] See #Jer 44:1.

For the sword shall devour roundabout thee.] Egypt was no whit amended by the former discomfiture at Carchemish; therefore is now wholly subdued by the Babylonian conqueror, about three and twenty years after. And the like befell the Greek empire, overturned by the Turks.

Ver. 15. **They stood not, because the Lord did drive them.**] He struck a panic terror into them; and then no wonder that men flee at the noise of a shaken leaf.

Ver. 16. **Yea, one fell upon another.**] See #Jer 46:12. In a confused flight it is wont so to be.

And they said.] The auxiliary and stipendiary soldiers said so, when once they saw that there was no good to be done for the Egyptians, Nebuchadnezzar having so wasted all.

Ver. 17. **Pharaoh king of Egypt is but a noise,**]_{i a} A mere flash, one that vaunteth and vapoureth, and that is all. So of Charles VIII, King of France, Guicciardini saith, that in his expedition to Naples he came into the field like thunder and lightning, but went out like a snuff; more than a man at first, and less than a woman at last.

He hath passed the time appointed.] He let slip his best opportunity, which, in giving battle, is sometimes the loss of all. Charles, King of Sicily and Jerusalem, was for this fault called *Carolus Cunctator*, i.e., The Delayer.

{a} *Strepitus est.*

Ver. 18. **As I live.]** *Formula iurandi elliptica, et Deo propria.* Let none presume to swear in that sort.

Surely as Tabor is among the mountains.] As Tabor surmounts and commandeth the little hills round about it, and Carmel the adjoining sea, over which it hangeth a promontory, so shall Nebuchadnezzar come into Egypt and subdue the whole country.

Ver. 19. **O thou daughter dwelling in Egypt.]** But not likely to dwell long there.

Furnish thyself to go into captivity.] Heb., Make thee instruments or implements of captivity. *Sarcinis reculisque collectis*, prepare to be packing.

Ver. 20. **Egypt is like a very fair heifer.]** *Vitula elegans*, a trim bullock; {a} worshipping Apis the bull and Mnevis the cow, and unaccustomed to the yoke of subjection, {as #Ho 10:11} but I shall bring her to it.

Destruction cometh.] Or, Excision from the north cometh, cometh, *certo, cito, penitus venit* {#Eze 7:6} There come those that shall cut up this fair heifer or fat calf.

{a} *Iuvenca petulca.*

Ver. 21. **Also her hired men in the midst of her like fatted bullocks.]** Heb., Bullocks of the stall, not like to do much good service in respect of their luxury and petulancy; fat Eglon had but sluggish soldiers. Campania with her delicacies marred Hannibal's forces. These mercenaries carried themselves as if hired *non ad militiam sed saginam*. not to fight, but to fat themselves

Ver. 22. **The voice thereof (of Egypt) shall go like a serpent.]** {a} *Submissa voce loquetur.* She shall hiss and whisper, as being daunted and damped, scarce able to mutter or utter aught for fear.

{#Isa 29:4}

{a} *Vox trepida et prae metu instar serpentum stridula.*

Ver. 23. **They shall cut down her forest,**] *i.e.*, Her many cities. Herodotus telleth of one thousand and twenty cities that were in the land of Egypt in the days of King Amasis.

Because they are more than the grasshoppers.] The Babylonian sellers are; and those many hands will make light work. {a}

{a} Lib. ii.; Diodor., lib. i. cap. 31.

Ver. 24. **The daughter of Egypt shall be confounded.]** This is, in plain terms, the sum of all that had been said before. {a}

{a} *Subiungit epiphonema.*

Ver. 25. **The Lord of hosts, the God of Israel, saith.]** And shall he say and not do? {#Nu 23:19} Shall the word of God be broken {#Joh 10:35}

Ver. 26. **Behold, I will punish the multitude of No.]** Called populous No, {#Na 3:8} populous as Nineveh; so Galilee of the Gentiles. Some render it nourishing No. {a}

And their kings.] Here Calvin conjectureth that Pharaoh had made many of his princes kings for his greater magnificence; but this came down soon after. A bulging wall is near unto a downfall.

And Pharaoh.] Hophra. {#Jer 44:30}

And all them that trust in him.] As the Jews in Egypt did.

And afterward it shall be inhabited.] Forty years after {#Eze 29:13} -*sc.*, in the days of Amasis, whom Cambyses the Persian conquered, after which it remained subject to the Persian monarchs one hundred and fifty years, saith Eusebius, being but a base and tributary kingdom.

{a} *Hodie dicitur Alexandria.* Today it is called Alexandria.

Ver. 27. **But fear not thou, O my servant Jacob.]** If Egypt find so much favour, {*as* #Jer 46:26} what mayest not thou hope for? See the same, #Jer 30:10.

Ver. 28. **Fear thou not, O Jacob, &c.]** See #Jer 30:11.

But correct thee in measure, &c.] God dealeth much otherwise with his own people than he doth with unbelievers, whose prosperity, as it is full of thorns, so their adversity is but a foretaste of eternal torment; whereas "all things," even afflictions also, "work together for good to them that love God."

Chapter 47

Ver. 1. **Before that Pharaoh smote Gaza.]** Called also Gazer and Gazera, having its name not from the Persian Gaza, signifying wealth or treasure, but from a Hebrew word signifying strength. It was first smitten by Pharaoh at his return from Carchemish likely, after he had slain Josiah, and afterwards worsted the Babylonian at Euphrates. Next by Nebuchadnezzar; this and the four other satrapies of the Philistines were overrun then when he came against Egypt. After that it was besieged and taken by Alexander the Great, who laid it waste. Yet was it built again and called Constantia, after the name of Constantine the Great's sister, being one of the chief cities in Syria, and having received the faith. {a}

{a} Euseb., *De Vit. Constant.*, lib. iv.

Ver. 2. **Behold, waters rise up out of the north.]** The Chaldean, as a mighty torrent, shall overflow the whole country, and bury all as it were in one universal grave of waters, as once at the deluge. So #Isa 8:7. This seemeth to have been done somewhat before Egypt was destroyed, when Moab, Ammon, and Syria, and therein Palestine, drank of the same cup.

Ver. 3. **The fathers shall not look back to their children.]** Though never so dear to them—φιλτατα the Greeks call them, and the Latins have their *filius* of φιλος—but shall be solicitous of their own lives only. *Qui de Deo ne tantillum quidem fuerant solliciti.*

For feebleness of hands.] Through fear and fail of vital spirits, so as to forget natural affection also.

Ver. 4. **Because of the day that cometh to spoil all the Philistines.]** God will find a time of vengeance to fall upon the wicked enemies of his people, though he bear long with them. *Patientia Dei quo diuturnior, eo minacior.* "The wicked practiseth against the just, and

guasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming." {#Ps 37:12,13}

And to cut off from Tyrus and Sidon.] The inhabitants whereof were the Philistines' kinsmen and confederates, but could not rescue them or deliver themselves from the Chaldean conqueror.

The remnant of the country of Caphtor.] These Caphtorim were neither the Cappadocians, the Cyprians, nor the Colchians, as sundry make them; but as of the same lineage with the Philistines, {#Ge 10:13,14} so their complices and confederates, with whom therefore they were to fare alike.

Ver. 5. **Baldness is come upon Gaza,** / *i.e.*, Extreme grief, which might have been prevented, had she profited by her former calamity. {#Jer 47:1} But till God come in with sanctifying grace, afflictions, those hammers of his, do but beat upon cold iron. {#Le 19:27,28 Jer 16:6}

Ashkelon is cut off.] Or, Is silenced; which was wont to be full of singing, dancing, and loud luring. Here was born, they say, Herod the infanticide, surnamed therefore Ascalonita. {a}

With the remnant of their valley.] Palestine lay most of it low, and was yet to be laid lower.

{a} Adrichom.

Ver. 6. **O thou sword of the Lord.]** So called because whencesoever it cometh it is bathed in heaven. {#Isa 34:5} See #Jer 25:29 Jud 7:18,20.

How long will it be ere thou be quiet?] *Erisne in opere semper?* Wilt thou ever be eating flesh and drinking blood? War, the shorter the better. Of the pirates' war, as the Romans called it, Augustine {a} reporteth to the just commendation of Pompey, that it was by him *incredibill celeritate et temporis breuitate eonfectum*, quickly despatched and made an end of.

{a} Aug., *De Civit. Dei*.

Ver. 7. **How can it be quiet?] Heb.,** How shalt thou be quiet? Here the prophet quieteth himself howsoever by a humble submission to

his holy will, who had put the sword in commission. God's will is the rule of right, neither can force or entreaty prevail aught against it in this world, much less in the world to come, where each one must hold him to his doom, which is irreversible.

Chapter 48

Ver. 1. **Against Moab.**] That bastardly brood, infamous for their inveterate hatred of God's Israel, at whom they were anciently irked, fretted, vexed, though no way provoked, {#Nu 22:3} whom also they outwitted, by the counsel of Balaam, in the business of Baal-peor, {#Nu 25:1-3,16-18} had been plagued and judged by the kings of Israel, by David especially, as also by Sennacherib, {#Isa 15:1-16:14} but were no whit amended; and are therefore here, and #Eze 25:9, threatened with utter destruction by the Chaldeans, and that very much in a scoffing way; like as they were a proud, petulant, scornful people, despisers of all other nations, but especially of the Jews, their near neighbours and allies.

Woe unto Nebo.] Their oracular city, as it may seem by the name. See #Isa 15:2.

Kiriathaim is confounded.] It is of a dual form, and so seemeth to have been *Bipolis*, a double city; as was of old Jerusalem, and as are now Rome, Prague, Craeovia.

Misgab is confounded.] It signifieth the high place, and is the same, say some, with Bamoth, {#Nu 21:20} and Selah. {#Isa 16:1}

Ver. 2. **There shall be no more praise of Moab.**] This may be taken either of a city so called, {a} or of the whole country, as now Muscovia is oft put for all Russia.

In Heshbon they have devised evil against it.] Or better thus, *De Heshbone, &c.* As concerning Heshbon, they, the Chaldees, have devised evil against it. There is an elegant allusion in the original to the names of the places both in Heshben and in Madmen. {b}

{a} *Ariopolis dicta.*

{b} *Alludit fere propheta ad singularum civitatum nomina. -Jun.*

Ver. 3. **A voice of crying.**] They would not cry for their sins: they shall therefore cry for their miseries with desperate and bootless tears, and yet worse one day.

Ver. 4. **Moab is destroyed,** / *i.e.*, Shall be shortly.

Her little ones have caused a cry to be heard.] While they either are forsaken of their parents, *{as #Jer 47:3}* or else see them to be slain or carried away captives.

Ver. 5. **Continual weeping shall go up.**] Heb., Weeping with weeping shall go up—*i.e.*, they shall weep abundantly.

Ver. 6. **Flee, save your lives.**] Whatever else ye lose.

And be like the heath in the wilderness.] Which is little worth. See **#Jer 17:6**. Sit there sad and solitary.

Ver. 7. **For because thou hast trusted in thy works.**] Thy creature confidence and thine idolatry have undone thee.

Chemosh shall go forth into captivity.] Chemosh— *unde* Κωμος— was the Moabites' god, and is thought to be the same with Bacchus or Priapus. He is here called Chemosh by way of contempt.

Ver. 8. **And the spoiler shall come,** / *i.e.*, Nebuchadnezzar.

As the Lord hath spoken.] Who hath given him a commission, and made him his executioner.

Ver. 9. **Give wings unto Moab.**] Let him flea his utmost— *addat timor alas*: but the Chaldean eagle will easily overcatch him.

Ver. 10. **Cursed be he that doeth the work of the Lord deceitfully.**] Or, Slackly, or hastingly, to the halves: *Late pater haec sententia*. The work of destroying Moab is here mainly meant. But the text taketh in all lawful employments; these are God's works, and must be done vigorously, with all our might, in obedience to God, and for his greatest glory. Not soldiers only that have a good cause and in a good calling must likewise take a good courage, and do execution lustily, but magistrates also, who are keepers of both tables of the law, must do right to all without partiality, accounting it better to be counted a busy justice than an honest gentleman. Ministers must look to the ministry which they have received of the Lord, to fulfil the same. *{a}* Every man in his particular place and station must be "not slothful in business, but fervent in spirit,

serving the Lord": *non tanquam canis ad Nilum, sed ut Cygnus ad Thamesin*: in God's immediate service especially men must stir up themselves to take hold of him, minding the work, and not doing it in a customary, formal, bedulling way. A very heathen {b} could say, *Ignavia in rebus divinis est nefaria*, Dulness in divine duties is abominable. And Numa, king of the Romans, made a law that none should be careless or cursory in the service of God; and appointed an officer to cry oft to the people at such a time, *Hoc agite*, Mind what ye are about, and do it to your utmost. He that is ambitious of God's curse, let him do otherwise.

{a} "*Verbi minister es; hoc age*": Perkinsi *hoc erat symbolum*.

{b} Aristides.

Ver. 11. **Moab hath been at ease from his youth.**] And his ease hath destroyed him. {as #Pr 1:32} He dwelleth near the *mare mortuum*, and is become a very *mare mortuum*, i.e., a dead sea. Because he hath had no changes, therefore he feareth not God. {#Ps 55:19} *Sibi constat in facultatibus, &c.*, he is rich and testy. Here is good booty for the soldiers, who should therefore bestir them.

And he hath settled on his lees.] As having never been turned out of his country, which may well be called his mother, as the lees are called the mother of wine. But now his time is come to be transvasated, to be emptied from vessel to vessel, to be carried captive.

Ver. 12. **That I will send him wanderers.**] *Peregrinantes qui peregre agant eum*; the Chaldean vagrants, as he proudly calleth and counteth them; but they shall make a vagrant of him in good earnest.

And shall empty his vessels, &c.] Moab abounded with the best wine; but dwelling so near Sodom, his grapes also became grapes of Sodom and clusters of Gomorrah: his manners were Sodomitish too. It was but time therefore to send those that should empty his vessels and break his bottles, carry him into another country, where he might get a new taste, and his scent be changed.

Ver. 13. **As the house of Israel was ashamed of Bethel.**] When their golden calf was carried into captivity.

Ver. 14. **How say ye, We are mighty?**] *q.d.*, Ye have great cause to crack, and to stand upon your pantofle. {a} {as #Jer 48:2,29,30}

{a} A slipper or sandal.

Ver. 15. **Moab is spoiled.**] *Quae hucusque, eadem maiore cum luce repetit.* The same again, but with more exornations.

Ver. 16. **The calamity of Moab is near to come.**] See on #Jer 48:15.

Ver. 17. **All ye that are about him, bemoan him.**] And that ye may not want a form, say ye, How is the strong staff broken!

Ver. 18. **And sit in thirst,**] *i.e.*, In want of all things.

Ver. 19. **Stand by the way and espy, &c.**] What brave rhetoric is here? *Tenendum quidem, prophetas et apostolos non affectasse artem dicendi: vide tamen quanta etoquentia peroret Spiritus, Sanctus.* {a}

{a} *Egregia est prosopopeia.*

Ver. 20. **Moab is confounded.**] See on #Jer 48:15.

Tell it in Arnon.] In the cities standing upon that river.

Ver. 21. **And judgment is come upon the plain country.**] Such as the most part of Moab was.

Ver. 22. **And upon Dibon, and upon Nebo.**] These cities beyond Jordan belonged to Israel; but Moab had seized them, and now God's judgment cometh upon them.

Ver. 23. **And upon Kiriathaim.**] See on #Jer 48:1.

And upon Bethmeon.] "Baiith" Isaiah calleth it. {#Jer 15:2}

Ver. 24. **And upon Bazrah.**] Called also Bezer. {#Jos 21:36}

Ver. 25. **The horn of Moab is cut off,**] *i.e.*, His strength, power, glory, kingdoms; his sultans and princes, saith the Chaldee.

Ver. 26. **Make ye him drunk.**] *Ebrietas modis omnibus maledicta.* But here is meant a dry drunkenness with the fierce wrath of God. Most things here spoken are to be found in Isaiah, but here more clearly expressed. See #Jer 25:17,21.

Moab also shall wallow in his vomit.] As once he did when drunk with wine to the derision of others, so now he shall when drunk with wrath. It will be a woe time with drunkards one day doubtless.

Ver. 27. **For was not Israel a derision unto thee?]** *sc.*, When he was carried captive by Shalmaneser, didst not thou make thyself merry in his misery, and compose comedies out of his tragedies?

Was he found among thieves?] Was he therefore obnoxious because religious? What reason hadst thou to shout after him, as one would do after a thief that is taken stealing?

Thou skippest for joy.] Thou shakest thyself, that is, thy head; or thou laughest till thou art ready to break thy midriff; {a}

“ *Petulanti splene cachinnas.*”

{a} *Impotentissime cachinnaris*

Ver. 28. **And be like the dove.]** That is glad to creep in at any cranny of the craggy rock, to be hid from the hawk.

Ver. 29. **We have heard the pride of Moab.]** See #Isa 16:6. Proud he was then, and the same he is still; no changeling is he.

Ver. 30. **I know his wrath.]** Passion is the eldest daughter of pride. See #Isa 16:6.

His lies shall not so effect it.] Heb., His bars. Lies were his refuge, his strength, the bars he trusted to and leaned on.

Ver. 31. **Therefore will I howl.]** #Isa 16:7 15:5.

Ver. 32. **I will weep with thee for the weeping of Jazer.]** Or, More than the weeping of Jazer—*i.e.*, saith Junius, more largely and lamentably than Isaiah bewailed Jazer. {#Isa 16:8,9}

Ver. 33. **And joy and gladness is taken.]** See #Isa 16:10.

Their shouting shall be no shouting.] Their cheer shall be changed, their note altered from what it was wont to be at their gathering in the vintage. So it shall one day fare with the drunkards and belly gods, whose *laetitia vertetur in luctum, plausus in planctum, &c.*, mirth shall be turned into mourning, clapping of hands into wringing of hands, hallooing into howling.

Ver. 34. **From Heshbon even unto Elealeh.**] See #Isa 15:4,5,9.

As a heifer of three years old.] Which at that age beginneth to low after the bull.

Ver. 35. **Moreover I will cause to cease.**] Such a scarcity there shall be of people. See #Jer 48:7 Nu 21:28.

Ver. 36. **Therefore my heart.**] See #Isa 15:5 16:11.

Ver. 37. **For every head shall be bald.**] This was the doings among the Easterlings, in times of mourning.

Ver. 38. **There shall be lamentation.**] See #Isa 15:3.

Like a vessel wherein is no pleasure.] See #Jer 22:28.

Ver. 39. **How hath Moab turned the back with shame?**] Heb., Neck.

“ Submisit tristi colla superba iugo.”

Ver. 40. **Behold, he shall fly as an eagle.**] To an eagle Nebuchadnezzar is compared, for his strength, swiftness, and ravenousness.

Ver. 41. **Kerioth is taken.**] Of this city, some say, was Judas Iscariot.

As the heart of a woman in her pangs.] Which is very low: neither is such a one in case to defend herself.

Ver. 42. **Because he hath magnified himself against the Lord,**] *i.e.*, Against his people, who are as the apple of his eye.

Ver. 43. **Fear and the pit.**] See #Isa 24:17.

Ver. 44. **He that seeth.**] See #Isa 24:18.

Ver. 45. **Stood under the shadow of Heshbon.**] As thinking they had had a good bush on their backs.

But a fire shall come forth out of Heshbon.] As once before it did, {#Nu 21:28,29} and became a proverb.

Of the tumultuous ones.] Of those revelling gallants.

Ver. 46. **Woe be unto thee, O Moab.]** See #Nu 21:29.

Ver. 47. **Yet will I bring again the captivity of Moab.]** *Laetiora demum annuntiat.* But because this was never that we find fulfilled in the letter, therefore it was a presage of the calling of the Gentiles to an interest in Christ, and benefit by him.

Chapter 49

Ver. 1. **Concerning the Ammonites.]** Who are taxed in Scripture for their pride, petulance, and contempt of God's Israel, whom they had always infested, and now grossly injured, by encroaching upon part of their country, which they had seized on, as if Israel had been heirless, and themselves next of kin, which was nothing so. See #Zep 2:8.

Hath he no heir.] Yes, Judah and Benjamin, not yet captivated.

Why then doth their king inherit gad?] i.e., Gilead (Gad's portion beyond Jordan), because it lieth convenient to him. This they would have done long before—viz., in Jephtha's days: but then it would not be. Afterwards, Saul and David subdued them; but in Jehoshaphat's time they came again, together with the Moabites, and the men of Mount Seir, to make a disturbance; but were defeated. {#2Ch 20:1,22-24} Now, when those Israelites beyond Jordan were carried away, and their land desolated, first by the Syrians, {#2Ki 10:32,33} and afterwards by the Assyrians, {#2Ki 15:29} then in likelihood it was that the Ammonites thus invaded the country, and laid it to their own, {cf. #Am 1:13} that they might dwell alone in that part of the earth.

Ver. 2. **Behold, the day is come, saith the Lord,] scil.,** After the subversion of the Jewish nation {#Eze 21:25-27} For judgment commonly beginneth at the house of God.

And I will cause an alarm of war to be heard in Rabbah.] Megalopolis, the metropolis of the Ammonites; it was afterwards called Philadelphia, from Ptolemy Philadelph, who re-edified it.

And it shall be a desolate heap.] Hob., A hillock of desolation.

And her daughters.] The neighbour towns and villages.

Then shall Israel be heir unto them that were his heirs.] It hath been often observed, that God loveth to retaliate. How this was fulfilled, see **#/APC 1Ma 5:6**, and Joseph., lib. xiii. cap. 21.

Ver. 3. **Howl, O Heshbon.]** A city of the Gadites, but seized upon, it seemeth, first by the Ammonites, and then by the Moabites. **{#Jer 48:2,24,25}**

For Ai is spoiled.] Not that Ai, **#Jos 7:1**, but another of that name beyond Jordan—Gaja, Ptolemy calleth it.

And run to and fro by the hedges.] Hide you behind the hedges.

For their king.] Or, Malcham their idol—as Chemosh. **{#Jer 48:7}**

Ver. 4. **Wherefore gloriest thou in the valleys?]** Because fat and fertile, as being near to Sodom and Gomorrah, that pleasant plain. **{#Ge 13:10}**

O backsliding daughter.] **{a}** Or, Untoward and refractory. Sept., Thou daughter of rashness, or of impudence, *quae ita lascivis sicut puella quae libidinatur, et virum quaerit*, saith Oecolampadius.

That trusted in her treasures.] Never yet true to those that trusted them. **{#1Ti 6:17 Ps 52:7}**

Who shall come unto me?] Or, Who can come at me?

{a} *Appellat homines regni erroneos filiam vagam.*

Ver. 5. **Behold, I will bring a fear upon thee.]** *Panicum vel bellicum.* Panic or war.

Ver. 6. **I will bring again the captivity.]** Then, when Christ shall come, the Gentiles also shall be freed from the tyranny of sin, and terror of hell.

Ver. 7. **Is wisdom nowhere in Teman?]** The Edomites, and especially the Temanites (of whom Eliphaz, Job's friend, was one), were famous for wisdom, **{#Ob 8}** which although it be of excellent use for putting things to the best, yet without the fear of God, which is

the beginning of wisdom, {#Pr 1:7} and his blessing, it proveth not only unprofitable, but pernicious also. It is, saith James, "earthly, sensual, and devilish." See what the Scripture speaketh of it. {#Job 12:2,12,13 1Co 3:18-21}

Ver. 8. **Dwell deep.**] Hide yourselves in holes of the earth, grotts in the ground, clefts of the rocks, where you may best secure yourselves from the pursuing enemy.

Ver. 9. **If grape gatherers, &c.**] See on #Ob 5.

Ver. 10. **I have uncovered his secret places.**] Where he had hid himself, or his treasures, those sinews of war.

And he is not, / *scil.*, Any more a state or a people. Time shall triumph over him, so that he shall but live by fame.

Ver. 11. **Leave thy fatherless children, &c.**] Thus God speaketh to the profane Edomites in derision, but to all true Israelites in serious sadness: and so it is very comfortable, and must needs be a good stay of mind to a dying saint, as it was to Claviger, a dutch divine {a} He was held happy of whom Cassiodore saith, So many sons, so many counsellors to the state, {b} but he is happier that can say, So many children, so many of God's clients, heaven's heirs, &c.

{a} Selnece, *Paedag. Christ.*, par. 2. p. 379.

{b} *Quot dedit familiae iuvenes, tot reddidit Curiae consulares.*

Ver. 12. **Behold they whose judgment, &c.**] See #Jer 25:29 Ob 19.

Ver. 13. **I have sworn by myself, saith the Lord.**] Because it seemed incredible that Bozrah should be beaten down; as also to show how exceedingly God was incensed against the Edomites, to whom therefore also no comfort is spoken, as is to Ammon and Moab in later times.

Ver. 14. **I have heard a rumour from the Lord.**] See on #Ob 1:1.

Ver. 15. **For, lo, I will make thee.**] See on #Ob 2, whence Jeremiah took this, and more besides, or else Obadiah from him.

Ver. 16. **Thy terribleness,** / *i.e.*, Thine insolence and cruelty wherewith thou frighten folk. Or thine idol, that terrible business, so called in contempt.

Though thou shouldst make thy nest.] See #Ob 4.

Ver. 17. **And Edom shall be a desolation]** Heb., For a desolation. See on #Jer 49:13.

Ver. 18. **As in the overthrow of Sodom.]** See #Ge 19:24,25.

And the neighbour cities.] Whereof see #De 29:23.

No man shall abide there.] As little as in the Dead Sea, where no creature can live.

Ver. 19. **Behold, he shall come up.]** Nebuchadnezzar shall.

Like a lion from the swelling of Jordan.] As lions at such a time are forced to quit their dens near Jordan.

Against the habitation of the strong,] *i.e.*, Against Idumaea.

But I will suddenly make him run away from her.] As having soon conquered her; or rather, I will suddenly make him overrun it —*i.e.*, get above it, and become master of it.

And who is a chosen man, that I may appoint over her?] Or, For I will give charge to him that is a choice one against her, *i.e.*, to Nebuchadnezzar.

For who is that shepherd that will stand before me?] *q.d.*, There is no standing before God, and his lion sent by him.

Ver. 20. **Therefore hear the counsel.]** Now by counsel things are established.

And his purposes.] Or, Contrivements that he hath contrived. {a}

Surely the least of the flock.] The meanest of Nebuchadnezzar's men shall drag them out of their shelters, as dogs do a dead carcass.

{a} Ανθρωποπαθεια.

Ver. 21. **In the Red Sea,]** *i.e.*, A long way off; yet not so far as the dotting Talmudists say the serpent's cry was heard (when the angels

came down and cut off his legs, according to that doom passed on him, **#Ge 3:14**), viz., all the world over.

Ver. 22. **Behold, he shall come up and fly.**] See **#Jer 48:40,41**.

Ver. 23. **Concerning Damascus.**] The chief city of Syria, so pleasantly situated, so rich and luxurious, that one compareth it to Corinth or Ephesus. Julian the emperor, in his Epistles, calleth it the city of Jupiter, and the eye of the whole East. Tamerlane would not come into it, lest he should be detained there by the delights and delicacies of it. He destroyed it in a displeasure, and built three towers with the skulls of those he had there slain (for a trophy) with singular skill. It was built again by the Soldan of Egypt, and is now possessed by the Turks.

There is sorrow on the sea: it cannot be quiet.] Or, There is sorrow as upon the sea, which cannot rest.

Ver. 24. **And fear hath seized on her.**] *Horrorem febrilem apprehendit;* {a} she shaketh as in a fit of an ague.

{a} Piscat.

Ver. 25. **How is the city of praise not left?**] Why is so praiseworthy and renowned a city so demolished? See **#Jer 49:23**. Cause enough there was, because it was a valley of vanity, *{#Am 1:3-5}* and Comus, Venus, and Bacchus there made their dividend, and shared their devotes.

Ver. 26. **Therefore her young men.**] Or, Surely.

Ver. 27. **And I will kindle a fire.**] See on **#Am 1:4**.

Ver. 28. **Concerning Kedar.**] These Kedarenes, the offspring of Kedar, Ishmael's son, *{#Ge 25:13}* dwelt, or rather abode for most part, in Arabia the stony, or desert. Hagarenes they were also called, and afterward Saracens, of Sarah, their chief city, saith Stephanus; {a} or of Sarach, for more credit sake, as others hold. Of this people came Mohammed, that grand impostor, and the Turks, who have now gotten into their hands so great a part of the habitable world. A rude people they were in Jeremiah's days, and uncivilised; yet because wicked, they are here doomed.

And concerning the kingdoms of Hazor.] Their head city.

{a} *Lib. de Urbib.*

Ver. 29. **Their tents and their flocks.**] For which they were termed *scenitae* and *nomades*, as living a pastoral life in tents.

And they shall cry unto them, Fear is on every side.] Magormissabib might be their word, wherewith, loudly uttered, they might frighten and overcome these enemies; like as the Britons, our ancestors, once overcame a mighty army of Saxons and Picts in this land, by ringing out the word Hallelujah with a courage among the mountains near where the enemy had camped. {a}

{a} Ussier., *De Brit. Eccles. Primord.*

Ver. 30. **Flee, get you far off.**] See on #Jer 49:8.

Ver. 31. **Arise, go you up into the wealthy nation.**] Or, Quiet nation, that dwelleth without care. Heb., In confidence: but such a security doth not secure any, but oft betrayeth. *Infelix felicitas quae non est in Domino*, saith Oecolampadius here: There is no true happiness or safety but in God.

Ver. 32. **Them that are in the uttermost corners.**] Or, That have the corners of their hair cut. See #Jer 9:26 25:23.

Ver. 33. **And Hazor shall be a dwelling for dragons.**] See #Jer 9:11 10:22 51:37.

Ver. 34. **Against Elam,** / *i.e.*, The Medes, say some; the Persians, say others; or a people between both, whose head city was that Susa where Alexander found fifty thousand talents of gold, besides silver. Aristagoras also thus cheered up his soldiers that besieged it: This city if you can but take, *cum Iove de divitiis licet certetis*, you may vie with Jove himself for wealth. These Elamites joined with the Chaldees against the Jews when they first wasted Judea, and carried away Jehoiakim. Hence they are here so threatened for their cruelty then.

Ver. 35. **Behold, I will break the bow of Elam.**] In the use whereof they excelled, being very skilful archers. {#Isa 22:6} Guns today carry it as bows of old.

Ver. 36. **And upon Elam will I bring the four winds,** / *i.e.*, Great concussions, enemies on all sides, Scythians and Sarmatians especially out of the north. Calvin thinks this prophecy was fulfilled

after Alexander's death, when his captains strove most fiercely for the kingdoms of the earth which he had subdued.

Ver. 37. **For I will cause Elam to be dismayed,** *J q.d.,* They trust in their great strength, and hold themselves insuperable; but I can easily dispirit (and so destroy) them. See **#Jer 49:5,14,29.**

Ver. 38. **And I will set my throne in Elam,** *J i.e.,* I will solemnly execute my judgments upon these people, as if I sat in my judgment seat in a public court in the midst of them. *{a}*

{a} Diod.

Ver. 39. **I will bring again the captivity of Elam.]** Principally by bringing them to Jesus Christ. And so we read *{#Ac 2:9}* of Parthians, Medes, and Elamites among those first and best believers. Eusebius *{a}* also telleth us that in the Council of Nice there was a bishop from Persia; and Theodoret, a very good man, in addition a great writer, served the churches of the Elamites. *{b}*

{a} *In Vit. Constant.*

{b} Claruit Theod., A.D. 390.

Chapter 50

Ver. 1. **The word that the Lord spake against Babylon.]** Which was built by Nimrod, as Nineveh was afterwards by his nephew Ninus. *{#Ge 10:11}* Of the greatness of this city, besides what we read in holy writ, much may be read in Herodotus and Pliny. It was the head city of the Assyrian and Chaldean monarchy, which lasted above seventeen hundred years, till Cyrus the Persian took the kingdom. Isaiah prophesied against it in several chapters. Habakkuk maketh it his whole business. Jeremiah had set forth how Sheshach, that is, Belshazzar, should drink the dregs of the cup of God's wrath. *{#Jer 25:26}* Here, and in the next chapter, he discourseth it more at large, showing how it was that Babylon was to drink of that cup; and for more certainty, it is spoken of in this prophecy as already done.

Ver. 2. **Declare ye among the nations.]** Let all take notice of the good news; there shall be a general jail delivery, sing therefore *Io triumphe.*

Say, Babylon is taken.] So **#Isa 21:9.**

Bel is confounded.] This Bel was Nimrod, whose nephew Ninus set him up for a god. Merodach (a restorer of their empire, ^{a} whereof Nimrod had been founder) was likewise idolised. They are called "dirty deities"—*foedites et stercora*, a name good enough for them—and said to be confounded. See **#Isa 46:1**. "Sorrows" also; because "their sorrows shall be multiplied that hasten after another God." ^{#Ps 16:4}

^{a} *Merodach σκηπρωχος sive Sceptrifer Chaldaica appellatione.*

Ver. 3. For out of the north there cometh up a nation against her, *J i.e.*, Out of Media and Persia, which lay northward from Chaldea. The Jews had their bane out of the north (as had been foretold, **#Jer 1:14,15**), *scil.*, from Babylon. And now Babylon is to be baned from the same quarter. This was some comfort, doubtless, to the poor Jews in captivity.

Which shall make her land desolate.] This was not fulfilled till many years after. Cyrus indeed began it, but Seleucus Nicanor finished it, by building near unto it another great city called Seleucia. ^{a}

^{a} *Plin., lib. vi. cap. 26.*

Ver. 4. In those days, and at that time.] *Destructio Babel salus est populo Dei;* so shall it be at the ruin of Rome.

The children of Israel shall come, and the children of Judah together.] In better times they could not agree; but when they were both in a weeping condition, misery bred unity, as it did also between Hooper and Ridley, when they were both in prison for the truth.

Going and weeping.] Tears of sorrow for their sins, and tears of joy for their deliverance by Cyrus, but especially by Christ.

They shall go and seek the Lord their God.] Whom they had long been without, and do now long and linger after.

Ver. 5. They shall ask the way to Zion with their faces thitherward, ^{ a } As intent upon it, and minding nothing else in comparison. It is good for a man to have his face set towards

heaven, and to make religion his business, looking at other things by the by, and out at the eye's end, as it were.

Come and let us join ourselves to the Lord.] Be so joined to the Lord, so glued unto him, as to be one spirit with him in a conjugal perpetual covenant. {b}

{a} *Accurate sciscitabuntur.*

{b} *Indivulse adhaerebunt Domino.*

Ver. 6. My people have been lost sheep.] *Per avis peccatorum aberrantes;* lost in the maze of sin and misery.

Their shepherds have caused them to go astray.] True also of Papists and sectaries, miserably misled by their pretended pastors—impostors rather.

Ver. 7. All that found them have devoured them.] As ravenous creatures do wandering sheep. Stragglers are a fit prey for seducers.

And their adversaries said, We offend not,] *i.e.,* God will have it so; {#Jer 40:2} but this was no good plea. {#Jer 2:3}

The habitation of justice.] Or, In the habitation of justice; in a land of uprightness have they dealt unjustly, {#Isa 26:10} which was no small aggravation of their sin.

Even the Lord, the hope of their fathers.] But these, as degenerate children, have no such hope.

Ver. 8. Remove out of the midst of Babylon.] "Ho, ho, come forth." {as #Zec 2:6} "Away, this is not your rest, for it is polluted." {#Mic 2:10} See #Isa 48:20 Re 18:4.

Be as the he-goats.] That lead the flocks, *generose et festinanter,* freely and readily. Sheep are fearful, and therefore go behind; goats are not so, and therefore go before. There is good hope, saith one, that we are going out of Babylon, when the he-goats go before the flock; when men of public place and authority are active for reformation.

Ver. 9. From the north country.] See on #Jer 50:3.

Their arrows shall be as a mighty expert man.] Or, Of a potent prosperous man, that can hit where he pleaseth, and that without fail.

None shall return in vain.] No shaft shall, or no soldier shall miss of booty; for whereas Babylon, like a sea, had taken in the wealth of all nations, so it was meet that it should be exhausted, like as Rome was by the Goths and Vandals, and as Constantinople was by the Turks and Tartars.

Ver. 10. **And Chaldea shall be a spoil.]** See on #Jer 50:9.

Ver. 11. **Because ye were glad, because ye rejoiced,**]^{ a } *scil.*, In a thing of naught, ^{as #Am 6:13} and in the miseries of my people ye were madly merry; therefore shall ye be let bleed in the *vena cava*, hollow vein.

Because ye are grown fat.] Ye have laughed yourselves fat, you have fattened yourselves as in a day of slaughter or of good cheer. It was at a feast that Babylon was taken.

And bellow as bulls.] Or, Neigh as steeds, lusty steeds.

^{a} *Causam ponit petulantiam et dicacitatem. -Oecol.*

Ver. 12. **Your mother shall be sore confounded,**] *i.e.*, Babylon, your mother city, or Babylonia, your country; or your monarchical greatness, which being in the last place laid waste after other nations, ^{as #Jer 25:25,26 was foretold} shall with shame cry out, *Heu tam cito me quae primas obtinebam, &c.* How is it that I, who was the head of nations, am now the tail, &c.

Ver. 13. **It shall not be inhabited, but be wholly desolate.]** Babylon standeth not now in the same place as of old, nor is there hardly any ruins of the old city remaining, as travellers tell us. Pausanias saith that in his time there was nought to be seen of it but the walls only; and Jerome saith ^{a} that in his it was turned into a park for deer. *Omne in medio spatium solitude est.* See on #Jer 50:3.

^{a} Lib. viii. in Isa. xiii.

Ver. 14. **For she hath sinned against the Lord.]** Yea, she is a sink of sins, the contagion of the world, the shop of Satan, the adversary

of the saints, &c. So, and much more than so, is spiritual Babylon, *Cito itidem casura, ei essetis viri* (said Petrarch long since), that groaneth for a downfall.

Ver. 15. **Shout against her round about.**] As they did once at Jericho; she shall come down assuredly.

She hath given her hand,]{ *a*; *i.e.*, She hath yielded, and cried quarter; add hereunto that two princes of Babylon, being displeased by Belshazzar, sent for Cyrus to take the city, and showed him how he might best do it. This was "giving the hands" saith Calvin.

As she hath done, do unto her.] *Neque enim lex iustior ulla est.*
See **#Jud 1:5**. {See Trapp on "Jud 1:5"}

{*a*} *Deditio est signum. Dare manus est fateri ae victum.*

“ *Victum tendere palmas*

Ausonii videre.”—*Virg.*

Ver. 16. **Cut off the sower.**] Leave not so much as a husbandman alive, who yet are generally spared, as harmless and useful; they were left and let alone by the Chaldeans when they carried away the Jews. {**#2Ki 25:12**} But here is enjoined a more severe execution.

Ver. 17. **First the king of Assyria hath devoured him.**] Many Assyrian kings successively, but especially Sennacherib.

Hath broken his bones.] Heb., Hath boned him hath left nothing of him but the bare bones.

Ver. 18. **As I have punished the king of Assyria.**] And accordingly so he did; for as Sennacherib first lost his army, and then his life, and then soon after that monarchy was dissolved; so after that Belshazzar was slain, the empire was translated unto the Persians.

Ver. 19. **And I will bring Israel again to his habitation.**] Or, To his fold, or his pastures. See **#Jer 50:6,17**.

Ver. 20. **The iniquity of Jacob shall be sought for, and there shall be none.**] Because to the justified no sin is imputed. *Nihil oblivisci solet praeter iniurias.* He forgetteth nothing but injuries only, said Cicero of Caesar, flatteringly, say we of God truly. This to have known is to feed in those soul fattening pastures. {**#Jer 50:19**}

For I will pardon them whom I reserve.] *Tegam quod fuit; quod erit, regam.* I will cover what was; which will be, for I will rule.

Ver. 21. **Go up against the land of Merathaim, and against the inhabitants of Pekod.]** Two Babylonian provinces. {#Eze 23:23} Calvin rendereth it, The land of exasperators, and the inhabitation of visitation, *i.e.*, that deserve to be punished. This is God's commission to Cyrus.

Utterly destroy after them,] *i.e.*, Their posterity. {as #Da 4:11}

Ver. 22. **A sound of battle is in the land.]** *Barrites militaris;* this is, not the joyful, but the woeful sound; for war is a woe which no words, however wide, can sufficiently set forth. {a}

{a} *Sequitur executio. -Oecol.*

Ver. 23. **How is the hammer of the whole earth cut asunder!]** Babylon was the maul or hammer of many nations, Nimrod began it, and his successors took after him. Charles Martel, King of France, was so called for like cause. Augustine also was worthily styled *Haereticorum malleus*, the hammer of heretics; and Mr Arthur Hildersam, *Schismaticorum malleus*, the maul of schismatics.

Ver. 24. **I have laid a snare for thee.]** Thou wild bull. {#Jer 50:27} Babylon was unexpectedly taken by a stratagem, while they were in the midst of their revels.

And thou wast not aware.] The palace was suddenly seized upon; but some parts of the city knew not that the enemy was entered till three days after; for it was the greatest city that ever the sun beheld, saith Pausanias, {a} and the most suddenly surprised.

Because thou hast striven against the Lord.] Heb., Hast mingled thyself with the Lord, *in certamen scilicet*, to wrestle a fall with him, and to try masteries.

{a} Aristot., Polit., Paus., Arcad.

Ver. 25. **The Lord hath opened his armoury.]** Heb., Treasury. Now God's armoury is *omne id sub coelo, usque ad diabolos;* all things, both in heaven and under the cope of heaven, as far as the very devils, whereby he is able to subdue his enemies, and to bring them

to nothing. Out of this treasury God took Darius and Cyrus, with their forces, and set them upon this expedition.

Ver. 26. **Come against her.**] This he speaketh to the Medes and Persians, who, though they were farther remote than they that could hear the prophet, yet God, who spake by him, could and did speak home to their hearts, stirring them up by a secret instinct to do this execution.

Ver. 27. **Slay all her bullocks.**] Heb., Sword them, sheath your swords in their sides. See #Jer 50:24.

Ver. 28. **The vengeance of his temple.**] Spoiled and burnt by the Chaldeans, those wasters, as their name also signifieth. Woe, then, to such as destroy God's living temples!

Ver. 29. **According to all that she hath done.**] See #Jer 50:15.

For she hath been proud against the Lord.] Who setteth himself in battle array against the proud. {#1Pe 5:5}

Ver. 30. **Therefore shall her young men.**] See on #Jer 49:26.

Ver. 31. **Behold, I am against thee, O most proud.**] Heb., O pride, in the abstract—*i.e.*, O Belshazzar; as of a certain Pope was said,

“ *Conditur hoc tumulo et scelus et vitium.*”

Ver. 32. **And the most proud shall stumble.**] Heb., Pride, or that man of pride. *Praefractarius ille*, so Oecolampadius rendereth it, that stubborn man, who will do wickedly against conviction of conscience.

Ver. 33. **The children of Judah and the children of Israel were oppressed together.**] Or, Were oppressed alike—*scil.*, in their several deportations; and God, mindful of his covenant, showeth himself sensible of it, though for the present he seemed not to care what became of either of them; —

“ *Ille dolet quoties cogitur esse ferox.*”

Ver. 34. **Their Redeemer is strong.**] Or, But their strong avenger, whose name is the Lord of hosts; he shall thoroughly plead their cause—*i.e.*, right their wrongs.

That he may give rest to the land.] See on #2Th 1:8,9.

Ver. 35. **A sword is upon the Chaldeans.**] Those sworn swordsmen of the devil.

Ver. 36. **A sword is upon the liars,**] *i.e.*, The prognosticators and wizards. *Mendaces nominat divines*, as it was wont here to be said—a friar, a liar.

Ver. 37. **A sword is upon their horses.**] Upon all their military preparations; whereof see Herodot., lib. i.

They shall become as women.] *Elumbes*, cowardly and crest fallen.

A sword is upon her treasures.] Which bow inestimable they were, see Strabo, lib. xv., and Plin., lib. xxxiii, cap. 3.

Ver. 38. **A drought is upon her waters.**] Which Cyrus did so drain by many outlets, that without any great difficulty he took the city, assaulting it on two sides. Frontinus saith, ^{a} that thrice Babylon was taken by this stratagem; (1.) By Semiramis; (2.) By Cyrus; (3.) By Alexander the Great.

And they are mad upon their idols.] ^{b} *Deos terrificos et truces*, statues of their kings and worthies, which were of a huge, vast stature. See #Da 3:1.

^{a} Lib. iii. c. 7. s. 4.

^{b} ειδωλομανεις.

Ver. 39. **Therefore the wild beasts of the desert.**] See #Isa 13:21.

Ver. 40. **As God overthrew Sodom.**] See #Isa 13:19 Jer 49:18.

Ver. 41. **Behold, a people shall come from the north.**] As #Jer 50:3,9 6:22.

Ver. 42. **Against thee, O daughter of Babylon.**] In like sort as thou didst once against God's Israel. ^{#Jer 6:23} Now thou shalt meet with thy match.

Ver. 43. **The king of Babylon, &c.**] See #Jer 6:24 Da 5:6.

Ver. 44. **Behold, he shall come up.**] See #Jer 49:19.

Ver. 45. See on #Jer 49:20.

Ver. 46. See on #Jer 49:21.

Chapter 51

Ver. 1. **Behold, I will raise up against Babylon, and against them that dwell in the midst,**] *scil.*, Of the land of Chaldea, in the royal seat and centre of that great monarchy.

A destroying wind.] {a} Blasting and boisterous. See #Jer 4:11,12.

{a} *Ventum pestilentem.* -*Vulg.* υβριστας.—*Septuag.*

Ver. 2. **And I will send unto Babylon farmers.]** Who shall make as clean work as they once did in Judea, disperse her inhabitants, and dissipate her riches.

Ver. 3. **Against him that bendeth.]** *Periphrasis Babylonii, omnibus gentibus infesti.*

Ver. 4. **Thus the slain shall fall.]** Both within the walls and without, των φονων ουτ αριθμος ουθ ορος, there shall be neither measure nor end of manslaughter, as Plutarch saith of Rome in Sulla's time.

Ver. 5. **For Israel hath not been forsaken.]** Heb., Widowed.

Though their land was filled with sin.] Heb., Guilt, or delinquency, or devastation. The Scripture hath been fully made good to us of this nation, while the fulness of sin in us hath not yet abated the fulness of grace in God toward us. See those four gracious *yets*, #Zec 1:17. {See Trapp on "Zec 1:17"}

Ver. 6. **Flee out of the midst of Babylon.]** See #Jer 1 8. So, in the Hew Testament, we are called upon to flee and avoid the corruptions of the world and of Antichrist. {#1Jo 2:7,8 Eph 5:6 Re 14:3-5 18:4}

For this is a time, &c.] As #Jer 50:15,25,27,28 46:10.

Ver. 7. **Babylon hath been a golden cup.]** See #Jer 25:15 Re 17:4.

In the Lord's hand,] *i.e.*, *Oeconomia et dispensatione eius*: He had the mixing and distributing of it.

Ver. 8. **Babylon is suddenly fallen.]** #Jer 50:2. So *ruet alto a culmine Roma* So Rome will be destroyed from its highest heights.

{#Re 14:8 18:2,10}

If so be she may be healed,] *q.d.*, Try you may, but it is to no purpose. See #Jer 46:11.

Ver. 9. **We would have healed Babylon.**] Say the foreign nations that came to help her, or the people of God, {a} say others, that were kept captive by her, as Daniel and the rest.

But she is not healed.] Or, She could not be healed. See #Ho 7:1.

For her judgment reacheth unto heaven.] *It coelo clamor,* proportionable to her sin. {#Re 18:5}

{a} *Vox electorum. -Oecolamp.*

Ver. 10. **The Lord hath brought forth our righteousness,**] *i.e.,* Our just cause, and the righteousness of our religion, derided by the Babylonians.

Ver. 11. **Make bright the arrows,**] *q.d.,* Do so, O Chaldeans, if ye think it will boot you anything at all for the shoring up of your tottering state, whereas the Lord is resolved to bring it down.

Ver. 12. **Set up the standard.**] An irony all along, {a} as #Jer 51:11.

{a} *Hortatio ironica. -Piscator.*

Ver. 13. **O thou that dwellest upon many waters.**] Euphrates and Tigris especially, famous rivers running from Babylonia into the Persian Sea. Hence most geographers hold, and not improbably, that that land was a part of the garden of Eden; fruitful it was beyond credulity.

Thine end is come, and the measure (Heb., the cubit) of thy covetousness.] *Cuius avaritiae totus non sufficit orbis.* The covetous cormorant's mouth, with his Give, give, shall shortly be stopped with a spadeful of mould, and his "never enough" quit with fire enough in the bottom of hell.

Ver. 14. **Surely I will fill thee with men as with caterpillers.**] So they shall seem both for multitude and humming noise, *barritu militari.*

They shall lift up a shout against thee.] As peasants did at their harvest home. See #Jer 48:33.

Ver. 15. **He hath made the earth by his power.**] And can therefore easily and quickly unmake this great monarchy. See #Jer 10:12. {See Trapp on "Jer 10:12"}

Ver. 16. **When he uttereth his voice, &c.**] See #Jer 10:13.

Ver. 17. **Every man is brutish.**] See #Jer 10:14.

Ver. 18. **They are vanity.**] See #Jer 10:15.

Ver. 19. **The portion of Jacob, &c.**] See #Jer 10:16.

Ver. 20. **Thou art my battle axe, and weapon of war.**] *Cestra fuisti mihi*, Thou hast been my pole axe, such as horsemen use to batter their enemies' helmets and other harness.

Ver. 21. **And with thee.**] O Babylonian king.

Will I break in pieces.] Or rather, Have I broken in pieces. And hence thy perdition.

Ver. 22. **With thee also will I break (or, By thee have I broken) in pieces man and woman.**] But especially my people of the Jews, whom I more valued than all the men and women in the world besides.

Ver. 23. **The shepherd and his flock, the husbandman and his yoke, &c.**] This particular enumeration is very emphatic. {so #Jer 50:35,37,38}

Ver. 24. **And I will render unto Babylon.**] See #Jer 50:15,29 Isa 47:6,8 10:5,6,12.

In your sight.] You, my prisoners of hope, shall live to see it. {#Ps 79:10}

Ver. 25. **O destroying mountain.**] O Babylon, thou that art *amplitudine et altitudine instar montis*; for thy large command and lofty buildings like a mountain, and that dost abuse thy power to other men's destruction.

And will make thee a burnt mountain.] A great heap of ashes and rubbish, such as burned and ruined cities are.

Ver. 26. **And they shall not take of thee a stone.**] Thou shalt never be re-edified. So it is foretold of Rome,

“ *Tota eris in cineres quasi nunquam Roma fuisses.*”

Ver. 27. **Set up a standard.]** Thus God the great *Induperator* bespeaketh the Medes and Persians as his field officers.

Prepare the nations against her.] Heb., Sanctify, call them together to wage this sacred war against Babylon.

Call together against her the kingdoms of Ararat, Minni, and Ashchenaz,] *i.e.*, Of both the Armenias and of Aseania, subdued by Cyrus before he marched against Babylon. {a} Vatablus will have Ashchenaz to be Gothland; the Jews, Germany; but these were too far remote.

{a} Xenoph., *Cyrop.*, lib. vii.

Ver. 28. **Prepare against her.]** Heb., Sanctify. {as #Jer 51:27}

With the kings of the Medes.] Darius and Cyrus.

Ver. 29. **And the land shall tremble and sorrow.]** As a travailing woman, so shall it be pained.

Ver. 30. **The mighty men of Babylon have forborne to fight.]** At Cyrus's first coming they gave him battle; but being worsted, they from thenceforth remained in their holds till Babylon was taken.

Their might hath failed.] Or, Their courage is shrunk, as Jacob's sinew did. {#Ge 32:32}

They became as women.] See #Jer 50:37.

Ver. 31. **One post shall run to meet another.]** Observe how punctually all things were foretold in the several circumstances more than fifty years before.

At one end,] *sc.*, Where Euphrates had run, till diverted and dried up by Cyrus. See on #Jer 50:38.

Ver. 32. **And that the passages are stopped.]** Or, Taken, seized, surprised. {as #Jer 48:41}

And the reeds.] Or, Marshes, made by Euphrates overflowing. It is well observed that the Babylonians might by this prophecy have

been forewarned and forearmed against Cyrus's stratagem; but they slighted it, and never inquired after it likely.

Ver. 33. **The daughter of Babylon.**] Proud of her wealth and strength, as young maids many are of their beauty.

And the time of her harvest shall come.] When God shall put in his sickle, and cut her down, being ripe and ready. See #Re 14:16 Ge 15:16.

Ver. 34. **Nebuchadnezzar...hath devoured me, he hath crushed me.**] A graphical description of the Babylonian cruelty.

He hath cast me out.] He hath gorged himself with me, and laid up his gorge.

Ver. 35. **The violence done to me and to my flesh.**] Torn and tossed as carrion by that ravenous beast; the Lord look upon it and requite it.

Ver. 36. **Behold, I will plead thy cause.**] Not so much verbally as really. Here is a present answer to Israel's cry.

Ver. 37. **And Babylon shall become heaps.**] See #Jer 50:39.

Ver. 38. **They shall roar together like lions.**] When hunger bitten. The Babylonians terrified, and the Persians tumultuating together. The old Latin version hath it, They shake their shaggy hair.

Ver. 39. **In their heat I will make their feasts.**] Or, I will dispose their drinkings—that is, I will pour into their cups the wine of my wrath. Now, poison mixed with wine worketh the more furiously. God can punish one kind of drunkenness with another worse.

That they may rejoice.] That they may revel it and sleep their last; and so they did, as being slain in a night of public solemn feasting and great dissoluteness, which was soon turned *in moerorem et metum*, into heaviness and horror. *Ecce, hic compotationum est finis*. Behold this is the end of the party.

And not wake.] Till awakened by the sound of the last trump. The Chaldee here hath it, They shall die the second death, and not be quickened in the world to come—*sc.*, unto life everlasting.

Ver. 40. **I will bring them down like lambs to the slaughter.**] All that which followeth here to the end of this oration is no less easy

than elegant in holding forth the power, justice, and truth of God in fulfilling this prophecy exactly, though several years after.

Ver. 41. **How is Sheshach taken?**] *i.e.*, How is Babylon destroyed beyond all expectation? See #Jer 25:26.

Ver. 42. **The sea is come up upon Babylon.**] A sea of hostile forces; what wonder, therefore, though she be taken?

Ver. 43. **Her cities are a desolation.**] See #Jer 2:6 9:12.

Ver. 44. **And I will punish Bel in Babylon.**] Nimrod was after his death called the Babylonian Saturn; Belus, who succeeded him, the Babylonian Jupiter, as Berosus testifieth. This idol of massy gold, and of a huge size, was carried away by Cyrus; thus Bel was punished.

And I will bring forth out of his mouth that which he hath swallowed up.] *Bolum ex ore Bell.* Such an elegance there is also in the original. {a} Of the rich presents, spoils, costly furniture found in Bel's temple, see Diodore, lib. ii. Those taken from God's temple at Jerusalem, and laid up in his, {#2Ch 36:7} he was forced to regurgitate. {#Ezr 1:7 5:14 Job 20:12,15}

Yea, the wall of Babylon shall fall.] Which yet was strong to a miracle, as being two hundred cubits high—of the king's cubits, which were larger than ordinary—and fifty cubits thick, having a hundred brazen gates, and many stately towers, &c.; all shall down, saith the prophet.

{a} Plotinus ap August., *De Civit. Dei*, lib. ix. cap. 16.

Ver. 45. **My people, go ye out of the midst of her.**] This is much pressed, {#Jer 48:6} and it was but need; for many of the Jews were as hardly drawn to depart thence as a dog, *ab uncto corio*, from a fat morsel.

Ver. 46. **And lest your heart faint.**] Or, And let not your hearts faint.

And ye fear for the rumour, / *sc.*, Of Cyrus's coming. Fear it not, all is for the best to you; your redemption draweth nigh.

A rumour shall both come one year, / *sc.*, Of Cyrus's preparation, and then another of his expedition toward Babylon.

Ruler against ruler, / *i.e.*, Cyrus against Belshazzar; so Constantine against Maxentius, Maximinus, Lucinius, &c.; this was for the best to the poor Church of Christ.

Ver. 47. **I will do judgment, &c.]** See #Jer 43:12,13 Ex 12:12.

And all her slain shall fall.] Her dancers, one rendereth it; their merry dance shall end in a miserable downfall.

Ver. 48. **Then the heaven and the earth, &c., shall sing.]** *Est hyperbolica prosopopoeia.* This is an exaggerated personification. There shall be, as it were, a new face set upon the world, and all the creatures shall appear to be well paid at the downfall of Babylon, under the oppressions whereof they even groaned and laboured. See what a similar general joy there will be at the ruin of Rome! {#Re 18:20}

Ver. 49. **So at Babylon shall fall the slain of all the earth.]** Or rather, Of all the land—*i.e.*, of all Babylon, or Assyria. When God once cometh to make inquisition for the blood of his saints, woe to the wicked, &c.

Ver. 50. **Ye that have escaped the sword,** / *sc.*, Of the Medes and Persians, who at the taking of the city killed all promiscuously.

Go away, stand not still.] Haste home to your own country, for therefore hath the Lord delivered you from so many deaths and dangers. See #Jer 51:25.

Remember the Lord afar off.] Should not we mind heaven, and hasten thither? If a heathen could say, ought we not much more, *Fugiendum est ad clarissimum patriam; ibi Pater, ibi omnia,* Haste we home to heaven; there is our Father, there are all things.

Ver. 51. **We are confounded, because we have heard reproach.]** This is the Jews' lamentation, as in the next verse we have the answer to it.

Ver. 52. **Wherefore, behold, the days come.]** So soon is God up at the cry of his poor people. {#Ps 12:5}

I will do judgment.] See #Jer 51:37,49.

Ver. 53. **Though Babylon should mount up to heaven.]** As her walls are said to have been of an incredible height (see on #Jer

51:44), and her tower to have been little less than four miles high, threatening heaven, as it were.

Ver. 54. **A sound of a cry cometh from Babylon.**] See #Jer 48:3.

Ver. 55. **Because the Lord hath spoiled Babylon.**] Heb., Is spoiling. For it was long in doing; but as sure as if done together, and at once. In like sort many of the promises are not to have their full accomplishment till the end of the world; as those about the full deliverance of the godly, the destruction of the wicked, the confusion of Antichrist, &c.

And destroyed out of her the great voice.] Of the revellers and roaring boys; or of their enemies, as some rather sense it, breaking in upon them.

Ver. 56. **For the Lord God of recompenses.**] *Princeps ille et arbiter iustae talionis.* God, who loveth to retaliate.

Ver. 57. **And I will make drunk.**] See #Jer 51:39.

Ver. 58. **The broad walls of Babylon.**] See on #Jer 51:44. Or, The walls of broad Babylon, that greatest of all cities, saith Strabo; {a} the compass whereof within the walls was near upon seventy miles, saith Pliny. {b}

{a} Lib. xvi.

{b} Lib. vi. cap. 26.

Ver. 59. **The word which Jeremiah the prophet commanded Seraiah.**] This is now the last part, viz., a type used for confirmation of this long time preceding prophecy, uttered at Jerusalem haply in the fourth year of Jehoiakim, which was the first of Nebuchadnezzar, and now to be read at Babylon in the fourth year of Zedekiah, which was seven years before the destruction of Jerusalem, and above sixty years before the destruction of Babylon. God loveth to foresignify, but Babylon would not be warned, which was a just both desert and presage of her ruin.

When he went with Zedekiah.] In company with him, say some, out of the Jews' chronicle. At which time Nebuchadnezzar, who had made him king, took an oath of him to be true to him, which he afterward brake, and was punished accordingly. {#2Ch 36:13} Others think that Seraiah went not with Zedekiah, but for him, and from

him, with a present to Nebuchadnezzar, that he might keep his favour, or that he might be reconciled unto him after his revolt from him. {#2Ki 24:20}

And this Seraiah was a great prince.] One that opposed the rebellion against Nebuchadnezzar, or a peace maker at court, or the great chamberlain. Heb., A prince of rest; or, Prince of Menucha, a place so called, {#Jud 20:43} or a quiet, honest, and humble prince; otherwise he would not have been thus commanded by a poor prophet, especially in a matter of so great danger, as it might have proved if publicly noticed.

Ver. 60. **So Jeremiah wrote in a book all the evil.]** For Babylon's commination, if at least the book were read publicly, as some hold it was, and the Jewish captives' consolation.

Ver. 61. **When thou comest to Babylon, and shalt see, / sc.,** The sinfulness as well as the stateliness of that city.

And shalt read all these words.] Or, Then shalt thou read all these words. They who hold he did it publicly, extol the authority of the prophet, the boldness of Seraiah, and the mildness of the King of Babylon, somewhat like that of the King of Nineveh; {#Jon 3:6-9} but the most think he read it privately, yet not in some closet apart by himself, but in some private house to his countrymen who came unto him.

Ver. 62. **Then shalt thou say, O Lord, &c.]** The promises are to be prayed over, and then we may expect their accomplishment. Prayer also added to the outward sign, according to God's holy Word, maketh it a sacramental sign.

Ver. 63. **Thou shalt bind a stone to it.]** See the like symbol or *chria*, #Re 18:21, where, by the mighty angel, Alcazar understandeth the prophet Jeremiah.

Ver. 64. **Thus shall Babylon sink.]** Ceremonies are to little purpose unless they have divine expositions annexed unto them.

And they shall be weary.] That seek either to save it or to restore it.

Thus far the words of Jeremiah, / sc., Concerning Babylon. See the like concerning Moab. {#Jer 48:47}

Chapter 52

Ver. 1. **Zedekiah was one and twenty years old, &c.**] For the exposition of this whole chapter, see the notes on **#2Ki 24:17-25:30 2Ch 36:11-21 Jer 39:1-3**, &c. It is altogether historic, and set here fitly by Ezra, or some other prophet, as an appendix to the foregoing prophecy, and as a preface to the Book of the Lamentations, which is nothing else but Jeremiah's elegy over their doleful captivity—not over King Josiah's death, as Jerome would have it; nor yet is it that book that Jehoiakim cut, and afterwards cast into the fire, *{#Jer 36:22,23}* as some of the Jewish doctors have noted. The Septuagint have set this title upon it: And it came to pass after that Israel was carried captive, and Jerusalem laid waste, the prophet Jeremiah sat weeping, and wailing, and bitterly lamenting the case of his people. Thus they knit together this chapter and the ensuing Lamentations, which the Jews also are still said to read together in their synagogues on the ninth day of the month Ab, which answereth to our July, because that on that day the city was taken and destroyed by the Chaldeans.

{#Jer 52:7} {a}

{a} A Lapide Proleg. in Thren. ex Petro a Figueiro.

Lamentations

Chapter 1

Ver. 1. **How doth the city sit solitary.**] Some {a} tell us of Jeremiah's cave, near to Aceldama, where he sat in sight of the city now destroyed, and made her this epitaph—not altogether unlike that which David once made for his dear Jonathan. {#2Sa 1:17} There he hath his *Echa admirantis et commiserantis*, his wondering and condoling. How once, and again, and a third time. {#2Sa 1:19,25,27} And our prophet hath the self-same, in sense at least, three different times in this one verse; whence the Hebrews call the whole book by the name of *Echa* (How), which is the first word in it, and beginneth with the first letter of the Hebrew alphabet. For it must be observed here that, for memory's sake especially, this piece of Holy Writ is most of it made up in order of alphabet, viz., the four first chapters, and all of it with singular artifice in a poetic strain. Take that one passage for a taste, **#La 5:16:** *Oi na lanu, chi chattanu*, which soundeth rhythmically, i.e., woe to us that we have sinned. And whereas other poetry is the luxury of such learning as is in words restrained, in matter usually loose, here it is altogether otherwise; for the prophet or poet, whether *id sibi negotii credidit solum dari*, maketh it his whole business to set forth his people's misery in the cause thereof, their sins and excesses, pressing therefore to patience, to repentance, to earnest prayer, and to a confident expectation of a gracious issue, together with a sanctified use of all their sufferings. He had himself been a man of many sorrows all along; and now had his share as deep as any in the common calamity. Besides which he could truly say with Cyprian, *Cum singulis pectus meum copulo, maeroris et funeris pondera luctuosa participo: cum plangentibus plango, cum deflentibus defleo*, i.e., in St Paul's words, "Who is weak, and I am not weak? grieved, and I grieve not? offended, and I burn not?" {#2Co 11:29} And this he expresseth in a stately style and figurative terms, full of passion and compassion, as to show his love to his country, so to work upon his hard hearted countrymen, and to excite them to repentance and better obedience.

How doth the city.] Lately a city, yea, the city, the most famous of all the cities of the East, saith Pliny; but now, alas! of a city become a heap. So true is that of Seneca, speaking of a great city burned to

ashes, *Una dies interest inter magnam civitatem et nullam*, There was but one day between a city and no city.

Sit solitary.] Sit on the ground in a mourning posture, as Job did among the ashes, and as Vespasian, after the last destruction of Jerusalem by his son Titus, caused money to be coined, whereon was stamped the picture of Judea in form of a captive woman, sitting sorrowfully under a palm tree.

“How sits this city, late most populous,
Thus solitary! like a widow thus!
Empress of nations, queen of provinces
She was, that now thus tributary is.”

That was full of people.] Full indeed, at the three solemn anniversary feasts especially. Josephus testifieth that at the last destruction of this city by the Romans there were more than eleven hundred thousand people in it. And although Judea was not over two hundred miles long and fifty miles broad, nothing nearly as large as England, yet what huge armies brought they into the field in the days of David, Asa, Jehoshaphat, &c.! Augustine saith there were three million present at that passover, whereof one million one hundred thousand perished by the sword and famine, one hundred thousand were led to Rome in triumph. {b}

How is she become as a widow] Having lost her king, if not her God. Happy if in this last respect she be but *quasi vidua*, as a widow only, and no more. See #2Co 6:8. {See Trapp on "2Co 6:8"} If God at any time should say unto her, as #Zec 10:6, "She shall be as if I had not cast her off, and I will hear her." Or if she could say of herself as that good widow in the story did, *Sola relicta solum Deum sequor*, Being left alone, I will follow after God alone.

She that was great among the nations.] So was Athens, once the glory of Greece, for both arts and arms, now a dog hole in comparison. Sparta also, that other eye of Greece, is now a small burrow called Misithra, having nothing to boast of but the fame and thoughts of its former greatness.

And princess among the provinces.] In David's and Solomon's days especially, when that state was in the flourish—*i.e.*, the praise of the whole earth, and terror to all nations.

How is she become tributary!] And by that means melted and exhausted, as the Hebrew word importeth. So was England once, when the Pope's ass. Oh the huge sums that he sucked hence, to the wasting and impoverishing of the land! Of one of his agents here it is recorded, that at his departure he left not so much money in the whole kingdom as he either carried with him or sent to Rome before him. Some of them derive their mass from the Hebrew word *mas* in the text, signifying tribute; and in some respects well they may—*Per eam scilicet pietas omnis liquefacta est et dissoluta*, saith Rivet—for it is the bane of men's souls, and a purge to their purses

{a} Adrichom. ex Niceph.

{b} *Serm. de Tempore*, 204.

Ver. 2. She weepeth sore.] Heb., Weeping she weepeth—*i.e.*, sadly and soakingly, or as we say, savourly, seeking that way to ease her sorrow, which is so deep and downright.

“*Expletur lachrymis, egeriturque dolore.*”

In the night.] When grief may have its full forth, and when widows are most sensible of their solitary and forlorn condition. She weeps when she should sleep.

“*Iam iacet in viduo squallida facta toro.*”

And her tears are on her cheeks.] *Haerent et perennant*, seldom or never are they off. As hinds by calving, so she by weeping, cast out her sorrows. {#Job 39:3}

Among all her lovers she hath none to comfort her.] *Optimum solarium sodalitium*, saith one; and *Affert solarium lugentibus suspiriorum societas*, saith another father. It was no small aggravation of Jerusalem's misery, that her confederates proved miserable comforters, and her allies kept aloof off, so that she had

none to compassionate her. This is also none of the smallest torments of the damned ghosts, that they are unpitied of their best friends and nearest relations.

All her friends have dealt treacherously with her.] The Edomites and Moabites. Ishmael the son of Nethaniah, and Johanan the son of Kareah, &c. Every sinner shall one day take up this lamentation. And why? "They have forsaken the fountain of living waters, and hewed them out broken cisterns, that can hold no water." {#Jer 2:13} Ver. 3. **Judah is gone into captivity.]** But with no goodwill. God hath driven them out for their cruel oppressions and hard usage of their poor brethren that served them; thus the Chaldee paraphrast, and not amiss. Others {a} thus: Judah, *i.e.*, the inhabitants of the kingdom, goeth away, *i.e.*, willingly leave their country, goods, and dwelling, *sc.*, before the desolation of Jerusalem, because of affliction, *i.e.*, extremity of trouble, and great slavery, &c.

She dwelleth among the heathen.] Where she can get nothing better than guilt or grief.

She findeth no rest.] No more than did the dove in the deluge. {#Ge 8:9}

All her persecutors took her in the straits,] *i.e.*, At the most advantage to mischief her—a term taken from hunters or highwaymen. The Chaldees took the city when it had been first distressed with famine; and then the Jews that went down to Egypt for succour and shelter after Gedaliah's death, they caught there, as mice in a trap, as this prophet had foretold them (Jer. 42-44), but they would not be warned. *Mitsraim* proved to be their *Metsarim*—*i.e.*, Egypt their pound, or prison.

{a} Jun., Udal.

Ver. 4. The ways of Zion do mourn.] So they seem to do because unfrequented, overgrown with grass, and out of their kindly order.

Her priests sigh.] For want of employment.

The virgins were afflicted.] Or, Discomfited. Those that are usually set upon the merry pin, and were wont to make mirth at those festivities,

And she is in bitterness.] Zion is; but for nothing so much as for the decay of religion, and the loss of holy exercises. When this befalleth, all things else are mere Ichabods to good people, {a} See **#Zep 3:18.**

{a} *Cultus Dei desertus est, et omnia luctifica. -Jun.*

Ver. 5. Her adversaries are the chief.] Heb, Are for the head. This was threatened. {#De 28:13,14,43,44} This, when it happens, is a great grief to the godly. Therefore the prophet Nahum, for the comfort of God's Israel, is wholly in setting forth the destruction of their enemies, the Assyrians.

Her enemies prosper.] See **#Jer 12:1.** They prevail, and do what they wish; so that there seemeth to be neither hope of better, nor place for worse.

For the Lord hath afflicted her.] Not so much her adversaries and enemies, or her oppressors and haters, as the words properly signify—that is, those that oppress them in action, and hate them in affection. {a}

Her children are gone into captivity.] Those that were able to go; for the rest were slain. {#La 4:9}

Before the enemy.] Driven before them, as cattle.

{a} *Cavet Scriptura ne haec potestas detur adversariis. -Oecolamp.*

Ver. 6. And from the daughter of Zion all her beauty is departed.] Her glory, {as #Isa 5:14} that is chiefly the temple, and the service of God in it. It is now Ichabod with her. The beauty and bulwark of a nation are God's holy ordinances.

Her princes are become like harts, / i.e., Heartless, bereft of courage. They dare not make headway against an enemy.

Before the pursuer.] R. Solomon here observeth that the Hebrew word פִּרְרָר is written in full, *{Hebrew Text Note}* so as it is scarcely anywhere else, to note the fulness of the persecution.

Ver. 7. Jerusalem remembered in the days of her affliction.] Misery is the best art of memory. Then those privileges we prized not in prosperity, we recount with regret. *Bona a tergo formosissima*: the worth of good things is best known by the lack of them; *{a}* and as we see things best at a distance, so here. Afflictions are *pillulae lucis*, that do notably clear the eyesight.

The adversaries saw her,] sc., With a spiteful and scornful eye.

And did mock at her Sabbaths.] Calling the Jews in contempt, Sabbatarians, and jeering them as those that lost more than a seventh part of their time that way, and telling them, in scorn, that now they might well a while to keep a long Sabbath, as having little else to do. Juvenal thus describeth a Jew—

“ *Cui septima quaeque fuit lux*

Ignava, et partem vitae non attigit ullam.”—*Satyr. v.*

Paulus Phagius telleth likewise of a black mouthed Egyptian, who said that Christians were a colluvies *{b}* of most loathsome, lecherous people, that had a foul disease upon them, and were therefore fain to rest every seventh day.

{a} *Magis carendo quam fruendo.*

{b} A collection or gathering of filth or foul matter; *spec.* foul discharge from an ulcer. ⒺD

Ver. 8. Jerusalem hath grievously sinned.] *Perpetuo, assidue, et graviter peccavit.* Heb., Hath sinned sin, hath sinned sinningly, doing wickedly as she could, *{#Jer 3:4}* and having many transgressions wrapped up in her sins and their circumstances. *{#Le 16:21}* And this is here acknowledged as the true cause of her calamity. Profane persons lay all the blame in this case upon God, as he in the poet—

“ *O patria, O divum domus Ilium, et inclyta bello*

*Maenia Dardanidum: ferus omnia Iupiter Argos
Transtulit...*

*Postquam res Asiae Priamique evertere gentem
Immeritam visum superis, " & c.—Virg., Aeneid., ii.*

Therefore she is removed.] Heb., Therefore is she unto removing or wandering, as Cain was {a} when he went to live in the land of Nod, or as a menstruous woman is separated from the society of others. *Nidah* for *Niddah*.

All that honoured her.] When her ways pleased the Lord.

Because they have seen her nakedness.] Her infamous wickednesses, for which she hath done penance, as it were, and is therefore despised. Or else it is a term taken from a naked captive woman.

Yea, she sigheth, and turneth backward,] sc., To hide her nakedness from public view. Or, going into captivity, she looked her last look toward her dear country, and fetched a sigh.

{a} *Ad modum Cain fratricidae. -Piguier.*

Ver. 9. Her filthiness is in her skirts.] *Taxat impudentiam insignem.* {a} She rather glorieth in her wickedness, than is any whit abashed of it—a metaphor from a menstruous woman that is immodest. *Oh quam Vulgatee hoc hodie malum.* Oh how comon this present time of evil. See **#Isa 3:9**. But whence this gracelessness

She remembereth not her last end,] i.e., What a black tail of plagues sin draweth after it, and that for all these things she must come to judgment. *Memorare novissima* is a good preservative from sin; but most men are of Otho the emperor's mind, who thought it a piece of dastardy to speak or think much of death; {b} whereas Moses assureth us that by keeping out the thoughts of death, we keep our spirits void of true magnanimity, and that one of those that will consider their latter end would chase a thousand. {#De 32:30}

Therefore she came down wonderfully.] Heb., With wonderments. Her incogitancy and inconsiderateness, together with the licentious wickedness following thereupon, being more heavy than a talent of lead, {#Zec 5:7} brought her down with a powder, as we say, *ita ut ad miraculum corruerit*.

O Lord, behold mine affliction.] If not me, as utterly unworthy, yet mine affliction, as thou once didst Hagar's; {#Ge 16:13} and if I may obtain no favour, yet why should the enemy insult to thy dishonour {#De 32:27 Ps 35:26 38:16 Jer 48:26,42 Zep 2:10}

{a} Paschasius.

{b} *Plura de extremis loqui pars ignaviae est. -Tacit., lib. ii, Hist.*

Ver. 10. The adversary.] The common enemy both of God and us, out of hatred of the truth and the professors thereof.

Hath spread out his hand.] His plundering and sacrilegious hand.

Upon her pleasant things.] But especially those that were consecrated to the service of God in the temple. The Rabbis here by pleasant or desirable things understand principally the book of the law, which, say they, the Moabites and the Ammonites sought for in the temple, that they might burn it, because therein was forbidden their admission into the Church for ever.

Ver. 11. All her people sigh.] And so think to ease their grief.

They shall seek bread.] The staff of life, which, without repair by nutrition, would be soon extinct so in the spiritual life, which made Job prefer the Word before his "necessary food." There is a "famine of the Word" which is much worse; {#Am 8:11 Isa 6:9,10} pray against it, and prevent it.

They have given their pleasant things for meat.] Which must be had at any rate; much more must the food of the soul. Our forefathers gave five marks, or more, for a good book; a load of hay for a few chapters of St James, or of St Paul, in English, saith Mr Foxe. {a} The Queen of Castile sold her jewels to furnish Columbus for his discovering voyage to the West Indies, when he had showed his maps, though our Henry VII, loath to part with money, slighted

his proffers, and thereby the golden mines were found and gained to the Spanish crown. {b} Let no man think much to part with his pleasant things for his precious soul, or to sacrifice all that he hath to the service of his life, which, next to his soul, should be most dear unto him. Our ancestors in Queen Mary's days were glad to eat the bread of their souls in peril of their lives.

To relieve the soul.] Heb., To make the soul come again; for *A nimantis cuiusque vita in fuga est*, Life must be fetched again by food when it is fainting away.

See, O Lord, and consider.] *Quam delicata epulatrix facta sim;* to what hard meat I am held, to how strait an allowance; see it, and be sensible of my prisoner's pittance, and how I have made many a meal's meat upon the promises when I have wanted bread, as that good woman once said.

{a} *Acts and Mon.*, 750.

{b} Keckerm., *Praefat. Geograph.*

Ver. 12. Is it nothing to you, all ye that pass by the way?] *Siste viator.* Stay, passenger, hast not a tear to shed? &c. Sanchez thinks that this is Jerusalem's epitaph, made by herself, as to be engraven on her tomb to move compassion. The Septuagint have οἱ πρὸς ὑμᾶς, *Hei, id vos subaudite, clamo*, Woe and alas, cry I to you; make ye nothing of my misery? I wish the like may never befall you — *Ne sit super vos* -for so some render the words.

Behold, and see if there be any sorrow like unto my sorrow.] What we see in the water seemeth greater than it is, so in the waters of Marah. See #La 3:1. It is sure that "no temptation, taketh us but what is human, or common to man." {#1Co 10:13} But what did the man Christ Jesus suffer! All our sufferings are but chips of his cross, saith Luther, not worthy to be named in the same day, &c.

Wherein the Lord hath afflicted me.] This was yet no small allay to her grief, that God had done it. The Stoics, who held that all came by destiny, were noted for their patience, or rather tolerance, and equanimity in all conditions.

Ver. 13. **From above hath he sent fire into my bones.**] Like as when the marrow and natural moisture is dried up by a violent fever; or rather, as when the solid parts of bodies below are lightning-struck from above, and scorched by these sulphurous flames that pierce into them.

And it prevailed against them.] Or, And he ruled it—viz., the fire; *i.e.*, He directed and disposed it.

He hath spread a net for my feet.] And so hampered me, an unruly creature, *ut constricta fuerim in ruinam*, that there is no escaping from him; yea, the more I strive to get out, the faster I stick.

He hath turned me back.] Laid me on my back.

He hath made me desolate and faint.] My calamities come thick, one in the neck of another; words are too weak to utter them; and yet here is very great copia and variety of words, so that Paschasius saith this book may well be called, The Lamentations of Lamentations; like as Solomon's Song is called for its excellence, The Song of Songs.

Ver. 14. **The yoke of my transgressions is bound by his hand.**] *Compactum est.* Or, Is bound upon his hand; that is, the Lord carrieth them in his continual remembrance.

They are wreathed.] Wrapped and wreathed together as a strong cord. My sins are twisted together, saith one, and sadly accented; so are the punishments of my sins, saith the Church here, neither can I get free, but as the heifer, by wriggling against the yoke, galleth her neck, so do I

And come up upon my neck.] *Praeclarum scilicet monile, et torques, mearum virtutum index, et insigne.*

He hath made my strength to fall.] Heb., He hath caused my power to stumble *i.e.*, so to stumble as to fall; for he who stumbleth and yet falleth not, getteth ground.

From whom I am not able to arise.] Only God can raise me; and it is a work worthy of God, who

“*Deiecit ut relevet: premit ut solaria praestet.*”

Ver. 15. **The Lord hath trodden underfoot.]** As unsavoury salt; that is, he hath covered with the greatest contempt.

All my mighty men.] Vulgate, My magnificos, or gallants, in whom I too much trusted.

In the midst of me.] In the very bosom of their mother; as Caracalla killed his brother Geta, consecrating the sword wherewith he so killed him.

He hath called an assembly against me.] *Vocant adversum me tempus*, so the Vulgate version hath it; and Calvin to the same purpose, He hath called the time against me—*i.e.*, a set time wherein to destroy my strong ones. Howbeit one ^{a} maketh this inference from the words, for the very time which we have condemned, we shall be condemned; and for every day which we have spent idly, we shall be shent severely. This is true, but little to the present purpose; like as Hushai said, Ahithophel’s counsel was good, but not now.

The Lord hath trodden her as in a winepress.] By another like metaphor, God is said to have threshed Babylon as a threshingfloor.

{#Jer 51:33}

{a} Dr Playfair.

Ver. 16. **For these things I weep.]** I, Jerusalem; ^{as #La 1:2} or, I, Jeremiah.

“*Nam faciles motus mens generosa capit.*”—Ovid.

Mine eye, mine eye runneth down with water.] *Continuitatem significat: imo emphasin dicit.* Niobe like, I weep excessively and without intermission. God would not have the wounds of a godly sorrow to be ever so healed up but that they may bleed afresh again

upon all good occasion. As for worldly sorrow, there must be a stop put to it, lest what we have overly wept, we be forced to unweep again.

Because the comforter that should relieve my soul is far from me.] This was very sad, and made both eyes run down with water. God stood aloof off; men were slack to shore up a poor sinking soul. This was a condition and complaint not unlike that of Saul, "I am sore distressed; for the Philistines are upon me, and God is departed from me." (#*ISa* 28:15)

Ver. 17. Zion spreadeth forth her hands.] But to whom? To God? She should have done it sooner—namely, while he stretched out his hands to her all the day long. To the Babylonian? *At barbarus nil nisi iras spirat*, but his tender mercies are mere cruelties. God will not take the wicked by the hand, saith Bildad; (#*Job* 8:20) men may not, whenas God will not. No better course can be taken in this case than that prescribed, #**La 3:40,41**; then God will repent, and men shall relent, toward a distressed creature.

And there is none to comfort her.] See #**La 1:16**. This is oft complained of as a most heavy affliction.

The Lord hath commanded.] What marvel, then, that their hearts were so set off from him, Who had been so careless of keeping God's commands?

Jerusalem is as a menstruous woman among them.] Or, As an abomination, *tanquam quisquiliae, vel tanquam foetidae aliquae sordes*. God's people are more shamefully slighted and reproached in the world than any else, and the godliest most of all.

Ver. 18. The Lord is righteous.] Whatever I suffer, or say haply in my passion, that may seem to sound to the contrary. Righteous art thou, O Lord, and just are thy judgments, said David; (#*Ps* 119:137) and after him Mauricius the emperor, when deposed by the traitor Phocas; and the noble Duplessis, when he heard of the death of his only son, slain in the Low Countries.

For I have rebelled against his commandments.] Heb., Against his mouth, and have therefore deserved thus to feel the weight of his

hand; to hear the rod, and who hath appointed it, because I would not hear the Word and who preached it. I have embittered his mouth, as some render the Hebrew text, and therefore am worthily embittered by him.

Hear, I pray you, all people.] See #La 1:12. But how agreeth this with that of David in #2Sa 1:20, "Tell it not in Gath?" It is answered that David there would not have that slaughter in Gilboa to be reported as the hand of the Philistines, but of God.

My virgins and my young men are gone into captivity.] Are carried out of this land, the sign of God's favour, and of heaven itself. And here lay the pinch of their grief. Let young ones and maids— *quibus hodie fraena laxari solent* -obey God, unless they had rather perish.

Ver. 19. **I called for my lovers, but they deceived me.]** My confederates, idols, and other sweethearts, never yet true to any that trusted them. See #Jer 22:20 30:14.

My priests and mine elders, &c.] What then became of poor folk? and how gracious was God to Jeremiah in the provision made for him by the king, who yet loved him not!

Ver. 20. **Behold, O Lord, for I am in distress.]** Thus ever and anon she is lifting up her soul to God, by a holy apostrophe, in some short yet pithy expressions. And surely if a long look toward God speedeth, {#Ps 34:4,5 Jon 2:4,7} how much more a hearty ejaculation, as here!

My bowels are troubled.] *Lutulant, bulliunt, vel intumescunt: non solum fluctuant, aut strepunt, ut alibi.* My bowels boil and bubble, or are thick and muddy, as waters are after and in a tempest: or it is a metaphor from mortar made by mingling water with lime and sand. She was in a great perturbation, and sought ease by submitting to God's justice, and imploring his mercy.

Mine heart is turned within me.] Or, Turneth itself upside down. See #Ho 11:8.

For I have grievously rebelled.] This was the right way to get ease and settle all within—viz., to confess sin with aggravation, putting in weight, laying on load.

Abroad the sword bereaveth, at home there is as death.] Famine especially, which is worse than the sword. {#La 4:9}

“*Et plurima mortis imago.*”

“Even the most intense image of death.”

R. Solomon interpreteth it of evil angels.

Ver. 21. **They have heard that I sigh, .]** My friends have, and yet they pity me not: this was a great vexation, and is much complained of. See #La 1:2,16,17,19.

All mine enemies have heard of my trouble: they are glad.] This επιχαίρεκακια is the devil’s disease: the wicked compose comedies out of the saints’ tragedies, and revel in their ruins. But God’s people, in this case, have a double comfort: (1.) That God hath done it, and not the enemy; that he hath a holy hand in all the troubles that befall them. (2.) That their enemies shall not escape scot-free, but be soundly punished.

That thou hast done it.] Or, But thou hast done it; and sure we are thou wilt not overdo.

Thou wilt bring the day that thou hast called.] The dismal day of vengeance that thou hast threatened Babylon with, especially by Isaiah and Jeremiah.

And they shall be like unto me.] Their future desolation is my present consolation.

Ver. 22. **Let their wickedness come before thee.]** God had pronounced Babylon’s destruction, and therefore the Church might safely pray it: think the like of spiritual Babylon. God seemeth to forget the insolencies of his enemies, and deliverance of his people; we must mind him, and then it will be done. Only let us see to it, that our fire of zeal for God’s glory burn clear, without the smoke of self-ends and of private revenge.

As thou hast done unto me for my transgressions.] This was it that put a sting into all her sufferings; but then she had this to support her, that her sighs for her sins were many, and that her heart was faint or heavy through fear of wrath; yet not without hope of mercy, which made her thus to repair unto him by prayer. *Qui nihil sperat, nihil orat.*

Chapter 2

Ver. 1. **How hath the Lord covered the daughter of Zion with a cloud!]** Heb., With a thick cloud: nothing like that bright cloud wherein he appeared to his people, as a token of his grace, at the dedication of the temple. {#1Ki 8:10} How comes it about, and what may be the reason for it? Oh in what a wonderful manner and by what strange means hath the Lord now clouded and covered his people (whom he had established as Mount Zion) with blackest calamities and confusions, taking all the lustre of happiness and of hope from her, and that in his anger, and again in the day of his anger!

“*Tantaene animis coelestibus irae?*”

And cast down from heaven to earth,] *i.e.*, From the highest pitch of felicity to the lowest plight of misery. This was afterwards indeed Capernaum's case; but when Micah the Morashite prophesied in the times of Jeremiah that "Zion should be ploughed as a field, and Jerusalem laid on heaps," {#Mic 3:12 Jer 26:18} it seemed a paradox, and very few believed them. Christ's disciples also had a conceit that the temple and the world must needs have one and the same period, which occasioned that mixed discourse made by our Saviour. {#Mt 24:1-3} But God's gracious presence is not tied to a place. The ark, God's footstool (as here it is called) was transportative till settled in Zion; so is the Church militant in continual motion, till it come to triumph in heaven; and those that with Capernaum are lifted up to heaven in the abundance of means, may be brought down to hell for an instance of divine vengeance.

And remembered not his footstool.] The temple, and therein the ark, to teach them that he was not wholly there included, neither

ought now to be sought and worshipped anywhere but above.
Sursum corda.

Ver. 2. **The Lord hath swallowed up all the habitations of Jadah.**] *Κατεποντισε*, {a} as the sea swalloweth up a ship; as an earthquake swalloweth up whole townships; as fire swalloweth up fuel, or as Moses' serpent swallowed up the sorcerers' serpents.

And hath not pitied.] This was worse than all the rest. {#Isa 47:6}

He hath thrown down.] Not shaken them only, and so left them standing, but utterly subverted them, and that in great displeasure, *Deo irritato, et irato*. God set on the Chaldees, and was the author, not of their evil will, but of their work.

He hath brought them down to the ground.] Though for their height they seemed to threaten heaven.

He hath polluted the kingdom and the priests.] Which were held holy and inviolable. *Profanavit regnum coeli*, say some Rabbis here, He hath profaned the kingdom of heaven; for so they accounted the commonwealth of Israel, which Josephus calleth *Θεοκρατειαν*, a God government. But now God had disprivileged them, and cast them off as a thing of naught.

{a} Septuag.

Ver. 3. **He hath cut off in his anger all the horn of Israel,**] *i.e.*, All the strength and beauty, the royal majesty especially. {#Ps 89:24 132:17}

He hath drawn back his right hand.] Wherewith he was wont to shelter them and to fight for them. Or, Israel's right hand—*scil.*, by disabling them; for it is God that strengtheneth and weakeneth the arm of either party. {#Eze 30:24}

And he burned against Jacob.] Or, In Jacob—*i.e.*, He declareth his displeasure among his people as clearly as a flame of fire that is easily discerned.

Ver. 4. **He hath bent his bow like an enemy.**] He doth not only help the enemies, but himself fighteth against us with his own bare hand.

He hath bent his bow, *id est, vim suam ultricem*, saith Origen; that is, his avenging force. So the poet feigneth that Apollo shot his deadly shafts into the camp of the Grecians.

He stood with his right hand.] Heb., He was set. Vulgate, *Firmavit dextram suam*; he held his right hand steadily, that he might hit what he shot at.

In the tabernacle of the daughter of Zion.] In Jerusalem, that was sweetly situated, as a tabernacle pitched in a pleasant plain, but now a field of blood.

He hath poured out his wrath like fire,] *i.e.*, Abundantly and most vehemently, *perinde ac Aetna, Hecla, &c.*

Ver. 5. **The Lord was an enemy.]** This the secure and foolish people would not be drawn to believe, till now they felt it; therefore it is so reiterated.

He hath swallowed up Israel, he hath destroyed, &c.] This he had said before, {#La 2:2} but in cases of this kind people love to say the same things over and over. *Redundanti copia exponit quae antea dixerat.*

And hath increased...mourning and lamentation.] Heb., Lamentation and lamentation—*q.d.*, this is all he hath left us. And this she speaketh mourning, but not murmuring: *Non litem intendit Deo, sed confessionem edit.*

Ver. 6. **And he hath violently taken away his tabernacle.]** *Redit ad deplorandam religionem*: nothing grieves a good soul so much as the loss of religious opportunities. Old Eli's heart was broken before his neck at the news of the ark taken.

As if it were of a garden.] As if it were some cottage or hovel set up for a short time in a garden for the repose of the gardener. {#Isa 1:8}

He hath destroyed his places of the assembly.] Whence we were wont to hope for help in answer to our prayers. There it was that he formerly "brake the arrows of the bow, the shield, and the sword, and the battle." {#Ps 76:3} {See Trapp on "Ps 76:3"} Hence {#2Ch 4:9} the great

court of the temple, where the people used to pray, is called Gnazarah; that is, help and defence.

The king and the priest.] Zedekiah and Seraiah, and with them the kingdom and the priesthood.

“ *Haec iam pro vill, sub pedibusque iacent.*”

Ver. 7. **The Lord hath cast off his altar.]** She goeth over it again, as the main matter of her grief, that she was bereft of the outward exercises of religion. His altar God had cast into a corner, as that which was an eyesore to him; his sanctuary he abhorred or dissolved, &c. *Longe fecit, procul removit a se quasi rem odiosam, sibi ingratham et molestam.*

They have made a noise in the house of the Lord.] Where God was wont to be praised with heart and voice, now the enemies reboate and roar out *Io triumphe, Io Paeon, Victoria,* All is our own.

Ver. 8. **The Lord hath purposed to destroy.]** *Non casu, non subito, non temere, sed maturo el destinato decreto.* God’s providence (which is nothing else but the carrying on of his decree) extendeth to smallest matters, much more to the subversion of states and cities.

He that stretched out a line,] *scil.*, Of destruction, or a levelling line. See #2Ki 21:13 Isa 34:11. Jerusalem was built by line, and so it was destroyed by him who doeth all things in number, weight, and measure.

Ver. 9. **Her gates are sunk into the ground.]** So they seem to be, because laid on the ground, and covered with rubbish. The Rabbis fable, that the gates sank indeed into the ground, that they might not come into the enemy’s power, because the ark had once passed through them; and when the priests that carried it sang, "Lift up your heads, O ye gates," &c., they opened of their own accord.

The law is no more,] *scil.*, Read, or regarded. *Inter arma silent leges,* The noise of wars drowns the voice of laws.

Her prophets also find no vision from the Lord.] See #Ps 74:9. {See Trapp on "Ps 74:9"} Jeremiah was alone, and haply thought, when he saw all ruined, that he should prophesy no more. Ezekiel and Daniel were far remote. This was no small affliction that is here complained of. How woe begone was sinful Saul, when in his distress he could have no answer from God either by Urim or vision, &c., but had the devil to preach his funeral!

Ver. 10. **The elders of the daughters of Zion.]** Who sat once aloft passing sentence, and held themselves, haply, too high to be told their duties by a poor prophet.

Sit upon the ground.] After the manner of mourners.

And keep silence.] Who were wont to be the oracles of the country.

They have cast dust upon their heads.] Those white heads of theirs, which they had stained with foul practices.

They have girded themselves with sackcloth.] Heb., Sacks, instead of silks.

The virgins of Jerusalem.] Who were wont to walk haughtily, and with outstretched necks. {#Isa 3:16}

Hang down their heads to the ground.] As if they were ashamed of themselves, and had small joy of their beauty and former bravery.

Ver. 11. **Mine eyes do fail with tears.]** Those fountains (as the Hebrew word signifieth) are even drawn dry. I have wept till I can weep no more, as David did; or I have wept myself blind, as Faustus the son of Vortigern (once king of England) is said to have done.

My bowels are troubled.] Heb., Bemuddled. See #La 1:20.

My liver is poured upon the earth.] I have well nigh vomited up my gall. {as #Job 16:13}

For the destruction.] Heb., The breach even to shivers, as young trees or ships are broken by tempests.

Because the children and sucklings swoon in the streets.] *Miserabile etiam hostibus spectaculum;* a rueful sight.

Ver. 12. **They say to their mothers.]** *Lege et luge.* Gather and mourne.

“ *Tu quibus ista leges incertum est, Lector, ocellis:
Ipse quidem siccis scribere vix potui.* ”

As oft as I read the Lamentations of Jeremiah, saith Gregory Nazianzen, {a} my voice faileth me, and I am overwhelmed with tears. The misery of that poor people cometh under my view, as it were, and my heart is therewith very much affected and afflicted.

Where is corn and wine.] *Frumentum dicunt, non panem.* They say grain not bread. Grain they would have been glad of, though unground, saith one; wine they ask for, and not water, which noteth an ill custom in their mothers to drink wine, and to give it their little ones; but by grain and wine here may be meant necessary food, to keep them alive.

When their soul was poured out into the mother’s bosom.] As it were giving them their lives again, seeing they yielded them no food to preserve them alive.

{a} Orat. i. Pacificat.

Ver. 13. **What thing shall I take to witness for thee?] q.d.,** Thou art such a mirror of God’s heavy judgments, that I know not whence to borrow arguments, nor where to find examples for thy comfort, so matchless is thy misery. It exceedeth that of the Egyptians under Moses, of the Canaanites under Joshua, of the Philistines under David, of the Hebrews under Eli, &c. It is even imparallel and inexpressible. I have but one simile to set it forth by, and it is this,

Thy breach is great, like the sea.] As far as the sea exceedeth the rivers, so doth thy calamity exceed that of other nations.

Who can heal thee?] None but an almighty Physician. Surely, in man's judgment, thy bruise is incurable, and thy wound is grievous.

{#Jer 30:12}

Ver. 14. Thy prophets.] Thine, and not mine; for thou art miserable by thine own election, accessory to thine own ruin.

Have seen vain and foolish things for thee.] Visions of vanity, sapless and savourless stuff; the fruit, or rather froth, of their own fancies. {#Jer 23:9-14}

And they have not discovered thine iniquity.] Conviction maketh way for conversion, and so preventeth utter subversion.

But have seen for thee false burdens,] viz., Against Babylon, in confidence whereof thou hast been hardened and heartened in thy sinful practices, to thine utter undoing.

And causes of banishment,] *scil.*, Eventually, and as it hath proved.

Ver. 15. All that pass by thee clap.] See #La 1:17.

Is this the city?] God's palace upon earth, the porch of paradise, &c., as they said of Jezebel when she lay torn with dogs, Is this that Jezebel?

“ O quantum haec Niobe, Niobe mutatur ab illis?”

Ver. 16. All thine enemies opened their mouths against thee.] They speak largely and freely to thy dishonour, the very banks of blasphemy being broken down, as it were.

We have swallowed her up.] But shall find her to be hard meat, such as they shall digest in hell. See #La 2:2,5.

Certainly this is the day that we look for.] Pray we that the Papists may never see here their longlooked for day, as they have long called it.

Ver. 17. The Lord hath done that which he hath devised.] Or, Performed what he purposed. See #La 2:8.

He hath fulfilled his word that he had commanded.] That is, his threats annexed to his commands, and of as great authority as they.

In the days of old.] And not two or three days only since. God's menaces are ancient and infallible, not uttered *in terrorem* only; neither is his forbearance any acquittance.

And he hath caused thine enemy to rejoice over thee.] Still the prophet calleth off this distressed people from the jeers and insolencies of their enemies, whom they too much looked upon, to the just judgment of God, who turned those dogs loose upon them, to bark at them and to bait them, in the manner said before.

Ver. 18. **Their herd cried unto the Lord,** / *i.e.*, They cried seriously at least, if not sincerely. Some think it was not a cry of the spirit for grace, but only of the flesh, for ease and freedom from affliction; wherefore the prophet in the next words turneth to the walls of Jerusalem, which were now broken down, bidding them weep, since the people would not. And surely the stony walls of men's houses, standing with bells of water on their faces before foul weather, shall witness against such hard hearts as relent not, and so prevent not the terrible tempest of God's wrath for their iniquities. There are those who render and sense the text thus: "Their heart crieth against the Lord,"—*i.e.*, The adversaries set their whole power to devise blasphemy against God; let the Church therefore pray in hope to be heard, and to speed the better for the other's insolence. These by *wall* understand the people within the wall. Others, *O mure, qui nunc es mera ruina*; O poor shattered wall; or, O city, which art now nothing but bare walls, without housing and inhabitants.

Ver. 19. **Arise, cry in the night.]** A fit time for meditation and prayer, as we read of David, {#Ps 119:55,148} and of the Son of David. {#Lu 21:37}

In the beginning of the watches.] When others are in their first—which is their deepest and sweetest—sleep, break thyself of thy rest, that thou mayest give God no rest. {#Isa 62:6,7} *Omnibus signis et modis miseriam tuam expone Domino*; bestir thee every way, all is but little enough.

Pour out thine heart like water.] That is, saith Sanchez, Weep till thou hast wept thy very heart out, if it were possible. Or as others, Pour out thine heart to God in humble and ingenuous confession and supplication; but then pour it forth as water (whereof every drop will come out), and not as oil, whereof some will still stick to the sides of the vessel. *Tundens pectus et non effundens vitia, ea consolidat*, saith Augustine. He who pretendeth to repent, and yet parteth not with his sins, doth but increase them.

Lift up thine hands toward him.] But with thy heart. {#La 3:41}

For the life of thy young children.] See on #La 2:11,12.

Ver. 20. **Behold, O Lord, and consider to whom thou hast done this.]** Even to thine own inheritances, who suffer harder and heavier things commonly than any others. And why? *Ingentia beneficia, ingentia flagitia, ingentia supplicia*; their offences are increased, their punishments are aggravated by their obligations.

Shall the women eat their fruit, children of a span long?] That they did so in the siege of Jerusalem by the Chaldees, it appeareth by this question. In the famine of Samaria, under Joram, they did likewise; {#2Ki 6:28,29} as also at the last destruction of Jerusalem by the Romans; {a} and at the siege of Sancerra, in France, A.D. 1572. See the sad effects of sin, and shun it, if but for the ill consequents of it.

Shall the priest and the prophet be slain in the sanctuary of the Lord?] It seems they were so—but who they were we read not—although God had cautioned, "Touch not mine anointed, and do my prophets no harm." Priests were slaughtered, where they used to slaughter beasts for sacrifices; but it may be they were nothing better than Thomas Becket, the devil's martyr, here, and Adam Benton, that butcherly archbishop in Scotland, who, when himself was butchered, cried out, Kill me not, for I am a priest. {b}

{a} Joseph. *de Bel.*, lib. vii. cap. 8.

{b} *Acts and Mon.*

Ver. 21. **The young and the old lie on the ground in the streets.]** Oh, the woe of war! oh, the bloody work that the sword maketh wheresoever it is in commission! Well may it be called "an evil, an only evil," by an antonomasy. {a} {#Isa 45:7}

{a} The substitution of an epithet or appellative, or the name of an office or dignity, for a person's proper name, as *the Iron Duke* for Wellington, *his Grace* for an archbishop. Also, conversely, the use of a proper name to express a general idea, as in calling an orator *a Cicero*, a wise judge *a Daniel*. CED

Ver. 22. **Thou hast called as in a solemn day my terrors,]** *i.e.*, My terrible enemies the Chaldees, being called in by thee their generalissimo, came on as cheerfully as if they had come to a solemn feast or some merry meeting, and not to a siege and to a bloody war, which they cannot but know to be *utrinque triste*, such as both sides usually suffer by.

Those that I have swaddled and brought up.] *Singula haec verba ponderanda sunt; singula enim ingens habent pathos.* Here every word is very ponderous and pathetic; indeed, this whole book is so, which is the reason that there is no great coherence in some places thereof to be discovered. For as he that is under some grievous affliction, without observing of order, now cries, now prays, now laments, now complains, &c.; so doth the prophet here, in the name of the Church, pour forth himself tumultuously in a flood such words as his grief ministered unto him; and grief is no methodical speaker.

Chapter 3

Ver. 1. **I am the man.]** Here Jeremiah, in the name and place of all the Jewish people, setteth forth his sufferings very passionately and elegantly. Ουδεν γαρ του παθοντος ρητορικότερον, saith Synesius; for nothing is more rhetorical than a man in misery. See on #La 1:12.

By the rod of his wrath,] *i.e.*, Of God's wrath, whom yet he nameth not *prae magnitudine affectus*, {a} but referreth to him all his sufferings; and he alludeth here, say some, to that rod. {#Jer 1:11}

{a} Oecolamp.

Ver. 2. **He hath led me and brought me into darkness.]** *Perstat semper in metaphora a pastoritia*, say some, who by rod in the

foregoing verse understand God's shepherd's wand, wherewith, when he is displeased, he driveth his unruly sheep into dark and dangerous places. {#Ps 23:3,4 Mic 7:9}

Ver. 3. **Surely against me is he turned.]** *Metaphora a colaphizantibus.* A metaphor from buffeters, who double their blows, beating their adversaries on both sides, as the smith doth his red hot iron upon the anvil till he hath shaped it. {a}

{a} *Hinc inde continenter verberat. -Jun.*

Ver. 4. **My flesh and my skin hath he made old.]** Withered it and waned it, so that I am not like myself; *facta videbor anus*, as she said. See #Ps 32:3.

He hath broken my bones.] Decayed and impaired, and that with greatest torment, as befalleth when bones are broken.

Ver. 5. **He hath builded against me.]** Bulwarks and batteries.

And compassed me with gall and travel.] Or, With venom and vexation. See #Jer 8:14. In these and the like hyperbolic expressions we must note that words are too weak to utter the greatness of the saints' grief, when they lie under the sense of God's wrath and heavy displeasure.

Ver. 6. **He hath set me in dark places.]** Dungeons haply, which are a kind of graves, and where poor prisoners lie as forgotten. The Persians called their prisons ληθαζ, oblivions. And Ezekiel saith that Babylon was to the Jews as a grave, where they lay for dead till those dead bones lived again. {#Eze 37:1-14}

As they that be dead of old.] Free among the dead and forgotten. It may be said of a saint, in some cases, that

“ *Vivit, et est vitae nescius ipse sum.*”

Ver. 7. **He hath hedged me about.]** Sorrounded me with troubles, brought me into straits inextricable and importable.

Ver. 8. **Also when I cry and shout.]** As poor prisoners use to do for relief and release.

He shutteth out my prayer.] Or, Shutteth his ear to my prayer. This was very grievous to any good heart; more than it could be to

Cicero, a stranger to the true God, who yet bewaileth the matter to his brother in these words, I would pray to the gods for those things; but that, alas! they have given over to hear my prayers.

Ver. 9. **He hath enclosed my ways with hewn stone,** / *i.e.*, Most strongly and closely, so that none can come at me.

He hath made all my paths crooked.] So that all things go cross with me; and although they were never so well devised, yet still they sort out unto the worst.

Ver. 10. **He was unto me as a bear lying in wait.**] So that if I do but offer to stir, or seek to make escape, I am in danger to be devoured.

And as a lion in secret places.] God hath many ways and means to bemeet with sinners. He can stop them in their course, as he did Balaam, Jonah, and others.

Ver. 11. **He hath turned aside my ways.**] As #La 3:9.

And pulled me in pieces.] As a bear or lion doth the silly sheep that falleth into their paws. *Carnali quadam intemperie haec effusa sunt.* The Vulgate hath it, *Confregit me.* He hath broken me in pieces; *scil.*, Attempting to leap over his hedge; {#La 3:7} his stone wall. {#La 3:9} In the year 1590, Nicolas Frischlin, that famous poet, orator, and philosopher, attempting to escape out of prison, was so broken, *a capite ad talos, a cute ad ossa.* from the head to the heels, from the skin to the bones. {a}

{a} Alsted., *Chron.*, 480.

Ver. 12. **He hath bent his bow.**] #La 2:4.

And set me as a mark.] Which he is sure to hit. The Benjamites, {#Jud 20:16} the Parthians, Alcon the Cretan, Domitian the Emperor, were excellent archers; but

“ *Non semper feriet quodcunque minabitur arcus;* ”

God’s arrow never misseth the mark.

Ver. 13. **He hath caused the arrows of his quiver to enter into my reins.]** {a} Heb., The sons of his quiver, by a Hebraism. So Horace hath—

“*Pharetram gravidam sagittis.*”—Lib, ii. od. 21.
“Full quiver of arrows.”

Job hath many like complaints. {#Job 7:20 8:4 16:12,13}

{a} *Renes sunt sedes libidinis.*

Ver. 14. **I was a derision, to all my people.]** Or, To all peoples. Our Saviour suffered all this and much more for us.

And their song all the day.] Or, Their lute, or kit, whom they played on at pleasure, and desired no better sport.

Ver. 15. **He hath filled me with bitterness.]** Heb., Bitternesses: {a} alluding, as some think, to that *ius seu embamma in quo intingebant agnum Paschalem*, sauce of bitter herbs wherewith they did eat the Passover—the juice of them expressed—to mind them of the bitter afflictions which they suffered in Egypt.

He hath made me drunk with wormwood.] Or, Hensbane, or wolfsbane rather, *succo cicutae*.

{a} *Exarescunt torrentes, metalla exhauriuntur, flumina deficiunt, prata item cum structibus, &c.*

Ver. 16. **He hath also broken my teeth with gravel stones.]** *Comminuit scrupis dentes meos* -i.e., With gritty bread. See #Pr 20:17.

He hath covered me with ashes.] The Greek and Latin have it, He hath fed me with ashes, which was worse than that bread made most of sawdust, wherewith they fed the martyrs in the Marian times.

Ver. 17. **And thou hast removed my soul far off from peace.]** Prosperity and I are twain; we are utterly unacquainted.

Ver. 18. **And I said.]** But not so wisely. I was even almost tumbling into the pit of desperation. I was straddling over it, as it were, but God preserved me.

My strength and my hope is perished.] My strength to bear these miseries, and my hope to be ever freed of them.

Ver. 19. **Remembering mine affliction and my misery, the wormwood and the gall,**] *i.e.*, The bitterness that was in it, but of mine own commingling. *Impatiens quisque bis affligitur*, Impatience redoubleth an affliction.

Ver. 20. **My soul hath them still in remembrance.]** But it is not good to plod overly much in this case. Such bitter pills should be swallowed whole, and not chewed upon, unless it be for our further humiliation.

Ver. 21. **This I recall to my mind.]** This? What? God's infinite mercies, that cape of good hope; see #**La 3:22 Ps 119:56**; "This I had"—that is, this comfort, or this ability to keep thy precepts.

Ver. 22. **It is of the Lord's mercy that we are not consumed.]** That we are yet on this side hell. This sentence was much in the mouth of that famous Maria Aegyptiaca, and should be in all our minds and mouths for a lenitive.

Because his compassions fail {a} not.] Or, Are not spent, wasted, but, as the oil in the cruse, as the spring ever runneth, the sun ever shineth, &c. This should ever shine in our hearts as the sun doth in the firmament.

{a} Exarescunt torrentes, metalla exhauriuntur, flumina deficiunt, prata item cum fructibus, &c.

Ver. 23. **They are new every morning.]** Yea, every moment. We have continual experiments.

Great is thy faithfulness.] God's mercy moved him to promise; his truth to perform. See #**2Sa 7:18,21**. {See Trapp on "2Sa 7:18"} {See Trapp on "2Sa 7:21"}

Ver. 24. **The Lord is my portion.]** And that is enough for me, should I never have more. {See Trapp on "Ps 16:5"} That which giveth content in any portion is (1.) The favour and presence of God; (2.) That it is from the hand of a Father; (3.) That it comes to us in the covenant of grace; (4.) That it is the purchase of Christ's blood; (5.) That it is an answer of prayers, and a blessing from above on honest endeavours, &c. *Vide autem, pie Lector*, saith an expositor: See here, good reader, how this prophetic lamentation beginneth to be a guide to godliness. For it doth not, after the manner of silly women,

throw out empty words without wisdom; but teacheth all along, either overtly or covertly, that all things here below, how highly soever esteemed, are vanity and soon lost; but the grace of God is solid and stable; {a} *Christum tollere nemo potest*. Christ is a portion unlosable, as one {b} once answered to those that asked him why he was still merry and cheerful.

Said my soul.] {c} Not my mouth only; but I speak it from my very heart, which rejoiceth in God my portion more than the many do in the increase of their grain and wine. {#Ps 4:7}

Therefore will I hope in him.] *Expectabo ut teneam per speciem, quem teneo per spem.*

{a} Pet. a Figueir.

{b} Deicola Abbas.

{c} *Emphatice loquitur.*

Ver. 25. **The Lord is good unto them that wait for him.]** Which few can skill of, and I have somewhat to do to hit on, but would not now have missed of for all the world. {a}

To the soul that seeketh him.] Not giving over till he findeth him.

{a} *Et hoc apertam cruditionem continct. -Figu.*

Ver. 26. **It is good that a man should both hope and quietly wait.]** Heb., Be silent: not with a pythagoric or monastic silence, *ut non liceat loqui locis et horis certis*, but with a humble submission to God's holy will, a patient and peaceable behaviour under his hand; waiting for a good use thereof, and a gracious issue in the best time—to frame the heart whereunto, *Aurea his subnectitur sententia.*

Ver. 27. **It is good for a man that he bear the yoke from his youth.]** The yoke of God's law, and the discipline of afflictions: it is good to be betime in God's nurturing house, and remain a good while there, that he be trained up in the school of afflictions, that he be a well-beaten soldier to the cross. {a} The description of such a one followeth.

{a} *Quo semel iste imbuta reccus servabit odorem Testa diu. -Hor.*

Ver. 28. **He sitteth alone.**] *Sessio solitaria*, as being much in meditation, according to that counsel of the preacher, "in the day of adversity consider."

And keepeth silence.] When God's hand is upon his back, his hand is upon his mouth. See on #La 3:26.

Because he hath borne it upon him.] Or, When he hath taken it upon him; taken up his cross, as being active in suffering.

Ver. 29. **He putteth his mouth in the dust.**] He lieth low at God's feet: putting himself into the hands of justice, yet in hope of mercy. See #1Co 14:25.

If so be there may be hope.] Heb., Peradventure there is hope—*q.d.*, doubtless there is; however, I will try, since I have lost many a worse labour.

Ver. 30. **He giveth his cheek to him that smiteth him.**] Humility, the product of affliction sanctified, is still at her lesson, or rather practising what she hath learned. David, having suffered by Absalom, can well enough bear with Shimei's tongue smitings; and the apostles, after they had been in prison, departed from the council, rejoicing that they were so far graced as to be disgraced for the name of Jesus. {#Ac 5:41}

He is filled full of reproach.] He can bravely bear all contumelies and contempts for his conscience, taking them as crowns and confirmations of his conformity to Christ.

Ver. 31. **For the Lord will not cast off for ever.**] No, not at all, however he may seem to some so to do. *Non deserit etiamsi deserat*, saith a father: He doth not put his people far from him, as the word here signifieth.

Ver. 32. **For though he cause grief.**] As sometimes he doth "in very faithfulness," and that he may be true to his people's souls.

Yet he will have compassion.] He will repent and return, and leave a blessing behind him, that is certain. {#Joe 2:14}

Ver. 33. **For he doth not afflict willingly.**] Heb., From the heart. {a} *Non nisi coactus*, as that emperor said when he sealed a writ for execution of a condemned person: I would not do it but upon

necessity. It goeth as much against the heart with God as it can do against the hair with us:

“ *Ille dolet quoties cogitur esse ferox.*”

{a} *Non est Deo volupe, proprium, aut per se intentum. Poenas dat dum poenas exigit. -Sen. de Augusto.*

Iustus etiam supplicii illacrymavit et ingemuit. — De Vespasiano Suetonius.

Ver. 34. **To crush under his feet all the prisoners of the earth,**] *i.e.*, All those that are in misery, to lay more load upon them, and so to crush them to pieces, yea, to grind them to powder. This he could as easily do as bid it be done: but he takes no such delight in severity and harshness.

Ver. 35. **To turn aside the right of a man.**] To wrest his right by false witness and corrupt means, as wicked men use to do before the face of the Most High, or of a superior under colour of law. God liketh none of all this, though again for excellent ends he allows it so to be, and orders it when so it is.

Ver. 36. **To subvert a man in his cause.**] By sleight of hand to tilt the balance of justice on one side.

The Lord approveth not.] Heb., Seeth not. *Non videt -i.e., non ei visum est,* it seemeth not good unto him; he liketh it not.

Ver. 37. **Who is he?**] *Tam imprudens et imperitus?* Can any one be so simple as to think that the enemy could do aught against us but by the divine permission and appointment? God, as he made all by his power, so he manageth all by his providence. This the Egyptians hieroglyphically set forth by painting God, (1.) As blowing an egg out of his mouth—that is, as making the round world by his word; (2.) To compassing about that orb with a girdle—that is, keeping all together, and governing all by his providence.

Ver. 38. **Out of the mouth of the Most High proceedeth not evil and good?**] *i.e.*, Prosperity and adversity; *q.d.*, Who doubteth of that? {#Am 3:5 Isa 45:7} Talk not then of fate and blind fortune.

Ver. 39. **Wherefore doth a living man complain?**] Mourn immoderately, or murmur causelessly. 1. If he mourn, let him mourn for his sin as the cause of his suffering; let him revenge upon that. 2. If he be tempted to murmur, let him remember that he is yet alive, and that is more than his part cometh to, since it is the Lord's mercy that he is not consumed, and sent packing hence to hell. Life in any

sense is a sweet mercy, even that which to the afflicted may seem a lifeless life. *{as #Pr 15:15}* Let this patient us, that we are yet alive.

A man for the punishment of his sins.] Heb., Man for his sin. For sin doth as naturally draw and suck punishments to it as the loadstone doth iron or turpentine fire; wherefore also the same word in Hebrew signifieth both.

Ver. 40. **Let us search and try our ways,] i.e.,** Make accurate inquiry into them; so shall we soon find ourselves to be a whole newly found world of wickedness. Search we therefore, and do it thoroughly. Many either search not at all (they cannot endure these domestic audits: it is death to them to reflect and recognise what they have done), or as though they desired not to find. They search as men do for their bad money; they know they have it, but they would gladly have it to pass for current among the rest. Heathens will rise up in judgment against such, for they prescribed and practised self-examination: Pythagoras once a day;

*“ Non prius in dulcem declines lumina somnum,
Quam prius exactae reputaveris acta diei, ” & c.*

Phocylides thrice a day, if Stobaeus {a} may be believed.

And turn again to the Lord.] Let self-examination end in reformation, else sin will be thereby but emboldened and strengthened, as idle vagrants and lawless subjects are, if questioned only, and not punished and restrained. Of turning again to the Lord; *{See Trapp on "Zec 1:2"}*

{a} Serm.

Ver. 41. **Let us lift up our hearts with our hands.]** Holy hearts, pure hands. Instead of wrangling with God, *{as #La 3:39}* let us wrestle with him in prayer; this is the only way to get off with comfort. Nazianzen saith, that the best work we can put our hands unto is, *in coelos eas extendere, ad precesque expandere*, to lift them up to God in prayer. But then it must be with a true heart. *{#Heb 10:22}* See **#Job 11:13.** *{See Trapp on "Job 11:13"}*

Ver. 42. **We have transgressed and have rebelled.]** We have committed evil and omitted good, and failed in the manner, and are

therefore justly punished. Let God hear such words fall from our mouths, set to work by our hearts, and then we may have anything.

Ver. 43. **Thou hast covered with anger.**] Overwhelmed us with thy judgments. None out of hell have ever suffered more than the saints: they have felt the sad effects of displeased love.

Ver. 44. **Thou hast covered thyself with a cloud.**] Hid thy face from us, and secreted thyself as a judge doth when he hath passed sentence upon a malefactor, that he may not be solicited to reverse it.

That our prayers should not pass through.] The veil of the temple was of no debarring matter, but thin and pervious, that the incense might easily pass through it into the Holy of holies: but now it was otherwise; God had set a bar between him and his people.

Ver. 45. **Thou hast made us as the offscouring.**] *Eradicationem*, saith the Vulgate; *rasuram potius*, not the rooting out, but the scrapings off. As the Jews did rather *extrinsecus radere peccata quam intrinsecus eradicare*, {a} shave off their sins outwardly, than root them out from within: so God made them as despicable as the parings of a pavement, or of a leprous house.

And refuse.] See #1Co 4:13. {See Trapp on "1Co 4:13"}

{a} Bern.—*Exverras, scobes et ramenta. Excrementa et excrementa.*

Ver. 46. **All our enemies have opened their mouths against us,**] *i.e.*, Reviled and derided us. See #La 2:16.

Ver. 47. **Fear and a snare is come upon us.**] Heb., A pit; great terror, and no way to escape. See #Isa 24:17,18.

Ver. 48. **Mine eye runneth down.**] Heb., Mine eye descendeth; *i.e.*, falleth, as it were, wholly away. See #La 1:16 2:18.

Ver. 49. **Mine eye trickleth down, and ceaseth not.**] Put fire under the still, and water droppeth from roses. Fiery afflictions cause drops of repentance; and repentance, like the philosopher's stone, maketh golden afflictions. {#1Pe 1:7}

Ver. 50. **Till the Lord look down.**] Let God but see the rainbow of sound repentance in our hearts, and he will soon shine forth, and cause it to clear up.

Ver. 51. **Mine eye affecteth my heart.**] *Iisdem quibus videmus oculis flemus*, We see and weep with the same eyes. But Pliny {a}

wondereth where that humour is at other times that floweth out of the eyes so readily and plentifully in case of grief.

Because of all the daughters of my city.] Or, *Prae omnibus filiabus*, ‘ More than all the daughters,’ &c.; more than the most passionate women use to weep when they are most grieved.

{a} Lib. ii. cap. 32.

Ver. 52. **Mine enemies chased me sore.]** In a most eager and extreme manner, with utmost cruelty and craft.

As a bird.] Beaten from bush to bush.

Without cause.] Jeremiah and the godly party might say so; but not Zedekiah and other perfidious ones.

Ver. 53. **They have cut off my life in the dungeon.]** Where I led a lifeless life; such as did Roger, Bishop of Salisbury, in King Stephen’s time, who sustained such miseries in prison, *ut vivere noluerit, mori nescierit*, that live he would not, and yet die he could not.

And cast a stone upon me.] As they did upon the mouths of dens, dungeons, or sepulchres, to make sure work. The Chaldee hath it, They stoned me.

Ver. 54. **Waters flowed over mine head.]** Many and great miseries have overwhelmed and oppressed me, both in body and soul. These are frequently compared to waters.

Then I said, I am cut off, / sc., From the land of the living; but God was better to me than my hopes.

Ver. 55. **I called upon thy name, O Lord, out of the low dungeon.]** See #Ps 130:1 Jon 2:1. {See Trapp on "Ps 130:1"} {See Trapp "Jon 2:1"}

Ver. 56. **Thou hast heard my voice.]** Seem a man’s case never so desperate, if he can but find a praying heart, God will find a pitying heart. Prayer is the best lever at a dead lift.

Hide not thine ear at my breathing.] As breathing is a proof of animal life, so is prayer, though never so weak, of spiritual. If therefore you cannot speak, weep— *fietu saepe agitur non affatu*,

tears also have a voice; {#Ps 39:12} if you cannot weep, sigh—a storm of sighs may do as much as a shower of tears; if you cannot sigh, yet breathe, as here. God feels breath; and happy is he that can say, *In te spero et respiro*, In thee I hope, Lord, and after thee I breathe or pant.

Ver. 57. **Thou drawest near.**] This thou hast done, and this I hope thou yet wilt do. Experience breedeth confidence.

Ver. 58. **O Lord, thou hast pleaded the causes of my soul.**] Whereof those Babylonians were no just judges.

Thou hast redeemed my life.] It is the life, nay, the soul of the saints, that the wicked hunt after, though they do not always profess so to do.

Ver. 59. **O Lord, thou hast seen my wrong.**] Thou hast seen it and art sensible of it; that is my comfort; for

εχει θεος εκδικον δμμα.

Judge thou my cause.] As #Ps 43:1.

Ver. 60. **Thou hast seen all their vengeance.**] See on #La 3:59. The saints fare the better for their enemies' spite and cruelty; and they may very well plead and present it to God in prayer.

Ver. 61. **Thou hast heard their reproach.**] Their spiteful speeches and taunting terms have come into thine ears.

And all their imaginations.] Heb., Their contrivements. As the eyes of the Lord are upon the righteous, and his ears are open to their prayers, {#Ps 34:15} so he both seeth the ill carriage and heareth the ill language of graceless persons against the godly.

Ver. 62. **The lips of those that rose up.**] See on #La 3:61.

Ver. 63. **Behold their sitting down, and their rising up.**] Or, At their both sitting down (to eat), and at their rising up (from eating). I am their music master, their table talk, and the matter of their mirth; they make sport with us, as the Philistines did with Samson. David complaineth of the like evil dealing. {#Ps 35:15-17}

Ver. 64. **Render unto them a recompense.**] Call them to an account, and requite them. Let their music be marred, and the meal once ended, send them in a reckoning.

Ver. 65. **Give them sorrow of heart.**] In place of their mad mirth and sinful music; turn their psalm—as the Vulgate rendereth the word music in the foregoing verse—into a black *santis*, as they call it, *ferale carmen*, a doleful ditty. *Dabis eis scutum cordis*, saith the Vulgate. And, indeed, the word rendered sorrow signifieth a shield or cover. It noteth, saith one, the *cardiaca passio*, {a} whereby the heart is so oppressed, and there is such a stopping, that it is as it were covered *sicut scute*, as with a shield; there is a lid, as it were, put over the heart to keep off the most refreshing cordials, and so the heart is suffocated with sorrow. {b} It is as if he should say, Put them into such a condition that no creature may yield them the least refreshment. Spira was in this condition.

Thy curse upon them.] All the curses written and unwritten in thy book. This is not more a prayer than a prophecy. How effectual Christ's curse is, may be seen in the withered fig tree in the Gospel, presently dried up by the roots.

{a} A Lapide.

{b} Mr Burrough's *Hos. Operculum cordis, vel apostema cordis.*

Ver. 66. **Persecute and destroy them in anger.**] Since they are thine and our implacable and irreformable enemies, be thou, Lord, implacably bent against them, to their utter destruction; and since they think us not worthy to breathe in the common air—whom thou hast made heirs of the world together with faithful Abraham our progenitor—destroy them from under these heavens of thine, in the compass and cope whereof thou reignest and rulest all.

From under the heavens of the Lord.] Do thou, O Christ—to whom the Father hath committed all judgment—root them out from under the heavens of thy heavenly Father. Thus some paraphrase the words, and observe therehence the mystery of the Trinity; like as they do from #Ge 19:24.

Chapter 4

Ver. 1. **How is the gold become dim.?**] How by way of wonderment again, as #La 1:1.—*q.d.*, *Quo tanto scelere hominum, et qua tanta indignatione Dei?* {a} What have men done, and how hath God been provoked, that there are such strange alterations here all on the

sudden? By gold, and fine gold, here understand the temple overlaid by Solomon with choice gold; or God's people, his spiritual temple, who had now lost their lustre and dignity.

The stones of the sanctuary are poured out.] Come tumbling down from the demolished temple.

{a} Pet. a Figueir.

Ver. 2. The precious {a} sons of Zion.] Those porphyrogeniti, as the Greek emperor's children were called, because born and bred up in a room made up of precious stones. Understand it of the Jews in general—God's peculiar people, precious in his sight, and therefore honourable; {#Isa 43:4} of Zedekiah's sons in particular, who—as did also the rest of the Jewish nobility, if Josephus {b} may be believed—powdered their hair with gold dust, to the end that they might glitter and sparkle against the beams of the sun. The precious children of the Church are all glorious within by means of the graces of the Spirit, that golden oil, {#Zec 4:12} and the blessings of God "out of Zion," {#Psa 134:3} which are far beyond all other the blessings of heaven and of earth.

As earthen pitchers.] Weak and worthless.

{a} πημοι.—Sept.

{b} Antiq., lib. viii. cap. 7.

Ver. 3. Even the sea monsters.] {a} Heb., Whales or seals, which, being *amphibii*, have both a willingness and a place convenient to suckle their whelps.

The daughter of my people is become cruel.] She is so perforce, being destitute of milk for want of food, but much more by feeding upon them. {#La 4:10 2:20} Oh, what a mercy is it to have meat! and how inexcusable are those unnatural mothers that neglect to nurse their children, not out of want, but wantonness! Surely as there is a blessing of the womb to bring forth, so of the breasts to give suck; {#Ge 49:25} and the dry breasts and barren womb have been taken for a curse, {#Ho 9:14} as some interpret that text.

{a} Lamiae.—*Vulg.*

Ver. 4. The tongue of the sucking child cleaveth.] For want of suck. That was a miracle which is recorded of the old woman of Bolton, in Lancashire, who took up a poor child that lay crying at the breasts of her dead mother—slain, among many others, by Prince Rupert's party—and laying it to her own dry breasts, that had not yielded suck for above twenty years before, on purpose to still it, had milk come to nourish it, to the admiration and astonishment of all beholders. This and another like example of God's good providence for the relief of little ones whom their mothers could not relieve, may be read of in Mr Clark's "Mirror for Saints and Sinners," edit. 3, fol. 495, 507.

And no man breaketh it unto them.] The parents either not having it for them, or not having a heart to part with it to them.

Ver. 5. They that did feed delicately.] Such uncertainty there is of outward affluence. Our Richard II was famished to death. {a} Henry Holland, Duke of Exeter, grandchild to John of Gaunt, was seen to run on foot bare legged after the Duke of Burgundy's train, begging his bread for God's sake. This I saw, saith Philip de Comines. This Henry was brother-in-law to King Edward IV, from whom he fled.

They that were brought up in scarlet.] *Qui nutriebantur in croceis seu cocceis*, that were gorgeously arrayed, or, that rolling on their rich beds, wrapped themselves in costly quilts.

Embrace dunghills.] {b} There take up their lodgings, and there also are glad to find anything to feed on, though never so coarse and homely. The lapwing is made a hieroglyphic of infelicity, because he hath as a coronet upon the head, and yet feedeth upon the worst of excrements. It is pity that any child of God, washed in Christ's blood, should bedabble his scarlet robe in the stinking guzzle of the world's dunghill; that anyone who hath heretofore soared as an eagle should now creep on the ground as a beetle, or wallow as a swine in the mire of sensuality.

{a} Speed, lib. iii. cap. 4.

{b} *In fimetis victum quaeritant prae inopia. -Jun.*

Ver. 6. **For the punishment of the iniquity of Zion is greater.]** For Sodom was destroyed by angels, Zion by malicious men. The enemies were not enriched by Sodom, as they were by Zion. Sodom was destroyed in an instant; not so Zion, for she had her punishment piecemeal; first a long siege, and then the loss of all, after a world of miseries sustained in the siege. Julius Caesar was wont to say, It is better once to fall than always to hang in suspense. Augustus wished that he might die suddenly. His life he called a comedy, and said that he thought he had acted his part therein pretty handsomely. Now, if he might soon pass through death, he would hold it a happiness. Soldiers' wish is thus set forth by the poet:

“ *Quid enim? concurritur, horae*

Momento aut cita mors venit aut victoria laeta.”

It is the ancient and manful fashion of the English (who are naturally most impatient with lingering mischiefs) to put their quarrels to the trial of the sword, as the chronicler observeth. {a}

{a} Speed, 963.

Ver. 7. **Her Nazarites.]** Who served God in a singular way of abstinence above other men. These had their rules given them, {#Nu 6:1-21} which while they observed,

They were purer than snow, whiter than milk.] Temperance is the mother of beauty, as luxury is of deformity. This is nothing to the Popish votaries, those epicures and abbey lubbers:

“ *Quorum luxuriae totus non sufficit orbis.*”

Some by Nazarites here understand their nobles, and such as wore coronets on their heads. Nezar is a crown; {#2Sa 1:10 2Ki 11:12} thus Joseph was a Nazarite; {#Ge 49:26} so Daniel and his three associates, in whom that was verified,

“ *Gratior est pulchro veniens in corpore virtus.*”

Ver. 8. **Their visage is blacker than a coal.]** Heb., Their visage is more darkened than blackness—*scil.*, With famine, fear, grief, and

care; those vultures have so fed upon them that all sightliness and loveliness is lost. Think the same of apostates, God may complain of such. {as #Mic 2:8}

Ver. 9. **They that be slain with the sword are better.]** They suffer less pain in dying; they are soon despatched. See on #La 4:6. But famine is a hard weapon.

“ *Triste genus mortis miseris mortalibus omne:
Est tureen imprimis triste perire fame.* ”

For these pine away.] By a lingering death, as Drusus the Roman, to whom food being denied, he had eaten the stuffings of his bed, saith Suetonius; and our Richard II, who was tantalised and starved to death at Pomfret Castle, where his diet being served in and set before him in the wonted princely manner, he was not suffered either to taste or touch thereof. {a}

Stricken through for want of the fruits of the field.] Those "precious fruits of the earth," as James the apostle calleth them. {#Jas 5:7} These as a sword defend us from death; and the want of them, as a sword, runneth us through. In the time of Otho the emperor, there was so great a scarcity of bread grain in Germany for three years together that many thousands died of hunger; in remembrance of which great dearth there is yearly baked at Erfurt a little loaf, such as was then sold for much money. {b}

{a} Speed, 766.

{b} Melanchth.

Ver. 10. **The hands of the pitiful women have sodden.]** Sodden them rather than roasted them, lest they should be discovered by the smell, and so in danger to be despoiled of them, as it happened at the last siege by the Romans. *Lege et luge.* Assemble and mourne.

They were their meat.] *In eadem viscera, ex quibus exierant, retrusi sunt;* they returned into the same bowels whence they came forth.

Ver. 11. **The Lord hath accomplished his fury.]** Which he had long deferred, but now hath paid it home. *Cave ne ira delata fiat duplicata.*

He hath poured out his fierce anger.] As it were by whole buckets or pailfuls. God's anger may be let out in *minnows* as there may be much poison in little drops. But woe be those on whom it is poured!

He hath kindled a fire in Zion.] His wrath is like fire, that furious element, which at first burneth a little upon a few boards; but when it prevaieth, it bursteth forth into a terrible flame.

Ver. 12. **The kings of the earth, &c.]** These, knowing how impregnable a piece Jerusalem was; how the Jebusites of old held out the tower of Zion against David; how long it had kept out Nebuchadnezzar—viz., for two years' time almost; how it had been preserved by God against Sennacherib, &c., looked upon it as in a son insuperable, and could not but see a divine vengeance in the destruction of it.

Ver. 13. **For the sins of her prophets.]** These, these were the right cause of her ruin. Not that the people were not faulty—for they "loved to have it so" {#Jer 5:31} -but those were the ringleaders in that general defection.

Ver. 14. **They have wandered as blind men in the streets.]** Well might a certain expositor say, *Hic versus cure sequentibus varie exponitur*. The sense, in short, is this, saith one, that the Jews, misled by their prophets and priests, were so blind in knowledge that every example of sin led to evil, which, for want of grace, they could not refrain from.

Ver. 15. **They cried unto them.]** The enemies in a mockery said aloud unto the Jews.

Depart ye; it is unclean; depart, depart.] *Mimesis* {a} -*q.d.*, You that are so pure, and (as people say profanely among us), so Pope holy, that none must come near you, but get away as far and as fast as they can, as if they were lepers, &c.

They said among the heathen.] The blind Ethnics, beholding the Jews' wickedness, have judged that it was impossible God should suffer them any longer to live in his good land, since they would not live by his good laws.

{a} A figure of speech, whereby the supposed words or actions of another are imitated

Ver. 16. **The anger of the Lord hath divided them.]** Say the heathen still concerning the wicked Jews; *continuat^r enim hic instituta mimesis.*

He will no more regard them.] Heb., Look after them—*scil.*, *Facie blenda ac benevola*, in mercy; he hath utterly rejected them. For what reason?

They respected not the persons of the priests.] But vilely entreated them. See #2Ch 36:16. *Sacerdotes apud omnes gentes sunt venerabiles ob ministerium.*

Ver. 17. **As for us, our eyes as yet failed.]** With long and vain looking. {*as #Ps 119:82,123*} "For, As for us," some render, *Cum adhuc essemus*, while as yet we were—*scil.*, a nation, for now we are none. *Fuimus Troes.*

In our watching we have watched for a nation,] *sc.*, For the Egyptians. {*#Jer 2:18,36 37:7,8*}

Ver. 18. **They hunt our steps.]** There is an elegance in the original, as if we should say, They hunt our haunts.

That we cannot go in our streets.] Because of their forts, from whence they shoot at us. Satan doth so much more—

“ *Cui nomina mille,
Mille nocendi artes.* ”

Our end is come.] *We are an undone people.*

Ver. 19. **Our persecutors are swifter than the eagles.]** Those swiftest of all fowl, whom Pindarus therefore calleth the queen of birds as the dolphin of fishes, for like swiftness. The Egyptians, their pretended helpers, were slow as snails; the Chaldees swifter than eagles.

They pursued us.] Or, They chased us, or traced us, like bloodhounds.

They laid wait for us in the wilderness.] They met us at every turn, and left us no means of escape.

Ver. 20. **The breath, of our nostrils.]** King Zedekiah, in whose downfall we drew, as it were, our last breath. The Chaldee paraphrast understandeth it of Josiah, with whom, indeed, died all the prosperity of the Jews as with Epaminondas did that of the Thebans, and with Theodosius that of the Western Empire.

The anointed of the Lord.] Who yet, for his perfidy, was vilely cast away like Saul, as though he had not been anointed with oil. {#2Sa 1:21}

Was taken in their pits.] A term taken from hunters (#Eze 12:13; see #La 4:20 Jer 52:8).

Under his shadow.] As the chickens do under the hen's.

Ver. 21. **Rejoice and be glad.]** This is spoken to Edom by a certain ironic and bitter concession—*q.d.*, Do so if thou hast any mind to it; but thou shalt soon be made to change thy cheer. Thy fleeing at us shall be soon turned into fearing for thyself, thy mirth into mourning.

That dwellest in the land of Uz.] Job's country, called also Syria, saith R. Solomon, and haply from Seir. Evil is at next door by to those who rejoice at the evils of others.

The cup shall pass through unto thee.] The quaffing cup of God's wrath. {#Jer 25:18,29}

And shalt make thyself naked.] {a} To the scorn of all, as drunkards, who are void of shame and common honesty, baring those parts that nature would have covered. See #Jer 49:10.

{a} *Ut ebria et amotae mentis.* as the intoxicated and the insane.

Ver. 22. **The punishment of thine iniquity is accomplished, O daughter of Zion.]** A word of comfort in the close of this doleful ditty. The Sun of righteousness loveth not to set in a cloud. See #Isa 40:1. Profane elegies have no comfort in them, as this hath.

He will no more carry thee away into captivity,] *i.e.*, No more in haste, after thy return from Babylon. Carried away they were again, many ages later, by the Romans, {a} whom to this day they therefore call "Edomites," and the Pope's hierarchy "the wicked kingdom of Edom," which they say shall be certainly destroyed, as is here also foretold; and then shall they be brought back again to Jerusalem, and there resettled by their Messiah. See the Chaldee paraphrast upon this text.

He will discover thy sins,] *i.e.*, Punish thee soundly for them in the sight of all men. See on #Ps 32:1,2 Job 20:27.

{a} *Accommodant huc #Isa 21:11, legentes pro Dumah Roma.*

Chapter 5

Ver. 1. **Remember, O Lord, what is come upon us.**] This last chapter is a brief recapitulation {a} of what had been said in the four former, that they might be the better remembered and considered by the reader. The ancient Greek and Latin Bibles style it "Jeremiah's prayer." Herein the prophet, or rather the Church, layeth open, as a leper, {b} her sores and sufferings, and beggeth to be remembered and considered of God. Not that either forgetfulness or inobservance can be found in him, for all things, both past and future, are present with him, but these are metaphoric expressions, and he alloweth us to be his "remembrancers."

Consider, and behold.] Heb., Behold and see *Affectum cum effectu coniuncture significat.*

Our reproach.] This is that which man's nature is most impatient for. To the saints it is so much the more grievous, because they do quarter arms with Christ.

{a} *Propheta per ανακεφάλαιωσιν repetit omnia mala supra commemorate, et remedium petit a Domino.*
-Figueir.

{b} A poor and diseased person, usually one afflicted with a loathsome disease; *esp.* a leper.

Ver. 2. **Our inheritance is turned to strangers.**] So the Jews called all other nations, as the Greeks, barbarians. From hence to #La 5:19 there are so many verses, so many different complaints. While we

are in this "vale of misery and valley of tears," we are sure of many ailments, and still to have somewhat to cry for.

Ver. 3. **We are orphans and fatherless.**] And so are become thy clients, just objects of thy pity. {#Ho 14:3}

Ver. 4. **We have drunk our water for money.**] Fire, water, and air are common good, *quae iure naturae sunt omnium et singulorum*, saith Cicero. {a} Lysimachus paid dear for a cup of water when he parted with his kingdom for it. Dives would have done as much in hell for a drop, and could not have it.

Our wood is sold to us.] This was strange to them—who had enough of their own growing, or might have it from the commons for fetching—but just upon them for their abuse of it to the service of the queen of heaven. {#Jer 7:18}

{a} *Offic.*, i.

Ver. 5. **Our necks are under persecution.**] For that we would not stoop to the sweet yoke of thine obedience, but held it heavy, now, we are under an intolerable yoke of extreme slavery.

We labour, and have no rest.] Who once troubled God's holy rest by bearing burdens, and working thereon. {#Jer 17:21} In many places among us God's Sabbath is made the voider, and dunghill for all refuse businesses. The Sabbath of the Lord, the sanctified day of his rest, saith a reverend writer, {a} is shamelessly troubled and disquieted. The Sabbath was never so profaned, saith such another reverend man {b} yet living, with heart, hand, foot, tongue, pen, and press, as of late. And is it not just with God that those who would jostle his religious rest out of its right, should be restless in their condition? {as #La 5:5} Thus he. All wicked men, acted and agitated by the devil day and night, may well cry out as here, We labour, and have no rest; but they are not sensible of this woeful servitude.

{a} Bishop King on Jonah, lec, vii.

{b} Mr Ley's *Fast Sermon before Parliament*, April 26, 1643.

Ver. 6. **We have given the hand to the Egyptians, and to the Assyrians.**] Enemies to the Chaldeans, no less than they were to us; but hard hunger, that driveth the wolf out of the wood, hath made us

glad to be beholden to them for bread; so ill have the cruel Chaldees relieved and rewarded us for our work.

Ver. 7. **Our fathers have sinned, and are not.**] They had their payment, but not comparable to ours, who have outsinned them, and do therefore justly bear the punishment of both their sins and our own too. *Nobis foret iucundias semel emori, quam vitara invitara vivere.*

Ver. 8. **Servants have ruled over us.**] And they are usually most insolent, as was Tobiah the servant. {#Ne 2:19} Cicero, after the defeat given to! Pompey, complaineth in a certain epistle, Lords we could not away with, and now we are forced to serve our fellow servant. This was Canaan's curse, to be a servant of servants. {#Ge 9:25} {See Trapp on "Ge 9:25"}

Ver. 9. **We gat our bread with the peril of our lives.**] So did our good ancestors the bread of life, while their preachers also were glad to do as Jotham did, {#Jud 9:21} when they had delivered what they had to say, run away, and flee for their lives. See #2Sa 23:17.

Because of the sword of the wilderness.] Where rovers and robbers lay in wait for us; neither could we pass them without apparent peril.

Ver. 10. **Our skin was black like an oven.**] Or, As a chimney, {#Isa 31:9} being still beaten upon with the fire that is within it,

Because of the terrible famine.] *Propter procellas famis*, because of the tempests of famine, which, like a violent storm, beareth down all before it.

Ver. 11. **They ravished the women in Zion.**] Heb., They humbled, *i.e.*, they dishonored: although *Virgo invita vexari quidem potest, violari non potest.* The Chaldee paraphraseth thus, The wives were ravished by the Romans, and the maids by the Chaldees; for the Jewish doctors do understand this book of the Lamentations concerning both the destructions of Jerusalem.

Ver. 12. **Princes are hanged up by the hand.**] Made to die a dog's death, and, as some {a} will have it, by their own hands, *αυτοχειρες*.

The faces of the elders were not honoured.]

*“ Magna fuit quondam capitis reverentia cani:
Inque suo precio ruga senilis erat, ”— Ovid.*

But now it was otherwise with the Jewish elders, who haply were not worthy of their years, as we say; like as the princes had done wickedly with both hands earnestly, and were therefore not undeservedly hanged up by the hand; but if Quakers among us might have their way, our families, saith one, would soon be like the cabins of the Lestringonians in Sicily, where everybody was at liberty, and none regarded or revered their seniors or superiors.

{a} Calvin.

Ver. 13. **They took the young men to grind,**] *i.e.*, To do any base and abject business. {#Ex 11:5 12:29} *Frustra enim hic Hieronymus et alii Sodomiticum quid cogitant.*

And the children fell under the wood.] Being not able to stand under such unreasonable burdens as were laid upon their backs.

Ver. 14. **The elders have ceased from the gate.**] Where they were wont to sit, {#Ge 34:20} to judge between party and party.

The young men from their music.] From their ordinary and honest recreations and disports.

Ver. 15. **The joy of our heart is ceased.**] Heb., Keepeth Sabbath, *i.e.*, is vanished, and that because we made not God's Sabbath our delight. {as #Isa 58:13}

Ver. 16. **The crown is fallen from our head,**] *i.e.*, All our glory, both of Church and State, because we refused to serve God, which indeed is to "reign in righteousness." Now neither is all this, nor any of this, spoken to exasperate or exulcerate people's hearts to fret against God, or to faint under their pressures, but to put them upon the practice of true humiliation, that so they may not lose the fruit of their afflictions, whence the following passage.

Woe unto us that we have sinned!] Which, as it runneth sweetly and rhythmically in the original, so it pointeth us to that savoury and sovereign practice of lamenting our sins more than our miseries, and humbling ourselves to the utmost under the mighty hand of God, that he may lift up in due season.

Ver. 17. **For this our heart is faint.]** *Ponit symbolum vere contritionis,* we are sin sick even at heart; our sins are as so many daggers at our hearts, or bearded arrows in our flesh.

For these things our eyes are dim.] We have well nigh wept them out; whereby, nevertheless, our minds have been enlightened. *Lachrymae sunt succus cordis contriti, seu liquores animae patientis.*

Ver. 18. **Because of the mountain of Zion, which is desolate,]** *q.d.,* Next unto our sins (which are our greatest sorrow), nothing troubleth us more than this, that the public exercises of piety are put down; Zion, the seat of God's sanctuary, is desolate.

Ver. 19. **Thou, O Lord, remainest for ever.]** *Alioqui totus totus desperassem,* as that good man said once in like ease, Otherwise I should have but small joy of my life. But thou art everlasting, and invariable in essence, truth, will, and promises. This is mine anchor hold.

Thy throne from generation to generation,] *i.e.,* Thy most equal and righteous ordering of all things, *utut nobis quaedam confusiuscule currere videantur,* though some things may seem to us to be somewhat confusedly carried, and even to run on wheels, yet it shall one day appear that there was a wheel within a wheel, {#Eze 1:15,16} that is, an overruling and all disposing Providence.

Ver. 20. **Wherefore dost thou forget us?]** Since thy covenant runs otherwise. {#2Sa 7:14 La 5:1}

And forsakest us so long time?] Heb., To length of days. {as #Ps 23:6} Not for seventy years only, but to the end of the world; till "wrath is come upon us to the utmost." {as #1Th 2:16}

Ver. 21. **Turn thou us unto thee.]** That thou mayest turn thee to us. {as #Zec 1:3} Let there be a thorough reformation wrought in us, and then a gracious restoration wrought for us.

Ver. 22. **But thou hast utterly rejected us.]** This is a sad catastrophe, or close of this doleful ditty, {a} Sometimes God's suppliants are put hard to it in the course of their prayers; the last grain of their faith and patience seemeth to be put into the scale. When the Son of man cometh with deliverance to his praying people, shall he find faith in the earth? Hard and scarce; and yet he

comes oft when they have even done looking for him. He is seen in the mount; he helpeth those that are forsaken of their hopes: hallelujah. Sure it is that God cannot utterly reject his people whom he hath chosen. {#Ro 11:2-5} Tremellius rendereth it—and so the margin of our Bibles hath it, and I think better—For wilt thou utterly reject us, or be extremely wroth with us—*scil.*, *supra modulum nostrum* -according to thine infinite power, and above all that we are able to bear? I cannot think it, neither doth it consist with thy covenant.

Here (as also at the end of Ecclesiastes, Isaiah, and Malachi) many of the Hebrew Bibles repeat the foregoing verse, Turn thou us unto thee, O Lord, &c., yet without points, lest anything should seem added thereby to the holy Scriptures. {Hebrew Text Note} The reason hereof read in the end of the prophecy of Isaiah. {See Trapp on "Isa 66:24"} This is also here observed by the most renowned Mr Thomas Gataker, whom, for honour's sake, I name, and to whose most accurate and elaborate annotations upon Isaiah and Jeremiah I have been not a little beholden all along. These he finished not long before his death, to the great glory of God and good of his Church. And of him, and this worthy work of his, I may fitly say, as a learned man doth of Magellan of Portugal (that great navigator), that the strait or sea now called by his name—*Fretum Magellanicum*—*una navigatione simul et immortalem gloriam et mortem ei attulerit* -was both his death and his never dying monument. {b}

“Hitherto hath the Lord helped us.”— {#Isa 7:12}

{a} *Est aposiopesis ad pathos.*

{b} *Boxhorn Histor. Universal.*

Ezekiel

The Book of the prophet Ezekiel.] The book of Ezekiel, so the Hebrews call it, and forbid any to read the beginning and ending of it till he be thirty years of age, because it is so abstruse and mysterious. Nazianzen ^{a} calleth this prophet, the beholder of great things, and the interpreter of visions and mysteries. Another ^{b} calleth him the hieroglyphic prophet. A third, Jeremiah veiled, a band shut up, and you know not what is in it, &c. ^{c} Contemporary he was to Jeremiah, though in another country, and a great confirmer of what he had foretold, but could not be credited. To him, therefore, as to many others, Ezekiel became, according to the import of his name, "The strength of God," who mightily enabled him, as Lavater well notes, with a stout and undaunted spirit, to reprove both people and princes, and to threaten them more terribly and vehemently than Jeremiah had done before him. But, in the substance of their prophecies, there is no small conformity. *Ferunt Ezechielem servum Jeremiae prius extitisse*, saith Nazianzen. ^{d} Some have affirmed that Ezekiel had sometimes been Jeremiah's servant, as was afterwards Baruch.

Chapter 1

Ver. 1. **Now it came to pass in the thirtieth year,** *J scil.*, Since the book of the law was found, and that famous passover kept in King Josiah's days, ^{#2Ki 22:1-23:30} since the eighteenth year of his reign. ^{#2Ki 23:23} So elsewhere, they began their account from some memorable mercy or remarkable accident; as from the promise made to Abraham, the birth of Isaac, the departure out of Egypt, the division of the kingdom into that of Israel and the other of Judah, &c.

In the fifth day of the month.] Which was the Sabbath day say some, Compare **#Eze 3:16**. Then was this holy prophet in the Spirit, as was afterwards also John the divine upon the Christian Sabbath.

^{#Re 1:10}

As I was among the captives.] In Chaldea. That rule of the Rabbis, therefore, holdeth not—viz., that the Holy Ghost never spake to the prophets but only in the Holy Land.

By the river of the Chebar.] Which was *rivus vel ramentum Euphratis*, a part or channel of Euphrates. There sat the poor captives, {#Ps 137:1} and there this prophet received this vision here, and his vocation in the next chapter. It is observed, that by the sides of rivers various prophets had visions of God; by a river side it was that Paul and his company met to preach and pray. {#Ac 16:13} And of Archbishop Ussher, {e} that most reverend man of God, it is recorded, that to a certain place by a water side he frequently resorted, when as yet he was but very young, sorrowfully to recount his sins, and with floods of tears to pour them out in confession to God.

That the heavens were opened.] Not by a division of the firmament, saith Jerome, but by the faith of the believer. The like befell Stephen the proto martyr, when the stones were buzzing about his ears; {#Ac 7:55-60} and, if we may believe the monkish writers, Wulsin, Bishop of Salisbury, when he lay dying. {f}

And I saw visions of God,] i.e., Offered by God, or excellent visions. *Ut montes Dei, cedri Dei, civitas Dei.* Ezekiel was not only a priest and a prophet, but a seer also. Abraham was the like. {#Joh 8:56 Ge 20:7} This was no small honour.

{a} In *Apolog.*

{b} A *Lapide.*

{c} *Ezechiel scripturarum et Oceanus, et mysteriorum Dei labyrinthus.* -Jerome. Many, both writers and readers, have passed over this prophet as dark, difficult, and less useful.—*Greenhill, Praef.*

{d} *Orat.* 47.

{e} His life and death by Dr Bernard.

{f} Speed, 335.

Ver. 2. In the fifth day.] The Sabbath day, likely, that queen of days, as the Jews call it. See on #Eze 1:1.

Which was the fifth year of Jehoiakim's captivity.] With whom Ezekiel and other precious persons, called by Jeremiah good figs, were carried captive. {#Eze 40:1}

Ver. 3. The word of the Lord came expressly.] Heb., By being hath been, or hath altogether been— *Existendo extitit. Accurate factum est* it really wrought upon me and made me a prophet.

Unto Ezekiel the priest.] Whom, therefore, some have called Urim and Thummim in Babylon.

The son of Buzi.] That this Buzi was Jeremiah, so called because despised for his plain dealing, as some Rabbis have affirmed, is as true as that Ezekiel himself was the same with Pythagoras the philosopher; which yet some ancients have fondly fancied.

In the land of the Chaldeans] Though a polluted land, {#Mic 2:10} and the dwelling place of wickedness, {#Zec 5:8,11} the mother of harlots, and abominations of the earth. {#Re 17:5}

By the river Chebar.] The Rabbis {a} call it the Sabbath river; and, further, tell us that it runneth not, but resteth on the Sabbath day.

“ *Credat Iudaeus Apella:
Non ego.* ”—*Hor.*

And the hand of the Lord was there upon him.] Not only came God’s Word expressly to him, but the power and Spirit of God came mightily upon him; so that he felt the intrinsic virtue of this hand, as one phraseth it, the Spirit of God in his own heart; it was a quick and lively word unto him, and to as many as believed.

{a} Sabbatian.

Ver. 4. And I looked, and, behold.] In this ensuing mysterious vision of a whirlwind, four cherubims, four wheels, a throne upon the firmament, *formidabilis Dei forma proponitur*, is set forth "the appearance of the likeness of the glory of the Lord," as it is expounded, #Eze 1:28, that hereby the people’s arrogance might be the better subdued, the prophet’s doctrine more reverently received, and the prophet confirmed in his calling. The sum of this celestial vision is, that the divine providence doth rule in the world, and is exercised in all parts thereof, and not only in heaven, or in the temple, or in Jewry, as the Jews then thought. As for the changes in the world, which are here compared to wheels, they befall not at all adventures, or by haphazard, but are effected by God, though all things may seem to run upon wheels, and to happen as it fortuneth.

At the day of judgment, at utmost, men shall see a harmony in this discord of things, and providence shall then be unriddled. Meanwhile, God often wrappeth himself in a cloud, and will not be seen till afterwards. All God's dealings be sure will appear beautiful in their season, though for the present we see not the contiguity and linking together of one thing with another.

A whirlwind came out of the north,] *i.e.*, Nebuchadnezzar with his forces. See **#Jer 1:13-15**, Fitly compared to a whirlwind for suddenness, swiftness, irresistibleness. A Lapidie telleth of whirlwinds in Italy which have taken away *stabula cum equis*, stables with horses; carried them up into the air, and dashed them against the mountains, {see **#Hab 1:6,7,9,10**} and consider that those Chaldeans were of God's sending.

A great cloud.] Nebuchadnezzar's army, {**#Jer 4:13**} that *peditum equitumque nubes* {*a*} {**#2Ki 25:1 Eze 39:9**} that stormed Jerusalem.

And a fire infolding itself.] Heb., That receiveth itself within itself, as in a house on fire. Understand it of Nebuchadnezzar's wrath against Jerusalem, much hotter than that furnace of his seven times more than ordinarily heated, {**#Da 3:19**} or rather of God's wrath in using Nebuchadnezzar to set all on a light fire.

And a brightness was about it.] The glory of divine presence, shining in the punishment of evildoers.

Out of the midst thereof as of the colour of amber.] Not of an angel called Hasmal, as Lyra, after some Rabbis, will have it. Jarchi confesseth he knoweth not what the word Hasmal meaneth. This prophet only hath it here, and **#Eze 1:27 8:2**, as Daniel also hath some words proper to himself.

{*a*} Liv.

Ver. 5. **Also out of the midst thereof,]** *i.e.*, From God's glorious presence.

Came the likeness of four living creatures,] *i.e.*, Angels; {**#Eze 10:8,14,15,20**} *Intelligentias animales*, Cicero {*a*} calleth them. See like

visions, **#Da 7:9 Re 4:6,7**. These are said to be four, because God by his angels diffuseth his power through the four quarters of the world.

They had the likeness of a man,] *sc.*, For the greater part, they had more of a man than of any other creature, as hands, legs, &c. *{#Eze 1:7,8}*

{a} Quest. Acad., lib. iv.

Ver. 6. And every one had four faces.] To set forth, saith an expositor, that the power of angels is exercised about all creatures. It is as if the angels did bear on them the heads of all living creatures —*i. e.*, did comprehend in themselves all the elements and all the parts of the world; not as if they did move or act by their own power, but as they are God's hands and agents, employed by him at pleasure, for the good of his Church especially, *{#Heb 1:14}* as being fit and ready to every good work. So should we strive to be. *{#Tit 3:1}*

And every one had four wings.] To set forth their agility, their incredible swiftness, far beyond that of the sun, which yet, if Bellarmine *{a}* reckoneth right, runneth, in the eighth part of an hour, seven thousand miles; others say many more.

{a} De Ascens. ment. in Deum, grad. 7.

Ver. 7. And their feet were straight feet.] Importing their right progress in executing God's will. We must also "make straight or even paths for our feet, lest that which is lame be turned out of the way." *{#Heb 12:13}* See **#Eze 1:9**.

And the sole of their feet was like the sole of a calf's foot] Round, and therefore easily turned. *Hoc ad agilitatem et varietatem cursus spectat.* The angels, because they see every way, so they are apt to go every way, and this with the greatest facility that can be.

And they sparkled.] So swiftly they went, that their feet seemed to sparkle or strike fire.

Like the colour of burnished brass.] Burnished, not blemished; polished, not polluted.

Ver. 8. **And they had the hands of a man under their wings.]** Faces, wings, hands, all to express, saith one, the sufficiency of God's providence for all means of help. A little of the angels, saith another, is set forth by these faces, wings, hands, feet, but the distinct knowledge of angels, as angels, is reserved till we are like the angels in heaven. Great angels they are, but act invisibly for the most part; their hands are under their wings.

Ver. 9. **Their wings were joined one to another.]** To show the unity of angels, the uniformity also of their motions in God's service; there is a suitability and agreeability between them.

They turned not when they went,] *sc.*, Till they had effected that which they went for; and then they did. *{as #Eze 1:14}*

They went every one straight forward.] The angels, in the execution of their office, kept a straight course, without deviating or detracting, without cessation or cespitation. Our eyes should also "look right on," *{#Pr 4:25}* and we should make "straight steps for our feet." *{#Heb 12:13}* This is angel-like. St Paul, that earthly angel, did so.

{#Php 3:13,14}

Ver. 10. **They four had the face of a man, and the face of a lion.]** Hereby is set forth the wisdom, strength, serviceability, and perspicaciousness of the holy angels for the Church's good, all things requisite to great undertakings; neither forbear they to serve us, though we have the scent of the earth and hell about, us. *Quantumnis eos, proh dolor, foetore peccatorum non raro laedamus, Deumque offendamus,* *{a}* Though, by the stench of our sins, we do frequently annoy them, and offend God.

And they four had the face of an ox.] Angels are obsequious, painful, patient, useful. The ox is of those beasts that are *ad esum et ad usum;* to consume food and to be useful, and is truly called *Iumentum a iuvando,* the beast of burden from help.

They four also had the face of an eagle.] Angels are sharp sighted, *{#2Sa 14:20}* vigorous and vivacious, swift beyond belief, *{#Da 9:21}* and if they be once upon the wing, there is no escaping for any wicked people or person.

{a} *Polan.*—Would any great prince attend a lowly man full of sores and vermin?

Ver. 11. And their wings were stretched upward.] Faces and wings are both turned toward God, at whose beck and obedience the holy angels wholly are; {#Ps 103:20} or hereby may be imported the swiftness, sublimeness, and equality of their service.

Two wings of every one.] See on #Eze 1:9.

And two covered their bodies.] See on #Isa 6:2.

Ver. 12. And they went every one straight forward.] See on #Eze 1:9.

Whither the Spirit was to go, they went.] That is, the Spirit of God, by whose direction and conduct the angels do all things; he is the great agent that setteth angels to work. Let us also be "led by the Spirit of God," so shall we approve ourselves "sons of God." {#Ro 8:14}

Ver. 13. Their appearance was like burning coals of fire.] Angels are *actuosi et efficaces ut ignis*, of a fiery nature, and of a fiery operation, as is also the Holy Spirit, {#Isa 4:4 Mt 3:11 Ac 2:3} whereby they are actuated. Angels are all on a light fire, as it were, with zeal for God and indignation against sin; let us be similarly affected. Paul was a heavenly spark; John Baptist, "a burning and shining light." Chrysostom saith that Peter was a man made all of fire, walking among stubble; Basil was a pillar of fire; Latimer cried out, *Deest ignis. In Bucholcere vivida omnia fuerunt, &c.* {a}

It went up and down among the living creatures.] The fire and flame did. Heb., It made itself to walk of its own accord and pleasure.

And the fire was bright.] Let us also labour to kindle and keep quick the fire of zeal upon the hearth of our hearts, without all smoke or smudge of sin.

And out of the fire went out lightnings.] "The Lord is known by the judgment which he executeth"; his noble works done by those instruments of his, the holy angels, are quickly noted and noticed, as in Sennacherib's army.

{a} Melch. Adam.

Ver. 14. **And the living creatures ran and returned.**] As soon as ever their work was done, they came back to him who sent them out to know his further pleasure, and to do him more service. When the angel had lessoned the good women about our Saviour's resurrection, he biddeth them "go quickly and tell his disciples," &c., and then dismisseth them, with "Lo, I have told you," {#Mt 28:6,7} *q.d.*, Begone now about your business, you have your full errand; why linger ye? pack away.

As the appearance of a flash of lightning.] Which appeareth and disappareth in an instant.

Ver. 15. **Behold one wheel upon the earth.**] Things here below are exceedingly mutable, and therefore compared to wheels, because they may seem to run on wheels, and to have no certain course, but to be turned upside down eftsoons; such is the various, promiscuous administration of them, to many men's thinking. To set us right herein, here we have the vision of the four wheels; for each of the four living wights had a wheel by him, {#Eze 1:16 10:9} to show that God governeth all the four quarters of the world by the ministry of his angels. This the poets hammered at, but hit not on, in their foolish fable of Fortune's wheel. St James speaketh of the wheel (τροχος) of nature; {#Jas 3:6} and, indeed, this world is of a wheeling nature, movable and mutable. But God, who moves this wheel, who ruleth the world, is unchangeable and eternal, {#Jas 1:17} and his providence and the ministry of his angels sets all the wheels in the world in motion.

Ver. 16. **The appearance of the wheels...was like unto the colour of a beryl.**] Heb., As the eye or colour of Tarshish—*i.e.*, the sea, or beryl, which is of a sea colour, even sea-green; whereby is represented the flux and fluctuating constitution of things here below.

And they four had one likeness.] There is the same instability of things in one place as in another, and the same overruling providence.

Their appearance and their work were as it were a wheel in the midst of a wheel.] God hath a wheel, providence, in all the wheeling businesses of the world. These are so one within another, as that all their motion dependeth on the angels, whom he also moderateth and ordereth at his own pleasure. Whensoever, therefore, we see such things come to pass that we can see no reason for—as the Churches overthrown, the wicked exalted, &c.—consider that one wheel is within another, and the wings of the angels are one within another. {a}

{a} Dr Preston.

Ver. 17. When they went, they went upon their four sides.] Or, According to their four sides—*i.e.*, through the four parts of the world, as they were moved by the four living creatures.

And they returned not when they went.] But kept on straight forward, without stopping or stepping back. A figure of the constant and consonant harmony which is in all the works of God's providence toward the world, but especially toward his Church. {a}

{a} Diod.

Ver. 18. As for their rings they were so high.] *Apsides earum tam amplae seu altae ut propterea formidabiles.* The rings or strokes, Heb., backs, of these wheels were so broad and high that they struck terror into the beholders. It is hard to take the altitude of second causes. Well might one write a book of the vanity of sciences, and another a tractate *Quod nihil scitur*. I would see the proudest of you all define the nature of a straw, as one preached in Cambridge to all the scholars; so of a flower, of a fly, &c. Well might David say, "Thy judgments, Lord, are a great deep," {#Ps 36:6} such as hath neither bank nor bottom. Well might Paul cry out, "Oh the depth! how unsearchable are his ways." {#Ro 11:23}

And the rings were full of eyes.] Instead of cart nails. Understand hereby God's all-seeing providence, which never erreth, but always ordereth the world's disorders to his own glory.

Round about them four.] The Divine providence is like a well drawn picture, which eyeth all that are in the room. See #2Ch 16:9 Ps 34:15 Zec 4:10 Job 34:21 36:7 Jer 16:17 32:17.

Ver. 19. **And when the living creatures went, the wheels went by them.]** The angels are God's hands, as it were, whereby are acted and agitated this lower world and the second causes therein.

The wheels were lift up.] The spirits of the creatures were heightened and elevated to some unwonted and more than ordinary service, by some special instinct. We use to say, *Magnarum rerum tarda molimina*; When there are many wheels, some will be always out. But it is otherwise here; and that of Ambrose is verified, *Nescit tarda molimina Spiritus Sancti gratia*; God can soon effect great things by his powerful grace.

Ver. 20. **Whithersoever the spirit was to go.]** See #Eze 1:12; and take notice that whatever the instrument is, or means of this or that occurrence, God is the main agent. It is Christ who by his Spirit, *Spiritus vitalis*, worketh all in all in his Church. {#1Co 12:16 Eph 1:11 Col 3:21} There falleth not a hair from a man's head, nay, not a bristle from a sow's back, saith Tertullian, without God.

For the spirit of the living creatures.] Or, Of life. The Divine inspiration was the procreant cause of the wheels' motion. This is here called *haruach*, that spirit by an excellence: *est Deus in nobis*. The spirit is in the wheels, as an invisible but irresistible agent. "The heart of the king is in the hand of the Lord, he turneth it whithersoever he will." {#Pr 21:1}

Ver. 21. **When those went, these went; and when those stood, these stood.]** This is but the same again as before, but more fully and plainly. See the similar passage in #Joh 1:2.

Ver. 22. **And the likeness of the firmament.]** The glory of God in Christ is revealed to the prophet in this ensuing vision, even that great "mystery of godliness, God manifested in the flesh," {#1Ti 3:16} whereof this was a kind of prelude. To like purpose also was that vision. {#Isa 6:1 Joh 12:39-41}

Upon the heads of the living creature.] Between them and the Lord Christ as a screen, and supplied likely the office of that other pair of wings. {#Isa 6:2 Ex 24:10}

Was as the colour of the terrible crystal.] Heb., Of the formidable frost, that is, of the most vehement frost, a periphrasis of crystal. {a} All things above are dreadfully glorious, as all things below are pellucid, pervious, and clear to God's eye, like a diaphanous body. {#Heb 4:13} Mountains of brass are as transparent to him as the clearest crystal. The firmament is so clear that Christ seeth through it. It is "a molten looking glass"; {#Job 37:18} and those atheists are utterly out who ask, "How doth God know? can he judge through the dark clouds" {#Job 22:13}

{a} Vide Plin., lib. xxxvii, cap. 2. *Chrysiallus est gelu concretum.*

Ver. 23. **Were their wings straight,]** *sc.*, When they flew; for at other times they covered their bodies with them, {#Eze 1:11} in reverence to Christ their Creator and Lord.

The one toward the other.] They serve the Lord Christ with one shoulder or consent; they do all mind the same thing.

Ver. 24. **And when they went, I heard the noise of their wings.]** A very great noise, as is here set forth by a threefold similitude—*Congeries similium faciens ad amplificationem.*

Like the noise of great waters.] Which fall with a horrible *fragor*; as with the *catadupes*, for instance. See **#Ps 46:3.**

As the noise of the Almighty,] *i.e.*, As thunder. {#Ps 29:4 18:13}

The voice of speech.] When a man crieth aloud, lifteth up his voice like a trumpet, *sic clamans ut stentora vincat.*

As the noise of an host] *Barritus ille milltaris*, besides the roaring of cannons, rattling of wheels, beating of drums, &c. This none hear but the spiritual man, who "discerneth all things," {#1Co 2:15} and hath his senses habitually exercised to discern good and evil. {#Heb 5:14}

They let down their wings.] As expecting a new commission.

Ver. 25. **And there was a voice from the firmament,]** *i.e.*, From above the firmament, even from Christ on the throne.

When they stood.] When all was hushed. So **#Re 8:1**, there was half-an-hour's silence in heaven, that is, in the Church on earth, when the seventh seal was opened. Sedate and silent spirits are fittest to hear Christ's voice. {#Job 4:16}

Ver. 26. And above the firmament.] See on **#Eze 1:22**.

Was the likeness of a throne.] Far beyond that of Solomon. {#1Ki 10:18,19} That was of ivory, but this of sapphire; that had a rich canopy over it, but this the azured sky under it; {see #Ex 24:10} all to set forth Christ's kingly dignity and surpassing majesty.

And upon the likeness.] All was but likeness and appearance, because all was visional here.

As the appearance of a man.] This was the man Christ Jesus, and this is the last and best part of the vision—viz., Christ set by his Father in super celestial places, far above all principality and power, &c. {#Eph 1:20,21} One of Augustine's wishes was to have seen Christ on earth. Bede comes after, and wisheth rather to have seen Christ in his glory, and on his heavenly throne.

Ver. 27. And I saw as the colour of amber.] See **#Eze 1:4**. Heb., *Chashmal*, which being read backward, as the Cabbalists observe, is *Lammashach*, or *Lammashiach -i.e.*, Messiah.

As the appearance of fire.] Christ is very terrible in his executions; and even "our God" (as well as the Jews' God) "is a consuming fire." {#Heb 12:29 Ex 13:21}

From the appearance of his loins even upward.] This may well be understood of Christ's divinity, as the parts downward of his humanity, partaking of the same most resplendent glory, by virtue of the hypostatical union, and having partner agency with the Godhead, according to its measure, in the works of redemption and mediation.

Ver. 28. As the appearance of the bow that is in the cloud.] Here, as in the salt sea, or as in a pot of honey, the deeper the sweeter. The rainbow was set for a sign of the covenant of mercy to mankind {#Ge

9:12 Isa 54:12 Re 10:1} {See Trapp on "Re 10:1"}

This was the appearance, &c.] For no more of God can be seen by any mortal creature. {#Ex 33:20} This and other prophets saw the chariot, but not the rider in it, as the Rabbis say.

I fell upon my face.] {a} As astonished, and as adoring the divine Majesty.

And I heard a voice.] This the Vulgate prefixeth before the next chapter.

{a} *Quasi facies suos submitbens.*

Chapter 2

Ver. 1. **And he said unto me.]** *Christus solio sic insit ab alto.* Christ from his lofty throne thus bespake me, who had now my mouth in the dust, and had no more to say but this, "Speak, Lord, for thy servant heareth."

Son of man.] So this prophet is called almost a hundred times in this book; four times in this short chapter. The reason hereof I take to be this, saith a judicious divine, {a} he had visions both more in number and more rare in kind revealed unto him than any other prophet had. Now lest he should be exalted out of measure, through the abundance of revelations, the Lord often putteth him in mind of his estate by nature, that he was but a "son of man," a mortal man, even a worm.

Stand upon thy feet.] God, for good ends, casteth down sometimes those that are dearest to himself; but then he comforteth the abject.

{#2Co 7:6}

“*Deiecit ut relevet, premit ut solaria praestet.*”

And I will speak unto thee.] So #Da 10:11. Oracles are for standers, not prostrate ones. They require utmost attention of body, intention of mind, and retention of memory. See #Nu 23:18 Jud 3:20. {See Trapp on "Nu 23:18"} {See Trapp on "Jud 3:20"}

{a} Dr Gouge.

Ver. 2. **And the Spirit entered into me.**] This was right, when word and Spirit went together. See #**Isa 59:21**. {See Trapp on "Isa 59:21"}

And set me upon my feet.] Called me off from earthly cares, and made me hear savingly. In the Scriptures the Holy Ghost speaketh ρητως, {#1Ti 4:1} "Let him that hath ears to hear, hear," &c. Let him draw up the ears of his mind to those of his body, that one and the same sound may pierce both.

Ver. 3. **I send thee to the children of Israel.**] So they will needs call themselves. But what saith God in #**Mic 2:7**? "O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings?" {See Trapp on "Mic 2:7"}

To a rebellious nation.] Heb., Gentiles. So the Jews call us Christians in scorn. So God calleth them here in great contempt "a rebellious nation." See #**Am 9:7** *Genres apostatrices*, as the Vulgate here hath it. The Jews call the Turks Ishmaelites, the Ethiopians Cushites; but Christians they call *Gojim*, an abominable nation, and *Mamzer-goll*, a bastard people.

They and their fathers have transgressed against me.] A serpentine seed they are, a race of rebels; neither good egg nor bird, but *mali corvi mala ova*.

Even unto this very day.] Being nothing bettered by all that they have suffered. See #**Jer 16:13** **Isa 1:5**.

Ver. 4. **For they are impudent children.**] Heb., Hard of face. Sin hath added such an impudence in their faces, that they can blush no more than a sackbut. *Os tuum ferreum*, saith Cicero to Piso, that brazen face of thine; and *Durus hic vultus lachrimare nescit*, thou canst not blush, much less bleed, for thine offences, saith Seneca to one.

And stiff hearted.] *Duri cordes, incurvi cervicati, quosque citius frergeris quam flexeris*, such as will sooner break than bend. Many of our hearers, alas! are no better. We do even wash a tile sheard, draw water with a sieve, &c.

I do send thee unto them.] About hard service; *sed curare exegeris, non curationem*, {a} It is the *care*, and not the *cure*, of the charge that is charged upon thee.

Thou shalt say unto them.] *Proficiscere et prophetato*. Thou shalt be as my mouth. {#Jer 15:19}

{a} Bernard.

Ver. 5. **And they, whether they will hear, or whether they will forbear.]** Some refractories will not so much as hear a minister of God; but bid him, as those old Italians once did the Roman ambassador, *Ad quercus dicere, se interim alia acturos*, speak to the posts; they had somewhat else to do than to give ear to them. See #1Co 1:22. Of those also that do hear, scarce the hundredth man believeth our report, saith Calvin; Nay, scarce the thousandth man, saith Chrysostom.

For they are a rebellious house.] This was small encouragement. Hence prophets have so hung off, as Moses, Isaiah, Jonah, Jeremiah, &c. Knox, when called first to preach, burst forth into abundance of tears. Bradford was hardly persuaded by Bucer to enter into the ministry, &c. {a}

Yet shall know that there hath been a prophet among them.] Let them prove incorrigible, they shall also prove inexcusable, and self-condemned. See #2Co 2:16. {See Trapp on "2Co 2:16"} Convinced they shall be, if not converted; and who knows how the word, now slighted, may hereafter work upon them? *Saepe fit ut audientes verbum moleste, suscipiant fructuose*, {b} They may better bethink themselves.

{a} Acts and Mon.

{b} Jerome.

Ver. 6. **Be not afraid of them.]** Of their lordly looks—such as Steven Gardiner set upon Dr Taylor, and was well told of it {a} -of their bitter scoffs, dreadful threats, as if they could undo us at their pleasure. Our times are in God's hands; kill us they may, but hurt us they cannot. See #Jer 1:17 Mt 10:25. When Bonner said to Hawkes, A faggot will make you turn; No, no, said Hawkes, a point for your

faggot, you shall do no more than God permits you. ^{b} A minister of God should live by faith, and not die by fear. He should make his hearers afraid of him rather, as Herod was of the Baptist, Valens of Basil, &c. When Euxodia the Empress threatened Chrysostom, Go tell her, said he, that I fear nothing but sin. I will rather choose to die, said Calvin, than comply with those that refuse to submit to Church discipline.

Though briars (or rebels) and thorns be with thee.] *Refractarii et spinei*, ^{c} such as thou canst not handle without hurt, deal with without danger; ^{#2Sa 23:6 Ps 55:21 58:10 Mic 7:4} catching, they are and scratching, as sharp pointed thorns. ^{#Nu 33:55}

And thou dost dwell among scorpions.] Which are most venomous and perilous creatures, joined with fiery serpents. ^{#De 8:15} Pliny saith that there is not one minute wherein it doth not put forth the sting to do mischief. ^{d} It is also a crafty creature, *et occultis machinationibus ferit* and it kills with hidden devices. The Church's enemies are cruel crafties. ^{#Ne 4:11}

Be not afraid of their words.] Their bubbles of words.

Nor be dismayed at their looks.] Their swellings and browbeatings.

Though they be a rebellious house.] A race of rebels.

^{a} *Acts and Mon.*

^{b} *Ibid.*, 1443.

^{c} *Quasi boves aestro agitati. -Theodoret. Monitoribus asperi. -Hor.*

^{d} *Semper in ictu est. -Plin., lib. viii. cap. 29. Ferit obliquo ictu et inflexu.*

Ver. 7. And thou shalt speak my words.] God's word must be spoken, however it be taken.

Whether they will hear.] See **#Eze 2:5**. Christ, once at least, preached away the most of his hearers. ^{#Joh 6:66} Beza so delivered himself with that evidence and efficacy of truth in *Colloquio Possiaceno*, that Cardinal Lorrain wished that either he had been

dumb, or that his hearers had been deaf. Too many of ours are so, &c.

For they are most rebellious.] Heb., Rebellion, in the abstract, as if they had been transformed into sin's nature.

Ver. 8. **Be not thou rebellious like that rebellious house.]** It is no hard matter to symbolise with sinners. See **#Isa 6:5**, with the note. To dwell among them is dangerous, for sin is catching, and often in epidemic proportions. Precious therefore, and worthy of all acceptance, is the apostle's counsel. *{#Ro 12:2}* Lawyers tell us that we must not look so much what men do at Rome, as what they ought to do.

Eat that I give thee,] *i.e.*, The roll, *{#Eze 2:9}* that is, whatsoever I shall henceforth dictate unto thee, do thou get it by heart, digest it, propound it to the people, work it first upon thine own, and then upon the affections of thine hearers. See Rev. iv., and observe how alike the Lord dealt with Ezekiel and John the Divine.

Ver. 9. **Behold, a hand was sent.]** A hand from heaven. A hand is *index rei et instrumentum operationis* sign to the matter and the tool of working.

And, lo, a roll of a book.] *{a}* The Jews folded or rolled up their books upon a cedar stick, to preserve them from dust and other dangers. See on **#Isa 8:1**.

{a} *Palmoni bammidabber* *{#Da 10}*

Ver. 10. **And he spread it before me.]** Till Christ unfold heavenly mysteries, men understand them not. *{#Re 5:5 Mt 11:27 JJo 1:8,9 5:15}* He is the excellent interpreter.

And it was written within and without.] To show abundance of miseries coming on the Jews and others.

Lamentation, and mourning, and woe.] Foretold all along this volume till chapter 40; sad songs, doleful ditties. גִּימִיט, *gemitus sicut columbae* moaning like doves. *{#Isa 38:14}*

Chapter 3

Ver. 1. **Son of man, eat that thou findest.]** Eat this roll or volume, without equivocation, or so much as questioning; yield simple obedience to the heavenly vision. It was in vision doubtless that the prophet did eat the roll, and not in very deed, as the foolish patient did the physician's recipe, or as Mr Lewis of Manchester made the bishop's summoner eat the citation which he brought for his wife, a martyr in Queen Mary's days, by setting a dagger to his heart, and to drink to it when he had done. {a} It was *non reipsa, sed spiritu*, saith an interpreter. See #Eze 3:10.

Eat this roll, and go speak unto the house of Israel.] First learn, and then teach others, that thou mayest utter my mind readily, dexterously, and affectionately, speaking *a corde ad cor—ex intimo cordis affectu* -and digging thy discourses out of thine own bosom, as it is said of Origen, and after him of Petrus Comestor, who merited that title, because, by his often allegations of the holy Scripture, he seemed to have eaten it up and digested it.

{a} *Acts and Mon.*

Ver. 2. **So I opened my mouth.]** Without delays or consults, I obeyed Christ's command, *et hausit quodammodo donum prophetiae*, {a} and yielded to become a prophet. This was well; but not long after, Ezekiel, through infirmity of the flesh, would have declined the office, and therefore sought to lurk among his countrymen at Telabib, {#Eze 3:15} till Christ called him out again and newly employed him. {#Eze 3:16}

And he caused me to eat that roll.] See on #Eze 3:1.

{a} *Alsted. Chronol.*, 347.

Ver. 3. **Cause thy belly to eat, and fill thy bowels,]** *i.e.*, Deeply and duly ponder and practise those holy truths thou hast to press upon others; preach thine own experiences, &c. See #1Ti 4:15.

And it was in my mouth as honey for sweetness.] So was God's law to good David; {#Ps 119:29,103} to Augustine, *Scripturae tuae sunt deliciae meae*, saith he, Thy Scriptures are my delight; to Alphonsus, King of Arragon, who professed he would rather lose his kingdoms

than be without the knowledge of God's blessed book, which he had read over above a dozen times, together with such commentaries thereupon as those times afforded. See **#Re 10:10**.

Ver. 4. **Go, get thee unto the house of Israel.**] This was a hard task, all things considered; but hard or not hard, there was a necessity of going on God's errand. *Ubi mel ibi fel. Necesse est ut eat, non ut vivat*, Where there is honey, there is bitterness. It is necessary to go but not to live, as he once said.

And speak with my words unto them.] But see they be mine, and then I will bear thee out; then also they will the sooner take impression. Speak as the oracles of God. {#1Pe 4:11}

Ver. 5. **For thou art not sent to a people of a strange speech and of an hard language.**] Heb., Deep of lip and heavy of tongue. *Qui strident sermone, et quasi e profundo gutture barbarum loquuntur*. As Jonah was so sent, and those that now preach to the natives in New England in their own language, not without some good success.

But to the house of Israel.] Among whom thou must use *vulgari et vernaculo sermone*, who also are well seen in the Scriptures; they are indeed God's library keepers, which is no small privilege, {#Ro 3:2} and therefore the better to be dealt with.

Ver. 6. **Surely had I sent unto them, they would have hearkened.**] Or, If I had sent thee to them, would they not have hearkened unto thee? It may seem by the Ninevites that they would, for they repented at the preaching of Jonah, {#Mt 12:41} at one single sermon made by a mere stranger, who sang so doleful a ditty to them that their city should be shortly destroyed, &c. Vatablus rendereth this text, *Dispeream nisi te audissent, ei ad cos te misissem*. And couldst thou but skill of foreign languages, thou couldst not easily be without disciples. The punishment of strange language, saith a grave divine, {a} was a heavy punishment, next to our casting out of paradise and the flood.

{a} Mr Whatel. *Prototyp*.

Ver. 7. **But the house of Israel will not hearken unto thee.**] They will not. See the like, **#Joh 5:40 8:44**. A man's will is his hell, saith Bernard. And it is easier, saith another, to deal with twenty men's

reasons, than with one man's will. What hope is there of those that will not hear; or, if they do, yet have made their conclusion beforehand, and will stir no more than a stake in the midst of a stream?

For they will not hearken unto me.] Speaking unto them in the Scriptures. See #Ho 8:12 Mt 10:24,25 Joh 15:18, &c. Let this speech of God to the prophet comfort faithful ministers, *contra cervicosos et cerebrosos istos hypocritas*, that reject or resist their preaching. What are we that we may not be slighted, whenas Christ himself the arch-prophet is?

Impudent.] Heb., Stiff of forehead. This was a point next the worst. *Illum ego periisse dice cui periit pudor*, said that heathen: {a} he is an undone man who is past shame.

{a} Curtius.

Ver. 8. **Behold, I have made thy face strong against their faces.]** I have steeled thy forehead and strengthened thine heart, that thou shalt budge for none of them. I have rendered thee insuperable.

Ver. 9. **As an adamant, harder than flint.]** Heb., Strong above a rock. *Instar rupis quae in mari vadoso horridi Iovis, et irati, ut ita dicam, Neptuni fervidis assultibus undique verberata, non cedit, aut minuitur; sed obtendit assuetum fluctibus latus, et firma duritis, tumentis undae impetum sustinet ac frangit.* This {a} invincible courage and constance in God's ministers the mad world calleth and counteth pride and pertinace; but these know not the power of the Spirit, nor the privy armour of proof that such have about their hearts. {b}

Fear them not, &c.] See #Eze 2:6.

{a} John Wower, *Polymath*.

{b} *Durus ut his animus solido ex adamante creatus.* -Hesiod.

Ver. 10. **Son of man, all my words receive in thine heart, &c.]** This is to eat the roll, to turn it *in succum et sanguinem*, that it may surely nourish. See on #Eze 3:1-3.

Ver. 11. **Go, get thee to them of the captivity.]** The fruit whereof they have lost in great part, because so little amended thereby.

Unto thy people.] For I can scarce find in my heart to own them. So #Ex 32:7. God fathers that rebellious people upon Moses.

Whether they will hear, or whether they will forbear,] *q.d.*, Let them choose; and if they have a mind to it, be miserable by their own election. See #Eze 2:5.

Ver. 12. **Then the spirit took me up, and I heard behind me, &c.]** This was for the prophet's encouragement, and to put mettle into him, as it were, that he might the better bear up amidst all, since he should shortly bear a part in that angelic concert, whose λειτουργια εστι ψαλμωδια, as Theodoret hath it, their daily service is singing of psalms.

Blessed be the glory of the Lord from his place,] *i.e.*, From heaven, where saints and angels glorify his name without ceasing or satiety. Monica, after a discourse with her son Augustine about the happiness of heaven, concluded thus: *Quantum ad me attinet, fili, nulla re amplius delector in hac vita. Quid hic facio?* As for me, what make I here, since I take no more pleasure in anything that is here to be had? A picture of a globe of the whole earth, saith one, set out with all the brave things that sea and land can afford, with this sentence encircling it round, "To be with Christ is far better," is a Christian's emblem, and should be his ambition.

Ver. 13. **I heard also the noise of the wings of the living creatures.]** In consent with the former doxology.

That touched one another.] Heb., Kissed; noting the love and good agreement that is between the holy angels. No woman is so well affected to her sister as they are one to another in serving God and his people.

And the noise of the wheels.] As the angels, so all actions and motions do, as they can, sing praise to God.

Ver. 14. **So the spirit lifted me up.]** As it did afterwards also Philip, {#Ac 8:39,40} not visionally, but really.

And took me away.] To Telabib.

And I went in bitterness, in the heat of my spirit.] {a} Heb., I went bitter in the hot anger of my spirit, *q.d.*, I was in a great pet, as considering that God's truths must be spoken, however they are taken: and full ill they would be taken from me by mine untoward countrymen. This made me, for the time, much out of temper; but I soon denied myself, and got the better of mine unruly passions. For,

The hand of the Lord was strong upon me.] I was overpowered by the Spirit of God, who soon brought those high thoughts of mine into captivity and conformity to Christ. {#2Co 10:5}

{a} *Hic ecce pillula voluminis in ore dulcis, in ventre dissoluta, ventrem torquet et lancinat. -A Lapide.*

Ver. 15. **Then I came to them of the captivity of Telabib.]** Which was the name of some chief place or plantation of the Jews in captivity, saith Diodat. It was in the middle part of Mesopotamia, saith Junius, between two rivers, Chebar and Saocorah.

I sat where they sat.] Skulking and lurking, or at least not acting according to my prophetic function, and the gift bestowed upon me, which I ought to have stirred up and exercised for the good of my fellow captives. This he freely confesseth, as giving glory to God, and taking shame to himself.

Seven days.] Which circumstance of time increased his sins, saith Polanus.

Ver. 16. **And it came to pass at the end of seven days.]** Probably on the Sabbath day, that day of grace, and opportunity of holiness. God glorifieth his free grace in coming to his offending prophet, as the physician doth to his sick patient, and by setting him to work again, sealing up his love to him: like as he also did to the eleven apostles, by sending them abroad to preach the gospel, after that they had so basely deserted him at his apprehension, and death upon the cross.

Ver. 17. **Son of man.]** So Christ constantly calleth this prophet, to keep him humble. See #Eze 2:1.

I have made thee a watchman.] I, who am the chief Bishop and Shepherd of souls, {#1Pe 2:25} have set thee in thy watch tower, with charge to look well to my flock with golden fleeces, precious souls,

that none be lost for want of warning. See therefore that thou be *Episcopus*, not *Aposcopus*; an overseer, not a byseer; a watcher, not a sleeper: *Somnoleatia Pastorum est gaudium luporum.* {a} Shall the shepherds sleep whenas the wolves watch and worry the flock? {#Ac 20:29,30} Herodotus {b} telleth of one Euenius, a city shepherd, who for sleeping and allowed the wolf to enter the fold and kill sixty sheep, had his eyes pulled out. God threateneth the like punishment upon sleepy watchmen, idol shepherds. {#Zec 11:17}

Therefore, hear the word at my mouth.] Who am the arch-prophet, the only doctor of my Church; {#Mt 23:8 17:4} admonish them therefore in my words, foresee and foretell them their danger in my name and stead. See #**Hab 2:1 2Co 5:20.**

{a} Ephrem., *Tract. de Tim. Dei.*

{b} Lib. ix.

Ver. 18. When I say to the wicked, Thou shalt surely die.] When I bid thee tell the wicked from me, it shall be ill with him; for "the reward of his hands shall be given," {#Isa 3:11} even "death the wages of sin," {#Ro 6:23} death of all sorts, which is the just hire of the least sin: woe then to the wicked, say.

And thou givest him not warning.] Heb., *Non expolieris*; Gr., *Non distinxis*; if thou do not distinctly and clearly warn him, seeking to rub off his rust, and to make his soul clear and circumspect. {as #Ps 19:12 Ec 4:13}

To save his life.] That "iniquity may not be his ruin." Sin hales hell at the heels of it.

But his blood will I require at thine hand.] These are *fulmina, non verba*, not words, but thunderbolts, saith Erasmus. This sentence sounding much in his ears made Augustine constant and instant in preaching, and warning the people of their danger. Bernard {a} also, for the same reason, thus bespeaketh his hearers: If I deal not freely and faithfully with you, it will be to your loss, and mine own danger. *Timeo itaque damnum vestrum: timeo damnationem meam, si tacuero.*

{a} Lib. iii. *De Verb. Dom.*, Sermon. 12.

Ver. 19. He shall die in his iniquity.] Because now he falleth with open eyes. Many sorrows shall be to such wicked as will not be warned. {#Ps 32:9,10} {a}

But thou hast delivered thy soul,] scil., From thine other men's sin. {#1Ti 4:16}

{a} *De Temp.*, 99.

Ver. 20. Again, When a righteous man.] So esteemed by others, and haply also by himself; a self-deceiver.

Doth turn from his righteousness.] As he may soon do, where it is but a semblance. Falling stars were never but meteors.

And commit iniquity.] This a righteous man, rightly so called, doth not. {#Joh 8:34 1Jo 3:8} {See Trapp on "1Jo 3:8"}

And I lay a stumblingblock before him,] i.e., I cause him to prosper in his sin, saith Vatablus, which is a heavy judgment. Fatted ware is but fitted for the shambles.

Because thou hast not given him warning.] Hast not uncased and unkennelled the hypocrite, driving him out of his starting-holes. {a}

And his righteousness.] His works that were materially good, but not formally and eventually. *Bonum non sit nisi ex integra causa.*

Shall not be remembered,] i.e., Reckoned to him he shall not thereby set off with God, or make amends by his good deeds for his bad; nay, his dissembled sanctity shall pass for double iniquity, and he shall be held therefore the worse, because he pretended to be better.

{a} A hole in which a hunted animal takes refuge; *transf.* a place in which a criminal or a hunted enemy finds refuge.

Ver. 21. Nevertheless if thou warn the righteous.] As the best may need to be warned, and must take it for a mercy.

“ *Acer et ad palmae per se cursurus honores,
Si tamen horteris, fortius ibit equus.*”—Ovid.

Ver. 22. **And the hand of the Lord,**] *i.e.*, The Spirit of the Lord, whereby he led his prophet into all truth and holiness.

Arise, go forth into the plain.] Or, Valley, where thou mayest be alone and at liberty, solitary and sedate, that I may further converse with thee.

Ver. 23. **Then I arose and went forth.**] Such prompt and present obedience meeteth with mercies unexpected.

As the glory which I saw.] The same as before for the prophet's further confirmation. So **#Ac 10:10**, and so God sealet to us again and again in the sacrament of the supper, showing us all his goodness. {*as #Ex 33:19*}

And I fell on my face.] The nearer any one draweth to God, the more doth rottenness enter into his bones.

Ver. 24. **Go shut thyself within thine house,**] *q.d.*, Thou hast a mind, I perceive to do so; but it is not thy wisest way to decline thine office, how hard soever it seemeth.

Ver. 25. **Behold, they shall put bands upon thee.**] Thy friends shall bind thee for a madman. See **#Mr 3:21**. {*See Trapp on "Mr 3:21"*}

Ver. 26. **And I will make thy tongue.**] A spiritual and a special judgment upon the people, thus to silence the prophet. So he dealt by our ancestors, upon the setting up of Queen Mary.

Ver. 27. **But when I speak with thee.**] As speak I will with thee again, by prophetic revelation, ere long be.

He that heareth, let him hear.] See **#Eze 2:5**; whether more or fewer hearken to thee, be not troubled, I shall have my purpose howsoever.

Chapter 4

Ver. 1. **Thou also, son of man.**] Hitherto we have had the preface: followeth now the prophecy itself, which is both concerning the fall of earthly kingdoms, and also the setting up of Christ's kingdom among men. The siege, famine, and downfall of Jerusalem is here set forth to the life, four years at least before it occurred, not in

simple words, but in deeds and pictures, as more apt to affect men's minds: like as he is more moved who seeth himself painted as a thief or scoundrel hanged, than he who is only called so. This way of teaching is ordinary with the prophets, and was used also by our Saviour Christ; as when he set a child in the midst, washed his disciples' feet, instituted the sacraments, &c. {a}

Take thee a tile.] An unburnt tile, saith Lyra, and so fit to portray anything upon. Some take it for a four square table, like a tile or brick, that will admit engravement. Jerusalem, the glory of the East, was here pictured upon a tile sheard. How mean a thing is the most stately city on earth to that city of pearl, the heavenly Jerusalem!

And portray upon it the city.] Not with the pencil, but with the graving tool. Where yet, as in Timanthes' works, more was ever to be understood than was delineated.

{a} Oecolampadius.

Ver. 2. And lay siege against it.] This to carnal reason seemeth childish and ridiculous; not unlike the practice of boys that make forts of snow; or of the Papists' St Francis, who made him a wife and children of snow; fair, but soon fading comforts; or of his disciple Massaeus, who is much magnified, because at his master's command he did—not Diogenes-like, tumble his tub, but—himself tumble up and down as a little one, in reference to that of our Saviour, {a} "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." {#Mt 18:3} But it must be considered, that what the prophet did here, he did by the word and command of the most wise God. This made the sacrifices of old, and doth make the sacraments still, to be reverend and tremendous; because holy and reverend is his name who instituted them. It cannot be said so of Popish ceremonies, men's inventions; they have not God's image or inscription, and are therefore frivolous and fruitless, worthily cast out of our churches.

{a} Sedulius., lib. iii. cap. 2.

Ver. 3. Moreover take thou unto thee an iron pan.] *Sartaginem ferream*, in token of God's hard and inflexible hatred bent against so hard-hearted a people; whom he will therefore fry as in a pan, and

see the as in a pot, {#Jer 1:13} so that they shall "pine away in their iniquities."

Set thy face against it, and thou shalt lay siege.] This the prophet was to do in the name and person of God and his soldiers, the Chaldeans. Hard hearts make hard times, yea, they make *Deum, natura sua mollem, misericordem, et melleum, durum esse et ferreum*, as one saith—God to harden his hand, and hasten men's destruction.

Ver. 4. **Lie thou also upon thy left side.]** Which for so long a time to do, could not but put the prophet to great pain, and try his patience to the utmost, especially if he lay bound all the while, as Theodoret thinketh he did, to set forth Jerusalem's great miseries during the siege, or rather God's infinite patience in bearing with their evil manners with so perverse a people.

Thou shalt bear their iniquity,] *i.e.*, Represent my bearing it, and forbearing to punish them for it.

Ver. 5. **Three hundred and ninety days.]** That is, say some, the siege of Jerusalem shall continue so many days—via, thirteen months, or thereabouts. But they do better, who, taking a day for a year in both the accounts, {as #Eze 4:6} and making the forty of Judah to run along with the last year of Israel's 390, end both at Nabuzaradan's carrying away to Babylon the last relics of Israel and Judah: and begin Israel's years at Jeroboam's apostasy, and Judah's at Huldah's prophecy in the eighteenth of Josiah's reign, when the law was found but not observed by that idolatrous people, as appeareth by the complaints made of them by Zephaniah and Jeremiah; neither were they warned by their brethren's miseries, the ten tribes being now carried into captivity. Compare #Eze 1:1,2 3:15,24-27 8:1.

Ver. 6. **And when thou hast accomplished them.]** That is, art within forty years of accomplishing them.

Thou shalt bear the iniquity of the house of Judah forty days,] *i.e.*, Years, beginning at the eighteenth year of Josiah; or, as others compute it, at his thirteenth year, and ending them in the eleventh of Zedekiah, which are the bounds of Jeremiah's prophecy. A very learned man yet living observeth, that God doth here set and mark

out Judah's singular iniquity by a singular mark; for that they had forty years so pregnant instructions and admonitions by so eminent a prophet as Jeremiah, yet were they impenitent to their own destruction. And the like may well be said of Dr Ussher, that prophet of Ireland, who, upon the toleration of Popery there, preaching before the State at Dublin upon a special solemnity, made a full and bold application of this text unto them in these very words: From this year, said he—viz., A.D. 1601—will I reckon the sin of Ireland; and dare say that those whom you embrace shall be your ruin, and you shall bear this iniquity. {a} And it happened accordingly; for, forty years after—viz., A.D. 1641—began the rebellion and destruction of Ireland, done by those Papists and Popish priests then connived at.

{a} Dr Ussher's *Funeral Sermon*, by Dr Bern. 39.

Ver. 7. **Set thy face toward the siege of Jerusalem.**] Steel thy countenance, be stern and resolute, to show that the Chaldees should be so. Thus this prophet proceedeth to write, as it were, in hieroglyphics, and to preach in emblems.

And thine arm shall be uncovered,] *i.e.*, Thou shalt do thy work bodily; which, when soldiers and servants set themselves to do, they make bare their arms, *ut fine expeditiores*, for quicker despatch. Even orators also pleaded with their right arm, as Oecolampadius here noteth, stripped up and stretched out.

And thou shalt prophesy against it.] By these signs and dumb shows at least. See #Eze 3:26.

Ver. 8. **And, behold, I will lay bands upon thee.**] To show that he was unchangeably resolved to ruin Judah, {a} whom the prophet here personateth. Some make the sense to be this, I will give thee strength to hold out in that thy long lying on one side till the city be taken. Of a nobleman of Louvain it is told, that he lay sixteen years in one posture—viz., with his face upwards. And Pradus saith he saw a madman who had lain upon one side fifteen years.

{a} *Pertinacis poenae simulachrum est. -Oecolamp.*

Ver. 9. **Take thou also unto thee wheat and barley, &c.]** *Promiscuam farraginem;* to show what shall be the condition of the

city in the time of the siege. Miscellan bread shall be good fare, but hard to come by in that grievous famine.

Three hundred and ninety days shalt thou eat thereof.] Not sleep all the while, as some Papists would have it, grounding their conceit upon their Trent translation of **#Eze 4:4**, Sleep thou also upon thy left side, &c.; but lying and sleeping are distinct things, as may be seen, **#Ps 3:5 4:8**.

Ver. 10. **Twenty shekels a day.]** Five ounces, or ten at most; not prisoners' pittance, *qua proinde per diem trahitur magis anima quam sustentatur*. See this complained of, **#La 1:11,19 2:11,12,19,20 4:4,9,10 5:6,9,10**. They had sinned in excess, and now they are punished with cleanness of teeth. The famine of the word is far worse.

Ver. 11. **From time to time shalt thou drink,]** *i.e.*, At thy set times, *in stata tempera comparcito*, make no waste: the least drop is precious.

Ver. 12. **And thou shalt eat it as barley cakes.]** Baked on coals made of homely fuel, man's dung burnt. {a}

And thou shalt bake it with dung.] For want of wood. {#La 5:4} To the hungry soul every bitter thing is sweet. {#Pr 27:7}

In their sight.] This, then, was more than a vision.

{a} *Panem exhibuit Papa non ad purum ignem, sed ad olea Quaestionariorum, Sorbonistarum, et Canonicorum coctum. -Pol.*

Ver. 13. **Eat their defiled bread.]** Not able now to observe that ceremonial purity in their meats which God had commanded. This was just upon them for their worshipping those their dungy deities.

Ver. 14. **Ah Lord God! behold, my soul hath not been polluted.]** Neither had it been here by eating suchlike bread, because God bade him do it, and his command legitimateth anything. But a good soul feareth and deprecateh all kind of pollution: "Keep thyself pure"; {#1Ti 5:22} "Abstain from all appearance of evil." {#1Th 5:22} The prophet in this prayer of his is very pathetic, *Ah Domine Iehovi*: not *Iehova*, but *Iehovi*. See the similar passage in **#Ge 15:2,8 De 3:24 9:26**.

For from my youth up.] Let us be as careful of spiritual uncleanness; sin is the devil's excrement, the corruption of a dead soul. {a} Constantinus Copronymus is reported to have delighted in stench and filth. The panther preferreth man's dung before any meat; so do many feed greedily on sin's murdering morsels.

{a} Polan.

Ver. 15. Lo, I have given thee cow's dung.] This was some mitigation. Something God will yield to his praying people when most bitterly bent against them.

Ver. 16. Behold, I will break {a} the staff of bread.] Bread shall be very scarce, and that which men have shall not nourish or satisfy them; they shall have *appetitnm caninum*. See #**Isa 3:1**; {See Trapp on "Isa 3:1"} and take that good counsel, {#Am 5:14,15} lest we know the worth of good by the want of it.

{a} מרקק *contabescere, foetidum fieri.*

Ver. 17. And be astonied.] At their straits and disappointments.

And consume away for their iniquity.] They shall "pine away in their iniquity"; {#Le 26:31} this is the last and worst of judgments there threatened, after those other dismal ones.

Chapter 5

Ver. 1. And thou, son of man.] See on #**Eze 2:1**.

Take thee a sharp knife.] This was the King of Babylon. {as #Isa 7:20} The Turk is at this day such another. Mohammed I was, in his time, the death of 800,000 men. Selymus II, in revenge of the loss received at Lepanto, would have put to death all the Christians in his dominions. {a}

Take thee a barber's razor.] Not a "deceitful razor," {as #Ps 52:2} but one that will do the deed—sharp and sure. Pliny {b} telleth us, out of Varo, that the Romans had no barbers till 454 years after the city was built; *ante intonsi fuere*.

And cause it to pass upon thy head and upon thy beard.] As hairs are an ornament to the head and beard, so are people to a city. But,

as when they begin to be a burden or trouble to either, they are cut off and cast away; so are people by God's judgments, when by their sins they are offensive to him; dealing as Dionysius did by his god Aesculapius, from whom he presumed to pull his golden beard. David felt himself shaved in his ambassadors; so doth God in his servants—whose very hairs are numbered {#Mt 10:30} -in his ministers especially—who, by a specialty, are called God's men {#1Ti 6:11 2Ti 3:17} -with whom to meddle is more dangerous than to take a lion by the beard or a bear by the hair.

Then take the balances to weigh.] This showeth that God's judgments are just to a hair's weight: and *capillus unus suam habet umbram*, saith Mimus.

And divide the hair.] *Dii nos quasi pilas habent*, saith Plautus; *Imo quasi pilos*, saith another.

{a} *Turkish History*, 885.

{b} Lib. vii. cap. 59.

Ver. 2. Thou shalt burn with fire a third part,] i.e., With famine, pestilence, and other mischiefs, during the siege of Jerusalem. Pythagoras gave this precept among others, *Unguium, criniumque praesegmina ne contemnito*. But God findeth so little worth in wicked people that he regardeth them not, but casteth them as excrements to the dunghill, yea, to hell. {#Ps 9:17}

And smite about it with a knife.] They shall be slain with that sharp knife or sword, {#Eze 5:1} after that the city is taken.

Thou shalt scatter in the wind.] Sundry of them shall flee for their lives; but in running from death they shall but run to it. {#Am 9:1-4 2:13-16}

Ver. 3. Thou shalt also take thereof a few in number.] A remnant is still reserved, "that the Lord God may dwell among men." {#Ps 68:18} See #Jer 44:28 2Ki 25:12 Isa 1:9 6:10.

Ver. 4. Then take of them again, and cast them into the midst of the fire.] Thus "evil shall hunt a wicked man to overthrow him"; {#Ps 140:11} {See Trapp on "Ps 140:11"} he shall not escape, though he hath escaped;

his preservation is but a reservation to further mischief, except he repent.

And burn them in the fire.] Such he meaneth as were combustible matter; for there were a sort of precious ones among them, who being brought by God through the fire, were thereby "refined as silver is refined, and tried as gold is tried." {#Zec 13:9} {See Trapp on "Zec 13:9"}

Ver. 5. **This is Jerusalem,]** *i.e.*, This head and beard so to be shaved. {#Eze 5:1} By the hair of the head some think the wise men of that city are figured out, and by the hair of the beard are the strong men; the razor of God's severity maketh clean work, leaving no stub or stump behind it.

I have set it in the midst of the nations.] As the head, heart, and centre of the earth. See #Ps 72:10 Eze 38:12; and God had peculiar ends in it, that the law might go forth out of Zion, and the word of the Lord from Jerusalem, and that all nations might flow into it. {#Isa 2:2,3} *Talis est Roma Christianis*, Such now is Rome to Christians, saith A Lapidè; but lay a straw there, say we; or, as the Gloss saith upon some decrees of popes, *Haec non credo*, I believe it not. See #Re 17:5.

Ver. 6. **And she hath changed my judgments into wickedness.]** This was a foul change; this was to do evil as she could; {#Jer 3:5} this was ingratitude of the worst sort, such as Socrates called ειλκρινη αδικιαν, manifest injustice. Such a wretched change is complained of, #Jer 2:11 Ro 1:23,25 Jude 4, but nowhere in so high an expression as this, as one observeth.

More than the nations.] Because the Jews had better laws but worse dispositions than they.

Ver. 7. **Because ye multiplied,]** *scil.*, Your transgressions and superstitions, or because ye have abounded with blessings, and made me so ill a requital. Some render it *Quia tumultuastis vos plus quam vicinae gentes*; and indeed there were many murders committed among them, and many revolts from foreign princes whom they had sworn to serve.

Neither have done according to the judgment of the nations.] But have outsinned them, *qui deos suos quamvis viles et multos non mutant*, who change not their gods (as you have done me, #Jer 2:10,11), but follow the natural light of reason (some of them at least do so, #Ro 2:14), which you have debauched. See #1Co 5:1 Eze 16:46-48.

Ver. 8. **Behold, I, even I, am against thee.]** Whether thou wilt believe it or not. Thou boldest it unlikely, but shalt find it true, and that I am very serious, not saying these things *in terrorem* only. *Ecce me adversum te venientem*, so some render it; Behold I am upon my march against thee, and will punish thee surely, severely, suddenly.

And will execute judgments.] For the non-execution of my judgments in the former sense taken. {*as #Eze 5:7*}

In the sight of the nations.] In whose sight thou hast so sinned, and who will rejoice at thy sufferings.

Ver. 9. **And I will do in thee that which I have not done.]** None shall suffer so much here or sink so deep in hell, as a profane Jew, a carnal gospeller, who is therefore worse than others, because he ought to be better. Oh, the height and weight of those judgments that shall be heaped upon such! See #La 4:6.

And whereunto I will not do any more the like.] For where ever read we that the fathers did eat their sons in an open visible way? and the sons the Fathers?

Ver. 10. **Therefore the fathers shall eat the sons.]** See this fulfilled in the pitiful mothers; {#La 4:10} and may it be thought, saith one, that their hungry husbands shared not with them in those viands? Oh, the severity of God. *Cavebis, si pavebis*.

And the whole remnant of thee will I scatter.] A miserably dejected people the Jews are to this day, banished out of the world, as it were, by a common consent of nations.

Ver. 11. **Wherefore, as I live, saith the Lord.]** This is God's usual oath (in this prophet especially), and therefore should not be used as an oath or asseveration by any other, since he only liveth (to speak properly).

Therefore will I also diminish thee.] Or, I will break thee down; or, I will shave thee. {as #Eze 5:1 Jer 48:37}

Ver. 12. **A third part of thee, &c.]** See #Eze 5:2.

Ver. 13. **Then shall mine anger be accomplished.]** God is then said to be angry when he doth what men do when angry—viz. (1.) Chide; (2.) Smite.

And I will be comforted.] This also is spoken after the manner of men, who are much comforted when they can be avenged. Their song is, Oh, how sweet is revenge!

“ *Animumque explesse iuvabit.* ”—*Virgil*

The same word in Hebrew that signifieth *vengeance*, signifieth comfort also; for God will be comforted in the execution of his wrath. But what a venomous and vile thing is sin, that causeth the most merciful God to take comfort in the destruction of his creature!

And they shall know that I the Lord have spoken it in my zeal.] That is, seriously threatened by my prophets, whom they have vilipended and derided, but shall now feel the weight of their words.

When I have accomplished my fury in them.] This he doth not usually all at once, but by degrees. He suffereth not his whole wrath to arise till there be no remedy. {as #2Ch 36:16}

Ver. 14. **Moreover, I will make thee waste.]** In *ariditatem*, a dry and barren wilderness, whose fruitfulness and pleasantness is so much celebrated, not only by divine, but profane authors also. See #Ps 107:34. {See Trapp on "Ps 107:34"}

In the sight of all.] See on #Eze 5:8.

Ver. 15. **So it shall be a reproach and taunt.]** See this fulfilled, #La 2:15,16.

An instruction.] They shall enjoy thy folly, grow wise by thy harms. I will make thee an example to the heathen. {a}

An astonishment.] A terror, some render it.

{a} Exemplum.—*Vulg.*

Ver. 16. **When I shall send upon you the evil arrows of famine.]** Not to warn you, as Jonathan's arrows did David, but to wound you to the heart, and to lay you heaps upon heaps. {#De 32:23,24}

And break your staff of bread.] See #Eze 4:16. *Penuria fiet pecuniae*, saith Oecolampadius here; You shall want money to buy you bread.

Ver. 17. **Evil beasts, and they shall bereave thee.]** Rob thee of thy children, destroy thy cattle, make thee few in number, and thy highway desolate, as was long before threatened. {#Le 26:22 2Ki 17:25}

I the Lord have spoken it.] I Jehovah, who will give being to my menaces as well as to my promises.

Chapter 6

Ver. 1. **And the word of the Lord came unto me.]** Junius observeth that this and the two following prophecies, viz., those in Eze. 7,8, were delivered on the Sabbath day; that is the proper season for preaching.

Ver. 2. **Set thy face toward the mountains of Israel,]** *i.e.*, The Jews, who are haughty, and hard as mountains, who are *aspera et inculti*, rough and rude, as mountaineers use to be. In Mount Olivet itself, besides other mountains, they boldly set up their idols, even in the sight of the Lord; so that he never looked out of the sanctuary but he beheld that vile hill of abominations; called therefore, by an elegant alliteration, the Hill of Corruption. {#2Ki 23:13}

Ver. 3. **Behold, I, even I, will bring a sword upon you.]** Because ye are polluted by man's sins, and so made hateful unto me. For as God thinks the better of the places wherein he is sincerely served, yea, where his saints are born, {#Ps 87:5} or make abode, {#Isa 49:16} so the worse of such places where Satan's seat is.

Ver. 4. **Your images shall be broken down.]** Heb., Your sun images, whence also Jupiter Hammon had his name, which Macrobius {a} saith was the same with the sun. See #2Ch 23:5.

And I will cast down your slain men.] *Cruentatos vulneratos, vel interfectos vestros;* such as when wounded, fly to their idols for safety.

Before your idols.] Heb., Your *dii stercorei*, dunghill deities, more loathsome than any excrements.

{a} Lib. i. *Sat.*, cap. 23.

Ver. 5. And I will lay the dead carcasses of the children of Israel, &c.] That in the very places where they have sinned there they may suffer. So in the valley of Hinnom, and at Pilate's praetorium, &c.

Ver. 6. In all your dwelling places.] *Omnia everram et evertam funditus.* I will turn all topsy-turvy.

Your works shall be abolished.] Those toilsome toys, your idols and monuments of idolatry. This the prophet telleth them again and again, that he might waken them, and work them to repentance.

Ver. 7. And ye shall know that I am the Lord.] That I am *dicti mei Dominus*, one that will be as good as my word. So shall all, not idolaters only, but broachers of heresies also, *quae furore et foetere cultores suos faciunt*, saith Oecolampadius here.

Ver. 8. Yet will I leave a remnant.] For royal use. See on #Eze 5:3.

Ver. 9. And they that escape of you shall remember me.] Here beginneth that true repentance never to be repented of. {#Ps 22:27 20:7}

Because I am broken off from their whorish heart,] i.e., I am troubled, saith Piscator. I am tired out, saith Zegedine, and made to break off the course of my kindness. I am broken off from their whorish heart—so Polanus rendereth it; that is, saith he, I leave them, though loath to do it: the breach is merely on their part; for they have an impetus, a spirit of whoredoms in them, that causeth them to err, and go whoring from under their God. {#Ho 4:12 9:1}

And with their eyes.] Those windows of wickedness through which the devil (who is εἰδωλοχαρής, as saith Synesius) doth oft wind himself into the soul.

And they shall loathe themselves.] {a} They shall displease themselves, saith the Vulgate; but that is not enough. *Pudefient in*

faciebus suis, say others. They shall bleed inwardly, and blush outwardly, deeply detesting their former abominations, and not waiting till others condemn them, they shall condemn themselves.

{a} κοψονται.—Sept.

Ver. 10. **And they shall know.**] By woeful experience. He that trembleth not in sinning shall be crushed to pieces in feeling, said blessed Bradford.

And that I have not said in vain.] *In terrorem* only,

Ver. 11. **Thus saith the Lord God.**] *Sic ait Dominator Dominus.*

Smite with thine hand.] *Manibus pedibusque obnixe omnia facito*; do thine utmost by gestures and speeches to make this stupid people perceive their sin and danger.

Alas for all the evil abominations.] *Propter omnes abominationes pessimas*; {a} we cannot call sin bad enough; the worst word in a man's belly is too good for it. *O perdita Israel, dicere vult, quae tot malas abominationes operata es, &c.*

{a} Oecolamp.

Ver. 12. **He that is far off shall die of the pestilence.**] *Pluribus verbis hunc locum tractat.* Ointments must not only be laid upon the part that acheth, but also robbed and chafed in; so must menaces and promises, that they may soak and sink into the soul.

Ver. 13. **Then shall ye know that I am the Lord.**] *Vexatio dabit intellectum*; smart shall make wit. See #Eze 6:10. Four times in this chapter are these words used: *Verba toties inculcata, viva sunt, vera sunt, sana sunt, plana sunt.* {a} The words are driven home often, they are alive, they are true, they are wholesome, they are plain.

Among their idols.] See on #Eze 6:4.

Where they did offer sweet savour.] Idolatry is costly.

{a} Augustine.

Ver. 14. **Than the wilderness toward Diblath.**] Which was *horriditate nobile*, bordering upon that terrible howling wilderness mentioned by Moses. {#De 8:15 Jer 48:22}

Chapter 7

Ver. 1. **Moreover the word of the Lord came unto me.**] Five or six years afore it happened. God loveth to foresignify, to forewarn, or ere he punish. Let us, upon whom the ends of the world are come, take warning, and think we hear the trump of God sounding as here, "An end is come, is come, is come; it watcheth for thee, behold it is come." {#Eze 7:2,3,6}

Ver. 2. **An end, the end is come.**] *Exitium et excidium*. Great kingdoms have their times and their turns, their rise and their ruin. The wicked's happiness will take its end, surely and swiftly.

Upon the four corners of the land.] Heb., The four wings, called also the "four winds." {#Mt 24:31} They had defiled the land from corner to corner; {as #Ezr 9:11} God therefore now would sweep it all over with the besom of utter destruction.

Ver. 3. **Now is the end come upon thee.**] Even upon thee, O Israel. Who would ever have thought it {#La 4:12}

And I will send mine anger upon thee.] Reveal it from heaven. {as #Ro 1:18}

And will judge thee according to thy ways,] *i.e.*, I will punish thee for thy ways. {as #Ho 4:9 Ob 15}

And will recompense upon thee.] Heb., I will give or put upon thee all thine abominations—*q.d.*, Thou hast hitherto put them upon me, but I will have a writ of removal, and set them upon their own base.

{as #Zec 5:11}

Ver. 4. **And mine eye shall not spare thee.**] #Eze 5:11. See on #Jer 13:14.

And thine abominations shall be in the midst of thee.] *Ut quae antea latuerant, in aperture prodeant*.

And ye shall know that I am the Lord.] That smiteth you. {#Eze 7:9}

An evil, an only evil,] viz., Without mixture of mercy, or that shall smite thee down at one only blow. {as #1Sa 26:8 Na 1:9} The Vulgate, after the Chaldee, rendereth it, An evil after an evil—*q.d.*, Lighter and lesser judgments have done no good upon thee. Now I will finish the work, and cut it short in righteousness. {#Ro 9:28} *Ruinam praecedunt stillicidia.* Drops precede disaster.

Ver. 6. **An end is come, the end is come.]** Still the prophet ringeth this doleful knell in their ears, whom sin and Satan had cast into such a dead lethargy, that they could not easily be aroused. *Battologia est, sed necessaria verborum redundantia,* saith Pintus.

It watcheth for thee.] Which hitherto lay at the door, {#Ge 4:7} sleeping dog sleep, as we say. In the Hebrew there is an elegant alliteration between *hakets*, "an end," and *hekits*, "watcheth." See #2Pe 3:3.

Ver. 7. **The morning is come unto thee.]** {a} The morning of execution (as #Jer 21:12 Ps 101:8 cf. Ho 10:15 Ge 19:23,24), worse than the Sicilian Vespers or the French massacre. Thine utter destruction, *bene mane in te irruet*, shall be upon thee early, as it was upon Sodom, and as the morning light breaketh in upon those that are fast asleep. *Sicut decoctores multa sibi promittunt, interim pereunt.* So it befalleth the wicked. {b}

The day of trouble is near.] *Hajom mehumah.* "Day" in Hebrew is thought to have its name from the stir and noise that is made in it, the humming noise and bustle of business. A troublesome and tumultuous day is here forethreatened, such as that in #Isa 22:5 Zep 1:14-17.

Not the sounding again of the mountains.] Not an empty sound, or an echo— *resonabilis echo* {c} -but a worse matter, that shall do more than beat the air.

{a} *Visitaberis summo mane, id est mature.* -Piscat.

{b} *Florulenta felicitas occidit.* -Oecol.

{c} Virgil.

Ver. 8. **Now will I shortly pour out my fury.]** See on #Eze 5:13.

And I will judge thee, &c.] See on #Eze 7:3.

Ver. 9. **I will recompense.]** The same as before. *Nunquam satis dicitur, quod nunquam satis discitur.*

That I am the Lord that smiteth.] Think not that I am made all of mercy, or that I will ever serve you for a sinning stock. Ye shall know that I have *verbera* flogging as well as *ubera*, plenty and can so set it on as no creature can take it off.

Ver. 10. **The morning is gone forth.]** *Matutina sententia*, The decree bringeth forth, {as #Zep 2:2} {See Trapp on "Zep 2:2"}

The rod hath blossomed.] You have had your *floralia*, good times and shall shortly have your *funeralia*, funeral. Nebuchadnezzar (that rod of my wrath) is at hand.

Pride hath budded.] And will shortly bring forth, viz., the bitter fruit of your bold rebellion. Not much unlike to this was the almond rod seen by Jeremiah. {#Eze 1:11}

Ver. 11. **Violence is risen up into a rod of wickedness.]** Their oppressions speak them most wicked, and will make them most wretched.

Nor of their multitude.] Or, Their tumultuous persons, their Thrasos, saith Tremellius, *quantumvis circumstrepant famulatio numeroso*, with all their train and retinue, that keep a clutter.

Neither shall there be wailing for them.] Their dearest friends shall not dare to lament the loss of them, for fear of the enemies who are present would punish it. We read in the Roman history of one Vitia, who was put to death by the command of Tiberius, for that she had lamented Geminus her son executed as a friend to Sejanus. {a}

{a} Tacit.

Ver. 12. **The time is come, the day draweth near.]** *Advenit illud tempus, pertigit ilia dies.* Let this voice ever sound in the ears of those negligent spirits who cry *Cras Domine*, tomorrow Lord,

wiling away their time as she in **#Re 2:21**, and so fooling away their own salvation, as those virgins. {#Mt 25:1-12}

Let not the buyer rejoice.] He shall have no such great joy of his purchase, since the enemy shall shortly take all, *et qui latifundia habuerunt, ne latum pedem retinebunt*, and those who have large estates will not keep back enough for a foot, and no man shall be master of his own, nay, not of a molehill.

For wrath is upon all the multitude thereof.] Or, Upon all the wealth thereof. To like purpose the apostle in **#1Co 7:29**; "This, then, I say, brethren, The time is short," or trussed up, contracted. "Let them that have wives be as though they had none, they that weep as though they wept not, they that rejoice as though they rejoiced not, and they that buy as though they possessed not," &c. *Rebus non me trado sed commodo*, said the wise heathen. {a} Hang loose to all things here below, and labour after that undefiled and unfadable inheritance. {#1Pe 1:4-7}

{a} Sen.

Ver. 13. **For the seller shall not return,]** *scil.*, At the year of jubilee, by reason of the land's desolation.

Which shall not return.] Or rather, It shall not return, *scil.*, void and ineffectual, but shall be accomplished.

Neither shall any strengthen himself in the iniquity of his life.] That is but an ill defence. "The spirit of power and of a sound mind" are fitly set together. {#2Ti 1:7} Men's iniquity will be their ruin. Munster rendereth the text thus: For that whenas the vision was to the whole multitude thereof, no man returned, *neque ullus propter iniquitatem suam pro anima sua se roberabat*; neither did any one (by reason of his iniquity) strengthen himself for his own soul, *i.e.*, use means to escape the just punishment of it.

Ver. 14. **They have blown the trumpet, even to make all ready.]** But all to no purpose, since God hath dispirited them (as he did the old Canaanites, the Saxons and Piers in that *Victoria Hallehuatica*, the Germans against the Hussites in Bohemia, &c.), and struck them

with a panic terror, with utter despondency, so that they were feeble and fainthearted, and the strong were become as tow. {#Isa 1:31}

Ver. 15. **The sword is without, and the pestilence, &c.]** No safety can be to such as are pursued by the divine vengeance, called therefore by the Greeks Αδραστεια, because there is no outrunning of it. {a} Of these three judgments (seldom separated) see #Eze 4 2,3,16,17

Ηξει Δωριακος πολεμος και λιμος {β} επ αυτω.

{a} Αδραστεια, οτι ουκ αν τις αυτην αποδρασαιτο.

{b} ορ λοιμος

Ver. 16. **But they that escaped of them.]** Here we have the mournful repentance of them that escaped, *Fere autem fit ut, malo demure accepto, oculos aperiamus*, saith Lavater here.

All of them mourning, {a} every one for his iniquity.] Thus Hezekiah "mourned as a dove." {#Isa 38:14} And we mourn sore like doves, saith the Church; {#Isa 59:11} happy if it be every man for his iniquity, and not for the punishment of it only or mainly. See that it be a "sorrow according to God," a sorrow to a "transmentation." {#2Co 7:10,11}

{a} הַמַּתְּ eulantes, ut pueri solent qui virgis coercentur.

Ver. 17. **All hands shall be feeble.]** As after some grievous disease, or as in extreme cold weather, ye shall not be able to handle your arms, wherein ye so trust. God strengtheneth or weakeneth the arms of either party. {#Eze 30:24}

And all knees shall be weak as water.] *Fluent aquis: puta sudore ex gravi angustia, vel potius urina, ex pavore.* {a} Not to those that wait upon God. {#Isa 40:30,31} Let wicked Thrasos think on this.

{a} Vulg., Jerome, Septuag.

Ver. 18. **They shall also gird themselves with sackcloth.]** They shall be a miserable mourning people for a long while.

Horror shall cover them.] Such heartquake as is in earthquakes—*horripilatio*.

Shame shall be upon all faces.] *Pudor a rebus putidis, {a}*
-Ashamed they shall be of their doings, ashamed of their disappointments.

And baldness upon all their heads.] A sign of sorrow among the Jews. The Romans (contrariwise), in times of sorrow, suffered their hair to grow, saith Plutarch; so did Mephibosheth in David's days.

{a} Scal.

Ver. 19. They shall cast their silver in the streets.] As burdensome, and not beneficial to them {a} Thus Judas threw away his wages of wickedness; and many, on their deathbeds, detest their cursed hoards of ill gotten goods, saying unto them, as once Charles V did, *Abite hinc, abite longe*, -Away from me, away, away.

Their gold shall be removed.] Shall be for a dunghill, saith the Vulgate; it shall be esteemed, as it is, the guts and garbage of the earth.

Their silver and their gold.] See #Pr 11:4 Zep 1:18 Ec 5:8, {See Trapp on "Pr 11:4"} {See Trapp on "Zep 1:18"} {See Trapp on "Ec 5:8"}

They shall not satisfy {b} their souls.] Silver and gold are not eatable, as Midas found, and the great Caliph of Babylon, whom Haabon the great Khan of Tartary starved to death in the midst of his infinite treasures, which though they were in valour great, and with great care laid together, yet served they him not now to suffice nature best contented with a little. {c}

Because it is the stumblingblock of their iniquity.] Their wealth is the occasion of their wickedness, and they are much the worse men for their worldly substance. See #Ps 52:7, with the margin; #Jer 5:27,28 Lu 16:9,13.

{a} *Ne sit ponderi quod prius fuit luxuriae.* -Jerome.

{b} *Plato in Cratylo scribit Tantalum dictum esse quas πλαντατον, i.e., infelicissimum*

{c} *Turkish History*, 113.

Ver. 20. **As for the beauty of his ornament.**] That is mine ark, saith Junius; or my silver and gold, {#Eze 7:10} as others.

He set it in majesty.] *In superbiam posuit*, placed it pride, so some render it; they were proud of their abundance—their good and their blood rose together, as the proverb is.

Therefore have I set it far from them.] I will—for their ingratitude and abuse my good things—take away mine own and begone, as #Ho 2:8,9.

Ver. 21. **And I will give it into the hands.**] So he did the pleasant land to be plundered, the sanctuary also to be rifled and ransacked by the Babylonians, Syrians, Romans, &c. See #La 1:10, {See Trapp on "La 1:10"}

And to the wicked of the earth.] Sept., To the pests of the earth.

Ver. 22. **My face will I turn also from them.**] From the Chaldees, that they may spoil at pleasure; or from the Israelites, that they may perish without help.

And they shall pollute my secret place.] Even the Holy of holies, whereinto none was to enter but the high priest once a year; yet, besides these Babylonian burglars, Heliodorus and Pompey did; but the one fell mad, and the other never prospered after it.

For the robbers shall enter into it.] *Effractores*; by this name, breach makers, the Jews at this day term our nobles and grandees.

Ver. 23. **Make a chain.**] Which is an emblem of bondage.

For the land is full of bloody crimes,] *i.e.*, Capital crimes, unjust sentences, and other deadly evils.

Ver. 24. **Wherefore I will bring the worst of the heathen.**] *Velut carnifices*; who may plunder you to the life, and take away your lives. {#Hab 1:6,7,9} The Jews were bad enough, but the Chaldees were worse, if worse might be; malignants above measure, Poneropolitans, breathing devils. A hard knot must have a harder wedge, as the proverb is.

I will also make the pomp of the strong to cease.] I will crush the crests of those potentates, and lay them low. See **#Isa 14:11,12**.

Their holy places shall be defiled.] *Sacella et lararia eorum;* their chapels or oratories made in or near unto their houses for divine worship.

Ver. 25. **Destruction cometh.]** Not ἐξίλασμος ηκει, Mercy shall come, as the Septuagint ill render it, but utter excision, as when a weaver cutteth the web he hath finished out of the loom. *{#Isa 38:12}*

They shall seek peace.] Of God, but all too late; of the Chaldees, but all in vain; for they were cockatrices, and would not be charmed. *{#Jer 8:17,15 12:12 16:5}* Note here how Jeremiah and Ezekiel say the same thing, as being acted by the same spirit.

Ver. 26. **Mischief shall come upon mischief.]** *Aliud ex alio malum;* I will heap mischiefs upon them. *{#De 32:23}* War is called "evil" or "mischief" by a specialty. *{#Isa 45:7}*

And rumour shall be upon rumour,] *sc.,* Of Nebuchadnezzar's advance, acts, and achievements.

Then shall they seek a vision of the prophet.] As a drowning man catcheth at the sprig of a tree, which before he slighted.

But the law shall perish from the priest.] Not only prophecy, which is an extraordinary gift, shall fail them, but also the ordinary preaching of God's Word, and all good advice and provision of human wisdom. And yet this foolish people were wont to soothe up themselves and say, The law shall not perish from the priest, nor wisdom from the ancient. *{#Jer 18:18}*

Ver. 27. **The king shall mourn.]** Πενθησει; with a funeral mourning, as the Septuagint express it; with a continued mourning, as the Hebrew importeth.

The prince shall be clothed with desolation.] *Opplebitur tristitia ad stuporem.*

And the hands.] Which they had so often lifted up to vanity.

According to their deserts.] See #Eze 7:3,4,8,9.

Chapter 8

Ver. 1. **In the sixth year.]** Of Jeconiah's captivity.

In the sixth month.] Elul, answerable to our August.

In the fifth day.] Which was Sabbath day, saith Junius.

As I sat in mine house.] In Mesopotamia, among the captives.

And the elders of Judah sat before me.] {a} As their wont was, upon the Sabbath day. {#2Ki 4:23} These Jews were ever learning, but never came to the knowledge of the truth. Yet God still bore with them, and taught them better. {b}

That the hand of the Lord God fell there upon me,] *i.e.*, The Spirit (the spirit of prophecy, saith the Chaldee), to whom the absolving and perfecting of God's work is congruously attributed. He is fitly said to brood the waters, {#Ge 1:2} to overshadow the Virgin Mary, {#Lu 1:35} to seal the elect, {#Eph 4:30} to add *ultimam manum*; for God the Father doth all by the Son, through the Holy Ghost. Ezekiel had here a mighty impulse of the Spirit, which fell upon him *quasi fulgur efficax et penetrans*, as lightning.

{a} *Sedentes et quiescentes apti sunt ad percipiendam S. S. gratiam.*

{b} *Hinc apparet μακροθυμία Dei. -Lavat.*

Ver. 2. **Then I beheld, and lo a likeness.]** Of a man, likely. This was the Lord Christ, whose eyes are like a flaming fire, {#Re 1:14} and even our God (as well as the Jews' God) is a consuming fire. {#Heb 12:29} Here, in the fire, was set forth his vengeance against the wicked; in his brightness upwards, his majesty, say some; his clemency, say others.

As the colour of amber.] Or, Of a coal intensely hot, as #Eze 1:27

Ver. 3. **And he put forth his hand.**] As to me, it seemed; for all was visional, not real.

And took me by a lock of mine head.] *Tanquam herus inofficiosum servum.* The prophet seemeth to have had no great mind to the matter, but there was no remedy. *Ducunt volentem fata, nolentem trahunt.*

Where was the seat of the image of jealousy.] Of Baal, likely, for whom wicked Ahaz had been so zealous {#2Ki 16:14} and against whom God was ever so jealous, as to devour whole lands by the fire of his jealousy. {#Zep 3:8}

Ver. 4. **And behold the glory of the God of Israel,**] *i.e.*, The glorious God of Israel. {#Ac 7:2} {See Trapp on "Ac 7:2"}

Was there,] *scil.*, At the inner gate, where that image of jealousy stood. The Jews were great idolaters before the captivity, not so afterwards. {#Ro 2:22}

According to the vision.] See #Eze 3:23. This befell for his further confirmation, *ne remum abjiceret, ut aiunt*: this was now the third time, and all was but enough.

Ver. 5. **The way toward the north.**] Where was the greatest concourse of idolaters.

At the gate of the altar.] Why so called, see #2Ki 16:14.

This image of jealousy in the entry.] Idolatry committed in God's own temple was most abominable, as when an adulteress hath her gallants under her husband's nose, Messalina-like.

Ver. 6. **That I should go far from my sanctuary.**] Which is now become *omnium turpitudinum arx* (as was once said of Pompey's great theatre at Rome), a receptacle of all roguery, *et impiae gentis arcanum*, as afterward Florus unworthily called it.

And thou shalt see greater abominations.] All sins are not equally sinful then, as the Stoics affirmed, but there are degrees of abominations. See #De 32:5. {See Trapp on "De 32:5"}

Ver. 7. **And he brought me.**] *Mystagogus ille angelus.* that angel who showed the sacred places.

To the door of the court.] Of the priests' court.

A hole in the wall.] Which should have been kept in better repair.

Ver. 8. **Behold a door.**] A secret door, by which they entered into their idol chapel. Such privy passages there are in the Popish monasteries, and in the whole Romish religion not a few. *Ante paucos annos suaviter convivebant monachi et nonnae,* {a} &c. The Council of Trent was carried by the Pope with such infinite guile and craft as that themselves will even smile at the triumphs of their own wits, when they hear it but mentioned, as at a master stratagem. But the author of the history of that Council hath found a hole in the walls of Rome, and many of our worthy champions have digged and discovered their detestable practices.

{a} Oecolamp.

Ver. 9. **Go in, and behold the wicked abominations.**] No words are bad enough for sin. Solomon calleth it "wickedness of folly, even foolishness of madness"; {#Ec 7:25} "mischievous madness"; {#Eze 10:13} so #**Lu 16:11**, "mammon of unrighteousness," and "abominable idolatries." {#1Pe 4:3}

Ver. 10. **And behold every form of creeping things.**] These, belike, were their *dii minorum gentium*, their petty deities, their common idols, whereof as there was great number, so not so great respect given unto them. This piece of idolatry the Jews had learned of the Egyptians, who madly worshipped oxen, asses, goats, dogs, cats, serpents, crocodiles, the bird ibis, &c. *Propter impietatem ingens stultitiae exuperantia ostenditur;* saith Theodoret on this text; Besides their impiety, were these men in their wits, think we? And what shall we say of Popish superstition? Do not they religiously worship *Agnus Dei's*, relics of saints, painted doves resembling the Holy Ghost, the ass whereon Christ rode, they say, on Palm Sunday? The tail of that ass they show still at Genoa, and require low obeisance to be done thereunto. {a}

{a} Wolph. Mem. Lect.

Ver. 11. **And there stood before them seventy men of the ancients.**] The whole Sanhedrim, or great council, haply. Councils may err, and have done often. The ill example of these ancients was very attractive. *Magnates magnetes.*

Jaazaniah the son of Shaphan.] A chieftain among them, and haply president of the council, whom they called Nasi, or prince. His father Shaphan was scribe in Josiah's days, as some think. {#2Ki 22:12}

And a thick cloud of incense went up.] *Abundantia nubis.* Papists to this day cense their images; *Semel singulis thuributum ducat sacerdos*, saith the Roman mass book. The primitive Christians were pressed by their persecutors to throw at least a little frankincense into the fire; which, when Origen and Marcellinus did, through infirmity of the flesh, they were cast out of the hearts of good people, and branded with the name of *Thurificati i.e.,* Incensed persons.

Ver. 12. **What the ancients of Israel do in the dark?**] Idolatry is a deed of darkness. The Athenians had their *Eleusinia*, the Romans the rites of their *Bona Dea*, and the Egyptians their *Osiridis Pamyli*, all done in the dark. The Popish temples are many of them dark, and some so stuffed with presents and memories that they are thereby made much the darker.

For they say, The Lord seeth us not.] Atheism is the source of all sinfulness. These fools, being in the dark, thought that God could not see what they did there.

The Lord hath forsaken the earth.] Hath cast off all care of us, and therefore we must see to ourselves, look us out some other deities. See #Jer 18:15. What a base speech is that of Pliny, {a} *Irridendum vero curam agere rerum humanarum, illud quicquid est, Summum!* It is no way likely that God taketh care what becometh of man's matters. *Os durum!* Harsh mouth!

{a} Lib. ii. cap. 7.

Ver. 13. **Turn thee yet again,**] *q.d.,* Little didst thou think, Ezekiel, that thy countrymen of Jewry were so prodigiously abominable as now thou seest! and what more sure than sight?

Ver. 14. **And, behold, there sat women.**] These were priests of Isis, whose impious and most impudent kind of worship is largely described by Herodotus, Diodorus Siculus, Plutarch, and Eusebius, as celebrated with very unseemly ceremonies, worse, if it might be, than those of Priapus. But who would ever have looked for such immodest doings among God's professed people? See #1Co 5:1.

Weeping for Tammuz,] *i.e.*, For Osiris, king of Egypt, and idolatrously adoring his image, which his wife Isis had advanced.

Ver. 15. **Hast thou seen this?**] *q.d.*, And canst thou easily believe thine own eyes? Nevertheless, these flagitious persons have the face to say, "In all my doings they shall find none iniquity in me that were sin." {#Ho 13:8} Say not Popish idolaters still as much?

Thou shalt see greater abominations.] Idolatry is stintless.

Ver. 16. **Were about five and twenty men.**] These, say some, were the king and his council See #Eze 11:1.

With their backs toward the temple.] And yet in a part of it. *Hoc fuit signum nimiae improbitatis. Veluti Dominum in certamen provocantes.* Here to turn their posteriors upon God's house and ark, which they were commanded to look towards as a type of Christ, was to bid open defiance to him, and to renounce his service, *cum ingenti contumelia sanctitatis Domini!* Oh, the unspeakable patience of God!

And they worshipped the sun.] So did the Persians, under the name of Mithra; the Assyrians, of Osiris; the Egyptians, of Orus son of Isis, &c. Heathens thought that Christians did so too, because anciently they prayed with their faces eastward. {a}

{a} Tertul. *Apol.*

Ver. 17. **And, lo, they put the branch to their nose.**] In honour the sun, whose heat produceth the most redolent wines; or they might be branches of laurel dedicated to the sun. R. Solomon rendereth it, They put a stink to my nose, even *ventris crepitum pro suffitu. Vah, vah, vah!* {a}

{a} ιδου, αντοι, ως μυκτηριζοντες.—*Septuag.*

Ver. 18. **Mine eye shall not spare.**] #Eze 5:11 7:4.

And though they cry in mine ears, &c.] Because it is the cry of the flesh for ease, and not of the spirit for grace.

Chapter 9

Ver. 1. **He cried also.**] God, to whom vengeance belongeth, calleth aloud and with a courage, as we say, to the executioners of his wrath, to come and fall on.

Cause them that have charge over the city.] *Proefecti urbis -i.e.,* the angels, here called the visitations or visitors of Jerusalem, the prefects of the city.

Every man with his destroying weapon.] Called {#Eze 9:2} a maul, or battle axe, *telum dissipatorium*.

Ver. 2. **And, behold, six men came.**] *Ad hunc Dei clamorem vel clangorem;* the angels came, the Chaldees came, at the call of this Lord of hosts, who hath all creatures at his beck and check.

By the way of the higher gate.] Called also the new gate, {#Jer 26:10} built by Jotham. {#2Ch 27:3}

Toward the north.] Where stood the idol of jealousy, and whereby Nebuchadnezzar entered.

“ *Per quod quis peccat, per idem punitur et ipse.*”

One man among them.] This was a created angel, say some; {#Eze 10:2} Christ, the angel of the covenant, say others, with more likelihood of truth.

Clothed with linen.] As high priest of his people, and in addition an offering for them, and that without spot. {#Heb 9:14}

And a writer's inkhorn by his side.] An ensign of his prophetic office, say some, as his linen clothing was of his priestly; and of his

kingly, that he was among, or in the midst of, the six slaughtermen, as their captain and commander.

They went in and stood beside the brazen altar.] Where they might receive further instructions from God. So in the Revelation, those angels that were to pour out the vials of divine vengeance, are said to come out of the temple.

Ver. 3. **And the glory of the God of Israel,]** *i.e.*, The Son of God appearing upon the glorious chariot, {#Eze 1:3 3:23} and being "the brightness of his Father's glory, the express image of his person."

{#Heb 1:3}

Was gone up from the cherub,] *i.e.*, From those four cherubims upon which the glory of the Lord did then appear to the prophet. {#Eze 8:4} He was gone from his ark, to show that the refractory Jews were now discovenanted; and from his mercy seat, to show that he would show them no more mercy. Many moves God makes in this and the two following chapters to show his loathness utterly to move; and still, as he goeth out, some judgment cometh in. Here he removeth from the cherubims in the oracle to the threshold; and upon that removal see what followeth; {#Eze 9:3-7} so for the rest see #Eze 10:1,2,4,18,19 11:8-10,22,23; and when God was quite gone from the city, then followed the fatal calamity in the ruin thereof. But that he went away by degrees, and not soon and at once, was an argument of his very great love and longsuffering. He left them step by step, as it were, and pled loath to depart; but that there was no remedy. Tied he is not to any place, as these fond Jews thought he was to their visible temple, which now he is about therefore to abandon, and to make their very sanctuary a slaughterhouse.

Ver. 4. **And the Lord.]** That great *Imperator*; General.

Go through the midst.] Discriminate; make a difference; "take out the precious from the vile." God will sever his saints from others in common calamities, and deliver them, if not from the common destruction, yet from the common distraction.

And set a mark upon the foreheads.] Vulgate, *Et signa Thau*. Whatever this mark was, it was *signum salutare*. The letter *Tau* some think it was, as part of the word *Tichieh*—*i.e.*, Thou shalt live;

according to that, "The just shall live by his faith." Or as part of the word *Torah*—*i.e.*, The law, to show that these had the law of God written in their hearts, and this made them mourn to see it so little set by. Howsoever, it is not the sign of the cross, as Papists would have it, but rather the blood of the cross, wherewith, when believers are sprinkled from an evil conscience, as the houses of the Israelites in Goshen were with the blood of the paschal lamb, they are sure of safety here and salvation hereafter. The election of God is sure, and hath this seal, "The Lord knoweth who are his," {#2Ti 2:19} and it shall appear by them. {#Ps 91} *Tau* is the basis of the Hebrew alphabet, saith one, and marking by Christ is the basis of all true comfort and sound profession. *Tau* endeth and closeth up the alphabet, saith another; so he who persevereth to the end shall be saved. The mark here mentioned was not corporal but spiritual, even the merit and spirit of Christ, the value and virtue of his death and sufferings.

Of the men that sigh and cry.] That sigh deeply and cry out bitterly for their own and other men's sins and miseries, and this out of piety and pity. These are not many, yet some such are found in all ages. {#Re 11:3} *Inter vepres rosa nascitur, et inter feras nonnullae mitescunt.* {a} Let us mourn in time of sinning: so shall we be marked in times of punishing.

{a} Ammian.

Ver. 5. **Go ye after him.]** Go not till he hath marked the mourners, so chary and choice is God of his jewels. Mercy is his firstborn, saith one, and visits the saints ere judgments break out. {#Isa 26:20,21}

Ver. 6. **Slay utterly old and young.]** {a} A dreadful commission; see it fully executed, #2Ch 36:17: all sorts, sexes, and sizes of people were corrupted; and since there was no hope of curing, there must be cutting.

But come not near any upon whom is the mark.] These were the "precious sons of Zion," the "excellent ones of the earth"—as whatsoever is sealed is excellent in its kind, {#Isa 28:25} *hordeum signatum.* -these are the darlings, the favourites; handle them gently therefore for my sake, touch not mine anointed, come not near any such to fright them, but keep your distance.

And begin at my sanctuary.] From whence went forth profaneness into the whole land. {#Jer 23:15} These sanctuary men were an ill generation; at them therefore begins the judgment. God will be sanctified in all that draw near unto him. Nadab and Abihu found the flames of jealousy hottest about the altar. Uzzah and the Bethshemites felt that justice as well as mercy is most active about the ark. Murderers must be drawn from the altar to the slaughter. {#Ex 21:14} Holy places were wont to be refuges; not so here, but the contrary.

Then they began at the ancient men.] At those seventy seniors, {#Eze 8:11} whose foul offences had flown far upon the two wings of evil example and scandal.

{a} *Immedicabile vulnus ense recidendum.*

Ver. 7. **Defile the house.]** Once hallowed by myself, but now abhorred and rejected as a stew or sty of filthiness.

Fill the courts.] That where they have sinned, there they may suffer, as did Ahab. {#IKi 22:38 2Ki 9:26}

Ver. 8. **And I was left.]** And, as I was apt to think, alone. {#Ro 11:3}

I fell upon my face and cried.] This is the guise of the gracious in evil times, as may be seen in Moses, Jeremiah, Paul, Athanasius, Ambrose, &c.

Ah, Lord God!] Adonai Jehovi (not Jehova, as elsewhere usually), so the saints have sometimes prayed, *tanquam singultientes in patheticis precibus*, {a} or rather sighed out their most earnest suits to God. {as #Ge 15:2-8 De 3:24 9:26}

Wilt thou destroy all the residue of Israel?] Brevis quidem est haec querimonia prophetae: at multa complectitur. {b} This is a brief but a complexive complaint, and hath much in it.

{a} Polan.

{b} Lavat.

Ver. 9. **The iniquity of Israel is exceeding great.] Nimls veldt.** Still there is a cause, to be sure; and God's judgments are sometimes

secret, ever just; and as swift rivers, when they once fall into lakes or seas, are at rest, so are our restless minds, when once they fall into the depth of the Divine justice, duly considered.

And the city full of perverseness.] Or, Wresting of judgment. *Declinatione et detorsione iudicii. Mutteh, i.e., mishpat din Mitteh*, saith the Hebrew scholiast; {a} that is, judgment turned from the bias, as it were: when the balance of justice is tilted on to one side, as Paul's word, *κατα προσκλισιν*, importeth. {#1Ti 5:21}

For they say, The Lord hath forsaken the earth.] See on #Eze 8:12. *Hic est fons omnium scelerum*, saith A Lapide: *hinc ruunt homines in celerum abyssam*, saith Theodoret. When men are once turned atheists, what will they not dare to do? What should hinder them from laying the reins on the neck, and running riot in wickedness?

{a} One who writes explanatory notes upon an author; esp. an ancient commentator upon a classical writer.

ⒺD

Ver. 10. **And as for me also.]** *Quapropter etiam ego*, Wherefore also I; and there is a stop by an elegant aposiopesis. {a}

Mine eye shall not spare.] #Eze 5:11 7:4 8:18. See a just commentary upon these words, #Jer 9:3-17.

{a} A rhetorical artifice, in which the speaker comes to a sudden halt, as if unable or unwilling to proceed.

ⒺD

Ver. 11. **And behold the man reported the matter.]** The Vulgate hath it *respondit verbum*, as if he had been asked before whether he had done as was bidden.

I have done as thou hast commanded me.] So did David; {#Ps 119:112 Ac 13:22} and the Son of David; {#Joh 17:4 14:31} and Paul, witness his famous *vox* voice *προαγωνιος*. {#2Ti 4:6-8} Let every of us so carry the matter toward God that at death we may say with that servant in #Lu 17:9, "Lord, it is done as thou hast commanded."

Chapter 10

Ver. 1. **Then I looked, and behold in the firmament.**] Heb, In that expanse or firmament mentioned, **#Eze 1:22.**

That was above the head of the cherubims.] Called before "living creatures." {#Eze 1:5,13-15,19} Now God is represented as in his temple, where things are more clearly descried and described. {#Ps 29:9} In his temple doth every one speak of his glory. Cherubims the angels are called, from the greatness of their knowledge, saith Jerome, as God's Rabbis; or rather, because the Lord rideth upon them {#Ps 80:1 99:1} as upon his chariot. {#Ich 28:18} Here they are said to be under the firmament and near the throne to execute God's commands with expedition. It is not therefore as those miscreants said, {#Eze 9:9} The Lord hath forsaken the earth.

There appeared over them as it were a sapphire stone,] *i.e.*, Jehovah in his glory.

As the appearance.] It was but as, and as the appearance: we cannot see God as he is. Some have seen *Mercabah velo harocheb*, say the Hebrews, the chariot, but not the rider therein.

Ver. 2. **And he spake unto the man.**] See **#Eze 9:2.** Christ, who had marked the mourners, scattereth coals upon the rebellious city: "kiss the Son lest he be angry, and ye perish."

And scatter them over the city.] To show that Jerusalem was to be burnt by the Chaldees, as must likewise Rome by the kings of the earth; for strong is the Lord who judgeth her. {#Re 18:8}

And he went in my sight.] Saints see and foresee that which is often hid from others.

Ver. 3. **Now the cherubims stood on the right side.,** / *i.e.*, On the south side; being now removed from the north door, {#Eze 8:3,4 9:3} as loathing that place of so great idolatry.

And the cloud filled the inner court.] {a} To signify that now upon God's departure, there should be darkness in the temple, yea, in the priests' courts. See **#Ps 18:11 Re 15:8.**

{a} *Significat sequentia tempora nubila fore. -Lav.*

Ver. 4. Then the glory of the Lord went up from the cherub,] *i.e.*, From the cherubims; so it had done once before, {#Eze 9:3} and returned again, to show that he was even driven out by the people's impenitence.

And stood over the threshold of the house.] As taking his last leave of it.

And the house was filled with a cloud.] *Sublatenter abit a suo loco Dominus.* {a} So #Isa 6:4; "The house was filled with smoke." Josephus saith, that when God departed, a voice was heard out of the temple, saying, Let us leave these seats; like as, a little before the last desolation of it, there was heard *Migremus hinc*, Let us go hence. And a heathen writer saith, that a voice greater than man's was heard, that the gods were thence departing. {b}

{a} *Oeoclamp.*

{b} *Audita maior humana vox, excedere deos. -Tacit.*

Ver. 5. And the sound of the cherubims' wings was heard.] As applauding Christ's act, and rejoicing thereat.

As the voice of the Almighty God,] *i.e.*, As thunder. {#Ps 29:3} Hereby might also be signified *insignis et insolita mutatio in urbe*, a notable noise that should be made in the city by clattering of arms, neighing of horses, roaring of enemies, &c. The Hebrew word here used is *Shaddai*, which signifieth *vastatorem et victorem*, saith Aben Ezra, a waster and a victor.

Ver. 6. When he had commanded the man.] Christ as mediator was at his Father's command. {#Mt 12:18 Joh 14:31 15:10}

Then he went in and stood beside the wheels.] As considering, saith one, the mutability and uncertainty of all things, and observing the equity of the divine proceedings.

Ver. 7. And one cherub stretched forth his hand.] The holy angels, whom the Jews looked upon as ministers of God's grace unto them (Josephus calleth them the keepers of the Jewish people), are here brought in as ministers of those weapons wherewith they were to be destroyed.

Who took it, and went out.] Nevertheless the city was not burned till four or five years after this vision.

“ *Tam piger ad poenas Deus est, ad praemia velox.*”
- Ovid.

Meanwhile, how jovial were the Jews! as if no such judgment were likely to befall them.

Ver. 8. **And there appeared the form of a man’s hand under their wings.]** *Quasi gladius intra vaginam*, as a sword within the scabbard, ready to be drawn out for execution. The hand, saith Aristotle, is the instrument of instruments. Nature hath given us hands, saith Cicero, *multarum artium ministras, &c.*, to act and do business. Angels have neither hands nor wings, to speak properly, yet are said here to have both, to show their activity and celerity in God’s service. Hands of a man they are said to have, to show that they do all prudently and with reason; and these hands are under their wings, saith one, to signify their hidden nature and operation. A good man, like a good angel, saith another, *{a}* hath the wings of contemplation, the hands of action, the wings of faith, the hands of charity, wings whereon he raiseth his understanding, and hands wherewith he exciteth his will, &c.

{a} *Essays Mor. and Theol.*, p. 33.

Ver. 9. **And when I looked, behold the four wheels.]** This chapter compared with the first, do, like glasses set one against another, cast a mutual light.

As the colour of a beryl stone.] *Lapidis berylli thalassiss.* See #Eze 1:16. Wheels are voluble, and the sea tumultuous; so are all things and places in this present life: lay hold on life eternal.

Ver. 10. **As if a wheel had been in the midst of a wheel.]** So intricate and perplexed often times are God’s ways and works, that the wisest men know not what to make of them. *{#Zec 14:6}* In that day the light shall neither be clear nor dark, but between both, *tanquam ηως κροκοπεπλος.*

Ver. 11. **Upon their four sides.]** That is, to their several quarters assigned them by God, who doth things methodically, and in order.

But to the place whither the head looked.] {a} That is, God, who guided the whole chariot by a universal and equal inspiration. {#Eze 1:12,20,21}

{a} *Translatio a re militari. -Jun., Diod.*

Ver. 12. **And the whole body,]** viz., Of the cherubims. {as #Eze 1:19-21} The wheels are said to be full of eyes. God, who overruleth all, is ολοφθαλμος, All eye. His providence is like a well drawn picture, which vieweth all that are in the room. {a}

{a} *Omnia in omnes partes illustrat Dei providentia. -Jun. Dei providentia oculatissima. -A Lap., Diod.*

Ver. 13. **It was cried unto them.]** By him who sat upon the throne calling for their obedience, as indeed all things here, yea, even the senseless creatures, are God's servants. {#Ps 119:91}

O wheel.] O round world—*q.d.*, Hear the voice of thy Maker and Master; or, Oh how unstable and changeable art thou!

Ver. 14. **The face of a cherub,]** *i.e.*, *Humana quidem, sed splendidissima*, saith Junius: *Facies pueri alati*, saith another. There are those who tell us, that in the Syriac tongue, the word cherub is taken from a word which signifieth drawing the plough, which is the bullock's proper labour. We must believe therefore, say they, that cherub signifieth properly the figure of a bullock, under which hieroglyphically was represented an angel. The laborious preacher's face shall once shine as an angel's.

Ver. 15. **Were lifted up.]** Or, They lift up themsdves—*scil.*, to follow and attend their departing Lord.

That I saw by the river of Chebar.] And now saw again, for further confirmation.

Ver. 16. **And when the cherubims went.]** Angels have a great stroke in ordering the affairs of the world, as hath already been noted. {See Trapp on "Eze 1:6"} *Quod vero eandem rem saepe repeto, lectori molestum esse non debet*, saith Lavater, in his preface to this prophet.

Ver. 17. **When they stood.]** See #Eze 1:21.

The spirit of the living creatures.] Or, Of life. God governeth all events; he moveth the angels, they the wheels. No clock hath so certain motions as the vicissitudes of all things are overruled by God.

Ver. 18. **Then the glory of the Lord departed.]** This the stubborn Jews would never be drawn to believe possible, till it befell them; hence they hear of it so often, but to little good purpose as to them.

Ver. 19. **Over the east gate.]** The gate of the court where the people met, and prayed with their faces westward; here now stood the cherubims, and here stood the glory over them, that all the city might see that God was going from them, and seek by all good means to retain him with them.

Ver. 20. **And I knew that they were the cherubims.]** Now at last I knew. Divine light is darted into the soul by degrees, and at different times.

Ver. 21. **Every one had four faces apiece.]** *Ad taedium usque eandem rem repetit, ut nihil excusationis haberent.* These careless and cross-grained Jews are told the same things thus over and over, to leave them without all excuse, if they would not be wrought upon by all.

Ver. 22. **They went every one straightforward.]** Let us, by their example, learn to advance forward to the high prize of the heavenly calling in Christ Jesus.

Chapter 11

Ver. 1. **Moreover the Spirit lifted me up.]** The same Spirit of God that lifted up and acted the living weights and the wheels; like as the same breath causeth the diverse sounds in the organs.

Unto the east gate.] Of the outward court. {#Eze 10:19}

Five and twenty men.] *Proceres populi*, the senators of the city, with their prefect or president. The like number is now at Rome, and likewise at London; an alderman in each of the twenty-four wards, and a mayor. See #Re 4:4.

Among whom I saw Jaazaniah.] I saw them, and knew them by name; but for no good.

“*Iudex locusta civitatis est malus.*”—*Scaliger.*

Ver. 2. **These are the men that devise mischief.**] That whet their wits and beat their brains about it; the politicians of the time, who, like children, are ever standing on their heads, and shaking their heels against heaven.

And give wicked counsel.] As Balaam and Ahithophel did of old, as Machiavel did at Florence, and Gondamor here did of later times. The prophet here nameth a couple, and taketh the same liberty to reprove them that they took to do amiss.

Ver. 3. **Which say, It is not near,**] *sc.*, The evil day is not. The vision that he seeth is for many days to come; and he prophesieth of the times that are far off. {#Eze 12:22,27} See #Am 6:3 Isa 29:1 2Pe 3:4. And this was likely the evil counsel they gave the king and people, lulling them asleep in the cradle of carnal security.

Let us build houses.] Though Jeremiah hath counselled us to the contrary, {#Jer 29:5} though he, with all the wit he hath, hath told us that this city is the caldron, and we are the flesh. {#Jer 1:13} Some such thing Jeremiah had indeed foretold, and these profane scoffers made a jeer at it. *Captant argutias quibus elevant omnem fidem doctrinae coelestis.* This made good Jeremiah complain heavily: #Jer 20:7,8, "I am in derision daily, every one mocketh me," &c. Our prophet Ezekiel, though he name him not, yet confirmeth his holy sayings, and threateneth his scurrilous adversaries. Ministers should stand by and for one another.

Ver. 4. **Therefore prophesy against them, prophesy.**] *Urger et repetit, ne cunctetur.* Out of greatest indignation against these pests, he pricketh him on to prophesy, as having vengeance "in a readiness for the disobedient." {#2Co 10:6} Mockers shall be sure to have their "bands increased." {#Isa 28:22}

Ver. 5. **And the Spirit of the Lord fell upon me.**] *Et irruit in me Spiritus Iehovae;* with force and power. It was a mighty lapse from a God much offended.

Thus have ye said.] As #Eze 11:3; but better ye had held your peace. Or, Thus have ye thought, and as good ye might have spake out.

For I know the things that came into your mind.] Heb., And the ascensions of your spirit, I know it; *i.e.*, I know them every one, as if they had all been but one. I understand your ironies, your sly jeers and will deal with you accordingly. See #Lu 24:38 De 31:21.

Ver. 6. **Ye have multiplied your slain in this city.]** Called therefore a bloody city, {#Eze 22:2 9:9 7:23} and it shall therefore despume you; *Vos sicut spumae eieciemini*. Evil counsellors are cruel and bloody-minded; their craft is never but accompanied with cruelty, and their cruelty seldom without craft. "None of them wanteth their mate," as the Scripture speaks of those birds of prey and desolation. {#Isa 34:16}

Ver. 7. **Your slain.]** Whether ye have slain them outright, or have laid them bleeding and dying by your oppressions; for a poor man's livelihood is his life. {#Mr 12:44 Lu 8:43} He is in his house like a snail in his shell, crush that, and you kill him.

And this city is the caldron.] {a} Thus their own words, spoken in mockery, are wittily retorted upon them, and driven back again down their throats as it were.

But I will bring you forth out of the midst of it.] As rotten flesh, to be cast out; or as filthy scum, to boil over.

{a} *Haec verba monachi funibus trahunt ad purgatorium probandum, nixi auctoritate Originis.*

Ver. 8. **Ye have feared the sword.]** And yet they made as if they feared nothing; they doubted not but to die in their nest; but all guilt hath fear, and all such fear hath torment.

And I will bring a sword upon you.] Such as all your craft can never keep off. *Ineluctabilis vis fatorum, cuius fortunam mutare constituit, consilia corrumpit.* {a} See #Pr 10:24. {See Trapp on "Pr 10:24"}

{a} Velleius, lib. ii.

Ver. 9. **And I will bring you out of the midst thereof.]** The same again, for better assurance. We use to do so oft when we threaten aught.

Ver. 10. **I will judge you in the border of Israel.]** In the northern border, even at Riblah. {#2Ki 25:6,21 Jer 52:10,24,27}

Ver. 11. **This city shall not be your caldron.]** Ye shall not be so happy as to die in your own native country, *atque ante ora patrum* {a} but elsewhere, at Riblah or Antiochia.

{a} Virgil.

Ver. 12. **And ye shall know that I am the Lord.]** That which ye would not take knowledge of by the words of your prophets, ye shall now be made to know by the swords of your enemies.

For ye have not walked in my statutes.] When God is about to proceed in judgment against evildoers, there is ever a cause for it, and they shall know it.

Ver. 13. **And it came to pass that when I prophesied.]** God heweth men by his prophets, and slayeth them by the words of his mouth, and his judgments are as the light, or lightning, that goeth forth. {#Ho 6:5} Elisha hath his sword as well as Jehu and Hazael. {#IKi 19:17} See #Jer 1:10 2Co 10:6.

Pelatiah the son of Benaiah died.] Suddenly, {a} and before his time, in Solomon's sense. {#Ec 7:17} Driven away he was in his iniquity Cerinthus, Arius so were Ananias and Sapphira, Cerinthus, Arius, Stephen Gardiner, Cardinal Pool, Dick of Dover, as they called the persecuting suffragan {b} there; Nightingale, parson of Becking, &c. See #Pr 6:14,15.

Then fell I down upon my face.] Out of a holy solicitude about God's elect, lest they also should have perished, as Petaliah had done, whose very name might seem somewhat ominous, for it signifieth "the escaped one of the Lord"; and therefore his sudden death might portend destruction to the remnant of Israel.

And cried with a loud voice.] Sudden or singular judgments put saints upon humble, earnest, and argumentative prayer.

{a} *Magnum est subito opprimi.*

{b} A bishop considered in regard to his relation to the archbishop or metropolitan, by whom he may be summoned to attend synods and give his suffrage. ED

Ver. 14. **Again the word of the Lord came unto me.**] In answer to my prayer, though there was something in it of unbelief and human frailty. See **#Ps 31:22**. {See Trapp on "Ps 31:22"}

Ver. 15. **Thy brethren, even thy brethren,**] *i.e.*, Thine unbrotherly brethren of Jerusalem seek to unbrother and to unchurch thee and the rest of thy fellow captives. See **#Isa 65:5**. Papists and sectaries deal so by us.

The men of thy kindred.] *Viri vindiciarum tuarum*, or they that have the right of redemption.

And all the house of Israel.] *Tota domus Israelis, quanta quanta est*. The Jerusalemites challenged the Lord, and the land, and all therein, to be theirs, excluding, and as it were excommunicating, the captives at Babylon, who were dear to God. So dealt the scribes and Pharisees by the Christians; {**#Joh 16:2 Ac 26:9-11**} so did the Rogatian heretics and the Donatists, who gave themselves out, as now the Papists do, to be the only Catholics. The Arians called the orthodox, by way of scorn and contempt, Ambrosians, Athanasians, Homousians, &c.

Get ye far from the Lord.] *Gressus removete, profani: Ita in malam crucem: εις κορακας*. Ye are cut off from the people of God, and may go whither you will; we are heirs and owners of the promises, ye are outcasts and abjects.

Ver. 16. **Although I have cast them.**] What a *cornucopia* of comfort may this promise be to poor prisoners, forlorn exiles, and such as by sickness or otherwise are necessitated to keep from public ordinances, that they shall have God's presence and protection, the comfort and conduct of his Spirit, &c.

Yet I will be to them as a little sanctuary.] *Sanctuarium modicum*. By hearing their prayers, sanctifying their natures, bringing to their remembrance what things they have heard and learned touching me and my will, themselves and their duties. They should in Babylon worship God in spirit and in truth; and in the life to come the Lord God Almighty and his Lamb should be their temple. {**#Re 21:22**}

Ver. 17. **I will even gather you from the people.**] How impossible or improbable soever you may think it, and those of Jerusalem

pronounce it. The prophet Isaiah in many chapters of his gospel, which beginneth at Eze. 40, setteth himself to cheer up these poor captives with good hopes of a return, after a little while, *paulisper*; as some render the word *megnāt* in the foregoing **#Eze 11:16**.

Ver. 18. **And they shall take away all the detestable things.**] So God calleth their idols and monuments of idolatry, not deigning to call them by their usual names. After the captivity the Jews would never endure idols. They chose rather to die than to suffer Caligula's statue to be set up in their temple by Petronins. To this day they say that there is an ounce of the golden calf in all their sufferings.

Ver. 19. **And I will give them one heart.**] Opposed to a "divided heart," such as the Paphlagonian partridges are said to have; {#Ho 10:2} that is, partly for God, and partly for the world. {#Eze 33:31} This oneness of heart truly and entirely cleaving to God alone, is that boon that David so dearly beggeth, {#Ps 86:11} that he might attend upon God without distraction. {#1Co 7:35} And as the visible beams are wholly bent upon the thing that is beheld by the eye, and as it were centred in it, {a} so might his desires and endeavours be entirely carried toward God, and firmly fixed upon him.

And I will put a new spirit within you.] The same soul for substance, but altered in the frame, renewed in the qualities thereof. {#Mr 16:17} They shall "speak with new tongues"; so we read of a "new song"; the strings are the same, but the tune is changed. See **#Ps 51:12 Eph 4:23 2Co 5:17**.

And I will take away the stony heart.] *Extraham*, say the Septuagint. I will draw or pull it out, which none can do but the hand of Heaven. God only can make the flinty heart fleshly, that is, sensible, soft, pliant, penetrable, buxom, and obedient to his holy will.

{a} Plin., lib. xi. cap. 37.

Ver. 20. **That they may walk in my statutes.**] The covenant of grace is suited to all the exigencies and indigencies of a poor saint. It is "ordered in all things." {#2Sa 23:5}

Ver. 21. **But as for them.**] This is added lest any wicked men should misapply the promises, as they do *qui sperando praesumunt et praesumendo pereunt*.

Ver. 22. **Then did the cherubims.**] Now God is utterly leaving the refractory Jews. He did so much more after their rejection of Christ and his gospel.

Ver. 23. **From the midst of the city.**] From the east gate.

And stood upon the mountain.] Mount Olivet. There he made his last stand, to see if they would meet him with entreaties of peace, that he might stop or step back. Here it was that Christ wept over the city, and hence he went up to heaven; after which came the Romans and destroyed it.

Ver. 24. **By the Spirit of God,**] *i.e.*, In a supernatural rapture.

Ver. 25. **Then I spake unto them of the captivity.**] These were his proper charge, and now God's chiefest care. To them therefore he delivered the whole counsel of God, which he had seen and heard for their better settlement.

Chapter 12

Ver. 1. **The word of the Lord also came unto me.**] This variety of visions shows the great unbelief of the people, whose captivity and calamity is here further described and assured by a new type, which is set out in **#Eze 12:1-6**;, and then applied in **#Eze 12:7:16**. One sermon pegs in another, and the man of God must stick to his work, and επιστηθι, stand over it. {#2Ti 4:2}

Ver. 2. **A rebellious house.**] Heb., A house of rebellion, *domus perduellis*, that hath cast down the gauntlet of defiance against me.

Which have eyes to see, and see not,] *sc.*, To any good purpose. They will not see, {#Isa 26:11} and who so blind as such? They wink wilfully, which is no small aggravation of their sin. {#Joh 9:4 Eph 4:18}

Which have ears to hear, and hear not,] *i.e.*, *Castigatores non evadunt*. They are not a button the better for what they hear. They draw not up the ears of their minds to the ears of their bodies, that one sound might pierce both.

Ver. 3. **Therefore, thou son of man,**] *i.e.*, Nevertheless do thou as thou art bidden, and let what thou doest and sayest be for a testimony against them, stick in their souls and flesh, as the envenomed arrows of the Almighty throughout eternity.

Prepare thee stuff for removing.] Heb., Instruments, or vessels. *Convassa res tuas, collae sarcinas*, pack up and away. See if this way thou canst work upon them.

It may be they will consider,] *sc.*, By this express sign, though they profit not by thy plain preaching. Ministers must study their people's souls; turn themselves into all forms and shapes, of spirit and of speech, to win upon them.

Ver. 4. **Thou shalt bring forth thy stuff.]** *Arma viatoria*; travelling bags for an ocular demonstration. What surer than sight?

Go forth at even.] The king and his men of war were glad to do so, {#2Ki 25:4} but it would not do.

Ver. 5. **Dig through the wall.]** Make any shift. *Necessitas magnum telum*. He that digged Mortimer's hole, as they call it, at Nottingham Castle, earned his liberty dearly. God might have said to the prophet at once, Get thee gone out of thy country—how sad a thing that is Ovid when banished setteth forth in many elegant elegies, *sed cuncta per partes digerit* -but he must do it piecemeal and by degrees, that it may the more affect them.

Ver. 6. **In their sight shalt thou bear it upon thy shoulders.]** To show that King Zedekiah himself should carry out some of his most precious things upon his shoulders when he fled. See #Eze 12:12. This was a base thing for a king to do. King Alphonsus indeed is renowned for drawing a poor perishing man out of a ditch, and bearing him on his back to a place of relief.

Thou shalt cover thy face.] In token that Zedekiah should be made blind. A just hand of God upon him who had eyes and saw not, {#Eze 12:2} like as it was upon Muleasses King of Tunis, who had those eyes of his dug out which had been inlets of lust, and which he oft covered with his hat pulled over them, that he might listen the better to wanton ditties and profane music.

For I have set thee for a sign.] *Portentum*, a sign portending their going into captivity.

Ver. 7. **And did as I was commanded.** Though well laughed at for my labour by the mad world, ever beside itself in point of salvation, and looking upon God's Jordans as Naaman did, with Syrian eyes.

The outward signs in our sacraments are in themselves mean and ordinary matters; yet the minister is to make use of them, and the people to climb up to heaven by them as ladders of life Hence even in the ancient church liturgy they had their *Sursum corda*, Lift up your hearts. *Rideant athei et ringantur*.

Ver. 8. **And in the morning came the word of the Lord.]** *Mane, id est, mature*. God not only betime, but timeously, admonished his people; but they refused to be reformed—would have none of his counsel.

Ver. 9. **Hath not the house of Israel...said unto thee, What doest thou?]** *{a} q.d.*, Nothing less. So stupid they are, or so stubborn, that they never once asked any such question; or if they did, it was in a jeer, as who should say, You are a wise man to trouble yourself and us in this foolish and childish manner; a great deal of gravity sure you show therewith.

{a} Quid sibi vult quod ita migras? Tu, habet emphasin.—Lavat.

Ver. 10. **This burden concerneth the princes in Jerusalem.]** There is an elegance in the original. Princes who overburden their people shall one day have their back burden of miseries. *Potentes potenter torquebuntur*.

Ver. 11. **I am your sign.]** And so it pleases you to make me your mocking stock. *Sed risus hic est Sardonijs*. Of such mirth one may safely say, "It is mad; and of such laughter, What doeth it?" *{#Ec 2:2}*

Like as I have done.] My removal is *mira, nova inimica, et ludicra*; a marvel, newly hostile, and a show; but upon you it will fall heavily and horridly. That which hath befallen me in type only, shall befall you in truth and reality.

Ver. 12. **And the prince that is among them.]** Zedekiah, that profane, wicked prince. *{#Eze 21:25}*

Shall bear upon his shoulders in the twilight.] His precious things (see on *#Eze 12:6*). This, though it be not recorded in the holy history, yet that it was so, we are assured by this scripture. Great men in exigents stoop to low offices. This load upon his shoulders might hinder his flight and further his surprise, as it did Bajazet's, when he was beaten out of the field by Tamerlane, that he stayed to water his horse. The Vulgate rendereth it, but not well, *in humeris*

portabitur, he shall be carried on men's shoulders. The Pope, indeed, is ordinarily so carried; but he was glad to foot it when forced by the German and Spanish soldiers; A.D. 1527, he was glad to secure himself in his castle St Angelo.

They shall dig through the wall.] The door haply, or inlet of some underground passage.

He shall cover his face.] See on **#Eze 12:6**. This he did haply through fear, or shame, or for a disguise; but his sin found him out. Ver. 13. **My net also will I spread upon him.]** Princes usually love hunting and fowling. Lo, the Chaldees shall hunt him and overcatch him.

And he shall be taken in my snare.] Snares are set secretly, catch suddenly, hold certainly. A stronghold the Hebrew word here used doth also signify. {a}

Yet shall he not see it.] For his eyes were put out at Riblah. {#2Ki 25:7} And yet, behold, a greater blindness that befell him than this. Josephus {b} testifieth that Zedekiah not understanding these words of Ezekiel, and thinking them to be contrary to Jeremiah's words, he resolved to believe neither of them.

{a} Jun.

{b} Joseph. *Ant.*, lib. vi. x., cap. 10.

Ver. 14. **And I will scatter toward every wind.]** His bodyguard, *σωματοφυλακες*. Esquires of his body, auxiliaries. I will put him into a helpless condition. {#Ps 146:3} If the Lord do not help thee, whence shall I help thee? said that king to her that cried to him for help. {#2Ki 6:27}

Ver. 15. **And they shall know that I am the Lord.]** The Lord God of heaven, the great and terrible God. {#Ne 1:5} This they shall know *magno suo male*, his great wrong, who would not take knowledge what was said unto them by the prophets.

Ver. 16. **But I will leave a few men.]** Heb., Men of number, a company scarce considerable in comparison of the many.

That they may declare all their abominations.] Give glory to God, take shame to themselves, and thereby do much good to those heathens hardened before by their evil behaviour. *Vere magnus est Deus Christianorum*, Truly, great is the God of the Christians, said one Calocerius, a heathen.

Ver. 17. **Moreover the word, &c.]** See on #Eze 12:1.

Ver. 18. **Eat thy bread with quaking.]** With tumult and trepidation, as a frightened and perplexed person that eateth his bread in peril of his life.

Ver. 19. **They shall eat their bread with carefulness.]** Better fast than feed on such bread. Men may sooner by their carking care add a furlong to their grief, than a cubit to their comfort, saith one.

Because of the violence.] The Jews were ever, and are still, a covetous and cruel people.

Ver. 20. **And ye shall know.]** By woeful experience. {#Eze 12:15}

Ver. 21. **And the word of the Lord.]** See #Eze 12:1.

Ver. 22. **What is that proverb.]** We have also many profane proverbs common among us, as, Thought is free; Every man for himself, and God for us all; Words are but wind; In space comes grace; Fair and softly goes far, &c. The Greeks had many such ill proverbs, Chrysostom complaineth.

The days are prolonged.] *Ludibrium crassum*: gross mockery, "Because judgment is not speedily executed," &c.

Ver. 23. **The days are at hand.]** *Opponit aliud dictum fere tot syllabarum*; a plain and plenary confutation.

Ver. 24. **For there shall be no more.]** God could have really confuted them by present execution; but he is patient.

Ver. 25. **For I am the Lord.]** And that you shall shortly feel to your small comfort. What I have uttered with my mouth, I will perform with my hand without fail.

For in your days.] Within six years.

Ver. 26. **Again the word.]** See on #Eze 12:1.

Ver. 27. **For many days.]** Either it is nothing, or long hence.

Ver. 28. **There shall none of my words be prolonged.]** Abused mercy turneth into fury.

Chapter 13

Ver. 1. **And the word of the Lord.**] See on #Eze 12:1.

Ver. 2. **Prophecy against the prophets.**] *Illis enim crania mala feruntur accepts.* See #Jer 23:32,33,38.

That prophecy out of their own hearts.] Whose prophecies came by the will of man, {#2Pe 1:21} and not *cum privilegio*. with by right.

Ver. 3. **Woe unto the foolish prophets.**] Wise enough they were in their generation—and so are the foxes, whereto they are compared {#Eze 13:4} -but in the things of God, silly simples, blinder than moles.

That follow their own spirit.] Aud their own fancies, acted and abused by that great lying spirit.

And have seen nothing.] Nothing from God, though they thought and pretended they had seen something. All was but lies; {#Jer 27:10} dreams; {#Jer 23:32} things of naught. {#Eze 22:28} As Antipheron Orietes in Aristotle thought that everywhere he saw his own shape and picture going before him; so here. Now a woe is denounced against these; *vae* woe, is a little word, but very comprehensive, as there is often much poison in little drops.

Ver. 4. **O Israel, thy prophets are like the foxes.**] Cowardly, crafty, cruel, greedy: *venatores elidunt, et cum mortuae videntur, reviviscunt.* Heretics are such, and false prophets; Arius, for instance.

Ver. 5. **Ye have not gone up into the gaps.**] Reclaimed the people from their impieties, those inlets of plagues, nor interceded for them by your prayers to God to turn away wrath, but hastened it. Ye have built indeed a wall, and daubed it with mortar, but such as is untempered, {#Eze 13:10} *arena sine calce*, like ill architects.

Neither made up the hedge.] To keep foxes out of God's vineyard; it is even opentide.

To stand in the battle.] As David's three worthies did in the barley field and delivered it. {#1Ch 11:14} Or as Marulla the maid of Lemnos, who, like a fierce amazon, desperately fought with the Turks in

defence of her country, Coccinum, a city in that island, and kept them out till more company came to her relief, moved with the alarm. {a}

{a} *Turkish History*, 417.

Ver. 6. **They have seen vanity.**] This is soon seen. {#Eze 13:3}

Saying, The Lord saith.] By a lying pretence, familiar with falsaries, to father their fancies upon God.

Ver. 7. **Have ye not seen a vain vision?**] *i.e.*, I appeal to your own consciences, have ye not falsely feigned all? Seducers are extremely impudent, with perverse minds, and cauterised consciences.

Ver. 8. **Behold, I am against you.**] Heb., Be hold I against you, by an angry aposiopesis. {a} The Chaldee hath it, I will send my wrath against; you, and that is an evil messenger; for who knoweth the power of thy wrath? saith Moses. {#Ps 90:11}

{a} A rhetorical artifice, in which the speaker comes to a sudden halt, as if unable or unwilling to proceed.

(ED)

Ver. 9. **And my hand shall be upon the prophets**] God's hand is a mighty hand; {#1Pe 5:6} the heaven is spanned by it, the earth held in the hollow of it.

They shall not be in the assembly of my people,] {a} Or, In the secret, or councils; they shall have no communion with them. A heavy threat; for the communion of saints, next unto communion with God, is the greatest comfort here attainable.

Neither shall they be written,] As members of that commonwealth, —much less of the Jerusalem that is above, {#Isa 4:4} -but rooted out of the world, written in the earth (#Jer 17:13; see #Ps 69:28).

Neither shall they enter.] They shall never come back out of Babylon, nor enter into heaven.

{a} *Dicit eos fore prorsus extraneos ab Ecclesia. Tesseris Ecclesiae aspectabilibus abalienati permanebunt.*

-Jun.

Ver. 10. **Because, even because.**] Heb., For that, and for that; an angry epizeuxis. {a} See #Eze 13:8.

Saying, Peace, peace.] Making all fair weather before them, whenas the storm of God's wrath (never to be blown over) was bursting out upon them.

And one built up a wall.] *Ipsæ oedificabat parietem;* one of the devil's chief dirt-daubers, such as was Shemaiah, Hananiah, &c., {#Jer 29:31} who, together with their women upholsterers that sewed pillows to all arm holes, {#Eze 13:18} made foul work, and did much mischief among God's people; like as do the Jesuits and Jesuitists (into whom all the old seducers have fled and hid themselves) at this day.

And, lo, others daubed it.] By cunning collusion they plastered and parjetted over the mud walls that was so set up. *Ita extruunt illi vel potius destruunt ecclesiam Dei;* { b} such proper builders were these. Like unto whom are the Popish priests, who bring the poor people into a fool's paradise, and such idle ministers among us as shoot off at best, a few popguns against gross sins; or when they have done their worst at it, lick them whole again with, I hope better things of you, or, I hope there are none such here, &c. Many silly people also judge themselves honest because the daubing minister will give them the beggarly passport, and so die like lambs, being woefully cheated, and willing to be so. {#Jer 5:31 Mt 24:11}

With untempered mortar.] Which will make but a bulging wall, not like to stand long.

{a} A figure by which a word is repeated with vehemence or emphasis. (ED)

{b} Jun

Ver. 11. Say unto them.] Tell them so from me, and they may trust to it. *Dei dicere est facere.* For God, to say is to do.

That it shall fall.] And the fall of it shall be great, as #Mt 7:27, where our Saviour seemeth to allude to this text.

There shall be an overflowing shower.] The Chaldean army. {#Isa 59:19 8:7,8}

Great hailstones.] Sept., λιθους πετροβολους, catapults, battering rams, to make breaches in stone walls. The Hebrew is *Elgabiah*, *i.e.*, *grandis grandinis lapides*, huge hailstones of God's own hurling. {a}

{a} *Alloquitur grandinem velut imperator suos milites. -Lavaf.*

Ver. 12. **Lo, when the wall is fallen.]** As fall it will, and with a force, because made of ill mortar; and they that stand under it for shelter shall perish, as did sometimes seven and twenty thousand of Benhadad's men in Aphek. *Vocat autem eloquentiara secularem et rhetoricam inanem, lutum sine palea, &c.*, saith Oecolampadius here—*i.e.*, by untempered mortar is meant worldly eloquence and empty rhetoric in sermons; this is as sand without lime, or as lime without litter, hair, chaff, or the like stuff to hold it together.

Where is the daubing?] What is your false doctrine come to? your work is lost, if not your souls. {#1Co 3:15}

Ver. 13. **I will even rend it with a stormy wind.]** *Vento turbinum;* with a whirlwind or hurricane. See #Isa 25:4 29:6 Jer 23:19.

And great hailstones in my fury.] Thrice in this one #Eze 13:11: is fury threatened, so hot is God's displeasure against seducers.

Ver. 14. **So that the foundation thereof shall be discovered.]** So that all men shall see your falsehoods. See #2Ti 3:9 Re 17:16. The old whore is first made naked and then desolate. Mr Philpot, martyr, dealt plainly by the Popish prelates in open convocation when he said to them, Before God ye are all bare arsed. God hath detected you, &c. {a}

And ye shall be consumed.] See on #Eze 13:12.

{a} *Acts and Mon.*

Ver. 15. **Thus will I accomplish my wrath.]** God's wrath is dreadful, when let out in little minims only; but when to be accomplished, who can abide or avoid it?

Neither they that daubed it.] It may very well be that some of these cementaries of Satan were slain by the people, when once they saw themselves cheated by them into remediless misery.

Ver. 16. **To wit, the prophets of Israel.**] A name too good for them; but so they would needs be called. See #**Tit 1:12 2Pe 2:1**.

Ver. 17. **Likewise, thou son of man.**] A prophet's work is never done. *Agricolis redit labor actus in orbem.*

Set thy face against the daughters.] The prophet had rather have contended with men than women, and more honour it had been for him; but he must do as bidden. *Mulieres genus fragile sunt;* Women are delicate; yet the prophet must set his face against them as stout agents for the devil, who hath ever made great use of them. Such were Noadiah; {#*Ne 6:14*} that apocalyptical Jezebel, Bridget Matild; those two Jezebels of New England, Mrs Hutchinson and Mrs Dyer, our recent most impudent preacheresses in London and elsewhere. {*a*}

{*a*} Mr Weld's "Sectar. of New England." *Matildis Comitissa, vulgo dicta filia S. Petri.*

Ver. 18. **That sew pillows.**] In token of most certain and constant rest and peace.

To make kerchiefs.] *Vela vel pepla.* The Roman soothsayers, *caput velabant cum volebant exordiri suos exorcismos,* used the like ceremonies; so did those that gave oracles at the den of Trophonius.

To hunt souls.] And so to destroy them. See #**Pr 6:26**. Women are insinuating creatures, especially when they have a repute for holiness, and are esteemed prophetic.

Will ye hunt the souls?] *O indignum facinus* Are precious souls no more set by?

Upon the head of every stature.] Fitting the humours of all sorts and sizes of people, by prophesying to the younger of pleasure, and to the elder sort for profit. David, by a like art, tells old men of gold and silver, young men of honey and honeycomb, to be found in God's statutes. {#*Ps 19:10*}

Will ye save the souls alive that come unto you?] *q.d.,* I hardly think you will. Will ye not kill and eat, as the hunter doth his prey? or rather, will not the devil deal by you both as the cock master doth

by his fighting cocks, take pleasure in their mutual killing one another, that he may make a supper of them both?

Ver. 19. **For handfuls of barley end for pieces.]** Like so many base gypsies or common beggars. {a} Cato upbraided Marcus Caelius, and worthily, that, being a pleader, he would sell either his tongue or silence for a morsel of bread. These were low prized prophetesses. See #Mic 3:5.

To slay the souls,] *scil.*, By denouncing death to them, or by stirring up the people to slay them as miscreants.

That hear your lies.] Such as deceive expectation; for so the word here used signifieth.

{a} A. Gell.

Ver. 20. **Behold, I am against your pillows.]** God's hatred against sin is such that he hateth anything that is made use of about it. The serpent was cursed because he had been abused by the devil.

To make them fly.] High pitches, αεροβατουντις: as our high attainers, with their new truths and strange speculations, do now pretend to do. Such were the Swenkfeldians—Stinkfeldians, Luther called them, for their ill savour. Swenkfeldius himself bewitched many with those lofty terms, which were much in his mouth, of illumination, revelation, deification, the inward and spiritual man, &c. {a}

{a} Scultet. *Annal.*

Ver. 21. **And they shall be no more in your hand.]** God's own people may be, for a time, in the hand of seducers, and taken in their nets, carried away by their false opinions; but God will at length deliver his people out of their hand.

Ver. 22. **Because with lies ye have made the heart of my people sad.]** False doctrines and wicked practices grieve the hearts of the godly, and strengthen the hands of the ungodly, as these unhappy times do abundantly evince. The times truly are good (and in many respects better than they have been), but the days are evil.

By promising him life.] Though he walk in hell's ways.

Ver. 23. **Therefore ye shall see no more vanity.**] By rendering you not only contemptible, but ridiculous. Or by redding the world of such pestilent people.

Chapter 14

Ver. 1. **Then came certain of the elders unto me.**] Rulers and chieftains of the captives in Babylon, pretending to be far better than those elders at Jerusalem, complained about in #Eze 8:11,12, but indeed no better; nay, so much the worse, because they had lost the fruit of all their afflictions, and were as arrant hypocrites as those *veteratores* old hands, the scribes and Pharisees, that came to John's baptism and to our Saviour's sermons, with evil and exulcerate minds.

“ Non omnes sancti qui calcant limina Templi.”

A Doeg may set his foot as far within the sanctuary as a David.

And sat before me.] Demurely and, to see to, devoutly. But why could they not stand to hear the Word of God for reverence sake? Balak did so, {#Nu 23:18} though a king; and Eglon, though unwieldy; {#Jud 3:20} and a better man than they both, Constantine the Great, as Eusebius {a} records, and further tells us, that being pressed, after long time of hearing, to sit down, with a stern countenance he answered, It were a great sin in me not to hear with utmost attention when God is speaking.

{a} *De Vita Const.*

Ver. 2. **And the word of the Lord came.**] Lest the prophet, seeing these seniors coming thus unto him, should favour them too far, God uncaseth them, as he doth mostly such gross hypocrites in this present life; Jeroboam and his wife, Ananias and Sapphira, Simon Magus, and others for instance. How else indeed should the name of such wicked wretches rot as they must? {#Pr 10:24-29}

Ver. 3. **These men have set their idols in their hearts.**] Though they would seem to abhor idols, yet the devil is at inn with them, and their hearts are no better than so many idol temples, as thou wouldst easily perceive hadst thou but my fiery eyes, and couldst

see their insides as I do. *Sustulerunt stercoreos deos suos super cor suum*, {a} they have laid their dungy deities upon their very hearts; a place where I only should be by right, for it is the bridal bed.

And put the stumblingblock of their iniquity,] *i.e.*, They are impudent sinners, as the scholiast {b} interprets it, and resolved of their course whatever comes of it.

Should I be inquired of {c} at all by them?] *q.d.*, No, never; I scorn the motion, I abhor such ludicrous devotion as this is. Away with it. Piscator rendereth the words, *An ergo serio interrogor ab eis?* Thinkest thou that I am seriously sought unto by these? *q.d.*, Nothing less.

{a} Piscator.

{b} One who writes explanatory notes upon an author; esp. an ancient commentator upon a classical writer.

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{c} *Hoc significat crassum Dei contemptum et quasi professam rebellionem.*

Ver. 4. I the Lord will answer him.] Or, As I am the Lord (oath wise), I will answer him, but with bitter answers

According to the multitude of his idols,] *i.e.*, As by his abominations he hath well deserved; or, concerning the multitude of his idols; that is a sin he shall be sure to hear of, and to suffer for.

Ver. 5. That I may take the house of Israel in their own heart.] *Ut deprehendam*, or, as others, *ut reprehendam*; that I may convince their consciences of their impieties, and sting them to the heart with unquestionable conviction and horror.

Because they are all estranged from me.] And fallen in with the devil, who is εἰδωλοχαρής, as saith Synesius, a great promoter of idolatry. *Idola sunt prima saliva, et initium deficiendi a Deo.* {a} Idolatry paveth the way to utter apostasy.

{a} Oecolamp.

Ver. 6. Repent, and turn yourselves.] Or, Turn others; for true converts will be converting their brethren. They like not to go to heaven alone.

And turn away your faces.] *Alii dicunt uxores vestras*, saith Lavater here; your wives, which are according to your hearts, like as in water face answereth to face. Wean them from their idols, and win them over to the true God.

Ver. 7. **For every one of the house of Israel.]** The same over again, and yet no win repetition: *Duris enim illis capitibus res non potuit satis inculcari*, to these dizzards nothing could be said too much.

Or of the stranger.] But proselyted to the Jewish religion, as Jethro, who was the first of that kind that we read of.

Which separateth himself from me.] As a harlot doth from her husband. See #**Ho 4:14 9:10**.

I the, Lord will answer him by myself.] *Non verbis sed verberibus*; not with words, but with blows. Or, According to my most holy truth and justice; or, By myself—*scil.*, do I swear that I will do it. See #**Eze 14:4**.

Ver. 8. **And I will set my face against that man.]** *Vultuose torveque illum intuear*. I will look him to death. Or, Laying aside all other business, I will see to it that he be soundly paid.

And will make him a sign and a proverb.] That when men would express a great punishment upon any, they shall resemble it to his, as the Jews did to Ahab's and Zedekiah's, that naughty couple, {#**Jer 29:22**} and the heathens to that of Tantalus {*a*} and Tityus.

And I will cut him off from the midst of my people.] This is yet a further and a more formidable menace; this is far worse than to be a byword to the people.

{*a*} *Tantalus, q. τάλαντατος, Ut vult Plato.*

Ver. 9. **I the Lord have deceived that prophet.]** I had not only a permissive, but an active hand in that imposture; not as a sin, but as a punishment of other sins. See #**1Ki 22:20 Job 12:16 Jer 4:10 2Th 2:11**.

And I will stretch out mine hand upon him,] i.e., Upon that false prophet, who, although he hath thus acted, not without my

providence, yet hath sinned against my law, which is the rule men must walk by, or else suffer for their transgression. *Aut faciendum aut patiendum.* Now God hath long hands, as we use to say of princes; neither may any think to live out of the reach of his rod.

Ver. 10. **And they shall bear the punishment of their iniquity.]** Neither shall excuse other; but as they have sinned together, so shall they suffer together, *quia volentes et scientes errabant*, they wilfully went astray. *Quandoquidem hic populus vult decipi, decipiatur;* they shall infallibly perish. An evil pilot may easily drown himself, and all that are with him, on the same bottom.

Ver. 11. **That the house of Israel may go no more astray.]** Thus "when God's judgments are in the earth, the inhabitants of the world will learn righteousness." {#Isa 26:9} Those elect that were bad will become good, and they that were good will be made better. *Poena ad paucos, metus ad omnes.* When a few are punished, all fear.

Ver. 12. **The word of the Lord came again to me.]** The utter destruction of this perverse people is once again denounced and declared to be inevitable.

Ver. 13. **Son of man.]** See on #Eze 2:1.

When the land sinneth against me,] *i.e.*, The inhabitants of the land; not as if the land itself were alive and indued with reason, as Origen {a} doated, and as Plato held that the Spirit of God was the soul of the world.

By trespassing grievously.] *Praevaricando perfide;* by doing evil as men could.

Then will I stretch out my hand.] See #Eze 14:9.

And will break the staff.] See #Eze 4:16 5:16.

And I will send famine.] Extreme famine, a heavy judgment, as hath elsewhere been shown out of sacred and profane history.

{a} Hom. 4, *in loc.*

Ver. 14. **Though these three men.]** See on #Jer 15:1.

Noah, Daniel, and Job.] What could not these three, so mighty with God, have done if the matter had been feasible? Daniel was now alive and in his prime; Ezekiel, his contemporary and fellow prophet, envieth him not, but celebrateth him; as also Peter doth Paul. {#2Pe 3:15,16}

They should deliver but their own souls.] Because the decree was past, an end was come. {#Eze 7:2,4-6,10}

Ver. 15. **If I cause noisome beasts.**] As lions, wolves, bears, serpents, &c. Great hurt hath been done not only by such, as #Nu 21:6 2Ki 2:24 17:25,26 Jos 24:12; but also by tamer creatures when set on by God. *Rebellis facta est, quia homo numini, creatura homini.* {a} Rats, conies, frogs, wasps, moths, have done much mischief.

{a} Augustine.

Ver. 16. **Though these three men were in it.**] All alive, and lustily tugging; yet it would not do. In common calamities heathens had their supplications and sacrifices. Papists have their litanies and processions, though to small purpose. Let us, in the like ease, up and be doing, that the Lord may be with us.

They shall deliver neither sons.] Heb., If they deliver sons, &c.; *q.d.*, then never trust me more. *Formula iurandi elliptica.*

Ver. 17. **Or if I bring a sword.**] The sword, whensoever it comes is bathed in heaven. {#Isa 34:5}

Sword, go through the land.] When the sword rideth circuit, as a judge, it is in commission. See #Jer 47:6,7.

Ver. 18. **Neither sons nor daughtens,**] {a} Though never so dear to them: τα φίλτατα, the Greeks call them.

{a} *Omnis pestilentiae coeca et delitescens est causa. -Fernel.*

Ver. 19. **Or if I send a pestilence.**] Which Hippocartes calleth το Θειον, because God hath a special hand in it. Physicians can give no good reason for it.

In blood,] *i.e.*, In great slaughter, laying heaps upon heaps.

Ver. 20. **Neither son nor daughter.**] Though it were an only one, and so more dear to them.

They shall but deliver.] Howbeit a good man also may die of the plague, as did Oecolampadius, Greenham, &c.

Ver. 21. **My four sore judgments.**] Every one of the four (Cardan reckons three more of like nature, viz., earthquakes, inundations, and great winds) are sore judgments indeed. Each of them is *pessimum*, most wicked, *i.e.*, *perniciosum*. *Cavete*. Dangerous. Beware.

Ver. 22. **Yet, behold.**] See a thing sudden and serious.

They shall come.] Be captives here, as you are.

And ye shall see their way.] How wicked it was, and worthy of punishment.

Ver. 23. **And they shall comfort,**] *i.e.*, Quiet and qualify your spirits.

Chapter 15

Ver. 1. **And the word of the Lord came unto me.**] This shortest chapter is added to all the foregoing as a corollary. It consisteth of a type or simile, and the application thereof. It is God's usual way, and should be ours, to teach by similitudes. See #Ho 12:10. {See Trapp on "Ho 12:10"}

Ver. 2. **What is the vine tree more than any tree?**] The Jews took upon them, because a "vine brought out of Egypt," and such as God's own right hand had planted. But insomuch as they were now become fruitless and also useless "trees twice dead, plucked up by the roots," {#Jude 12} what had they to glory in above other nations? Surely they were therefore worse than others, because they ought to have been better. True it is that a vine in itself, considered with the fruit it beareth, is no contemptible tree. But if it be withered or pulled out of the earth, it is no way comparable to other trees or shrubs, which, when felled, are put to sundry good uses that the vine — *lignum tenus, gibbosum et tortuosum* -a crooked, low, writhen thing—will never serve to; as to make spears, doors, tables, ships, houses, &c.

Ver. 3. **Shall wood be taken thereof to do any work?]** No, hardly. It is good for nothing; no, not so much as to make a pin or a peg of to hang a hat or bridle on, because it is a sappy and brittle wood. Think the same of that empty vine, the profligate professor, being abominable, disobedient, and unto every good work reprobate. {#Tit 1:16}

Ver. 4. **Behold, it is cast into the fire for fuel.]** But then it must be taken before it be overly dry; and so Cornelius A Lapide testifieth that they burn little else in Italy but fagots made of vine branches. See #Joh 15:6. {See Trapp on "Joh 15:6"}

The midst of it is burned.] *Ustulatum*; scorched and seared, so that it is altogether unuseful, and is therefore cast again into the fire, out of which, for some other purpose, it had been pulled. Woe to apostates; the hottest fire in hell abideth them.

Ver. 5. **Behold, when it was whole.]** The Jews, when at best, were too too bad; a foolish people and unwise, disobedient and gainsaying all the day long. How much more then now that they are hardened and seared with so many judgments?

Ver. 6. **As the vine tree.]** *Adaptat parabolam*. Here beginneth the apodosis or application of the parable. That which is not for fruit is for the fire. Salt which hath lost the savour is thrown out.

So will I give the inhabitants of Jerusalem.] Those sinners in Zion; {#Isa 33:14} those sacrificing Sodomites; {#Isa 1:10} I will make them a fiery oven in the time of mine anger; I will swallow them up in my wrath; {#Ps 21:9} besides that, hell gapeth for them.

Ver. 7. **And I will set my face against them.]** See #Eze 14:8 Le 17:10.

They shall go out from one fire.] And then think themselves safe and happy; but this is but *gaudium lachrymosum*; their *preservation* is but only a *reservation*; for

Another fire shall devour them.] A man pulleth a brand out of the fire sometimes, and then presently casteth it in again. He gathereth up the stick ends, but it is to cast them into the middle of the fire. So dealeth God often with the wicked; to whom also whatsoever they suffer here is but a typical Tophet. See #Am 5:19 Jer 48:43.

And ye shall know that I am the Lord,] *i.e.*, True of my word, and terrible in mine executions. The prophets could not get you to believe that your sins were so heinous, that my wrath was so hot, that your judgments were so heavy, &c.; but now ye shall surely feel what you would not then believe, and cry out, *Nos insensati, &c.* Oh we fools, and slow of heart to believe all that the prophets had spoken unto us.

When I set my face against them.] As being fully resolved to have my full blow at them, and to pay them home.

Ver. 8. **And I will make the land desolate.]** The land itself often suffereth, *propter incolarum inemendabilem malitiam*, "for the wickedness of them that dwell therein." {#Ps 107:4} Idolatry especially is a land desolating sin.

Because they have committed a trespass.] A grand trespass, a wickedness with a witness; they have deeply revolted, and backslidden with a perpetual backsliding. Apostates, as they sin not common sins, so, with Korah and his complices, they die not common deaths many times.

Chapter 16

Ver. 1. **Again the word of the Lord came unto me.]** For the better setting on of what had been said in the foregoing chapter, for cutting the combs of the self-conceited Jews, and convincing them of their wickedness and wretchedness thereby. The chapter consisteth of law and gospel, {#Eze 16:60} and is a lively type, *animae peccatricis et poenitentis*, of an offending and repenting soul.

Ver. 2. **Cause Jerusalem to know her abominations.]** Which as yet she taketh no knowledge of. Rebuke her therefore sharply, that she may be sound in the faith, if God peradventure will give them repentance to the acknowledging of the truth.

Ver. 3. **Thy birth.]** Heb., Thy cutting out. Compare #Isa 51:1.

And thy nativity.] *Vide insignem genealogiam, vide γενεθλοιν pudendum. Mutato heroine de te fabula narratur.* Cicero {a} saith the old Britons were as barbarous as the Scythians.

Thy father was an Amorite.] {b} An Amorite thou mayest seem to be rather than an Abramite; for thou hast filled the land, as they did, {#Ezr 9:11} from end to end with thine uncleanness.

And thy mother an Hittite.] Those worst of women. {#Ge 27:46}

{a} De Nat. Deor.

{b} Duris genuit te cautibus horrens Caucasus. -Virg.

Ver. 4. Thy navel was not cut.] None was so courteous as to do any of these necessary good offices for thee, a poor, forlorn, helpless wretch. No creature is so shiftless as a newly born babe, which, cast out and left to the wide world, must needs perish. {a}

{a} Plut., lib. De Amore Proles.

Ver. 5. None eye pitied thee.] No, not thy mother, in whose heart God had planted natural affection for that purpose. Neither would thy Lucina become thy Levana (two heathen deities), to take thee up from the ground, where thou layest, alas! weltering in thy gore, and more like to a slain than a live child.

Ver. 6. And when I passed by thee.] Not by chance, {as #Lu 10:31} but of free choice, and according to mine eternal purpose.

And saw thee in thy blood.] In this deplorable condition. Blood is in this verse thrice mentioned, to set forth the greatness of man's misery in his pure, or rather impure, natural state, and the freeness of God's grace toward him all along. {#Mt 11:26}

I said unto thee, Live,] God speaketh spiritual life to his poor people, {#Isa 55:3} and often repeateth to them his precious promises, whereby they come to "partake of the divine nature, having escaped the corruption that is in the world through lust." {#2Pe 1:4}

Ver. 7. As the bud of the field.] He prosecuteth the allegory of a miserable maiden, with whom the matter beginneth to mend. *Iam enim menses patiebatur, ubera creverant et pili circa pubem;* so that now she was marriageable.

And thou art come to excellent ornaments.] Heb., To ornaments of ornaments, such as *virgo nobilis, cum iam est nubilis, habet,* young ladies have, when grown up especially.

Whereas thou wast naked and bare.] Heb., Nakedness and rejection. God looked upon us and loved us, whenas yet we had not a rag to our backs. *Cum tu nuda esses, argue nudissima.*

Ver. 8. **Behold, thy time was the time of love.]** When thou wast both fit for marriage, and desirous of it. For as the man misseth his rib, so the woman would be in her old place again, under the man's arm or wing. See **#Ru 3:1,9**.

And I spread my skirt over thee.] See **#Ru 3:9**. {*See Trapp on "Ru 3:9"*} I covered thy nakedness, and took thee into my care and company as a wife. A marriage rite is imported by this expression.

Yea, I swear unto thee, &c.] So much ado God hath with us to make us believe. The apostle mentioneth "the work of faith." She hath somewhat to do before she can fasten.

Ver. 9. **Then washed I thee with water.]** I cleansed thee from all thy pollutions by the merit and Spirit of my dear Son. See **#1Co 6:11**.

And I anointed thee with oil.] Newly married wives were usually washed, anointed, and richly arrayed. The dead also were washed, as Dorcas; and embalmed, as Jacob; and **#Pr 31:8**, they are called *bene chaloph*, which signifieth "change of raiment." Death strips us all, but happy are they whom Christ hath spread his skirt over. See **#2Co 5:2-4**.

Ver. 10. **I clothed thee also with broidered work.]** *Phrygionica veste variegata*. With variety of precious graces, whereby thou didst outshine Solomon in all his bravery; for one grain of faith is of better worth than all the gold of Ophir, and one remnant of hope beyond all the gay clothing in the world.

And girded thee about with fine linen.] The Church hath a rich wardrobe for woollens and linens; God's plenty of both.

Ver. 11. **I decked thee also with ornaments.]** See **#Eze 16:7**; such as render thee amiable and admirable. Christ himself, who was not moved at all with the offer of all the world's good, {**#Mt 4:9,10**} confesseth himself ravished with them. {**#So 4:9**}

Ver. 12. **And I put a jewel on thy forehead.]** Heb., On thy nose. See on #Ge 24:47.

Ver. 13. **Thus wast thou decked with gold and silver.]** Yea, with far better habiliments; for what is gold and silver but the guts and garbage of the earth? It was observed of Queen Elizabeth (as of her father before her), that she loved to go very richly arrayed. Her sister Queen Mary had, at her coronation, her head so laden with jewels, that she could hardly hold it up. King Richard II had one coat of gold and jewels valued at 30,000 marks. This was much, but nothing to the Church's beauty and bravery, which yet was all but borrowed, as is said in the next verse.

Thou didst eat fine flour and honey,] *i.e.*, The very best of the best. Thou didst eat of the fat, and drink of the sweet of my holy ordinances.

Ver. 14. **And thy renown went forth.]** Pliny saith of Jerusalem that it was the most famous of all the cities of the East; of the world he might have said, all things considered.

Through the comeliness which I had put upon thee.] As Abraham's servant put the jewels upon Rebekah. See on #Eze 16:13. That is a famous canon ^{a} of the second Arausican council, *Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito*: God loveth us such as we shall be by his free gift, and not such as we are by our own merit.

^{a} Canon 12.

Ver. 15. **But thou didst trust in thine own beauty.]** Thou grewest proud of it, and thoughtest there was none such; whenas thou mightest well have said of it, as he in the holy history did of his hatchet, "Alas, master, it was but borrowed."

And playedst the harlot.] Being fair and foolish.

“*Lis est cum forma magna pudicitiae.*”

Because of thy renown.] Being puffed up with the greatness of thy name and fame, which should have made thee more morigerous. {#Pr 27:21} {See Trapp on "Pr 27:21"}

And pouredst out thy fornications.] Indifferently and impudently, like a filthy strumpet.

His it was.] *Quicumque vult;* come as come would: so detestably insatiated wast thou. The Papists boast of their Church that she is a pious mother, that shutteth her bosom to no man. *Meretricis scilicet hoc est meretricissimae.*

Ver. 16. **And of thy garments thou didst take.]** Thou sparedst for no cost to trick up thy mawmets and monuments of idolatry. No more do Papists: witness their churches, yea, their cloisters and churchyards (for want of room within), stuffed with their vowed presents and rich vestments. Besides that they do garnish and furnish out their heretical doctrines with testimonies of Holy Scripture, which they wrest, and with authority of ancient fathers, whom they wrong, *Quaerit diabolus a te ornari*, said Augustine to a scholar of his, who was learned and lewd; that is, The devil would fain be dressed up by thee.

The like things shall not come.] Such a desperate idolomany as thine can hardly be matched or met with anywhere. So an Englishman Italianate *Italianised* is even a devil incarnate. Julian the apostate was by some called Idolian.

Ver. 17. **Images of men.]** To be thy gallants, with whom thou mightest adulterise and idolise. *Vah scelus!* Surely he is a rare man that hath not some or other idol whereon he bestows pains and cost, "Little children, keep yourselves from idols." {#1Jo 5:21}

Ver. 18. **And tookest thy broidered, &c.]** See #Eze 16:16.

Ver. 19. **My meat also...thou hast even set it before them.]** Either as consecrated to them, or otherwise to be consecrated by them, which made Daniel so scrupulous of meddling with the king's meat.

{#Eze 1:8}

Thus it was.] Just so, and no otherwise, however thou would palliate the business, and art ready to put me to my proofs. {as #Jer 2:35}

Ver. 20. **Whom thou hast born unto me.**] Who at their birth were mine by virtue of my covenant, and who should therefore have been consecrated unto me. {a} Polanus here giveth this good note: A Church, though it be idolatrous, may bring forth children to God, by bestowing upon them the sacrament of initiation or regeneration; and God will acknowledge them for his children, till such time as he hath given a bill of divorce to that Church. {b} This is done whereas she openly betaketh herself to the bed of another husband, by disowning Christ for her God, Lord, Bridegroom, and Mediator; as the Asiatic Church hath done, by defecting first to Nestorianism, and now to Mohammedanism. Let this be well noted against the Anabaptists of these times.

{a} Diod.

{b} Pol. *in loc.*

Ver. 21. **That thou hast slain my children.**] Note that he yet calleth them his children, though so born, and so murdered. See on #Eze 16:20.

Ver. 22. **Thou hast not remembered the days of thy youth.**] Hence all thy haughtiness and hauntness. We should often say, as that noble Iphicrates the Athenian once did, Εξ ὀτων εἰς οὐρανόν, From how small to how great matters hath the Lord raised me!

Ver. 23. **Woe, woe unto thee, saith the Lord God.**] A double woe will fall very heavy here and hereafter; woe and alas for evermore.

Ver. 24. **That thou hast also built unto thee.**] How stintless is sin, and how like is this to Jeremiah's preaching! {#Jer 2:3-8}

An eminent place.] Or brothel house, that thy madness may appear to all men.

Ver. 25. **And hast made thy beauty to be abhorred.**] By being made so cheap and common. Sin is a reproach to any people, {#Pr 14:34} idolatry especially. {#Ipe 4:3}

And hast opened thy feet.] See on #Eze 16:15.

Ver. 26. **Great of flesh.**] *Torosi, scil., propter potentiam et petulantiam.* The prophet persisteth in the metaphor, from the manner of shamelessly lascivious women: such as was Messalina, the wife of Claudius the emperor; and she in Apuleius that

entertained the ass. See #Eze 23:20. Flesh is here and elsewhere taken for the privities, *quod est membrum prorsus carneum*.

Ver. 27. **I have stretched out my hand over thee.**] To cut thee short. {as #Ho 2:9}

And have diminished thine ordinary food.] *Diminui demensum tuum*. What should a father do but snatch away the meat from his child that marreth it? or a husband, but hold his wanton wife to straiter allowance?

The daughters of the Philistines, which are ashamed of thy lewd way.] It must needs be most lewd that Philistines were ashamed of. *Zimmah* signifieth wickedness with a witness. Jerome interpreteth it an execrable and villanous filthiness. So is Popish idolatry in the eyes of modern Jews; and the hellish blasphemies darted out against God and Christ so ordinarily and openly by pseudo Christians, abominable to the Turks, who do punish them for it with great severity.

Ver. 28. **Thou hast played the whore also with the Assyrians.**] By making sinful leagues, and gadding so much about to change thy way. {#Jer 2:36}

And yet couldest not be satisfied.] It is as easy to quench the fire of Etna as the thoughts set on fire by lust.

Ver. 29. **In the land of Canaan.**] Thou hast lived in my good land, but not by my good laws.

And yet thou wast not satisfied.] See on #Eze 16:28.

Ver. 30. **How weak is thine heart.**] Weak as water, melted in spiritual lust, putrefying alive, and perishing daily, as Tiberius said he perceived himself to do at Capreae. {a} This is here uttered by way of admiration; and the word rendered *heart*, being elsewhere of the masculine gender, is here made feminine, to show how idolaters are effeminated to a base and sensual esteem of God and his service. {Hebrew Text Note}

The work of an imperious whorish woman.] {b} Of a strong whore; {c} weak to do good, but strong to do evil; so are all idolaters

with their *hippomanes et cacoethes*. The word rendered imperious signifieth a sultanness or queen; who, if with a queen, what will she not dare to do? See it in that whore of Babylon, who sitteth as a queen, &c. The unbridled boisterousness of idolaters, see #Jer 44:16,17.

{a} Sueton.

{b} *Pervicacissimae et procacissimae.*

{c} *Une paillardie robuste. -French.*

Ver. 31. **And hast not been as an harlot, in that thou scornst hire.]** *Whore* should be written *hore*, as coming from the word hire; as the Latin *meretrix a merendo*. *Harlot* is said to come of *Arlet*, mother to our William the Conqueror; in spite to whom, and disgrace to his mother, the English called all whores harlots, adding an aspiration to her name, according to their manner of pronouncing.

Ver. 32. **Which taketh strangers instead of her husband.]** This is a foul mistake; wedlock should be chaste. The window of the ark shut, that the waters of the flood enter not into it.

Ver. 33. **They give gifts to all whores.]** See #Eze 16:31. Harlots are *cruces* and *crumenimulgae*, saith the comedian, crosses and suck purses. See #Lu 15:14.

“ *Nuda Venus picta est, nudi pinguntur amores:
Nam quos nuda capit, nudos dimittat oportet.* ”

Ver. 34. **And the contrary is in thee, &c.]** The Jews, before the Babylonish captivity, were madly and above measure set upon the sin of idolatry, say their own Rabbis; so that if one clothed never so richly had seen an idol on the further side of a broad pool, he would have gone through thick and thin, *etiam in cloacalem foetulentam*, end even in foul smelling sewers to have worshipped it. {a}

{a} Oecolamp.

Ver. 35. **Wherefore, O harlot.]** A name good enough for such an odious housewife, the shame of her sex. He is not worthy of an honest name whose deeds are not honest.

Hear the word of the Lord.] Hear thy doom, thy sentence: stoned thou shalt be as an adulteress, slain with the sword as a murderess,

burned with fire as an incendiary, because thou hast burned thy children in honour of Moloch. {a}

{a} απ εργων ου καλον ουκ εστιν επι καλα.

Ver. 36. **Because thy filthiness.**] Heb., Thy poison, *aerugo tua*. your ill will, Thy filthiness issuing from thee by reason of thine overly frequent and excessive adulteries. He meaneth the infamous fluxes of whores, saith Diodat.

And by the blood.] Heb., Bloods, because scattered about in several drops.

Ver. 37. **With whom thou hast taken pleasure.**] Or, With whom thou hast been commingled. *Iocundata es*.

And will discover thy nakedness unto them.] This is by modest women taken for a very great punishment. Polyxena, when she was sacrificed, took great care to fall handsomely. The Milesian maids would not be kept from killing themselves till there was a law made that such as so did should be drawn naked through the market. Till the days of Theodosius senior, if a woman were taken in adultery, they shut her up in a stews, and compelled her beastly, and without all shame, to play the harlot, ringing a bell while the deed was doing, that all the neighbours might be made privy to it. This evil custom that good emperor took away, making other laws for the punishment of adultery.

Ver. 38. **And I will judge thee as women that break wedlock.**] See #Le 20:10 De 22:22. The Egyptians cut off the harlot's nose, and the adulterer's privy members; the Romans beheaded them; the old Germans whipped them through the streets; Canutus, the Danish king in this land, banished them; Tenedius, a king in another land, did cut them in sunder with an axe; by our laws they are to be hanged, as by the Jews' laws to be stoned. {#Eze 16:40}

And shed blood.] See #Eze 16:35.

I will give thee blood.] God loveth to retaliate.

Ver. 39. **They shall throw down thine eminent place.**] So did the Turks throw down many both images and churches in Christendom,

when people would not be persuaded to cast images out of their churches.

They shall strip thee also of thy clothes.] So the Spaniards did the Dutch, when once they grew fond of the Spanish fashions, as Lavater here notes.

Ver. 40. **They shall also bring up a company against thee.**] The Chaldeans, that "hasty and bitter nation." {#Hab 1:6}

And they shall stone thee.] See on #Eze 16:35.

Ver. 41. **In the sight of many women.**] Those matrons whom thou hast misused; and many others who may well be warned, by thy just punishment, to keep their faith to God and man.

Ver. 42. **So I will make my fury toward thee to rest.**] Sept., I will dismiss mine anger upon thee. Like as when Haman was hanged, Ahasuerus's wrath was pacified; {#Es 7:10} and as when Jonah was cast overboard, the sea was calmed.

Ver. 43. **Because thou hast not remembered, &c.**] Thou hast not cared to converse with thyself, nor to recogitate my goodness, and thine own badness.

But hast fretted me.] Or, Hast kept a stir with me; or rather, Stirred up thyself against me; and all through want of reflection and self-examination. See #Jer 8:6.

I also will recompense thy way upon thy head.] As the arrows of those Thracians, thrown up against Jupiter, for raining upon them unseasonably, came down again upon their own heads, {a} so here.

{a} Herodot.

Ver. 44. **Behold, every one that useth proverbs.**] *Omnis paraemiator paraemiabit.* That is skilful at, and exercised in gibing and jeering; as was Socrates—called therefore ο Σκωπτων, the Scoffer—Democritus, Lucian, Sir Thomas Moore, Erasmus, &c.

Shall use this proverb.] This taunting proverb.

As is the mother, so is her daughter.] The birth followeth the belly. Κακου κορακος κακον ωον. Ill birds lay ill eggs. *Qualis hera, talis ancilla, &c.*

Ver. 45. **Thou art thy mother's daughter.]** As like her as if spat out of her mouth; so like her, that thou art the worse again.

Your mother was an Hittite.] And doth therefore seek her daughter in the oven, because she had first been there herself. See #Eze 16:3.

Ver. 46. **She and her daughters,]** *i.e.*, Her cities and villages.

That dwell at thy left hand.] Thou art well set up therewhile, well neighboured.

That dwelleth at thy right hand.] That did do so, but new dwelleth with devils; being "thrown out for an example, suffering the vengeance of eternal fire." {#Jude 7}

Ver. 47. **Yet hast thou not walked after their ways.]** But hast out sinned them. *Nolunt solita peccare*, Do not make a habit of sinning, saith Seneca of some, They will not sin in an ordinary way. *Et pudet non esse impudentes*, saith Augustine of others; *i.e.*, they are ashamed not to be past shame.

But as if that were a very little thing.] *Paululum pauxillumque; A peccadillo.*

Ver. 48. **As I live, saith the Lord God, Sodom thy sister hath not done.]** Heb., If Sodom thy sister hath done, &c.; *q.d.*, Then let me never be trusted more. Here, then, is a double oath taken by God, to assure this people that they had outsinned Sodom—a truth that they would not easily assent to. To this day we cannot get men to believe that their natures are so naught, their lives so lewd, their state so dangerous, as the preachers make them. Their hearts are good, their penny good silver, &c. The prophet Isaiah lost his life, say the Rabbis, for calling the rulers of Jerusalem rulers of Sodom, and the people of Judah people of Gomorrah. {#Isa 1:10}

Ver. 49. **Behold, this was the iniquity of thy sister Sodom, pride,]** *i.e.*, Haughty mindedness and high conceitedness of their own surpassing excellence and stable felicity. This was the first firebrand that set Sodom on fire.

Fulness of bread.] Gourmandise and surquedry. This fulness bred forgetfulness, and this saturity security.

“*Luxuriant animi rebus plerumque secundis:
Nec facile est aequa commoda mente pati.*”

And abundance of idleness.] *Tranquillitas tranquillitatis*, rest of rest; and this abused to idleness, deep idleness, which is the devil’s pillow, and the mother of many mischiefs; for he shall not but do naughtily that does nothing.

Neither did she strengthen the hand of the poor.] Inhospitable they were, and unmerciful. The two angels might have lain in the streets for them; neither would they let them rest when Lot had lodged them.

Ver. 50. **And they were haughty.]** This sin of theirs is once more instanced as the root of the rest, the hate of heaven, and gate to hell.

And committed abomination before me.] That unnatural filthiness which taketh its name from them. This in the Levant is not held a vice, and in Mexico it is one of the Spanish virtues.

Therefore I took them away as I saw good,] sc., By raining down hell from heaven upon them. Hereby also God gave men an example of that rule, that heinous sins bring hideous plagues, as Herodotus also saith of the fall of Troy.

Ver. 51. **Neither hath Samaria committed half thy sins.]** And yet thou lookest aloof upon her as a far greater sinner than thyself, because already carried captive, whenas thou hast done and spoken evil things as thou couldst, {#Jer 3:5} outdone her a fair deal.

And hast justified thy sisters.] Who may well seem saints in comparison of thee, and yet are as naught as need to be.

Ver. 52. **Thou also which hast judged thy sisters.]** Passed many harsh and rash censures upon them, not looking at all to the hinder part of the wallet.

Bear thine own shame.] Thou shalt do it sure enough; for where sin is in the saddle, there shame is on the crupper. Accept therefore the punishment of thine iniquity; {#Le 26:43} give glory to God, take shame to thyself.

Ver. 53. **When I shall bring again.]** Or, If I bring again, which I shall never do. The Jewish doctors indeed would from this verse gather that Sodom and all shall one day be restored again; but that is like to be a long day. The Jews, as they had taken up the opinion of Pythagoras about transanimation, so they had that other of Plato about the great revolution or restitution of all things after certain years.

Then will I bring again the captivity.] The Jews were never perfectly restored, in respect to the glory of the temple, and the state of the kingdom, &c.

Ver. 54. **In that thou art a comfort unto them.]** #Eze 14:22. *Solamen miseris socios habuisse doloris;* to have companions in misery is some kind of comfort.

Ver. 55. **When thy sister Sodom and her daughters.]** See on #Eze 16:53. The Jews still dream that all this shall be done at the coming of their long looked for Messiah, and in his reign on earth for a thousand years. {a} That then also Jerusalem shall be rebuilt and made up of gold, silver, and precious stones, &c. So apt are they to work themselves into the fool's paradise of a sublime dotage.

{a} Jerome *in loc.*

Ver. 56. **For thy sister Sodom was not mentioned.]** Thou thoughtest her not worthy to be named in the same day with thee, and little dreamedst that thou shouldst be matched with her in misery. Or thus, Thou wouldst neither hear nor speak of her, though I had thrown her forth for an example of divine vengeance. {#Jude 7}

In the day of thy pride.] Heb., Prides; for pride buddeth, {#Eze 7:10} and, like a great swelling in the body which breaks and runs with loathsome and foul matter, it breaks forth into odious practices.

Ver. 57. **Before thy wickedness was discovered,]** *sc.*, By my punishments, by my sending the Syrians and Philistines upon thee, in the days of Ahaz, to spoil and despise thee. Compare #Isa 9:12.

Ver. 58. **Thou hast borne thy lewdness,**] *i.e.*, The punishment of it, and yet art little the better. See #**Isa 9:13**.

Ver. 59. **I will even deal with thee.**] I will avenge upon thee the quarrel of my covenant. {#*Le 26:25*}

Ver. 60. **Nevertheless I will remember my covenant.**] Here beginneth the evangelical part of the chapter, which is for the comfort of the elect, who would be frightened to hear those direful threats; like as in a house we cannot beat the dogs but the children will fall to crying.

Ver. 61. **And be ashamed.**] With a saving and savoury shame, such as was that of Ezra and of the penitent publican, proceeding from true compunction, and producing repentance never to be repented of.

When thou shalt receive thy sisters.] Not Sodom only and Samaria, but all the Gentiles whom thou hast imitated; but now shalt become a worthy example of better things.

But not by thy covenant.] Made with thee in Mount Sinai, but by a covenant of grace made in Mount Zion.

Ver. 62. **And I will establish my covenant.**] My new spiritual and eternal covenant, grounded upon the Messias, and made with the whole Israel according to faith. {#*Jer 31:31-34 2Co 3:3 Heb 8:8*}

Ver. 63. **That thou mayest remember.**] Thy many strayings.

And never open thy mouth.] To extenuate thy sins, or to murmur at thy sufferings; but be silent and submissive.

Chapter 17

Ver. 1. **And the word of the Lord came.**] In the foregoing chapter God had threatened the inhabitants of Jerusalem for violating their covenant with him; and here he threateneth them no less for breach of covenant with men. In case of disobedience to himself, he showeth much patience many times; but in case of disloyalty to a lawful sovereign, against oath especially, he is quick and severe in his executions.

Ver. 2. **Son of man, put forth a riddle.**] *Acue acumen*, sharpen a sharpening, or whet a whetting. The prophet might have expressed God's mind in fewer words; but then it would not have taken so deep an impression. Parents must whet God's word upon their

children, {#De 6:7} ministers upon their people, and Christians upon one another for the increase of love and good works. {#Heb 10:24} Riddles exercise the wit, and parables help the memory, and excite both attention and affection.

Ver. 3. **A great eagle with great wings.]** An eagle, that king of birds, is a fit emblem of an emperor; {a} as it is here of Nebuchadnezzar the Great. {#Eze 17:12 Jer 48:40 49:22} Monarchs, as eagles, have quick eyes, long talons, fly high pitches, aim at great matters, strive to get above all others, choose themselves high and firm seats, &c. See #Job 39:27-30, with the notes. Ajax is called αἰτός, an eagle, in Pindarus; so is King Pyrrhus in Plutarch, and took delight in that title. The Spaniard was well laughed at by Captain Drake and his forces when they took Santo Domingo, 1585, and found in the townhall the King of Spain's arms, and under them a globe of the world, out of which issued, not a well-plumed eagle, but a flying home, with this inscription, *Non sufficit orbis* the world is not enough. We could not so well bridle his Pegasus at Santo Domingo, yet we put a stop to him at Jamaica; but we have lately pulled his plumes in Flanders to some purpose, by gaining from him Dunkirk, now {b} held by the English, and likewise Berghen, another place of great strength, now held by the French; the good news whereof came to us yesterday, being June 27, 1658. Praised be the holy name of God for ever.

Came unto Lebanon,] i.e., Unto Judea, which lieth near the forest of Lebanon, which forest also lieth in the way from Babylon to Judea.

And took the highest branch of the cedar.] Taleam, the top branch. This was Jeconiah. {#2Ki 24:12}

{a} Vide Pier. in Hieroglyph.

{b} This was written June 28, 1658.

Ver. 4. **He cropped off the top of his young twigs,] i.e.,** The nobles carried into captivity with their king, as is to be seen #Eze 17:12. So true is that saying of the Rabbis, *Nulla est obiectio in lege quae non habet solutionem in latere*, There is no riddle in the law that hath not a solution by the sides of it; and so little cause had that Jesuit,

Barradius, to borrow an argument from this text to prove the Scriptures to be a riddle and obscure.

And carried it into a land of traffic.] Babylonia was so. See #Re 18:11. Rome is so, where all things are saleable and soluble. *Omnia Romae vaenalia;* as was long since complained.

He set it in a city of merchants.] Some city of Babylon, saith Diodat, assigned to the Jews, which was commodious for traffic, to keep them from all thoughts of war and state policy.

Ver. 5. **He took also of the seed of the land.]** No foreigner, but one of their own country, and of the blood royal too—viz., Zedekiah. This was a great mercy; as that most spitefully done of Attilus, king of Suecia, to make a dog king of the Danes; as did likewise Gunno, king of the Danes, make a dog king of Norway, appointing counsellors to do all things under his title and name.

And planted it in a fruitful field,] *i.e.*, In Judea, that good land—as Rabahakeh also yieldeth it to have been, whatever Strabo saith to the contrary—where Zedekiah might have lived bravely and reigned prosperously, could he but have been content with his condition:

“*At Paris ut vivat regnetque beatus,
Cogi posse negat.*”—*Horat.*, Epist. ii.

He placed it by great waters, and set it as a willow tree.] A well contented person grows up prosperously, as the willows by the water courses.

Ver. 6. **And it grew.]** And yet it had a great fall—viz, from a tall cedar to a low vine. Zedekiah, though he had still the title of a king, and was not left without wealth and dignity, yet it was far inferior to that of his predecessors.

“*Magna repente ruunt, summa cadunt subito.*”

Whose branches turned toward him,] *i.e.*, Toward Nebuchadnezzar, now the chief lord of the land. To him looked and leaned the lords of the land, and so long they did well, for they and the whole kingdom thrived.

Ver. 7. **There was also another great eagle,**] *sc.*, Pharaoh, another potent monarch; why called an eagle, see on **#Eze 17:3**.

And, behold, this vine did bend her roots toward him.] Which was the worst chare for herself that ever she did. The devil of discontent put her upon this unhappy project, whereby, instead of mending herself, she soon marred all; so true is that of Solomon, "Wisdom is better than weapons of war: but one sinner destroyeth much good." {#Ec 9:18} Zedekiah little thought once ever to have been a king; Nebuchadnezzar made him so, whenas he might as well have refused him for the rebellions of his two predecessors. He had also dealt nobly with him, though his vassal, and would have defended him against any adverse power, &c., so that he had no reason at all to rebel, but that he was infatuated and besotted by ambition and avarice, which Plutarch finely and fitly calleth νοσηματα συμφορταταις δυναστειαις, diseases natural to potentates.

Ver. 8. **It was planted in a good soil.**] He was well enough, if he could have kept him so.

“ O fortunates homines, bona si sun norint!”

But discontent enjoyeth nothing: Zedekiah liketh not to be a vine, he must be a cedar. *Aut Caesar aut nullus*. Either Caesar or nothing.

Ver. 9. **Shall it prosper?**] How should it? say. "Hath ever any waxed fierce against God (or his substitute) and prospered?" {#Job 9:4} Is perfidy and perjury the right way to prosperity? I trow not.

Shall he not pull up?] He that is the great eagle, {#Eze 17:3} who would be upon them before they were aware.

Without great power, or many people,] *i.e.*, For any great need there shall be of them, since the work shall be done with little ado. If the Chaldeans were but a few, and they all wounded men, they should yet rise up and burn this city, saith Jeremiah. See **#2Ch 24:23,24**. It is no hard matter, we know, to pluck up a vine, root and branch; God telleth us in the next verse that he can do it with a wind —with a wet finger, as we say.

Ver. 10. **Shall it not utterly wither?**] As Jonah's gourd did when smitten with a worm; as Phocas's wall came down with a witness,

because built upon mines of gunpowder—sin lay at the bottom, as one told him—which, being once fired, would blow up all.

When the east wind toucheth it.] Which is very hurtful to vines, saith, Columella. As all creatures, so the winds are God's agents; as to purge the air—Rupertus calleth them the besoms of the air—and to refresh men's spirits, so to execute many of God's judgments upon his rebels, as here. *Aliorum perditio nostra sit cautio;* Let other men's destruction be our instruction.

It shall wither in the furrows where it grew,] *i.e.*, In Egypt, where it rained not, but was all watered by furrows drawn from Nile, to run into all their fields. Here this vine should thrive, one would think, if anywhere—viz., in moist and fat furrows but it could not, because blasted by God's curse.

Ver. 11. **Moreowr, the word of the Lord came unto me, saying.]** God had one saying more to this rebellious house by way of explication here, and another of application for comfort and encouragement to the better sort among them. {#Eze 17:22-24}

Ver. 12. **Know ye not what these things mean?]** *q.d.*, It is much you should not. There is no such great difficulty in the parable, but that ye are self-blinded, and will not see far off; either your wits serve you not in the things of God, or if they do, you will make believe otherwise. Are ye not, therefore, rightly called a "rebellious house"

Tell them.] For their learnings, and that they may be left without excuse. See on #Eze 17:4.

Ver. 13. **And hath taken an oath of him.]** An oath of allegiance. Heb., Hath brought him into an execration, or an oath with cursing, that he shall be true and loyal to him, and hold his kingdom of him as his liege lord, and pay him tribute. This, though we find not in the book of Kings, yet from what we here find, we are sure it was so.

Ver. 14. **That the kingdom might be base.]** The mighty of the land being taken away, {as #Eze 17:13} and the spirits of the vest imbed by burdens and oppressions in their estates and liberties.

But that by keeping of his covenant.] The breach whereof was the break neck of the state, as it hath been of many others, and will be

shortly of the Turks—who hold that there is no faith to be kept with dogs, that is, with Christians—and of the Popes, who hold that there is no faith to be kept with heretics, that is, with Protestants; and for all others, it is written by an Italian, no stranger to the court of Rome, that their proverb is, *Mercatorum eat, non regum, stare iuramentis*, that it is for merchants, and not for monarchs, to stand to their oaths. Shall such stand? shall they thus escape by iniquity?

Ver. 15. **But he rebelled against him.**] As Ottocarus, king of Bohemia, did against Rodolphus, the first emperor of Germany, by the instigation of his queen; and as Ladislaus, king of Hungary, did against Amurath, the Turkish emperor, by the encouragement of Capistranus, the Pope's agent, to the very great reproach of the Christian religion.

Ver. 16. **As I live.**] So surely will I punish perjury and treachery. Histories are full of examples in this kind, and I have elsewhere recited some of them. That of Henry III of France, related by a reverend man, ^{a} deserves to be memorised: After great differences between him, the Cardinal, and Duke of Guise, he was reconciled unto them, confirmed the reconciliation with many oaths, took the sacrament upon it, and gave himself to the devil, body and soul, in case he meant or should attempt anything against them. Yet, saith the story, he caused the Duke to be killed in his own presence, and the Cardinal, his brother, the next day after. Here was breach of covenant; but did he prosper, escape, do such things, and have deliverance? No; within eight months after, he was slain by a friar in the midst of his army.

^{a} Mr Greenhill.

Ver. 17. **Neither shall Pharaoh.**] God will cause the strongest sinew in the arm of flesh to crack. See #Ps 33:10,11.

Ver. 18. **Seeing he despised the oath.**] Despised it *ex fastu quodam*, out of pride and disdain, as the word signifieth, as Pascenius the Papist jeereth at King James for inventing the oath of allegiance. There is in our chronicles a memorable story of one Sir Ralph Percy, slain upon Hegely Moor, in Northumberland, by the Lord Mountacute, general for Edward IV. He would in no way depart the field, though defeated; but, in dying, said, I have saved the bird in my breast, meaning his oath to King Henry VI ^{a} Had false Zedekiah done so, he had, for this once at least, escaped; but

ambition—whose motto is said to be *Sic mea fata sequor* So I follow my destiny—was his ruin.

{a} Speed.

Ver. 19. **Surely mine oath.**] Because taken by my name, so that I am deeply engaged, highly concerned in it.

Ver. 20. **And I will spread my net upon him.**] See on #Eze 12:13. The history telleth us that when Zedekiah, with his nobles, were gotten into the plains of Jericho, and thought themselves out of danger, those great hunters the Babylonians caught him, and carried him to their king.

Ver. 21. **And all his fugitives.**] See on #Eze 14:13,14.

They shall know.] *Sero sapient: vexatio tandem dabit intellectum.* All too late they shall acknowledge it.

Ver. 22. **I will also take of the highest branch of the high cedar.**]

{a} Understand this great and precious promise of Zerubbabel and his successors, but especially of Christ and his kingdom. How oft in the prophets is he styled the "branch." {#Isa 11:1} And how ordinary is it with God, after dreadful threats against the wicked, to come in with his *attamen* nevertheless for the comfort of his elect, who in their deepest distress have cause enough to encourage themselves in the Lord Christ their God, as did David at the sack of Ziklag. {#1Sa 30:6} Here they are excited, in the loss of all else, to fetch comfort from Christ's descent from David, his exaltation to the kingdom of the Church universal, his bounty and benefits, his bringing in the fulness of the Gentiles, and his setting forth of his Father's glory.

A tender one.] *Tenellum.* Christ, of weak and low beginning.

And will plant it.] Upon Zion, {#Ps 2:6} spiritual especially. Upon Calvary, saith Theodoret, expounding the Septuagint, who render the text thus, I will hang it upon the high mountain of Israel.

{a} *Insignis est haec prophetia. -Lavat.*

Ver. 23. **In the mountain.**] In the Church, that highest top.

And it shall bring forth boughs, &c.] Christ shall yield food and defence to all his.

All fowl of every wing,] *i.e.*, The just, saith the Chaldee, who mind heavenly things, and mount upward.

Ver. 24. **And all the trees of the field,]** *i.e.*, All men, high and low.

Have brought down.] This God loves to do, as heathens could say.

Have exalted the low.] Lavater thinks our Saviour alluded to this text in that parable {#Mt 13:3-8} of the grain of mustard seed.

Chapter 18

Ver. 1. **And the word of the Lord came unto me.]** This is oft prefaced by the prophets to make their sermons more authoritative and authentic. Pausanias telleth us that some heathen sages, to add weight to their works, were wont to prefix Θεος, Θεος, *i.e.*, God, God.

Ver. 2. **What mean you?]** Or, What is come to you?— *quoae vos dementia cepit?* -that you do so toss this sinful and senseless proverb among you, both at Jerusalem {#Jer 31:29} and also here at Babylon.

“ *Delicta parentum*

Immeritus Iudaeae luis? ”

Must I be blasphemed rather than you faulted? Is it for your fathers' sins only that ye suffer? And do ye thus think to put off the reproofs of the prophets, as if yourselves had not seconded and outsinned your fathers, and are therefore justly punished?

The fathers have eaten sour grapes.] Sin is no better. It is an "evil and a bitter thing to forsake the Lord." {#Jer 2:19} What wild sour grapes your fathers both bred and fed upon, see #Isa 5:2,8,11,20-22; and it was woe, woe unto them.

And the children's teeth are set on edge.] Or, Stupefied. But is there not a cause? and are there not sins enough with you, even with

you, to procure your ruth and your ruin? but that I must be injurious rather than you be found obnoxious?

Ver. 3. **Ye shall not have occasion any more.**] For I will shortly take an order with you; and not by words, but by blows, vindicate my just judgments from your cavils and scurrilities.

Ver. 4. **Behold all souls are mine.**] So that to show my sovereignty I may do with them as I see good. Howbeit, let me tell you that I slay none but for his sins, *i.e.*, *idque ipsi sua iniustitia eventit, non iniuria mea*, the fault is merely in himself; so little reason is there that you should be thus quarrelsome and contumelious against me.

The soul that sinneth it shall die,] *i.e.*, Shall suffer for his sin either here or hereafter, without repentance. Every man shall bear his own burden, every tub shall stand upon its own bottom, and every fox yield his own skin to the flayer, as the Jews at this day proverbially can say.

Ver. 5. **But if a man be just.**] Keep faith and a good conscience; do good acts, and have good aims; do all as well as any, not this or that, but this and that too, as here it followeth, duties of piety, and duties of charity.

Ver. 6. **And hath not eaten upon the mountains,**] *i.e.*, Hath not offered there to idols; for at their sacrifices they feasted. {#Ex 32:1-6} The people sat down to eat and drink, and rose up to play. See #Eze 20:28 Ho 4:13.

Neither hath lift up his eyes to the idols.] As every Papist doth daily, and is therefore no righteous person, such as is here described. Neither helpeth it, that they are the "idols of the house of Israel," and not the idols of the nations.

Neither hath come near to a menstruous woman.] Though his own wife. {#Le 18:19 20:18} *Adulter enim est uxoris propriae ardentior amator*; said a heathen; There is a time to embrace, and a time to refrain from embracing. {#Ec 3:5}

Ver. 7. **And hath not oppressed any.**] Either by force or fraud.

Hath given his bread to the hungry.] Negative goodness alone is little worth. Men must not only rob the hospital, as we say, spoil the poor by violence, but "draw forth their souls," and their sheaves

both, "to the hungry," and clothe the naked with a garment, or they cannot have the comfort and credit of just men.

Ver. 8. **He that hath not given forth upon usury.**] Of this sin, see what I have said elsewhere. {#Ex 22:25 Ps 15:5 Ne 5:10}

Neither hath taken any increase.] Interest we call it now, after the French, who first helped us to that fine word. {a} But let the patrons of usury consider that what distinctions soever they bring for it, God alloweth here of no usury, but condemneth both *Neshec* the biting, and *Tarbith* the toothless usury, as equally naught.

That hath withdrawn his hand from iniquity.] Whether it be injury to another, revenge, raking together riches of unrighteousness, reaching after honours, &c.

Hath executed true judgment.] Without partiality or passion, whether he be a judge or an arbitrator.

{a} *Nihil interest inter funas et foenus; nihil inter mortem distat et sortem. -Ambros.*

Ver. 9. **Hath walked in my statutes.**] *Qui leges iuraque servat.* It is as if the prophet had said There are many more characters of a righteous man, but I shall shut up all with this: He that is right in his obedience for matter, manner, motive, and end, he is the man I mean; "He shall surely live."

Ver. 10. **If he beget a son.**] As he may; for grace is not hereditary. *Heroum filii noxae.*

That is a robber.] *Effractor.* A breach maker, whether upon the laws of God, or of men; one that is a pestilent son, as the Septuagint here have it, a plague to his parents, and to his country.

And that doth the like to any one of these things.] Or, That doth to his brother besides any of these, as there are *mille artes nocendi.*

Ver. 11. **And that doth not any of these duties.**] Bare omissions may undo a man. Not robbing only, but the not relieving of the poor, was the rich man's ruin.

Ver. 12. **Hath committed abomination.**] Such is every of the sins here instanced, whatsoever some can say in defence of them. Hath given forth upon usury, and all.

Ver. 13. **He hath done all these abominations.]** Or, If he have done but one of them, and undo it not again by true repentance.

He shall surely die.] Neither shall his father's righteousness privilege him, or prevail at all for him.

His blood shall be upon him.] He is *felo de se*, his own death's man, and his mends he hath in his own hands, as they say.

Ver. 14. **Now, lo, if he beget a son that seeth.]** And withal sigheth, his eye affecting his heart with grief and dislike.

And considereth,] viz., Of the ill consequence of those courses, *et cavet et pavet*. And consider and be frightened.

Ver. 15. **That hath not eaten.]** See on #Eze 18:6.

Ver. 16. See on #Eze 18:7.

Ver. 17. See on #Eze 18:8,9.

Ver. 18. **Spoiled his brother by violence.]** A man had as good deal with a Cossack or a cannibal as with a truly covetous criminal. "They hunt every man his brother with a net." {#Mic 7:2}

And did that which is not good among his people.] It should be every man's care to be some way serviceable to God and profitable to men. Let no man turn himself into a cipher, nay, into an excrement, that lives in the world to no purpose, yea, to bad purpose. Oh it is good to do something whereby the world may be the better, and not to come hither merely as rats and mice, only to devour victuals, and to run squeaking up and down.

Ver. 19. **Yet say ye, Why? doth not the son bear the iniquity of the father?]** Thus these unreasonable refractories will not be said, but continue chatting against God, *quasi dicant, certe tu non potes negare, &c.* {a} Some are ἀτοποι; {#2Th 3:2} they have no topics; there is no talking to them; they will not be set down with right reason.

When the son hath done that is lawful and right.] What a meek, sweet, and satisfactory answer doth God make to these importunate complainers against him! Here we have their replication and his duplication; as #Eze 18:25, we have their triplication and his quadruplication. Oh the infinite patience of our good God!

{a} Piscator.

Ver. 20. **The son shall not bear the iniquity of the father.**] The innocent son shall not, unless it be in temporals only, and that in some cases. {#De 24:16 2Ki 14:6 2Ch 15:4} It was the cruel manner of Uladus, prince of Valachia, together with the offender, to execute the whole family, yea, sometimes the whole kindred. {a} A like cruelty was used in Scotland by the Pope's appointment upon the kindred of those that had slain David Beaton, in revenge of the death of that butcherly bishop. {b} Lavater {c} telleth us here, out of the annals of the Switzers, his countrymen, that when Albertus, the son of Rodolphus Caesar, was slain by his nephew John Hapsburg and some other nobles, his children, Duke Leopold and Agnes Queen of Hungary, put to death not the murderers only, but their children and kinsfolk also not a few, and utterly overturned divers strongholds in Switzerland. But this was not the way of God, nor did it prosper in their hand. Cruelty calleth aloud for vengeance.

The righteousness,] *i.e.*, It shall be well with the righteous, and woe with the wicked. {#Isa 3:10,11}

{a} Turkish History.

{b} Acts and Mon.

{c} Lav. *in loc.*

Ver. 21. **But if the wicked will turn, &c.**] That is, saith Theodoret, so far am I from punishing one for the sins of another, that I am ready to receive a returning sinner, how far or how fast soever he hath run out.

And keep all my statutes.] For the best and rightest repentance is a new life, saith Luther.

Ver. 22. **All his transgressions.**] So true is that of an ancient, *Quem poenitet peccasse, poene est innocens* -Penitence is nearly as good as innocence.

In his righteousness.] Or, For his righteousness, *tanquam ob causum sine qua non, et ob promissionem Dei*, {a} not of merit, but mercy and free grace.

{a} Piscator.

Ver. 23. **Have I any pleasure at all that the wicked should die?**] No, verily; for then he should do nothing but do and undo, make a world and unmake it again, since we provoke him continually; but he is longsuffering.

“ *Atque dolet quoties cogitur esse ferox.*”

And not that he should return.] Had not I rather pardon than punish? Is not this last my work, my strange work {#Isa 28:21}

Ver. 24. **But when the righteous.**] He that is good in his own eyes, and passeth for good in the esteem of others, but yet is not really righteous, if such a one do utterly fall away, and lose that little that he seemed to have, what wonder? Common grace can never hold out, or stretch to eternity. Bellarmine saith well, That which is true grace, *veritate essentiae*, only may be lost: not that that is true *veritate firma soliditatis*, with the truth of firm solidity; which latter, being rightly understood, may be called special, as the other common grace.

Ver. 25. **Yet ye say.**] Ye will still hold your own, and no reason shall persuade you. A stubborn man standeth as a stake in a stream, lets all pass by him, but he standeth still where he was.

Is not my way equal?] This he had said before but he saith it again, $\Delta\iota\varsigma$ και τρις τα καλα. Cicero, aggravating the fact of a parricide, useth these words, *Matrem tuam occidisti: quid dicam amplius? Matrem tuam occidisti* -Thou hast killed thy mother, man: what should I say more? then hast killed thy mother, I tell thee.

Are not your ways unequal?] They are so, and that apparently: but that your mouth is out of taste, and ye cannot relish truth; your eyes are sore, and ye cannot behold the sunbeams; you are prejudiced, biased, perverted.

Ver. 26. **When a righteous man turneth,**] *q.d.* Shall I say the selfsame over again to you? I had need do so surely, and all little enough.

And dieth in them,] *sc.*, In his wicked ways: this undoeth him. It is not falling into the water that drowneth a man, but long lying under it.

Ver. 27. **Again, when the wicked man turneth away.]** This also he had said before, {#Eze 18:21-23} but men had need to hear this sweet promise over and over, because there is in the best a natural Novatianism to doubt and question pardon for sins, if great and grievous ones especially.

Ver. 29. **Because he considereth.]** Consideration necessarily precedeth conversion. {#Ps 119:59 La 3:40 Jer 8:6} The prodigal came to himself first, and then went home to his father. See on #Eze 18:14.

Ver. 29. **Yet saith the house of Israel.]** Yet; for all that I can say to the contrary. They will still hold their own; they will be *dicti sui domini*, &c., such was their impudence and petulance. God therefore gives over the confutation, and comes to the conclusion of this contestation.

Ver. 30. **Therefore I will judge you.]** I will word it no longer with you, but clear up and vindicate my justice, which you have calumniated, in your deserved destruction, except ye repent.

Repent and turn yourselves.] Or, Others. Lay aside your complaints and contumelies against me, and take notice that the best thing you can do is to "take hold of my strength that ye may make peace with me, and ye shall make peace with me." {#Isa 27:5}

Ver. 31. **Cast away from you, &c.]** And so evidence the soundness of your repentance. He that repenteth with a contradiction, as continuing in his sins, shall be pardoned with a contradiction—that is, cast into hell.

All your transgression.] All, as well as any; else ye do but take pains to go to hell. Gideon's one bastard slew all his seventy sons; so will one bastardly sin, reserved and allowed, slay the soul. Men should do by their sins as our forefathers did by the Danes here, make an utter riddance of them; and as the Sicilians did by the French among them, whom they not only massacred to a man, but also ripped up all their own women that were with child by the French, that not one drop of French blood might remain among them.

Make you a new heart.] Wait upon God for it in the constant use of means, that ye may bring forth fruits meet for repentance.

Ver. 32. **For I have no pleasure.]** See on #Eze 18:23 33:11.

Chapter 19

Ver. 1. **Moreover take thou up a lamentation.]** A *threnodia*, a doleful ditty. In all ages things joyful and sorrowful were made up in songs and ballads for popular use.

For the princes of Israel.] Those four last kings—princes rather than kings, because vassals to Egypt and Babylon—who, by starting unnecessary wars, wrought their own and their country's ruin.

Ver. 2. **What is thy mother?]** Whereby is meant thy city of Jerusalem and people of the Jews, who took these four for their kings, and soon had enough of them.

A lioness.] So called for her nobleness, courage, and cruelty.

She lay down among lions.] *Alludit ad coitum* It signifieth that this state, by conversing with other heathen princes, had been corrupted by them and conformed unto them.

She nourished her whelps among young lions.] From whom they took in but few good principles for young princes. Wickedness is soon learned Of a certain prince of Germany it was said, *Esset alius si esset apud alios*, his company undid him: So it did Julian the apostate.

Ver. 3. **And she brought up one of her whelps.]** This was Jehoahaz.

It became a young lion.] Cunning and cruel, and having never a good property, though the son of good Josiah; who might better have said than that pope did of his wicked son, Caesar Borgia, *Haec vitia me non commonstratore dedicit*, He never learned it of his father.

It devoured men.] He was a very cannibal to his subjects, and made no more conscience to undo a poor man, to seek and suck his blood, than to eat a meal's meat when hungry. {#Ps 14:4}

Ver. 4. **The nations also heard of him.**] His lion-like disposition and practices were soon noised and noticed.

He was taken in their pit.] As lions are taken by their hunters. Tyrants hold not their own long those beasts are "made to be taken and destroyed"; as Nero, whom the senate judged to death as an enemy to mankind; ^{a} and as Commodus, who was, saith Orosius, *cunctis incommodus*, a mischief to mankind.

^{a} *Ex conducto omnes conveniunt ut eum capiant.*

Ver. 5. **Now when she saw that she had waited and her hope was lost.**] She looked for Jehoahaz's return out of Egypt, as Sisera's mother did for his safe and victorious return from the battle; but all in vain. "The hope of the hypocrite shall perish."

Then she took another of her whelps.] A brat of the same breed, and of no better condition. Judea changed her lords oft, but not her miseries. So did Rome in the times between Augustus and Constantine the Great; the names of those few of them that were good might be written within the compass of a signet, as one said. Scarce any of them died a natural death, unless it were Vespasian, *qui solus imperatorum mutatus in melius*, ^{a} who also was the only emperor that became better by his preferment.

^{a} Tacitus.

Ver. 6. **He went up and down, &c.**] Of whom he learned to king it, and to lionise it. See #Eze 19:2,3.

Learned to catch the prey.] To pull his subjects, and to make havoc, as our Henry III did, who was therefore called *Regni dilapidator*. destroyer of the kingdom.

And devoured men.] As #Eze 19:3; see #Jer 20:17.

Ver. 7. **And he knew their desolate places.**] He had made them desolate, and bereft them of their right owners, whom he had devoured, and then seized them for himself. Some read and render it, He knew their desolate widows—*i.e.*, He first killed up their husbands, and then lay with the widows: the men he devoured, the women he deflowered. Such work this wicked prince made, till God

took him in hand; as he did also the other three here lamented, of whom may be said, as Plutarch doth of Galba, Otho, and Vitellius, emperors, that they were like kings in a tragedy, which last no longer than the time that they are represented on the stage.

Ver. 8. **Then the nations set against him on every side.**] Nebuchadnezzar, with the neighbour nations his auxiliaries.

They spread their net over him.] As they did also over the two last kings, though not here specified, Jehoiakim and Zedekiah, because they chose rather to run the hazard of ruin by rebellion, than to continue safely with slavery.

He was taken in their pit.] See #Eze 19:4, an ordinary way of taking lions, as Pliny telleth us. *Leones maxime foveis capiuntur.*

Ver. 9. **And they put him in ward in chains.**] Or, Hooks. As lions are not looked upon, but through a grate. *In claustrum.* God knows how to hamper the most truculent tyrants, as he did also Bajazet.

They brought him into holds.] Into some strong tower, or rock, where he died; and his body was afterwards thrown out upon a dunghill. {#Jer 22:18}

Ver. 10. **Thy mother is like a vine in thy blood.**] The same lamentation is here continued, though under another parable—viz., of a wasted vine. Jerusalem was once a generous fruitful spreading vine. It began to be so again in some sort under Zedekiah, if he could have been contented. See on #Eze 17:5,8.

Ver. 11. **And she had strong rods for sceptres.**] So firm were the branches of this vine, so many and likely to succeed him in the kingdom were Zedekiah's children; his nobles also were men of great parts, and fit for greater employments.

And she appeared in her height.] High she grew, and in addition high minded, and so ripe for ruin.

Ver. 12. **But she was plucked up in fury.**] And so thrown with a force to the ground, as a man doth a dry or barren plant.

The east wind dried up her fruit.] See #Eze 17:10. It is *ventus urens et exsiccans*; burning and drying wind this was Nebuchadnezzar and his army.

Ver. 13. **And now she is planted in a wilderness.**] Babylon was no wilderness, but fruitful beyond credulity, ^{a} But the poor captive Jews had little joy from it, for some time at least.

In a dry and thirsty ground.] *In terra sicca et sitiouloſa.* So it was to them, though never ſo well watered, becauſe they wanted there the waters of the ſanctuary, and many other comforts of their own country. See #Ps 137:1-6

^{a} Herodot., lib. i. cap. 193; Plin., lib. vi. cap. 26.

Ver. 14. **And fire is gone out of a rod of her branches,**] *i.e.*, Zedekiah, by his perjury and rebellion, hath ruined all, ſet all on a light fire.

So that ſhe hath no ſtrong rod, &c.] None to ſpeak of till Shiloh come. Rulers indeed they had after this and governors, ^{#Hag 2:21} but no kings of their own nation.

This is a lamentation.] See on #Eze 19:1.

And ſhall be for a lamentation.] *Jeruſalem plangitur et plangetur.* The nation of the Jews ſhall never want matter for mourning.

Chapter 20

Ver. 1. **And it came to paſs.**] This chapter fitly followeth the former. There theſe malcontents had complained that the fathers had ſinned and the children ſuffered. Here is evinced that there was never a better of them, that a viperous brood they had been from the firſt, that they were ſome of them naught all. ^{a}

In the ſeventh year,] *ſcil.*, Of Jeconiah's captivity: and every year ſeemed ſeven, till the ſeventy were expired. The years of our miſery we reckon; not ſo of our proſperity, which yet we ſhould duly prize and improve.

That certain of the elders of Iſrael.] Not Ananias, Azarias, and Miſael, as the Jews fable: but worſe men, rank hypocrites.

Came to inquire.] But were resolved of their course, and had made their conclusion before they came. {#Eze 20:32} Either the prophet should chime in with the false prophets, who told them they should be sent home ere long, or else they would, for peace sake, worship idols and comport with the Babylonians; which yet, if they had done, it might have proved nothing better with them than it did with those renegade Christians in Turkey, who, falling down, many thousands of them, before Solyman II, and holding up the forefinger, as their manner is, in token of their conversion to Mohammedanism, he asked what moved them to turn? they replied, it was to be eased of their heavy taxations. He, disdainng that baseness, or not willing to lose in tribute for an unsound accession in religion, rejected their conversion, and doubled their taxations. {b}

{a} κακοι μεν θριπες, κακοι ηδε και ιτες.—*Eras. Adag.*

{b} Sir Henry Blunt's *Voy. into Levant* p. 111.

Ver. 2. Then came.] See on #Eze 18:1.

Ver. 3. Are ye come to inquire of me?] q.d., I scorn the motion, I loathe your false looks, be packing with your putrid hypocrisy. God will detect and shame gross hypocrites, as he did Jeroboam's wife, the rotten hearted Pharisees, Ananias and Sapphira, that sorry couple, that consented to "tempt the Holy Ghost," as these elders also did—that is, to make trial whether he be omniscient, and able to detect and punish them.

I will not be inquired of by you.] "The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?" as these did. {#Pr 21:27}

Ver. 4. Wilt thou judge them?] Or, Wilt thou excuse them? or, Wilt thou intercede for them? If thou hast never so good a mind to do so, yet do it not; rather reprove them for, and convince them of, their sins; spare thy charity, and exercise thine authority of "having in readiness to revenge their disobedience." {#2Co 10:6} *An causam ageres eorum? Abigendi sunt potius quam docendi. Ostendit Dominus ulcus profundum esse.*

Cause them to know the abominations of their fathers.] By themselves avowed, abetted, augmented; their fathers' iniquity they have drawn together with cart ropes of vanity.

Ver. 5. **In the day when I chose Israel.]** Declared them to be my firstborn, and so higher than the kings of the earth. {#Ps 89:27}

When I lifted up mine hand unto them, saying, I am the Lord your God.] This sweet promise is not so easily, and, indeed, is never enough, believed, and is therefore here confirmed by God's solemn oath thrice repeated, "that by two immutable things, wherein it was impossible for God to lie, his people might have strong consolation."
{#Heb 6:18}

Ver. 6. **Into a land that I had espied for them.]** *Humanitus dictum*. Finding it out, as it were, by diligent search. {#Nu 10:33} Look how a father findeth out for his son a habitation fit for him, a help meet for him, other things necessary for his comfortable subsistence; so dealt God by his Israel. He brought them to a land which himself had carefully sought out; his eyes were always upon it, from the beginning of the year even unto the end of the year. {#De 11:12}

Flowing with milk and honey,] *i.e.*, Abounding with choice and cheap commodities.

Which is the glory of all lands.] Or, Flower; *decorem et desiderium*. It was so then, it is not so now, since the Jews were disprivileged and dejected; but as in the earthly paradise, after man fallen, *cecidit rosa, mansit spina*, the rose fell off, the brier whereon it grew remained; so here. See on #Da 8:9 11:16.

Ver. 7. **Then said I unto them,]** *viz.*, While yet in Egypt. This we find not in Exodus; it is enough that we find it here. See #Job 5:9.
{See Trapp on "Job 5:9"}

Cast ye away every man the abominations of his eyes.] The idols to which your eyes are lifted up, {#Eze 18:6} and which are, or should be, to you, as Alexander called the Persian maids, *dolores oculorum*, eye griefs.

Ver. 8. **But they rebelled against me.]** I might say what I would, but they would do what they list. Good they were ever, if I may call it so, at resisting the Holy Ghost, obstinate idolaters from the very first; so that God had even as much ado to forbear killing them, as ever he had Moses in the same country for neglecting to circumcise his child. {#Ex 4:24}

Neither did they forsake the idols of Egypt.] This we read not of in Exodus either; it is enough that we have it here. The ingratitude of these Israelites was the greater, because God had done much for them, and was daily admonishing them of better things.

Then said I, I will pour out my fury.] It was not therefore for nothing that Israel suffered so much in Egypt. Many now marvel at their own miseries, but think not of their sins, the cause.

Ver. 9. **But I wrought for my name's sake.]** Lest the heathens should say to my dishonour, *Me non voluisse aut valuisse eos educere*, that I either would not, or could not, bring them out of the house of bondage. *Ergo quod nomen suum in nobis servandis asserat, sperandum est.* It is also well to be hoped that God will deal favourably with the reformed churches, though ill deserving, for the dishonour that else would redound to himself. *Fiat, fiat.*

Ver. 10. **Wherefore I caused them.]** With a strong hand and an outstretched arm I caused it, against all the force of Egypt. {#Ex 13:18} God hath also mightily brought England out of Egypt spiritually, and dealt with it, not according to his ordinary rule, but according to his prerogative.

And brought them into the wilderneas.] Where I was not any "wilderness unto them, or land of darkness," {#Jer 2:31} but a God all-sufficient, raining bread from heaven upon them, and setting the flint abroad, rather than they should pine and perish.

Ver. 11. **And I gave them my statutes.]** Which were far beyond the laws of the twelve tables in Rome, whereof yet Cicero affirmeth that they were far beyond all the libraries of philosophers.

And shewed them my judgments.] Statutes and judgments are usually put in Scripture for one and the same, though the lawyers make a difference of them. Prosper's conceit was, that this people were called Judaei. because they received *ius Dei* the law of God.

Which if a man do.] But that he can never do exactly; evangelically he may, and that sufficeth to life eternal.

Ver. 12. **Moreover also, I gave them my Sabbaths.]** A sweet mercy, without which the best would even grow wild. What a wretch

then was that Egyptian in Phagius, who said that those Jews, and after them the Christians, had a loathsome disease upon them, and were therefore fain to rest the seventh day!

To be a sign between me and them.] A distinctive sign of my distinguishing grace to Israel above others, who jeered them for sabbatising, as those that lost a seventh part of their precious time. To be also both a sign of a godly person—anciently, when the question was propounded, *Servasti Dominicum?* Hast thou kept the Lord’s-day? the answer was returned, I am a Christian, and can do no less—and a means of conveying more holiness into his heart.

Ver. 13. **But the house of Israel rebelled.]** They did little else; they made it their trade for forty years long. {#Ps 95:8-11}

And my Sabbaths they greatly polluted.] They vehemently violated; either they rested only thereon, or else they shamelessly troubled and disquieted that sanctified day of God’s rest. The world, saith one, {a} is now grown perfectly profane, and can play on the Lord’s-day without book.

Then I said, I would pour out my fury.] God’s sayings are of two sorts; some are the sayings of his eternal counsel, and these are immutable; others of his threatening only, and these oft are conditional. God therefore threateneth that he may not punish, saith an ancient.

{a} Bishop King on Jonah.

Ver. 14. **But I wrought for my name’s sake.]** Oh how oft are we beholden to this motive, and do escape fair by this means! See on #Eze 20:9.

Ver. 15. **Yet also I lifted up mine hand.]** Here we have an epitome of Exodus and Numbers.

Flowing with milk and honey.] See on #Eze 20:6. If it be not so fertile and desirable now, it is for the Jews’ inexpressible guilt in crucifying the Lord of glory. The like befell Sodom—once as the garden of God, now a dead sea, where nothing can live.

Ver. 16. **For their heart went after their idols.**] Heb., Their duncy deities; those dirty delights carried them sheer away from God and goodness. Any beloved sin will do so.

Ver. 17. **Nevertheless mine eye spared them.**] It was by a *non obstante* of God's mercy, and by a prop of his extraordinary patience, that they subsisted.

Ver. 18. **Walk ye not in the statutes of your fathers.**] With this text Frederick IV, prince palatine, answered another prince, who pressed him to be of his late noble father's religion. Laban swore by the god of Nahor, or Abram, and of their idolatrous fathers; but Jacob sware by the "fear of his father Isaac," his immediate father more right in religion. {#Ge 31:53} Joshua would not follow the footsteps of his forefathers, {#Jos 24:15} but a better precedent. Christ saith, *Ego sum veritas, non vetustas*; I am the truth not antiquity, and contradicteth that which was said of old by those Kadmonim, who had corrupted the letter of the law by their false glosses. {#Mt 5:21} Antiquity must have no more authority than it can maintain.

Ver. 19. **Walk in my statutes.**] This is a surer and safer way. *Lex, lux*: "The commandment is a lamp, and the law is light." {#Pr 6:23} Come, therefore, to this light, that your deeds may be made manifest that they are wrought in God. {#Joh 3:21}

Ver. 20. **And hallow my Sabbaths.**] By abandoning as well spiritual idleness as corporal labour.

And they shall be a sign.] See on #Eze 20:11.

Ver. 21. See on #Eze 20:13.

Ver. 22. See on #Eze 20:14.

Ver. 23. See on #Eze 20:15.

Ver. 24. See on #Eze 20:16.

Ver. 25. **Wherefore I gave them also statutes that were not good.**] *i.e.*, I gave them up to their own inventions and hearts' lusts (which was worse than to be delivered up to Satan), because they were *ingrati gratiae Dei*, as Ambrose hath it; they received the grace of God in vain. By "statutes not good," some understand the ceremonial laws, which commanded neither virtue nor vice in themselves. Others, such decrees and ordinances of God in the wilderness as were not good for them, but hurtful; as that for the execution of the calf worshippers, of the Baalpeorites, of Korah and his company, of the murmurers at Kibrothhattaavah, &c. Solon

being asked whether he had given the best laws to the Athenians? answered, The best that they could bear.

Ver. 26. **And I polluted them in their own gifts,**] *i.e.*, I rejected both their persons and presents as unclean. So God would do our best performances (wherein there would not else be so much as truth and sincerity found), were they not wrought in us by the Holy Spirit, and perfumed with Christ's sweet odours poured into them.

Ver. 27. **Your fathers have blasphemed me.**] Because they trembled not at my judgments while they hung in the threatenings, but went on wilfully in their wickedness, putting it to the venture. This is a kind of blasphemy. Compare #Nu 15:30,31. This is a sin scarce to be expiated with any sacrifice: such a sinner must be cut off.

Ver. 28. **For when I had brought them into the land.**] It hath been already observed that good turns aggravate unkindnesses, and men's sins are much increased by their obligations.

Ver. 29. **And the name thereof is called Bamah,**] *i.e.*, A high place; a name good enough in itself, but, as used by them, as odious to all good hearts as a brothel house is to a chaste matron. She is the worse to pass by it, and spitteth at it. So should we in like case. {#Ex 23:13 Ps 16:4 Ho 2:16,17 Zec 13:2 De 12:2}

Ver. 30. **Are ye polluted after the manner of your fathers?**] *q.d.*, Are you good at that indeed? and have you yet a face to threadbare that paltry proverb of yours, The fathers have eaten sour grapes? &c. Give over, for shame.

Ver. 31. **And shall I be inquired of by you?**] Is it ever likely to do well, think you? Of witches' good prayers, as some call them, one saith well: *Si magicae, Deus non vult tales: si piae, non per tales.* See #Jer 7:9,10. {See Trapp on "Jer 7:9"} {See Trapp on "Jer 7:10"}

Ver. 32. **And that which cometh into your mind shall not be at all.**] You are laying a plot for an accommodation with the Babylonish idolaters, a compliance with them, and thereby you think to ingratiate, to get their favour and friendship. But please not yourselves in such a project; it will never be. So, no peace with Rome. The Moderater, Sancta Clara, and other such as sought to bring us together, made a pretty show, saith one, if there had been no Bible. Such carnal professors are not unlike these in the text, as seeing the wicked's full cups, and their own harder condition, are

ready to revolt, that "waters of a full cup may be wrung out to them" also. {#Ps 73:10}

We will be as the heathen.] And so help ourselves as we can, since God will not help us.

Ver. 33. **Surely with a mighty hand.]** You are ready to say, as in #Jer 2:31, We are lords; we will come no more unto thee; but I shall sure subdue you as so many perverse slaves or sturdy rebels. So unhappy is apostasy; so little is got by struggling, or by starting aside like a deceitful bow. God will rule over such with rigour; he will have the better of them to their small comfort.

Ver. 34. **And I will bring you out from the people.]** The heathens with whom you have incorporated, hoping so to shun me, and to be out of the reach of my rod; but I shall sure find and ferret you out of all your starting holes; I shall be meet with you. So God was here with the English by the sweating sickness, which hunted and haunted also our countrymen in foreign parts, singling them out from others. It reigned, or rather God reigned by it, some forty years together. {a}

{a} Sennert. *De Febrib.*, lib. iv. cap. 15.

Ver. 35. **And I will bring you into the wilderness of the people.]** Into the most solitary and savage places of the world, for a fulness of misery without the benefit of any good society.

And there will I plead with you face to face,] i.e., *Solus cum solis et sine arbitris*, Having you there alone, I will punish you to some purpose.

Ver. 36. **Like as I pleaded with your fathers in the wilderness.]** Where their carcasses fell thick and threefold, till they were all consumed. "Behold we die, we perish, we all perish," said they once to Moses in a pet; "shall we be consumed with dying?" {#Nu 17:12,13}

Ver. 37. **And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.]** Why, then, *Feri, Domine, feri*, Smite, Lord, smite, so my sins may be pardoned, and my soul saved. *Hic seca, hic ure, ut in aeternum serves*, Here suffer, here burn that you may protect us in eternity, said an ancient: Do even whatsoever thou wilt with me, so I may come to heaven, though I come to it by weeping cross.

Ver. 38. **And I will purge out from among you the rebels.]** Making first a difference, and then a riddance of them from among my covenanters.

And they shall not enter into the land of Israel.] But either die by the way, or, if they live to enter, they shall find it a strange land to what they or their fathers left it. See #Jer 44:14. Lavater maketh the sense to be, They shall not enter into the heavenly Canaan. {a} See the like, #Ps 95:11.

{a} *Non eos perducam ad promissiones aeternas. -Oecol.*

Ver. 39. **Go ye, serve ye everyone his idols,] q.d.,** You may for me; and I had rather you would, than dissemble, as you do, and play on both hands, to the scandal of the weak, and scorn of the wicked. For my part, I have done with you for ever; take your own course.

And with your idols.] Away with these abominable mixtures. I will be served truly and totally, or not at all.

Ver. 40. **For in mine holy mountain.]** In my Church, and among my faithful people, for to these he now speaketh comfort.

There will I accept them.] *Ibi occurram eis, scil., quasi in amplexum sponse;* so some render and sense the text; *i.e.,* there I will meet them, and accept them with much sweetness.

And there will require your offerings.] Not forbid and refuse them, as I did theirs. {#Eze 20:39}

Ver. 41. **And I will be sanctified in you.]** I will get me great glory by you among the heathen, while you are *non aliunde noscibiles quam de emendatione vitiorum pristinorum,* as Tertullian saith of the primitive Christians, no otherwise to be known better from others than by an alteration in you for the better.

Ver. 42. **Into the land of Israel.]** A pledge of a better place.

Ver. 43. **Ye shall remember your ways.]** Recognition is the first thing in reformation. See #Eze 16:61.

And ye shall loathe yourselves.] *Dissecabimini in faciebus vestris.* {a} Ye shall be, as it were, slashed with a sword over your faces, like

as those {#Ac 2:37} were pricked at heart: they felt their sins as so many daggers at their hearts.

{a} *Percutietis facies vestras. -Sept.*

Ver. 44. **And ye shall know that I am the Lord.**] A sin pardoning and heart sanctifying God; a rich rewarder of all that diligently seek me. {#Heb 11:6}

Ver. 45. **Moreover, &c.**] See on #Eze 18:1.

Ver. 46. **Set thy face.**] Prophecy freely and boldly against Jerusalem, which is south from Chaldea.

Against the forest.] Against Judea, which is mountainous and woody, having good and bad trees in it.

Ver. 47. **Every green tree.**] Good and bad shall to the fire together.

{#Eze 21:3 Lu 23:31}

Shall be burnt therein] Or scorched, if they may escape so.

Ver. 48. **That I the Lord.**] Who myself am a consuming fire. {#Heb 12:29}

Ver. 49. **Doth he not speak parables?**] *Nonne artifex est parobolarum iste? Qui erga non vult intelligi, vult negligi.* {a} He is so high that we cannot take him, and shall therefore slight him as a madman, or not much better. A preacher shall have much ado to please a profane people. Neither maketh it much to the matter; but it is grievous, ah, Lord.

{a} *Davus sum non Oedipus.*

Chapter 21

Ver. 1. **And the word of the Lord.**] See #Eze 18:1.

Ver. 2. **Set thy face.**] See on #Eze 20:46.

And drop thy word.] See #De 32:2 Am 7:16. As drops of rain follow one upon another, so do words. Speak thick, speak home, though they forbid thee to drop such vinegar or nitre on their galled conscience. {#Mic 2:6,11}

Toward the holy places,] *i.e.*, Against the temple, which they so cried up, {#Jer 7:4} like so many oyster wives, *ad ravim usque*.

Ver. 3. **Behold, I am against thee.]** That is misery enough, for all the creatures are soon against such; as a nobleman's servants draw their swords when their lord once draweth.

And will cut off from thee the righteous.] Who are sometimes wrapped up with the wicked in a common calamity. The husbandman cutteth down his corn and weeds together, but for a different end and purpose. If the righteous also be judged of the Lord, it is that they may not be condemned with the world. {#1Co 11:31}

Ver. 4. **Seeing then that I will cut off from thee the righteous.]** *Velut eodem contubernio deprehensos*. This is repeated for more assurance, because it might seem strange. The Septuagint hath it, The unrighteous and the wicked. The Chaldee, I will make the righteous flee, and destroy the wicked. But the Hebrew verity is as before; neither need we wonder, since the best have their infirmities.

Ver. 5. **Have drawn forth my sword.]** And put it in commission; not to return till the circuit ended, till it hath done full execution.

Ver. 6. **Sigh therefore, with the breaking of thy loins.]** *Gemituque et gestu dolorem referas*; show greatest grief, such as is deep and downright; sigh till thy buttons fly; or as a travailing woman. *Non ut praeficae in funeribus solent*.

Ver. 7. **For the tidings.]** Of the Chaldeans' coming. This was to the wicked as those knuckles of a man's hand were afterwards to Belshazzar, to write them their destiny; or as Daniel was to him, to read it unto them. Whenas the righteous man is no whit "afraid of evil tidings, his heart is fixed trusting in the Lord." {#Ps 112:7}

And every heart shall melt, &c.] As wax before the fire, which, before the danger, seemed to be made all of steel or adamant. The wicked, when in adversity, are woefully despondent and crest fallen, as was the king of Sodom; {#Ge 14:9-11} Manasseh among the bushes; {#2Ch 33:12} and others not a few, who in their prosperity seem to face the heavens and to draw the devil himself to a duel.

And all hands shall be feeble.] The spirits and blood being run to the heart, in that fright to relieve it.

And all knees shall be weak as water.] Heb., Shall go into water—that is, they shall bepiss themselves for fear, saith Jerome; they shall be all on a cold sweat, say others; or their knees shall shake, *instar aquae tremulae*, like trembling water, and knock together, as Belshazzar's did. {#Da 5:6}

Ver. 8. **Again the word.]** See on #Eze 18:1.

Ver. 9 **A sword, a sword is sharpened.]** {a} Not only drawn, but sharpened, that it may wound swiftly and deadly; furbished also, that it may the more affray and make the quicker despatch. And that no doubt may be made of it, the ward sword is doubled.

{a} *Exacutus et extersus*, sharp and clean.

Ver. 10. **Should we then make mirth?] Not if we be in our right minds; for would it not be now a mad mirth, whenas we should be most serious and seek God? See #Isa 22:12-14.** {See Trapp on "Isa 22:12"} {See Trapp on "Isa 22:13"} {See Trapp on "Isa 22:14"}

It contemneth the rod of my son.] Other judgments forerun the sword, which, when they will not do the deed, the sword will then contemn the rod; that is, it will set at naught whatever those have done, and come furbished and sharpened for the slaughter. See #Eze 21:3.

Ver. 11. **To give it into the hand of the slayer.]** Nebuchadnezzar, who will therewith lay about him lustily, as Eleazar once did till his hand clave unto the sword, {#2Sa 23:10} or as since Scanderbeg, who killed many hundred Turks with his own hand, and fought oft with so much eagerness, that the very blood brake forth at his lips. {a}

{a} *Turkish History*.

Ver. 12. **Cry and howl, son of man.]** While others make mirth, {as #Eze 21:10} and are insolent against God. Mourners shall be marked, {#Eze 9:4} comforted. {#Isa 57:18}

Smite therefore upon thy thigh.] See on #Jer 31:19.

Ver. 13. **Because it is a trial.]** Sore and sharp; therefore cry and howl, especially since they are not bettered. Hang heavy weights on rotten boughs, they presently break; the best divination of men is at the parting way. See #Eze 21:21.

And what if the sword contemn even the rod?] *q.d.*, What doth this silly rod do here? will they not stoop? will they not put their necks under the yoke of God's Son? {#Eze 21:10} Let me come; I will make them either bow or break, either yield or bleed.

Ver. 14. **Smite thy hands together.]** So to show what I will do shortly. {#Eze 21:17}

Let the sword be doubled the third time.] Doubled and trebled, till it hath made an utter end of this untoward generation.

Which entereth into their privy chambers.] Ferreting and fetching them out of their lurking holes.

Ver. 15. **Ah! it is made bright.]** By this doleful exclamation the prophet venteth himself *tanquam coram deformitatem cladis cerneret*, {a} as if he had seen the execution.

{a} Oecolamp.

Ver. 16. **Go thee one way or other.]** This he speaketh to the bright and sharp sword, stirring it up to make impression that way whereunto it was appointed, *quocunq;ue occurrent tibires comparatae*. {a}

{a} Tremel.

Ver. 17. **I will also smite mine hands together.]** As animating the enemy and rejoicing at thy ruin. {a} Chaldee, I will bring revenge upon revenge;

“*Animumque explesse iuvabit.*”

“And he will help satisfy the spirit.”

{a} *Exultat quasi hortator gladii saevientis*. He exalts just as I will exhort the angry sword.—*Jerome*.

Ver. 18. **The word of the Lord.]** See on #Eze 18:1.

Ver. 19. **Appoint thee two wags.]** *Pinge duas vias, ut #Eze 4:1*; by prophetic action draw out two ways, by either of which Nebuehadnezzar may march against Egypt, his present aim, as the great Turk's now is Italy.

Choose it at the head of the wag to the city.] All this the Jews heard and slighted, as being infatuated, and so fitted for destruction. Ver. 20. **And to Judah in Jerusalem the defenced.]** Either against the one or the other of them—not against both at once, {a} for they were both strong, and Jerusalem was well aware of it—for they had both revolted from Nebuchadnezzar, and one of them was enough at once to undertake.

{a} *Ne Hercules quidem contra duos.*

Ver. 21. **For the king of Babylon stood at the parting.]** Heb., At the mother of the way; *ubi via una in ducts bifidata est.* {a}

To use divination.] Without which, and offering sacrifice, the very heathens held it not fit to fight. But this their art of divination was, as one saith of alchymy, *Ars falsissima et fallacissima.*

He made his arrows bright.] Vulg., He mingled his arrows; that is, saith Jerome, he took two arrows, writing upon the one Jerusalem, and upon the other Rabbath. Then, putting them into a quiver together, he took one out, being blindfolded; upon which seeing Jerusalem written, he divined that he should go with success against Jerusalem.

He consulted with images.] In which the devil sometimes spake. See Aug., *De Civitate Dei*, lib. iv. cap. 18.

He looked into the liver.] This was much practised by the Roman generals, as by Caesar, when he went against Pompey. {b}

{a} *Ubi se via findit in ambas. -Virg.*

{b} Lucan.

Ver. 22. **To appoint captains.]** Heb., *Rans*; fierce and forward, to lead on their soldiers, let them get off as they could.

To open their mouth.] To storm and take it by an onslaught, and with a general slaughter, *non sine barritu militari, vociferatione, et clangore insolenti.*

Ver. 23. **And it shall be to them as a false divination.]** The Jews shall believe nothing, till wrath comes upon them to the utmost.

They shall laugh at Nebuchadnezzar's fopperies, and think thee, O Ezekiel, to be little wiser than him; *ludificabuntur te, adeoque teipsum, divinationis nefariae, quam de Nebuchadnetzare praedicat, incusabunt;* {a} but they shall rue this their madness.

To them that have sworn oaths.] But cared not at all to keep them. *Lingua iuravi, mens iniurata est.* The swore with their mouths but not from the heart. {b}

But he will call to remembrance the iniquity.] The perfidy and perjury which they make nothing of. They that harden themselves in any one sin, put God in mind, as it were, of the rest, which he had seemed to have forgotten. {c}

{a} Jun.

{b} Medea.

{c} *Iusiurandum tanquam mantile adhibent quo novae noxae quotidie extergeantur.*-Pacuvius.

Ver. 24. Because ye have made your iniquity.] Your old sins, by an addition of new ones.

Your sins do appear.] You are scandalous, shameless as Sodom. {#Isa 3:9}

Ver. 25. And thou profane.] Or, Worthy to be wounded to death.

Wicked prince.] Zedekiah, who now hath his own told him plainly by a prophet. See the like done, #1Sa 13:13 1Ki 18:18 2Ki 3:13,14. {See Trapp on "1Sa 13:13"} {See Trapp on "1Ki 18:18"} {See Trapp on "2Ki 3:13"} {See Trapp on "2Ki 3:14"}

Ver. 26. Remove the diadem.] This was a fine linen cloth, wherewith the king's head used to be bound about, {a} and then the crown was set on.

Take off the crown.] Our Richard II, when to be deposed, was brought forth crowned and in royal robes. Never, saith the chronicler, was prince so gorgeous with less glory and more grief.

This shall not be the same.] *Haec non erit haec.* This crown or kingdom shall not be as it hath been.

Exalt him that is low.] Jeconiah, or, as some will, Christ the King of the Church.

And abase him that is high.] ^{b} Zedekiah. Let him not henceforth be the master of a molehill, nor owner of his own liberty. In him let it appear that mortality is but the stage of mutability.

^{a} *Diadema*, of διαδειν *circumligare*.

^{b} Just the same that Cambyses threatened unto Egypt, τα μεν ανω κατο, τα δε κατω ανω.—*Herod.*, lib. ii.

Ver. 27. I will overturn, overturn, overturn it.] *Curvam, curvam, curvam ponam eam*, so the Tigurines translate. A crown there shall be still, but such as shall hang on one side of the head, as it were. Princes of the people there were. Those three high priests, Alexander, Aristobulus, and Hircanus, who called themselves kings, had very ill Success.

Until he come.] Christ the rightful King of Israel. To this text alludeth Nathanael. ^{#Joh 1:49}

Ver. 28. Concerning the Ammonites.] Who had likewise rebelled against Nebuchadnezzar, and were very injurious to God's people. See **#Eze 25:3,6 Zep 2:8,9**.

“Τβρις και Μαγνητας απωλεσε και Κολοφωνα.”

Ver. 29. To bring thee upon the necks of them that are slain.] To deal inhumanly with the dead, or to raise thyself upon the Jews' ruin.

Ver. 30. Shall I cause it to return?] No, but it shall still eat your flesh and drink your blood, till none remaineth.

In the land of thy nativity.] In thine own nest, and on thine own dunghill.

Ver. 31. Into the hand of brutish men.] Or, Of burning men, *Ardelionum, artificum perditionis*.

Ver. 32. Thou shalt be no more remembered.] ^{a} The Ammonites were so rooted out by the Medes and Persians, that besides what we find in the Bible, there is no mention of their name. A type of such as are destroyed for ever in hell, being fuel for that black fire, and eternally forgotten.

Chapter 22

Ver. 1. **Moreover the word.**] See on #Eze 18:1.

Ver. 2. **Wilt thou judge?**] Or, Plead for, or excuse? See #Eze 20:4.

The bloody city.] The saints' slaughter house.

Ver. 3. **In the midst of it.**] *Publiae et impune.*

Against herself.] As a sinner against her own soul.

Ver. 4. **Thou hast caused thy days.**] Thou hast accelerated thy punishment, as the old world did.

Ver. 5. **Shall mock thee, which are infamous.**] This was forethreatened. {#De 28:37} Our natures are most impatient of reproach; for there is none so mean but thinks himself worthy of some regard. *Gens haec*, saith Giraldus Cambrensis of the wild Irish, *sicut et natio quaevis barbara, &c.*; No nation is so barbarous, but that although they know not what belongeth to honour, yet do they exceedingly affect to be honoured, and will not abide to be reproached.

Ver. 6. **Behold the princes of Israel.**] Here beginneth the black bill or bed roll. And as in a fish corruption beginneth at the head, so in a nation at the rulers.

Ver. 7. **In thee have they set light by father and mother.**] Whom very heathens honoured as their θεοι εφεστιαι, household gods.

In the midst of thee, &c.] So Jerome complaineth of his country, *In mea patria deus venter est, et in diem vivitur*; that they were all belly gods, and had no goodness in them. So Bede complaineth of the ancient Britons immediately before their destruction by the Saxons. Bradford crieth out against the iniquity of the times in King Edward's days. You all know, saith he in a certain letter of his, there was never more knowledge of God, and less godly living, and true serving of God. It was counted a foolish thing to serve God truly; and earnest prayer was not past upon. Preaching was but pastime; communion was counted too common; fasting was far out of use; alms was almost nothing. Malice, covetousness, and uncleanness

was common everywhere, with swearing, drunkenness, and idleness.
{a} &c.

{a} *Acts and Mon.*

Ver. 8. **Thou hast despised mine holy things.**] These are all foretokens of a perishing people. *Emphasin habet quod dicit sancta mea, Sabbata mea.* Shall that which hath the impress of God upon it be slighted, as his sabbaths, sacraments, ordinances? The holy God should in all his holy things be "sanctified in righteousness." {#Isa 5:16}

Ver. 9. **In thee are men that carry tales.**] Heb., Men of slanders. {#Ex 23:1 Le 18:16} Whisperers, backbiters, tale bearers—pedlars, the Hebrew word, signifieth such as drop a tale here and another there—are *virī latrones*, thieves, as the Septuagint here translate, yea, they are murderers. The devil was first a slanderer, and then a murderer. His agents first take away the credit of the Church, and then wound her. {#So 5:6} The primitive Christians were first belied, and then cruelly handled; so were the French Protestants before the massacre of Paris. Humphry, Duke of Gloucester was by the people of England, notwithstanding the open showing of his body, and his pretended crimes, thought to be doubly murdered—viz., by detraction and deadly practice—saith the chronicler.

Ver. 10. **In thee have they discovered their father's nakedness,** *i.e.*, Carnally known their father's wives or concubines, Reuben-like. See #1Co 5:1. {See Trapp on "1Co 5:1"}

Humbled her, *i.e.*, Ravished her: which was a double crime. See #Le 18:19 20:18 15:25.

Ver. 11. **And one hath committed.**] So the poet—

“ *Hic thalamum invasit natae, vetitosque Hymenaeos,
Ausi omnes immune nefas, ausoque potiti,* ” &c.
- *Virg. Aen.*, lib. vi.

Ver. 12. **Thou hast taken usury and increase.**] *Usura quasi propter usum rei*, saith one, and *foenus quasi funus*. Such money to necessity, is like cold water to a hot ague, that for a time refresheth, but prolongeth the disease. It is like the timber worm, which is wonderfully soft to touch, but hath teeth so hard that it eateth the timber. See on #Eze 18:13.

And hast greedily gained of thy neighbour.] Sept., Thou has consummated the consummation of thy wickedness in oppression.

And hast forgotten me.] All the forementioned evils are resolved into this as the root and origin of them. ^{a} See the like, #Ro 3:18.

^{a} *Dei oblivio convehit omnem vitiorum catervam. -Jerome.*

Ver. 13. **I have smitten my hand.]** In token of utmost indignation, as #Nu 24:10.

At thy dishonest gain which thou hast made.] The Jewish doctors observe, that, whereas twenty-four different abominations are here reckoned up, the destruction of the city is attributed chiefly to covetousness. Lycurgus foretold his Lacedaemonians that filthy lucre would be the overthrow of their city, and it proved so. ^{a} The same is reported of Constantinople, of Babylon, the seat of the great Caliph, taken and sacked by Haalon, brother to Mango the great Khan of Tartary, who starved to death the rich but wretched Caliph in the midst of his hoards; ^{b} like as the Roman soldiers first slew Ruffinus, who affected to be co-emperor with Arcadius, and then cutting off his right hand, carried it up and down the city, crying out to the people, *Date stipem viro avaritiae inexplebilis*, ^{c} Give an alms to a man of insatiable covetousness.

^{a} Plutarch.

^{b} *Turkish History.*

^{c} *Paraei, Med. Hist. Profan.*

Ver. 14. **Can thine heart endure, or can thine hands be strong?]** *Interrogatio continens latentem ironiam -q.d., Misella superbula, erisne ferendo mala futura?* Thou pour, proud thing of nought, canst thou make thy party good with me? Canst thou either in mind or body bear my wrath? will not thine heart soon fall into thy heels, and thine hands be enfeebled when I shall grapple with thee, and take thee to do?

And will do it.] Thou thinkest, likely, that all these are but terrible words, devised on purpose to frighten silly people, but I will do it.

Ver. 15. **I will scatter thee.]** #De 4:27 28:25,64.

And will consume thy filthiness.] By thy captivity and misery I will refine and reform thee {a} {#Zec 13:9}

{a} Heb., *Faciam ut integretur.*

Ver. 16. **And thou shalt take thine inheritance in thyself,]** *q.d.*, I will abandon thee. Or, Thou shalt be profaned and polluted.

And thou shalt know that I am the Lord.] Thou shalt know me by my punishments, whom thou wouldst not know by my benefits.

Ver. 17. **And the word of the Lord]** See #Eze 18:1.

Ver. 18. **The house of Israel is to me become dross.]** *Recrementum argenti;* offal stuff. Silver they were once, but now nothing less. *Haec ad nos quoque transferenda sunt.* This is even our case; we are quite degenerate, and altogether unlike our zealous progenitors.

“ *Heu! pietas ubi prisca! profana O tempora! Mundi*

Faex, vesper, prope nox! O Mora! Christe veni. ”

All they are brass.] See on #Isa 1:22.

Ver. 19. **I will gather you into the midst of Jerusalem.]** *Velut catinum fusorium,* as into a red hot furnace, or fiery crucible. {#Eze 24:10}

Ver. 20. **As they gather silver and brass.]** The righteous perish with the wicked; but either it is temporally only, or else the seemingly righteous, who are no better than "reprobate silver."

And I will leave you there.] A terrible threat. God will bring his enemies into the briars and there leave them. See #Eze 29:5. His own he will not leave, or at least not forsake. He will be with them in the fire and water, &c. "Lord, leave us not," saith the Church. {#Jer 17:17}

Ver. 21. **And ye shall be melted in the midst thereof.]** As in a fiery furnace. Such was anciently Egypt; {#De 4:20} afterwards Babylon; and in the year 1453, Constantinople, where cruelly perished by the hand of the Turks a very great multitude of Christians.

Ver. 22. **As silver is melted.**] The same again for better fastening. *Tam diligenter de his malis concionatus est, ut conciones eius vix sine taedio legantur aut recitentur.* {a}

{a} Lavat.

Ver. 23. **And the word.**] See #Eze 18:1.

Ver. 24. **Thou art the land that is not cleansed.**] From thy filthiness, and the fire of my judgments.

Nor rained upon.] *Non computa;* no mercy shown thee, no good done upon thee by all.

Ver. 25. **There is a conspiracy of her prophets.**] They are all agreed to deceive the people and to persecute the true prophets. Here we have a lively description of the present Popish clergy.

Ver. 26. **Her priests have violated my law.**] {a} By infringing, and enforcing it to speak what it never meant; to go two miles when it would go but one, &c.

They have put no difference.] They have not taken out the precious from the vile, but made it open tide, and admitted all pellmell, as they say.

And have hid their eyes from my Sabbaths,] *i.e.*, Either framed excuse that they might themselves break it; or else connived at others that have.

{a} *Plane palamque contra faciunt, quam ipsis imperavi lege. -Jun.*

Ver. 27. **Her princes in the midst thereof.**] *Lupis ferociores et voraciores erant.* There was in this state, as physicians say there is in some diseases, *corruptio totius substantiae*, a general defection: and here they are particularly told of it; so, as Isocrates saith in his oration to Philip King of Macedonia, That which is spoken to all is spoken to none. See #Mic 3:11 Zep 3:3.

Ver. 28. **And her prophets have daubed them.**] *Similes iis qui parietem incrustant luto friabili et solubili.* See #Eze 13:4, &c.

Ver. 29. **The people of the land have used oppression.**] Or, Deceit. *Eadem hodie fiunt: charitas refrixit; omnia iniuriis, calumniis, rapinis plena sunt.*

Ver. 30. **And I sought for a man among them,]** *i.e.*, A competent company of holy men, as once at Sodom; {#Ge 18:23-32} at Jerusalem. {#Jer 5:1}

That should make up the hedge.] Which sin had thrown down.

And stand in the gap.] By his piety and prayers. The *Primum Mobile*, say astronomers, turneth about with such swiftness, that but for the counter motion of the planets and other spheres all would be fired; so would this wicked world but for the saints, who keep a constant counter motion to the corrupt practices thereof.

Ver. 31. **I have consumed them with the fire.]** Since thou wouldst not be cleansed, nor rained upon in the day of indignation. {#Eze 22:24}

Chapter 23

Ver. 1. **The word of the Lord.]** See #Eze 18:1.

Ver. 2. **There were two women.]** This is the same in effect with #Eze 16, but there more plainly, here parabolically expressed. *Sermo est eraditus et elegans, simul tamen spurcas et obscaenus,* {a} to set forth the hatefulnes of idolatry, creature confidence, and adultery.

The daughters of one mother,] *scil.*, *Synagogae, vel Sarce.* Some think the prophet alludeth to Jacob's two wives who were sisters.

{a} Lavat.

Ver. 3. **And they committed whoredoms in Egypt.]** See #Eze 20:8 Jos 24:14.

They committed whoredoms in their youth.] Like the strumpet Quartilla in Petronius, who said, *Iunonem ego meam iratam habeam, si unquam me meminerim virginem fuisse.* {a}

There were their breasts pressed.] *Violatam virginitatem mammaram laxitas consequitur.*

{a} Petron. *Satyricon.*

Ver. 4. **And the names of them were Aholah,**] *i.e.*, Her tent, not mine (so he calleth Samaria, or the ten tribes). What have I to do with it or her Compare #1Ki 12:16,28,31. She is gone to her tent, and hath set her up tabernacles, where to worship her golden idols.

The elder.] So called because more numerous and potent than the other two tribes. She was also first in the defection.

And Aholibah.] That is, my tent is in her. So Jerusalem is called, because the temple and testimonies of God's special presence were there, as King Abijah well pleadeth it. {#2Ch 13:10,11}

Samaria is Aholah.] In figure she is; though some have held that these were the names of two notorious strumpets in Egypt.

Ver. 5. **And Aholah played the harlot when she was mine.**] *Fornicata est sub me*, under colour and covert of a marriage made with me. See what a fair gloss Jeroboam set upon his foul idolatry. {#1Ki 12:28}

On the Assyrians, her neighbours.] So they were now become, by the conquest of Syria.

Ver. 6. **Which were clothed with blue.**] With rich and gorgeous attire. *Vestis luxuriae nidus*.

Ver. 7. **Thus she committed her whoredoms with them.**] Heb., She bestowed her whoredoms upon them; she was no niggard. A little entreaty served turn. *Cuilibet sui copiam faciebat*, such was her idol madness.

Ver. 8. **Neither left she her idols brought from Egypt.**] Witness her two golden calves brought thence by Jeroboam, in imitation of Apis, a calf dedicated by the Egyptians to Serapis, their chief idol.

“ *Quis nescit, qualia demens*

Aegyptus portenta colat? ”—*Juvenal*.

For in her youth.] See on #Eze 23:3.

And poured their whoredoms upon her.] This kind of language and the like is here and elsewhere used, not to teach men to speak or

do foul things, but the contrary. Of Petronius's *Satyricon* it is said, *Tolle obscaena, et tollis omni*: and that he was *impurissimus scriptor purissimae Latinitatis*. Of our prophet it may as truly be said, *Tolle sancta et tollis omnia*. See on #Eze 23:2.

Ver. 9. **Wherefore I have delivered her.**] #2Ki 17:23.

“ *Per quod quis peccat, per idem punitur et ipse.*”

Ver. 10. **These discovered her nakedness,**] *i.e.*, They have shamefully punished her for a stinking strumpet. {as #Eze 23:26}

And she became famous.] For her sins and punishments, much talked of. Heb., A name.

Ver. 11. **And when her sister Aholibah saw this.**] And yet would not be warned; which was a just both presage and desert of her utter destruction.

She was more corrupt.] She was therefore the worse, because she should have been better.

Ver. 12. **She doted.**] *Amantes amentes*. Loving her lovers. See #Eze 23:5.

Ver. 13. **Then I saw that she was defiled.**] Whence it is that man's nature is so prone to idolatry, and why that sin is compared to adultery, see Polanus upon this chapter, pp. 538-540.

Ver. 14. **For when she saw men portrayed upon the wall.**] So unbridled was her lust that she fell to doting upon those *quos tantum per umbram et imaginem aspexerat*, whose pictures only she had beheld. In some Popish churches there are to be seen wanton pictures, such as do rather kindle lust than quicken devotion. An eyewitness {a} hath told us in print that in some places they will assemble various of the fairest courtezans, when they would draw a picture of the Virgin Mary, to draw the most modest beauty of a virgin out of the flagrancy of harlots.

{a} *Spec. Eur.*

Ver. 15. **Girded with girdles.**] Rich clothes are oft but fine covers of the foulest shame. If every silken suit did cover a sanctified soul, it would be brave.

Ver. 16. **And as soon as she saw them with her eyes.**] Here began the mischief. *Ut vidi ut perii! Conciliatorem peccati oculum Talmudici nominant.*

“ *Oculi sunt in amore duces.*”

Many have died of the wound in the eye.

And sent messengers unto them.] Being themselves, therefore, not long after, sent into captivity unto them, that they might have enough of them.

Ver. 17. **Into the bed of love.**] Or, Of breasts, which are the symbols of love and seats of delight, as naturalists note. See #Pr 6:19 7:18.

And her mind was alienated from them.] Heb., Loosed or disjointed, to dote another while upon the Egyptians. *Etiam vota post usum fastidia sunt.*

Ver. 18. **Then my mind was alienated from her.**] So #Jer 6:8; see there.

Ver. 19. **In calling to mind the sins of her youth.**] This was to recommit them, because she remembered them with delight. It argueth an unmortified frame when recalling former evil acts proveth a snare.

Ver. 20. **Whose flesh is as the flesh of asses.**] *Qui sunt bene mentulati (honos sit nutibus) et qui semine abundant.* Commodus the emperor, who had never a good property in him, was for this called the Ass, as Jerome noteth.

And whose issue is as the issue of horses.] *Fluxus equorum est fluxus eorum* -that is, they are extremely libidinous and superstitious, so that there is no ho with them. *Circumfluunt et exundant omni scelere et impietate copiosissime.*

Ver. 21. **Thus thou calledst to remembrance.**] See #Eze 23:19.

Ver. 22. **Therefore, O Aholibah.**] *Flagitium et flagellum sunt ut acus et filum.* Sin and punishment are inseparable companions; they are tied together with chains of adamant.

Ver. 23. **Pekod, and Shoa, and Koa.**] The inhabitants of these several countries, subject to the Babylonians. See #Jer 50:21. Koa is by Strabo called Gaugamela.

Ver. 24. **I will set judgment before them,**] *i.e.*, I will put thee into their hands to be punished.

And they shall judge thee according to their judgment.] Without mixture of mercy; whereas I use in the midst of judgment to remember mercy.

Ver. 25. **And they shall take away thy nose and thine ears.**] He seemeth to allude to the custom of the Egyptians, which was to cut off the nose and the ears of the adulteress. {a} John, a certain antipope, was served in like sort by the Romans. {b} Paul II deserved to be so served; of whom it is recorded that he was so proud that he painted his face to please his concubine; and that he was once in a mind to have taken to himself the name of Formosus, but that he thought it was ominous because his predecessor of that name came to so ill an end. {c}

{a} Rhodigin., lib. xxiv. cap. 45.

{b} Pet. Damian, lib. i. cap. 21.

{c} Jacob. Revius, *De. Vit. Pont.*

Ver. 26. **They shall also strip thee out of thy clothes.**] Wherein thou hast so much prided thyself.

And take away thy fair jewels.] *Instrumenta mundi tui;* the instruments of thy decking. {#Isa 3:18-24}

Ver. 27. **Then will I make thy lewdness to cease from thee.**] Thy prepensed wickedness. This benefit thou shalt reap and receive of thine enemies' cruelty.

Nor remember Egypt.] Without regret.

Ver. 28. **I will deliver thee.**] God hath a holy hand in all the evils that befall his people, by whomsoever.

Ver. 29. **And they shall deal with thee hatefully.**] As ill as the wit of malice can devise to do.

All thy labour,] *i.e.*, All that thou hast laboured for. Oh, lay up grace, *quae nec eripi nec surripi potest.*

And the nakedness of thy whoredoms.] *Nuditas tua scortationibus dedita.* {a}

{a} Piscator.

Ver. 30. **Thou art polluted with their idols.]** Whereby thou thoughtest to have purged away thy sins, as Papists also do; but it proveth otherwise.

Ver. 31. **Therefore will I give her cup into thine hand.]** An allusion to the manner of feasts, whereat the symposiarch or governor gave every guest his cup fitly tempered. God is the great *Modimperator*.

Ver. 32. **Thou shalt drink of thy sister's cup deep and large.]** Yea, though it have eternity to the bottom.

Ver. 33. **Thou shalt be filled with drunkenness and sorrow.]** That dry drunkenness, *ut si catapotium bibas*.

Ver. 34. **And thou shalt break the sherds thereof,]** *i.e.*, Of the cup, which thou shalt cast away with utmost indignation: but thou hast thy bane.

And pluck off thine own breast.] For a revenge of thy fornication therewith committed.

Ver. 35. **Because thou hast forgotten me.]** This was the source of all their sins, and cause of all their calamities.

And cast me behind thy back.] As a harlot loatheth her husband. It is laid to David's charge that in that foul fall of his he had "despised God's commandment." {#2Sa 12:9}

Ver. 36. **Wilt thou judge?]** See #Eze 20:4 22:2.

Ver. 37. **And blood is in their hands.]** Adultery is the devil's nest egg, and causeth many sins to be laid one to and upon another; as here, murder, idolatry, &c.

To devour them.] Not only to purge and to dedicate them.

Ver. 38. **They have defiled my sanctuary in the same day.]** When they had done evil as they could, they exercised mine external worship that they might seem religious. So #Isa 66:3.

Ver. 39. **For when they had slain.**] When their hands were full of blood, and even reeking hot therewith. This was detestable impudence.

Then they came the same day into my sanctuary.] *Citra conscientiam*, as if they had done God good service. So Erasmus ^{a} telleth of a fierce friar, Augustine of Antwerp, who openly in the pulpit there preaching to the people, wished that Luther were present, that he might bite out his throat with his teeth; so doing he would nothing doubt to resort to the altar with the same bloody teeth, and receive the body of Christ. *Fiducia in federibus*.

^{a} Eras. Ep., lib. xvi. ad obtrect.

Ver. 40. **Ye have sent for men.**] Ye have trusted to foreign forces and carnal combinations.

For whom thou didst wash thyself.] *Omnino te comparas ut Thais impudentissima, ad pelliciendos et inescandos amatores*; thou hast acted the whore to the life to inveigle thy paramours.

Ver. 41. **And satest.**] For entertainment sake.

Whereupon thou hast set mine incense] So fighting against me, as it were, with mine own weapons, and abusing my best gifts to my greatest dishonour, contrary to #Pr 3:9.

Ver. 42. **And a voice of a multitude being at ease.**] Or, Being jolly and jocund, as at brothel houses.

And with the men of the common, sort.] Heb., To the men. The basest and most abject people also were taken into confederacy; even Arabians, Ethiopians, Tartars, so cheap didst thou make thyself, so fond wast thou of their fopperies.

Ver. 43. **To her that was old in adulteries.**] *Inveteratae et detritae*, withered and overworn.

And she with them?] Is she—as Helen was παλαι γυνή—the same still, no changeling yet?

Ver. 44. **Yet they went in unto her.**] They committed idolatry without mean or measure, being woefully hardened and habituated therein.

Ver. 45. **And the righteous men.]** So the Chaldees are called, because less wicked than the Jews (as the Scythians were better than the Athenians, and now the Indians than the Spaniards), and because they executed the righteous sentence of God upon those flagitious Jews.

Ver. 46. **I will bring up a company.]** A numerous army, which shall make much havoc and slaughter.

Ver. 47. **And the company shall stone them.]** As by the law they did adulteresses.

Ver. 48. **Thus will I cause lewdness to cease.]** Thus, if it may be done no otherwise. Thus still, if men will not mend by fair means, they are taken away by death, that they may sin no more.

That all women may be taught.] That all cities and states may hear, and fear, and do no more so.

“ *Exemplo alterius qui sapit, ille sapit.* ”

Ver. 49. **And ye shall bear the sins,]** *i.e.*, The punishment of your idolatry; neither shall ye have colour of cause to complain of my severity.

And ye shall know that I am the Lord God.] This comes in ever and anon, *velut versus intercalaris*, and hath much weight in it to set on what is said before.

Chapter 24

Ver. 1. **Again in the ninth year.]** Of Jehoiakim's captivity, {#Eze 1:2} three years before the destruction of Jerusalem by Nebuchadnezzar.

Ver. 2. **This same day.]** Ezekiel in Mesopotamia is told by God, and telleth others the very day that Nebuchadnezzar laid siege to Jerusalem. {#2Ki 25:1 Jer 39:1 52:4} Heathen historians all us of Apollonius Tyanaeus, that in the self-same day and hour wherein Domitian the emperor was slain at Rome, he got up into a high place at Ephesus in Asia, and calling together a great multitude of men, he spake these words, Καλως Στεφανε, ειγε Στεφανε—Well done, Stephen, strike the murderer home, pay him soundly; thou hast struck him, thou hast wounded him to the heart, thou hast slain him outright; {a} I commend thee for it. This, if it were so, was brought to him by the devil doubtless. Our prophet had a better intelligencer.

{a} παιε τον μαιφονον, επλεξα, ετρωσα, απεκτεινας.—*Dio Domit.*

Ver. 3. **Set on a pot.]** *Deus cum propheta loquitur tanquam cum coquo:* anything to make them sensible of their danger, and the destruction of their city now fully determined. This pot is Jerusalem, and a lively representation of hell, saith A Lapide; {a} the pouring of water into it, a long siege; the flesh, the citizens; the fat, the rich ones, *lauti et lascivi;* the bones, the stoutest and best warriors, &c. These scurrilous Jews had jeered at Jeremiah's caldron or pot; {#Jer 1:13 Eze 11:3} now they are cast into the pot, and their jeer driven back down their very throats.

{a} Repraesentat Tartarum, et ollam Vulcaniam inferni.

Ver. 4. **Gather the pieces thereof into it.]** Let people of all sorts flock into the city for safety sake, that there, as in a pot, they may be boiled by a long siege, and have sorrow enough.

Ver. 5. **Take the choice of the flock.]** The king and his peers.

And burn also the bones.] The dry bones, the common people, for these will burn like wood.

And let him seethe the bones.] The choice bones. {#Eze 24:4}

Ver. 6. **Woe to the bloody city,]** *i.e.,* Blood guilty, and full of crimes capital that call for blood.

To the pot whose scum is in it.] Who are hardened in their wickedness, which is evident to all men, and are not amended by punishments.

Let no lot fall upon it,] *i.e.,* Let none escape unpunished. In wars often they cast lots to save some and slay some.

Ver. 7. **For her blood is in the midst of her.]** She careth not who knows of her murders and oppressions. He seemeth to allude to that law, that blood being let out of a beast should be covered in the ground.

She set it upon the top of a rock.] *Super limpidissimam petram,* saith the Vulgate, as glorying in it. So Abimelech slew all his

brethren upon one stone; {#Jud 9:5} the Jews crucified our Saviour on Mount Calvary.

She poured it not.] *Pudet et non esse impudentem.* It is shameful not to be shameless.

Ver. 8. **I have set her blood upon the top of a rock.]** {a} Where it will be seen afar off and for a long time. As her sin was *in propatulo*, in open view, so, to cry quittance with her, shall her punishment likewise be; my visible vengeance shall follow her close at heels as a bloodhound.

{a} *Agit cum illa ex lege talionis. -Pol.*

Ver. 9. **Woe to the bloody city.]** See #Na 3:1 Hab 2:12.

I will even make the pile for fire great.] They shall undergo a long and sore siege.

Ver. 10. **Heap on wood, &c.]** See on #Eze 24:3.

And spice it well.] Vulgate, *Coquatur tota compositio*; let the whole composition be boiled, till all the virtue be boiled out; a metaphor from apothecaries.

Ver. 11. **That the brass of it may be hot, and may burn.]** This Gregory {a} fitly applieth to Rome, taken and wasted by the Lombards. This city, ever since it was Papal—and then it first began to be so—was never besieged, but it was taken by the enemy.

{a} *Iam vacua ardet Roma: iam enim et ipsa olla consumitur, in qua prius carnes et ossa consumebantur.*

-Hom. 18 in Ezek.

Ver. 12. **She hath wearied herself with lies.]** With seeking and trusting to lying vanities, creature comforts. Others render it, She hath wearied me with lies—*i.e.*, With false promises of amendment; others, *Frustra sudatum est*, Pains is taken with them to no purpose.

And her great scum went not forth out of her.] But is sodden into her partly, and partly sodden over into the fire. A godly man cleareth himself of sin, as spring water worketh itself clean; as the sea will endure no poisonous thing, but casteth it upon the shore; as the sweet water, made brackish by the coming in of the salt water, gets

to be sweet again, so do God's people work out brackish and sinful dispositions, &c. The good heart admitteth not the mixture of any sin; though sin may cleave to it as dross doth to silver, yet, like right wine or honey, as the scum ariseth, still it casteth it out; so here.

Ver. 13. **In thy filthiness is lewdness,]** *i.e.*, Thou art desperately stiff and stubborn; thy disease is complicated, and threateneth death.

Because I have purged thee,] *i.e.*, Called upon thee by my prophets to "cleanse thyself of all filthiness of flesh and spirit"; sought also to purge thee by the soap of afflictions, and by the cudgel of calamities. {#Isa 1:16 27:9 cf. Isa 1:5-7}

And thou wast not purged.] From thy sin, which had gotten into thy very frame and constitution, was weaved into the texture of thine heart.

Thou shalt not be purged.] But shalt perish in thy sins—which is worse than to die in a ditch—"and pine away in thine iniquities." {#Eze 24:23} He who is filthy, shall be filthy still; a fearful sentence.

Till I have caused my fury to rest upon thee.] Till I have purged thee in hell fire, which will be ever doing, but never be done; *donec omnia tela vindictae meae in te exhausero*, till I have emptied my quiver, spent my wrath upon thee.

Ver. 14. **I the Lord have spoken it.]** And you may write upon it, *Sententia haec stabit*. Think not that these are only big words, bugbear terms, devised on purpose to frighten silly people; for do it I will, yea, that I will.

Ver. 15. **Also the word of the Lord.]** See #Eze 18:1.

Ver. 16. **Behold, I take from thee the desire of thine eyes,]** *i.e.*, Thy wife, who is *impendio dilecta et visu pergratiosa*, thy dearly beloved and greatly delighted in.

With a stroke.] With pestilence, palsy, or some similar sudden death. This was no small trial of the prophet's patience and obedience. Let us learn to hang loose to all outward comforts.

Yet neither shalt thou mourn nor weep.] Which, might he have done, would have been some ease to him; {a} for

“ *Expletur lachrymis, egeriturque dolor.*”

As hinds by calving, so do men by weeping, cast out their sorrows.

{#Job 39:3}

{a} *Est quaedam flere voluptas. -Ovid. Fletus aerumnas lennet. -Sen.*

Ver. 17. **Forbear to cry.**] Heb., Be silent, and so suffocate thy sorrows; *Ne plangas, ne plores*. Not as if the dead were not to be lamented—tears are the dues of the dead, {a} *Mors mea ne careat lachrymis* -or that it were unbeseeming a prophet to bewail his dead comfort, but to set forth by this figure the greatness of their ensuing sorrow, bigger than any tears; for, *Curae leves loquuntur ingentes stupent*.

Bind the tire of thy head upon thee.] Mourners, it seems, used to go bare headed and bare footed, to cover their mustaches, to eat what their friends sent them in at such a sad time to cheer up their spirits. {#Jer 16:5,7} The prophet must do none of all this, but keep his sorrows to himself. {b}

{a} Πατροκλον κλαιωμεν: ο γαρ γερας εστι θανοντων.

{b} *Singultus devorat.*

Ver. 18. **And at even my wife died.**] Though a good woman probably, and to the prophet a great comfort, the sweet companion of his life and miseries, yet she died suddenly, and by some extraordinary disease; all things come alike to all.

And I did in the morning as I was commanded.] Grievous though it were, and went much against the hair with me, yet I did it. *Uxorem posthabuit praecepto Dei*. Obedience must be yielded to God even in the most difficult duties, and conjugal love must give place to our love to him.

Ver. 19. **Wilt thou not tell us.**] They well knew that there was something in it more than ordinary, for the prophet was no stoic, but sensible enough of what he suffered.

Ver. 20. **Then I answered them.**] The prophet was ready to tell them the true meaning of all; so should ministers be. See #**Job 33:23**. {See Trapp on "Job 33:23"}

Ver. 21. **Behold, I will profane my sanctuary.**] I will put it into the hands of profane persons to be spoiled and polluted, for a punishment of your manifold pollutions of it.

The excellency of your strength.] The Jews had too high a conceit of, and did put too much confidence in, their temple, which therefore they called, as here, the "excellency of their strength," the "desire of their eyes," and that which their soul pitied, *animarum indulgentiam*. "The temple of the Lord!" they cried; but the Lord of the temple they cared not for. {#Jer 7:4}

Ver. 22. **And ye shall do as I have done.**] Your grief shall be above tears, you shall be so overgone with it; besides you shall have neither leisure nor leave of your enemies to bewail your losses, &c.

Ye shall not cover.] See on #**Eze 24:17**. Antonius Margarita, a Christian Jew, hath written a book of the Jewish rites or superstitions at the burial of the dead, and otherwise; so hath Leo Modena, another Jew, but no Christian.

Ver. 23. **But ye shall pine away for your iniquities.**] *Non tam stupidi prae maestitia, quam prae malitia stipites.* {a} This was long since threatened, {#Le 26:39} and it is reserved to the last, as not the least of those dismal judgments.

{a} Oecolamp.

Ver. 24. **Thus Ezekiel is unto you a son.**] *Portentum*; portending no good to you. Whether he were made dumb till these things were fulfilled, as some gather from #**Eze 24:27**, I have not to say.

Ver. 25. **When I take from them their strength.**] Their kingdom, temple, all.

And that whereupon they set their minds.] Heb., The lifting up of the soul, or the burden of their souls, that whereof they are most solicitous.

Ver. 26. **To cause thee to hear it,**] viz., The performance of that which now thou tellest, but canst not be believed, till experience, the mistress of fools, hath better taught it them.

Ver. 27. **In that day shall thy mouth be opened.**] Meanwhile make use of a sacred silence, wait till a new prophecy concerning this people shall be committed unto thee, as was done Eze. 33. Till then, prophesy against foreigners, Ammonites, Tyrians, Egyptians.

Chapter 25

Ver. 1. **The word of the Lord.**] *Contra gentes*; against those nations chiefly that molested the Jews after their overthrow by the Babylonians. Sins they had enough besides, but for none did they suffer more deeply than for their malignity towards God's poor afflicted. The Ammonites, Moabites, Edomites, and Philistines are here more briefly threatened; the Tyrians and Egyptians more at large, because it seemed impossible that they should be brought down.

Ver. 2. **Set thy face against the Ammonites.**] Look upon them *firmiter, torvo, et minaci vultu*, as if thou wouldst look through them; and having so lightened, thunder accordingly.

Against the Ammonites.] Who have had their part already of threatenings, {#Eze 21:28} but not their full due.

Ver. 3. **Because thou saidst, Aha.**] Insolently insulting over mine Israel when under hatches; as when a tree is down, every man will be pulling at the branches, and *Leoni mortuo vd mus insultat*. But it is ill meddling against God's Church, be it but by a frown or a trump, as here. An aha or an *euge* shall not escape unpunished. {#Ps 35:21}

Ver. 4. **I will deliver thee to the men of the east.**] To the Arabians, Keturah's posterity, who were shepherds and camel masters.

They shall eat thy fruit and drink thy milk.] Sept., *πιοτητα*, Thy fatness. *Est enim adeps lac coagulatum*. The Ammonites, as now the Flemmings, were *γαλακτοφαγοι*, butter boxes, as we say, and lived much upon dairy products; so do we. Let us use our plenty to God's glory, lest we lose all.

Ver. 5. **And I will make Rabbah.**] The metropolis of the Ammonites. It signifieth that great city; and was afterwards rebuilt by Ptolemy Philadelph, and called Philadelphia.

“ *Valet ima summis*

*Mutare, et insignem attenuat Deus
Obseura premens," &c.*
- *Hor.*, lib. i. Od. 34.

Ver. 6. **Because thou hast clapped thine hands.]** *Manibus plaudis, pedibus complodis, &c.* God is very sensible of the least indignity and injury, affront or offence, done to his poor people, by words, looks, gestures, &c. *Cavete.* Beware.

Ver. 7. **Behold, therefore I will stretch out my hand upon thee.]** God loveth to retaliate.

I will cause thee to perish out of the country.] So little a distance is there again, saith Seneca, between a great city and no city.

*"Ludit in humanis divina potentia rebus:
Et certam praesens vix habet hora fidem."*

Ver. 8. **Behold, the house of Judah is like unto all the heathen.]** As ill-protected and provided for as they; as much scourged by the Babylonian. See to the contrary in **#De 33:29**, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places!" Some read it, 'Behold the house of Jehovah,' and note an emphasis in that word, as savouring of contempt and blasphemy, as in **#2Ki 18:33,34**.

Ver. 9. **Behold, I will open the side of Moab.]** Heb., The shoulder—that is, the border that is fortified—to let in the enemy; like as the side being opened, an entrance is given into the body through the ribs for the destruction thereof, because the strongest defence is taken away. {a}

{a} Dr Mayr.

Ver. 10. **That the Ammonites may not be remembered among the nations.]** A fearful hand of God upon them, as it was also upon some other peoples, who are so utterly extinct that the learned can now hardly divine where their seats were.

Ver. 11. **And I will execute judgments upon Moab.]** Or, In Moab, where was no care to execute justice and judgment; *sed frigeabant leges: ius situm erat in manibus, &c.* Might overcame right.

Ver. 12. **By taking vengeance.**] Heb., By revenging revengement; out of a vindictive spirit rejoicing at Judah's harms, and saying, They were well enough served. See the prophecy of Ob 10-16 and **#Ps 137:7** Their father Esau was of a spiteful spirit, {#Ge 27:41} and they took after him, proceeding upon the old score. Hence they are put for God's and the Church's enemies by a specialty. {#Isa 63:1-6 Joe 3:9-17 Am 9:1-10} A learned man hath given us this note: *Esau* signifieth a *doer* or a *worker*; *Edom*, a ruddy, bloody, or earthy man. These Edomites were a type of justiciaries, who will needs be saved by their works and merits. These are the deadliest enemies of God's people, war upon them continually, seek and suck their blood, and shall at length suffer condign punishment.

And hath greatly offended and revenged himself upon them.] Wishing, as Caligula did by the people of Rome, that they had all but one neck, {a} that he might cut them off at one blow. *Plane sunt serpentes*, saith Luther concerning hypocrites, *quo nullum est animal vindictae cupidius*, they are very serpents, than which there is no living creature more revengeful.

{a} εἶθ' ἓνα αὐχένα εἶχετε.

Ver. 13. **I will stretch out mine hand upon Edom.**] God hath vengeance ready for revengers. *Immune verbam est ultio*, saith Seneca; they shall not escape unpunished. See **#Pr 24:17,18**. The Duke of Bourbon being displeased at Cardinal Wolsey, intended to have sacked Rome, and taken the Pope; but at the first assault of the town, the Duke was the first man that was slain.

Ver. 14. **I will lay my vengeance upon Edom.**] *Edam ultionem in Edom*. See **#Eze 25:13**.

By the hand of my people Israel.] In the time of the Macchabees likely this was done. Or, By the hand wherewith I shall smite my people; that is, by the Babylonians: so Piscator.

According to my fury.] And not as the commanders will. Titus would have saved the temple at Jerusalem from being burned, but the soldiers would not. {a}

{a} Josephus.

Ver. 15. **Because the Philistines have dealt by revenge.]** See on #Eze 25:12,13. Heathens thought revenge lawful, and tallying of injuries to be but justice. But Christianity teacheth us that *non minus mali est referre iniuriam, quam inferre*, {a}

For the old hatred.] The Philistines were of the old inhabitants the Canaanites, and kept up a deadly feud.

{a} Lactant.

Ver. 16. **I will cut off the Cherethims.]** These were a part of the Philistines. {#Zep 2:5} There is an elegance in the original: *q.d., Excindam excissores*, I will cut off the cutters.

And destroy the remnant of the sea coast.] Palestina lay upon the midland sea. {#Zep 3:5}

Ver. 17. **And I will execute great vengeance upon them.]** Heb., Vengeances. I will pay them for the new and the old together.

Chapter 26

Ver. 1. **In the eleventh year.]** Of Jehoiakim's captivity and Zedekiah's reign.

In the first day of the month,] i.e., Of the fifth month, when the news came to Tyre of the destruction of Jerusalem twenty days before, which occurred on the ninth day of the fourth month. {#2Ki 25:1}

Ver. 2. **Because that Tyrus hath said.]** Wicked men shall give account for their "hard speeches also," {#Jude 15} if not sooner, yet certainly at the last day, with the whole world all on a light fire about their ears. Tyre was the chief city of Phoenicia, built before Solomon's temple, saith Josephus; {a} and anciently called Sarra, {b} saith Servius, of the Hebrew *tsor*, which signifieth a rock, because it was built upon a rock. It became the most famous and wealthy market town of the whole East; and having so great a resort to it from all parts, it was a very sinful place; and framing comedies out of the Church's tragedies, hath this prophecy to champ upon, for a rebater of its pride and petulance.

Aha.] See #Eze 25:3.

That was the gates of the people.] Whereinto they entered by troops and caravans, for religion and traffic.

She is turned unto me.] *Vide hic ingenia mercatorum.* Her ruin shall be my rise. Lo, this is the world; envy and avarice rejoice at, and are fed with other men's tears and losses; *sed gaudent pyraustae gaudium.* Contrariwise, God is rich to all that call upon him; {#Ro 10:12} and in spiritual things there is no envy, because they may be divided *in solidum*, in the whole, one may have as much as another, and all alike.

I shall be replenished.] *Mercibus et opibus;* with wars and wealth. But how long will it hold?

{a} Antiq., lib. viii. cap. 2.

{b} *Sarrano dormiat ostro.* -Virg. *Gorg.*, lib. ii.

Ver. 3. Therefore thus saith the Lord God.] And thy merchants will soon do thee word of it; for they are great newsmongers, and ill news is swift of foot. {a}

Behold, I am against them.] Neither can thine Apollo help or deliver thee out of my hands; no, though thou chain that idol and nail him to a post, that thou mayest be sure of him; for so these Tyrians did when Alexander besieged their city and took it.

{a} αι γλαραι ποδοκεις.—*Pindar.*

Ver. 4. And they shall destroy the walls of Tyrus.] Which thou holdest to be inexpugnable. Hence this and the two following chapters, purposely to undeceive thee, if it may be.

I will also scrape her dust from her.] Brought from other places, to make her gardens; for she was built upon a rock, *et in petram glabram:* to a naked rock will God now reduce her.

Ver. 5. It shall be a place for the spreading of nets.] Of fishers' nets, hung up in the sun to be dried. The prophets usually fetch their comparisons from things the people were most acquainted with and accustomed to as here. Let ministers now do the like.

Ver. 6. **And her daughters which are in the field,]** *i.e.*, Other cities and colonies sent out by her, and subject to her; as she was *olim partu clara urbibus genitis*, as Pliny saith of her, the mother of many fair cities, Leptis, Utica, Carthage. Some take it literally for people of both sexes.

Ver. 7. **Behold, I will bring upon Tyrus Nebuchadnezzar.]** A name as dreadful then as was at any time the name of the great Turk: a man as famous for his valour and victories as ever was Hercules, saith Megasthenes in Josephus, ^{a} and such as whom we may well call, as Orosius doth Alexander, *magnum miseriarum gurgitem, et totius Orientis atrocissimum turbinem*, The great troubleworld.

^{a} *Antiq.*, lib. x. cap. 13.

Ver. 8. **He shall slay with the sword.]** See on #Eze 26:6.

He shall lift up the buckler.] Or, A continued series of bucklers,

“- *ut omnes*

Ferre queant subter densa testudine casus.”

Ver. 9. **He shall set engines of war.]** *Helepoles inieciat*. A graphic description of a siege.

And with his axes.] Or, Battering rams, or slings. Heb., With his swords; Gr., With his lances, *ferramentis mueronatis helepoleos*. *Vide* Am. Marcell, lib. xxiii.

Ver. 10. **Thy walls shall shake.]** With the noise of one chariot, walls and windows seem to shake; what, then, with the rattle of so many? Methought I heard the noise and fright that shall be at the last day, said one, ^{a} that was at the taking of a town in the low countries. The fragor and terror was so great, say the Turkish histories (speaking of a bloody battle between Amurath III and Lazarus, despot of Sernia), that the angels in heaven, so they are pleased to hyperbolise, amazed with that hideous noise, for that time forgot the heavenly hymns wherewith they always glorify God. ^{b}

When he shall enter into thy gates.] As our Henry VIII did into Tournay, a city of France, which was ever counted so impregnable,

that this sentence was engraven over one of the gates, *Iannes ton me a perdu ton pucelage, i.e.,* Thou hast never lost thy maidenhead.

{a} A Lapide.

{b} *Turkish History.*

Ver. 11. And thy strong garrisons.] Or, Statues, or idols. Their chief idols were Apollo, Hercules, and Astarte. {a} See on **#Eze 26:3.**

{a} Curt., lib. iv.; Plut. *Probl.*

Ver. 12. And they shall make a spoil of thy riches.] Raked together by right and wrong. See on **#Eze 26:2.** *Male parta male dilabuntur.*

{a}

{a} Sallust.

Ver. 13. And I will cause the noise of thy songs to cease.] The Tyrians were much addicted to music. {#Isa 23:16 Eze 28:13} Pleasure mongers shall suffer deeply, by pain of loss and pain of sense.

And the sound of thy harp.] *Qua tu, O Tyre, mercatrix quasi meretrix mercatores ad te pellicis,* wherewith thou gettest custom.

Ver. 14. Thou shalt be built no more,] i.e., Not in haste, and not at all by the same inhabitants, nor with the like neatness and celebrity. Some say it was not built in the same place with Palaetyrus, or old Tyre; yet was it a famous city again, near unto which our Saviour wrought miracles, in which Paul abode seven days with the brethren. Here Origen died, {a} Ulpian the great lawyer was born, {b} &c. Of this city read *Gul. Tyrius, de Bello Sacro,* lib. xiii. cap. 1.

{a} Jerome.

{b} Ulp. *Digest. Tit. de Cens.*

Ver. 15. Shall not the isles.] See the like, **#Isa 23:1-16**

Ver. 16. All the princes of the sea,] i.e., Of the neighbouring islands.

Clothe themselves with trembling.] Luth., With mourning.

Ver. 17. And they shall take up a lamentation.] The like shall be done shortly at Rome. {#Re 18:9}

That wast inhabited of seafaring men.] Who are usually the worst of men, whence the proverb, *Maritimi mores, &c.*

On all that haunt it.] Haunt the sea, *littorales qui sunt fere duri, horridi, immanes, latrociniis dediti, feri et inhospitales, tales olim Britanni.*

Ver. 18. **Now shall the isles tremble.]** And seeing thy shipwreck, they shall look better to their tackling. *Alterius perditio tua sit cautio.* {a}

At thy departure.] Into captivity. Or, *Tuus exitus, hoc est, tuum exitium.*

{a} Isidor.

Ver. 19. **When I shall bring up the deep upon thee.]** As #Eze 26:3; great forces.

And great waters shall cover thee.] So that thou shalt be irrecoverably lost, as places drowned, and never seen any more; Goodwin sands here in Kent, for instance. These did once belong to Goodwin, Earl of Kent, as his lands; but in the reign of William Rufus they were flooded, and remain to this day a dangerous sandy place, where perished, this present year 1658, Col. Reynolds and others, in their return from Mardike.

Ver. 20. **With the people of old time.]** The multitude of those that are dead from the beginning of the world; or with the people of the old world, as Jerome will have it; and that the Tyrians' destruction, both temporal and eternal, is hereby hinted.

When I shall set glory in the land of the living,] i.e., In Judea (where the living and true God is worshipped, and where are the right heirs of life) will I re-establish my Church, which is my glory; or when I shall glorify mine elect in mine heavenly kingdom.

Ver. 21. **Yet shalt thou never be found again.]** See on #Eze 26:14.

Chapter 27

Ver. 1. **The word of the Lord.]** See on #Eze 18:1.

Ver. 2. **Take up a lamentation for Tyrus.**] Fitly here compared to a goodly ship, {a} and her desolation to a dismal shipwreck. Theodoret's note on the text is, that when we correct sinners, or threaten them, it should be done with commiseration and compassion. Here we have God's own example for it.

“ *Ille dolet quoties cogitur esse ferox.*”

{a} Apud Horat. Resp. *navis nomine significatur.* -Carm. lib. i. od. 14.

Ver. 3. **O thou that art situated at the entry of the sea.**] As now the city of Venice is,

“ *Media insuperabilis unda.*”

Environed with her embracing Neptune, to whom (as the ceremony of throwing a ring into the sea implieth, saith one) she marrieth herself with yearly nuptials. But hath she so learned Christ? and doth not the Nebuchadnezzar of Constantinople now threaten her sore?

Thou hast said, I am of perfect beauty.] So that nothing can be added to me: I am *ocellus orbis*. But who made thee to differ? Is not all thy beauty borrowed? will not this thy bulging wall down ere long?

Ver. 4. **Thy borders are in the midst of the sea.**] Wherewith thou art compassed and crowned, as it were, {#Isa 23:8} being half a mile distant from the continent, till first Nebuchadnezzar, and then Alexander the Great, by casting earth, wood, and stones into the sea, made of it an island, a peninsula, &c.

Thy builders.] The Sidonians, saith Justin; {a} 240 years before Solomon's temple was built, saith Josephus. {b}

{a} Lib. xviii., lib. viii.

{b} *Ant.*, cap. 2.

Ver. 5. **They have made all thy ship boards.**] Of the most precious materials, which, with thy rich freight, did incite and entice the arch-pirate to surprise and make prize of thee.

Ver. 6. **Of the cakes of Bashan.**] Those very best of the best. See #Eze 27:5.

Out of the isles of Chittim,] *i.e.*, Of Greece and the Archipelago, {#Ge 10:4} far set and dear bought. Benches and decks might well have been made of worse matters: *sed opulentiam fere sequitur superbia, luxus, libido, &c.*; wealth breeds swelth, which is a dangerous symptom, as in the body, so in the mind too.

“ *Pulcherrima regna*

Luxuries vitiis, odiisque superbia vertit.”

- *Claudian.*

Ver. 7. **Fine linen.**] When coarse canvas might have served the turn as well.

From Egypt.] Which is held to be the finest, whitest, and costliest. Oh this unnecessary bravery! *Luxus est antea mbulo ruinae*: Luxury portends your ruin, how many hath it utterly undone! When a man shall see a cloak embroidered over with woods and parks and lordships, and lined with obligations and bonds and statutes, will not the beggar soon catch such a prodigal by the back?

From the isles of Elishah,] *i.e.*, Of Italy, saith the Chaldee paraphrast; of Greece, say others; the Fortunate islands, say some, which are called the Elysian islands for their pleasure and plenty.

Was that which covered thee.] The poop deck of thy ships. Of Cleopatra's sumptuous ship or barge, the poop deck whereof was of gold, the oars silver, the sails purple, &c., see Plutarch in Anton.

Ver. 8. **The inhabitants of Zidon.**] Famous all the world over for their skill at sea and otherwise.

Thy wise men were thy pilots.] Wise they had need to be that sit at the stern of a state. Let them not therefore be ignorant, or idle, or otherwise faulty, lest they mar all: let them be active *Argonauts*. They have their names here in the Hebrew from the ropes of the ship, which they as pilots must skilfully order, shifting sails according to the wind. Counsel also, in that tongue, hath its name from the same root. {a}

{a} הלובחת

Ver. 9. **The ancients of Gebal.**] Great architects, {#1Ki 5:18} but persecutors of the Church. {#Ps 83:7}

Thy calkers.] Or, Stoppers of chinks, *stuppa, pice, aliaque materia*, when the ship springeth a leak.

Ver. 10. **They set forth thy comeliness.**] They were to thee both for muniment and for ornament.

Ver. 11. **And the Gammadims.**] These were not pigmies, as the Vulgate rendereth it; nor Medes, as Symmachus; nor Cappadocians, as the Chaldee paraphrast; but Syrians of a city called Gamalla, whereof see Pliny. {a}

{a} *Nat. Hist.*, lib. ii. cap. 91.

Ver. 12. **Tarshish,**] *i.e.*, The Carthaginians, say some; the citizens of Tarsus, another colony of the Tyrians, say others.

They traded in thy fairs.] Heb., In thy derelictions, because they left their commodities behind them, taking others in exchange; for,

“*Non omnis fert omnia tellus.*”

Ver. 13. **Javan, Tubal, and Meshech,**] *i.e.*, Grecians, Spaniards, and Muscovites or Cappadocians, who were naturally of a servile disposition: they were anciently called Meschines, saith Josephus, {a} of Meshech, the son of Japhet. {#Ge 10:2}

They traded the persons of men,] *i.e.*, They bought and sold slaves, as now they do in Turkey.

{a} *Lib. i. cap. 6.*

Ver. 14. **They of the house of Togarmah,**] *i.e.*, The Germans, saith the Targum, who are still excellent horsemen. The Jews call the Turks the house of Togarmah.

Ver. 15. **The men of Dedan.**] Arabians. {#Ge 10:7} The Septuagint render them Rhodians.

Horns of ivory.] The elephant's two great tusks, crooked as horns.

And ebony.] *Hebenum*, which hath affinity with Eben, which signifieth a stone, for ebony is a wood hard and heavy as a stone. The Chaldee rendereth it peacocks.

Ver. 16. **The wares of thy making.]** Heb., Works. The Tyrians were ingenious workmen, as Hiram, whom Solomon therefore so admired that he called him his father.

And agate.] Or, Chrysoprasus, or crystal, or carbuncle, or onyx. Jerome confesseth that he knoweth not what to call it.

Ver. 17. **Wheat of Minnith.]** Where the best grew, even the kidneys of wheat, as Moses hath it. {#De 32:14 cf. #Jud 11:33 Ac 12:20}

Pannag.] Rosin or balsam, whereof Judea yielded the best in the whole world.

For the wine of Helbon,] *i.e.*, Of Aleppo, say some, famous then for wine, now for milk, whence also it hath its name, for the Turks call milk *alep*; and if the *Via lactea* Milky Way were on earth, it would be found there, saith one.

Ver. 19. **Dan also.]** Anciently called Laish. {#Jud 18:29} Javan, or the Grecians, were great travellers. {a}

Going to and fro.] Discursatory.

“ *Impiger extremos currit mercator ad Indos.*”
- *Horat.*

{See Trapp on "Ps 38:11"}

{a} *Graecus vagabundus.* -*Vatab.*

Ver. 20. **in precious clothes.]** Heb., Clothes of freedom, such as are worn by gallants and magnificos.

For chariots.] Or, Saddles or trappings, *ad vehiculum* for carriages.

Ver. 21. **They occupied with thee in lambs.]** Heb., They were the merchants of thy hand, or at thy hand, for cattle could not be carried far.

In these were they thy merchants.] Merchants are as useful in a commonwealth as mechanics, for exporting and importing commodities; only they must observe the gospel standard, "Whatever ye would that men should do to you, do ye the same to them."

Ver. 22. **The merchants of Sheba and Raamah,]** *i.e.*, Ethiopians and Indians. *Erat enim Tyrus emporium propemodum totius mundi.*

{a}

With chief of all spices.] All aromatic wares. Pliny reports of cinnamon that in his time a pound of it was worth a thousand denarii, that is, 150 crowns of our money. Galen writeth that it was hard to be found, except in the storehouses of great princes.

{a} Oecolamp.

Ver. 23. **Haran.]** In Mesopotamia, or Charrae, in Parthia, where Crassus was slain.

And Channeh,] Or, Chalne, where the tower of Babel was built nine miles high. {a}

And Eden.] Where paradise once was: *sed periit rosa, mansit spina.*

Chelmad,] *i.e.*, Medea, saith the paraphrast.

{a} The tower of Babel was 9164 paces from the ground.

Ver. 24. **In all sorts of things.]** *In omnibus perfectissimis;* in the very best commodities, whether for worth or workmanship.

Ver. 25. **Thou wast replenished and made very glorious.]** Or, Very heavy: {a} as a ship, though not top full, may yet have freight enough to sink it; so had this metaphorical ship Tyre enough to sink it, though not enough to satisfy it.

{a} *Aggravata es.*

Ver. 26. **Thy rowers have brought thee into great waters.**] *Narrat Tyri naufragium.* Here beginneth the prophecy of Tyre's woeful shipwreck. {a}

The east wind.] Called the "Mariner's misery." The Chaldees were east from Tyre, the great wealth whereof solicited their poverty to set upon them, as the wealth of Cyprus did the Romans.

{a} *Omnium horum ruinam et rapinam praenunciat.*

Ver. 27. **Shall fall into the midst of the seas.**] As a ship that sinketh, and cannot be buoyed up again.

Ver. 28. **The suburbs shall shake.**] Or, The waves, or the boats which they throw out of the ship. See on #Eze 26:10.

Of the cry of thy pilots.] At their *Conclamatum est:* but why, did they then steer no better? Here we see—all covet, all loose.

Ver. 29. **And all that handle the oar.**] That have escaped to land with their lives.

Ver. 30. **To be heard against thee.**] Or, For thee, or over thee. {#Eze 27:31 Re 18:11,15,16}

Ver. 31. **And they shall make.**] *Moerebunt induti saccis, inducto calvitio.* If this had been for sin, as it is *offensivum Dei, et aversivum a Deo,* then it had been right.

Ver. 32. **What city.**] An elegant mimesis.

Like the destroyed.] *Quae obmutuit,* like her that lost her voice and life together.

Ver. 33. **When thy wars.**] Good things are fairest on the back side; the worth of them is best known by the want of them. Our eye seeth not things but at a distance.

Ver. 34. **In the depths of the waters,**] *i.e.,* In the overflowing of the wars. {#Eze 27:26}

Ver. 35. **They shall be troubled in their countenance,**] *i.e.,* Appalled and dispirited.

Ver. 36. **The merchants shall hiss at thee.**] Either as astonished at thee, or rather as deriding thee, {a} like as he who seeth another fall into the dirt, first pitieth him and then jeereth him. See the like, #Jer 19:8 49:17.

Thou shalt be a terror.] Because God hath hanged thee up in gibbets, as it were. Or thou wast a terror once, but now a scorn.

And never shalt be any more.] See on #Eze 26:14.

{a} A Lapide.

Chapter 28

Ver. 1. **The word of the Lord.]** See on #Eze 18:1.

Ver. 2. **Say unto the prince of Tyrus.]** Princes must be told their own, as well as others. It was partly by flattery that this prince was so high flown. His glory, wealth, and wit also had so blown him up that he forgot himself to be a man. *Tabaal*, Josephus, out of Berosus, calleth him; Diodorus Siculus, *Ithobaal*; others, *Ethbaal*. A most proud and presumptuous person he was, and a type of the devil, who is the "king of all the children of pride." {#Job 41:34} Here he holdeth himself to be wiser than Daniel; {#Eze 28:3} yea, to be the sum and perfection of all wisdom; {#Eze 28:12} to excel the high priest in all his ornaments, *os humerosque Deo similis* {#Eze 28:13} yea, to be above Adam (*ib.*); above the cherubims; {#Eze 28:14} lastly, to be God himself, and to sit in his seat. {#Eze 28:2} O Lucifer outdevised! And yet as there were many Marii in one Caesar, so by nature there are many Ethbaals in the best of us; for "as in water face answereth to face, so doth the heart of a man to a man." {#Pr 27:19} Julius Caesar allowed altars and temples to be dedicated unto him, as to a god; and what wonder, whereas his flatterers told him that the freckles in his face were like the stars in the firmament? {a} Valladerius told Pope Paul V, and he believed it, that he was a god, that he lived familiarly with the Godhead, that he heard predestination itself whispering to him, that he had a place to sit in council with the Divine Trinity, &c. Prodigious blasphemy! Is not this that "man of sin," that *Merum scelus*, pure wickedness spoken of by Paul in #2Th 2:4? See more of this there. Was it not he that made Dandalus, the Venetian ambassador, roll under his table, and, as a dog, eat crusts there? and that suffered the Sicilian ambassadors to use these words unto him, *Domine Deus papa, miserere nostrum*; O Lord God the Pope, have mercy upon us. And again, O Lamb of God, that takest away the sins of the world, grant us thy peace.

In the midst of the seas.] Where none can come at me. Yes, Nebuchadnezzar could, and did, though after thirteen years' siege, as Josephus writeth. A hard tug and hot service he had of it; but yet he did the deed, as did afterwards also Alexander the Great, who never held anything unseizable.

{a} Sutton.

Ver. 3. **Behold, thou art wiser than Daniel.]** That oracular man, who was πανσοφος, as one saith of Homer, και παντα ανθρωπεια επισταμενος, the most wise and knowing man alive. His name was now up at Babylon; and Ezekiel, his contemporary, commendeth him; so doth the Baptist, Christ; and Peter, Paul. {#Eph 3:15} Though there had been a breach between them, {#Ga 2:14} there was no envy. But such another braggart as this in the text was Richardus de Sancto Victore, a monk of Paris, who said that himself was a better divine than any prophet or apostle of them all. {a} But how much better, saith Gregory, {b} is humble ignorance than proud knowledge!

{a} Paraei, *Hist. Sac. Medul.*

{b} *Moral.*, 17:

Ver. 5. **Thine heart is lifted up because of thy riches.]** Like as the higher the flood riseth, the higher also doth the boat that floateth thereon. A small blast will blow up a bubble, so will a few paltry pounds puff up a carnal heart.

By thy great wisdom.] Here God did nothing. And such, for all the world, saith Oecolampadius, are our freewill men, with their *ego feci*, this I did. Such *feci*'s I did it's are no better than *faeces*, dregs saith Luther; that is, dregs and dross.

Ver. 6. **Because thou hast set thine heart as the heart of God.]** Thou thinkest thy wisdom to be divine, and thyself the only one. The Tyrians were famous for their great wisdom, {#Zec 9:2} and they are said to be the inventors of many arts; yet should they not have overly weaned themselves in this sort; which because they did, let them hear their doom.

Ver. 7. **Behold, therefore I will briny strangers upon thee.]** Who shall not at all regard thy great wisdom, but grasp after thy wealth, and suck thy blood for it. Neither will they favour thee the more

because thou art a king, but slay thee the rather, and say, *Hunc ipsum quaerimus*, This we seek ourselves, This is the right bird, as that soldier said who slew the most valiant King of Sweden at the battle of Lutzen.

Ver. 8. **They shall bring thee down to the pit.**] There shall lie the greatness of the god of Tyre.

And thou shalt die the death.] Death will make no difference between a prince and a peasant, a lord and a lowly. The mortal scythe is master of the royal sceptre.

Ver. 9. **Wilt thou say before him that slayeth thee, I am God?**] That will prove a poor plea, and thou wilt soon be confuted, as afterwards great Alexander confuted his flatterers, when, being wounded in fight, he showed them his blood.

Ver. 10. **Thou shalt die the death of the uncircumcised.**] Not only a temporal, but an eternal death, as they must needs do that are out of the covenant of grace, whereof circumcision was the seal. This is the sad catastrophe of such as dream of a deity. Of which number were Caligula, Herod, Heliogabalus, Dioclesian, and other monsters, uncircumcised vice gods, as we may, in the worst sense, best term them.

Ver. 11. **Moreover the word.**] See on #Eze 18:1.

Ver. 12. **Take up a lamentation for the king of Tyre.**] Who shall have little leisure to lament for himself, his destruction shall be so sudden. See on #Eze 27:2.

Thou sealest up the sum,] *i.e.*, Thou art a pattern of perfection, in thine own conceit at least; for a seal hath in it the perfect form of him that is thereby represented, and then is a letter perfected when the last act of setting to a seal is done to it. ^{a} *Tu es omnibus numeris absolutum exemplar;* so Vatablus and the Tigurines.

^{a} *Litterae consignatae et clausae et absolutae sunt.* -Oecolamp.

Ver. 13. **Thou hast been in Eden.**] As a bird of paradise, or as a tree growing there—^{a}

“γαγεννημενον εκ Διως ερνος.”—*Hom.*

Thou art equal to Adam in the state of innocence; and thy Tyre is no whit inferior to the garden of God.

“*Flores in pratis fragrant, et purpura campis:
Gemma coloratis fulget speciosa lapillis.*”

Every precious stone was thy covering.] Not thy diadem only was decked with them, as the Pope’s triple crown is at this day with gems of greatest value, but thy royal robe—not inferior, haply, to that of Demetrius, king of Macedonia, which none of his successors would wear *propter invidiosam impendii magnificentiam*, it was so extreme stately and costly—yea, thy pantofies possibly, as Dioclesian’s the emperor holding forth his feet to be kissed, as doth also the Pope at this day, who hath the cross in precious stones set upon his pantofle, to the great reproach of Christianity.

The sardius, topaz, and the diamond.] Nine of those rich stones that were set in the high priest’s rationale or breastplate. See on #Eze 28:2.

The workmanship of thy tabrets.] At thy birth, and at thine inauguration, there was great mirth made, *concrepantibus tympanis, tibiis et tubis*. What a deal of joy and jollity was there lately expressed in many places for the birth of the prince of Spain.

{a} φυτον ουρανιον.—*Plato*.

Ver. 14. Thou art the anointed cherub.] Or, Thou art a cherub ever since I anointed thee for protector. {a} As the cherubims cover the ark with their wing, so dost thou thy people; and therefore takest upon thee as if an earthly angel.

Thou wast upon the holy mountain of God.] Thou hast been in heaven: or, at least, on Mount Sinai with Moses, where God appeared with millions of his angels, having a fiery pavement under his feet. {#Ex 24:10}

In the midst of the stones of fire,] i.e., Of seraphims, say some, those flaming creatures of lightnings and thunderbolts, say others, which thou hurlest about at thy pleasure.

“ *Saevum praelustri fulmen ab arce venit.*”

{a} Trem.

Ver. 15. **Thou wast perfect in thy ways]** As the evil angels also were; but now it is otherwise. Heaven spued out them in the very first act of their sin, and soon after they were created. Look thou therefore to speed accordingly, since iniquity is found in thee. *Potentes potenter torquebuntur.*

Ver. 16. **By the multitude of thy merchandise.]** Many merchants think they may do anything for their own advantage; cheating and overreaching pass for virtues with them. {a}

And thou hast sinned.] By suffering it so to be; for there is a passive injustice as well as an active.

I will cast thee.] I will bring thee down with a vengeance, and make thee an example of that rule, Great sins have great punishments. {b}

{a} *Multae sunt fraudes ubi mercatura fervet. -Oecolamp.*

{b} Μεγαλων αδικηματον μεγαλαι εισι αι τιμωριαι παρα του Θεου.

Ver. 17. **Thine heart, &c.]** *Fastus inest pulchris.*

By reason of thy brightness.] Thine own splendour hath dazzled thee. *Magna cognatio est, ut rei sic et nominis, divitiis et vitiis.*

That they may behold thee.] And beware by thee.

Ver. 18. **Thou hast defiled thy sanctuaries,]** *i.e.*, Thy kingly palaces, where thou art looked upon and honoured as a god, but a wretched one, and which for stateliness may vie with my sanctuary. Add hereto, that as none might come into the temple but priests only; so none might come into the palace but confiding persons. The Turks at this day suffer no stranger to come into the presence of their emperor, but first they clasp him by the arms, under colour of doing him honour, but indeed to bereave him of the use of his hands, lest he should offer him any violence. {a}

Therefore will I bring forth a fire in the midst of thee.] Thou shalt perish by thine own sins, as a house is burnt by fire kindled within itself.

And I will bring thee to ashes.] Which shall remain as a lasting monument of the divine displeasure; as did the ashes and cinders of Sodom; and Herodotus saith the same of the ashes of Troy.

{a} *Turkish History*, 715.

Ver. 19. Thou shalt be a terror.] As kings exceed all others in glory, so their fall is oft with so great ignominy, that they become a wonder and a terror to all people.

Ver. 20. Again the word of the Lord.] See #Eze 18:1.

Ver. 21. Set thy face against Zidon.] An ancient and eminent city of Phoenicia, little inferior to Tyre: in Joshua it is called "Zidon the great." {#Jos 11:8} A very superstitious place, and a great enemy to God's people.

Ver. 22. Behold, I am against thee.] Heb., I against thee—by an angry aposiopsis.

I will be glorified,] viz., In thy just destruction.

And shall be sanctified in her.] See on #Le 10:3.

Ver. 23. For I will send into her.] These are God's evil angels.

And the wounded shall be judged in the midst of her.] This was done likely by Nebuchadnezzar; but certainly by Artaxerxes Ochus the Persian, as the prophet Zechariah had foretold, {#Zec 9:3-5} and as Diodorus Siculus hath left upon record.

Ver. 24. And there shall be no more a pricking brier.] For God will take away the Canaanite out of the land, {#Zec 14:21} *omnem spinum dolorificum*: he will by his judgments provide for his own glory, and for his people's comfort.

Ver. 25. Then shall they dwell in their land.] Provided that they cleave close to me; otherwise I will out them again. It hath been elsewhere noted that the promises are with a condition; which is as

an oar in a boat, or stern of a ship, and turns the promise another way.

Ver. 26. **And they shall dwell safely therein.**] Or, In confidence. And this is reiterated here to show what a mercy of God it is to live secure, and free from the fear of enemies.

Chapter 29

Ver. 1. **In the tenth year.**] The year before Jerusalem was taken. {#Eze 24:1}

In the tenth month.] Called "Tebeth," {#Es 2:16} and it answereth to our January, saith Bede. Chronology is the eye of prophecy, as well as of history.

Ver. 2. **Set thy face against Pharaoh.**] This was Pharaohhophra, whom Herodotus {a} calleth Apries, and saith that he gave out that no god, how great soever, could deprive him of his kingdom. Dionysius, the tyrant of Sicily, also was wont to say that his kingdom was tied unto him with chains of adamant; but it proved otherwise. *Noli gloriari.* Do not brag!

And against all Egypt.] Which held itself able to hold out against all the world, and is therefore here threatened at large in this and the three next chapters.

{a} In Euterp.

Ver. 3. **The great dragon.**] Or, Whale, or crocodile, the figure of Pharaoh; whose princes also and people are fitly compared to lesser fishes, and Egypt to waters, wherewith it aboundeth. These shall all suffer together, saith the prophet: *Principis enim calamitas, populi clades est.* {a} Compare #Ps 74:13,14.

That lieth in the midst of his rivers.] That lieth at ease in the swollen waters of his Nile, and battleth.

Which hath said, My river is mine own.] The river Nile watereth Egypt, and maketh it fruitful beyond credulity. They do but cast in the seed, and have four rich harvests in less than four months, say travellers. Hence the Egyptians were generally proud, riotous, and superstitious above measure:

“*Nequitias tellus scit dare nulla magis.*”

- *Plin., Paneg.*

The most poisonous flies are bred in the sweetest fruit trees. See on #1Ti 6:17.

And I have made it for myself,] *i.e.*, Useful and serviceable to my country with much pains and expense, by ditches, channels, water courses, &c. These were cleansed and repaired by the command of Augustus Caesar, when he had subdued Egypt, and reduced it into a province. {*b*} Some render it, *Ego feci me ipsum*, I have made myself; a most arrogant speech!

“*Sum felix; quis enim neget hoc? felixque manebo;
Hoc quoque quis dubitet? tutum me copia fecit.
Maior sum quam cui possit fortuna nocere.*”—*Ovid.*

{*a*} Oecolamp.

{*b*} Sueton.

Ver. 4. But I will put hooks in thy jaws.] Speaking to Tyre, a sea town, sea metaphors were made use of. Now he fetcheth them from waters and fishes, that he may frame himself to his hearers. A good precedent for preachers.

To stick unto thy scales.] Thy subjects shall all follow thee into the field, that there you may all fall together. Had they kept themselves in Egypt, they might have been far safer; for that country could hardly be come at by an enemy. But they went forth to meet their bane, as if they had been ambitions of destruction. God had a holy hand in it.

Ver. 5. And I will leave thee thrown into the wilderness.] As fish when they are caught are cast upon the dry land, and there they die: for how should a fish live out of his own element? It may be the Chaldees fought Pharaoh and his forces in the wilderness, killed him and cast him out unburied, which the heathens held a great unhappiness: for they thought their ghosts could not pass the river Styx, but must wander through hell's waste wildernesses, unless their dead bodies were buried.

I have given thee for meat.] Whale's flesh is no better worth.

Ver. 6. **And all the inhabitants, &c.]** Shall feel my power in their just destruction, though they think themselves insuperable.

Because they have been a staff of reed.] See this fully expounded in the next words; see also on **#Isa 36:6 Jer 37:7,8**. Egypt was a reedy country; as Pliny ^{a} telleth us, *Arando autem ipsa per se fluctuat, et in necessitate eludit.*

^{a} Lib. xiii. cap. 11.

Ver. 7. **When they took hold of thee by thy hand,] i.e.,** Made a covenant with thee, and hoped for help from thee. See **#Job 8:20**. The Holy Scripture is its own best interpreter.

Thou didst break.] So unfaithful are many friends, so uncertain are all human helps.

And madest all their loins to be at a stand.] Thou leftest them in the lurch, as we say, to shift for themselves as they could.

Ver. 8. **And cut off man and beast.]** With both which thou aboundest exceedingly, as being a very fruitful country; *populosa et pecorosa.*

Ver. 9. **Because he hath said, The river is mine, and I have made it.]** With this proud speech he is twice twitted. ^{see #Eze 29:3} The Egyptians so trusted in their river Nile, as if they needed no help from heaven.

“*Aegyptus sine nube ferax,*”

saith Claudian. ^{a} And Lucan to like purpose:

“*Terra suis contenta bonis, non indiga mercis*

Aut Iovis; in solo tanta est fiducia Nile.”

How much better might God have said to these Egyptians, than Vespasian did, Haurite a me tanquam a Nile, Come ye to me, "the fountain of living waters," and "hew not out thus to yourselves

broken cisterns that can hold no water!" But they used in mockery to tell the Grecians, that if God should forget to rain, they might chance to starve for it; they thought the rain was of God, but not the river:

“ *Te propter nullos tellus tua postulat imbres:
Arida nee pluvio supplicat herba Iovi.* ”
- *Tibul. de Nilo.*

God therefore threateneth here to dry it up, and so he did; ingratitude forfeiteth all. In the reign of Cleopatra, Nile overflowed not the banks for two years together, saith Seneca. He brings in Callimachus, telling of a time wherein it had not done so for nine years' time. Hence Ovid: {b}

“ *Creditur Aegyptus caruisse iuvantibus arva
Imbribus, atque annis sicca fuisse novem.* ”

Thus their gold flowing {c} and fruit giving {d} river failed them, because they attributed too much to it. In Joseph's time they had seven years' famine.

{a} Epigram. 6.

{b} *Art.*, lib. i.

{c} χρυσοροας.—*Athenaeus.*

{d} καρπ ωδοτης.—*Nazianz.*

Ver. 10. **And against thy rivers.**] The jealous God will down with the earthly idol, whatever it be. See on #Eze 29:9.

And I will make the land of Egypt utterly waste.] Heb., Waste of wastes.

From the tower of Syene,] *i.e.*, From south to north.

Ver. 11. **No foot of man or beast shall pass through it.**] This was *solitudo solitudinis* indeed, a dreadful desolation. When it happened no history mentioneth, but that it was so is most sure. Oh the dismal effects of sin in all ages, as now in various parts of Turkey, utterly unpeopled, though once flourishing!

Ver. 12. **In the midst of the countries.**] Palestine, Moab, Edom, Judea, &c. See #Jer 46:18-20

And her cities.] Which are said to have been twenty thousand in the reign of Amasis, the chief whereof were Alexandria, Thebes, Babylon, Memphis, &c.

Ver. 13. **Will I gather the Egyptians.**] God loveth to help men that are forsaken of their hopes. Cyrus sent them home likely about that time that he took Babylon; and his son Cambyses had somewhat to do to subdue them, so high they were soon grown and headstrong. Humbled they were, but not humble; low, but not lowly.

Ver. 14. **Into the land of Pathros.**] A part of the lower Egypt; a corner of the country, say some, but big enough to hold the remnant that returned.

And they shall be there a base kingdom.] *Reditum et regnum illis promittit, sed humile.* A kingdom God promiseth them, but base and abject, because subject and tributary to the Persian, so that the Israelites shall no more lean upon it. God often removeth occasions of sin from his people, taketh away their stumblingblocks, that they may not fall under his heavy displeasure.

Ver. 15. **It shall be the basest of the kingdoms.**] And worthily, for their worshipping the basest creatures, {see #Ro 1:23,24} but especially for their faithlessness to God's Israel.

For I will diminish them.] As God hath likewise done the Persians at this day—who have undone their confederates, the Egyptians and Georgians {a} -and the Grecians no less, who have now lost their liberty, and are so degenerate, by means of the Turkish oppression, that in all Graecia is hardly to be found any small remembrance of the glory thereof. {b}

{a} *Turkish History.*

{b} *Ibid.*, 260.

Ver. 16. **And it shall be no more the confidence.**] For I will cut them and keep them short enough; I will pull their plumes, so that they shall not stretch their wings beyond the nest; they shall have nothing so many clients and adherents.

Which bringeth their iniquity to remembrance.] Creature confidence is so hated of God, that it inmindeth him of former miscarriages also, and causeth him to plague men for the new and the old together.

Ver. 17. **In the seven and twentieth year.]** Of Jeconiah's captivity, as Ezekiel ordinarily counteth, or of Nebuchadnezzar's reign, say the Jewish doctors; *{a}* whereas Tyre was overthrown, some part of Egypt wasted, Jeremiah and Baruch taken into his protection.

The word of the Lord came.] This was Ezekiel's last sermon, his swan song, showing wherefore and whereby Egypt should be so laid waste.

{a} Sedar Olam.

Ver. 18. **To serve a great service.]** For thirteen years together, as saith Josephus.

Every head was made bald,] sc., By continual carrying, upon their heads and shoulders, earth, wood, and stones—for which they were much laughed at by the Tyrian soldiers—to fill up that strait of the sea which separated Tyre from the continent, before it could be taken.

Yet had he no wages.] The Tyrians, when they saw they could hold out no longer, had sent much of their wealth away to Carthage and other places; much of it also they cast into the seat saith Lyra; so that Nebuchadnezzar, at his entrance, found nothing but a bare rock,—saith Jerome, out of an old Assyrian chronicle.

Ver. 19. **Behold, I will give the land of Egypt.]** As pay for his pains at Tyre. God is a liberal paymaster, and his retributions are more than bountiful; serve him, therefore, with cheerfulness.

Ver. 20. **I have given him the land of Egypt.]** As the great Turk gave his soldiers the rich spoil of Constantinople; *{a}* and as Tamerlane never forgot the good service of his servants, nor left the same long unrewarded, often saying that day to be lost wherein he had not given them something. *{b}*

Because they wrought for me.] By mine instinct, though beside their own intent.

{a} *Turkish History*, 345.

{b} *Ibid.*, 227.

Ver. 21. **The horn,**] *i.e.*, The strength, power, and authority, in the kingdom of Christ especially. {#Lu 1:69}

The opening.] Occasion to bless my name.

They shall know.] Nebuchadnezzar also, and his Babylonians.

Chapter 30

Ver. 1. **The word of the Lord.**] See #Eze 18:1.

Ver. 2. **Woe worth the day.**] *Ah! de die ista.* This shall be the voice much more of reprobates at that last "day of wrath and revelation of the righteous judgment of God." {#Ro 2:5} Enoch foretold this dreadful day before Noah predicted the deluge. That day is longer before it comes, but shall be more terrible when it is come.

Ver. 3. **A cloudy day.**] Heb., A day of a cloud, which was rarely seen in Egypt.

Ver. 4. **Great pain.**] Heb., Pain upon pain, as the throes in childbirth.

Ver. 5. **Chub.**] Certain Africans, who shall be worse put to it than were those succeeding Africans, who had a prophecy (but not of like credit with this of Ezekiel), that when the Romans sent an army into their country, *Mundus cum tota sua prole periret*, which made them think the world should then be at an end. But afterwards the Romans sent an army thither under the conduct of one Mundus, who in battle was slain, together with his sons, by the Africans, and discovered the illusion of the devil. The Septuagint render *Chub* Spaniards, which I like the better, saith Lavater, {a} because Strabo saith Nebuchadnezzar came with his victorious army as far as Spain.

{a} Lib. xv.

Ver. 6. **They that uphold Egypt shall fall,**] *i.e.*, Their confederates; or, as some, their tutelar gods. Herodotus writeth that Cambyses wasted with the sword Egypt and Ethiopia, killed their god Apis, and defaced all their idols. This he did, doubtless, rather in scorn of all religion than hatred of idolatry.

And the pride of her power shall come down.] Tumbling down as a great and weighty bullet from a very high and steep mountain.

From the tower of Syene.] See #Eze 29:10.

Ver. 7. **And they shall be desolate.]** See #Eze 29:10.

Ver. 8. **And they shall know that I am the Lord.]** Men will not take knowledge of this till they have paid for their learning, *Vexatio dat intellectum*. Smart makes wit. {a}

When I have set a fire in Egypt.] War is fitly compared to fire; it feeds upon the people. See #Isa 9:19. {See Trapp on "Isa 9:19"}

{a} *Non est perissologia: repetitur cum fructu. -Lavat.*

Ver. 9. **In that day shall messengers go forth from me,]** *i.e.*, The Chaldeans, by an instinct from me to subdue Ethiopia also.

In ships.] For Nile was navigable:

“*Lene fluit Nile.*”—*Claudian.*

To make the careless Ethiopians.] Heb., Confident Cush. Security ushereth in calamity.

As in the day of Egypt.] That cloudy day, {#Eze 30:3} when clouds of blood were dissolved upon them. Or that dismal day of old, when they perished in the Red Sea. {#Ex 15:10}

Ver. 10. **I will also make the multitude.]** Or, The great noise and hurry. They shall have no more cause to complain that they are too many of them, so that they cannot one live by another.

Ver. 11. **The terrible of the nations.]** *Tyranni gentium. Homo homini lupus.*

Ver. 12. **And I will make the rivers dry.]** The Chaldees shall drink them up; {as #2Ki 19:24} or I will dry them up, for a punishment of your vain trust in them, and boasting of them. {#Eze 29:3,9}

And sell the land.] Pass it away utterly from you. "The earth is the Lord's"; he is the true proprietary.

Ver. 13. **I will also destroy their idols.**] He did so by Cambyses. See on #Eze 30:6. He doth so still by the Turks. When they invade Popish countries, they break down their mawmets.

Out of Noph.] Called also Moph, {#Ho 9:6} afterwards Memphis (the metropolis of idolatry; Nazianzen calleth it *ανοια*, the mad city, because *ειδωλομανης*, madly set upon idols, Apis especially), afterwards Babylon, and now Alcair; famous for its incredible greatness, fair situation, pillars and pyramids. It was the seat royal of the sultans, till taken by the Turks from Camson Gaurus and the Mamelukes about the year 1515.

And there shall be no more a prince.] For forty years at least.

Ver. 14. **And I will set fire.**] See on #Eze 30:8.

In Zoan.] Or Tanis, the inhabitants whereof are said to be those giants called Titans.

And will execute judgments in No.] Populous No, {#Na 3:8} called afterwards Alexandria, now Scanderoon.

Ver. 15. **And I will pour my fury upon Sin.**] {a} Called afterwards Pelusium, and now Damiata.

The strength of Egypt.] The key of the kingdom.

{a} *Deserto Sinis nomen dedit.*

Ver. 16. **I will set fire in Egypt.**] See #Eze 30:8.

Ver. 17. **Aven.**] Called also Heliopolis, and Thebe.

Phibeseth.] Or Bubastis, called by Ptolemy, *Heroum civitas*.

Ver. 18. **At Tehaphnehes.**] Or, Daphne, the gate of Egypt, at which the Chaldees entered.

A cloud shall cover her.] See #Eze 30:3.

Ver. 19. **And they shall know.**] See on #Eze 30:8.

Ver. 20. **In the eleventh year.**] The year wherein Jerusalem was destroyed, notwithstanding Pharaoh's fair promises and proffers to relieve her.

Ver. 21. **I have broken the arm.**] *Ita ut nulla arte vel ope;* so that by no means or medicines it can be made whole again. Losses received in war can hardly be repaired.

Ver. 22. **And will break his arms.**] I will utterly disable him, and drive the field of him. He shall neither be able to defend himself or offend his enemy. See #Ps 37:17.

Ver. 23. **And I will scatter the Egyptians.**] Send them captive into other countries, as by a whirlwind or hurricane. This metaphor we have often met with. He was afterwards hanged.

Ver. 24. **And I will strengthen the arms of the king of Babylon.**] {a} God, as he sends the sword, {#Eze 14:17} musters the men, {#Isa 13:4} orders the ammunition, {#Jer 50:25} renders the weapons vain or prosperous, {#Isa 54:17} so he strengtheneth and weakeneth the arm of either party.

{a} Herod.

Ver. 25. **But I will strengthen.**] See #Eze 30:25.

And they shall know.] See on #Eze 30:8.

Ver. 26. See #Eze 30:23. They would hardly believe it, and therefore are so often assured of it.

Chapter 31

Ver. 1. **In the third month.**] Two months after the former prophecy, and a month before the city was taken.

Ver. 2. **Speak unto Pharaoh.**] Unto Pharaohhophra. {#Eze 29:2} Say unto him (though it will be to small purpose), "Hear, and give ear, be not proud, for the Lord hath spoken it." {#Jer 13:15}

Whom art thou like in thy greatness?] *q.d.*, Thou thinkest thyself the only one, and that there is none such; but what sayest thou to the Assyrian, whom yet the Babylonian hath now laid low enough?

Ver. 3. **Behold, the Assyrian was a cedar.**] See #Eze 17:3,22,23 **Da 4:10,11.** {See Trapp on "Eze 17:3"} {See Trapp on "Eze 17:22"} {See Trapp on "Eze 17:23"} {See Trapp on "Da 4:10"} {See Trapp on "Da 4:11"} The cedar is a very tall, fair, shady,

leafy, and lively tree. Such was Esarhaddon, King of Assyria, once a most potent monarch, now not the master of a mole hill. Now, therefore (by an argument from the greater to the less), if he so fell through his pride, shalt not thou much more?

Ver. 4. **The waters made him great.**] He had a confluence of all prosperities. Watered he was, *non aquis sed abyssis; est autem abyssus, inexhausta felicitas et rerum affluentia*. He overabounded with all outward happiness. In wealth, victories, and triumphs, he gave place to no man.

Ver. 5. **And his boughs were multiplied.**] *Amplissima ludit copia verborum.* {a}

{a} Oecolamp.

Ver. 6. **All the fowls.**] See #Da 4:12.

Ver. 7. **Thus was he fair in his greatness**] Once again he setteth forth with how great power and glory God had adorned this first monarchy.

Ver. 8. **The cedars in the garden of God.**] No kingdom in the world was comparable to the Assyrian for thirteen hundred years together.

Ver. 9. **So that all the trees of Eden...envied him.**] *Summa petit livor.* The tallest trees are weakest in the tops, and envy always aimeth at the highest.

Ver. 10. **Because thou hast lifted up thyself.**] Here he comes to describe *casum et cladem*, the downfall and destruction of this flourishing empire, beginning with a short apostrophe to Pharaoh: "Be not high minded, but fear." Believe not him who said, *Decent secundas fortunas superbiae*, {a} Pride well becometh prosperity; but rather believe what another saith, and experience confirmeth, *Sequitur superbos ultora tergo Deus*, {b} God punisheth the proud surely and severely. A better author than either of them telleth us that "pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud." {#Pr 16:18,19}

{a} Plaut.

{b} Seneca.

Ver. 11. **I have therefore delivered him into the hand of the mighty one.**] Of Merodach Baladan, who of governor had made himself King of Babylon; and in the twelfth year of his reign, having

overcome Esarhaddon, son to Sennacherib, and last monarch of Assyria, he adjoined that whole empire to the Babylonians, and reigned after that forty years. {a}

He shall surely deal with him.] Heb., In doing he shall do unto him; *i.e.*, he shall do what he list with him; {b} as Tamerlane since did with Bajazet, whom he carried about in an iron cage, using him on festival days for a footstool, and feeding him like a dog with crumbs fallen from his table. All which Tamerlane did, not so much for hatred to the man, saith the historian, {c} as to manifest the just judgment of God against the arrogant folly of the proud.

{a} Metashenes, Josephus, lib. i. cap. 2.

{b} *Pro libitu tractabo. -Piscat.*

{c} *Turkish History*, 220.

Ver. 12. And strangers have cut him off.] The greater wealth the greater spoil awaiteth a man; as each one desireth to lop the tree that hath thick and large boughs and branches.

And his boughs are broken,] *i.e.*, His vassals, homagers, and auxiliaries.

And all the people of the earth.] Who once sheltered under his shadow. But the rule is,

“*Arbor honoretur cuius nos umbra tuetur.*”

And have left him.] And joined themselves to the Babylonian.

“*Sic cum fortuna statque caditque fides.*”—*Ovid.*

Ver. 13. Upon his ruin shall all the fowls.] His dead body shall want decent burial, as afterward did great Alexander’s, great Pompey’s, our William the Conqueror’s, Richard III’s, &c.

Ver. 14. To the end that none of all the trees.] This is the use men should make of God’s heavy judgments upon others. This man’s father Sennacherib had a statue set up in Egypt, saith Herodotus, {a}

with this inscription, Let him that looketh upon my misery learn to be modest and to fear God.

Neither their trees stand up in their height.] *Neque stent in seipsis;* neither stand in themselves, because of their height. *Magna repente ruunt: in te stas et non stets,* said the oracle to Augustine, Thou standest on thine own bottom, thou wilt surely down.

For they are all delivered unto death.] Without difference, pell mell, lords and lowlies together; as the poet also singeth,

“*Sub tua purpurei veniunt vestigia reges,
Deposito luxu, turba cum paupere mixti;
Omnia mors aequat.*”—*Claudian.*

{a} Lib. ii.

Ver. 15. **I restrained the floods thereof.]** I made them keep home, as mourners use to do.

And I caused Lebanon to mourn for him.] Heb., To be black; *i.e.*, in mourning habit. *Athenienses non nisi atrati sapiunt,* said one.

Ver. 16. **I made the nations shake at the sound of his fall.]** As the earth seems to shake at the fall of some mighty cedar.

“*Sic subito casu, quae valere, ruunt.*”

Shall be comforted.] In so noble a companion and partaker of their misery. Compare #**Isa 14:1-3**

Ver. 17. **They also went down into hell with him.]** It was wont to be said that hell was paved with kings' crests and shavelings' bald pates. Henry VIII was told on his deathbed that he was now going to the place of kings. See #**Isa 30:33**. What a coil kept this Esarhaddon in his time, as being *superstitibus terror, praemortuis laeitia, complicibus exitium, sui ipsius ruina!* {a}

{a} Oecolamp.

Ver. 18. **To whom art thou like?]** He fitly returneth to Pharaoh, applying all this discourse to him.

In the midst of the uncircumcised.] #Eze 28:10.

This is Pharaoh.] This is like that of the poet,

“ *Hic finis Priami fatorum: hic exitus ilium*

Sorte tulit.”—*Virg., Aeneid., lib. ii.*

Chapter 32

Ver. 1. **In the twelfth month.]** About a year and a half after the city was taken.

Ver. 2. **Take up a lamentation,]** *i.e.,* A lamentable prophecy, destructive to the Egyptians; and it is very likely that they heard of it but heeded it not; *tanquam monstra marina Dei verba praetereuntes.*

Thou art like a young lion.] For pride, fierceness, and cruelty.

And thou art as a whale.] Or, Crocodile; thou domineerest over sea and land, far and wide; thou playest *rex.*

Thou camest forth with thy rivers.] With the arms of thy Nile into the midland sea, *insanis bellis inquietans omnia,* breeding a great bustle in the countries near adjoining.

Ver. 3. **I will therefore spread out my net.]** Thou shalt be taken in an evil net, when thou little thinkest of it: "Evil shall hunt the violent man, to overthrow him." {#Ps 140:11} Look how *Leo cassibus irretitus ait, Si praescivissem;* and as the whale, enclosed by fishers, is lugged to land, done to death, cleft in pieces with axes, his flesh being made a prey for birds and beasts, his blood far and near drenching the earth, so shall it fare with Pharaoh and his forces.

Ver. 4. **Then will I leave thee upon the land.]** As whales are sometimes left by an ebb, while they pursue lesser fishes. There was one so taken near Greenwich lately, {a} a piece of whose flesh was showed unto me.

{a} In June 1658.

Ver. 5. **With thy height.**] *Celsitudine tua*; {a} with thy glory, which thou holdest dearer than thy flesh or life.

{a} Oecolamp.

Ver. 6. **I will also water with thy blood.**] Instead of thy river Nile.

The land wherein thou swimmest.] Egypt, where thou sportest, as the whale doth in the mighty waters.

Even to the mountains.] {a} A most elegant hyperbole, the like whereto see #2Ki 21:16.

{a} *Natabunt colles et valles cruore tuo.*

Ver. 7. **And when I shall put thee out.**] Or, Extinguish thee, who art for thy power and glory as one of the world's great luminaries.

I will cover the heaven, {a} &c.] So great a fume, or rather so vile a snuff, shall exhale, that the heavens shall seem to be muffled, &c. It shall be once again deep darkness over all the land of Egypt; another hyperbole.

{a} *Hypallage poetica.*

Ver. 8. **All the bright lights of heaven.**] See #Eze 32:7. All this shall befall the world really and without a hyperbole at the last day {#Mt 24:29}

“*Impiaque aeternam patientur saecula noctem.*”

Ver. 9. **I will also vex.**] Or, Grieve. See #Ec 7:3, where the same word signifieth anger and sorrow. Nebuchadnezzar's growing greatness shall be a cut and a corrosive to them.

Ver. 10. **When I shall brandish my sword.**] As fetching my blow at them too, and aiming where to hit them.

Every man for his own life.] Which he knows he hath forfeited, and hath now great cause to fear, since his neighbour's house is on fire. {a}

{a} *Iam proximus ardet. -Ucalegon.*

Ver. 11. **The sword of the King of Babylon.**] Here is that delivered plainly which was before parabolically.

Ver. 12. **By the swords of the mighty.**] Or, Of the heroes, or giants.

The terrible of the nations.] *Grassatores*, as Munster hath it; *inexpugnabiles*, as the Vulgate; such as with whom there is no dealing.

Ver. 13. **All the beasts thereof.**] Egypt, a most moist and fat country, was full of cattle.

Ver. 14. **Then will I make their waters deep.**] There shall not be men left to drive them by ditches and channels into their grounds and pastures, for the making of them fruitful.

And cause their rivers to run like oil,] *i.e.*, Smoothly and silently.

“ *Lene fluit Nilus, sed cunctis amnibus extat*

Utilior, nullas confessus murmure vires. ”

- *Claudian.*

Ver. 15. **When I shall make the land...desolate.**] See here the sad effects of sin, and beware.

Then shall they know that I am the Lord.] *Pleraque supra habuimus: ideo sum brevior*; saith Lavater on **#Eze 32:12**.

Ver. 16. **This is the lamentation.**] And this is the epilogue of this former prophecy; the latter followeth, being of the self-same argument—viz., a funeral dirge and exequies over Egypt.

Ver. 17. **In the fifteenth day of the month,**] *i.e.*, Of the twelfth month, *{#Eze 32:1}* and about a fortnight after the former prophecy. God loves to foretell, and to do it often.

Ver. 18. **Wail for the multitude.**] Prophesy their destruction, but do it not without grief and regret.

Cast them down.] Do thou foretell it, and I will not fail to fulfil it. *{#Jer 1:10}* *{See Trapp on "Jer 1:10"}* Let them know that hell gapeth for them; and here I give thee the keys thereof. So God doth to every faithful minister; *{#Mt 16:19}* not to Peter only, nor to his pretended successor, the Pope, whom therefore Luther bravely slighted in these words of

his, *Contemptus est a me Romanus et favor et furor*, -I care neither for the Pope's favour nor frowns.

Ver. 19. **Whom dost thou pass in beauty?**] What art thou better than other thy compeers and complices in sin? Thou must also dance down to hell down to hell, with the rest.

Be thou laid with the uncircumcised.] Strangers to the covenant, whereof circumcision was a seal Sinners the Chaldee here calleth them, such as the devil sweeps. They are his birds, saith Mr Bradford, martyr, ^{a} whom, when he hath well fed, he will broach them and eat them, chew them and champ them, world without end, in eternal woe and misery.

^{a} *Serm. of Repent.*, p. 70.

Ver. 20. **They shall fall.**] Carcases have their names both in Greek and Latin from falling. ^{a}

“ *Fit subito funus, qui modo virus erat.*”

We wonder now and then at the sudden death of a man. In war many thousands exhale their breath without so much as, Lord have mercy on us! Death heweth its way through a wood of men in a minute of time, &c.

^{a} πτωμα. Cadaver.

Ver. 21. **The strong among the mighty.**] Who might have seen many fair summers, had they not been cut off by Pharaoh's sword.

Shall speak to him out of the midst of hell.] What they say to him, see #**Isa 14:10**, where we have the like personification in poetry.

Ver. 22. **Ashur is there.**] To wit, in the belly of hell, among the uncircumcised, as Lazarus and other saints are in the bosom of Abraham, the place of bliss. Slain they were with the sword; but that was but a beginning of their sorrows, a trap door to eternal torment. Virgil, by a like figure, brings in Aeneas going down to hell, and there seeing Agamemnon, Dido, the Titans, Cyclopes, and other tyrants.

Ver. 23. **Whose graves are set in the sides of the pit.**] In the bottom of the burning lake, which from the high top of a kingdom is a foul

fall. Their being there buried may import that they shall never come out.

Which caused terror.] As breathing nothing but blood and slaughter, raising a tempest wherever they came, so that they became *terrores terrae*, terrors of the earth, as dreadful as devils.

Ver. 24. **There is Elam.**] The Persians, who in the reign of Cyaxares had been subdued by the Scythians, and slain in great number. {#Jer 49:34, &c.}

Into the nether parts of the earth.] Into hell, as that rich glutton in #Lu 16:23, where our Saviour seemeth to allude to this place, {a}

Yet have they borne their shame.] Carried the matter of it to hell with them, where is perpetual shame and confusion, beside the vexing snuff they have left behind them upon earth.

{a} Jun.

Ver. 25. **They have set her a bed,**] *i.e.*, The devils have set the Persian multitude a bed, but an uneasy one, such as they set for that rich wretch, {#Lu 12:19,20} who thought to take his ease, but was not suffered.

With all her multitude.] The grave is the "congregation house of all living." {#Job 30:23} Hell is of many dead, that die in their sins.

He is put in the midst.] In the hottest fire of hell.

Ver. 26. **There is Meshech and Tubal,**] *i.e.*, Say some, the Cappadocians and Spaniards; others, the Scythians and Sarmatians.

And all her multitude.] See #Eze 32:25.

Ver. 27. **Which are gone down to hell with their weapons of war.**] They died not gloriously as conquerors, nor were buried triumphantly with their arms under their heads, as valiant warriors were wont to be; *sed ingloria vita recessit*, but they died like dogs and were basely buried, and yet that was not the worst of it either.

But their iniquities shall be upon their bones.] They shall rue for their cruelty and bloodshed. These shall be as a murdering weapon in their bones {#Ps 42:10} throughout all eternity.

Ver. 28. **Yea, thou shalt be broken.]** Thou, O Pharaoh, shalt have a deeper degree of torment in hell. *Potentes potenter torquebuntur.*

Ver. 29. **They shall lie with the uncircumcised.]** Though they were circumcised, as now the Turks are, yet that shall not profit them. *Faciunt et vespae favos, et*

“ *Simia quam similis turpissima bestia nobis!*”

Ver. 30. **There be the princes of the north,]** *i.e.*, Saith Junius, The Syrians, Tyrians, and others.

And all the Zidonians.] All the hunters, saith the Vulgate, taking the word appellatively.

Which are gone down.] The same again, *ad maius pathos.*

Ver. 31. **Pharaoh shall see them.]** This is the epilogue or preclose of this doleful ditty.

And shall be comforted.] This was a miserable comfort, the Like whereto is that of some profane persons among us, who, when threatened for their foul practices, use to reply, If we do go to hell, yet we shall have company.

Ver. 32. **For I have caused my terror.]** By Pharaoh’s exemplary punishment. This will make good men tremble at my judgments, and bad men beware how they come under my wrath.

Chapter 33

Ver. 1. **Again the word of the Lord came unto me, saying.]** A new commission to preach again to his countrymen, which he had not done since #Eze 24:27. {See Trapp on "Eze 24:27"}

Ver. 2. **Speak to the children of thy people.]** I say, "of thy people"; for I can scarce find in my heart to own them, they be so bad.

When I bring the sword upon a land.] The sword is of God’s sending; {#Eze 14:17} and whencesoever it cometh, it is bathed in heaven. {#Isa 34:5} Think the same of any other public calamity, {#Am 3:6}

and therefore frame to a patient and peaceable behaviour under it. Among philosophers the most noted sect for patience was that of the Stoics, who ascribed all to fate.

Ver. 3. **He blow the trumpet.**] Hence the ancients {a} infer that a bishop must preach, and that *Praelati officium est sollicitudo non celsitudo*. He taketh upon him the office of a constant preacher, saith Gregory, that undertaketh to be a minister.

{a} Clemens, Bernard.

Ver. 4. **His blood shall be upon his own.**] The blame shall rest wholly upon himself. Not to be warned is both a just presage and desert of destruction.

Ver. 5. **But he that taketh warning.**] *Foresight* is the best means of *prevention*.

Ver. 6. **He is taken away in his iniquity.**] This is a dismal kind of death, far worse than that of dying in prison, or of dying in a ditch.

As the watchman's hand.] By whose treachery, or indiligence at least, he miscarried.

Ver. 7. {See Trapp on "Eze 3:17"}

Ver. 8. {See Trapp on "Eze 3:18"}

Ver. 9. {See Trapp on "Eze 3:19"}

Ver. 10. **Thus ye speak.**] {a} But not well, while ye have hard thoughts of God and heavy thoughts of yourselves, as if your sins were unpardonable, and that ye were already ruined beyond relief; whereas true repentance is a ready remedy, a plank after shipwreck, that would set you safe, and render you right again. This they had been told before, {#Eze 18:25-32} but to little purpose: the word was not mingled with faith in their hearts, and did therefore run through them, {#Heb 2:1} as water runs through a riven vessel.

And we pine away in them.] *Ita punimur ut pereamus*. And so be punished and perish. This the prophet had threatened, {#Eze 24:23} and they still stomachfully object it to him: it lay as hard meat, and they raise a cavil upon it, whereto the Lord answereth,

{a} *Refricat verba desperantium. Omnis restitutionis species et spes a Deo nobis praecisa est.*

Ver. 11. **As I live, saith the Lord God, &c.]** This is one of those precious places, those mellifluous honeycombs, which we should go on sucking towards heaven, as Samson once did towards his parents. {#Jud 14:9} Here, if anywhere, we may find "strong consolation." God, when he swears, desires certainly to be credited, saith Tertullian. {a} Oh happy we, for whose sakes God vouchsafeth to swear! and oh, thrice wretched we, if we believe not God, no, though he swear to us! Oh, saith Theodoret here, who can ever sufficiently admire the Lord's great goodness, who, being so shamefully slighted by the sinful sons of men, doth yet swear his readiness to receive them graciously who have revolted grievously? Well might Nazianzen say that God delighteth in nothing so much as in man's conversion and salvation: {b} φοβεισθαι βουλευται, ου φονευσαι, saith Basil—*i.e.*, he would we should fear him, not fall by his hand: *Redire nos sibi, non perire desiderat*, as Chrysologus phraseth it, return unto him, not "perish from the way." {#Ps 2:12}

For why will ye die?] Turn ye must, or burn. See #Eze 18:31,32.

{a} *Lib. de Poenitent., cap. 4.*

{b} *Suffundere mavult sanguinem quam effundere. -Tertul.*

Ver. 12. **Say unto the children.]** The same as before, only with a proviso of perseverance in well-doing, for else all is lost. *Non enim quaeruntur in Christianis initia sed finis*, saith Jerome, The end is better than the beginning.

Ver. 13. **When I shall say to the righteous.]** See on #Eze 18:24.

If he trust to his own righteousness.] As thinking that he hath thereby purchased a licence to commit iniquity.

Ver. 14. **Thou shalt surely die,]** viz., Except thou repent; for that altereth the case. Penitence is almost as good as innocence.

If he turn from his sin and do.] These two parts make up true repentance.

Ver. 15. **Give again that he had robbed.]** *Quod rapuit reddideret.* The law for restitution, see #Nu 5:6,7.

Ver. 16. **None of his sins.]** This is point blank against the doctrine of purgatory.

Ver. 17. **Yet the children of the people say.]** This was a second cavil of theirs. See #Eze 33:10 18:25. Archesilas was surnamed *Cavillator*: so might these well have been.

Their way is not equal.] There is no equity at all in this causeless quarrel of theirs.

Ver. 18. **When the righteous turneth.]** To set them down, if right reason would do it (and man should be *mancipium rationis*, a slave to reason), he repeateth what he hath said before.

Ver. 19. **He shall live thereby.]** Provided that he rest not in his righteousness, but learn to live by the faith of the Son of God. {#Ga 2:20}

Ver. 20. **Yet ye say.]** But therein ye lie, which is not the guise of God's children. {#Isa 63:8}

I will judge you every one after his ways.] And so wring a testimony, if not from your mouths, yet from your consciences, of mine impartial justice; such as is that in #De 32:4, "A God of truth, and without iniquity, just and right is he."

Ver. 21. **In the twelfth year.]** Some read the eleventh year; and indeed it was wonder that such ill news came no sooner, for αἰ βλαβαι ποδωκεις, saith Sophocles.

That one that had escaped.] {a} This God had promised. {#Eze 24:26}

The city is smitten,] i.e., Sacked and burnt. This man spoke much in few.

{a} *Superates tragis.*

Ver. 22. **The hand of the Lord,] i.e.,** The Spirit of the Lord, which acted me and carried me out. {#2Pe 1:21 1Co 12:3}

And my mouth was opened.] As God had promised. {#Eze 24:27} And this happened before the messenger's narration. This was much for the prophet's honour.

Ver. 23. **Then the word of the Lord.]** See #Eze 18:1.

Ver. 24. **They that inhabit those wastes of the land of Israel.]** Those poor few now left in the land. {#2Ki 25:12,22 Jer 40:5,6} Surely they

are poor, they are foolish, they have lost the fruit of their affliction; *Miserrimi facti sunt et pessimi permanent*, as Augustine saith of some in his time, They are nevertheless wicked for being wretched.

Speak.] Bubbles of words. *Antiquum obtinent*. They are no changelings, not at all crest fallen.

Abraham was one.] *{a}* And no such one but that we may match him. Thus these proud hypocrites hit up their counter for a thousand pounds, and stand upon their comparisons without all shame or sense.

The land is given to us.] And here we will hold our own, for we are well worthy.

{a} *Verba faecis populi recitat. Abrahae se conferre, imo praeferre audebant.*

Ver. 25. Ye eat with the blood.] Which wicked Saul would not do, *{#ISA 14:32-34}* much less would righteous Abraham have done it, since it was against the light and letter of the law. *{#Ge 9:4 Le 7:26 De 12:16}* Nay, ye do worse things; and are you Abraham's children, and heirs of the promised land, together with that faithful patriarch? I think not. See a like manner of reasoning, **#Mic 2:7 Joh 8:39**. So the learned Linaker, having read our Saviour's sermon in the mount, and considering how little it is lived among us, broke out into these words, Certainly either this is not gospel, or we are not right gossellers.

Ver. 26. Ye stand upon your sword.] *Vivitur ex rapto*. He that hath the longest sword carrieth it among you: ye are also very revengeful, ready to say with him in the poet,

“ *Virtus mihi numeri, et ensis*

Quem teneo.

Dextra mihi deus, et telum quod missile libro.” *{a}*

Ye work abomination.] This R. Solomon understandeth *de venere obscaeniore*. It is in the original, Ye women work abomination, as prostituting yourselves to an unnatural filthiness, as the casuists complain still of some Spanish courtezans. *{b}*

And shall ye possess the land,] *q.d.*, Ye shall be set up: what should you expect better than *exilium et excitium*, banishment and destruction?

{a} *Caparene ap. Statum. Theb., 2. Mezent. ap. Virg. Aeneid, 10.*

{b} Martin Vivald., in *Candelab.*

Ver. 27. They that are in the wastes.] #Eze 33:4.

Shall die of the pestilence.] Or else of the famine, which is worse. When, where, and how this was fulfilled upon them, we read not; in Egypt likely, whither they went after Gedaliah's death; if not sooner at home, as Jeremiah also had before prophesied. {#Jer 42:13,14}

Ver. 28. For I will lay the land most desolate.] Heb., Desolation and desolation. God made clean work there; there was not a Jew left in the country. See **#Zec 7:14.**

Ver. 29. Then shall they know.] By woeful experience.

Ver. 30. The children of thy people.] These captives in Babylon, no whit better than those in Jewry.

Still are talking.] Detracting from thee, and deriding thee.

By the walls.] *Susurros miscentes clancularios;* fearing lest any one behind them should hear them, they get the walls at their backs.

Come, I pray you, and hear.] Thus they jeer; {a} and there are too many such scoffers at this day.

{a} *Uti otiosi et sauniones in foro facere solent.*

Ver. 31. And they come unto thee.] Very goodly.

And they sit before thee.] Very demurely, and, to see to, devoutly, taking up all the seats.

They hear thy words.] But they were as heartless in hearing, as they were listless in praying. {#Eze 33:10}

They will not do them.] Of the Athenians also it was said of old, that they knew well what was good and right, but would do neither.

Their heart goeth after their covetousness.] Their heart is on their halfpenny, as we say; neither can the loadstone of God's Word hale them one jot from the earth. It should be *Sursum corda*; up from the heart, but when many men's bodies are *in sacculis*, in their purse, their hearts are *in sacculis*, in their purse, as Augustine complaineth; as serpents have their bodies in the water, their heads out of the water, so here; as those Gergesites, they more mind a swine sty than a sanctuary. {a}

{a} *Haram domesticam arae Dominicae praefer.*

Ver. 32. **As a very lovely song.]** Or, A love song. {a} The word leaves no more impression upon carnal men's consciences than a sweet lesson upon the lute in the ear when it is ended, for then both the vocal and instrumental sweetness dissolve into the air and vanish into nothing. Happy was Augustine, who, coming to Ambrose to have his ears tickled, had his heart touched.

{a} *Canticum amatorium. -Vatab.*

Ver. 33. **That a prophet.]** See on #Eze 2:5.

Chapter 34

Ver. 1. **And the word.]** See #Eze 18:1.

Ver. 2. **Prophecy against the shepherds.]** Good shepherds they should have been, but they were naught, {#Jer 23:1-4} and naught would come of them, for their maladministration.

Woe be to the shepherds of Israel.] Both to princes and priests, by whose evil government the people were so bad, as in the former chapter is fully set forth. *Qualis rex, talis grex*; the sheep will follow the shepherd; the common people are like a flock of cranes— as the first fly, all follow.

Should not the shepherds feed the flocks?] Such flocks especially as have golden fleeces, precious souls. Oh feed, feed, feed, saith our Saviour to Peter! {#Joh 21:15} feed them for my sake, as the Syriac there hath it, rule them well, teach them well, go before them in good

example, do all the offices of a faithful shepherd to them, and be instant, or stand close to the work; {#2Ti 4:2} *Dominus prope*, the Arch-shepherd is at hand.

Ver. 3. **Ye eat the fat.**] *Ecce, lac et lanam recipitis*. This ye might do, if in measure, for the workman is worthy of his wages, {see #1Co 9:7} but ye gorge yourselves with the best of the best. *Et si ventri bene, si lateri*, as Epicurus in Horace, If the belly may be filled, the back fitted, that is all you take care for. *In parabola ovis capras quaeritis, et vestrum maxime compendium spectatis*; ye are all for your own ends, nourishing your hearts as in a day of slaughter, or of good cheer. {#Jas 5:5}

Ye kill them that are fed.] Heb., Ye sacrifice them; so ye pretend, but mind your own fat paunches. See #Pr 7:14.

But ye feed not the flock.] As being *falsi et ficti imo picti pastores*, mock shepherds.

Ver. 4. **The diseased have ye not strengthened.**] Five sorts of sheep are here reckoned up that needed the shepherd's best care and cure, but nothing was done; or, if anything, it was overdone, for with force and cruelty they ruled over them. See #1Pe 5:3.

Ver. 5. **And they were scattered, because there is no shepherd.**] None but an idol shepherd, {#Zec 11:17} a foolish shepherd; {#Eze 34:1-5} and the sheep, being a foolish creature, even to a proverb, {a} and apt to wander into harm's way, will never return to the fold, if not fetched back, but stick in the thorns, or die in a ditch, or run into the wolf's mouth.

{a} προβατων ηθος; and προβατιου βιον ζην.

Ver. 6. **My sheep wandered.**] Through the shepherd's supine negligence, or bloody truculence. Surely, as the herd of deer forsake and push away the wounded deer from them, so did these cruel shepherds, being *non pastores sed impostores, non episcopi sed aposcopi, non praelati sed Pilati*, as Bernard wittily; sheep biters rather than shepherds; "greedy dogs"; {#Isa 56:10,11} "grievous wolves." {#Ac 20:29}

And none did search or seek after them.] *Nec erat qui quaereret aut requireret*.

Ver. 7. **Therefore, ye shepherds, hear the word of the Lord.]** And oh that this word might ever sound aloud in the ears of all shepherds as the voice of heaven's trumpet!

Ver. 8. **As I live, saith the Lord, surely because,]** ^{a} God here seemeth to be in a great heat, in a perturbation of spirit, causing a kind of impediment in his speech, so thoroughly was he moved against these lewd shepherds, whose faults he rippeth up again to make better way to their sentence.

Because my flock became a prey.] To the Chaldees, but especially to that old man slayer.

Because there was no shepherd.] None but a company of nominals, or rather nullities.

^{a} *Hyperbaton aetiologicum.*

Ver. 9. **Therefore, O ye shepherds.]** See #Eze 34:7,8.

Ver. 10. **Behold, I am against the shepherds.]** Heb., Lo, I against, —by an angry *aposiopesis*. ^{a}

And cause them to cease from feeding the flock.] They shall be *officiperdae, quondams*, laid aside like broken vessels, as have been some kings of this land in their several generations—one of recent remembrance—Popish bishops not a few, Bonner and others, outed and deprived.

^{a} A rhetorical artifice, in which the speaker comes to a sudden halt, as if unable or unwilling to proceed.

Ver. 11. **Behold, I, even I, ^{a} will both search.]** *Ego, ego reposcam et anquiram.* Rather than the work shall be undone, I will do all myself, and then it is sure to be well done. Aristotle telleth of a certain Persian, who, being asked, What did most of all feed the horse? answered, The master's eye; and of a certain African, of whom, when it was demanded, What was the best manure or soil for a field? answered, The owner's footsteps—that is, his presence and perambulation. *Praesul ut praesit et prosit suis, ab iis non absit,* Shepherds should reside with their flocks; the Arch-shepherd will not fail to do so.

{a} *Ego, ego, nominativus absolute positus -OEconom., lib. i.*

Ver. 12. **As a shepherd.**] He prosecuteth the allegory drawn from shepherdy all along, striking still upon the same string with much sweetness.

So will I seek out my sheep.] See #Mt 15:24 Ps 119:176 Isa 40:11.

In the cloudy and dark day,] *i.e.*, In the time of their calamity and captivity. When things are at worst, God himself will set in; he reserveth his holy hand for a dead lift.

Ver. 13. **And I will bring them out from the people.**] This they could very hardly believe, therefore he assureth them of it again and again. God will do the like for all his elect, seem it never so impossible.

And fled them upon the mountains of Israel.] Which are very high mountains; but the Church, God's hill, is higher. {#Isa 2:2} {See Trapp on "Isa 2:2"}

Ver. 14. **I will feed them in a good pasture.**] Daily and daintily; feed them among the lilies; {#So 2:16 Ps 23:1-3} feed them with the flesh and blood of my dear Son {#Joh 6:51-58}

There shall they lie in a good fold.] Having a blessed calm in their consciences, full of spiritual security, and freed from all annoyances {#Mic 5:5}

Ver. 15. **I will feed my flock.**] Doing all the offices of a good shepherd for them, and charging mine undershepherds to do so too.

And I will cause them to lie down.] By giving rest to their souls, {#Mt 11:28} together with many happy halcyons, that they may serve me without fear. {#Lu 1:74}

Ver. 16. **I will seek that which was lost, &c.**] As he did Peter, Paul, the good thief, Matthew, Zaccheus, the disciples after their shameful flight, Augustine, all us who, like sheep, were gone astray, &c.

But I will destroy the fat.] *Pinguem et petulcam;* such as in whom fulness breedeth forgetfulness, as in Jeshurun. {#De 32:15} Queen Elizabeth was told, in a sermon by Mr Deering, that once she was

tanquam ovis, like a meek sheep, but now *tanquam indomita iuvenca*, as an untamed heifer; and therefore wished her to meet God by repentance. Here good Oecolampadius complaineth, and cause enough he had, of some of Christ's fatter sheep who were too too haughty and troublesome to their fellows. The Lutherans of Suevia he might well mean, who, in their Syngramma, used him very coarsely; and Luther himself, in his book of private mass, set forth A.D. 1533, passeth a very uncharitable censure upon his disease and death.

And I will feed them with judgment.] Putting a difference, and dealing with them as it is fit.

Ver. 17. **And as for you, O my flock.]** I have a saying to you also, such as are unruly especially, as well as to your shepherds.

Behold, I judge between cattle and cattle.] Between sincere Christians and hypocrites, sheep and goats; and can soon shed them, and show them to the world, who are fierce rams, and who are nasty goats. At last day, howsoever, all shall out, and a separation shall be made. The precious shall be taken out from the vile.

Ver. 18. **Seemeth it a small thing unto you.]** *Extenuant hypocritae suam culpam honesto titulo.* {a} Hypocrites make the best and the least of their sins, which good men acknowledge with aggravation; but the works of the flesh are manifest. And here we have a lively picture of the Popish clergy, who eat up the best, and tread down the rest, *et pro salutaribus aquis suam salivam hominibus obtrudunt*, and for wholesome, obtrude brackish waters upon men to quench their thirst,

{a} Oecolamp.

Ver. 19. **And as for my flock, they eat.]** The poor, misled, and muzzled people are glad to eat such as they can catch. They are fed with traditions, legendary fables, indulgences, vowed pilgrimages, penances, &c. If Luther had not come in our way, say they, we could have persuaded the people to have eaten grass.

Ver. 20. **I, even I, will judge between the fat cattle.]** These are, saith Augustine, those that presume of their own strength, and boast of their own righteousness, being proud, insolent, and void of charity.

Ver. 21. **Because ye have thrust with side and with shoulder,]** ^{a} *i.e.*, With pretence of law on your side, and with power in your hand to do what you list; for who can withstand you?

And pushed all the diseased with your horns,] *i.e.*, With your excommunications and persecutions. See **#Isa 66:5**.

Till ye have scattered them abroad.] For how should they abide it? They drive them out of the fold, flock, pasture, so that they must either fly or die.

^{a} Toto corpore et conatu.

Ver. 22. **Therefore will I save my flock,]** viz., By Christ the true shepherd, who once found out him whom the Jews had unjustly excommunicated, ^{#Joh 9:35} and gave him encouragement. He knows all his sheep by name, ^{as #Ex 33:12,17} and hath promised them safety here, and salvation hereafter. ^{#Joh 10:27} It is not with the saints, as **#Isa 31:4**, or as **#Am 3:12**, but as **#Jer 31:10-12**.

Ver. 23. **And I will set up one shepherd.]** Who, indeed, is the only shepherd. Magistrates and ministers are shepherds; but Christ is the "good shepherd"; ^{#Joh 10:11} the "great shepherd and bishop of souls"; ^{#1Pe 2:25 Heb 13:20} the true shepherd, above all for skill, love, and power; above Jacob, above David, of whom he descended, and by whose name he is here called. ^{so #Jer 30:9 Ho 3:5 Eze 37:24}

Even my servant David,] *i.e.*, Christ, the son and successor of David, not David George as that odious heretic who died at Basil blasphemously applied this text to himself, as if he had been the man here intended. The Jews themselves confess that Messiah is here meant.

He shall feed them.] This is thus repeated, as that which containeth a world of comfort. It showeth also that Christ will do it to the utmost. Jacob was a sedulous shepherd; Christ much more.

Ver. 24. **And I the Lord will be their God.]** This is that beehive of heavenly honey we so oft meet with in the Old Testament, which therefore those sectaries have so little reason to reject.

And my servant David a prince among them.] Captain of the Lord's hosts, {#Jos 6:2} captain also of his people's salvation, {#Heb 2:10} Messiah the prince. {#Da 9:25}

Ver. 25. **And I will make with them a covenant of peace.]** *Pactum pacis, pacis omnimodae* {#Jer 31:13 Isa 11:10 Joh 14:27}

And will cause the evil beasts.] That were wont to worry the flock. I will set them safe from Satan and his imps, his instruments, such as was Nero the lion, and bloody Bonner, the Pope's slaughter slave here.

Ver. 26. **And I will make them a blessing.]** By blessing them with all spiritual benedictions in Christ Jesus, {#Eph 1:3} so that they shall be *felices et faecundi*, happy and fruitful.

There shall be showers of blessing.] Or, Very large showers {#2Co 9:6} of divine doctrine, {#Isa 55:9} and of righteousness. {#Ho 10:12}

Ver. 27. **And the tree of the field shall yield her fruit.]** There shall be a confluence of all comforts and contentments.

When I have broken the bands of their yoke.] Freed them from the Babylonish bondage, but especially from the tyranny of sin and terror of hell; when I have broke the devil's yoke from off the necks of their souls.

Out of the hands of those that served themselves of them.] As did the devil, whose drudges they were, and who had them wholly at his beck and check.

Ver. 28. **And they shall no more be a prey to the heathen.]** As the Jews then were, and are to this day, being used by the Papists as sponges. The Christian Hebrews also suffered with joy the spoiling of their goods; but then, for an allay to their grief, they knew within themselves that which did sufficiently support them, and make up their loss. {#Heb 10:34}

Ver. 29. **And I will raise up for them a plant of renown,]** {a} *i.e.*, Christ the true tree of life. Or the Church planted and rooted in Christ, and much renowned all the world over. Christ mystical is a vine covering the whole earth.

And they shall be no more consumed with hunger.] They shall have enough of all good things, a sufficiency, though not a superfluity; a David's *sat habeo*, because the Lord hath heard the voice of my supplications. {#Ps 116:1}

Neither bear the shame of the heathen any more.] God will bring them in credit with those which formerly slighted and reproached them. God fashioneth men's opinions, ruleth their tongues, promiseth to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, where the saints shall shine as the sun in his strength. {#Ro 2:7 Mt 13:43}

{a} *Plantam pacis. -Sept.*

Ver. 30. Thus shall they know that I the Lord their God am with them.] They shall understand the lovingkindness of the Lord; {#Ps 107:43} they shall know the salvation of their God; {#Ps 50:23} they shall have a plerophory of faith. {as #Ro 8:38}

Ver. 31. And ye my flock...are men.] Sheep ye are, but rational sheep, having your spiritual "senses habitually exercised to discern good and evil," {#Heb 5:14} so that ye "taste and see" my goodness. {#Ps 34:8}

Chapter 35

Ver. 1. Moreover the word of the Lord.] #Eze 18:1.

Ver. 2. Set thy face.] #Eze 6:2.

Against Mount Seir.] Inhabited by the Edomites.

And prophesy against it.] This had been done before, {#Eze 25:12} but not enough. God hath a further saying to them, and that for the comfort of his poor people who might thus object. Peace and security from danger is promised us in the foregoing chapter; but we have still many deadly enemies, and none worse than our near allies and next neighbours the Edomites. Here, therefore, they are heavily threatened with utter desolation for their malignity against Israel, and their blasphemy against God.

Ver. 3. Behold, O Mount Seir, I am against thee.] *Ecce ego ad te;* have at thee.

And I will stretch out my hand against thee.] I will have my full blow at thee.

I will make thee most desolate.] Heb., Desolation and desolation. I will make an utter end; desolation shall not rise up the second time; {#Na 1:9} I will make short work. {#Ro 9:28}

Ver. 4. **I will lay thy cities waste.]** Even Teman, Dedan, Bozrah, mentioned in Scripture; besides many others mentioned by geographers, Maresa, Rhinocorura, Raphia, Gaza, Anthedon, &c.

And thou shalt know.] To thy small comfort.

That I am the Lord.] A Lord of lords, a God of gods, "a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward." {#De 10:17}

Ver. 5. **Because thou hast had a perpetual hatred.]** A hereditary deadly feud against Israel. Heb., An enemy of ages, yea, of many ages continuance; such as is, as we use to say of Runner, the older the stronger.

And hast shed the blood of the children of Israel.] *Ut diffluent;* hast let out their life blood: all malice is bloody.

In time of their calamity.] Watching the worst time to do them the most mischief.

In the time that their iniquity had an end.] When I had in a manner done with them, yet thou hadst not done with them; but didst stir up Nebuzaradan to burn the city and temple with fire. This was to help forward the affliction. {#Zec 1:15} {See Trapp on "Zec 1:15"}

Ver. 6. **I will prepare thee unto blood.]** Thou shalt have blood thy bellyful, which thou hast so greedily sought and sucked. *Satiabis te sanguine quem sitiisti, cuiusque insatiabilis semper fuisti,* as the Scythian queen said to Cyrus's head.

Even blood shall pursue thee.] As a bloodhound. It shall, it shall, believe me it shall.

Ver. 7. **Most desolate.**] See #Eze 35:3. *Iterum repetit, ne excidisse videatur.* I am in good earnest.

Ver. 8. **And I will fill his mountains.**] Oh the woe of war! The Greek word {a} for it signifies much blood.

{a} πολεμος η πολυαιμος. *Bellum a belluis.* War from wild beasts.

Ver. 9. **I will make thee perpetual desolations.**] For thy perpetual hatred. {#Eze 35:5}

And thy cities.] See #Eze 35:4.

Ver. 10. **Because thou hast said.**] Ungodly men must answer for their ungodly speeches also. {#Jude 15}

These two nations.] Israel and Judah.

Shall be mine.] Such was their avarice and ambition that they made account all was their own; they had in their hopes devoured these two countries which God had reserved for a better purpose. He kept the room empty till the return of the natives; and the land kept her sabbaths, resting from tillage, &c. And yet these miscreants added,

Whereas the Lord was there.] Or, Though it be a Jehovahshammah, as #Eze 48:35; be it that the Lord is there—*scil.*, to keep possession against us—we will out him, and have it in despite of him. O tongues worthy to be pulled out, cut in gobbets, and driven down their throats, that did thus blaspheme!

Ver. 11. **I will do even according to thine anger.**] Let the Romish Edomites expect the like punishment: their malice and mischief will come home to them.

And according to thine envy.] That quicksighted and sharp fanged malignity which none can stand before. {#Pr 27:4}

Ver. 12. **And that I have heard all thy blasphemies.**] Of both sorts; those in the first table against myself, and those in the second table against my people.

They are laid desolate.] And we have helped after.

They are given us to consume.] Heb., To devour. Nay, but stay till they be; and then know that ye may devour that on earth, that ye shall digest in hell.

Ver. 13. **Thus with your mouth ye have boasted.]** Heb., Magnified, setting your mouths against heaven, your tongues also have walked through the earth. {#Ps 73:9; see the notes there}

And have multiplied your words against me.] When it would have better become you to have multiplied your words before me in prayer and praises, as the Hebrew word (עַתָּה) here used, mostly signifieth.

Ver. 14. **When the whole earth rejoiceth,]** *scil.* For my people's deliverances. Or, When the whole land, *scil.*, of Israel, rejoiceth; as it is sometimes hale and well with the Church, when the wicked are in the suds. Judea was the world of the world, as Athens was the "Epitome of Greece," the "Greece of Greece."

Ver. 15. **As thou didst rejoice.]** As thou wast sick of the devil's disease, rejoicing at other men's harms; so, by a strange turn of things, others shall rejoice at thy just destruction, and revel in thy ruins: and at the last day especially, when thou shalt be awarded thy portion with the devil and his angels. {#2Th 1:6-8}

Thou shalt be desolate, O Mount Seir.] This was accordingly effected shortly after by Nebuchadnezzar and his Chaldees, as Josephus {a} testifieth; and is daily executed on the Church's enemies, who shall all be ere long in the place that is fittest for them —*scil.*, under Christ's feet.

And all Idumea, even all of it.] The Edomites, that thought of seizing on others' lands, lost their own. They who covet all, do oft lose all; yea, even the pleasure of that they possess; as a greedy dog swalloweth the whole meat that is cast him, without any pleasure, as gaping still for the next morsel.

{a} Lib. xii. cap. 11.

Chapter 36

Ver. 1. **Prophecy to the mountains of Israel.**] Better things than thou didst to Mount Seir in the foregoing chapter. See #**Isa 3:10,11**.

{See Trapp on "Isa 3:10"} {See Trapp on "Isa 3:11"}

Ye mountains.] That is, ye mountaineers, *qui sere asperi atque inculti. Sed*

“ *Nemo adeo ferus est qui non mitescere possit,
Si modo culturae patientem accommodet aurem.* ”
- Horace

Ver. 2. **Because the enemy hath said.**] The Church fareth the better for her enemies petulancies and insolencies against her.

Even the ancient high places.] Or, The everlasting altitudes. Judea lay high; the Church is much higher.

Are ours in possession.] Thus the Edomites triumphed before the victory. So did the Spaniards in 1588, and God heard them, {as #Eze 35:13} for he is all-ear, all-eye, &c. He is jealous for his people, {#Zec 1:14} and jealousy is quick sighted, quick conceited.

Ver. 3. **Because they have.**] Heb., Because and because; importing earnestness and heat of indignation. So #**Le 26:43**.

And ye are taken up in the lips of talkers.] Heb., Ye are made to ascend upon the lip of the tongue, and upon the evil fame of the people. God takes it extreme ill that his people should be traduced and defamed; which yet hath been their lot in all ages; but he will not fail to vindicate them, and to avenge them.

Ver. 4. **Therefore thus saith the Lord God to the mountains.**] For men there were hardly any left, or not very fit to be dealt with. See #**Eze 36:1**.

Which became a prey.] To those man eaters, {#Eze 36:3} *qui diruerunt et devoraverunt*, who did eat up God's people as they ate bread, {#Ps 14:4} making themselves merry with their misery.

Ver. 5. **Surely in the fire of my jealousy.**] Jealousy is hot as hell; {#So 8:6} it is implacable, {#Pr 6:34,35} and very vindictive. See #**Zec 1:14**.

{See Trapp on "Zec 1:14"} Here God swears he will be even with these Edomites.

Which have appointed my land.] This the Lord hath never done with, so ill be took it.

Ver. 6. **Say unto the mountains and to the hills.]** To those lifeless creatures he directeth his speech, to show that every creature groaneth and waiteth for the redemption of our bodies. It fareth the better also in this life present, for the elect's sake, as it was once cursed for man's sin, and hath lain bedridden, as it were, ever since.

Because ye have borne the shame of the heathen.] This the Lord could not bear with any patience.

Ver. 7. **I have lifted up mine hand.]** Sworn solemnly. Men, when they swear, do so as taking God to witness. Three fingers they do often lift up, and hold down two, to signify, saith Lavater, that God, who is three in one, hath prepared a place in heaven for such as swear rightly, but will thrust down to hell those that forswear themselves.

They shall bear their shame.] They shall be paid home in their own coin, be overshot in their own bow, be covered with their own confusion.

Ver. 8. **Ye shall shoot forth your branches.]** Reflourish and fructify; the Christian churches (those spiritual mountains) shall especially. {#Re 22:2}

For they are at hand to come.] To come home out of captivity, or to return to God by repentance. The fall of Antichrist cannot be far off.

Ver. 9. **For, behold, I am for you.]** Or, I come to you, and I come with a cornucopia in mine hand.

Ver. 10. **All the house of Israel, even all of it.]** The Israel of God in the kingdom of the Messiah, *totum totum, quantum quantum*, not one of them shall be missing.

Ver. 11. **And will do better unto you.]** This must necessarily be understood of spiritual blessings by Christ; for temporals, they never had the like to those in the days of Joshua, David, Solomon, Hezekiah, &c.

Ver. 12. **Thou shalt be their inheritance.]** Yea, a type and pledge of that heavenly inheritance. {#1Pe 1:4 Re 21:1-10,22-27 22:1-5}

And thou shalt no more henceforth bereave them.] Provoke God to bereave them.

Ver. 13. **Thou land devourest up men,]** {a} *scil.*, By pestilence, famine, sword, evil beasts: thou art an unlucky land, an unblest country, feral and fatal to thine inhabitants. Hesiod saith the like of his country Ascre; and another {b} of St David's in Wales, that it is a place neither pleasant, fertile, nor safe. Strabo saith the like of Judea, but with a despiteful mind. {as #Eze 36:5} Those malevolent spies said no less. {#Nu 13:32}

{a} *Terra abortiens populos.*

{b} Giral., *Cambrens.*

Ver. 14. **Neither bereave thy nations any more.]** Either by consuming them, or spuing them out. {as #Le 18:28,20:22 26:20,22} See what is said of heaven, #Re 22:3-5.

Ver. 15. **Neither will I cause men to hear.]** I will cut off all occasions, and remove all such stumblingblocks as whereat the nations dash and split themselves.

Ver. 16. **Moreover the word.]** See #Eze 18:1

Ver. 17. **When the house of Israel.]** *Ubique Scriptura vindicat gloriam Dei, maxime autem hoc loco.* {a} This place of Scripture doth singularly set forth the glory of God's grace, while it showeth that man's destruction is wholly of himself, his help only of God.

As the uncleanness.] As a menstruous clout, abhorred by all.

{a} Oecolamp.

Ver. 18. **For the blood which they had shed.]** These two gross sins are instanced, viz., murder and idolatry, lest they should plead, as in #Jer 2:35, "I have not sinned"; or as in #Ho 12:8, "In all my works they shall find none iniquity in me; that were sin."

Ver. 19. **And I scattered them among the heathen.]** Whose idols they had worshipped, and whose manners they had imitated.

Ver. 20. **These are the people of the Lord.]** And these are the fruits of their religion. Are these the holy people? &c. Lactantius {a}

complaineth of his times, that God's truth was evil spoken of by the heathen, because Christians lived loosely and lewdly. Whereupon Erasmus {b} crieth out, *O rem miseram!* Oh, lamentable! Even in those purer times the piety of Christians was so much abated, that the gospel was therefore evil spoken of, for the evil lives of many that professed it. What marvel then, saith he, that Turks cry out upon us? that the banks of blasphemy are broken down in persons disaffected to the power of godliness?

{a} Lactant., *de Opific. Dei; Proaem.*

{b} Erasm. in *Lactant.*

Ver. 21. **But I had pity for my holy name.**] So he hath still, or else it would be wide enough with us. Some render it, I spared, or tendered, mine holy name; and, to free it from those imputations, I freely forgave my people, and re-established them.

Ver. 22. **I do not this for your sakes.**] To do good without respect of desert is royal, yea, it is divine.

But for mine own holy name's sake.] God maketh our utter unworthiness a foil to set forth the freeness of his love, in making us worthy whom he found not so.

Ver. 23. **And I will sanctify my great name.**] I will recover my reputation among the heathen, by declaring my justice in your punishment, and my mercy in your restoration. God, as he is moved by his own grace to do his people good, so he aimeth therein at his own glory.

Ver. 24. **For I will take you, &c.**] I will effectually call you out of darkness into my marvellous light, and cull you out from this wicked world. And this is the first thing that God here promiseth to his covenanters. More than this, he promiseth them in the following verses justification, sanctification, and preservation, or provision of temporal blessings, that nothing may be wanting to them that may make them happy. We should be often counting of this coin, telling of this treasure.

Ver. 25. **Then will I sprinkle clean water upon you.**] He alludeth to the legal purifications, especially that made by the ashes of a red cow mixed with running water, wherewith the people were sprinkled, and so cleansed from legal defilement. {#Nu 19:17-19} Semblably the saints, sprinkled with Christ's blood from an evil

conscience by the hyssop bunch of faith, and so washed with clean water {#Heb 10:22} in baptism, the saving virtue whereof is permanent, {#1Pe 3:21} are justified and sanctified. {#1Co 6:11} This blessed sprinkling David prayeth for. {#Ps 51:2} The Baptist also, and others, sprinkled those whom they baptized, both to answer the types of the law and this prediction of the prophet, understood by Jerome {a} of baptism, which is a visible sign and seal of our being washed from the filth of sin by the merit and Spirit of Jesus Christ. {#Tit 3:5}

{a} Epist. 83.

Ver. 26. **A new heart also will I give you.]** For the old heart will never hold out the hardship of holiness; the old fabric must be taken down, and a new set up. See #Eze 11:19. A "new man" both in constitution and conversation one must be, or else he is no man in Christ. {#2Co 5:17}

And I will take away the stony heart.] The natural heart, which is hard and refractory, "to every good work reprobate." Hard is that which resisteth the touch. The old heart is inflexible to God's Spirit, insensible of his word and judgments, and impenetrable to his grace. Where, then, is man's freewill? *Garriant illi, nos credamus;* { a} there is no such thing, believe it. Nature is wholly stony: it is God alone that "of these stones raiseth up children to Abraham."

And I will give you an heart of flesh,] *i.e.*, Tractable, and capable of divine impressions, ready to every good work. {#Tit 3:1}

{a} Augustine.

Ver. 27. **And I will put my Spirit within you.]** *Qui mulcendo et molliendo.* Who, by melting and mollifying your hard hearts, shall bring you to a better obedience.

And cause you to walk in my statutes.] *Lex iubet, gratia iuvat.* God undertaketh for himself and his people too, *viz.*, to work in them what he requireth of them. Therefore it is an "everlasting covenant, ordered in all things"; and the fruits of it are "sure mercies," "compassions that fail not," &c. See on #Eze 11:20.

Ver. 28. **And ye shall dwell in the land,]** *i.e.*, In Judea, or rather in the Church, {a} which began in Judea, saith the Jesuit well The

Church of Rome, then, is not the mother Church; no, though we take it in its primitive purity.

{a} A Lapide.

Ver. 29. **I will also save you from all your uncleannesses.**] This is often promised, because not easily believed. No article of our creed is so much opposed by Satan, as that of the forgiveness of sin by Christ's merits, which is the very life and soul of a Church. All the former articles of the creed are perfected in this, and all the following articles are effects thereof: hold it fast, therefore.

And I will call for the corn.] I have it at my call, and a *mandamus* from me will do it at any time. See #**Ho 2:21,22**. {See Trapp on "Ho 2:21"}
{See Trapp on "Ho 2:22"}

And lay no famine.] Which comes also at God Almighty's call. {#Ps 105:16}

Ver. 30. **That ye shall receive no more reproach.**] The heathen were often twitting God's people with their outward wants and crosses, as if caused by their religion. So the persecutors did by the primitive Christians, and so the Papists still deal with the New Gospellers, as they scornfully call the Reformed Churches.

Ver. 31. **Then shall ye remember.**] The goodness of God shall lead you to repentance; so many mercies heaped upon so undeserving, nay, so illdeserving creatures, shall bring you to a deep detestation of your iniquities.

Your own evil ways, and your doings that were not good.] There are some things, saith one, that we can hardly forget, viz., our sorrows and our pleasures, as Esau; some things we can hardly remember, as our faults and our friends, as Joseph's butler. Augustine was famous, saith another for two of his works: his Retractions, which are the confessions of his errors; and his Confessions, which are the retractions of his life. See #**Eze 20:43**.

And shall loathe yourselves.] Or, Ye shall look upon yourselves as worthy to be destroyed. Or, Ye shall scold within yourselves against your iniquities. *Litigabitis intra vos contra flagitia vestra*.

Ver. 32. **Not for your sakes.**] See on #**Eze 36:22**.

Be ashamed.] Abashed and abased, as was Ezra, {#Ezr 9:6} Ephraim, {#Jer 31:19} the publican. {#Lu 18:13}

Ver. 33. **I shall have cleansed you.]** See on #Eze 36:29.

I will also cause you to dwell.] See #Eze 36:28.

Ver. 34. **And the desolate land shall be tilled.]** As now, blessed be God, it is in the Palatinate and other parts of Germany, though now is no small danger of a new war, *quod Dominus avertat*. because she turned away from God.

Ver. 35. **This land.]** Such a change can God soon make for worse or better. Fear him therefore; fear the Lord and his goodness. {#Ho 3:5}

Ver. 36. **Then the heathen.]** *Haec iam ex parte fata sunt*, saith Oecolampadius. This day is this scripture fulfilled in our eyes: the ruined churches are rebuilt, and the matter well amended by this blessed Reformation, and Rome knows it.

Ver. 37. **I will yet for this be inquired of,]** *i.e.*, Though I have promised my people all these boons, yet I look they should put my promises in suite, by praying them over. Prayer is an indispensable duty, and must not on any pretence whatsoever be neglected.

I will increase them with men like a flock.] Plenty of men and store of children is a great blessing of God. Yet some are ready to say of them, as that rustic did of his afflictions, when he was told they were God's love tokens, *Ah quam velim alios amare, non me*. Oh how I wish to love others, not myself. {a}

{a} Luther.

Ver. 38. **As the holy flock.]** The sheep that come up for sacrifice, at the passover especially; so will I multiply the sheep of Christ, the true shepherd.

Chapter 37

Ver. 1. **The hand of the Lord,]** *i.e.*, The force and impulse of the Holy Spirit, fitly called "the hand of the Lord"; {a} because holy men of old spake and acted as they were moved or carried out by the Holy Ghost. {#2Pe 2:22}

In the spirit,] *i.e.*, In a spiritual rapture.

And set me down.] Not really, but visionally.

In the midst of the valley.] That same valley, some think, where {#Eze 1:3} he saw that glorious vision. Prophecies were often received, and prayers are best made, in one and the same place.

Which was full of bones.] So it appeared to him in his ecstasy.

{a} *Manus est impellere; manus est organum agendi. -Theodoret.*

Ver. 2. **And, lo, they were very dry.]** *Ex vetustate et carie.* This added to the miracle.

Ver. 3. **Can these bones live?]** In the resurrection at the last day he knew they should, for among the Jews that was generally believed; {#Joh 11:24} but whether in this world, and at this time, that was the question. The Jewish doctors boldly, but groundlessly, answer that these dead bones and bodies did then revive, and that many of them did return into the land of Israel, and married wives and begat children. But this is as true as that other dotage of theirs, that the dead bodies of Jews, in what country soever buried, do by certain underground passages travel into Judea, and there rest until the general resurrection.

O Lord God, thou knowest.] And he to whom thou art pleased to reveal it. *Επερω.* The Russians in a difficult question use to answer, God and our great duke know all this.

Ver. 4. **Prophecy upon these bones.]** Be thou the interpreter of my will, who by mine all-powerful word do quicken the dead, and call things that are not as if they were. {#Ro 4:17}

And say unto them, O ye dry bones.] Together with God's word many times there goeth forth a power; {#Lu 5:17} as when he said, Lazarus, come forth. {#Joh 11:43} So it is in the first resurrection, and so it shall be at the last. {#Joh 5:25,28,29} {See Trapp on "Joh 5:25"} {See Trapp on "Joh 5:28"} {See Trapp on "Joh 5:29"}

Ver. 5. **Behold, I will cause breath to enter into you,]** *i.e.*, Into each number of you that belong to each body. Neither need the

resurrection of the dead be held a thing incredible, {#Ac 26:8} considering God's power and truth. The keeping green of Noah's olive tree in the time of the flood, the blossoming of Aaron's dry rod, the flesh and sinews coming to these dry bones, and the breath entering into them, what were they all but so many lively emblems of the resurrection?

Ver. 6. **And cover you with skin.**] *Superindam*; that the flesh may not look ghastly. The word rendered *cover* is Chaldee, and found only here and #Eze 37:8.

And put breath in you, and ye shall live.] As when man was first created. {#Ge 2:7} And cannot God as easily remake us of something as at first he made us of nothing?

Ver. 7. **So I prophesied.**] He might have said, Why should I speak to these bones? will it be to any purpose? But God's commands are not to be disputed, but despatched without sciscitation.

And there was a noise.] A rattle, perhaps a thunderclap.

And behold a shaking.] Perhaps an earthquake, as was at Christ's resurrection. God will one day shake both the heavens and the earth. "The heavens shall pass away with a great noise; the earth also and the works therein shall be burned, and fall with a great crack." {#2Pe 3:10} Then "the Lord shall descend from heaven with a shout," &c. {#1Th 4:16} -such as is that of mariners in a storm, or of soldiers when to join battle with the enemy.

Ver. 8. **Lo, the sinews and the flesh came up upon them.**] The body is the soul's sheath, {#Da 7:15} the soul's suit. The upper garment is the skin, the inner the flesh; the inmost of all, bones and sinews.

Ver. 9. **And say to the wind.**] To the reasonable soul, that "breath of God"; {#Ge 2:7} *divinae particula aerae*, as one calleth it. In this better part of man he is not absolutely perfect till after the resurrection; for though the soul do in heaven enjoy an estate free from sin, pain, or misery, yet two of the faculties or operations of the soul, viz., that of vegetation and of sense, are without exercise till it be reunited to the body. Here we have a representation at least of the resurrection, which the Hebrews call *Gilgul*, the revolution.

Come from the four winds, O breath,] *i.e.*, From God that gave you, return again at his command to your own numerical bodies wherever they lie. And to this text our Saviour seemeth to allude, #Mt 24:31.

Ver. 10. **And the breath came into them.]** *De foras*, from without: as at first they were infused by God, so they are still. This Augustine sometime and for some length of time doubted about, and was therefore censured boldly, but unadvisedly, by one Vincentius Victor, as Chemnitius relateth it.

And they lived, and stood up upon their feet.] As life will show itself by sense and motion. Live things will be stirring. *Arida etiam peccatorum cords Deus gratis vitali vegetabit.*

Ver. 11. **These bones are.]** That is, they signify and betoken. And here we have the accommodation or application of the preceding parable or type; where also we may soon see that this chapter is of the same subject and method with the former, only that which is there plainly is here more elegantly discoursed, viz., the deplorable condition of the Israelites in Babylon, together with their wonderful deliverance and restitution in this and the three next verses.

Our bones are dried.] We lie in Babylon as in a sepulchre; we are buried alive, as it were; we are "free among the dead," free of that company.

We are cut off for our parts,] *q.d.*, Let them hope as hope can: we have hanged up all our hopes now that the city and temple are destroyed. Thus carnal confidence, as it riseth up into a corky, frothy hope, when it seeth sufficient help, so it sitteth down in a faithless, sullen discontent and despair, when it can see no second causes.

Ver. 12. **Behold, O my people.]** God owneth them still, though they had little deserved it. "Shall men's unbelief make the faith of God without effect?" {#Ro 3:3} *Tumulos desperationis aperit;* he openeth the graves of desperation, and lets in a marvellous light. So the Lord did for his poor Church by this blessed Reformation begun by Luther, whose book, *De Captivitate Babylonica*, did abundance of good. As for that wrought here in England, a foreigner {a} saith of it, that it is such as the ages past had despaired about, the present

worthily admireth, and future ages shall stand amazed at. *O beatos qui Deum ducem e spirituali Babylonia eos educentem secuti sunt!*

{a} Scultet., *Annal. Dec. 2*, ep. ded.

Ver. 13. **And ye shall know that I am the Lord.**] Ye shall experiment it. The Reformed Churches have done so abundantly. *Gloria Deo in excelsis.*

When I have opened your graves.] This is spoken over and over for their confirmation who were apt to think the news was too good to be true.

Ver. 14. **And shall put my Spirit in you.**] Even my "spirit of adoption," that soul of the soul: this was more than all the rest. Thrice happy are they that are thus spirited; they shall live, and live comfortably.

Ver. 15. **And the word of the Lord.**] See **#Eze 18:1**.

Ver. 16. **Take thee one stick.**] A cleft stick, which is *res vilis et exilis*, a poor business in itself; but if God please to make use of so slender a thing, it may serve for very great purpose; as here by the uniting of two sorry sticks in the hand of the prophet is prefigured the uniting of Judah and Israel, yea, of Jews and Gentiles, "in the hand of the Lord," that is, in Christ Jesus, who is the hand, the right hand, and the arm of God the Father.

His companions,] *i.e.*, Benjamin and Levi. {#2Ch 11:12,13}

Ver. 17. **And join them one to another into one stick.**] See on **#Eze 37:16**. Man and wife are as these two branches in the prophet's hand, enclosed in one bark; and so closing together that they make but one branch.

Ver. 18. **Wilt thou not show us what thou meanest by these?**] People, though they should not be question sick, as some in St Paul's time were, {#1Ti 6:4} yet they should be inquisitive after truth according to godliness. {#Tit 1:1}

Ver. 19. **And make them one stick.**] Taking away the deadly feud that hath so long time been between them, breaking down the partition wall, &c. I will once more bring them all under one king, and make them of one mind. Religion is the only best bond of

affection. The very heathens honoured the primitive Christians for their unanimity. See **#So 6:9**. *{See Trapp on "So 6:9"}*

Ver. 20. **Shall be in thine hand before their eyes.**] That by this vision publicly acted they may be the better affected.

Ver. 21. **Behold, I will take the children of Israel,**] This was fulfilled when the Jews, and with them many of the ten tribes also, returned to their own country under Zerubbabel and Ezra. As for the rest of the ten tribes that returned not, they degenerated into Gentiles. The Jews say that they were shut up by Alexander the Great in the Caspian mountains, and shall therehence break forth when the Messiah appeareth. Of the Jews in general Tacitus hath observed, that they are very kind to their own countrymen, but to all others very cruel. This might haply move Alexander to serve them in that kind. There are those who understand that text, *{#Re 16:12}* the kings of the East, concerning the ten tribes whom they place in China, which is called the "land of Sinim," as Junius conjectureth; *{#Isa 49:12}* and who knows but that when all Israel shall be called, *{#Ro 11:26}* raised from the dead, *{#Eze 37:14}* joined into one stick, as here, many of those poor heathens in Asia and America may have part in the same resurrection?

Ver. 22. **And I will make them one nation.**] Who were before at deadly feud, and fought many bloody battles. *Solemur et nos hac promissione contra schismata*, Let us also comfort ourselves with this promise against schisms, saith Oecolampadius. Christ will cause the false prophets and the unclean spirit to pass out of the land; *{#Zec 13:2}* he will also so work in the hearts of his people, that they shall, "with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ." *{#Ro 15:6}*

Ver. 23. **Neither shall they defile.**] After the captivity the Jews could never endure idolatry. The Popish image worship is at this day a very great stumblingblock to them.

Out of all their dwellingplaces.] Where, being mingled among the heathen, they learned their works. *{#Ps 106:35}*

Ver. 24. **And David my servant,**] *i.e.*, Christ, who came to do the will of his Father in the shape of a servant. *{#Php 2:7 Isa 42:1}*

And they shall all have one shepherd.] Even David their king is for his clemency here called a shepherd, saith Jerome, tending and tendering his people. See #Eze 34:23,24

They shall also walk in my judgments.] All Christ's subjects can say, as those primitive Christians did, *Nos non eloquimur magna, sed vivimus.* Athenagoras in his apology saith, No Christian is a bad man, ει μη υποκρινηται τον λογον, unless he be a counterfeit.

Ver. 25. **And they shall dwell in the land.]** So they did for six hundred years, or nearly so; and in heaven, whereof Canaan was a type, they shall live and reign for ever.

Ver. 26. **Moreover, &c.]** See #Eze 34:25.

And it shall be an everlasting covenant with them.] With all the Israel of God.

And I will place them,] *sc.*, In the Holy Land, saith Piscator; or else I understand not what this word "place them," or give them, meaneth.

And will set my sanctuary in the midst of them,] *i.e.*, I will indwell in them, and walk in them, &c. {*as #2Co 6:16*} The Jews pray earnestly for the rebuilding of their material temple. Pray we as hard for the building up of the mystical temple.

Ver. 27. **My tabernacle also,]** *i.e.*, Mine ordinances, those testimonies of my spedal presence. See #Re 21:3.

Ver. 28. **Do sanctify Israel,]** *i.e.*, Do set them apart for mine use, and will see to their safety.

When my sanctuary.] Wherehence they shall have continual both direction and protection.

Chapter 38

Ver. 1. **And the word.]** This particule and showeth the dependence of this discourse upon the former. God's people shall be brought to their own country. The Lord Christ also shall sit upon the throne of his father David. But between these two great benefits the Church

shall suffer much, and her enemies a great deal more, when once God takes them to do.

Ver. 2. **Set thy face against Gog,**] *i.e.*, Against those last enemies of the Church, before Shiloh come; the kings of the lesser Asia and Syria before his first coming (see the books of Maccabees), the Pope and Turk before his second coming. See **#Re 20:8**. {See Trapp on "Re 20:8"} Against these Ezekiel is commanded to "set his face," that is, to prophesy with utmost intention of spirit and contention of speech. {a}

The land of Magog.] Or, In the land of Magog, which some make to be Gog's country, and especially Hierapolis (for which they allege Pliny, lib. v. cap. 23), a chief city of Syria. This Hierapolis had its name from the multitude of religious houses or idol temples there erected. {b} May not Rome, the metropolis of idolatry, be rightly so called?

The chief princes of Meshech and Tubal.] People neighbouring upon the Syrians, and subject unto them, great enemies to Israel. See on **#Eze 27:13**. In Meshech, or Cappadocia, the Turks began to grow great and formidable. As for Tubal, Jerome and Josephus among the ancients, Bellarmine and Gretserus among the Jesuits, understand it to be the Spaniards; Rabbi David and Aben Ezra take Meshech for the Italians.

{a} *Virtute opus est contra Antichristum dicturo. -Polan.*

{b} *Ptolom, In quarta Asiae tabula.*

Ver. 3. **Behold, I am against thee, O Gog.**] *Ecce ego ad re*, Have at thee, Gog,

The chief prince of Meshech and Tubal.] These two are thus conjoined to show, as some think, that Turks and Popelings shall at length join their forces to root out the true religion, and that, while they are tumultuating and endeavouring the Church's downfall, Christ shall come upon them and confound them. See on **#Re 16:14,16**. The Jews hold that this whole prophecy shall be fulfilled at the coming of their long looked for Messiah, and while they take all things therein according to the letter, they run into many very great errors. *Propheta omnia loquitur magnificis verbis per hyperbolas.*

Ver. 4. **And I will turn thee back.**] As he did Antiochus Epiphanes by the Jews; the Turks oft by Hunniades; the Pope's forces by the Hussites in Germany, and lately by the Swedes. It hath been long ago foretold, and for many ages believed, and by the Turks themselves not a little feared, that the Mohammedan superstition, by the sword begun, and by the sword maintained, shall at length, by the Christian sword, also be destroyed, so that the name of Gog and Magog, saith the historian, *{a}* shall be no more heard of under heaven. A cold sweat also stands at this time upon the limbs of the western antichrist, by reason of the growing greatness of the Protestant princes.

And put hooks into thy jaws.] A metaphor from those that catch whales. Compare **#Eze 29:4**.

And I will bring thee.] But for an ill bargain.

{a} *Turkish History*, 1153.

Ver. 5. **Persia, Ethiopia, and Libya.**] A numerous army from all parts. The Church is against all the world, and all the world against the Church. *Hic vir totius orbis impetum sustinuit*, saith one once concerning Athanasius. A silly poor maid, in the midst of many fierce and savage creatures assaulting her every moment, is a true picture of the Church, saith Luther.

Ver. 6. **Gomer, and all his bands.**] The Cimbrians or Cimmerians, saith Melanchthon; the Galatians, saith Theodoret.

The house of Togarmah.] The Phrygians, as some; the Armenians, as others will. Of antichrist's great power, see **#Re 9:1-20 20:8**. See on **#Eze 27:14**.

Ver. 7. **Be thou prepared.**] *Comparator et compara te*; muster up all thy forces, and see to their safety. But canst thou ward off my blows? moat thyself up against my fire?

Ver. 8. **After many days thou shalt be visited,**] *sc.*, By mine heaviest judgments; for "shall not God avenge his own elect... though he bear long with them? I tell you that he will avenge them speedily." *{#Lu 18:7,8}*

In the latter years thou shalt come into the land.] Antiochus, that little antichrist, did, and made havoc. It is the opinion of some very grave divines that the great antichrist, before his abolition, shall once again overflow the whole face of the west; *Quod Deus avertat.* because God may turn away.

Which have been always waste,] i.e., A long while.

Ver. 9. **Thou shalt ascend and come like a storm.]** With great hurry and terror, but it shall soon blow over.

Thou shalt be like a cloud.] *Sed cito transibis.*

Ver. 10. **Things shall come into thy mind.]** *Ascendent verba super cor tuum.* Thou shalt machinate mischief, but it shall fall on thine own pate. Oh pray, pray, said a holy man once, *Pontifex enim Romanus et Concilium Tridentinum mira moliantur,* for the Pope and his Council of Trent are hatching strange businesses.

Ver. 11. **I will go up to the land of unwall'd villages.]** That care not to fortify their towns, but commit themselves to God, and think to escape us, but we shall soon show them their folly therein. The Hebrews have one and the same word for folly (כֹּסֵל) and confidence. (#Ps 49:14 Ec 7:25 Ps 78:7 Job 31:24) See on #Job 4:6 But "in the fear of the Lord is strong confidence; and his children," though their towns be unwall'd, "have a place of refuge."

{#Pr 14:26}

Ver. 12. **To take a spoil.]** Heb., To spoil the spoil, and to prey the prey. The antichristian rout are all for robbing and ravaging. What vast sums of money raked the Pope once out of England, which was therefore truly and trimly called by Pope Innocent IV, *Hortus deliciarum et puteus inexhaustus,* His delicate garden, and pit that could not be drawn dry.

To turn thine hand.] To plunder them to the very bones, as they say. There was a time when the Pope's receivers here left not so much money in the whole kingdom as they either carried with them, or sent to Rome before them. Of this Papal expilation King John heavily complained, and could get no remedy, but Henry VIII would bear it no longer. England is no more a babe, said he, in his protestation against the Pope; there is no man here but now he

knoweth that they do foolishly that give gold for lead, more weight of that than they receive of this, &c. {a}

{a} *Acts and Mon.*, 990.

Ver. 13. **Sheba and Dedan.**] The Arabians, who lived by roving and robbing.

With all the young lions.] That lie in wait for gain, as lions do for prey.

Art thou come to take a prey?] *q.d.*, If thou art, we are ready to set in with thee, or to traffic with thee for it. Mohammed came of these Arabians; the Pope hath his money merchants' great store. {#Re 18:3-11-17}

Ver. 14. **Prophecy and say unto Gog.**] Say it over again, that it may be the better considered, for the strengthening of the hands and hearts of my people.

Shalt thou not know it?] *sc.*, By thine intelligencers; and wilt thou not think to make thine advantage of it? The Pope hath his *Coricaei* in every corner of Christendom; the Jesuits' colleges, placed upon the walls of cities, afford them passage into the city, or abroad into the world, at pleasure, to give or receive intelligence as occasion serveth.

Ver. 15. **Out of the north parts.**] *Ab aquilone nihil boni.* From spiritual Babylon comes all mischief to the Church. The king of Syria is called "king of the north" in #Da 11:6.

A great company, and a mighty army.] Such was the army of Antiochus Epiphanes against the Jews, of the Turk against Christians, of the Pope against the Hussites, Waldenses, &c. He deceiveth the nations which are in the four quarters of the earth, to gather them together to battle, the number of whom is as the sand of the sea. {#Re 20:8} He hath at his command the Italians, Walloons, Spaniards, whom Bellarmine {a} rightly reckoneth among the soldiers of antichrist.

{a} *De Rom. Pont.*, lib. iii. cap. 16 and 17.

Ver. 16. **And thou shalt come up against my people.]** Oh happy they in such a privilege, maugre all thy malice! {#De 33:29}

In the latter days.] Before the coming of the Messiah, first and second.

And I will bring thee.] But for thy bane.

Against my land.] "The earth is the Lord's, and the fulness thereof"; {#Ps 24:1} but that land where God is sincerely served is his peculiar portion. It was said of old, *Anglia regnum Dei*; England was the kingdom of God, {a} it is now so much more.

When I shall be sanctified in thee,] *i.e.*, Glorified in thy just and utter destruction.

{a} Polyd. Virg.

Ver. 17. **Art thou he?]** It is sure enough thou art he; for I cannot be deceived in thee, nor shall fail to suppress thee.

By my servants the prophets.] Enoch {#Jude 14 Ho 2:1 Joe 3:1 Da 11:1,2 Zec 14:1 Re 20:8 2Th 2:1}

Which prophesied of thee.] Though under another name.

Ver. 18. **My fury shall come up in my face.]** Though it do not presently break forth. *Ira Dei quo diuturnior, eo minacior.*

“ Poena venit gravior, quo mage tarda venit.”

God delighteth to make fools of his enemies; he lets them prevail a while, and carry the ball on the foot, as it were, that they may fall with the greater disappointment.

Ver. 19. **For in my jealousy.]** God first kindleth, and then speaketh, and then shaketh the earth. His wrath is like Elijah's cloud, which was at first but a small matter to see to; or as thunder, which we hear at first a little roaring noise afar off, but stay awhile, it is a dreadful

crack; or as fire, that at first burneth a little upon a few boards, but when it prevaileth, bursteth out in a most terrible flame.

Ver. 20. **Shall shake at my presence.**] And wriggle into their holes, as worms do in time of thunder.

And the mountains shall be thrown down.] Hyperbolic threats, to set forth the dreadfulness of God's fierce wrath, which burns as low as hell itself.

Ver. 21. **And I will call for a sword.**] Against Antiochus by the Maccabees; against the Turk and Pope by the Christian princes, Hunniades, Scanderbeg, Queen Elizabeth, the late and present kings of Sweden, the English and French forces in Flanders now before Gravelin, after Dunkirk and Bergen taken from the Spaniard. Certain it is, that ere long the beast and the false prophet shall be taken, and all the fowls of the heaven filled with the flesh of those kings and captains that fight against the gospel. {#Re 19:19-21}

Ver. 22. **An overflowing rain, and great hailstones.**] As once at the general deluge, destruction of Sodom, discomfiture of the kings of Canaan in Joshua's days. {#Jos 10:11} Some think that these judgments here threatened shall, towards the end of the world, be executed upon antichrist and his adherents according to the letter. See **#Re 16:21**. {See Trapp on "Re 16:21"}

Ver. 23. **Thus will I magnify myself.**] This end God proposeth to himself in all his works; and well he may, since he hath none higher than himself to whom to have respect. And let all this that hath been said comfort us against the rage and good success, if any such yet be, of the antichristian rout, since these are but—as he said once of decaying Carthage—the last sprunts and bites of dying wild beasts.

Chapter 39

Ver. 1. **Prophecy against Gog.**] Prophecy again against him, for my people's greater comfort. The Jews—noted ever to have been a light, serial, and fanatical nation, apt to work themselves into the fool's paradise of a sublime dotage—expounding this prophecy according to the letter, conclude that Christ is not yet come, because these things here foretold are not yet fulfilled. When he doth come, they say, he shall set up his kingdom at Jerusalem, gather all Israel out of all coasts unto himself there, send each one to his own tribe, and that most certainly, by the operation of his Holy Spirit. There they shall

be no sooner settled, and the kingdom not yet fully established, but Gog and Magog shall bring a huge army against Jerusalem, where they shall fall by the sword, lie unburied, &c.

Ver. 2. **And I will turn thee back.**] *Convertam vel conteram te.* {a}
See #Eze 38:3.

And leave but the sixth part of thee.] Or, Strike thee with six plagues, or draw thee back with a hook of six teeth. {as #Eze 38:4}
Sextabo re.

And will cause thee to come.] This is much and often inculcated, that it is God who brings in and drives out the Church's enemies. This is a quieting consideration.

{a} *In frustra vel scintillas redigam te. -Pintus.*

Ver. 3. **And I will smite thy bow out of thy left hand.**] I will disarm thee. As Herodotus {a} reporteth of Sennacherib and his Assyrians in Egypt, that their quivers, bow strings, and targets were gnawn to pieces by mice and rats in one night, so that they were forced to flee for their lives. And as our chroniclers {b} tell us, that in the battle between Edward III of England and Philip of France, there fell such a piercing shower of rain as dissolved their strings, and made their bows unuseful.

{a} Lib. ii.

{b} Dan, 237.

Ver. 4. **Thou shalt fall upon, the mountains of Israel.**] Thither thou shalt come indeed, as Antiochus did into the temple, antichrist into the Church of God, {#2Th 2:4} but there thou shalt take thy end.

Ver. 5. **Thou shalt fall upon the open field.**] Heb., The face of the field, which thou shall dung with thy dead carcase.

Ver. 6. **And I will send a fire on Magog.**] So God will one day on Rome, that *Radix omnium malorum* root of all evil things. {#Re 18:18,19}

And among them that dwell carelessly in the isles.] Who must not think there to moat up themselves against my fire.

Ver. 7. **I will not let them pollute my holy name.**] As if I were less able to deliver my people, or less mindful of my promises.

Ver. 8. **Behold, it is come, and it is done.**] It is as good as done. So, "Babylon is fallen"—*i.e.*, It will fall certainly, quickly, utterly.

This is the day.] *O dieculam illam!* O that short time. When shall it once be? *O mora! Christe veni.* O delay! Christ, come.

Ver. 9. **And they that dwell.**] Hyperbolic expressions; though the Jews hold otherwise. See on #Eze 39:1.

Shall set on fire and burn the weapons.] Do not the Church's champions so at this day, ever since they proclaimed and proved the Pope to be that antichrist; burning up his weapons—his false doctrines and heresies—by the fire of God's Word, and giving their bodies to be burned for the testimony of Jesus?

And they shall burn them with fire seven years,] *i.e.*, *Diutissime et saepissime!* Most long and most often. This seven years is not yet out. The Jesuits say Satan sent Luther, and God sent them to withstand him. But there is a succession of Luthers to find them work enough still, and to burn up their weapons that the churches may be at rest.

Ver. 10. **So that they shall take no wood.**] This must needs be hyperbolic, as are also sundry other passages in Holy Scripture. When Luther burnt the Pope's decrees and decretals at Wittenberg, it was a fair fire doubtless, as Solon once said of the fire he caused to be made at Athens of the bills and bonds of the Athenian usurers.

Ver. 11. **I will give unto Gog a place there of graves.**] That is all the portion or possession he gets in the Holy Land.

On the east of the sea.] The Dead Sea, or the lake of Sodom—a fit place for antichrist to be buried in: he shall at last be cast alive into a worse lake. {#Re 19:20}

And it shall stop the noses of passengers.] By reason of stench, or the mouths of passengers from speaking evil of God's people.

And they shall call it.] For a lasting monument of God's great mercy, in ridding the country of such pests.

Ver. 12. **And seven months shall the house of Israel be burying of them.**] That is, a long while; like as the Reformed Churches were in

rooting out Popery, those damnable doctrines, ceremonies, images, relics, bulls, and books. Here in England, the Romish religion stood a whole month and more after the death of Queen Mary, as before. December 27, it was permitted that the Epistles, Gospels, Ten Commandments, Lord's Prayer, Creed, and Litany should be used in the Vulgate tongue. March 22, when the Estates of the realm were assembled, by renewing of a law of Edward VI, was granted the whole use of the Lord's Supper—that is, under both kinds. June 24, the sacrifice of the mass was abolished, and the liturgy in the English tongue established. In July, the oath of supremacy was ministered; and in August, images were removed out of churches, broken or burnt. {a}

“ *Tantae molis erat Romanam abscondere gentem.*”

{a} Camden's *Elisabeth.*

Ver. 13. **And it shall be to them a renown.**] A monument or trophy of their triumph. When the Switzers, A.D. 1443, had vanquished the Thuricenses in battle, they banqueted in the place where they won the victory, using the dead bodies of their adversaries instead of stools and tables. {a}

{a} Lanquet *Chron.*, p. 263.

Ver. 14. **And they shall sever out men of continual employment.**] *Viros quotidianos*; men that shall stick to it, making it their business: *Pollinctores: vespillones.* So do our public professors and others, to confute Popish tenets, and to decry their customs. In doing whereof, they are *assidui et accubui.* constant and near.

Ver. 15. **Then shall he set up a sign by it.**] A statue, pillar, or sepulchral monument, that the butlers may bury it. Oh that in like sort God would cause the prophet, all relics and rags of Popery, and other heresy, together with the unclean spirit, to pass out of our land.

{#Zec 13:2}

Ver. 16. **And also the name of the city shall be Hamonah,**] *i.e.*, Multitude or tumult; and all to keep up the memory of that signal victory. Near unto the University of Cambridge, on the southeast side, there appear aloft certain high hills called Gog Magog hills; but wherefore I know not. But not far from them is Heretics' hill, so

called by the Papists because Bilney and Latimer were wont there to walk.

Ver. 17. **Speak unto every feathered fowl.]** A further explanation of that which had been said. {#Eze 39:4}

Assemble yourselves.] #Jer 12:9 Re 19:17;

To my sacrifice.] To this great slaughter of enemies whom I do sacrifice, as it were, to my justice.

Ver. 18. **Ye shall eat the flesh of the mighty.]** Whose flesh may he, perhaps, more delicate.

And drink the blood.] Blood royal, of a noble alloy. *Sed nihil inde colligas, quam perpetuam eorum damnationem qui verbum Dei persequuntur, quique populum Israel spiritualem exagitant.* {a} It importeth the eternal damnation of atheists and antichrists.

{a} Oecolampadius.

Ver. 19. **Of my sacrifice.]** Or, Of my good cheer. So God calleth it, to show how well pleased he is with the destruction of his Church's enemies.

Ver. 20. **With horses and chariots,] i.e.,** With men that ride on horses, and fight out of chariots.

Ver. 21. **And all the heathen shall see my judgment.]** Antiochus did so, and Maximinus the emperor, and other tyrants, when seized upon by such judgments of God as they could neither avoid nor abide.

Ver. 22. **From that day and forward.]** Their experience shall breed confidence.

Ver. 23. **And the heathen shall know.]** They shall be convinced of the equability of my proceedings, and the truth of my menaces.

Ver. 24. **According to their uncleanness.]** I have not shown my sovereignty, or exercised tyranny towards them, but done them right.

Ver. 25. **Now will I bring again.]** Three things he here promiseth his people, notwithstanding all the sorrow, (1.) Effectual vocation; (2.) Justification here; (3.) Glorification. {#Eze 39:29} The Sun of righteousness loves not to set in a cloud.

And will be jealous.] Or, Zealous; "the zeal of the Lord of hosts," his free grace, "shall effect it,"

Ver. 26. **After that they have borne their shame.]** Are become soundly ashamed of their sinful practices: *Hoc enim ingenium est verae fidei*, saith Oecolampadius, for this is the nature of true faith, to blush and bleed for sins past.

When they dwelt safely in their land.] And so settled on their lease through carnal security.

Ver. 27. **And am sanctified in them,]** *i.e.*, Have fully shown my sanctity and majesty, both by their punishment and by their deliverance.

Ver. 28. **And have left none of them any more there.]** Here the Jews triumph and say, When was this promise ever fulfilled? and how, then, can the Messiah be come already? Hereunto it is rightly answered, that this prophecy is to be taken partly literally, and so it was fulfilled at the return of the captives out of Babylon. See **#Ezr 3:1**. Partly spiritually; and so Christ will at the last day raise up every one of his elect,—that Israel indeed,—and gather them to himself; not one of them shall be missing. {a}

{a} Lavat. *in loc.*

Ver. 29. **Neither Will I hide my face any more from them.]** They shall have beatiful vision and fruition for ever. See on **#Eze 39:25**.

For I have poured out my spirit.] Have already, and will do yet more liberally in the days of the gospel. {#Ac 2:2-7 Joh 7:38}

Chapter 40

Ver. 1. **In the five and twentieth year; &c.]** After the defeat of Gog and Magog cometh, in these last nine chapters, a new prophecy, aptly depending upon the former, concerning the Christian Church, and the spiritual state and constitution thereof; which is here prefigured by types of rebuilding the temple, restoring the Levitical rites, and repossessing the promised land. To those Jews who here hence expect a most glorious temple and state at the coming of their imaginary Messiah, and for whose sakes these high things are thus expressed, Christ may well say, as afterwards he did to Nicodemus, {#Joh 3:12} "If I have told you earthly things, and ye believe not, how

shall ye believe if I tell you of heavenly?" The wiser of their Rabbis, ^{a} as Galatinus testifieth, convinced by good reasons, understand these chapters not of an earthly building according to the letter, but of a heavenly, and in a mystical sense. And John the divine so interpreteth this scripture ^{#Re 21:1-11,22-27 22:7} -viz., of the heavenly Jerusalem, that mother of us all. It is ordinary with the prophets to speak figuratively of the amplitude, splendour, and magnificence of the Christian Church; as **#Isa 54:11,12**, "I will lay thy stones with fair colours, and lay thy foundation with sapphires," &c.—that is, I will erect and raise my Church and temple among the Gentiles, and adorn and deck it with lustre and variety of precious graces. Divines observe, that God here showeth Ezekiel a new temple larger than the old Jerusalem, and a new Jerusalem larger than all the land of Canaan; yea, according to the account of some learned Rabbis, larger than all the world; for ^{#Eze 48:35} it was round about eighteen thousand measures—*i.e.*, *leucas*, say they. Now in opening of this prophecy, it must not be expected that something should be said to every verse, as elsewhere hath been done; and yet we must know that there is nothing in Holy Scripture that is not useful and profitable, ^{#2Ti 3:16} though at first sight it may seem otherwise. Metals lie hidden in hardest quarries; wholesome herbs are found often in the roughest places, and precious stones in barren sands. Hippocrates saith that in the faculty of medicine there is nothing small, nothing contemptible. ^{b} Aristotle saith in all nature nothing is so mean, vile, and abject that deserveth not to be admired. The Rabbis have a saying that there is a mountain of sense which hangeth upon every apex of the Word of God, &c.

And brought me thither,] *scil.*, To Jerusalem, in vision, that valley of vision. In the beginning of this book, the Spirit carried him into the plain of Shinar, there to see a vision purporting the destruction of the material temple. Here, toward the close of it, he is by the same hand carried to Jerusalem to see a mystical temple, set up in the stead thereof, far more stately. "The sufferings of this life are in no comparison worthy of the glory that shall be revealed." ^{#Ro 8:18}

^{a} R. Abba, R. Solomon.—*Gal.*, lib. v. cap. 12.

^{b} ουδεν μικρον ουδεν καταφρονητεον.—*De Part. Anim.*, lib. i. cap. 5.

Ver. 2. **Brought he me,**] *i.e.*, The Spirit brought me, who is called God's hand, {#Eze 40:1} *quia a Patre Filioque quasi marius dimanat:* so he is called the "finger of God" {#Ex 8:19} -that is, his power.

And set me upon a very high mountain.] Moriah, where had stood the temple which overlooked the city, and had been a kind of heaven upon earth, wherein the holy priests and Israelites were as stars.

By which was the frame of a city.] So the temple seemed to him, for its many courts, walls, towers, gates, &c. So doth the seraglio at this day.

Ver. 3. **And, behold, there was a man.**] Christ the sovereign architect of his Church. {*as* #Re 11:1} This might well be brought in with an *Ecce* Behold. He appeared after another manner in that first dreadful vision. {#Eze 1:1}

Whose appearance was like the appearance of brass.] Bright and durable; importing Christ's purity and eternity.

With a line of flax in his hand.] Christ's measuring line is the Holy Scripture and the preaching of the Word; so is also his measuring rod here said to be of reed, but in #Re 11:1 of gold. Both these are in Christ's hand, to show that the power and efficacy of the Word read or preached is from him alone. {#1Co 3:9-18 2Co 10:13-17}

Ver. 4. **Son of man.**] A most kind compellation, holding forth Christ's philanthropy or love to mankind. He calleth us "sons of men," who for our sakes became "The Son of man," that we might become the sons of God. It is observed that Ezekiel, with the Seventy, is υιος ανθρωπου, the Son of man; but Christ is υιος του ανθρωπου—that is, the Son of Adam: he was the next and only other common person.

Behold with thine eyes, and hear with thine ears, and set thine heart, &c.] We should give all possible diligence and heed to a discourse of the New Jerusalem, that city of pearl; setting to work both our outward and inward senses, and those well exercised, to discern both good and evil. {#Heb 5:14}

Declare all that thou seest unto the house of Israel.] For therefore hast thou seen it. The manifestation of the Spirit is given to every man to profit with. {#1Co 12:7} And as any man hath received the gift, so let him minister the same to others. {#1Pe 4:10} What use is there of a candle under a bushel?

Ver. 5. **And behold a wall on the outside of the house.]** Betokening God's almighty protection of his Church and chosen. {#Isa 26:1 Zec 2:9 Job 1:10 Ps 125:1,2 46:1-3}

Ver. 6. **Then came he unto the gate.]** Henceforth we shall read of gates, greces, posts, porches, courts, chambers, windows, &c., after the manner of Solomon's temple, now burnt to ashes. Concerning all which, various and very different are the opinions of interpreters. We shall see hereafter the whole building in heaven. Meanwhile, for many things here mentioned, we must content ourselves with a "learned ignorance," and not call it *descriptionem insulsam*, as that Popish commentor blasphemed, {a} or think that the holy penman spake he knew not what. This was basely to "speak evil of the things that he knew not." How much better those Rabbis who, meeting with many things here inextricable and inexplicable, say, *Elias cum venerit solvet omnia*.

{a} Sanctius: *Argum. in hoc*.

Ver. 7. **And every little chamber.]** Or, Porter's lodge.

Ver. 8. **He measured, also the porch.]** This porch, which had neither doors nor roof that we read of, was *symbolum coeli: coelum enim undique conspicuum lateque patens significabat*, saith Josephus. {a} It represented heaven.

{a} *De Bell. Jud.*, lib. vi. cap. 6.

Ver. 9. **And the porch of the gate was inward.]** Or, This was the porch of the inner gate.

Ver. 10. **And the little chambers.]** Here lay the doorkeepers, whose office was to keep out the unclean. {#2Ch 23:19} Oh for such officers among us!

Ver. 11. **And the length.]** That is, the height of the gate.

Ver. 12. **The space also before the little chambers.]** Which space served either for seats, walks, or eaves rather at either end.

Ver. 13. **Door against door.]** The one facing the other in a direct line.

Ver. 14. **Even unto the post,**] *i.e.*, The height was the same everywhere. See these things best set forth by pictures at the end of Castalio's and Lavater's annotations on the text.

Ver. 16. **Narrow windows,**] *i.e.*, Narrowed, the better to let in light, and so shadowing out that spiritual illumination and joy wrought in the hearts of the children of light. See **#Isa 42:7 49:6 60:19,20 Mic 7:8 Lu 2:32 Joh 3:19 8:12 9:5 12:35,36,46.**

Were palm trees.] As for ornament, so in token of victory gotten by the saints, who do overcome. {#Ro 8:31-37 1Co 15:54,55}

Ver. 17. **Then brought he me into the outward court.**] In this temple were more courts and more chambers than ever were in Solomon's. Heaven is large, and full of mansions. {#Joh 14:2}

And a pavement made.] More costly and stately than that of Ahasuerus. {#Es 1:6} God's people are said to be living stones; {#1Pe 2:5} more precious than sapphires; {#Isa 54:11} firm as a pavement by faith, and low by humility; submitting to their teachers, {#Heb 13:17} and obeying from the heart the form of doctrine delivered unto them. {#Ro 6:17}

Ver. 18. **Was the lower pavement.**] See on **#Eze 40:17.**

Ver. 19. **An hundred cubits.**] Square.

Ver. 21. **Of the first gate,**] *i.e.*, Of the east gate, first measured.

Ver. 22. **And their windows.**] See **#Eze 40:16.**

And they went up unto it by seven steps.] Whereby was noted the saints' progress in knowledge and holiness, {#Lu 17:5 Ro 1:17 Re 22:11} still climbing up toward the heavenly temple. {#Ps 84:7}

Ver. 31. **And palm trees.**] See on **#Eze 40:16.**

Eight steps.] See on **#Eze 40:22.**

Ver. 35. **And measured it according to these measures.**] Vilalpandus here noteth that whatsoever is measured in one gate, the same is common to all the rest.

Ver. 38. **Where they washed the burnt offering.**] All must be pure and clean in God's service.

“ *Pura Deus mens est,*” &c.

This washing of the burnt offering prefigured baptism, saith Polanus, as did the tables, {#Eze 40:39} the Lord’s Supper, wherein Christ the Lamb of God is slain in our sight.

Ver. 39. **Two tables.**] See on #Eze 40:38.

Ver. 40. **As one goeth up to the entry of the north.**] Hereby was signified, say some, that our corrupt affections must be mortified, and our lives laid down, if need be, for the truth’s sake, seem it never so hard to be done. *Sicut a Septentrione venti flant asperi*, as north winds are cold and comfortless.

Ver. 41. **Four tables.**] Not altars, nor yet oyster boards, as the Papists scornfully call our communion tables.

Ver. 42. **Wherewith they slew the burnt offering.**] The faithful ministers of the do daily execute their priestly offices, and have their instruments according. See #Ac 10:13 Ro 15:15,16 Php 2:17. The saints also, as spiritual priests, &c. {#Ro 12:1 1Pe 2:9}

Ver. 43. **And within were hooks.**] Where hung the beasts when they were flayed, and afterwards the priests’ and offerers’ portions, till after the sacrifice they were shared out.

Ver. 44. **Were the chambers of the singers.**] These were to set forth that pastors should have all necessary help in their places by the other church officers. The Levites were singers and porters. {#1Ch 23:2,5}

Ver. 45. **For the priests.**] Let none else intrude into them. See #2Ch 26:16.

Ver. 46. **Which come near.**] #Ex 19:22 Le 10:3 21:17,18,21,23.

Ver. 47. **So he measured.**] Christ doeth all things in his Church in number, weight, and measure. By his Spirit he ordereth the length, breadth, and depth of his spiritual house, and bestoweth his gifts by measure to each member. {#Ro 12:6 1Co 12:28,29 Eph 3:7 4:7}

Ver. 48. **The porch of the house.**] Which was covered over-head, to keep them dry in foul weather. What Christ doth for all his. See #Isa 4:5,6 25:4. {See Trapp on "Isa 25:4"}

Ver. 49. **The length of the porch was twenty cubits.**] After the cubit of the sanctuary, the weights and measures whereof were twice as large as those of the commonwealth, to show that God expects much more of those that serve him there than he doth of others.

Chapter 41

Ver. 1. **Afterward.**] This chapter is no less dark and difficult than was the former, which made Jerome ready to desist and give over commenting, but that he thought it better to say something than nothing, and was brought to know and say that the greatest part of those things he knew were but the least part of that he knew not. What I do understand is good, so I think is that I understand not, said Socrates once of a certain dark author. We may be sure it is so here, and must *mirari potius quam rimari*; waiting for more light, and praying to that purpose. {as #Eph 1:17,18}

He brought me to the temple.] Who had hitherto been held in the porch. There was a new church to be now erected by the preaching of the gospel; and this, the measuring of the house, {#Eze 40} of the temple, {#Eze 41} of the courts, {#Eze 42} and of all the parts, noteth.

And measured the posts.] Or, Fronts, or frontispiece, as the Vulgate hath it.

Which was the breadth of the tabernacle.] Made of old by Moses.

Ver. 2. **And he measured the length thereof,**] *i.e.*, Not of the door, as Jerome would have it; but of the temple, the body and basilic thereof, called "the first sanctuary" {#Heb 9:2}

Forty cubits.] This noteth, say some, the longsuffering and patience of the saints, like as the breadth, twenty cubits, doth their charity.

Ver. 3. **Then went he inward.**] Toward the Holy of holies.

And the door.] Which in the second temple was but a veil, and rent at Christ's passion.

Ver. 4. **And the breadth thereof twenty cubits.**] So it was a just square, intimating the stability of the kingdom of heaven, a kingdom that cannot be shaken, {#Heb 12:28}

This is the most holy place.] The Holy of holies, the Oracle, the house of the soul, wherein the only firm hope of Israel resteth—so the Jews called it—the *Adytum*, or inaccessible place, whither none might come but the high priest only, and that but once a year.

Pompey and Heliodorus, for presuming to press into it, were heavily plagued.

Ver. 5. **He measured the wall.**] With the counterforts added to it for strength and ornament; these are commonly called pilasters or pillars.

Six cubits,] *scil.*, In breadth.

Ver. 6. **And the side chambers were three, one over another, and thirty in order,**] *i.e.*, Three stories, {a} and thirty in each story. Resemblably, there is a threefold rank or order of the members of the Church; there are lowermost, middlemost, and uppermost. These, as they have their several offices and gifts accordingly, so they must keep to their own stations, do their own business, live in love, and wait till called unto a higher room.

{a} *Substractiones. -Polan. Coatae. -Vatab.*

Ver. 7. **And there was an enlarging and a winding about still upward.**] This might in mind God's people of heavenly mindedness, whereby their hearts will be enlarged when got once above the world, as birds sing sweetly when got aloft into the air.

Went still upward.] Let there be continual ascensions in our hearts: *Sursum corda.*

Ver. 8. **The foundations.**] *Plus rei quam ostentationis habebant,* {a} The good soul rather seeks to be good, than seems to be so.

{a} *Oecolamp.*

Ver. 9. **And that which was left.**] *Area pura,* {a} the void place.

{a} *Piscat.*

Ver. 10. **And between the chambers.**] Vulgate, The treasures. In the Church much more room is taken up by such as are void of the treasure of God's grace than by better men, "rich in faith, and heirs of the kingdom of Christ."

Ver. 11. **Toward the place that was left.**] Which served the faithful, saith Jerome, for an oratory, whither they went to pray.

Ver. 12. **The separate place.**] The temple, or at least some part of it.

Ver. 13. **An hundred cubits.**] The temple of Ephesus was 245 feet long, and 220 feet broad. Howbeit for spiritual employment, mystical signification, none ever came near this edifice.

Ver. 14. **Also the breadth...an hundred cubits.**] Whereas Solomon's temple was but twenty cubits broad.

Ver. 15. **An hundred cubits.**] See on #Eze 41:13.

With the inner temple and the porches thereof.] *Summa et infima iuxta curat, nihil aspernatur.* {a}

{a} Oecolamp.

Ver. 16. **And the narrow windows...and the windows were covered.**] Here Jerome cries out, "Oh the depth of the wisdom and knowledge of God!" Here be windows, but narrow and covered, which shows that we see not yet, nor can see, into heavenly things but obscurely and obliquely. How little a thing doth man understand of God. {#Job 26:14} The holy place was without windows, only there burned lights perpetually; but in the most holy place there was no light at all.

Ver. 17. **By measure.**] Heb., Measure. See on #Eze 40:47.

Ver. 18. **And it was made with cherubims and palm trees.**] Viz., Upon the partition walls. This was to teach Christians, who are the temples of God, (1.) To live like angels for holiness; (2.) To suffer, as palm trees, any pressures or pains for his sake with invincible patience. {a} By their piety in their lives, and patience at their death, the primitive Christians won much upon their persecutors.

{a} *Pressa sub ingenti ceu pondere palma virescit. -Plin., lib. xiii. cap. 4. Sub cruce sic florent dedita corda Deo.*

Ver. 19. **So that the face of a man.**] See #Eze 1:10.

And the face of a young lion towards the palm tree.] The palm tree, as it grew best in Judea, so it is probable that from the temple at Jerusalem it came at first, that the heathens put the palm for a sign of victory, and that the picture of Victory among them had in the one hand a palm, and in the other an olive branch. Wisdom (the praise of a man) and courage (the property of a lion), zeal and discretion, as they make a good mixture, so they conquer and carry it.

Ver. 20. **And on the wall of the temple.]** Yet this is no warrant for the use of pictures in our churches, whether for worship, as Papists, or for ornaments only, as Lutherans. At a consultation held not many years since at Hamburg by Lutheran ministers, concerning the cause and cure of Germany's calamities, they concluded it was because their images were not adorned enough, which, therefore, they would procure done. {a} A sad business!

{a} Mr Burroughs on *Hos.*, vol. i. p. 465.

Ver. 21. **The posts of the temple,]** *i.e.*, Of the doors of the temple, were not round or arched, but square; as are at this day the doors of the Pantheon in Rome, saith Vilalpandus, built of old in honour of all gods, and now consecrated by the Pope to the honour of all saints with like superstition.

Ver. 22. **The altar,]** *scil.*, That for incense, whereof see #Ex 30:6,7, but here of a much larger size. See on #Eze 40:1. This altar of wood and square was a type of Christ (not of the cross, as Vilalpandus doateth), in whom our prayers come before God as incense, and he is the propitiation for our sins. {#IJo 2:2 Ex 30:1 Ps 141:2 Re 5:8} The size of this altar above that of old, showeth that the saints under the gospel would make much more improvement of the Lord Jesus in prayer, and make use of his mediation and intercession by faith in their heavenly sublimated supplications, than the saints of old were ordinarily wont to do. {a}

This is the table.] One and the same Christ is all in all to his people—an altar to sanctify them and their offerings; a table also to feed and feast them with the most precious provisions. See #Ps 23:5,6 36:9 65:5 Pr 9:1,2 Isa 25:6-8.

{a} Cobbet, *Of Prayer*; p. 235.

Ver. 23. **Had two doors.]** Understand hereby the means of grace, and ministers dispensing the same, whereby souls are brought home to Christ.

Ver. 24. **Two leaves.]** There are variety of ordinances.

Ver. 25. **Cherubims and palm trees.]** Let ministers resemble angels, and they shall be victorious, and well rewarded. The palm is a symbol of constance, and of a crown.

Ver. 26. **And thick planks,**] *i.e.*, The heads or ends of thick beams or joists, supporting the rafters. We see what use there is of architecture, among other arts, in expounding Scripture. Vilalpandus saith he bestowed two and twenty years' study upon this fabric of the temple here described.

Chapter 42

Ver. 1. **Then he brought me forth into the utter court,**] *scil.*, Of the temple, at both ends and on either side whereof there were spacious places, in manner of our churchyards, saith one. *Sequitur locus valde confusus et multo impeditissimus*, saith Castalio. This is a very dark and difficult chapter, the sense whereof I would fain learn of some other, for I know not what to make of it: thus he. Oecolampadius also to like purpose, after R. Solomon, and thus prayeth, *Suggerat Dominus conanti quae ad gloriam illius, certe quae non officiant, precor, &c.*, *i.e.*, The Lord help our honest endeavours, that we may do what may be for his glory, and not for the hurt of any reader. That was a holy prayer of his colleague Zuinglius in like case, and may it be ours also, *Deum Opt. Max. precor ut vias nostras dirigat, &c.*, I beseech Almighty God to direct our ways, and if at any time, Balaam-like, we shall obstinately resist the truth, let him set his angel against us, who, with the terror of his sword, may so dash this ass (our ignorance, I mean, and presumptuous boldness) against the wall, that we may feel our feet (that is, our carnal sense and reason) crushed and broken; that we no longer dishonour the name of our Lord God. {a}

{a} Zuing. *Epist.*, lib. iii.

Ver. 2. **Before the length of an hundred cubits.**] The measure mentioned in this chapter, and whatsoever followeth touching the division of the land, the seats of the tribes, the portions allotted to the prince, priests, and Levites, the manner of their sacrifices and oblations, are all new, {a} varying from that which is in Moses (though for their weakness by those outward things he shadoweth heavenly), to show both the abrogating of the legal ceremonies and the establishing of a spiritual Christian Church, the magnificence whereof is here set forth to the prophet by the Lord Christ, *qui mystagogus noster est*, who is our God, and will be "our guide even unto death."

{a} "The Calling of the Jew," by Finch.

Ver. 3. **Which were for the inner court,**] viz., Of the temple. This was a figure of the Church invisible, as the outward court, described in this chapter, was of the visible and external.

The pavement which was for the utter court.] Which might signify that those who would enter into heaven must keep themselves unspotted of the world, "undefiled in the way." {#Ps 15 Ps 24:3-5}

Ver. 4. **A way of one cubit.**] A narrow way, but such as led them into spacious walks of ten cubits' breadth inward. "Strait is the gate, and narrow the way, that leadeth unto life eternal"; {#Mt 7:14} but they that hit it, hold it, shall once walk arm in arm with angels. {#Zec 3:7; see the note there} "Through many tribulations we must enter into God's kingdom"; {#Ac 14:22} but there God shall set our feet in a large room. {as #Ps 31:8} We shall walk at liberty on the everlasting mountains. Let it be remembered that this narrow way is but short, it is but of one cubit, &c.

Ver. 5. **Now the upper chambers were shorter.**] As being a kind of cock lofts, and not so fit for habitation.

Ver. 6. **Therefore the building was straitened.**] As the rules of architecture direct, and as right reason required, lest the building should shrink under its own burden. *Ne structura pondere dissiliret.*

Ver. 7. Here the Rabbis call again for the help of their Elias. See on #Eze 40:6.

Ver. 8. Here the Rabbis call again for the help of their Elias. See on #Eze 40:6.

Ver. 9. Here the Rabbis call again for the help of their Elias. See on #Eze 40:6.

Ver. 13. **They be holy chambers.**] Or, Cells of the sanctuary, belonging to those that serve in the sanctuary. God appointeth his ministers their various stations, together with the bounds of their habitations,

Shall eat the most holy things.] Ministers must eat as well as others; they are not of the chameleon kind—cannot live upon air; and the Lord Christ "hath ordained that," as "they which waited at

the altar were partakers of the altar," "so also should they that preach the gospel live of the gospel," {#1Co 9:13,14}

And the meat offering and the sin offering,] *i.e.*, The priests' share out of them; for, besides they tithes and glebe, or suburbs, the priests had many rich revenues, and were far better provided for than today's gospel ministers are, however begrudged that little that is allowed them.

Ver. 14. **Then shall they not go out of the holy place.]** Ministers may not leave their station, lay aside their holy calling, entangle themselves with worldly cares and businesses; but *hoc agere*, make their ministry their business, giving themselves wholly to it. *Verbi minister es, hoc age*; this was Mr Perkins's motto. And "say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." {#Col 4:17}

But there they shall lay their garments.] And not go among the people in them, lest they make themselves overly cheap, or the people superstitious, by placing holiness in their seeing or touching those holy vestments.

And shall put on other garments.] Ministers, as in doing their office, they must use all becoming gravity and authority, as the ambassadors of Christ; {a} so, at other times, they must familiarise themselves with their people, becoming all things to all men, in Paul's sense, that they may win some.

{a} Oecolamp.

Ver. 15. **Now when he had made an end of measuring the inner house.]** The inner part of the Church. The Church invisible is first and chiefly to be looked into, rather than the external adjuncts, as multitude, prosperity, clarity, antiquity, &c.; the substantial rather than the accidentals. The Church of Rome borrows her mark from the market, plenty or cheapness, &c. *Vilissimus pagus*, saith Luther. The mean stivilage seems to me to be an ivory palace, if there be but in it a faithful pastor, and a few true believers.

Ver. 16. **Five hundred reeds.]** Lo, here the large extent of the Holy Catholic Church, the communion of saints. {See Trapp on "Eze 40:1}

Ver. 17. **He measured the north side, five hundred reeds.]** To show that many should come from all coasts and quarters to sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. {#Mt 8:11} {See Trapp on "Mt 8:11"}

Ver. 18. **He measured the north side, five hundred reeds.]** To show that many should come from all coasts and quarters to sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. {#Mt 8:11} {See Trapp on "Mt 8:11"}

Ver. 20. **He measured it by the four sides.]** The Church is fair and firm, for it is quadrangular; so is every true member thereof *homo quadratus*, square, steadfast and immovable, ἀνικητος και ακινητος, always abounding in the work of the Lord, &c. {#1Co 15:58} His heart is fixed, trusting in the Lord. {#Ps 112:1} He quits himself well in all estates, and comes off a gainer. Gold is purged in the fire, shines in the water; as, on the other side, clay is scorched in the fire, dissolved in the water. The new Jerusalem is said to lie square. {#Re 21:16} {See Trapp on "Re 21:16"}

Chapter 43

Ver. 1. **Afterwards he brought me.]** *Non nisi dimenso prius montis ambitu.* The prophet saw not the glory of God till he had first seen the mount measured, the temple restored. Men must usually wait upon God in the use of means ere they see the King in his glory.

Even the gate that looketh toward the east.] Men must awake out of the west of wickedness, and stand up from dead courses and companies, if Christ, the Day Star from on high, shall give them light. {#Eph 5:14 Lu 1:78,79}

Ver. 2. **And behold the glory,] i.e.,** The vision of the glory. God, who by the east gate had left the temple and the city, {#Eze 10:19} doth now the same way return, and filleth the house with the glory of his presence.

And his voice was like a noise of many waters.] Importing the multitude of his attendants, and his irresistible power, in his gospel especially, which is the power of God to salvation, and, like a mighty torrent, bears down all before it.

And the earth shined with his glory.] How can it do otherwise when the Sun of righteousness cometh in place, and irradiateth both organ and object. {#2Co 4:6} Into Solomon's temple God came in a thick cloud; not so here. Light is now more diffused than ever. Woe be to those that wink, or who seek straws to put out their eyes with, as Bernard hath it.

Ver. 3. **And it was according to the vision.]** Being so much the sweeter and the welcomer to me. Hence he so oft repeateth it; and the Jewish doctors observe that eight times in this one verse, *visionis ac videndi vocabulum repetitur*; the word for vision and to see it is made use of.

When I came to destroy the city,] *i.e.*, To foretell the destruction of it, {#Eze 9:2,5} from which time forth it was a done thing. See #Jer 1:10. {See Trapp on "Jer 1:10"}

And I fell upon my face.] In reverence to his majesty, in admiration of his mercy, and in the sense of mine own unworthiness. The nearer any one cometh to God, the lower he falleth in his own eyes, and the more doth "rottenness enter into his bones."

Ver. 4. **And the glory of the Lord.]** See #Eze 43:2.

By the way of the gate.] The ordinary entrance into the temple. There, if anywhere, God is to be found. Where should a man be sought for but at his house? Say he be from home a while, yet thither he returneth; so here.

Ver. 5. **So the spirit took me up.]** Who was fallen upon my face. The lowly shall be lifted up.

And brought me into the inner court.] As being a priest. So is every true believer. {#1Pe 2:9 Re 1:6}

Filled the house.] God's presence is the full glory of each good soul. See #Hag 2:7.

Ver. 6. **And I heard him speaking unto me.]** The man Christ Jesus, standing by. Here, then, is a meeting and the mystery of the blessed Trinity; yea, here is a double mystery to be taken notice of, viz.,

those two wonderful unions of three persons in one God, and of Christ's two natures in one person.

Ver. 7. **The place of my throne, and the place of the soles of my feet,**] *i.e.*, My Church, which is unto me instead of heaven and earth. Behold the place of my throne, &c., {#Isa 60:1} so some read it; others, As for the place of my throne, &c.

No more defile.] But hallow; for negative holiness alone is little worth.

Nor by the carcases of their kings,] *i.e.*, Their idols; {a} not unfitly called "carcases:"—(1.) Because void of life; (2.) Stinking stuff. See #Le 26:30 Jer 16:18. These were oft brought in, and countenanced by their kings.

{a} Piscat.

Ver. 8. **In their setting of their threshold by my thresholds.**] By broaching falsehoods for truth, and setting human devices in competition with the good Word of God. That detestable decree of the Council of Trent is well known, whereby the Apocrypha is set cheek by jowl, as they say, with the holy canon; the Vulgate translation with the original; traditions with Scriptures, and unwritten verities with those that are written. This is intolerable presumption. Jews and Turks do the like in their Talmud and Koran; that I speak not of our sect masters, who boldly obtrude their placits without just reproof, and require to be believed.

And the wall between me and them.] Which they have wretchedly set up by their sins, to their singular disadvantage; {#Isa 59:2} or, They have come under my nose, as it were, to provoke me; or, The nearer they were to Church, the farther from God.

Ver. 9. **Now let them put away their whoredom.**] So shall all be well between us. See #Jer 3:1 Isa 1:18. {See Trapp on "Jer 3:1"} {See Trapp on "Isa 1:18"} *Piscator; Ictus sapiat.* Some read it, Now they will put away, &c.; and so they did, after the captivity, but will not be yet drawn to worship the true God aright. The Lord persuade their hearts thereto. *Fiat, Fiat!* Do it, Do it!

And the carcases.] See on #Eze 43:7.

And I will dwell in the midst of them for ever.] This is the same with that in **#Mt 28:20**, "I am with you to the end of the world." Ver. 10. **Show the house.]** Heb., That house—*sc.*, Which I have showed thee in visions; the *idea* of that temple which shall shortly be set up, its figure and dimensions.

That they may be ashamed.] Of having dealt so unworthily with a God so gracious.

And let them measure the pattern.] *Ut metiantur universe;* that, by a holy geometry, they may, in the spirit of their minds, take all the dimensions of it, and be transformed into the likeness of the heavenly pattern. These are those holy and heavenly mathematics, which none can learn but those that are taught of God, and without which none can be Christ's disciple; like as none might be scholar to Plato that had not the grounds of geometry. {a}

{a} *Scholae Platonis haec fuit inscriptio, ουδεις αγεωμετρητος ειστω.*

Ver. 11. **And if they be ashamed of all that they have done.]** If they blush and bleed at heart for their iniquities. Penitents are to be taught the truth which is according to godliness, and all such are exactly to know and to do the whole will of God, as had not rather be carnally secured than soundly comforted.

Ver. 12. **Upon the top of the mountain.]** The Church is as a city on a hill, seen far and near, {**#Mt 5:14**} and the members of it are still ascending from one degree of grace to another, from strength to strength, till they see the face of God in Zion. {**#Ps 15:1 Heb 12:22,23**}

The whole limit thereof round about shall be most holy.] All the Lord's people are so, at least in profession, first steps, honest endeavour, divine acceptation, and shall be so one day in all perfection. {**#Re 21:8,27 22:14,15**}

Ver. 13. **And these are the measures of the altar,]** viz., Of burnt offerings, which was in the priests' court, and not at all spoken of till now.

The cubit,] viz., That of the sanctuary.

Even the bottom.] Heb., The bosom.

This shall be the higher place.] Heb., The back, as that which bore all. "We have also an altar," {#Heb 13:10} even Jesus Christ, the just one, who is both our Ariel (God's lion, **#Re 5:5**) and our Hareel (God's mount) of four cubits, as being "preached unto the Gentiles" in all parts, "believed on in the world, received up into glory." {#1Ti 3:16}

Ver. 14. **And from the bottom upon the ground.]** This so exact measuring of the altar may import, saith Polanus, the faithful and perfect preaching of the gospel by the apostles, and all faithful ministers of God's word after them. {#2Co 10:13-18 1Co 4:1,2 Re 11:1}

Ver. 15. **So the altar.]** Heb., Hareel, the hill of God, or the only place of sacrifices.

And from the altar.] Ariel, the lion of God; so called because the fire of this altar devoured the sacrifices, as a lion doth the prey. See **#Isa 29:16**.

Ver. 16. **Square in the four squares thereof.]** Christ, the Christian altar, is complete, firm, and fixed.

Ver. 17. **And his stairs shall look toward the east.]** As leading to the Sun of righteousness, and the light of eternal blessedness, arising out of heaven.

Ver. 18. **These are the ordinances of the altar.]** Christians also have their sacrifices, though of another alloy, to offer, and must look to the ordinances of their altar; ministers must especially.

Ver. 19. **And thou shalt give to the priests.]** All this is to be understood spiritually, as being figuratively spoken.

A young bullock.] Together with a goat and a ram. {#Eze 43:22,23,25} All that are Christ's have crucified the flesh, with the affections and lusts, {#Ga 5:24} and are still doing at it.

Ver. 20. **And thou shalt take of the blood.]** Christ, as mediator, was consecrated and qualified for the work.

Ver. 21. **Without the sanctuary.]** So Christ suffered without the gate. {#Heb 13:11,12}

Ver. 22. **And they shall cleanse the altar.]** To set forth how Christ cleanseth and sanctifieth his people. {#Heb 9:19-24 Joh 17:19 Heb 9:13,14}

Ver. 23. **Thou shalt offer.**] See on **#Eze 43:19**.

Ver. 24. **And the priests shall cast salt upon them.**] Christians must "have salt ^{a} within themselves," ^{#Mr 9:50} and see to it that all their speeches be seasoned with the salt of mortification and discretion; ^{#Eph 4:29 Col 4:6} so shall God make an everlasting covenant with them, even a "covenant of salt." See **#Le 2:13**.

^{a} Plato sal nominat Θεοφιλεστατον diis churis. Nihil utilius sale ac sole. -Coel. Rhodig., lib. vi. cap. 1.

Ver. 25. **Every day a goat.**] Mortification must be a Christian's daily practice.

Ver. 26. **They shall purge.**] Thou and they together. We must also sanctify the Lord God in our hearts. ^{#1Pe 3:15}

Ver. 27. **It shall be upon the eighth day.**] The services of mortified men shall be accepted, on the eighth day especially, the Christian Sabbath, in the holy assemblies.

Chapter 44

Ver. 1. **Then he brought me back.**] From the east gate, which was found shut, to the north gate, where the prophet received large instructions. ^{#Eze 44:4} Christ must be followed, though he seem to lead us in and out, backward and forward, as if we were treading a maze.

Ver. 2. **This gate shall be shut.**] Is, and shall be, save only to Messiah the Prince, and to whomsoever he, as having the keys of David, shall open it. "This gate of the Lord into which the righteous shall enter" ^{#Ps 118:20} -SC., By that "new and living way," which Christ, their forerunner, ^{#Heb 6:20} hath prepared and paved for them with his own blood. ^{#Heb 10:20} See **#Heb 7:8,9,11,12,24 9:11,12**.

And no man shall enter in it.] No mere man, *no man* unless it be Emmanuel. See **#Joh 3:13**.

Ver. 3. **It is for the prince.**] For "Messiah the Prince"; so Christ is called in **#Da 9:25**; or for the chief priest, who, as he had a singular privilege herein above other priests, so hath Christ, the high priest of the Church Christian, singular privileges above all his brethren.

He shall sit in it to eat bread.] He shall sit at the right hand of the majesty on high, and enjoy heaven's happiness, which is oft compared to a feast, as **#Mt 8:11 22:1,2 Isa 53:11**. He shall ascend

up into heaven, and thence come again to judge the quick and the dead. {#Ac 1:11 Heb 9:28} Some by "prince" here understand the ruler of the people, {see #Eze 46:1,2} who is peculiarly licensed to enter in at the east gate, and there to sit, and eat and drink his part of the peace offering. Compare #Ex 24:11. It is not meant of Peter the apostle, to be sure, much less of the Pope, his pretended successor, as some of his parasites would have it.

Ver. 4. **Then brought he me.**] See on #Eze 44:1.

The glory of the Lord.] See #Eze 43:2,5.

And fell upon my face.] See #Eze 43:3 1:28.

Ver. 5. **Mark well, and behold with thine eyes.**] Summon the sobriety of thy senses before thine own judgment. See #Eze 40:4. The refining of the ministry and discipline of the Church, with the same charge in regard of the excellency of the matter repeated for attention, to #Eze 44:17, and laws prescribed to that purpose, #Eze 44:17-31.

Ver. 6. **And thou shalt say to the rebellious.**] Heb., To rebellion. Vulgate, To the exasperating house.

Let it suffice you.] Ye have sinned enough, and more than enough. {#1Pe 4:3} Now that I have set you up a new temple, turn over a new leaf for shame; {as #Eze 43:10} when shall it once be? {#Jer 13:27}

Ver. 7. **Strangers.**] Yourselves are no better; {#Am 9:7} strangers from the covenants; {#Eph 2:12} degenerate children, {#Isa 1:4} alienated from the life of God through the ignorance that is in you, {#Eph 4:18} and through your blind leaders of the blind, priests of your own making, &c.

Uncircumcised in heart.] Erroneous in judgment.

Uncircumcised in flesh.] Enormous in practice.

When ye offer my bread,] *i.e.*, The fat and the blood, as it followeth, which I seem to feed upon as a man doth upon bread.

Because of all your abominations.] Or, Besides all your abominations mentioned. {#Eze 44:6}

Ver. 8. **For yourselves.]** *Pro vestro arbitratu, non pro mea voluntate;* as best suited with your own ends, and fitted to your own humours.

Ver. 9. **Shall enter into my sanctuary.]** See a like prohibition in #1Ti 3:3,8 Tit 1:7. Such as were the scribes and Pharisees, the Arian bishops, the Popish priests, the *cleri (ut vocant)*—*dehonestamenta* among us, till cast out.

Ver. 10. **And the Levites.]** The apostate priests, that for fear or favour have comported with idolaters: such as were the posterity of Ithamar, those time servers in Ezra; {#Ezr 2:61,63} those in the books of Maccabees, Demas (if Dorotheus may be believed), Paulus Diaconus, Pendleton, Pflugius and Sidonius, authors of the "Interim" in Germany, &c.

They shall even bear their iniquity,] *i.e.*, Degradation, as a punishment of their iniquity.

Ver. 11. **Yet they shall be ministers in my sanctuary.]** Though lapsed, they shall not be altogether discarded, {see #2Ki 23:9 Ne 13:28} partly for the honour of the priesthood, but principally for the encouragement of such as, having fallen by infirmity, rise again by repentance. *Capite minuuntur, sed non penitus efficiuntur.*

Ver. 12. **Because they ministered unto them before their idols.]** Being carried down the stream of the times, and hurried away by violent temptation, which they afterwards regretted and repented of. So did not those Popish bishops and priests at the coming in of Queen Elizabeth, who were therefore worthily turned out, even fourteen bishops, six abbots, twelve deans, as many archdeacons, fifty prebendaries, fifteen presidents of colleges, many parsons, and other stiff mass priests. {a}

{a} Camden's *Elisabeth.*

Ver. 13. **And they shall not come near unto me.]** How great then was the love of the Lord Jesus to Peter and the rest of his disciples after his resurrection, as in sending them that sweet message, {#Mr 16:7} so in readmitting them to the work of the ministry after so foul a revolt. {#Joh 20:21-23} And doth he not the very same still for his poor sinful servants, who desire indeed to fear his name, but are often

overtaken in a fault through infirmity of the flesh? Surely, Father Traves, said Mr Bradford, martyr, in a letter to him, I have clean forgotten God; I am all secure, idle, proud hearted, utterly void of brotherly love; I am envious, and disdain others; I am a very stark hypocrite, &c. {a} Thus he, and much more to like purpose, in his heavenly letters.

{a} *Acts and Mon.*, 1511.

Ver. 14. **But I will make them keepers.**] Which was one of the meanest offices.

Ver. 15. **But the priests, the sons of Zadok.**] Who follow their father's footsteps, and are careful to fulfil the ministry that they have received in the Lord; to be best in the worst times as right heirs of Moses's benediction. {#De 33:9, &c.}

Saith the Lord God.] "Them that honour me I will honour." {#1Sa 2:20} This is a bargain of God's own making. *Huius rei fides penes Deum tota est;* {a} we may trust to it.

{a} Oecolamp.

Ver. 16. **To my table,**] *i.e.*, To mine altar, {#Eze 41:22 Mal 1:7,12} which as often as they do, they receive a double pledge of the pardon of their own sins. {#Joh 20:23}

Ver. 17. **They shall be clothed with linen garments.**] As so many earthly angels, {#Mt 28:3 Re 4:4 7:13} for innocence and victory over their corruptions.

And no wool shall come upon them.] No brutish and sensual lusts and practices shall be found in them. *Ex brutorum lana vestes contextuntur.* {a}

{a} Lavat.

Ver. 18. **They shall have linen bonnets upon their heads.**] In token of constant subjection to God. {#1Co 11:6,7,10}

They shall have linen breeches.] For honesty sake; and to admonish them to procure and "provide for things honest not only in the sight of the Lord, but in the sight of men." {#2Co 8:21}

With anything that causeth sweat.] That they may not have an ill savour, or seem to do God's work to their own trouble: the Lord loveth a cheerful giver.

Ver. 19. **They shall put off their garments.]** See #Eze 42:14.

They shall not sanctify the people with their garments,] *i.e.*, By the touch of their garments. See #Ex 29:37 30:29 Eze 46:20. To "sanctify the people," in this text, is to persuade them that they are sanctified by the touch or sight of the priestly vestments. The monks at this day make the silly people believe that they cannot be damned when they die if they be buried in a Franciscan's cowl.

Ver. 20. **Neither shall they shave their heads.]** What can the Popish shavelings say to this, *qui ne pilum ullum viri bona habere videntur*; as Cicero ^{a} saith of Fannins Chaereas? noting it to be a sign of crafty malice to be shaven. And indeed is so bald and heathenish a ceremony that some priests in France are ashamed of the mark, and few of them have it that can handsomely avoid it. ^{b}

Nor suffer their locks to grow long.] As women's: some heathen priests nourished their hair to a great length. A shag-haired minister is an ugly sight: bushes of vanity become not such, of any men.

They shall only poll their heads.] Or, Round them. Certainly, saith one, ^{c} the devil had forgotten this text when he raised up that reproach of Roundheads. To have hairy scalps is the garb of God's enemies. ^{#Ps 68:21}

^{a} *In Orat. pro Rosc. Comaedo.*

^{b} *Spec. Eur.*

^{c} Mr Burroughs.

Ver. 21. **Neither shall any priest drink wine.]** Wherein is excess.

^{#Eph 5:18 Le 10:9}

Ver. 22. **Neither shall they take for their wives.]** Ministers, of all men, should be careful whom they wed, for many reasons. Hear what good counsel one minister ^{a} of mine acquaintance gave another:

“ *Quaere tibi uxorem quae sit Pia, Pulchra, Pudica,*

Provida, verborum Parca, et Parere parata.”

“*Seek for yourself a wife who is pious, beautiful, chaste,
has foresight, of few words, and prepared to have children.*”

{a} Mr Thomas Dugard.

Ver. 23. **And they shall teach.**] Ministers must be able and "apt to teach." {#1Ti 3:2 Tit 1:9 Ac 20:28}

Ver. 24. **They shall stand in judgment,**] *i.e.*, Stand to the right, and not stir from it; in matters of religion especially, accounting every parcel of truth precious.

They shall keep my laws.] Not observe them only, but preserve them from the violations of others.

Ver. 25. **And they shall come at no dead person.**] Not defile their consciences with dead works.

They may defile themselves.] So they keep a mean. Something they may yield to nature, nothing to impatience. *Mens e luctu eluctetur*; the mind surmounts difficulties from grief.

Ver. 26. **And after he is cleansed.**] This is a new sanction in the new temple, as Vatablus observeth.

Ver. 27. **He shall offer his sin offering.**] Because we do easily overshoot ourselves in things permitted. *Licitis perimus omnes*. We perish in permitting all things.

Ver. 28. **And it shall be, &c.**] This that followeth shall be their inheritance, {#Eze 44:29-31} and whatsoever they want more shall be made up in me.

Ver. 29. **They shall eat.**] See on #Eze 44:28.

Ver. 30. **That he may cause the blessing.**] Tithe and be rich. See #Mal 3:10. {See Trapp on "Mal 3:10"}

Ver. 31. **The priests shall not eat, &c.**] They shall not be greedy of filthy lucre, nor oppressive. Popish priests made so much gain of the dead, and so "devoured widows' houses," under a pretence of dirges, trentals, masses for the dead, &c., that there was a necessity in, this kingdom of a statute of mortmain {a} to restrain them.

{a} The figurative use is often based on the notion that the 'dead hand' means the posthumous control exercised by the testator over the uses to which the property is to be applied. (ED)

Chapter 45

Ver. 1. **Moreover, when ye shall divide by lot.]** As #Eze 48:29, where we have the division of the land, and the several seats assigned to each tribe. Here we have first provision made for the church service, which Christ's people are most zealous of, and do therefore allot, before any dividend, a portion for the Lord's house and servants, and that very large, to prefigure the largeness of the Church of the New Testament. See #Re 7:9,10, &c. Here Jerome acknowledgeth himself to be in a labyrinth. The Jews call again for their Elias. Oecolampadius comes in with his *huius loci mysteria tacitus veneror*; and thinks this part of the prophecy such as no human understanding can fathom. Howbeit—

“ *Nil desperandum Christo duce, et auspice Christo.*”

The length shall be.] {See Trapp on "Eze 40:1"}

Ver. 2. **For the suburbs.]** Which hath its name in Hebrew from its being severed from the city, and, as it were, cast out of it. It is better rendered, as in the margin, void places.

Ver. 3. **The length of five and twenty thousand.]** Here the same again is repeated, {as #Eze 45:1} and further is shown how this holy portion of ground was to be employed to the use of the priests.

Ver. 4. **And it shall be a place for their houses.]** Ministers should be resident upon their charges, and as incumbent, dwell near, and as it were lean over their work.

Ver. 5. **For twenty chambers,] i.e.,** For twenty rows of chambers.

Ver. 6. **And ye shall appoint the possession of the city.]** After the church service settled, and the ministry provided for. Aristotle's {a} advice is *πρωτον περι θειων επιμελει*, first take care of divine things—that is the best policy.

It shall be for the whole house of Israel.] A rendezvous for them at festival times.

{a} *Polit.*, lib. vii. cap. 8.

Ver. 7. **And a portion shall be for the prince.]** See on #Eze 44:3. Understand it of the civil magistrate, who is lord keeper of both tables of the law, and ought to have a special care of the Church's welfare. Here his portion is said to lie on both sides of the oblation of the holy portion; and {#So 8:9} magistrates are required to hem ministers in with boards of cedar, *i.e.*, to provide for their security, that they may be "without fear among them," as Timothy. {#1Co 16:10}

Ver. 8. **And my princes shall no more oppress my people.]** As Samuel foretold they would do, {#1Sa 8:11-18} and accordingly they did. But in the Christian commonwealth it should be better, as indeed it was in the days of Constantine the Great, Valentinian, and Theodosius,—which three godly emperors called themselves the vassals of Christ,—and is now, blessed be God, among us at this day.

Ver. 9. **Let it suffice you.]** Be content with your double portion, your so large a lot; and that ye may be so, hear the laws that I lay upon you: remove violence and spoil, execute judgment and justice; take away your exactions, &c.; see that ye have just balances and a just ephah. Let these things be done, or you will be quickly undone. Is it not enough to be above men, but you must needs be above mankind, as those princes would be that would not be under the law?

Ver. 10. **Ye shall have just balances.]** #Le 19:35,36 Pr 11:1 16:11 20:10,23 Mic 6:10,11; {See Trapp on "Le 19:35"} {See Trapp on "Le 19:36"} {See Trapp on "Pr 11:1"} {See Trapp on "Pr 16:11"} {See Trapp on "Pr 20:10"} {See Trapp on "Pr 20:23"} {See Trapp on "Mic 6:10"} {See Trapp on "Mic 6:11"} The gospel rule is, "Whatsoever ye would that men should do to you, do ye even so to them." {#Mt 7:12} And, "Let no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such"; and the civil magistrate is his minister, "a revenger to execute wrath upon him that doeth evil" either by force or fraud. {#Ro 13:4}

Ver. 11. **The ephah and the bath shall be of one measure.]** Of the same capacity, only the ephah is the measure of dry things, and the bath of moist.

Ver. 12. **And the shekel shall be twenty gerahs]** #Ex 30:13 Le 27:25 Nu 3:47.

Fifteen shekels, shall be your maneh.] Or, $\mu\nu\alpha$, mina, pound weight.

Ver. 13. **This is the oblation.**] After order taken that both prince and people might have whereof to make oblations. {#Eze 45:9-12} Here follow laws concerning these matters also.

Ver. 14. **Out of the cor, which is an homer.**] Only "cor" is the Chaldee word, "homer" the Hebrew.

Ver. 15. **Out of the fat pastures.**] Those that are well watered and most fruitful. God must have the very best of the best, and that on pain of a heavy curse. {#Mal 1:14}

Ver. 16. **For the prince,**] *i.e.*, Upon a levy made by the prince for that purpose. Of these oblations, prefiguring evangelical sacrifices, the use followeth, {#Eze 46:4} it being first premised what the prince should do over and above these offerings of wheat, barley, oil, and lambs.

Ver. 17. **He shall prepare the sin offering.**] Or, He shall offer, so some render it, and apply it to Christ. {so #Eze 45:22} This prince then is in addition a priest of the tribe of Judah. See **#Ps 110:4 Heb 7:11-8:6.** *Non mirum quod hic haereant Iudaei;* { a } here the Jews are puzzled.

{a} Oecolamp.

Ver. 18. **Thou shalt take.**] Thou, O prince, shalt.

A young bullock.] One, and no more. *Ut unitas singularis sacrificii Christi intimaretur.*

Ver. 19. **And put it upon the posts.**] This and other ceremonies were not enjoined by the law of Moses. The Jews cannot tell what to say to it. They will not see that old things are past, and all things become new.

Ver. 20. **And so thou shalt.**] This also is a new injunction, {see #Eze 45:19} and very comfortable to those that sin of passion or precipitancy. See **#1Jo 2:1,2.**

Ver. 21. **In the fourteenth day.**] Upon that very day, not duly observed then by the Jews, was "Christ our passover sacrificed for us." {#1Co 5:7}

Ver. 22. **Shall the prince prepare.**] See **#Eze 45:17.**

Ver. 23. **A burnt offering.**] In token of self-denial.

Ver. 24. **A meat offering.**] Made of meal, in token of mortification, and submission to God in all things.

Ver. 25. **In the feast of the seven days,]** *i.e.*, Of tabernacles, wont to be of eight days. {#Le 23:34,35} *Quam sunt nova omnia* There are all things new. Of Pentecost here is no mention at all.

Chapter 46

Ver. 1. **Thus saith the Lord God.]** In this chapter are set forth *rationes et ritus*, the laws and rites that were to be observed by prince and people in offering their sacrifices. It is the manner of performance that maketh or marreth any duty. There may be *malum opus in bona materia*, ill work in a good matter.

The gate of the inner court.] Of the priests' court.

That looketh toward the east.] That pointeth to Christ, the day spring from on high, the Sun of righteousness, who shineth sweetly upon such as rightly sanctify the Sabbath, and shall much more when they come to rest with him in heaven.

Shall be shut the six working days.] Six days shalt thou labour and do all thy work. Neither doth this hinder holiness, as the abbey lubbers pretend, but further it: (1.) By preventing temptation; (2.) By nourishing experience of God's bounty and providence; (3.) By filling the heart with objects of heavenly thoughts; (4.) By stirring up to prayer and praise for each day's mercies.

But on the Sabbath it shall be opened.] That the people may see Christ in the glass of the ceremonies, and call upon his name. We under the gospel have a clearer light and free access, on Lord's days especially, and other times of holy meetings.

Ver. 2. **And shall stand by the post of the gate.]** Waiting at the posts of the gates of wisdom. {#Pr 8:34} Constantine the Great stood up constantly at the time of God's public worship for honour sake. So did our Edward VI.

Then he shall go forth.] And the people come in, {#Eze 46:3} whose souls are as precious to God as his.

But the gate shall not be shut until the evening.] The gate is open till the evening; be ready therefore. When the bridegroom is once gone in, the gate is shut, and fools excluded. {#Mt 25:10-12}

Ver. 3. **Likewise the people of the land.]** The meanest of his subjects, if faithful, may have as near access to God as himself.

Ver. 4. **Six lambs without blemish.]** This was a larger sacrifice than Moses had appointed {#Nu 28:9} -Christians have more cause than Jews had to sanctify the Sabbath—as that for the new moons {#Eze 46:6} was lesser. See #Nu 28:11. Hereby it appeareth that God was about to abrogate the Mosaical worship, and the Levitical priesthood: *Lex enim posterior derogat priori*. This the Jewish doctors would fain say something to, but cannot tell what. The wit of these miscreants, reprobate concerning the faith, will better serve them to devise a thousand shifts to elude the truth, than their obstinace will suffer them once to yield and acknowledge it.

Ver. 5. **As he shall be able to give.]** Heb., The gift of his hand. Some render it, According as it shall be given unto his hand—*i.e.*, as God shall put into his heart to give; and here he is not tied, as in the law, to such a proportion, but left to his Christian liberty.

Ver. 6. **And in the day of the new moon.]** Which pointed them to the coming of Christ, by whom all things are become new.

It shall be a young bullock.] It was wont to be two. See on #Eze 46:4.

And six lambs and a ram.] To signify, saith Rabanus, that as it is necessary for us to keep the Sabbath; so it is likewise that we rely upon Christ for expiation as of our week days' sins, so also of those that we fall into even on that holy day.

Ver. 7. **An ephah for a bullock.]** This was to shadow out, saith Polanus, the communion of the saints with Christ, and that Christ offereth and presenteth his Church with himself and in himself to God the Father.

According as his hand shall attain unto,] i.e., As he is able and willing, for God straineth upon none.

Ver. 8. **He shall go in by the way of the porch.]** This was the prince's privilege, that, as likewise the priests, he might go in and go out at the same east gate. It is fit that the word and sword should

hold together, and that magistrates and ministers should be singular in holiness.

Ver. 9. **Shall go out the way of the south gate.**] For more easy passage sake, in such a multitude of people. But withal to teach us many things; as (1.) Not to turn our backs upon the holy ordinances; {a} (2.) To "make straight paths for our feet"; {#Heb 12:13} not looking back with Lot's wife; {#Lu 17:32} not longing for the onions of Egypt, as those rebels in the wilderness, but advancing forward with St Paul, {#Php 3:13,14} looking forthright, {#Pr 4:25} having our eye upon the mark, and making daily progress toward perfection; (3.) That our memories are frail, and here we shall meet with many things that will withdraw us from thinking upon God; (4.) That our life is but short; a very passage from one gate to another: where to go back—*i.e.*, to add anything to our lives—it is not granted, since our time is limited, {#Job 14:3 Ac 17:26} and we are all hastening to our long home. {#Ec 12:5} One being asked what life was? made an answer answerless; for he presently went his way.

{a} The Jews at this day depart out of the synagogue with their faces still toward the ark, like crabs going backward.

Ver. 10. **And the prince in the midst of them, &c.**] For example sake, *Vita Principis censura est*, and to see that all things be rightly carried in God's service. And although the prince hath many weighty occasions, yet he is to be at the public assemblies with the first, and to stay till the last.

Ver. 11. **An ephah to a bullock, and a hin of oil.**] A whole ephah, and a whole hin, whereas in the Mosaical service there was required but a certain part only of either; because the Jewish Church was but of a part of mankind, but the Church Christian is universal. {a}

{a} Polan.

Ver. 12. **A voluntary burnt offering...one shall then open him the gate, &c.**] Here is warrant for our week day lectures, a voluntary service well accepted; provided that afterwards one shut the gate, and men return to their honest labours.

Ver. 13. **Thou shalt daily prepare a burnt offering.**] God must be served daily and duly, not on the Sabbath day only. See **#Ps 72:15**. The Papists are at their mass every morning, and they bind much

upon this text for it. They have a proverb also, Mass and meat hindereth no man's thrift.

Ver. 14. **The sixth part of an ephah.**] This is also different from the Levitical ordinance, {#Nu 15:3-12 28:3-5 Ex 29:40} though R. Solomon here extremely troubleth himself, but to no purpose, to reconcile them.

Ver. 15. **Every morning.**] Understand it of every evening also. {as #Ex 29:38}

Ver. 16. **If the prince give a gift unto any of his sons.**] As Jehoshaphat did cities to every one of his sons; though they long enjoyed them not, through the barbarous cruelty of their elder brother Jehoram. Christ, the Church's king, giveth all his children gifts of great price; such as the world can neither give nor take from them, "spiritual blessings in heavenly" things and "places"; {#Eph 1:3} yea, he bestoweth himself upon them, and is therefore called "The gift," {#Joh 4:10} and "The benefit." {#ITi 6:2}

Ver. 17. **But if he give a gift of his inheritance to one of his servants.**] As Alexander the Great, who, going to subdue a great part of the habitable world, gave away to his servants almost all he had, and when one of his officers asked him what he would leave for himself? he said, Hope. Messiah the prince, besides his choicest gifts (*Dona throni*) to his dear children, giveth gifts unto men, even to the rebellious also; {#Ps 68:18} these are common gifts (*Dona scabelli*), temporal favours, external privileges. See #Mt 7:22, 23 25:14-30 Lu 19:12-27, &c. But as "the servant abideth not in the house for ever," as the son doth; {#Joh 8:35} so these gifts to servants, but for the behoof and benefit of his sons, are but till the year of liberty, or jubilee, till the last day at utmost. {#Le 25:10} Then shall the wicked give a dreadful account of all, with the whole world flaming about their ears.

Ver. 18. **To thrust them out of their possession.**] Ill accidents attend such princes, as affecting to be absolute in power, will be too resolute in will, or dissolute in life; oppressing their subjects to enrich their servants and parasites.

Ver. 19. **Afterward he brought me.**] Here he returneth again to things sacred—viz., to show where the priests should boil and bake.

Into the holy chambers of the priests.] These holy cells or chambers are particular Christian churches, committed to the care of Christ's faithful ministers {a} {#Ac 20:28 1Pe 5:2}

{a} Polan.

Ver. 20. **Where they shall bake the meat offering,**] *i.e.*, The ministers shall indite or boil good matters in their hearts for the use of the people, and then their tongues shall be as the pen of a ready writer. {#P^s 45:1} They shall not feed their hearers with crude and indigested stuff, but such as is well boiled and baked with the fire of the Holy Spirit, kindled on the hearth of their own hearts; that from the heart they may speak to the heart.

To sanctify the people.] As in promiscuous communions, where all are pell-mell admitted.

Ver. 21. **In every corner of the court there was a court.]** And buildings in every of them for the same purpose round about. {#Eze 46:22} These served, saith Jerome, to set forth the four parts of the world, out of all which the Church is gathered by ministers, &c. It served also, saith another, to show that in God's house, which is his Church, there shall always be provision both for his ministers and people. Those that have but from hand to mouth have their bread hot, as it were, from God's hand, which is best of all.

Ver. 22. **Courts joined.]** Or made with chimneys. *Caminata, vaporaria.* See on #Eze 46:21.

Ver. 23. **With boiling places.]** Such as the ancients called popinas.

“*Nolo ego Florus esse,
Latitare per popinas.*” {a}

“I do not wish to be Florus,
to hide in the kitchens.”

{a} Adrian. Imp.

Ver. 24. **These are the places of them that boil.]** Of God's cooks, who dress spiritual food for the use of his people. See #Eze 46:20.

Chapter 47

Ver. 1. **Afterward he brought.]** *Christus mystagogus me duxit.* Θεω επου, Follow God whithersoever he leadeth thee; this was an ancient rule among the heathens. *Christo ducente et docente.*

And, behold, waters issued out,] *i.e.*, The gospel of grace, and the gifts of the Holy Ghost thereby conveyed into the hearts of believers, and poured out upon the world by the death of Christ. The prophet seems to allude to those waters, which by conduits were conveyed to the altar to wash away the blood of the sacrifices and filth of the temple, which else would have been very offensive and noisome. See the like in **#Zec 14:8**, where the eastern and western Churches also are pointed out. See **#Re 22:1**.

From under the threshold.] *Quod gloria Dei dudum triverat.* {*a*} Christ is that door, {*#Joh 10:7*} and fountain of living water. {*#Jer 2:13 Isa 12:3 55:1*} And from the temple at Jerusalem flowed forth the waters of saving truth to all nations; and first eastward, not Romeward, though the faith of the Romans was not long after spoken of throughout the whole world. {*#Ro 1:8*}

{*a*} Oecolamp.

Ver. 2. And, behold, there ran out waters.] As out of a vial.

On the right side.] The right side is a place of honour and defence. The doctrine of the gospel hath the pre-eminence, and is maintained by the right hand of God against all opposites.

Ver. 3. And when the man that had the line in his hand.] The man Christ Jesus, the sole architect of his Church, and measurer of his gospel; and that by his gospel, which is the line in his hand, *nec solum recta, sed et regula*, not only by riht but also by rule.

He measured a thousand cubits.] It was not for nothing that Plato said, Ο Θεος αιει γαωμετρει, God is always measuring the world.

The waters were to the ankles.] Grace is but a small thing at first; no more is the gospel. {*#Mt 13:31-33*} The Church were at first but a very few, {*#Ac 1:15*} that is, one hundred and twenty, of all the great multitudes which had formerly followed Jesus: *Sed vix diligitur Iesus propter Iesum*. It was more for the *loaves* than any great *love* that the most followed him.

Ver. 4. Again he measured a thousand.] This is a number of perfection. The gospel is a perfect doctrine, and is "able to make the

man of God perfect, thoroughly furnished (or perfected) unto all good works." {#2Ti 3:17}

The waters were to the knees.] Grace grows by degrees; and the Scriptures have their shallows wherein the lamb may wade, like as they have their profundities wherein the elephant himself may swim. Augustine {a} condemned the Holy Scriptures at first, as neither eloquent nor deep enough for the elevation of his wit. But afterwards, {b} when he was both a better and a wiser man, he saw his own shallowness, and admired the never enough adored depth of God's holy oracles.

{a} *Confess.*, lib. v. cap. 13.

{b} *Ibid.*, lib. vii. cap. 21.

Ver. 5. A river that could not be passed over.] Representing, as the fathomless depth of the Scriptures—which is such as that we may well do by it as the Romans did by a lake, the depth whereof they could not sound, they dedicated it to Victory—so the abundance of spiritual graces in the Church, the love of Christ which passeth all knowledge, {#Eph 3:19} the over abounding goodness of God, {#1Ti 1:14} the super pleonasm of it, as the apostle hath it there. Oh, saith Chrysostom, speaking of this subject, I am like a man digging in a deep spring: I stand here, and the water riseth upon me; and I stand there, and still the water riseth upon me. It is indeed a sea that hath neither bank nor bottom.

Ver. 6. Son of man, hast thou seen this?] And art thou soundly sensible thereof? It is very fit thou shouldst, that God may have the glory of his great goodness and power in propagating the gospel, and bringing forward the work of his grace in the hearts of his people, maugre the malice of earth and of hell. The Reformation wrought in Germany, from how small beginnings grew it! The establishing of that among us, how imperfect soever, to be done by so weak and simple means, yea, by casual and cross means, against the force of so potent and political an adversary, this is to be looked upon as a just miracle.

To the brink of the river.] Where my work was to stand and cry, Oh the depth! Oh how great things hath God prepared for those that fear him! Oh the joy, the joy! Eye hath not seen, nor ear heard, &c.

Ver. 7. **Behold, at the bank of the river were very many trees.]** These were trees of righteousness, fruitful Christians. *Arboretum Christi est Ecclesia*. The trees of Christ are the churches. See #Ps 1:3 92:12 Isa 44:3-5 55:11-13 Jer 17:8 Re 22:2, where and elsewhere it is easy to observe that John the Divine borroweth the elegancies and flowers of this and other prophets in his description of the Church Christian.

Ver. 8. **These waters issue out toward the east country.]** *In Galilaeam anteriorem.* {a} See #Ac 9:31—the churches in Galilee, "walking in the fear of the Lord and comforts of the Holy Ghost, were multiplied."

And go down into the desert.] Or, Plain; *i.e.*, into the plains of Moab. {#Nu 22:1} The gospel worketh upon the worst, even to a transmutation.

And go into the sea.] The Dead Sea. The law of the Spirit of life which is in Christ Jesus, freeth men from the law of sin and of death. {#Ro 8:2}

The waters shall be healed,] *i.e.*, Made wholesome and useful; so great a cure is done upon corrupt nature by the grace of the gospel. He who was before *vitiorum vorago, lacus libidinum, mare sceleribus amarum ac mortuum*, a lake of lusts, a guzzle of vices, a dead sea of wickedness and wretchedness, shall by a strange change become a pleasant river, pure, clear, sweet, and savoury; beset not with such mock fruit as the banks of the Dead Sea are said to be, but with trees richly laden with the choicest fruits; as was to be seen in the penitent thief, who, as soon as gospelised and converted, bestirred him and bore abundance of fruit in a very little space.

{a} Piscat.

Ver. 9. **Whithersoever the river shall come, shall live.]** Not die immediately, as they used to do in the Dead Sea, so bituminous and sulphurous were the waters thereof; {a} but live the life of grace here, and of glory in heaven. See #Zec 14:8 Ac 5:20.

And there shall be a very great multitude of fish,] *i.e.*, Of Christians. See #Mt 4:19. {See Trapp on "Mt 4:19"} Christ himself, from the

initial Greek letters of his names and title, was by some of the ancients called ιχθυς, a fish. {b}

And everything shall live whither the river cometh.] The gospel is the true *aqua vitoe*, the true *aurum potabile*, the true physic for the soul, {c} as one said once concerning the library at Alexandria.

{a} Plin., lib. v. cap. 16.

{b} Ιησους Χριστος υιος Θεου σωτηρ.—*Aug. De Civit. Dei*, lib. xviii, cap. 13.

{c} το της ψυχης ιαπειον.

Ver. 10. The fishers shall stand upon it.] Upon the Dead Sea, where formerly they had little enough to do. This sea is the wide world dead in sins and trespasses. {#Eph 2:1} These fishers are Christ's apostles and ministers, who are called fishers of men, {#Mt 4:19} and their preaching compared to fishing. {#Mt 13:47} They fish with various success, as did Peter; {#Lu 5:5} but may enclose a great multitude, as he did; {#Ac 2:41} and as Farellus, who gained five cities to Christ, who brought them to hand by whole shoals. Histories tell us of five hundred and eighty Jews converted to the Christian faith at Axvernum by one Avitus, a bishop, and baptized. {a}

From Engedi.] Called also Hazazontamar; {#2Ch 20:2} that is, the city of palms, where grew the best balsam in the world, though it were near to the Dead Sea. {b}

Even unto Eneglaim.] Which is likewise a place adjacent to the Dead Sea, where Jordan falleth into it, as Jerome testifieth.

They shall be a place to spread forth nets.] Dr Preston being asked why he preached so plainly, and did so much dilate his sermons, being of such abilities? answered, he was a fisherman. Now such, if they should wind up their net, and so cast it into the sea, they should catch nothing; but when they spread the net, they catch the fish. I spread my net, because I would catch souls, said he; and indeed he had a very happy hand at it. {c}

The fish shall be according to their kinds.] The sea, they say, hath as many kinds of living creatures as the earth hath. "There is that leviathan, and there are creeping things innumerable." {#Ps 105}

{a} Pappi, *Eccles. Hist. Epit.*, p. 214.

{b} Joseph., *De Bel.*, lib. i. cap. 13.

{c} Mr Wall's "None but Christ," p. 400.

Ver. 11. But the miry places thereof and the marishes, shall not be healed.] Sensual souls are seldom wrought upon by the word. Behemoth (the devil) lieth in those fens and quagmires. {#Job 40:21} They are void of the Spirit. {#Jude 18,19} They say unto God, "Depart from us," we had rather dance to the timbrel and harp; {#Job 21:11} whoredom and wine, and new wine, take away their hearts. {#Ho 4:11} He who had married a wife, or rather was married to her, sent word flat and plain he could not come; others excused themselves more mannerly. {#Lu 14:18-20} Such persons choose to remain in the *sordes* filth of their sins, and so are miserable by their own election.

They shall be given to salt.] Delivered up to strong delusions, {#1Th 2:15,16} vile affections, {#Ro 1:26} just damnation. {#Re 22:11}

Ver. 12. Shall grow all trees for meat.] *Arbores esibiles*; these are Χρηστοι, useful Christians, such as whose lips are feeding, and their tongues trees of life. {#Pr 11:30 15:4} {See Trapp on "Pr 11:30"} {See Trapp on "Pr 15:4"}

Whose leaf shall not fade.] They will not fail to make a bold and wise profession of the truth. See on #Ps 1:3 Jer 17:8.

Neither shall the fruit thereof be consumed.] But as the lemon tree, which ever and anon sendeth new fruits as soon as the former are fallen down with ripeness. Or as the Egyptian fig tree, which yieldeth fruit seven times a year, saith Solinus, and if you pull off one fig, another groweth up presently in the place thereof.

Because their waters they issued out of the sanctuary.] Hence their so great fruitfulness, viz., from the divine influence, {#Ho 14:8} the Word and Spirit going together. {#Isa 59:21} Hence it is that the saints are "neither barren nor unfruitful." {#2Pe 1:8}

And the leaf thereof for medicine.] God's people, by their holy profession of religion, do much good to many souls, as did various of the martyrs and confessors. Lucianus, an ancient martyr, persuaded many Gentries to the Christian faith by his grave

countenance and modest disposition, insomuch that Maximinus, that persecuting emperor, dared not look him in the face, for fear he should turn Christian. And so Beda ^{a} telleth us of one Alban, who, receiving a poor persecuted Christian into his house, and seeing his holy devotion and sweet carriage, was so much affected with the same, as that he became an earnest professor of the faith, and in the end a glorious martyr for the faith. The like is recorded of Bradford, Bucer, and others.

^{a} *Hist. Ang.*, lib. i. cap. 7.

Ver. 13. **This shall be the border.**] Here the prophet returneth again to the dividing of the land, begun **#Eze 45:1,2**, &c., having hitherto interposed many most memorable matters, and of great use to the Church.

Joseph shall have two portions.] He had so by his father's will, and for his two sons adopted by his father.

Ver. 14. **And ye shall inherit one as well as another.**] Spiritual blessings are divided *in solidum* in gold coin among the community of God's people; they all partake of one and the same saving grace of God, righteousness of Christ, and eternal life, though there are several degrees of grace and of glory. See **#Ga 3:26-29**. All God's sons are heirs, heirs of God, and co-heirs with Christ. ^{#Ro 8:17}

Ver. 15. **And this shall be the border of the land,**] *i.e.*, Of the Christian Church, the borders whereof are here set forth as far larger than those of the land of Canaan ever were.

From the great sea.] The Mediterranean Sea.

The way of Hethlon.] From one end of the kingdom of Damascus to another.

Ver. 16. **Hamath, Berothah, Sibraim.**] Towns of Arabia Deserta. All this is to set forth the amplitude of the Christian Church, spread far and near upon the face of the whole earth, and therefore rightly called Catholic. Roman Catholic is *contradictio in adiecto*, for it is a *particular universal*

Ver. 17. **And the border from the sea shall be Hazarenan.**] Forasmuch as the borders in this description of the land are set to be such as never were in the Israelites' possession, the Jewish doctors

are, will they nill they, forced to confess that the land of Israel in the world to come shall be larger than ever it had been. Now gospel times are called "the world to come." {#Heb 2:5}

Ver. 18. **From Hauran.**] A town of Arabia Deserts (Ptolemy calleth it Aurana), but Felix in this, that it is taken into the Church.

Ver. 19. **From Tamar.**] Hazazon Tamar, {a} which was near the sea of Sodom. {#Eze 47:10}

In Kadesh.] Not in Rephidim. {#Ex 17:7}

{a} This was Palmyra, afterwards Adrianople.

Ver. 20. **Till a man come over against Hamath.**] To that place of the great sea, from which lieth a straight way from Hamath eastward.

Ver. 21. **So shall ye divide.**] *Epilogus est.* There is one and the same "inheritance of the saints in light."

Ver. 22. **An inheritance unto you, and to the strangers that sojourn among you.**] What can the spiteful Jews say to this? who stick not to say, that rather than the bastard Gentiles (so they call Christians) should share with them in their Messiah, they would crucify him a hundred times over and over. Under the Old Testament, though strangers lived with the children of Israel, yet they had no inheritance with them at any time, as now they are appointed to have.

Ver. 23. See on #Eze 47:22.

Chapter 48

Ver. 1. **Now these are the name, of the tribes.**] Who are in this chapter assigned their several seats, and the land divided among them; but this division is much different from that of old, which was a plain prediction of a perfect and total abrogation of the Mosaic polity and Levitical worship, together with a new state of the Church of God after the coming of Jesus Christ.

To the coast of the way of Hethlon.] #Eze 47:15-17. Judea was not, say geographers, over two hundred miles long, and fifty miles broad; but R. Kimchi here noteth, that the Talmudists affirm that the possession of Israel shall extend unto the utmost coasts of the earth, *id quod ex spiritu dictum existima*, {a} This was well and truly

spoken, though they understood not what they spake, as dreaming only of an earthly kingdom. But as elsewhere, so here, the land of Canaan is put for the whole world, {#Ps 89:11,12} whereof all true believers are heirs, together with faithful Abraham, {#Ro 4:11} whether they be Jews or Gentiles. Christ's kingdom runs to the end of the earth. {#Ps 2:8 72:8}

A Portion for Dan.] This tribe, which was, for their shameful revolt from the true religion, {#Jud 18:30} cut out of the roll, as it were, {#1Ch 7:1,13,14,20,30 Re 7:5-8} is here reckoned first of those who had *partem et sortem*, part and lot among God's people. So true is that of our Saviour, "Many that are first shall be last, and the last shall be first." {#Mt 19:30 20:16} "Judge not therefore according to the appearance," &c. Repent, and God will re-accept. The fable of Antichrist to come of this tribe is long since exploded.

{a} Oecolamp.

Ver. 2. From the east side to the west.] The longitude is described, not the latitude. For why? Christ's kingdom is limitless, and his dominion without dimension.

Ver. 3. A portion for Naphtali.] There are many portions of inheritance in Christ's kingdom; there are also in heaven many mansions, {#Joh 14:2} all which shall be divided among the elect.

Ver. 4. A portion for Manasseh.] Which they do not, of their own accord, and as they see good, seize upon, but take their share set them out of the divine sentence.

Ver. 5. A portion for Ephraim.] An equal portion with his elder brother Manasseh. In Christ's kingdom all is of grace, nothing of merit.

Ver. 6. And by the border of Ephraim.] There is a continuity and conjunction of all the portions, to set forth the communion that is between the saints; a sweet mercy, a heaven beforehand.

Ver. 7. A portion for Judah.] Who is set next to the sanctified oblation of the Lord, wherein were the portions of the priests, Levites, city, and prince. He must be a "Jew inwardly," a confessor and witness of the truth, who shall have part and portion in the privileges of God's people.

Ver. 8. Shall be the offering.] Whereof see #Eze 45:1-7.

Of five and twenty thousand reeds.] Which being exactly cast up, saith one, come to forty-five miles, and therefore cannot be meant of any city to be built by the Jews again after their return from Babylon, but must be understood as the Church under the gospel.

Ver. 9. **Unto the Lord.]** As distinguishing it from other oblations; here stood the sanctuary.

Ver. 10. **And for them, even for the priests.]** No mention is here made of cities of refuge, as of old; "for they shall not hurt nor destroy in all God's holy mountain: but the earth shall be full of the knowledge of the Lord, as the waters cover the sea." {#Isa 11:9}

Ver. 11. **Of the sons of Zadok.]** See #Eze 44:15-18.

Which went not astray.] To be faithful with God in a common defection is a singular praise. See my Righteous Man's Recompense, p. 695.

Ver. 12. **And this oblation of the land.]** Ministers of God's Word may lawfully take maintenance of the Church. {#1Co 9:7-13}

Ver. 13. **The Levites shall have.]** But after the priests. There are degrees of officers in the Church, and good order must be well observed there.

Five and twenty thousand in length.] These different portions set together make up a perfect square, which serveth well to set forth the beauty and firmity of the Church of Christ.

Ver. 14. **And they shall not sell of it.]** This law is here occasionally, and by the way, inserted. It seemeth to hold forth, that lands given to the ministers of Christ under the New Testament may never be again taken away, or put to any other use, but to their maintenance for ever. See Mr Clark's Mirror, chap. of Sacrilege.

The firstfruits of the land,] i.e., This part thus consecrated to God, as the firstfruits of the earth were.

Ver. 15. **Shall be a profane place,] i.e.,** A common place; and so all Israel were profane in a sense—*sc.*, as compared to the priests and Levites, those consecrated persons. Symmachus and Theodotion render it λαϊκον. See #De 20:6.

And the city shall be in the midst thereof.] Ten miles at least distant from the temple, some say many more; to show, say they,

what a long way he must go that would attain to eternal life. He must get above the world, howsoever, who would serve God acceptably.

Ver. 16. **And these shall be the measures thereof.]** This representation is merely figurative and mystical, showing us how specious and spacious the Church of Christ is.

Ver. 17. **And the suburbs of the city.]** These were much larger than the suburbs of the temple, as may be observed by comparing Eze.

40. See **#Eze 45:2.**

Ver. 18. **For food to them that serve the city.]** To all the citizens, who all are to turn servitors to their fellow brethren that come to the public meetings, to serve one another in love, which they that do shall not lose their reward, but verily they shall be fed.

Ver. 19. **Shall serve it out of all the tribes,]** *i.e.*, At the common charge, and by a general contribution.

Ver. 20. **Ye shall offer the holy oblation four square.]** See on **#Eze 48:13.** All our dealings must be square, or else we are not of the holy portion, of the new Jerusalem. *{#Re 21:16}*

Ver. 21. **And the residue shall be for the prince.]** His occasions are many, and therefore his proportion is very large; yet must he not be *regni dilapidator*, the waster of the kingdom, by his profuseness, as our Henry III was called, whereby he became ill-beloved of his people.

Ver. 22. **Being in the midst of that which is the prince's.]** The prince was taught, by this position of his portion, to have an equal care of Church and State.

Ver. 23. **Benjamin shall have a portion.]** The division of the land, as it ended with Judah's portion, in speaking of the seven former tribes, *{#Eze 48:8}* so here it beginneth with Benjamin, in speaking of the five following.

Ver. 24. *{See Trapp on "Eze 48:2"} {See Trapp on "Eze 48:3"} {See Trapp on "Eze 48:4"} {See Trapp on "Eze 48:5"} {See Trapp on "Eze 48:6"} {See Trapp on "Eze 48:7"}*

Ver. 25. *{See Trapp on "Eze 48:2"} {See Trapp on "Eze 48:3"} {See Trapp on "Eze 48:4"} {See Trapp on "Eze 48:5"} {See Trapp on "Eze 48:6"} {See Trapp on "Eze 48:7"}*

Ver. 26. *{See Trapp on "Eze 48:2"} {See Trapp on "Eze 48:3"} {See Trapp on "Eze 48:4"} {See Trapp on "Eze 48:5"} {See Trapp on "Eze 48:6"} {See Trapp on "Eze 48:7"}*

Ver. 27. *{See Trapp on "Eze 48:2"} {See Trapp on "Eze 48:3"} {See Trapp on "Eze 48:4"} {See Trapp on "Eze 48:5"} {See Trapp on "Eze 48:6"} {See Trapp on "Eze 48:7"}*

Ver. 28. **Even from Tamar.**] Not Jericho, but Palmyra, called afterwards Adrianople, of the Emperor Adrian, who rebuilt and beautified it.

And to the river.] The river of Egypt, called Sihor. {#Jos 13:3}

Ver. 29. **This is the land.**] This is the epilogue of the whole chapter as to the greatness of the holy city. It remaineth only to touch at the situation and measures thereof, the gates also, and the ministers, together with their use and maintenance, the elegance, lastly, and perpetuity of the city.

For inheritance.] Not from the brook, as Tremellius mistranslateth it.

Ver. 30. **And these are the goings out of the city.**] That is the utmost bounds, as Rabbi Solomon glosseth.

Ver. 31. **And the gates of the city.**] Through which all the Israel of God, both Jews and Gentiles from all parts, *qua data porta, ruunt*, do enter into the Church of Christ, flowing and flocking thereto, as waters do to the sea, and as the doves to their windows.

Three gates northward.] Twelve in all; the reason whereof, see in the note on **#Re 21:13**.

One gate of Levi.] Who, though he had no lot in the land, yet he had a gate into the city, as Vatablus here noteth.

Ver. 32. **Four thousand and five hundred.**] And the like on each side; of all which are made up fifty-four miles, at the least, so large is the city of God. Nineveh was nothing to it; no more is Alcair, Scanderoon, or Cambalu, the metropolis of Tartary, which yet is said to be twenty-eight miles around.

Ver. 33. **One gate of Simeon.**] Here all along the tribes are reckoned, not as they were before in this chapter, but as they are set down in Numbers at the marching of the tabernacle in the midst of them, saving that whole Joseph hath here but one gate, and Levi is taken into the number of the twelve tribes. And forasmuch as it entereth not into the heart of man what God hath prepared for them that love him, and since this city is a type of heaven's happiness, which is fitter to be believed than possible to be expressed, therefore

I am the less troubled, saith good Oecolampadius here, that I understand no more of this surmounting matter.

Ver. 34. **At the west side, &c.**] See on **#Eze 48:32,33.**

Ver. 35. **It was round about eighteen thousand measures.**] See on **#Eze 48:32 Re 21:16.**

The Lord is there.] Jehovahshammah. This is the true Church's name, and the true Christian's happiness, such as no good can match, no evil overmatch—viz., that wheresoever he is, there God is, and therefore there heaven is; like as where the king is, there his court is. This very name implies God's everlasting being with his Church, according to those precious texts of Scripture, every syllable whereof droppeth myrrh and mercy. {#Le 26:11,12 Mt 18:20 28:20 Joh 14:23 1Co 15:28 Re 7:14-17 21:3-5 22:3-6} This is the truth of that which the temple, while it stood as a type or figure, did represent, "This is my rest for ever; here will I dwell." {#Ps 132:14} God will not forsake his Church as he did the synagogue, but have it up to heaven to him, {#Re 21:1-3} where are crowns, sceptres, kingdoms, beatiful visions, unutterable ecstacies, sweetest varieties, felicities, eternities; and all because Jehovah-shammah, the Lord is there; to him be glory and praise everlasting. Amen. So be it.

Soli Deo Gloria

The Jews, having finished a book, add—*Benedictus qui dat fatigato robur.*

Daniel

The Book of Daniel

Written by himself (not by another of his name, in the days of Antiochus Epiphanes, as wicked Porphyry, ^{a} that professed enemy of Christianity, blaterateth), like as Xenophon and Julius Caesar wrote their own acts so wisely and impartially, as none have been so upright in writing the histories of others. This divine book is, for the matter of it, partly historic and partly prophetic. The historical part we have in the first six chapters, *sc.*, a continuation of the history of the book of Kings during the whole time of the captivity and after it. Hence Jerome ^{b} calleth Daniel *multiscum et totius mundi polyhistorem*, a general historian. The prophetic part, beginning at the seventh chapter, foretelleth future things in the several monarchies but very obscurely, according to that of the angel, ^{#Da 12:9,10} "Go thy way, Daniel; for the words are closed up, and sealed till the end of the time," &c; and according to that hieroglyphic of prophecy, which hangs, they say, among other pictures, in the Vatican Library at Rome, like a matron with the eyes covered, for the difficulty. Whence it was that Paulinus, Bishop of Nola, though able, would never be drawn to write commentaries; Cajetan and Calvin would set no notes upon the Revelation; and Piscator, ^{c} after he had commented upon the other prophets, when he came to Daniel, met with so many dark and difficult passages, *ut parum obfuerit*, saith he, *quin in medio commentandi cursu subsisterem, et calamum e manu deponerem*, that he was even ready to lay down his pen, and to lay aside the business. But this he did not, as considering that the best, while here, "know but in part, prophesy but in part," &c.; and that the promise is, though none of the wicked understand this prophecy, yet the wise shall. ^{#Da 12:10} Jerome ^{d} well saith, that a prophecy is therefore obscure, because it is *said* at one time and *seen* at another. And one thing that causeth a cloud in Daniel is the transposing of the history here often used; as the prophecies contained in the seventh and eighth chapters, which were shown unto Daniel under the reign of Belshazzar, in order should be set before the sixth chapter, &c. He seemeth indeed to have been laid aside in the days of Belshazzar, that drunken sot, till the handwriting on the wall brought him more in request again. ^{#Da 5:11,12} That cock

on the dunghill knew not the worth of this peerless pearl, highly prized both by his predecessor and successor, to whom he was *a secretis* of their privy council. Famous he was grown, and worthily, for his extraordinary wisdom {#Eze 28:3} and holiness, {#Eze 14:14} so that the angel Gabriel styleth him "a man of desires," or a desirable man. {#Da 9:23} Seneca calleth Cato *virtutum vivam imaginem*, a lively picture of virtues. Pliny {e} saith that the same Cato Censorius was an excellent orator, an excellent senator, an excellent commander, and a master of all good arts. Paterculus {f} saith, that he was a man as like virtue as ever he could look, *et per omnia virtute diis quam hominibus propior*. Livy saith, he was a man of rigid innocence and invincible integrity. Cornelius Nepos, {g} that being assayed and assaulted by many, he not only never lost any part of his reputation, but as long as he lived grew still in the praise of his virtues, as being in all things of singular prudence and industry. Lastly, Cicero saith of Cato Major, that whereas he underwent the enmities of many potent persons, and suffered no little hardship all his time, yet was he one of those few who lived and died with glory. How much more truly might all this be affirmed of Daniel the prophet than of Cato the censor! all whose virtues were but glistening sins, {h} and all whose praise worthy parts and practices were but "tinkling cymbals" in comparison. Daniel's whole life was a kind of heaven, adorned with most radiant stars of divine virtues. And although we cannot say of him as Alexander of Hales did of his scholar Bonaventure in a hyperbolic strain, that Adam seemed to him not to have sinned in Bonaventure, such was his sanctity and knowledge, {i} yet, with more colour of truth, might the like be said of Daniel, the Jews' jewel and the world's darling. He wrote this book, part of it in Hebrew and part in Chaldee, all in a short but grave style, evident and elegant, being a divine polychronicon {j} to the world's end, or, as one {k} calleth it, the Apocalypse of the Old Testament.

Chapter 1

Ver. 1. **In the third year of the reign of Jehoiakim.**] That wicked king, who killed the prophet Uriah; {#Jer 26:23} cut Jeremiah's prophecy with a knife, and cast it into the fire; {#Jer 36:23} was a gross idolater, {#2Ch 36:8} and therefore justly suffered.

Came Nebuchadnezzar.] Surnamed *Magnus* son to Nebuchadnezzar, surnamed *Priscus*. See #2Ki 24:1,2 2Ch 36:8. {See Trapp on "2Ki 24:1"} {See Trapp on "2Ki 24:2"} {See Trapp on "2Ch 36:8"}

{a} Lib. xii., *contra Christian*.

{b} Jerome, Ep. 103, ad Paulin.

{c} Piscat. *Epist. Dedicat. Ante Com. in Dan*.

{d} *Quod alio tempore canitur, alio cernitur. -De Vir. Perfect.*

{e} Lib. ii.

{f} Dec. 4, lib. ix.

{g} *In Vita Catonis*.

{h} *Splendida peccata*.

{i} Sixt. Senens. *Bib. Sanct.*, lib. iv.

{j} A chronicle of many events or periods. ÆD

{k} Torshel.

Ver. 2. And the Lord gave Jehoiakim.] Because the affliction by Pharaoh (being but a money matter) had not a kindly effect, {#2Ki 23:35} a heavier is now sent; for as one cloud followeth at the heels of another, so doth one judgment of God upon another, till repentance, as the sun, do interpose, and cause it to clear up.

With part of the vessels.] Not all as yet, by a sweet providence, and for an instance of God's patience.

Which he carried into the land of Shinar.] Or, Babylonia, {#Ge 11:2} a part of the garden of Eden, as most geographers think, but now "the seat of Satan." {as #Re 2:13}

To the house of his god.] Jupiter Belus. See on #Isa 46:1.

Ver. 3. And the king spake unto Ashpenaz.] Which signifieth in the Chaldee tongue the chief chider, or controller of the king's house, as Ctesias useth Ashpamithres for chief priests. To this great officer the king commendeth the care of his school.

And of the king's seed, and of the princes.] As having been better bred, and so more hopeful. Here Nebuchadnezzar, minding nothing but the glory of his court by these noble waiters, unwittingly maketh way for the Church's comfort.

Ver. 4. **Children in whom was no blemish.**] Such as were Joseph, David, Artaxerxes Longimus, Germanicus, and others, in whom beauty proved to be the "flower of virtue," as Chrysippus called it. Of Galba the emperor one said, that his good wit dwelt in an ill house, like an excellent instrument in a bad case; whereas Vatinius the Roman was not more misshapen in body than in mind. ^{a} The heathens also advise us to beware of those whom nature hath set a mark upon.

And skilful in all wisdom,] *i.e.*, Ingenious and industrious, apt and able to receive and improve instruction. Tacitus ^{b} telleth us that in the times of Vespasian and Domitian, the children of the British nobles were so witty and well bred that the Romans infinitely admired them for the *debonnaireness* of their natures, preferring the wits of the Britons before the study of the Gauls. And they are called *Angli quasi Angeli*, the English just as Angels, said Gregory the Great, concerning the English boys presented to him.

And such as had ability in them.] Daniel and his three friends are thought by some to have been bred under the prophet Jeremiah, and to have begun to prophesy some years before Ezekiel.

To stand in the king's palace,] *i.e.*, To do him service. This is that which learned men should aim at in these studies, viz., to lay forth themselves for the public good. *Paulum sepultae distat inertiae Celata virtus,* ^{c}

And whom they might teach the learning.] Heb., The book—that is, the art of grammar, say some. But why not other arts also learned by books, those mute masters? Yet not so well, the mathematics especially, without a teacher. Joseph Scaliger, who was *αυτοδιδακτος*, self-taught, and yet proved so great a scholar, is by one called *daemonium hominis, et miraculum naturae*, more than a man, even a very miracle.

And the tongue of the Chaldee.] Which was not therefore the same with the Hebrew, but a different dialect, or daughter of it. The most ancient tongue was the Hebrew, preserved in Heber's family. The Hebrews and Chaldees had one common ancestor, viz., Arphaxad;

and Abraham, being born in Chaldea, could speak both languages; but so could not Daniel and his fellows till they were taught. Good letters and languages are to be taught in schools and universities, Hebrew, Greek, and Latin, especially, the dignity and study whereof Christ would have to be ever kept a-foot in his Church, as appeareth by that inscription, not without a providence, set upon his cross in those three tongues. {#Joh 19:19,20}

{a} *Ingenium Galbae male habitat. Deformitas corpora cum turpitudine certavit ingenii. -Paterc.*

{b} *In Vit. Jul. Agrico.*

{c} Horat.

Ver. 5. And the king appointed them a daily provision.] A competent and comfortable subsistence and maintenance, such as whereof, in time past, those abbey lubbers had too much, and now universities and schools of learning have too little, but far less should have, might some brain-sick sectaries be heard, such as was that Weigelius, who said that in no university in the world was Christ to be found, and that Christ would not have his gospel to be preached by devils, and therefore not by academics, with a great deal more of such paltry stuff, vented by that illiterate widgeon. {a}

So nourishing them three years.] Those that stay overly long in the universities, standing there till they are sour again, and preaching only now and then, to air their great learning, shall have the rust and canker of their abilities to be a swift witness against them at that great day.

{a} Dr Arrowsmith, *Orat. Anti-Weigel. ad Calc. Tact. Sacr.*

Ver. 6. Now among these were, of the children of Judah, Daniel.] Who had not his name for nought, as we say, but by a providence. It signifieth, God is my judge; and so, indeed, he was throughout his whole life, but especially when they cast him into the lions' den. {#Da 6:16} David had also a son of the same name, and that by Abigail, {#2Sa 3:3 1Ch 3:1} in remembrance haply of the right that God had done him upon the churl Nabal. {#1Sa 25:39}

Hananiah, Mishael, and Azariah.] Good names all, and good men all, yet wrapt up with the rest in a common calamity, but for

excellent ends, as it afterwards appeared. Meanwhile, God much sweetened the affliction to these four by their mutual society.

Ver. 7. **Unto whom the prince of the eunuchs gave names.**] Not without the command of the king, {#Da 5:12} as desirous to naturalise them, and by changing their right names, which had the names of God in them, El and Jah, to make them forget their religion; but that was better rooted than to be so easily razed out, though these new names were shrewd temptations to apostasy and idolatry, as being compounded by the names of the Babylonish gods, and means to make them honourable among the Chaldeans.

Ver. 8. **But Daniel purposed in his heart.**] The change of his name, though he utterly disliked, yet he could not help; but to show that he was still of the same religion, though he were but a child of twelve years old, or thereabouts, yet he purposeth first, and then performeth it, to keep himself pure and free from heathenish defilements. What if the vessels of the temple—by being brought into the treasure house of Nebuchadnezzar's god {#Da 1:2} -were defiled, yet these elect vessels would not. So the primitive Christians chose rather to be thrown to lions without than left to lusts within. {a} Yea, I had rather be cast pure and innocent into hell, saith an ancient, {b} than go to heaven being polluted with the filth of sin. Daniel's greatest care is, *ne contra legem Dei et conscientiam impuretur*; he may not pollute his conscience nor violate law of God, the lest he should be defiled in the least. Fall back, fall edge, as they say; he is fully resolved against that. So the Prince of Condi when, at the Parisian massacre, he was put to his choice by the French king, whether to go to mass, to suffer death, or to endure perpetual imprisonment, answered, As for the first, by the grace of God, I will never do it; and for the two last, I humbly submit to his majesty. Let him do with me what he pleaseth.

That he would not defile himself with the portion of the king's meat.] That which Scaliger saith of Matthew Beroaldus, *Vir doctus, et, quod familiam ducit, pius*, that he was a learned man; but that which was his chief commendation, he was also a godly man, may be better said of the prophet Daniel. Godly he was early, and as a child, so was also his master Jeremiah, in whose works he was well read; {#Da 9:2} Samuel; Timothy; Athanasius; Beza, who, among many other things, blessed God chiefly for this in his last will and

testament, that at the age of sixteen years he had called him to the knowledge of the truth. Daniel had this happiness at twelve or thirteen. Neither was he like early fruit, that are soon rotten—Hermogenes was old in his childhood, and a child in his old age—but although he lived one hundred and ten years, as Isidor ^{c} reckoneth, some say one hundred and thirty, yet he was best at last, and may very well pass for a martyr, though he came again safe out of the lions' den, like as John the evangelist also did out of the cauldron of scalding oil, wherein he was cast by the command of Domitian, in contempt of Christianity. Daniel's piety appeareth in this, that he maketh conscience of smaller evils also, such as most men in his case would never have boggled at. He would not "defile himself with the portion of the king's meat." He scrupled the eating of it; and why? (1.) Because it was often such as was forbidden by the law of God. ^{#Le 11:13,29 De 14:3-8} (2.) Because it was so used as would defile him and his fellows against the word of God; for the heathens, to the shame of many Christians, had their grace before a meal, as it were, consecrating their dishes to their idols before they tasted of them ^{d} ^{#Da 5:4 1Co 8:10} (3.) They could not do it without offence to their weaker brethren, with whom they chose rather to sympathise in their adversity than to live in excess and fulness. ^{#Am 6:6} (4.) They well perceived that the king's love and provisions were not single and sincere, but that he meant his own profit, to assure himself the better of the land of Judah, and that they might forget their religion. Lastly, They knew that intemperance was the mother of many mischiefs, as in Adam, Esau, the rich glutton, &c. That is a memorable story that is recorded by William Schiekard ^{e} concerning eleven Jewish doctors, whom the heathen king of Pircandy having in his power, put them to this hard choice, either to eat swines' flesh, or to drink wine that had been consecrated to idols, or to lie with certain harlots. They chose rather to drink the wine than to do either of the other two. But when they had drunk wine liberally, they were easily drawn to do the other two things also. Any one of these five reasons had been of force enough to prevail with Daniel, and the other three to forbear. They knew well that the least hair casteth its shadow. A barley corn laid on the sight of the eye will keep out the light of the sun, as well as a mountain. The eye of the soul that will "see God" must be kept very clear. ^{#Mt 5:8-12}

Therefore he requested.] Modestly and prudently be propounded it, *non convitiando, sed supplicando*, and petitioneth for liberty of conscience, confessing his religion.

{a} *Ad leonem potius quam lenonem.* To a lion is more prefereable than to a brothel.—*Tertul.*

{b} Anselm.

{c} *De Vita et Obitu Sanct.*

{d} *Ante cibum sua habebant prothymata, et laudabant deos suos.* -*Jun.*

{e} Schickard, *Jus. Reg. Hebr.*, cap. 5, p. 149.

Ver. 9. Now God had brought Daniel into favour.] God is never wanting to the truly conscientious. Let them choose rather to offend all the world than to do things sinful, and they shall be sure of good success. The prince of the eunuchs dared not yield to Daniel's request, but he connived at the steward's yieldance.

Ver. 10. I fear my lord the king.] This made him stand off as he did, in pretence at least. Tertullian taxeth the heathens for this, *quod maiore formidine Caesarem observarent quam ipsum de Olympo Iovem*, that they feared Caesar more than they did their greatest god Jupiter. But he who truly feareth God, needeth not fear any else. {#Ac 4:19}

Ver. 11. Then said Daniel to Melzar.] Or, To the steward, alimentator, the purveyor for the pages of honour. The prince of the eunuchs might haply give him a hint to go to this Melzar, who might do it with less danger.

Ver. 12. Prove thy servants, I beseech thee, ten days.] All good means must be used for the keeping of a good conscience, and then God must be trusted for the issue. But did not Daniel herein tempt God? No; for besides that he had a word, (1.) Of precept; {#De 14:3} and (2.) Of promise, {#Ex 23:25} *ex arcana revelatione certior factus est*, it might be revealed unto him that no inconvenience should follow upon this course.

And let them give pulse to eat, and water to drink.] Poor fare for noblemen's sons, but such as they were well paid for. Nature is contented with a little, grace with less. The sobriety of Democritus and Demosthenes is much celebrated among the heathen. But what saith Augustine? {a} *Omnis vita infidelium peccatum est, et nihil bonum sine summo bone.* Whatsoever is not of faith is sin, &c. Daniel's sobriety was of another nature, of a better alloy. Papists

crack much of their abstinence from certain meats and drinks at certain times; but Daniel's and Papists' fasts agree as harp and harrow. See my "Common Place of Abstinence."

{a} *De Ver. Innoc.*, cap. 56.

Ver. 13. Then let our countenances be looked upon.] {See Trapp on "Da 1:12"}

And as thou seest, deal with thy servants.] Thus humbly they bespeak the butler, or purveyor, though themselves were nobly descended. God had made them captives, and they now carry their sails accordingly.

Ver. 14. So he consented to them in this matter.] This had been well done, if done for God's sake; but it was nothing less. He had a hawk's eye herein to his own profit; he favoured them because he meant to finger something from them. These four made a mess.

Ver. 15. Their countenances appeared fairer.] They had both better health (for *Tenuis mensa sanitatis mater*; saith Chrysostom, Spare diet is very healthful), {a} and their good conscience or merry heart was a continual feast to them. They had also God's blessing upon their coarser fare, and this was the main matter that made the difference.

{a} *Gustato spiritu desipit omnis caro.* -Bern.

Ver. 16. Thus Melzar took away.] See on #Da 1:14.

And gave them pulse.] This slender diet was some help to their studies; for leaden bellies make leaden wits, {a} saith the Greek Senary; and *pinguis venter macra mens*, saith Jerome, A fat belly maketh a lean mind. A body farced with delicious meats and drinks unfitteth a man for divine contemplation.

{a} γαστηρ παχεια λεπτον ου τικτει νοον.

Ver. 17. As for these four children, God gave them knowledge and skill in all learning.] Both natural and supernatural. In the art of grammar, saith Symmachus; in every book, saith the Latin interpreter. There was *potus ex fonte, fletus in prece, somnns in codice*, as Ambrose speaketh: they drank Adam's ale, prayed with

tears, slept with a book in their hands. Whether they read the curious books of the magicians (fitter to be burnt, #Ac 19:19) is another question. Osiander thinketh that their Chaldean tutors would have obtruded upon them such kind of learning also; but as they abstained from the king's meat, so they did, likely, from such corrupt and unlawful arts. Other commendable learning they looked into, as did also Moses, Solomon, Paul, &c. But what meant Pope Paul II to condemn all learned artists for heretics, and to tell his Romans that it was learning enough for a man to be able to read and write? {a} Nebuchadnezzar was of another mind, and Daniel and his fellows went further than so. Learning hath no enemy but ignorance.

In all visions and dreams,] *i.e.*, In all kind of prophecy. See #Nu 12:6.

{a} Jac. Rev. De Vit. Pont., 244.

Ver. 18. **Now at the end of the days,]** *i.e.*, After three years' time of studying. See on #Da 1:5. Account is to be exacted of time and profiting. Pliny {a} said to his nephew, when he saw him walk out some hours without studying, *Poteras has horas non perdere*, You might have spent these hours better. Ignatius, when he heard a clock strike, would say, Here is one hour more now past that I have to answer for. Archbishop Ussher, {b} on his death bed, begged hard of God to pardon his omissions, who yet was never known to omit an hour, but ever employed in his Master's business, reading, writing, preaching, resolving doubts, &c.

{a} Plin. Epist.

{b} His Life by Dr Bernard.

Ver. 19. **And the king communed with them.]** It seems he was himself a learned king, able to pose them, and put them to it. So was Alexander the Great, Ptolemy Philadelph, Julius Caesar, Constantine the Great, Charles the Great, Alphonsus of Arragon, our Henry I, surnamed Beauclerc, and King James, who was able to confer learnedly with any man in his faculty. Alphonsus was wont to say that an unlearned king was but a crowned ass, and that he would not be without that little learning he had for all that he was worth besides.

And among them all was found none like Daniel, Hananiah, Mishael, and Azariah.] That which Patricius saith of the son of Juba, king of Numidia, taken captive by Julius Caesar, may fitly be applied to these four noble captives: *Quicquid nobilitatis fortuna eripuerat, id longe accumulatus ei restituerat bonarum artium disciplina*, What lustre soever they had lost by their captivity, was abundantly made up and restored by their excellent learning.

Therefore stood they before the king.] Who had no sooner proved them, but he highly approved them. *O Hortensi admodum adolescentis ingenium, ut Phidiae signum simul aspectum et probatum est.* {a} So Daniel's and the rest: neither need we wonder, since, beside all other helps, they were "taught of God."

{a} Cicero.

Ver. 20. And in all matters of wisdom.] God will honour them that honour him: his gifts and graces he giveth to pure souls, and according to their study of purity, as to Daniel chiefly.

He found them ten times better.] Masters of knowledge, skilled *usque ad apices literarum*, right up to the very peak of learning, {a} and therefore highly favoured by the king, who was himself a great philosopher. Daniel was a leviathan of learning, both divine and human, as one saith of Archbishop Ussher; *Unicum istius cetatis miraculum et musarum delictum*, as Erasmus saith of Alciat, the miracle of his age, and the muse's darling—one that better deserved, for his learning, to be called *Magnus* Great than ever Albertus did. The perfection even of human arts is to be found in the Church. See my Common Place of "Arts."

{a} Mr Fuller.

Ver. 21. And Daniel continued, &c.] And afterwards also, though shrewdly lifted at under Darius; {#Da 6:4} and in the third year of Cyrus he was overborne by the counsellors hired to hinder the building of the temple, whom he could not withstand, and therefore kept an extraordinary fast. {#Ezr 4:5 Da 10:3,4}

Chapter 2

Ver. 1. **And in the second year.**] Of Daniel's advancement. {#Da 1:19,20} Or, as Josephus hath it, *post annum secundum Aegyptiacae vastitatis*, in the second year after that Nebuchadnezzar had subdued Egypt, and other countries, and so established his monarchy, whereupon likely was begun a new computation of the years of his reign.

Nebuchadnezzar dreamed dreams.] All was but one dream, {a} but of many and weighty matters.

Wherewith his spirit was troubled.] God can easily trouble the troublers of his Israel, and make the ringleader of their bondage the trumpeter of their trophy, even *nomen illud prolixum et terrificum, Nebuchadnezzar*.

{a} *Quid sunt regna omnesque res et spes mortalium nisi somnia vigilantium!* -Plato.

Ver. 2. **Then the king commanded to call the magicians.**] These had Ham for their founder, saith Pintus; but who can tell that? Daniel haply was forgotten by Nebuchadnezzar, as David had sometime been by Saul. {#1Sa 17:55,56} A sweet providence it was that he was not called among the magicians. God will not have his matched or mingled with wicked ones.

Ver. 3. **I have dreamed a dream.**] His thoughts had been occupied belike about the issue of his kingdoms, and thereupon he had a divine vision. He that is moderately careful about the affairs of his lawful calling shall not be destitute of divine direction.

And my spirit was troubled.] Heb., Troubled itself. Jesus also troubled himself, but without sin. {#Joh 11:33} {See Trapp on "Joh 11:33"}

Ver. 4. **Then spake the Chaldeans to the king in Syriac,**] *i.e.*, In Chaldee, whence there is here no Chaldee paraphrase; or else, if the Syriac were then a distinct tongue from the Chaldee, as now it is, it was belike their learned language, as now the Arabic is among the Turks.

O king, live for ever.] In this most officious salutation they flatter him, say some, or aver the immortality of the soul, as others, or wish him a long life, as also Daniel doth afterwards.

And we will show the interpretation.] Impostors are great braggers; but as the peacock in setting up his tail showeth his posteriors, so do these get to themselves shame.

Ver. 5. **The thing is gone from me.]** He had dreamed of monarchies, and now forgotten his dream. He might have hereby learned that kingdoms are but *phantasmata, ludicra*, empty bubbles, pleasant follies, children and tales of fancy, &c. "The fashion of this world passeth away"; {#1Co 7:31} "Surely every man walketh in a vain shadow." {#Ps 39:6}

Ye shall be cut in pieces.] Practisers of unjust; flatteries do often meet with unjust frowns.

Ver. 6. **He shall receive of me gifts and reward.]** This was what they gaped after, but missed, and therefore out of envy called not Daniel and his companions, as some think, lest they should share with them.

And great honour.] Great learning deserveth great honour. Aeneas Sylvius was wont to say that popular men should esteem it as silver, noblemen as gold, princes prize it as pearls.

Ver. 7. **They answered again and said, Let the king, &c.]** Thus these proud boasters vaunt of a false gift, and become like "clouds without rain," as Solomon hath it. {#Pr 25:14} See #Da 2:4.

Ver. 8. **I know of certainty.]** There is no halting before a cripple. Politicians can sound the depth of one another. {#Da 11:27}

That ye would gain the time.] Chald., Buy or redeem it—that is, make your advantage of it to evade the danger. And indeed if these sorcerers could have gained longer time much might have been done; for either the king might have died or been employed in war, or pacified by the mediation of friends, &c. Time often cooleth the rage of hasty men. {as #ISa 25:33} How Hubert de Burgo, Earl of Kent, escaped the king's wrath by a little respite, see Goodwin's Catalogue of Bish., p. 193.

Ver. 9. **There is but one decree for you.]** But that was a very tyrannical and bloody one. It is dangerous to affront great men, {a} though in a just cause. {#Ec 10:4}

“*Saevum praelustri fulmen ab arce venit.*”—Ovid.

Till the time be changed.] The Latin hath it, Till there be another state of things. See on **#Da 2:8**.

Tell me the dream, and I shall know that ye can show me the interpretation thereof.] If you cannot tell it, surely you cannot interpret it; since they are both of a divine instinct, and nothing is hidden from God.

{a} *Procul a culmine, et procul a fulmine.*

Ver. 10. **There is not a man upon earth.]** Yes, there is. But this is the guise of worldly wisdom, *fingit se scire omnia, excusat ac occulit suam ignorantiam*, it would seem to know all things, and to be ignorant of nothing that is within the periphery of human possibility.

Ver. 11. **And it is a rare thing.]** Exceeding man’s wit.

Except the gods, whose dwelling is not with flesh.] They cohabit not with men, that we might converse and confer with them. Here these wizards (1.) Superstitiously affirm a multitude of gods, which the wiser heathens denied, Thales, Pythagoras, Socrates, Plato, Chrysippus, &c. (2.) They deny God’s providence, as did also the Epicures, who held that the gods did nothing out of themselves. The Peripatetics also held that they had nothing to do with things below the moon; yea, the Platonists and Stoics placed the gods in heaven only, and other spirits good and bad in the air, which conversed with men, and were as messengers between them and the gods. Thus these famous philosophers became altogether "vain in their imaginations, and their foolish heart was darkened." {#Ro 1:21} (3.) They seem to affirm that man can know nothing of God, unless he cohabited in the flesh with him. "But we have the mind of Christ," {#1Co 2:16} and "the secret of the Lord is with them that fear him"; {#Ps 25:14} this is a paradox to the natural man. {#1Co 2:14} Lastly, they deny the incarnation of Christ, that great "mystery of godliness, God manifested in the flesh." {#1Ti 3:16 Joh 1:14}

Ver. 12. **For this cause the king was angry and very furious.]** A cutting answer may mar a good cause. {#Pr 15:1} See on **#Da 2:9**.

And commanded to destroy all the wise men of Babylon.] So rash is rage, it is no better than a short madness. *Sed de vita hominis nulls potest esse satis diuturna cunctatio*, saith the orator. {a} In case of life and death nothing should be determined without mature deliberation; for, like as Saturn, the highest of the planets, hath the slowest motion of them all; so, saith one, {b} should princess which sit in their high thrones of majesty, be most considerate in their actions.

{a} Cicero.

{b} Willet.

Ver. 13. And the decree went forth that the wise men should be slain.] And the wise men were slain, saith the Vulgate; some of them likely were cut off. The end of worldly wisdom is certain destruction.

And they sought Daniel and his fellows to be slain.] Wicked decrees are wrested to the butchery of the saints; as was that of the six articles here in Henry VIII's days.

Ver. 14. Then Daniel answered with counsel.] *Retulit consilium et causum*; {a} he conferred with Arioch the chief slaughterman, giving him good reasons wherefor to defer further execution. This good turn he did for the magicians and astrologers who were his utter enemies.

{a} Tremel.

Ver. 15. Why is the decree so hasty from the king?] Daniel, though now in danger of his life, forgetteth not his old freedom of speech; and God so wrought, that the king, who was stiff to the magicians, was tractable to Daniel. {#Da 2:16}

Ver. 16. Then Daniel...desired the king to give him time.] Not to study or deliberate, but to pray with fervency and perseverance, which is the best help to find out secrets. {#Jer 33:3}

And that he would show the king the interpretation.] *Beatus, ait Plato, qui etiam in senectute veritatem consequitur*; He is happy who findeth out the truth, though it be long first, saith Plato.

Ver. 17. **Then Daniel went to his house.**] A house then he had, though he had lost house and home for God, and thither he repaireth, as to his oratory, well perfumed with prayers.

And made the thing known to Hananiah, &c.] That they also might pray, setting sides and shoulders to the work, as countrymen do to the wheel, when the cart is stalled.

Ver. 18. **That they would desire mercies of the God of heaven.**] All God's children can pray. {#So 5:8} Those daughters of Jerusalem, though not so fully acquainted with Christ, yet are requested to pray for the Church. But these three were men of singular abilities, no doubt, and were themselves deeply concerned.

Concerning this secret.] In case of secrets and intricacies or riddles of providence, prayer is most seasonable; as being Tephillah, the usual Hebrew word for prayer, a repair to the Lord for inquiry, or for his sentence. {#Ge 25:22,23}

Ver. 19. **Then was the secret revealed.**] Oh the power of joint prayer! It seldom or never miscarrieth. While the apostles were praying together, the house where they prayed shook; {#Ac 4:31} to show that heaven itself was shaken, and God overcome by such batteries.

In a night vision.] *Vigiliae noctis*; {a} as he watched in the night; for he watched as well as prayed. {#Eph 6:18}

Then Daniel blessed the God of heaven.] Who had "not turned away his prayer nor his mercy from him." {#Ps 66:20} They that pray heartily shall never want matter of praise, and such shall be ever driving a holy trade between heaven and earth, till they cease to pray; but praise God throughout all eternity.

{a} Alb. Mag.

Ver. 20. **Daniel answered and said, Blessed be the name of God.**] They who are slight in praying are usually as slight in praising; {#Job 35:13 Da 2:10-12} but Daniel was serious and zealous in both.

For wisdom and might are his.] These and all other excellencies are in God originally, eminently, transcendently. Daniel found it in

this secret thus revealed to him; how much more may we, in the mystery of the gospel now made manifest. {#Ro 16:26}

Ver. 21. **He changeth the times and the seasons, &c.]** And so showeth that strength is his, such as is irresistible.

He removeth kings, &c.] As by the king's dream, Daniel was well advertised.

He giveth wisdom unto the wise.] And so showeth that wisdom is his; since all the wisdom found in the creature is but a spark of his flame, a drop of his ocean.

Ver. 22. **He revealeth the deep and secret things.]** Daniel hath never done, but is incessant and unsatisfiable in praising God; and although there was haste of answering the king's expectation, yet he shall stay till God have his due.

He knoweth what is in the dark.] See #Ps 139:12.

Ver. 23. **I thank thee, and praise thee.]** A gracious man is a grateful man; there is the same word in Greek (χαρις) for grace and gratitude. See on #Da 2:22. A thankful man will enumerate God's mercies, and redouble his praises.

O thou God of my fathers.] The very best inheritance that we can leave our children is the true God.

Who hast given me wisdom and might.] Wisdom to dive into deep matters, and might to manage it.

Ver. 24. **Destroy not the wise men of Babylon.]** Who yet wished Daniel destroyed. This was a noble kind of revenge, to "overcome evil with good."

Ver. 25. **I have found a man.]** *Aulici aliorum sibi usurpant inventa.*

Of the captives of Judah.] His worth deserved better respect.

Ver. 26. **The king answered and said to Daniel, {a} whose name was Belteshazzar.]** So the king and courtiers had called him; but he took no felicity in that idolatrous appellation, which signified a treasurer to Bel, or Baal.

Art thou able?] *Interrogatio regis admiratoria.*

{a} *Daniel se Daniele nominat.*

Ver. 27. **The secret which the king hath demanded cannot the wise men...show unto thee.]** And therefore thou hast done amiss, first in seeking to them, next in slaying them, though God hath a holy hand in it for their just punishment.

Ver. 28. **But there is a God in heaven.]** The saints are ever tender of God's glory. {#Ezr 8:22} Let these that are indued with singular gifts beware of self-admiration, apt to steal upon them.

Ver. 29. **Thy thoughts came into thy mind upon thy bed.]** Kingdoms have their cares, crowns are stuffed with thorns. These thoughts in the text were preparatory to the ensuing dream, {#Ec 5:2} the chief efficient or author whereof was God.

And he that revealeth secrets maketh known to thee.] Yea, maketh thee a conduit of divine revelation to the Church.

Ver. 30. **But as for me, this secret is not revealed to me, &c.]** So careful are God's best saints to give unto him all the glory, which they look upon as God's wife, in the enjoying whereof he is a "jealous God," admitting no co-rival in heaven or earth. "Thy talent hath gained ten talents," saith he in the Gospel; I have not done it. And, "Not I, but the grace of God that is in me," saith Paul. The glory of God and the good of his Church is the chief thing that saints aim at.

But for their sakes,] *i.e.*, For the poor Jews' sake, to whose prayer thou owest this revelation; toward whom, therefore, thou shouldst exercise more clemency, and alleviate their misery.

Ver. 31. **Thou, O king, sawest,]** *sc.*, By the force of thy fancy; for in sleep the reasonable soul cometh into the shop of fantasy, and there doth strange works, which are vented in our dreams.

And behold a great image.] A fit representation, and in a dream especially, of worldly greatness. An image, saith Theodoret, is but the figure of a thing, and not the thing itself; and this image in the text, *speciem habet gigantaeam, et prorsus Chimaericam*, was a kind of chimera.

Ver. 32. **The image's head was of fine gold.**] This is the first, and till now, altogether unheard of prophecy concerning the four monarchies of the world. *Res plane digna quae memoriae tota commendetur*; saith one; {a} a scripture worthy to be well remembered, because it briefly comprehendeth the history of all ages to the world's end.

His breast and his arms of silver.] The elder they are the baser; so is Rome papal, of which one of her sons, {b} over two hundred years since, complained, not without good cause, that she was become of gold, silver; of silver, iron; of iron, earth; *superesse ut in stercus abiret*, and that she would turn next into dung.

{a} Sleid. *de 4 Monarch.*

{b} Theodoric Urias, A.D. 1414.

Ver. 33. **Part of clay.**] The best things of the world stand in an earthly foundation {a} {#Isa 40:6}

{a} Mr Huet.

Ver. 34. **Which smote the image upon his feet, &c.**] All the powers of the world are but a knock, soon gone. {#Ps 2:9}

Ver. 35. **Then was the iron, the clay, the brass, &c.**] Those four mighty monarchies had their times and their turns—their ruin as well as their rise.

And the stone that smote the image became a great mountain.] The kingdom of Christ, little at first, increaseth wonderfully. *Nec minor ab exordio, nec maior incrementis ulla*, said Eutropius, {a} concerning Rome; may we better say concerning the Church, which shall stand when all other powers shall quite vanish and disappear for ever, seem they for present never so splendid and solid. *Sic transit gloria mundi*. So transitory is the glory of the world.

{a} *Hist.*, lib. i.

Ver. 36. **This is the dream.**] By this time Nebuchadnezzar began much to admire Daniel, who modestly taketh in his associates, as Paul also doth Sylvanus and Timothy, when he saith, "And we will tell the interpretation thereof," *sc.*, οὐν Θεω, God assisting us.

Ver. 37. **Thou, O king, art a king of kings.**] And yet the whole Babylonian empire was but as a crust cast by God, the great housekeeper of the world, to his dogs, as Luther somewhere saith of the Turkish.

Ver. 38. **Thou art this head of gold.**] A "head" the Babylonian monarchy is called, because it was the first of the four; and "of gold," because administered with great wisdom, fortitude, justice, and other heroic virtues, because of the glory also and greatness of it in all manner of magnificence. See **#Isa 13:19 14:11 Jer 27:6**. Megasthenes and Strabo ^{a} say, that Nebuchadnezzar was the mightiest of all kings, and held of the Chaldeans to have exceeded Hercules in courage.

^{a} Lib. xv., *Geog.*

Ver. 39. **And after thee shall arise another kingdom,**] ^{a} viz., That of the Persians, fitly set forth by silver, for their exceeding great wealth mentioned by many heathen authors. The two silver arms are the Medes and Persians, meeting both in Cyrus, as the two arms do in the breast; Cyrus also, by his great strength and much bodily labour all his life long, got this other empire.

Inferior to thee,] *sc.*, In fame and felicity. Chald., *Humilius; quia durius et minus tolerabile*, saith one.

And another kingdom of brass.] This is the third monarchy, which is the Grecian, not the Carthaginian, as Orosius, and, out of him, Prosper, would have it; and it is fitly set forth by brass, which, as it is a metal strong and hard, so noisy and loud sounding. The belly noteth the beginning and greatness of this kingdom, saith one, ^{b} under Alexander the Great; the joints between the belly and thighs note the plucking up of this kingdom after Alexander's death, to be divided into four, whereof the principal were two—the one of the *Seleucidae*, the other of the *Lagidae*, figured here by the two thighs of brass. See **#Da 11:4,5**.

^{a} *Ex hac Danielis visione Gentiles fabulam acceperunt de quattuor saeculis, aureo, argenteo, &c.*

^{b} Parker *in loc.*

Ver. 40. **And the fourth kingdom shall be strong as iron,**] *i.e.*, The Roman kingdom, fitly compared to iron for hardness and

hardiness. {a} The two legs do note the division of the kingdom into the empire of the east and the empire of the west, first begun by Anthony and Augustus Caesar 40 B.C., afterwards established by Constantine, A.D. 330, and again more perfectly by Theodosius, A.D. 395.

And as iron that breaketh all these.] Of the Roman greatness much is written by many authors, how they subdued and kept under other potent nations by their legions quartered among them, and by their publicans exacting tribute of them. {b}

{a} Hard and heavy to purge and perfect the Church.—*Parker, ib.*

{b} *Orbem iam totum victor Romanus habebat. -Pet. Arb.*

Ver. 41. **And whereas thou sawest the feet and toes, part of potters' clay, &c.]** These "feet and toes" are the Roman empire, yet continuing, but weaker than it was before, while it consisted of "legs of iron," being now but of "feet and toes." And this empire is divided as the feet and toes are. One part is the kingdom of the Pope in the West (he whom we call the emperor hath now little or nothing to do with the empire, which was of Rome); the other part is the Turk in the East, before whom three of the horns of the empire are rooted out. See #Da 7:8.

Ver. 42. **So the kingdom shall be partly strong, and partly broken.]** Or, Brittle. This we see daily fulfilled in the tottering kingdoms both of that of the Turk (which laboureth with nothing more than the weightiness of itself, and yet hath been soundly battered of late by the Venetians) and the other of the Pope, which declineth also apace, and shall do every day more and more, according to that old distich:

*“ Roma diu titubans, variis erroribus acta,
Corruet, et mundi desinet esse caput.”*

Ver. 43. **They shall mingle themselves with the seed of men,]** *i.e.*, Endeavour by interchangeable marriages to reunite the divisions; but that can as little be as iron can be mixed with clay: cleave they might for a while together, but not incorporate.

Ver. 44. **And in the days of these kings,]** *i.e.*, Of this fourth monarchy; for the Roman emperors were kings, as Peter also calleth them, {#1Pe 2:17} though they, to avoid the hatred of the people, refused

so to be styled. The Pope, by a like hypocrisy, calleth himself the servant of God's servants, but yet stamps upon his coin, "That nation and country that will not serve thee, shall be rooted out."

Shall the God of heaven set up a kingdom.] The kingdom of his Son Christ. And here we have in few words the whole sum of the gospel, and that "truth which is according to godliness," ^{#Tit 1:1} for the revealing whereof this whole dream was revealed to the king.

But it shall break in pieces.] Christ shall reign, and all his foes be made his footstool.

Ver. 45. **Forasmuch as thou sawest that the stone was cut out of the mountain.]** Christ is called a stone, (1.) For strength; (2.) For continuance; (3.) For refuge; (4.) For offence. He is *piorum rupes, reorum scopulus*, as Val. Max. saith of Lucius Cassius's tribunal.

Without hands,] i.e., Without man's help.

And that it brake in pieces the iron, the brass, the clay, the silver, and the gold.] Broughton's ^{a} note here is, Wisely Daniel telleth first how the last shall be destroyed, and not how Nebuchadnezzar's house first should fall; so **#Da 7:11,12**, where he showeth his care to please the cruel tyrant, and his own readiness of wit in the allusion that is in the Chaldee between *chaspa* and *caespa*, clay and silver; which they that observe not cannot know why Daniel brake the native order of speech for clay, iron, brass, silver, and gold.

^{a} Broughton on *Daniel*.

Ver. 46. **Then the king Nebuchadnezzar fell upon his face.]** Out of admiration, and an opinion of some divinity in Daniel. See the like, **#Ac 14:11 28:6**. So the savages of Nova Albion stole upon the English, at their departure thence, a sacrifice, and set it on fire ere we were aware, saith Captain Drake, for they supposed us to be gods indeed.

And worshipped Daniel,] i.e., He was about to do it, but that Daniel utterly and earnestly refused it, directing him to God, the sole object of divine adoration, as appeareth by the next verse. And indeed it had been better for Daniel a thousand times to have been

put to death than to have suffered an oblation and sweet odours to have been offered unto him. He had said enough before to prevent such a mischief. {#Da 2:28-30} See here how Satan tempteth the saints by extremes. Daniel, who before was destined to death, is now deified; and this was the more dangerous temptation of the two. Be not "ignorant of his wiles."

Ver. 47. **The king answered unto Daniel.**] Who dissuaded him, with all his might, from doing on that sort, and inculcated that God was the chief doer.

Of a truth it is, that your God is a God of gods.] *Hoc fuit momentaneum*, saith Calvin; this was but a flash, such as was found in Pharaoh, Saul, and other temporaries; for if it had been in truth, he would not have set up the golden idol, &c. {#Da 3:1} Nevertheless Nebuchadnezzar showed more ingenuity than our stiff unpersuadable refractories, and especially than the perverse Jesuits, of whom it is noted that they are so cross grained and quarrelsome that they had rather *quaerere* than *credere*, start questions than believe truth, and pertinaciously dispute than rest in the plainest interpretations.

Ver. 48. **Then the king made Daniel a great man.**] This was, saith Broughton, about two years before the captivity of Jeconiah, when the good figs were to be brought to Babylon; an encouragement for the faithful to go willingly, their own nobles being so advanced in that court.

And gave him many great gifts.] This Porphyry, that atheist, snarleth at, viz., that Daniel received these rewards and honours. But why might he not, since the gifts he could bestow upon the poor captives, his fellow brethren, and the honours he could also improve to their benefit, himself did neither ambitiously seek them, nor was vainly puffed up by them. A noble pair of like English spirits we have lately had among us, Dr Ussher and Dr Preston, contemporaries and intimate friends to one another. The former, {a} when he was consecrated Bishop of Meath in Ireland, had this anagram of his name given him, "JAMES MEATH, *I am the same.*" The latter, {b} when he might have chosen his own mitre, but denied all preferment that courted his acceptance, had this anagram made of

him, "JOHANNES PRESTONIUS, *En stas pius in honore.*"
Behold, you stand holy, in honour.

{a} Dr Bernard in his Life.

{b} Mr Fuller's *Church History*, fol. 119.

Ver. 49. Then Daniel requested of the king.] Acquainting him likely that by their prayers also in part the secret had been brought to knowledge. {#Da 2:18,19}

But Daniel sat in the gate of the king.] As chief admissional, so the civilians call it, without whose leave and licenee none might come into the king's presence. Himself meanwhile had an excellent opportunity of treating with the king upon all occasions of such things as concerned the Church's good; and this privilege no question but he improved to the utmost.

Chapter 3

Ver. 1. Nebuchadnezzar the king made an image of gold.] Having taken Tyre, which was that great service spoken of in #Eze 29:18, subdued Egypt, which was his pay for his pains at Tyre, and overthrown Nineveh, as Nahum had foretold, he was so puffed up with his great success that he set up this monstrous statue of himself, to be adored by all on pain of death. That it was his own image which he here erected for such a purpose, as did also afterwards Gaius Caligula, the Roman emperor, it is gathered, (1.) Because he did not worship it himself; (2.) Because {#Da 3:12} it is distinguished from his gods; (3.) Because this was long since foretold of him, {#Isa 14:14} that, Lucifer-like, he should take upon him as a god; which because he did, he was worthily turned agrazing among beasts. {#Da 4:33} Meanwhile, take notice here of the inconstant and mutable disposition of this proud prince as to matter of religion. *Velox oblivio est veritatis*, saith Jerome; The truth is soon forgotten. Nebuchadnezzar, who so lately had worshipped a servant of God as a god, and not being suffered to do so, declared for the one only true God, and advanced his servants to places of greatest preferment, is now setting up idolatry in despite of God, and cruelly casting into the fire those whom he had so exalted, because they dissented. Daniel, it is likely, withstood this ungodly enterprise so far as be might, and left the rest to God.

Whose height was threescore cubits.] The ordinary cubit is a foot and half; but the Babylonian cubit, saith Herodotus, was three fingers greater than the common cubit; so that this image might be sixty-seven ordinary cubits high. The Rhodian Colosse was larger yet than this; for it was fourscore cubits high, made of brass in the form of a man, standing with his two legs striding over a haven, under which ships with their sails and masts might pass. {a} The little finger of it was as large as an ordinary man, being the work of twelve years, made by Chares of Lindum, and worthily reckoned for one of the world's seven wonders. It was afterwards sold to a Jew, who loaded nine hundred camels with the brass of it; for it had been thrown down by an earthquake. {b} This image of Nebuchadnezzar was thus great, to affect the people with wonderment—so they "wondered after the beast" {#Re 13:3} -and thus glorious, gilded at least, if not of solid gold, to perstringe their senses, and with exquisite music to draw their affections. The Papacy is in like sort an alluring, tempting, bewitching religion. Jerome compareth heresy to this golden image; Irenaeus worldly felicity, which the devil enticeth men to admire and adore.

He set it up in the plain of Dura.] In a pleasant plain, mentioned also by Ptolemy {c} the geographer, *quo statua commendatior habeatur*, that it might be the more regarded.

{a} Plin., lib. xxxiv, cap. 7.

{b} Theop. Pezel., *Mell. Hist.*

{c} *Geog.*, lib. vi.

Ver. 2. Then Nebuchadnezzar the king sent to gather together the princes.] *Satrapas*, not so called *quia sat rapiant*, as Lyra doateth; for it is a Persian word signifying such as were near the king's person. Superstition first looks to wind in great ones. {#Ezr 8:11} The Vulgate are "carried away to dumb idols, like as they are led." {#1Co 12:2} They are sheepish, and will follow a leader as well into a penfold as a pasture; they also feed most greedily on the grass that will rot them.

Ver. 3. Then the princes, the governors.] These envying the new favourites, and fearing that the king, by his late confession, {#Da 2:47} had too good an opinion of the Jews' religion, came readily to this

dedication, and probably had contrived it for a mischief to those three worthies, as those in #Da 6:4,5 did to Daniel.

Ver. 4. **To you it is commanded.**] Chald., They command; *i.e.*, the king and his council. {as #Es 1:13,15} But what said the heathen? *Obediemus Atridis honesta mandantibus*, {a} we will obey rulers if they command things honest, but not else. The Bishop of Norwich asked Roger Coo, martyr in Queen Mary's days, whether he would not obey the queen's laws? He answered, As far as they agree with the Word of God I will obey them. The bishop replied, Whether they agree with the Word of God or not we are bound to obey them, if the queen were an infidel. Coo answered, If Shadrach, Meshach, and Abednego had done so, Nebuchadnezzar had not confessed the living God. {b}

{a} Eurip. in *Phaeniss*.

{b} *Acts and Mon.*, fol. 1550.

Ver. 5. **That at what time ye hear.**] See on #Da 3:1. The allurements of pleasure are shrewd enticements to idolatry. {#2Pe 2:18} Sir Walter Raleigh said, Were I to choose a religion to gratify the flesh, I would choose Popery. The Catholics, in their supplication to King James for a toleration, plead that their religion is, *inter caetera*, among others, so conformable to natural sense and reason, that it ought to be embraced! A proper argument. I have read of a lady in Paris who, when she saw the bravery of a procession to a saint, she cried out, Oh how fine is our religion beyond that of the Huguenots!

That at what time ye hear the sound.] So in the Papacy, when the Ave Mary bell rings, which is at sunrising, at noon, and at sunsetting, all men, in what place soever, house, field, street, or market, do presently kneel down and send up their united devotions by an Ave Maria. {a}

Ye fall down and worship.] This is all that is required; *de certa confessionis forma imperata, ne gry. Sic*.

{a} *Spec. Europ.*

Ver. 6. **And whoso falleth not down and worshipping, &c.**] Fire and sword are idolaters' best arguments. But conscience is the

fountain and spring of duty; and if that be not directed and awed by the Word of God, in vain are Acts of Parliament and proclamations, though backed with menaces; as if the spring of a clock be broken, in vain are all the wheels kept clean and put in order.

Ver. 7. **All the people, nations, and languages fell down.**] They that come of the yielding willow, and not of the sturdy oak, will yield with the time, and ever be of the king's religion. In Queen Mary's days here, and so in the Palatinate lately, scarce one in five hundred stood out, but fell to Popery as fast as leaves fall in autumn. See on #Da 3:5.

Ver. 8. **Wherefore at that time certain Chaldeans came near, and accused the Jews.**] All the Jews are accused, because some refused to worship. So still all the generation of the righteous must be charged with the pretended miscarriages of some few among them. The world, we see, is no changeling; *antiquum obtinet*. The Jews indeed, ever since the captivity, have abhorred idolatry; and the Papist worshipping of images, for which both Jews and Turks call them idolatrous Christians, {a} is a main scandal to them, and a let to their conversion.

{a} *Spec. Europ.*

Ver. 9. **They spake and said,...O king, live for ever.**] Thus they insinuate themselves by flattery. So #Ac 24:2,3.

Ver. 10. **Thou, O king, hast made a decree.**] Kings' decrees are much urged by such as are resolved to be of King Harry's religion, whether he stand for the old *mumpsimus* {a} or the new *sumpsimus*.

{b}

{a} One who obstinately adheres to old ways, in spite of the clearest evidence that they are wrong; an ignorant and bigoted opponent of reform (ED)

{b} A correct expression taking the place of an incorrect but popular one (*mumpsimus*). (ED)

Ver. 11. **And whoso falleth not down and worshipping, that he should be cast, &c.**] This with a graceless man is a swaying argument; he will rather turn than burn; as he came not frying into the world, as one said in Queen Mary's days, so he cannot go frying out of it. Epicurus in word confessed a God, but in deed denied him, because Anaxagoras was put to death for denying God at Athens, where Epicurus flourished. {a}

{a} Aug., *De Civ. Dei*, lib. xviii, cap. 41.

Ver. 12. There are certain Jews.] Everywhere spoken against, as were afterwards Christians, *odio humani generis*, saith Tacitus, {a} hated for their religion.

Whom thou hast set over the affairs.] This was it that irked these spiteful accusers: "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" {#Pr 27:4}

Shadrach, Meshach, and Abednego.] Whom, though thou hast highly preferred, and by calling them by the names of thy gods, engaged them to thy religion, yet will they not yield to it, but be singular and refractory.

These men, O king, have not regarded thee.] Chald., Have set no regard upon thee. This was ever *unicum crimen eorum qui crimine vacabant*.

{a} Lib. xv.

Ver. 13. Then Nebuchadnezzar in his rage and fury.] His blood boiling at his heart, as brimstone doth at the match; for preventing whereof nature hath placed the heart near to the lungs, *ut cum ira ascenditur, pulmonis humore temperetur*; for an allay to the heat of it, lest perturbations should boil it into brine.

Commanded to bring Shadrach.] Who, it seems, were present at first, with a holy boldness, confronting their idolatries in the very teeth of the king and nobles. Daniel is excused by his absence and ignorance. But perhaps Nebuchadnezzar might show him the like favour as our Henry VIII did Cranmer, who disputing zealously against the six articles, was willed by the king to depart out of the Parliament House into the council chamber for a time, till the Act should pass, and be granted; which he notwithstanding with humble protestation refused to do. {a} And so it is likely would Daniel, who must therefore be excused as before.

{a} *Acts and Mon.*, 1037.

Ver. 14. **Is it true, O Shadrach, Meshach, &c.,] q.d.,** I can very hardly believe it. *Certe tu non occidisti patrem;* Sure thou didst not kill thy father! saith Augustus Caesar once to a parricide, whom he had in examination; and Suetonins saith that it was usual with him to examine malefactors in that way, as if he could not believe any such thing of them. Some {a} render the text *Num de industria aut certo consilio?* Do ye this on set purpose to cross and provoke me? Others, as Montanus, *Nunquid desolatio? q.d.,* What! you to oppose the command of a king? If this be suffered, what disorder, yea, desolation, must needs follow! Pride ever aggravateth anything done against its own mind.

{a} Tremel., Buxtorf.

Ver. 15. **Now if ye be ready that at what time ye hear.]** Many can no sooner hear flattering promises of preferment, as it were Nebuchadnezzar's instruments, but they presently fall down and worship the Babylonish idol; but these three worthies were none such.

And who is that God that shall deliver you out of my hand?] What God is he? Sure a mean God he were, thou poor thimbleful of dust, could he not stay thy hand, and stop thy blasphemous mouth with a spadeful of mould, and that in a trice.

Ver. 16. **Shadrach, Meshach, and Abednego answered.]** With a heroic faith and well knit resolution. A sound faith and a clear conscience, saith one, are able by their native puissance to pull the very heart, as it were, out of hell, and with confidence and conquest to look even death and the devil in the face.

We are not careful to answer thee.] The saint hath a *quietus est* rest that supersedeth all his cares. {#Php 4:7} Some render it *non necesse habemus*. As the king would admit no discussing his decree, but would have it absolutely obeyed, so they were at a point never to do it, nor to be removed from their religion. The heavens shall sooner fall, said that martyr, than I will start or stir an inch from what I have professed. With the like undaunted courage answered Cyprian the proconsul; Basil, the Arian emperor Valens; Dr Taylor, Stephen Gardiner; Mr Hawkes, bloody Bonner. A fagot will make you believe the sacrament of the altar, said Bonner. No, no,

answered Hawkes, a point for your fagot. What God thinks meet to be done, that shall ye do, and no more. {a}

“ *Paenae sunt pennae queis super astra vehor.*”

{a} *Acts and Mon.*, 1445.

Ver. 17. **Our God whom we serve is able to deliver us.**] And deliver us he will, either from death or through it; and we are by his grace *in utrumque parati*, wholly at his disposal. Never ask, then, O king, Who is that God that shall deliver you? Our God is in heaven, and doeth whatsoever he will in heaven and in earth. He well knoweth how to deliver his out of temptations, and to reserve the unjust, be he king or captive, unto the day of judgment to be punished. {#2Pe 2:9}

From the burning fiery furnace.] *Sic fortissimum martyrem*, saith Ambrose of Laurentius, may we as well say of these, *saevissima persecutoris flarama superare non potuit; quod longe ardentius veritatis radiis accensa mens eius fervebat*. The fiery zeal of these men's spirits overcame and put out the most scorching heat of the burning fiery furnace.

And he will deliver us out of thine hand.] Hereof they were well assured, because it would further set forth the cause of God, and work a greater conviction in the king and his nobles.

Ver. 18. **But if not, be it known unto thee, O king, &c.**] We should not condition with God, but commit ourselves unto him in well doing, as unto a faithful creator, being unchangeably resolved rather to embrace fire than to resist light. Thus did all the noble army of martyrs, besides many worthy confessors, such as were the Prince of Conde at the same massacre of Paris, who would not redeem his life or liberty by going once to mass; John Frederick, prince elector of Saxony, to whom, when Charles V, whose prisoner he then was, offered to enlarge him, and to restore him to his former dignity, if he would but only assent to the "Interim mystical" doctrine, as they then called it, he absolutely refused; {a} George, Marquis of Brandenburg, likewise about the same time, professed openly at an imperial diet held at Augsburg, *Malle se, flexis ibi coram Caesarea maiestate genibus, spiculatori cervicem ferendam statim praebere,*

quam Deum et evangelium ipsius abnegare, i.e., That he had rather hold out his neck to be cut off by the headsman before the emperor than deny Christ and his gospel. {b} *At ego Chrysostomum secutus,* said Calvin, when he was pressed to administer the Lord's Supper to some notorious offenders, after the example of Chrysostom; I will die rather than do it. {c} Louis the French king being taken prisoner by Melechsala the sultan, conditions of peace being concluded between them, for more assurance thereof the sultan offered to swear that if he failed in performance, to renounce his Mohammed; requiring likewise the king to swear that if he failed, to deny his Christ to be God. {d} Which profane oath the king detesting, and wishing rather to die than to give the same, the sultan, wondering at his constance, took his word without any oath at all, and so published the league.

{a} Bucholc., *Chron.*

{b} Scultet., *Annal.*

{c} Melch. Adam.

{d} *Turkish History.*

Ver. 19. And the form of his visage was changed.] Chal., The countenance of his face. Passionate persons vex and distemper their own hearts and bodies, {#Pr 25:28} and are exceedingly disfigured with furiousness of the looks, extraordinary panting of the heart, beating of the pulse, swelling of the veins, stammering of the tongue, gnashing of the teeth, as those in #Ac 7:54. So the tyrant that martyred Laurence stamped and stared, ramped and fared as out of his wits, swelling like a toad, looking like a devil, &c. See on #Da 3:17.

That they should heat the furnace one seven times more.] Whereas a lingering torment had been heavier, as Bishop Ridley also felt it, and other martyrs: but he spoke as his passion prompted him, which often overshoots. {#Pr 11:29}

Ver. 20. And he commanded the most mighty men.] That they might be the more strongly bound, and no resistance made.

Ver. 21. So these men were bound in their coats, &c.] Which, for haste of the execution, were never taken off, as is usually done. But these executioners were swift to shed blood, and had blood again to drink, for they were worthy.

Ver. 22. **The flame of the fire slew those men.]** Who were too forward in the execution, and perhaps had been chief persuaders of the king to this whole action. God useth his creatures, as he did also at the Red Sea, for the safety of his saints and destruction of his enemies.

Ver. 23. **And these three men...fell down bound.]** Their binders were burnt, but not their bonds so soon, lest the glory of the miracle should have been thereby defaced.

Into the midst of the burning fiery furnace.] Where yet these holy salamanders took no hurt. In the creatures there is an essence and a faculty whereby the work, as in fire is the substance and the quality of heat: between these God can separate, and so hinder their working, as here he did. *Quisque sollicitus sit non tam de vita quam de vocatione, &c.*

Ver. 24. **Then Nebuchadnezzar the king was astonished.]** God can soon astonish the stoutest; as he did Dioclesian the tyrant, who laid down the empire in a discontent because he could not, as he desired, root out Christian religion, such was the constance and courage of the professors thereof. Antoninus the emperor set forth an edict in Asia that no Christian should be persecuted; for, said he, it is their joy to die: they are victors, and do vanquish you.

Ver. 25. **Walking in the midst of the fire.]** As in some pleasant place. *Tua praesentia, Domine, Laurentio ipsam craticulam dulcem fecit,* saith an ancient, *i.e.,* Thy presence, Lord, sweetened the furnace to these three worthies, the gridiron to Laurence, those exquisite tortures to Theodorus in Julian's time, ^{a} the Leonine prison to Algerius the Italian martyr (who calleth it in the date of his letter a delectable orchard), the fire wherein he was burnt to Bainham, the English martyr, who, in the midst of the flames, which had half consumed his arms and legs, uttered these words: O ye Papists, behold ye look for miracles; here now you may see a miracle; for in this fire I feel no more pain than if I were in a bed of down; but it is to me as a bed of roses. ^{b}

And the form of the fourth is like the Son of God,] *i.e., Venustissima et quasi divina,* very beautiful and angelic. The heathens reputed those to be heroes or demi-gods in whom they beheld and admired anything above the ordinary nature of men and

their expectation. Truly this was the Son of God, said that heathen centurion concerning our suffering Saviour; {#Mt 27:54} that is, a divine man, such as Homer calleth *αντιθεους, Θεοεικελους*. This fourth person here in the fiery furnace is by many held to be Christ the Son of God, who appeared at this time in human shape.

{a} Socrates, Theodoret.

{b} *Acts and Mon.*, 940.

Ver. 26. Ye servants of the most high God.] This was a high title, such as David and other great princes have gloried in; {#Ps 36:1 title} {See Trapp on "Ps 36:1"} The devil gave it to Paul and his fellow labourers; {#Ac 16:17} and they who deny it to Christ's faithful ministers, loading them with names of scorn and obloquy, show therein less ingenuity than the devil himself.

Then Shadrach, Meshach, and Abednego came forth.] Not till they were called had they any mind to come forth; for where could they possibly mend themselves? Any place is a paradise where God is present. *Ubi imperator, ibi Roma*. Where the emperor is, there is Rome. Noah was well content to lie buried, as it were, in the ark, which was made in the form of a coffin, so long as God was there with him. *Nos quoque non abhorremus a sepulchris ipsis*, saith an expositor, {a} We also fear not to go down to the grave so long as we may hear God saying unto us, as once he did to old Jacob thinking of his journey to Egypt, "Fear not to go down into Egypt; for I will go with thee, and I will also bring thee up again." {#Ge 46:3,4} Further, note how these three martyrs carry themselves toward the tyrant: they do simply obey his command, and come forth; they are not puffed up by the strangeness of the miracle wrought upon them, neither do they tattle, but suffer the matter itself and experience to speak, showing themselves to all sorts to be looked upon with greatest humility and modesty.

{a} Rollock.

Ver. 27. And the princes, governors, and captains.] Who were more obstinate than the king, and willing to have shut the windows lest the light should shine in upon them; but that there was no withstanding it.

Upon whose bodies the fire had no power.] See on **#Da 3:23**. The creatures are at a league with the saints. {#Job 5:22}

Ver. 28. **Then Nebuchadnezzar spake.]** Being convinced, but not converted, as appeareth by the next chapter, whatever Augustine and others charitably thought to the contrary. A wicked man may pray and praise God extemporally. {#Job 27:10}

And have changed the king's word.] Chald., *Secundo loco habuerunt*. They have preferred God's word before it.

Ver. 29. **Therefore I make a decree.]** Magistrates then have to do with men in matters of religion. {#De 13:6 Ro 13:4}

Which speak anything amiss.] But was this all he would do for God after so clear convictions? It was very poor. A professor of the Turks' law proclaimeth, before they attempt anything, that nothing be done against religion.

Ver. 30. **Then the king promoted.]** Restored them to their dignities, and strictly forbade others to malign or molest them.

Chapter 4

Ver. 1. **Nebuchadnezzar the king.]** This bare title seemed sufficient to him who came now newly out of the furnace of sharp affliction, whereby he was tamed and taken a link lower, as we say.

Unto all people, nations, and languages.] This epistolary narrative or proclamation was sent abroad a year or two before his death. And here observe, saith one, {a} an omission of twenty-seven years' history, wherein the Church in Babylon had her halcyons; the emperor being exercised in foreign wars, and the nobles disheartened from attempting anything against those four worthies, as having had formerly such ill success.

That dwell in all the earth.] Thus this great king is made a catholic preacher of humility and moderation of mind.

Peace be multiplied unto you.] Courtesy and kind language in great ones draweth all hearts unto them, as fair flowers do the eyes of beholders in the springtide.

{a} Mr Huet.

Ver. 2. **I thought it good.**] Chald., It was meet (or seemly) before me; It was my duty, so Junius.

To show the signs and wonders.] "Signs" they were, because evident testimonies of God's wisdom, justice, power; "wonders," because worthy to be wondered at.

Ver. 3. **How great are his sons!**] Mark how he is enlarged here; so should we. If David had had the thing in hand, he would have cried out also, "For his mercy endureth for ever." But Nebuchadnezzar celebrateth his kingdom only; and that also he had learned of Daniel.

{#Da 2:46,47}

Ver. 4. **I Nebuchadnezzar was at rest in my house.**] Having subdued all mine enemies round about. But in the year of my triumph, behold a vision of my downfall. *Suspecta nobis debet esse tranquillitas.*

And flourishing in my palace.] But flourishing estates free not the mind of burdensome cares. {#Ec 5:12}

Ver. 5. **I saw a dream, which made me afraid.**] It is seldom seen that God alloweth unto the greatest darlings of the world a perfect contentment; something they must complain of that shall give an unsavoury verdure to their sweetest morsels, and make their very felicity miserable.

Ver. 6. **Therefore I made a decree to bring in all the wise men of Babylon.**] Whom yet he had formerly found to be no better than braggarts and impostors. Was this man truly converted?

Ver. 7. **Then came in the magicians.**] As if they would do the deed. Seducers make up with boldness what they want of true worth. {#2Pe 2:19}

Ver. 8. **But at last Daniel came in before me.**] And why "at last?" Why was he not sooner sent for? If the soothsayers and sorcerers could have served the turn, Daniel had never been sought to. This is the guise of graceless men; they run not to God till all other refuges fail them.

According to the name of my god, and in whom is the spirit of the holy gods.] Is this the language of a true convert? Should not

former sinful practices be looked upon with a lively hatred, and mentioned with utter distaste?

Ver. 9. **Because I know that the spirit of the holy gods is in thee.**] The spirit of divination and prophecy.

And no secret troubleth thee.] Chald., Puts thee to business. Now he who had slighted Daniel before, to get what he desired, abaseth himself below the dignity of a king to him.

Ver. 10. **Thus were the visions of my head in my bed.**] He readily remembereth this dream of his, and roundly relateth it; the more to befool the wise men, since the Scripture, whereof they were ignorant, but Daniel well versed in, revealeth sufficient direction for the interpretation thereof—*sc.*, #Eze 31:1-12. The wisdom of this world is not unlike the pains taken by moles, which dig dexterously under ground, but are blind against the sunlight.

Ver. 11. **The tree grew, and was strong.**] See #Eze 17:12,24. Plato compareth a man to a tree inverted, with the root above and the branches below. He also calleth him φυτόν ουρανίου, a heavenly plant. Homer calleth great men γεγενημένα ἐχ Διὸς ἐρνη.

Ver. 12. **The leaves thereof were fair, and the fruit.**] But because pride harboured under these leaves and poisoned these fair fruits, they were broken down and trod under foot.

The beasts of the field had shadow under it.] Great is the benefit of civil government, and far extending. But most men content themselves with a natural use of it, as beasts of the field do of their food, without improvement of any higher good.

Ver. 13. **And, behold, a watcher and an holy one,**] *i.e.*, A holy angel, active and watchful to know and do the will and commands of God for the good of the Church. Hence angels are said to be full of eyes, {#Eze 1:18} and to stand always beholding the face of God, {#Mt 18:10} as waiting an employment. How ready was that angel here {#Da 4:31} to interrupt the proud king from heaven, and to tell him his doom! So in the next words.

Ver. 14. **Hew down the tree, and cut off his branches.**] One angel seems to call to another to expedite the execution, so earnest they are in the Church's revenge. {#Re 18:21}

Let the beasts get away.] Let this great conqueror be stripped at once of his train and dignity. The Duke of Florence gave for his ensign a great tree with many spreading boughs, one of them being cut off, with this posy, *Uno avulso non deficit alter*; but here it was otherwise.

Ver. 15. **Nevertheless, leave the stump of his roots.]** Which, having life still in it, may shoot out again. {a}

Even with a band of iron and brass.] *Hic ab arbore desilit angelus ad personam.* This band intimateth Nebuchadnezzar's madness; for mad folk use to be bound.

Let his portion be with the beasts.] Turn him agrazing among beasts, for his beastly conditions.

{a} Pintus in loc.

Ver. 16. **Let his heart be changed,]** *i.e., Obbrutescat, nihil humanum sapiat;* a fearful judgment, and yet such as reprobates are usually delivered up to. {#Ro 1:24}

And let a beast's heart be given him.] Let his fantasy and appetite be so changed, that, upon a strong imagination that he is a beast, he may have affections carrying him in all things to do accordingly. Little is said of this in human history. The Chaldee chronicles are lost. Alpheus (as he is cited by Eusebius) {a} briefly saith that Nebuchadnezzar, rapt with madness, presently vanished out of the company of men, after that he had first foretold the overthrow of the Chaldean monarchy. The Chaldeans in Abidenus' fragments record that he was blasted by some god, and spake of Babel's fall by the Persians. {b}

And let seven times to pass over him,] *i.e.,* Seven years; like as Solomon's temple, that seven years' work of many thousands, was by him destroyed.

{a} Lib. ix. *de Praepar. Ev.*

{b} Brought., *Conc. of Script.*

Ver. 17. **This matter is by the decree of the watchers,**] *i.e.*, Of God surrounded with his holy angels as his assessors and approvers of the divine decree.

And the demand by the word of the holy ones.] *Petitio haec -scil.*, that the tree may be cut down. It is hereby intimated, saith Piscator, that the angels, in the consultation held for the punishing of Nebuchadnezzar's pride, petitioned God that it might be so.

Ver. 18. **This dream I king Nebuchadnezzar have seen.**] Such as would have resolution, must fully relate their doubts. {#Ge 41:17}

Ver. 19. **Then Daniel, whose name was Belteshazzar.**] Which name he took no felicity at all in, but the contrary. Nevertheless, for the Chaldeans' sake, in whose tongue he wrote these things, and at whose good he therein aimed, he here addeth it.

Was astonished for an hour.] So was not Nebuchadnezzar, who was the man concerned. *Ea fere est improbarum securitas;* the godly, who have less cause, are frightened often, when the wicked are hardened. See #Hab 3:16. {See Trapp on "Hab 3:16"} But they who tremble not in time of threatening, shall be crushed to pieces in time of punishing. {a}

My lord, the dream be to them that hate thee.] Daniel, after a certain pause makes this mannerly preamble to the interpretation of the dream, which could not be very pleasing. But truth must be spoken, however it be taken. So Philo brings in Joseph prefacing to the interpretation of Pharaoh's baker's dream, *Utinam tale somnium non vidisses, &c.*, I would, sir, you had not so dreamed; but since you have, I must deal plainly with you.

{a} Bradford.

Ver. 20. **The tree that thou sawest.**] See on #Da 4:11.

Ver. 21. **Whose leaves were fair.**] See on #Da 4:12.

Under which the beasts of the field dwelt, &c.] A king should to all his subjects, high and low, extend his favour according to every one's quality and degree.

Ver. 22. **It is thou, O king,**] *i.e.*, It is that great empire which thou boldest and rulest.

Ver. 23. **And whereas the king, &c.**] See #Da 4:13.

Hew the tree down.] Sin ever endeth tragically.

Yet leave the stump.] Reserve him for a kingly state again, like as he had left a stump in Judah, spared the kingly seed, showed pity to the remnant of the Lord. The least favour that is shown to the godly shall be repaid double. {#Jer 34:17}

Ver. 24. **This is the interpretation.**] See #Da 4:19.

Ver. 25. **That they shall drive thee.**] He saith not who, whether angels or men, nor whither, for avoiding of envy and displeasure. This was a high point of heavenly wisdom, which adviseth to observe,

“ *Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.*”

Nebuchadnezzar, who had driven so many before him out of their countries, is now, by a just judgment of God, himself driven out from company, lest, being mad, he should do much mischief: for his brutish conditions, he had now the brutes for his companions. He was wont to be fed with dainty fare; he now eateth grass as an ox. For his purple robe, *horrido pilo totus obtegitur*, he is all covered with hair; and for his precious ointments he is wet with the dew of heaven, *ferinae vitae damnatus*. {a} His disease, say some, was the lycanthropy; not a frenzy only, as that of Ericus, King of Sweden, who, being expelled his kingdom, for grief fell mad; {b} for, besides the brutish change of his mind, his body was much changed in feeding and living among wild beasts. Deformed he was, not transformed, so that the beasts took him for a beast, as going upon all four, and feeding as they did, although in shape differing from them, as a monster among them. But when all is said that can be said, sure it is that this change was supernatural, as appeareth by the occasion, manner, degree, time, &c., every circumstance seeming a new creation. {c}

And seven times shall pass over thee.] For the glory of God's justice in his expulsion, and of his mercy in his restoration. See #Da 4:16.

Till thou know.] God will be sure to tame his rebels, for is it fit that he should lay down the bucklers first?

{a} Oecolampadius; Diod.

{b} Willet.

{c} Mr Huet.

Ver. 26. And whereas they commanded.] See #Da 4:15; and further observe how God tempereth his judgments with mercy, and that out of his mere philanthropy.

That the heavens,] *i.e.*, The God of heaven. {#Lu 15:21 Mt 21:25}

Ver. 27. Wherefore, O king, let my counsel be acceptable unto thee.] Happy was Nebuchadnezzar in such a faithful counsellor at hand to advise him; more happy than his successors Cyrus and Cambyses were in Croesus, King of Lydia, who yet more enriched them by his counsel than by all the wealth they had from him. But Nebuchadnezzar was as yet uncounsellable, till God had tamed and humbled him.

Break off thy sins by righteousness.] Be abrupt in the work, for delays are dangerous; {#Heb 3:7,13} cut the cart ropes of vanity as soon as may be, lest they pull down upon us heaviest judgments. For the diversion of God's anger, get sin removed: {a} take the bark from the tree, and the sap can never find the way to the boughs.

And thine iniquities by showing mercy to the poor.] Nebuchadnezzar had been an open oppressor, Daniel therefore preacheth unto him of righteousness and mercy. So Paul discoursed of "righteousness, and temperance, and the judgment to come" {#Ac 24:25} before Felix (who was *inexplebilis gurges*, saith Tacitus, a covetous wretch) and Drusilla, a filthy adulteress. Let this be a mirror for ministers.

If it may be a lengthening of thy tranquillity.] *An futura sit prorogatio. Et sane fuit aliqua prorogatio, nempe per annum.*

Repentance ever findeth favour, yea, the very shadow of it, as in Ahab. {#IKi 21:29} Jerome thinks it probable that Nebuchadnezzar did for a time as Daniel had advised him, and had therefore for a temporary repentance a temporary tranquillity. Chrysostom's note upon this text is, *Prolata est sententia ut non fiat*. God is *iudex liber, non iuratus*, as Zanchy saith well, he punisheth as he pleaseth.

{a} *Anticipa iudicium eius vera rescipiscentia. -Jun.*

Ver. 28. **All this came upon the king Nebuchadnezzar.**] Because he repented not, or not thoroughly, as he had been advised, being left of God to his own heart. There is an infallibility in the curses as well as in the promises; they will surely light. {#Isa 14:23,24}

Ver. 29. **At the end of twelve months he walked,**] *scil.*, A year after the dream, the interpretation thereof, and the good counsel given him thereupon. It is some wonder how he could so soon forget all; but the world, with the lusts thereof, had hardened his heart.

In the palace of the kingdom.] His idle walk, and his stately palace, were some occasion of his pride and fall. He walketh and stalketh, musing of nothing but his own greatness only.

Ver. 30. **The king spake and said.**] No man asking him any question, but himself trumpeting out his own praises. Ordinarily the greatest wealth is tumoured up with the greatest swelth against the Lord. Great means make great minds; yet what hath this proud prince in him of a man more than his voice and shape?

Is not this great Babylon {a} **that I have built?**] Why, no; it was built over a thousand years before you were born: {b} you have only beautified and fortified it. It is God that buildeth the city. {#Ps 127:1} And they were your ancestors, Nimrod and Ninus, whom he made use of for that purpose. Why, then, should you rob him of his glory, and them of their right, by your arrogance? The proud man, Sejanus-like, sacrificeth only to himself, and, Polyphemus-like, setteth up himself for the sole doer. God is not in all his thoughts. {#Ps 10:4} And for his words, hear Nebuchadnezzar here, or Mezentius in Virgil,

“*Dextra mihi Deus, et telum quod missile libro.*”

- *Aeneid.*

Or that of Grevinchovius, the Arminian, *Ego meipsum discerno, atque in eo cur non mihi liceat ut de meo gloriarer?* I do by my freewill make myself to differ from others, and why may not I boast of such a thing as of mine own, in answer to that of the apostle, "Who maketh thee to differ? and what hast thou which thou hast not received?" Wittily doth Luther call those braggers *faeces* or *dregs*, who have much in their mouths, *haec ego feci*, This was my doing; and worthily is that speech of Charles V emperor commended, *Veni, vidi, sed vicit Christus*, {c} beyond that of Julius Caesar, *Veni, vidi, vici*, because he ascribeth to Christ the honour of his conquest.

For the house of the kingdom.] The palace indeed he had built, though not the city, and therein he now prideth himself. The bramble thinks it a goodly thing to reign, and hath great thoughts and words too of his shadow, and yet all is but a shadow. The Turks build no stately edifices, besides their mosques or churches, because their abode upon earth is to be but short, they say, and therefore any dwelling may serve turn. That was a memorable speech of the forementioned Charles V, to whom, when the Duke of Venice had shown his princely palace, like a paradise upon earth, and now expected that the emperor should have exceedingly praised it, all that he said to it was this, *Haec sunt quae nos invitos faciunt mori*. These are the things that make us loath to depart out of the world. And no less memorable was that saying of another to a great lord who had showed him his stately house and pleasant garden, You had need, my lord, make sure of heaven; or else, when you die, you will be a very great loser.

By the might of my power.] See #Hab 1:16. {See Trapp on "Hab 1:16"}

{a} *Urbem suam opponit coelo, eamque pro coelo habet.*

{b} Joseph. *Antiq.*, lib. xvi. cap. 11.

{c} A Lap. in #2Sa 17:1.

Ver. 31. While the word was in the king's mouth.] So quick is God usually in his executions, when men are once come to the height of pride, and do invade his glory, affront his majesty. {#Jer 44:22 Ac 12:23}

There fell a voice from heaven.] By the ministry of the angels, who do extremely hate proud persons, and are ready to speak and act aught against them.

O king Nebuehadnezzar.] Not now Nebuchadnezzar my servant, as once, but mine opposite, and therefore the object of my wrath. Alexander the Great rewarded his soldier that fetched his crown out of the water, but then hanged him for putting it on his own head. God will punish those eternally that rob him of his due glory.

Ver. 32. **And they shall drive thee.]** See on **#Da 4:25**, {See Trapp on "Da 4:25"}; that new impieties work out old threatened curses, which seldom rot in the air, as we use to say of winter.

Ver. 33. **The same hour was the thing fulfilled.]** When least expected. The like befell the old world, Sodom, Pharaoh, Julian, &c. See **#1Th 5:2,3**. As they say of the metal they make glass of, it is nearest melting when it shineth brightest; so are the wicked nearest destruction when at greatest lustre.

And he was driven from men.] By his own courtiers and subjects. In him it well appeared that mortality was but the stage of mutability. The like was to be seen in Nero, and many other Roman and Greek emperors; in Belisarius, Bajazet, our Richard II, and Henry VI, who, having been the most potent monarch for dominions that ever England had, was at last not the master of a mole hill, nor owner of his own liberty. Of Henry Holland, Duke of Exeter, grandchild to John of Gaunt, mention hath been made before. Within our remembrance, in the reign of King James, the Lord Cobham, having been a man of seven thousand pounds a year, and of a personal estate of thirty thousand pounds, came nevertheless to a miserable end; for before his death he was lousey for want of apparel and linen, and had starved, had not a trencher scraper, some time his servant at court, relieved him with scraps, in whose house he died, being so poor a place that he was forced to creep up a ladder through a little hole into his chamber. {a} The like strange change befell Sir Edward Greenill, of Milcot, in Warwickshire, whom I very well knew.

And did eat grass as oxen.] By a singular judgment of Almighty God, who came down from heaven, as it were, to fight a duel with

this most proud man, *inspectante toto mundo*, in the view of all the world. {b}

And his body was wet with the dew of heaven.] Beside the brutish change of his mind, his body was much changed by the inclemency of the air, and by his feeding and living among wild beasts. Yet was he not in truth changed into a beast, as Bodin thinketh, so as that upward he was like an ox, and in his hinder parts like a lion, as others have fabled. The substance of his body was not changed, but only the quality of his substance and of his shape. Rupertus well concludeth that this was the greatest change that is mentioned in Scripture, excepting only that of Lot's wife, who was changed into a pillar of salt.

Till his hairs were grown like eagles' feathers.] Thick and black.

And his nails like bird's claws.] Long and sharp; so that in his shape he came nearer to a wild beast than to a man.

{a} *Court of King James*, p. 37.

{b} Rollock.

Ver. 34. **And at the end of the days.]** When my pride was now subdued, but hardly to sound conversion.

I Nebuehadnezzar lift up mine eyes.] Happy he if with Simeon his eyes had seen God's salvation. Many are humbled but not humble, low but not lowly.

And mine understanding returned.] The use of his reason, whereof he had been bereft, and an opinion put into him that he was a beast. Mad men are apt to think themselves kings, horses, or other creatures than they are.

Whose dominion is everlasting.] A natural man will sooner confess God to be true, just, powerful, wise, &c., than merciful, and all because the love of God is not shed abroad in his heart by the Holy Ghost. {#Ro 5:5}

Ver. 35. **And all the inhabitants of the earth are reputed as nothing.]** He who hath seen any part of God's greatness will soon

see his own vileness and the world's nothingness. *Disce hominis ουδενειαν, et ut ira dicam nihilitatem.*

Ver. 36. **At the same time.**] When God had hid pride from me, which could not be soon nor easily done; as when some vital part is corrupted, the cure is difficult and long in doing.

And my counsellors and my lords.] Who had ruled the kingdom in the interim, among whom Daniel haply was chief.

Ver. 37. **Now I Nebuchadnezzar praise.**] God, as he is the first author of all, so to him as to the utmost end, *quasi circulo quodam confecto*, all honour ought to return.

All whose works are truth,] *i.e.*, Right and righteous.

And those that walk in pride he is able to abase.] See #Da 4:33.

“*Ingentes quercus, annosas fulminat ornos.*”
- *Claudian*

Chapter 5

Ver. 1. **Belshazzar the king.**] Son to Evilmerodach, grandson to Nebuchadnezzar, whose line failed in this king, according to #Jer 27:7. Of Evilmerodach, Daniel saith nothing, because nothing remarkable happen in his time but what was before related. {#2Ki 25:27}

Made a great feast.] Of this feast, see #Jer 25:26; Herodot., lib. i.; Xenoph., lib. vii. It was made, say some, upon occasion of a yearly solemnity, which continued five days together, wherein the servants bare sway in every family, having a master of misrule over them. Cyrus took this opportunity, saith Xenophon, and made himself master of the city. *Nota hic Baltasaris miram vecordiam*, saith one; that is, take notice of Belshazzar's strange stupidity and security, that having such a formidable enemy before the city, he should thus revel and bezzle: but he did it perhaps to show his valour, and how little he cared for the Persians, who showed themselves soon after to be no contemptible persons. Certain it is that he minded nothing less at his feast than the deliverance of God's poor people, which now he was in working. Now were the seventy years exactly ended; now

therefore was Israel to be dismissed, and it was done. The Rabbis have a tradition, that Belshazzar, seeing the seventy years spoken of by Jeremiah expired, and the Jews, by the coming on of another monarch, not delivered, kept this feast in contempt of that prophecy and people. {a}

To a thousand of his lords.] Who, it is like, were all drunk for company; what wonder, then, that a land so sick of drink spued them all out? Lords and lowlies were grown desperate drunkards, ripe for ruin. Here were a thousand princes, but not one faithful counsellor to better advise this festival king, as he is called, wholly given over to dissolute lusts. Who can tell whether it were not now with him as afterwards with Vitellius the Emperor, when his enemy was at hand, *Vitellius trepidus, dein temulentus*, {b} to put away the fear of death, he made himself drunk?

{a} Lyra.

{b} Tacitus.

Ver. 2. Belshazzar, whiles he tasted the wine.] {a} And was mastered by it; being now in his cups, as they say, and well whittled, "swallowed up of wine," as the prophet expresseth it. {#Isa 28:7} Aben Ezra rendereth it, *in consilio vini*, doing as the wine advised him.

Commanded to bring the golden and silver vessels.] Being intoxicated, he casteth off all care of God and man, and falleth into the sins of sacrilege and blasphemy.

Which his father Nebuchadnezzar had taken out of the temple.] And should have restored them hither again. We read that when Gensericus had spoiled and plundered Rome, he took the vessels of gold and silver which Titus had brought from the temple in Jerusalem, and carried them with him to Carthage; these vessels, among other spoils, Belisarius met with when he took Carthage, and carried them to Constantinople. But the good Emperor Justinian would not receive them into his treasury, but sent them again to Jerusalem to be disposed of for the good of the Church, according to the discretion of the Christian bishops who lived there. {b}

{a} *Iam temulentus*. — *Vulgate*

{b} The Life of Justin, by Mr Clark, 79.

Ver. 3. Then they brought the golden vessels.] Made and appointed for a better use; as were likewise much of our Church lands, vessels, and utensils, concerning which a learned man complaineth, *Possidebant Papistae, possident iam rapistae*. Luther cried out earnestly against this abuse in Germany, Knox in Scotland, Calvin at Geneva: I see, said he to the senate there in a sermon, that we have taken the purse from Judas and given it to the devil; neither can I endure such sacrilege, which I know God in the end will punish most severely. Belshazzar paid dear for his boosing in the bowls of the sanctuary.

And the king and his princes...drank in them.] As if they had been swine troughs. This was to outsin his father and grandfather, who yet were none of the best.

Ver. 4. They drank wine.] To the honour of their goddess Shac; for so these feast days were called *σακεα ημεραι*, being like the Roman saturnalia.

And praised the gods of silver and of gold.] As if these their dung hill deities had mastered and spoiled the God of Israel, who either would not, or could not defend his temple and people from falling into the power of their invincible conqueror. This was blasphemy in a high degree, and therefore presently punished by God.

Ver. 5. In the same hour came forth fingers of a man's hand.] Taken off from the arm. This strange sight marred all the mirth immediately, making good the proverb, *Ubi uber, ibi tuber; ubi mel, ibi fel. Lege Dei aeterna sancitum est ut illicita voluptas pariat ultricis conscientiae furias et supplicia, iuxta illud*, Where the breast is, there is the fruit, where the honey is, there is the venom. Eternity is confirmed by the law of God that forbidden pleasures give birth to vengeful and enraged conscience and that just punishment is near. **#Re 18:7.** Carnal mirth goeth out in a snuff.

Upon the plaster of the wall.] When the wrath of God is revealed from heaven against unrighteousness, he would have it to be well noted and noticed by all.

Ver. 6. Then the king's countenance was changed.] How soon is carnal joy extinct, the gallantry of it checked with troubles and

terrors! how suddenly is it put out as the fire of thorns! {#Ps 118:12 Ec 7:6} Surely as lightning is followed with rending and roaring; and as comets, when their exhaled matter is wasted, vanish and fill the air with pestilent vapours; so is it here.

So that the joints of his loins were loosed.] If a bare citation to judgment were so terrible to this jolly prince, what shall the judgment itself be "Knowing therefore the terror of the Lord," &c.

And his knees smote one against another.] The writing on the wall he could neither read nor understand; but his conscience had written bitter things against him, which being now held to the fire of God's wrath become legible, as things written with the juice of an onion are visible when brought to the fire. The wounds also of an accusing conscience pierce the members of the body. {#Pr 17:22} The mark that God set upon Cain was, in likelihood the perpetual trembling of his hands and whole body. Tullus Hostilius, who profanely derided the devotions of his predecessor Numa, had deservedly for his gods *Pavorem* fear, and *Pallorem*. wanness, {a} Caracalla, after the murder of his brother Geta, was so haunted with the furies of his own evil conscience, that he forbade any so much as to name him on pain of death, and was well nigh mad; so was Theodoricus the tyrant upon the sight of the fish's head set before him, wherein he thought he saw the face of Symmachus whom he had wrongfully slain. The like befell our Richard III after the murder of his two innocent nephews; and Charles IX of France after the massacre at Paris.

{a} Lactant

Ver. 7. The king cried aloud to bring in the astrologers.] Daniel seemeth not to have been in any request in the days of this dissolute prince, Neither was there any courtier that would mention him, or mind the king of him till the old queen came in. Such *combibones* drinking buddies are unfit comforters; many of them likely were by this time bucked with wine, and then laid out to be sunned and scorned.

Shall be clothed with scarlet, &c.] A troubled heart will give anything for release, as Cain, Spira, &c.

And shall be the third ruler in the kingdom,] *i.e.*, Next to myself and the queen-mother. Thus he promiseth to another a third place, who could not promise to himself any place. *Spirat superbiam miser.*

Ver. 8. **But they could not read the writing.]** *Utpote caecitate et stupore pervulsi;* they could not so read it as to make any good sense of it. It may be the initial letters only were set down, or else without pricks, or in a strange character, the Samaritan, or some other. The honour of the work was reserved for a better man.

Ver. 9. **Then was king Belshazzar greatly troubled.]** In the midst of his feast he was thus damped and cast into his dumps; according to that of Amos, *{#Am 8:10}* "I will turn your feasts into mourning, and all your songs into lamentation." Yet find we not in him any sign of true remorse. "Whoredom and wine and new wine had even taken away his heart," *{#Ho 4:11}* robbed him of himself, and laid a beast in the room.

Ver. 10. **Now the queen.]** The queen mother, whom Herodotus calleth Nicochris, and greatly commendeth for her wisdom and ability of speech, which in a woman is a comely ornament: *{#Pr 31:26}* (1.) She was not at this riotous feast, which is an argument of her temperance; (2.) She prudently insinuateth into the king by the ordinary salutation, "O king, live for ever"; (3.) She adviseth him to bear up, and not to be too troubled; (4.) She maketh honourable mention of Daniel, *cuius virtutum sola est admiratrix*, and persuaded the king to make use of him by her own experience, We use to say thus women's wits are best at a pinch. Most sure it is that women have proven sometimes more prompt for counsel than men; *{#Jud 13:23}* and some we may find who, beside their sex, have little of a woman in them. See **#2Sa 20:16**. Herodotus maketh this Nicochris as famous as Semiramis.

Ver. 11. **There is a man in thy kingdom.]** Once famous for his oracles, and highly promoted by thy grandfather Nebuchadnezzar. Thus this old queen speaketh of ancient things. She was not therefore Belshazzar's wife, as Porphyry scoffingly objected, but his mother at least, if not his grandmother.

In whom is the spirits.] See on **#Da 5:10**.

The king, I say, thy father.] This was a check to Belshazzar for neglecting so worthy a person as Daniel, whom his grandfather had so highly honoured.

Ver. 12. **Forasmuch as an excellent spirit, &c.]** Very excellent is the grace of the Spirit in godly hearts, {#Col 1:29} neither can natural conscience do less than stoop and strike sail to the image of God in whomsoever.

And dissolving of doubts.] Chald., Knots; that is, perplexed and obscure speeches and sentences.

Now let Daniel be called.] Who will not obtrude himself, nor, like the marigold, open and shut with the sun; but, as the violet, which grows low and hangs the head downward, hiding itself also with its own leaves, so Daniel, were it not that the fragrant smell of his many virtues betrayed him to the world, would choose to live and die in his self-contenting secrecy.

Ver. 13. **Then was Daniel brought in.]** Wise men are never found to be unnecessarily forthputting, or overly forward to express themselves. They know *qui bene latuit bene vixit; et qui bene tacuit, bene dixit;* and when they must speak, use as few words as may be, and as direct to the point.

Art thou that Daniel.] Daniel had deserved of the Babylonian state to have been better known of Belshazzar, and better respected; but this is the world's wages.

Which art of the children of the captivity of Judah, &c.] What needed all this? he never learned it surely of his queen mother. She had spoken all good of Daniel, and inminded the king of another both office and name. He only takes notice of Daniel's captive condition, and vaunts of his grandfather's victory, moving this insolent and unseasonable question *in tanta necessitate et consilii inopia*, "Art thou Daniel?" &c

Ver. 14. **I have even heard of thee that the spirit, &c.]** This silly and shallow prince hath nothing to say but what was put into his month by his wiser grandmother; only what she discreetly concealed, viz., that Daniel was one of the captives, &c., *hoc unum*

commemorat gloriosus rex, that he blurts out, in a way of upbraiding. {a}

{a} Oecolamp.

Ver. 15. **But they could not show the interpretation of the thing.**] They could not read nor interpret it. Such as seek to sorcerers are worthy to lose their labour, as a punishment of their folly. Suidas testifieth that the citizens of Alexandria in Egypt devised and decreed that astrologers should pay a certain tribute to the State out of their gettings, and that it should be called the fool's tribute, because none but fools and light fellows would resort to such for direction.

Ver. 16. **And I have heard of thee.**] As far off as he maketh it, Belshazzar could not be so ignorant of Daniel, as he would seem to be, since he understood punctually the dreams, honours, and troubles of his grandfather. {#Da 5:22} But this he took for a piece of his silly glory, to make it very strange, as if he had never heard of Daniel till now.

Ver. 17. **Let thy gifts be to thyself.**] Honours, pleasures, riches,

“Haec tria pro trino numine mmadus habet.”

But as Moses, by the force of his faith, overcame them all, {#Heb 11:24-27} so did Daniel here, throwing off the offers of them, and answering the king's proud speech with a grave invective, which he beginneth somewhat abruptly, not without indignation, as having to deal with a wicked and desperate man, rejected of God. Ministers must carry in them a retired majesty, saith one, toward the persons of wicked men. {#2Ki 3:14}

Ver. 18. **O thou king, the most high God gave Nebachadnezzar.**] See here the necessary and profitable use of history, which hath its name, saith Plato, *παρα το ισταναι τον ρουν*, from stopping the flux and overflow of impiety in others;

“Exemplo alterius qui sapit, ille sapit.”

Domestic examples are most prevalent; as not to profit by them is a great provocation, and yet all too common. {#Ps 49:14} Lamech was

nothing bettered by Cain's punishment, but the contrary. Jude inveigheth against such as made no use of Sodom's ruin; this was a just presage and desert of their own.

And kingdom, and majesty, and glory, and honour.] His offences were much increased by these many obligations.

Ver. 19. **Whom he would he slew.]** *De facto loquitur, non de iure.*

See the like **#1Sa 8:10-17**. {See Trapp on "1Sa 8:10"} {See Trapp on "1Sa 8:11"} {See Trapp on "1Sa 8:12"} {See Trapp on "1Sa 8:13"} {See Trapp on "1Sa 8:14"} {See Trapp on "1Sa 8:15"} {See Trapp on "1Sa 8:16"} {See Trapp on "1Sa 8:17"} Lactantius {a} telleth of a certain tyrant, *qui lucem vivis, terram mortuis denegabat*, who would never let his subjects rest alive or dead.

{a} Lib. v. cap. 11.

Ver. 20. **But when his heart was lifted up, and his mind hardened in pride.]** Pride is of a hardening property, causeth men to commit sin with a high hand, as Pharaoh. The increase of the spleen is the decrease of the body; so is pride of the soul, and overturneth the whole man. Evagrius noteth it for a special commendation of Mauritius the Emperor, that he was not puffed up with his preferments.

Ver. 21. **And he was driven.]** See on **#Da 4:22**. *Lege historiam, ne fias historia.*

Ver. 22. **And thou his son, O Belshazzar, hast not humbled thy heart.]** It was no small aggravation of his sins not to be warned, and now he shall hear of it on both ears. The putting out of the French king's eyes, which promised before with his eyes to see one of God's true servants burned, who seeth not to be the stroke of God's hand? Then his son Francis, not regarding his father's stripe, would needs yet proceed in burning the same man. And did not the same God give him such a blow on the ear that it cost him his life? {a}

{a} *Acts and Mon.*, fol. 1914.

Ver. 23. **But hast lifted up thyself against the Lord of heaven.]** As did also Pharaoh, Sennacherib, Herod, {#Ac 12:21-23} whose acts were set forth with false and flattering praises by Nicholas Damascenus, as Josephus {a} complaineth; but so are not Belshazzar's by holy Daniel, who yet is almost his only historiographer.

And whose are all thy ways.] Chald., Thy whole journey.

{a} *Antiq.*, lib. xvi. cap. 11.

Ver. 24. **Then was the part of the hand.]** *Completa peccati mensura, non differtur poena*, when sin is once ripe, punishment is ready. The bottle of wickedness, when once full with those bitter waters, will soon sink to the bottom.

Ver. 25. **MENE, MENE, TEKEL, UPHARSIN.]** These words signify, He hath perfectly numbered, he hath weighed, and it falleth in pieces. They were the Samaritan characters, saith one, {a} therefore the Babylonians could not read them, nor could the Jews understand them, though they knew the characters, because they understood not the Chaldee tongue as Daniel did. See on **#Da 5:8**.

{a} Weemse.

Ver. 26. **MENE; God hath numbered thy kingdom.]** He hath cast up thy reckonings, taken account of thy maladministration, and calleth for satisfaction. So he dealt with Pharaoh, king of Egypt. *Cum duplicarentur lateres, venit Moses*, when the tale of bricks was doubled, then came Moses; and when the four hundred, or the four hundred and thirty, years of their captivity in Egypt were exactly expired, the same night were the firstborn slain. So the tyranny of the Roman emperors was numbered at the end of three hundred years after Christ, when they, sounding the triumph before the victory, had foolishly engraven upon pillars of marble these bubbles of words, *Nomine Christianorum deleto qui Remp, evertabant*, we have utterly rooted out the name of Christians, those traitors to the commonwealth. So, lastly, God hath numbered the Pope's kingdom, and well-nigh finished it. Let him look to the year 1666. It is plain Satan shall be tied up a thousand years; 666 is the number of the beast; Antichrist shaft so long reign; these two together make the just number. {a}

{a} Time has made a fool of Trapp as it has of many others. Ed.

Ver. 27. **TEKEL; thou art weighed in the balances, {a} and art found wanting.]** As the former was a term taken from creditors, so this from light coin; *deprehensus es minus habere*, thou art not current. Others may think thee weighty enough and worthy, but God

pondereth the hearts, {#Pr 22:2} and thinketh thee fit to be refused, *ut nummus reprobus* so money rejected.

{a} *Iupiter ipse duas aequato examine lances Sustinet. -Virg.*

Ver. 28. **PERES; thy kingdom is divided, and given to the Medes.**] This had been long before prophesied, #Isa 13:17; yea, #Ge 9:25; and now Ham's posterity felt his father's curse. Nimrod, the founder of Babylon, came of Ham, Madai or the Medes were of Japhet, and Elam or the Persians of Shem. God's forbearances are no acquittances. Let all wicked ones look to it. What is *Mene* but death? *Tekel* but judgment? *Peres* but hell or utter separation from God? and all to be passed through by their poor souls if timely course be not taken. Hear this, all ye drunkards, who glory in drinking the three outs &c.

Ver. 29. **Then commanded Belshazzar, and they clothed Daniel.**] No nay, but they would do it; and he at length admitted it, partly that he might not seem to slight the king's courtesy and to be disaffected, and partly that thereby he might be the better known to the Persians for the comfort of God's poor people.

And put a chain of gold about his neck, and made a proclamation, &c.] All this the king commanded to be done, out of an admiration of Daniel's divine wisdom, and that he might be *dicti sui dominus*, as good as his word; but not a word hear we of his repentance, such was his stupidity; nor doth Daniel exhort him to it, because he saw him to be past feeling, and knew that the decree was gone forth.

Ver. 30. **In that night was Belshazzar...slain.**] By Gaddatha and Gobrya, two of Cyrus's commanders, who had been wronged by Belshazzar (as Xenophon {a} also testifieth), and now took revenge on him, after that they had betrayed the city, and brought in Cyrus's army. So fell that famous Babylon: *fuit Ilium et inyen, gloria Teucrorum.*

{a} Xenoph. *Cyrop.*, lib. vii.

Ver. 31. **And Darius.**] Called by Ctesias, Δαριατος, which comes near to Dariaves, as the Chaldee here calleth him. He is thought to be the same with Cyaxares, son of Astyages, and uncle to Cyrus.

Being about threescore and two years old.] Born the same year, say the Rabbis, {a} wherein Nebuchadnezzar besieged Jerusalem and destroyed it. So Augustine was born the same day in Africa that Pelagius was in Wales, say chronologers, by a wise and watchful providence of God for the good of his Church.

{a} Sedar Olam.

Chapter 6

Ver. 1. **It pleased Darius.]** Chald., *Pulchrum fuit coram Dario.* Order, he knew, must be observed, or the kingdom could not continue; himself also was old, and needed assistants. It was honour and work enough for him *illos iudicare quos constituit iudices aliorum* to appoint others to judge also—as Petr. Blesensis saith that our Henry II did—to judge those whom he had made judges of others. The great Turk doth so to this day, whence few of his grandees, his viziers especially, or chief officers, die in their beds.

An hundred and twenty princes.] For his one hundred and twenty provinces, which afterward came to be one hundred and twenty-seven. {#Es 1:1} Monarchs will ever be adding.

Ver. 2. **And over these three presidents.]** *Triumviros sive tres rationales.* Three to whom the rest should audit and be accountable.

And the king should have no damage.] In his rights and in his revenues, which were, saith Herodotus, yearly fourteen thousand five hundred and threescore Euboian talents, raised out of the several satrapies.

Ver. 3. **Then this Daniel was preferred above the presidents.]** Chald., He became a conqueror over those exarchs; so that he might have been called, as Charles the Great once was, *Pater orbis*, the world's father; or as Titus, *Orbis deliciae*, the world's darling; or as Otho III, *Mirabilia mundi*, the world's wonder. He was indeed no less, and that Darius well found by him. Whether he took him with him into Medea, as Jerome, out of Josephus, relateth, I have not to say; if he did, it seemeth that after the death of Darius he returned again to Babylon, and there served King Cyrus. {#Da 6:28}

Because an excellent spirit was in him.] Not only of prophecy, but of prudence, justice, zeal, and other virtues, which, if a governor lack, he is as a sun without light, a bird without wings, a master of a ship without a helm, &c.

And the king thought to set him over the whole realm.] Thus dignity waiteth upon desert, and envy upon dignity, which made David love his hook the better after he had seen the court; and Daniel was never fond of this great preferment, whereby, for his own particular, he got nothing, *nisi ut turbator viveret, occupator interiret*, as he said, but vanity and vexation of spirit. High seats are never but uneasy; neither want there those who are lifting at them, and labouring to overturn them. *Ferunt summos fulmina montes*.

Ver. 4. **Then the presidents and princes sought.]** Chald., Were seeking; they made it their business so to do. Envious men are always *in excubiis*, set in their watch, to observe where they may fasten their fangs, and do most mischief. See #Pr 27:4. {See Trapp on "Pr 27:4"}

But they could find none occasion.] His innocence thrattled their envy, and made them, since they could not come at his heart, to feed upon their own.

Nor fault.] *Neque in facto, nec in signo;* and yet they waited for his halting, {as #Ps 38:16,17} and watched as eagerly for it as a dog doth for a bone. A blameless behaviour disappointeth malice, and maketh it drink up the most part of its own venom.

Forasmuch as he was faithful.] *Homo quadratus;* a square-dealing man, and such as against whom lay no just exception. *Homo virtuti simillimus*, as Paterculus saith of Cato Major, A man as like Virtue herself as could be possible.

Ver. 5. **Then said these men.]** But whatsoever they said, Daniel said, *Ego sic vivam ut nemo eis credat*, My life shall be a real refutation of their lies.

Against this Daniel.] This was the best language they could afford him. So, "Behold this dreamer," said Joseph's brethren, and "This fellow," said the Pharisees of Christ, and "This pest," said they of

Paul, that most precious man upon earth. In envy is steeped the venom of all other vices.

Except we find it against him concerning the law of his God.] Whereof Daniel was both a strict observer in himself, and a zealous preserver in others. Religion, then, was the quarrel, and all the fault they could find with him— *Novum crimen Gaius Caesar, &c* -and yet no new accusation either. The first man that ever died, died for religion, and still, "All that will live godly in Christ Jesus" (if they will needs do it, and be set upon it), "shall suffer persecution."

“ *Omnia eum liceant, nen licet esse pium*”

Ver. 6. **Then these presidents and princes assembled together to the king.]** Or, Thronged tumultuously, as resolved to have that they came for. James and John, from the word here used, are called, *Filii fremitus sive fragoris*, Sons of thunder. {#Mr 3:17} It seemeth these men came to the king with a bustle and a rattle, to frighten him into a consent to their motion.

King Darius, live for ever.] This was to sprinkle him with court holy water, as they say.

Ver. 7. **All the presidents of the kingdom.]** Not all either, for Daniel would sooner have died a thousand deaths than have voted such a gross impiety; but he was one of the most, that knew least of the council, and it was he against whom, *haec cudebatur faba*, this plot was laid, though it proved at last to be against themselves.

The governors, and the princes, the counsellors and the captains.] A rabble of rebels, conspiring against heaven. *Non numeranda aunt suffragia, sed expendenda.*

To establish a royal statute.] But a very irreligious and injurious one, the like whereunto was that prohibition in France of Henry III, that it should not be lawful for householders to pray with their families; {a} and that of the Jesuits at Dolce, forbidding the common people to say anything at all of God, either in good sort or in bad. {b}

That whosoever shall ask a petition of any god or man.] What, not of their own gods? nor yet of Cyrus, who was co-partner with

Darius in the kingdom? But, like enough, these conspiritors might think hereby the rather to ingratiate with the old dotard Darius, who feared the virtue and valour of his nephew and colleague, Cyrus, and would say with tears, as Xenophon reporteth, that Cyrus was more glorious than he, and had more applause of the people.

{a} Polan. *in locum.*

{b} Heyl. *Geog.*

Ver. 8. **Now, O king, establish the decree.]** Confirm it, that it may receive the force of law.

According to the law of the Medes and Persians, that altereth not.] This was too much to be given to any law made by man, so mutable a creature. I have read of a people whose laws lasted in force but for three days at utmost; this was a fault in the other extreme. The Persians' laws were therefore irrevocable, because they worshipped truth for a goddess, to whom inconstancy and change must needs be opposite and odious. But this was no good reason either, unless the law makers shall be supposed such as cannot err, nor will anything unjust, which can be truly attributed to none but God only.

Ver. 9. **Wherefore king Darius signed the writing.]** As well enough content to be so dignified, yea, deified. So was Alexander, the Great; Antiochus, Θεός; Herod; Domitian; *Dominus Deus noster*; *Papa: Vah scelus!* our Lord God, the pope, Ah wickedness.

Ver. 10. **Now when Daniel knew that the writing was signed.]** Which he knew not, belike, till it was proclaimed and published; and then, it may be, he did as much against it as Latimer did here in like case, by writing his mind unto King Henry VIII, after the proclamation for abolishing English books. See his letter in the Book of Martyrs, and marvel at his heroic boldness and stoutness; who as yet being no bishop, so freely and fearlessly adventuring his life to discharge his conscience, dared so boldly to so mighty a prince, in such a dangerous case, against the king's law and proclamation, set out in such a terrible time, take upon him to write and to admonish that which no counsellor dared once speak unto him in defence of Christ's gospel. {a}

He went into his house.] He left the court, as no fit air for piety to breathe in, and got home, where he might more freely and comfortably converse with his God. *Exeat aula qui velit esse pius. Tutissimus est qui rarissime cum hominibus, plurimum cum Deo colloquitur*; saith a good divine—that is, he is safest who speaketh seldom with men, but oft with God.

And his windows being open in his chamber.] This was his wont, belike, at other times; and now he would not break it, to the scandal of the weak, and the scorn of the wicked, who watched him, and would have charged him with dissimulation, should he have done otherwise. Say not therefore, what needed he thus to have thrust himself into observation? could he not have kept his conscience to himself, and used his devotions in more secrecy? Our political professors and neuter passives indeed could and would have done so. But as Basil answered once to him that blamed him for venturing too far for his friend, *Non aliter amare didici*, I never learned to love any otherwise; so might good Daniel here have done, his zeal for God would not suffer him to temporise, or play on both hands. It shall well appear to his greatest enemies that he is true to his principles, and no flincher from his religion. His three companions were alike resolved, {#Da 3:16-18} and Paul, {#Ac 21:13} and Luther, when to appear at Worms, and many more that might here be mentioned.

Toward Jerusalem.] For the which he was now a petitioner, since "the time to favour her, yea, the set time was come." {#Ps 102:13} There also some time had stood the temple, not without a promise of audience to prayers made in or toward that holy place, {#1Ki 8:43} which also was a type of Christ, &c.

He kneeled upon his knees.] Constantine the Great, as Eusebius telleth us, would have this as his portraiture—a man on his knees praying; to show that that was his usual practice and posture.

Three times a day.] At morning, noon, and night: thus constantly, beside other times also upon emergent occasions. All the power and policy of Persia could not keep God and Daniel asunder, no, not for a few days: {#Php 3:20 Eph 2:19} it is a part of our πολιτευμα, our city employment or spiritual trading with God, to pray; and if prayer

stand still, the whole trade of godliness standeth still too. Clean Christians, therefore, typed by those clean beasts in the law, {#Le 11:3} must rightly part the hoof, rightly divide their time, giving a due share thereof to either of their callings as Daniel did; sanctifying both by prayer, and at hours of best leisure. {#Ps 55:17}

And prayed, and gave thanks before his God.] Chald., Confessed; either his sins, that he might get pardon thereof; or else God's benefits, the glory whereof he thankfully returned unto him. Prayers and praises are like the double motion of the lungs. "Let every breath praise the Lord."

As he did aforetime.] An excellent custom doubtless and most worthy to be kept up:

“Παλλας δη φιλιας απροσηγορια διελυσε” {b}

{a} *Acts and Mon.*, 1591.

{b} *Arist. Ethic.*, lib. viii. cap. 5.

Ver. 11. Then these men assembled.] But for ill purpose: as did also our Saviour's enemies, {#Lu 22:6} and Stephen's, {#Ac 6:9-15} the Popish counsels. At Rome they have a meeting weekly *de propaganda fide*, for the propagating of the Romish religion, and abolishing of heresy, as they call it.

And found Daniel praying.] The sun shall sooner stand still in heaven, than Daniel give over to pray to his Father in heaven.

Ver. 12. Hast thou not signed a decree?] But should "wickedness be established by a law?" {#Ps 94:20} See on **#Da 6:7**. So in France there was published an edict whereby the people were forbidden on pain of death to have in their houses any French book wherein the least mention was made of Jesus Christ. {a}

{a} *Dr Arrowsmith's Tact. Sacr.*, p. 89.

Ver. 13. That Daniel.] He was principal president, and deserved a better attribution than that Daniel. But ill-will never speaketh well of any.

Which is of the captivity.] This also is *terminus diminuent -q.d.*, This royal slave, whom thou hast preferred above us all, and hast moreover some thoughts to set him over the whole realm. {#Da 6:3} New men shall be much spited. It was therefore no ill counsel,

“*Fortunam reverenter habe quicumque repente*

Dives ab exili progrediere loco.”—Auson.

Regardeth not thee, O king.] Chald., Putteth no respect on thee. This is common, falsely to accuse God’s most faithful servants as antimagistratical, because they refuse to obey unlawful and impious decrees.

But maketh his petition three times a day.] They say not to whom he made it, which might have helped him greatly; for the king might conceive that he made it to some other man. It is an evil office to omit such circumstances as may help the accused. {#2Sa 16:3}

Ver. 14. **Then the king, when he heard these words, was sore displeased with himself.]** As good reason he had; but *Sero inquit Nero*. Now he found himself circumvented by his wily flatterers; but why was he such an Epimetheus or after wise?

And set his heart on Daniel.] But all too late. *Leo casibus irretitus dixit, Si praescivissem*. The fool’s ‘Had-I-wist’ should be carefully prevented. To disavow the willing of Daniel’s death, and to lay the blame upon his counsellors, is a poor shift of a weak prince.

And laboured till the going down of the sun.] Alleging reasons for Daniel’s deliverance; as that he was a loyal subject, an excellent ruler; that the decree was fraudulently wrung from the king, upon pretence of finding out false hearted subjects; that it was maliciously wrested to the ruin of a fight patriot, &c. But no reason will rule unreasonable and absurd men (Ατοποι), as they are called, **#2Th 3:2**, men that have no topics, nor will hear of any, as the word there signifieth.

Ver. 15. **Then thase men assembled unto the king.]** Or, Kept a stir with the king, from **#Ps 2:1**. *Congregaverunt se supra regem*. Doubtless, saith Broughton, Daniel’s spirit thought of David his father’s terms. {a} So **#Da 6:6**. They came cluttering about the king.

Know, O king, that the law of the Medes and Persians, &c.] This he knew as well as they; but they press him to do accordingly. So did those Ignatian Boutefeans in Germany, who, in the year 1582, cast abroad this bloody distich:

“ *Utere iure tuo, Cesar, sectamque Lutheri
Ense, rota, ponto, funibus, igne neca.* ”

{a} i.e., Thought of his father David's expressions in Ps. ii.; "Why do the heathen tumultuously assemble":
see marginal reading.

Ver. 16. Then the king commanded, and they brought Daniel.] Besides and against his conscience, *Rex regendum se praebet impiis nebulonibus*, the king yieldeth to the importunity of these wretched malignants, and condemneth an innocent. See #Mt 27:24. This maketh Calvin conclude *ne micam quidem pietatis fuisse in hoc rege*, that there was no goodness at all in this king.

And cast him into the den of lions.] So little assurance of a continued felicity is there to any prince's favourite; witness Joab, Abner, Haman, Callisthenes, Sejanus, Ruffinus, Eutropius, Stilico, Alvarez de Luna, who told those that admired his fortune and favour with the king of Castile, You do wrong to commend the building before it be finished.

Now the king spake and said unto Danial.] Many oppressing landlords, saith one, are like Darius, that prayed God to help Daniel, but yet sent him to the lions' den. How many friends at a sneeze have we today? saith another. The most you can get from them is, God bless you, Christ help you.

Ver. 17. And a stone was brought, and laid upon the mouth of the den.] To make all sure, as they thought, and that there might be no private dealings with the keepers for Daniel's deliverance. But God had a holy hand in it, for the greater manifestation of the miracle.

And the king sealed it.] *Ne, videlicet, alia perimeretur morte ab insidiatoribus*, saith one, lest the conspirators, understanding that the lions did not meddle with him, should some way else despatch him, as the persecutors dealt by some of the martyrs,

That the purpose might not be changed concerning Daniel.] The Latin interpreter hath it, Lest anything should be done against Daniel. He feared not the lions so much as the men, saith the ordinary gloss there.

Ver. 18. **Then the king went to his palace, and passed the night fasting.]** As good reason he had, for the love and loss of such a counsellor, whom he had unwittingly betrayed, but wittingly condemned, and now he is self-condemned for so doing. His conscience was perplexed for his injustice, so that he careth neither for food nor music.

Ver. 19. **Then the king arose very early in the morning.]** He had lain all night on a bed of thorns, through trouble of mind, and was glad to get up, especially since sleep (the parenthesis of men's griefs and cares) was quite gone from him.

And went in haste.] Chald., With perturbation.

Unto the den of lions.] *Quo venit Leo, et liberavit leonem de ore leonis* {a} (say the Jewish doctors by a kind of riddle), whither came God, and delivered this Coeur-de-lion out of the mouth of the lions.

{a} Galatin., lib. v. cap. 8.

Ver. 20. **And when he came to the den, he cried with a lamentable voice.]** With a piteous distressed voice: far otherwise than did Daniel, {#Da 6:21} who chose rather to be cast into the den of lions than to carry about a lion in his bosom, an enraged conscience, as did Darius here, and afterwards Theodoricus, king of Italy, who had caused Boetius and Symmachus to be unjustly beheaded, but carried the horror of it to his grave. How good is it, therefore, to keep the bird in the bosom always singing as Daniel did, and as those primitive Christians, who chose rather *ad leonem proieci quam ad lenonem*, {a} to be thrown to lions without than to be left to lusts within, such fleshly lusts as war against the soul, {#IPe 2:11} against the peace of it principally.

Is thy God, whom thou servest continually.] A far deal better than did Cardinal Wolsey, who yet, when he came in a morning out of his privy chamber, most commonly heard two masses; and whatever

business he had in the daytime (when he was Lord Chancellor), he would not go to bed with any part of his service unsaid, no, not so much as one collect. {b} Nevertheless, when he was sent for up by Henry VIII to be put into the Tower, he bewailed himself, and said that if he had been as careful to serve God as he ever was to please the king, it would have been much better with him. To be a "servant of the living God" {c} is an argument of safety. {#Da 3:17 Ps 143:12}

{a} Tertul.

{b} The Life and Death of Cardinal Wolsey, p. 18.

{c} *Semetipsam detestatus est quod Regi potius quam Deo placere studuisset.* -Sculd.

Ver. 21. O king, live for ever.] Daniel doth not curse the king (as some impatient spirits would have done, and as some think the damned in hell do God), but wisheth him a long and happy life, *voto amabili*. He useth the ordinary form, but with a better mind. His wish of the king's welfare was *non in labris nature sed in fibris*, it was from the heart, it was a holy prayer.

Ver. 22. My God hath sent his angel.] Glad to be employed for the safety and service of the saints, {#Heb 1:14} whence it is that these heavenly courtiers delight more in their names of ministry (as angels, watchers, &c.), than of dignity, as principalities, thrones, &c.

And hath shut the lions' mouths.] Though they were savage and hunger starved, yet Daniel was kept from the paws and jaws of these many fierce and fell lions by the power of God through faith. {#Heb 11:33} How the angel stopped the lions' mouths, whether by the brightness of his presence, or threatening them with his finger, {#Nu 22:27,33} or by making a rumble among them like that of an empty cart upon the stones, or by presenting unto them a light fire (which things lions are said to be terrified with), {a} or by causing in them a satiety, or by working upon their fantasy, &c., we need not inquire. The Lord well knoweth how to deliver his, {#2Pe 2:9} and, one way or other, will not fail to do it. {#Ps 34:19} Archimedes, the great mathematician, was slain by a common soldier who was sent for him, notwithstanding that Marcellus, the Roman general, had given charge that he should be spared. The temple at Jerusalem was burnt, though Titus the emperor had commanded the contrary. When one told the Duke of Parma that he had shot Sir Philip Sidney, instead of a reward, he cursed him for killing so incomparable a man, of

whom, though an enemy, he heartily wished that he had been preserved. All that are dear to God are sure to be protected; he will rather work miracles than they shall be forsaken. {#Jon 2:10}

And also before thee, O king, have I done no hurt.] Though I have not obeyed thine edict, to the wounding of my conscience. It was therefore an unadvised speech of Philip, king of Spain, who said that he had rather have no subjects than Protestant subjects; and out of a blind bloody zeal he suffered his eldest son Charles to be murdered by the cruel Inquisition, because he seemed to favour the Lutherans. How well might this young prince have said, as here, "Against thee, O king, have I done no hurt."

{a} Aristot.; Plin.

Ver. 23. And commanded that they should take Daniel up ant of the den.] Pull him up with cords, as they did Jeremiah in like case.

{#Jer 38:11-13}

So Daniel was taken up out of the den.] A lively type of Christ's resurrection from the pit. {a} So was Joseph taken from prison, and made lord of Egypt; Samson breaking the bars, and carrying away the gates of Gaza; David, so oft oppressed by Saul, and yet exalted to the kingdom; Jonah, his being drawn out of many waters. {#Mt 12:39}

Because he believed in his God.] Of such force is faith, of such power is prayer; for it may well be thought that he prayed hard (with David, #Ps 22:21), "Save me from the lion's mouth, so will I declare thy name unto my brethren." The prayer of faith shall save the afflicted; and questionless justifying faith is not beneath miraculous in the sphere of its own activity, and where it hath the warrant of God's Word. Let such as desire a special providence believe, wait, and walk uprightly. {#2Ch 16:9}

{a} *Mos priscus Christianorum fuit ut in suis sepulchris inter alia resurrectonis symbola Danielem in lacu inter leones stantem sculperent. -A Lapide in loc.*

Ver. 24. And the king commanded, and they brought those men which had accused Daniel.] Chald., Which had accused accusations against Daniel. Now they shall lick of the same whip, and find, to their small comfort, the truth of that divine proverb,

"Whoso diggeth a pit, shall fall therein," {a} &c. {#Pr 26:27} See #Ec 10:8 Ps 7:16. {See Trapp on "Ec 10:8"} {See Trapp on "Ps 7:16"}

They cast them into the den of lions.] A just and proper punishment, yet not executed without too much severity, as some think, because their wives and children were cast in with them. But for that, others say that as these were part of their goods, so, by consent at least, they were partakers of their crimes, and therefore justly perished with them.

And the lions had the mastery, &c.] It is a much more "fearful thing to fall into the" punishing "hands of the living God" {#Heb 10:31} Such shall have the cauls of their hearts torn in sunder, &c. Oh "consider this, ye that forget God, lest he tear you in pieces," &c. {#Ps 50:22}

{a} ἡ δὲ κακὴ βουλή τῷ βουλευσάντι κακίστη.—Hesiod.

Ver. 25. **Then king Darius wrote.]** See on #Da 4:1.

Ver. 26. **I make a decree.]** It is the honour of princes to make laws for the maintenance of religion. {#2Ch 30:4,5}

And his kingdom that which shall not be destroyed.] Daniel's dialect touching Christ and his kingdom. {#Da 2:44 7:14,27} By conversing with that good man, Darius had learned something, as those that walk much in the sun are apt to be tanned and discoloured.

Ver. 27. **He delivereth and rescueth.]** By this and the foregoing verse it may be evidently seen that Darius was acquainted with Nebuchadnezzar's two dreams, and affected with them.

Ver. 28. **So this Daniel prospered.]** And still solicited the Church's cause.

And in the reign of Cyrus the Persian.] Under whom he affronted the counsellors hired against the returned Jews. {#Ezr 4:5 cf. 10:1,3} He lived also under Cambyses, but was out of credit with that rakeshame. {a}

{a} One who covers himself with shame; an ill-behaved, disorderly, or dissolute fellow. (ED

Chapter 7

Ver. 1. **In the first year of Belshazzar.**] Here beginneth, to speak properly, the prophecy of Daniel, or rather the second part of Daniel's works, which is concerning visions exhibited of God by divine revelations, not to others, but to himself. This vision is the subject and groundwork of the rest that follow to the end of the prophecy. One not unfitly compareth it to a general map of the whole world; the rest to particular tables of various countries.

Daniel had a dream and visions of his head.] God renewed unto him the same thing by vision which he had exhibited before by dream, in recompense of his religious care to know the matter and to record it for the Church's comfort. {a}

Then he wrote the dream.] It was God's will the visions of the prophets should be written {#Isa 30:10} and published to the Church. {#Isa 30:30}

{a} Jun.

Ver. 2. **Daniel spake and said.**] His writing is called his speaking, to teach us to receive the writings of the prophets and apostles with no less reverence than if we had heard them speak with their own mouths. {a}

I saw in my vision by night.] The night doth in Scripture frequently signify trouble. This "vision by night" was of troublesome businesses—viz., hurlyburlies in the world, and persecutions in the Church.

And behold the four winds of the heavens strove upon the great sea,] *i.e.*, There was a huge bustle upon the earth, by means of the four successive monarchies. See #Re 13:1,11. The world is fitly called the "great sea," ever unquiet and full of commotions; which are also called "winds" for their boisterousness, contrariety of nature, and inconstance.

{a} Willet.

Ver. 3. **And four great beasts.**] *Regnorum feritas bestiarum nomine demonstratur*; saith Jerome. The fierceness of the four

kingdoms is set forth by the name of beasts. *Bellum a belluis.* Monarchies are mostly gotten, kept, and governed with violence and tyranny. {#Ps 76:4 So 4:8} *Regna mundana parantur et retinentur bellis. Commune vitium monarchiis et tyrannis.*

Ver. 4. **The first was like a lion.**] Which is the king of beasts (as the eagle is of birds), generous, strong, fierce, fair-conditioned; so were the Assyrian monarchs in comparison of those that followed them.

And had eagle's wings.] Whereby is noted their victorious celerity and alacrity in seizing upon kingdoms. {as #Ob 4 2Sa 1:23 Jer 4:13 48:40 Eze 17:3}

I beheld till the wings thereof were plucked,] *scil.*, By the Medes and Persians, taming Babel's insolence, and making her inhabitants tributaries and slaves, to till their ground and to maintain their garrisons, saluting them as their masters wherever they met them. {a}

And made stand upon the feet as a man,] *i.e.*, Brought down to the common rank of men, and no longer lift up as an eagle.

And a man's heart {b} **was given to it.**] Which before thought itself as good as God, now had low and common spirits; not as once, imperious and impetuous.

{a} Xenophon.

{b} *Cor humanum, id est, molle ac timidum. -Piscat.*

Ver. 5. **And behold another beast, a second, like to a bear.**] Which is nothing so generous and ingenuous as a lion; but slow, dull, cruel, ravenous. Such were the Persians; a mountainous, rough, uncivil people, of barbarous and beastly cruelty.

And it raised up itself on one side,] *scil.*, By joining with the Medes, by whose help Cyrus subdued the Syrians, Assyrians, Arabians, Cappadocians, and many more nations act easily reckoned, who, to gratify him, desired to be ruled according to his pleasure. {a}

And it had three ribs in the mouth of it.] While they conquered three parts of the known world, pushing westward, northward, and

southward. {#Da 8:4} Westward by Cyrus, southward by Cambyses, and northward by Darius Hystaspis.

And they said (or, it was said) thus unto it, Arise, devour.] Intimating that it was God who turned this bear loose upon the nations, and gave them to him for a prey. Tyrants prosper by God's permission. {#Joh 19:11}

{a} Xenoph.

Ver. 6. After this I beheld, and lo another, like a leopard.] Which is a creature cruel, desirous of man's blood, crafty, spotted, and very swift of foot. So were the Grecians; Alexander especially (the founder of that third monarchy), active, bold, and headlong, but directed much by those who had been counsellors to his father Philip, a subtle prince; leopard-like, he was spotted by a mixture of virtues and vices; he was very quick of despatch, Μηδεν αναβαλλομενος, never deferring any enterprise; he much delighted in wine, and so took his death; like as the leopard is no way else to be taken but by such a bait laid for him.

Which had upon the back of it four wings.] Denoting the rapidity and celerity of Alexander and some other of the Grecian monarchs, in overrunning countries, as if they had flown.

The beast had also four heads,] i.e., This monarchy was, after Alexander's death, divided into four satrapies, or rather kingdoms. Cassander had Macedonia; Antigonus, Asia; Seleucus, Syria; and Ptolemy, Egypt.

Ver. 7. Behold a fourth beast.] Not likened to any certain beast, because none can be named so cruel which can express the cruelty of this fourth monarchy—viz., that of the Romans, no, although it were

"Προσθε λεων, μετοπισθε δρακων, μεσσηδε χιμαιρα."—*Hom.*

It is a nameless monster, made up of all the properties of the former beasts. {#Re 13:1,2} The Rabbis, with their "wild boar out of the wood," {#Ps 80:13} fall far short of it. Luther {a} not unfitly compareth the Church of God to a silly poor maid, sitting in a wood or wilderness,

and beset with hungry lions, wolves, boars, bears, and with all manner of hurtful and cruel creatures.

Dreadful and terrible.] Because able and ready to annoy others with great evils.

And strong exceedingly.] So that it passed for a proverb, *Irasci populo Romano nemo impune potest*. It is not safe for any nation to fall out with the Romans; for they are sure to be tamed and tawed with their iron teeth.

And it had great iron teeth,] *i.e.*, Conquering captains, such as Scipio—of whom Ennius sang thus:

*“ Si fas caedendo coelestia scaudere cuiquam,
Mi soli coeli maxima porta patet.”*

Pompey, who by his great acts and achievements merited the name of Magnus; and Julius Caesar, who before the Pharsalian wars had taken a thousand towns, conquered three hundred nations, took prisoner one million men, and slain as many. {b}

And stamped the residue with the feet of it,] *i.e.*, With their provincial magistrates, such as were Verres, Pilate, Felix, &c., said to have nails of brass, {#Da 7:19} and fitly compared to petulant wild beasts, which, when they can feed no longer, trample with their feet on the residue of the prey. The poor Jews had hard measure from them always.

And it was diverse from all the beasts.] In respect of diversity and strange multiplicity of forms of government.

And it had ten horns.] Which the angel afterwards interpreted as kings or kingdoms. {#Da 7:24} This occurred not long after Constantine the Great, when the Roman empire began to moulder and fall in pieces. About the year 456, it appeared broken into ten parts, which by a learned interpreter are thus reckoned. The kingdom of the Britons, of the Saxons, both in Brittany; of the Franks, of the Burgundians, in France; of the West Goths in the southern part of

France and part of Spain; of the Sueves and Alanes in part of Spain; of the Vandals in Africa, a little before in Spain; of the Allmanns in Rhetia and Noricum, provinces of Germany; of the East Goths in Pannonia, a little after in Italy; of the Greeks in the remnant of the empire.

{a} *Loc. Com.*

{b} Heyl., *Geog.*

Ver. 8. And I considered the horns.] For without a serious and sedulous consideration I could not have kenned it. So slyly and secretly worketh the mystery of iniquity.

And behold there came up among them another little horn.] This is Antiochus Epiphanes, say some, the Great Turk, say others, the Pope, say a third sort, and with them I concur, whose kingdom is here called a "little horn," because the Pope was at first a mean minister of the Roman Church, viz., till Constantine's time. Afterwards he was only primate and metropolitan of the churches of Italy. No man took him for a prince, no, not when he began to write *Volumns et iubemus*, We will and command you, A.D. 606; but he grew up by degrees, and cunningly got among the ten horns, till at length he overtopped them.

Before whom there were three of the first horns plucked up by the roots.] These were, according to some, Chilperick the French king, Frederick the emperor, and King John of England, whom he made his vassal. Others reckon them to be Chilperick, the exarch of Italy in the time of Gregory II, and Desiderius, king of Lombards, slain by Charles the Great at the instigation of the Pope. For three kingdoms coming under him, let it be considered whether they be not Spain, Germany, and France; or whether this prefigured not, saith one, his triple crown.

And, behold, in this horn were eyes like the eyes of man.] In respect to his feigned courtesy and profound policy. To be sharp-sighted is commendable; but to be wittily wicked is to do the devil doubtly service.

And a mouth speaking great things.] Big swollen with blasphemies, both against God and his viceregens upon earth. Pope Boniface wrote to Philip the Fair, king of France, *Volumus te scire te in temporalis et spiritualis nobis subiacere.* {a} We would you should know, sir, that you are to subject yourselves to us, both in temporals and spirituals, &c. Accordingly he took upon him to overtop and command at pleasure all Christian kings and emperors. The application that the malicious Jewish doctors blasphemously make of this little horn to our Lord Jesus Christ is worthy of all execration.

{a} Alsted., *Chron.*

Ver. 9. I beheld till the thrones were cast down.] All these tyrannous dominions overturned. Some read it, "till the thrones were set up"; for till the last judgment Antichrist is to continue. {#*Da* 7:21,22,25,26}

And the Ancient of days did sit,] i.e., God Almighty, whom Thales, also a heathen philosopher, called *πρεσβυτατον των οντων*, the most ancient of all that are. {a} The poets say also that Saturn, the father of their gods, had his name from his fulness of years, {b} God's eternity and wisdom is set forth; by this title here, like as also is, by his "white garments," his majesty and authority; by his "hair as pure wool," his innocence and integrity in judgment; by his "throne like the fiery flame," his just anger and severity, against the man of sin especially; by his "wheels"—or the wheels thereof, viz., of his throne; for princes' thrones used in those days to be set upon wheels—"as burning fire" is set forth his facility and dexterity in executing his judgments, his efficacy also, since all things are fiery.

{a} Laert. in *Vit. Thalet.*

{b} *Saturnus est appellatus quod saturetur annis.* -Cic. *de Nat. Deor.*, lib. ii.

Ver. 10. A fiery stream issued and came forth from before him.] The last and great judgment must needs be very dreadful, where, beside that wicked men shall give account with all the world flaming about their ears, the law they shall be judged by is a fiery law, {#*De* 33:2} the tribunal of fire, {#*Eze* 1:27} the judge a consuming fire; {#*Heb* 12:29} his attendants flaming seraphims; his pleading with sinners shall be in flames of fire; {#*2Th* 1:8} the trial of their works shall be by

fire; {#1Co 3:13} the place of punishment a lake of fire, fed with tormenting temper, and kindled by the breath of the Lord. {#Isa 30:33} Well may the "sinners in Zion be afraid, and fearfulness surprise hypocrites"; well may they run away, if they can at least tell whither, with these words in their mouths, "Who among us shall dwell with this devouring fire? who among us shall dwell with everlasting burnings?" {#Isa 33:14}

Thousand thousands ministered unto him.] There is an innumerable company of angels, {#Heb 12:22} and when Christ cometh to judge the world, he shall bring them all with him, not one being left behind him in heaven, {#Mt 16:27} that he may have their assistance in the sentence and execution of judgment. {#1Co 6:2,3}

The judgment was set, {a} and the books were opened.] Terms taken from judgments among men, wherein indictments are read, proofs are produced, laws also are considered. The books that shall here be opened are God's records and conscience's register. *Quae scripta sunt non atramento sed flagitiorum inquinamento*, saith Ambrose, which are written, not with ink, but with sin's filth.

I beheld then because of the voice of the great words.] As Antichrist shall be judged for his blasphemies, so shall all ungodly men for their hard speeches, {#Jude 15} yea, for their waste words. {#Mt 12:36}

{a} *Sedendo et quiescendo anima fit prudens.* -Aristot. *Physic.*, lib. vi.

Ver. 11. **I beheld even till the beast was slain.]** Till the whole body of the monster, and with it the Papal kingdom, came to ruin. This Bellarmine confesseth, and lamenteth that ever since we began to call the Pope Antichrist, the Church of Rome hath suffered loss. Cotton, the Jesuit, confesseth that the authority of the Pope is incomparably less than it was, and that now the Christian Church is but a diminutive.

And his body destroyed and given to the burning flame.] The Revelation, which is a heavenly commentary upon this prophecy, hath it thus, "The beast and the false prophet were cast alive," for more torment, "into a lake of fire burning with brimstone." {#Re 19:20}

Ver. 12. **As concerning the rest of the beasts.**] The four great monarchies, as was before noted, had their times and their turns—their rise and their ruin.

Yet their lives were prolonged for a season.] Such is the Lord's lenity, respiting his enemies for a time. {#1Ki 21:29} The Persian and Turk are yet puissant princes. The success that the Antichristian rout yet hath in some places maketh good that which was sometimes said of dying Carthage, *Morientium nempe bestiarum violentiores esse morsus, i.e.,* The bites of dying beasts are more violent than ordinary.

Ver. 13. **I saw in the night visions, &c.**] Here comes in the fifth monarchy, properly so called, the kingdom being wrested from the fourth tyrant. Well might Jerome call Daniel Polyhistora, the general historian.

And, behold, one like the Son of man.] So Christ showed himself often to the fathers, before his incarnation, for their confirmation in that article which, being the ground of his passion, was to be especially believed, for the foundation of Christian faith. Christ's Godhead also, another main article, is here not obscurely deciphered, while he is said to be like the Son of man; therefore he is more than a mere man. Again, he came with the clouds. Compare #Mt 24:30, "Then shall they see the Son of man coming in the clouds," as in his chariot of state. Add hereunto his solemn, glorious access unto the Father, that Ancient of days, that is, the eternal God, as being his co-equal, of the same nature, power, glory, &c., with his Father, and coeternal unto him. So the Lamb is said to approach to him that sat upon the throne to receive the book. {#Re 5:7}

And they brought him near before him.] {a} The angels did, as great men's attendants are said to bring their masters to the courts.

{a} " *Et qui asaistebant ei abtulerant eum.*"—sic Cyprian. legit.

Ver. 14. **And there was given him dominion.**] Christ hath a manifold right to the kingdom; it is his by inheritance, conquest, donation, &c. This is comfortable to consider, forasmuch as he will not reign without his members, who all hold all *in capite*; and have

all already, (1.) *In precio*; in prayer (2.) *In promisso*; in promise (3.) *In primitiis*. in starting.

That all people, nations, and languages, &c.] Christ's kingdom is first universal, secondly perpetual; so was none of the former, though the Roman was very large, reaching from Euphrates to Great Britain, and the Assyrian very lasting, of a thousand and four hundred years' duration.

Ver. 15. **I Daniel was grieved in my spirit.]** Chald., My spirit was scabbed through, so that my body became as an empty sheath or scabbard. Oh, the terror of that last judgment, when such a man as Daniel was so frightened to see the manner of it in vision only! "If the righteous scarcely be saved," &c.

In the midst of my body.] Chald., Of my sheath: the body is but the soul's sheath (Pliny, {a} in the history of Hermetinus Clazomenius, maketh use of the same metaphor), and compared to the soul it is but as a clay wall that encompasseth a treasure, as a wooden box of a jeweller, as a coarse case to a rich instrument, or as a mask to a beautiful face.

{a} Lib. vii. cap. 52.

Ver. 16. **I came near unto one of them that stood by,]** *i.e.*, To one of the holy angels. {as #Da 7:10} Let us have recourse in like case to Christ's ministers, who are called "angels of the churches"; like as angels, by a like change of name, are called "ministering spirits." {#Heb 1:14} The preaching of the gospel is taken from the angels, {#Lu 2:10} and given to the ministers: hence Paul was sent to Ananias for further direction, {#Ac 9:10,11} and Cornelius to Peter. {#Ac 10:3-5}

And asked him the truth,] *i.e.*, The thing hereby signified. See #Joh 1:17 14:7; holy minds are industrious after knowledge.

Ver. 17. **These great beasts...are four kings,]** *i.e.*, A succession of kings, all of them truculent and savage towards the saints.

Which shall arise out of the earth.] And as toads, strive who shall die with most earth in their mouths.

Ver. 18. **But the saints of the Most High.]** Or, The most high saints, highly exalted in Christ, and preferred far above those earth sprung

mushroom monarchs, {#Da 7:17} who are of the earth earthy, and partake not of the inheritance of the saints in light. Now this is a very true definition of a Church, saith Junius here, viz., *Coetus sanctorum ad excelsa*, a company of saints partaking of a high and heavenly calling. {#Heb 3:1}

Shall take the kingdom.] Take it "by force," {#Mt 11:12} lay hold on the promised inheritance; yet not till it is given them, and the time is come. {#Da 7:22}

Ver. 19. **Then I would know the truth.]** See #Da 7:16. And take notice that godly minds are not content with the knowledge of things in gross, but covet a particular and distinct knowledge. {#Php 3:10}

Ver. 20. **And of the ten horns.]** See #Da 7:7.

And of the other that came up.] See #Da 7:8.

Whose look was more stout than his fellows,] *i.e.*, Than the ten horns. Antichrist exalteth himself above kings, and above all that is august. {#2Th 2:4} {See Trapp on "2Th 2:4"}

Ver. 21. **I beheld, and the same horn made war with the saints.]** With the Waldenses, against whom the Pope turned his *croisados*, those armies of the Cross which had been first appointed against the Saracens. {a} This war began in the year 1160, and yet continueth, and must till the end of the reign of Antichrist. {#Da 7:9,10,26}

And prevailed against them.] As they did against the ancient Waldenses or Leonists, and against their posterity lately in Piedmont. Yea, it is the opinion and fear of some great divines that Antichrist, before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant Churches.

{a} Thuan.

Ver. 22. **Until the Ancient of days came.]** Not by change of place, but change of providence. {#Zec 14:3,4}

And judgment was given to the saints.] As approvers of Christ's righteous judgment.

That the saints possessed the kingdom,] *sc.*, In Christ their head.
{#Da 7:10}

Ver. 23. **Thus he said.]** So ready are the holy angels to further good desires. {#Mt 28:1,2}

Ver. 24. **And the ten horns out of this kingdom.]** He saith not kingdoms: this maketh against those that make the Seleucidae and Legidae, the fourth monarchy.

And he shall be diverse from the first.] For the first were secular kings, but he styleth himself chief bishop and head of the Church, having both Peter's keys and Paul's sword, &c.

And he shall subdue three kings.] See on #Da 7:8.

Ver. 25. **And he shall speak great words.]** As Pope Julius III did, when he called for his pork flesh, forbidden him by his physician as naught for his gout, *al despito di Dio*, in despite of God; and missing a cold peacock which he commanded to be set up for his supper, he raged extremely at his steward; and being desired to be more patient, he replied, If God were so angry with our first parents for an apple, may not I, who am his vicar, be so much more for my peacock? {a} See on #Re 13:5.

And shall think to change times and laws,] *i.e.*, He shall usurp a power over religion and men's consciences, set up holidays, canonise saints, appoint fasts, order times, &c.

Until a time and times and half a time,] *i.e.*, Until that time which God alone knoweth, and hath in his power.

{a} *Acts and Mon.*, 1417.

Ver. 26. **But the judgment shall sit.]** And then an end of him howsoever.

Ver. 27. **And the kingdom and dominion.]** When once Christ's foes shall be in that place which is fittest for them, viz., "under his feet."

Ver. 28. **Hitherto is the end of the matter.]** This seemeth added, to stop all curious inquiries after things not revealed.

My cogitations much troubled me.] For the ensuing troubles of God's people under those godless tyrants.

And my countenance changed.] Chald., My brightnesses. I looked wan and pale; much study will cause it; {#Ee 12:12} as it did in Mr Fox, the martyrologue, so that his friends knew him not.

Chapter 8

Ver. 1. **In the third year of the reign of king Belshazzar.]** Which was his last year, when Babylon was closely besieged: therefore Daniel was not now really at Shushan, but in vision only. {#Da 8:2}

A vision appeared unto me.] While waking likely: and for further explication of the former vision, {#Da 7:1,2} whereof because Daniel made so good use, *ampliores gratiam accipit*, saith Oecolampadius, he now receiveth further grace.

Ver. 2. **I saw in a vision.]** God revealed himself to men waking in vision, as well as in dreams, {#Heb 1:1} wherein the prophets saw things actually done, which hereby they knew were to be done. {#1Ki 22:17}

I was at Shushan.] Which signifieth a lily, {a} so it was called for the pleasantness of the place: now it is called Valdac, of the poverty of the place. Here it was that Alexander found fifty thousand talents of gold, besides silver great store. It was once the royal seat of the kings of Persia, and gave name to the whole province Susiane. See #Ne 1:1 Es 1:1.

And I was by the river of Ulai.] Called by heathen authors Eulaeus, but better ολυαιος. It compassed the temple of Diana at Shushan round, and, as some say, the whole city. Pliny {b} saith that the waters of this river were highly esteemed, so that the Persian kings drank thereof.

{a} Athenaeus.

{b} Pliny, lib. vi. cap. 27.

Ver. 3. **There stood before the river a ram.]** With a golden fleece and full of flesh. This was the Persian monarch; who is also said to stand, because of his slow motion and sluggish disposition; and

"before the river," because the Persians ruled over many nations, signified by waters. {#Re 17:1} A ram stalketh stately before the flock as a captain; but they are only sheep which he leadeth. Let a dog but lay his nose over the hedge, and away they run all: so did the sheepish cowardly Persians before Alexander.

Which had two horns.] These were the states of Medea and Persia.

But one was higher than the other,] *i.e.*, The Persians at length became higher than the Medes, and overtopped them.

And the higher came up last.] Cyrus after Darius, uniting both nations into one monarchy.

Ver. 4. **And I saw the ram pushing westward, &c.]** Hereby are set forth the Persian wars, and especially those waged by Cyrus, who subdued many nations and grew very great, as did also his successors, but especially Darius Hystaspes.

Neither was there any.] None could resist his rage, nor escape his reach.

Ver. 5. **And as I was considering,]** Such as are studious shall see more of God's mind. {#Re 1:12}

Behold, an he-goat came from the west,] *i.e.*, From Greece and Macedon, west from Persia. This goat, more nimble, swift, and potent than a ram, was the Grecian monarch Alexander, who came capering and prancing over the whole earth—that is, over the whole Persian monarchy, and more—setting fire on all Asia, as the magicians foretold he would do, as being born the same day that Diana's temple at Ephesus was set on fire. This Alexander the Great was *Dux gregis ipse caper*, of all whose victories we have here a notable abridgement, more like a history than a prophecy. The high-priest Jaddus is said {a} to have shown it to Alexander in his march against Darius Codomannus, the last king of Persia, who thereby, much encouraged in his enterprise, bestowed upon the Jews many favours and freedoms.

And touched not the ground.] Alexander was notably nimble, thinking nothing too hard for him to achieve, and slipping no

opportunity. When he was to encounter with Darius's army at Granicum, Parmenion persuaded him to stay till the next day, but he would not, neither was success wanting. With wonderful celerity, in six years' time, he overrun so great a part of the habitable world, that he might rather seem to fly than to march. Apelles pictured Alexander with a thunderbolt, signifying his great swiftness in his exploits.

And the goat had a notable horn between his eyes.] This notable horn is Alexander, founder of the Grecian monarchy. The Macedonians were at that time called *Aegeades* -i.e., goatish; the occasion whereof see in Justin, lib. vii. Alexander is here fitly called *Hircus caprarum*, a he-goat, {b} or the horn of sight, between the eyes of that goat—a fit emblem of a good prince, whose virtues are conspicuous as a horn is, who defendeth his people and offendeth their enemies; who, like this horn rising up between the eyes, is circumspect and well advised, doing all with counsel. {#Pr 24:6} Alexander had his father Philip's counsellors about him, who were excellent in wisdom beyond any that came after them in the same empire.

{a} Josephus.

{b} *Sic Darius dicitur Aiiil -i.e., Aries Persiae, Hebraice et Chaldaice, Elam.*

Ver. 6. And he came to the ram that had two horns.] He came. This may betoken the slower preparations of Philip, king of Macedonia.

And ran unto him.] Alexander did, by quick and furious marches.

“ *Nil actum credens dum quid superesset agendam*

Fertur atrox.”—*De Cas. Lucan,*

Ver. 7. And I saw him come close unto the ram.] Who stood for a while in his stoutness, and brought several huge armies into the field—not less than fifteen hundred thousand—but all would not do; the fairest states are subject to change in their greatest flourish. {#Eze 31:18}

“ *In se magna ruunt.; laetis hunc numina rebus*

Crescendi posuere modum.”—*Lucan.*

And he was moved with choler against him.] Neither would he be pacified with promise of great gifts, and of part of the kingdom, and the marriage of his daughter.

And smote the ram.] By overthrowing the Persian armies in three main battles—at Granicum, at Issus, and at Arbela, not far from which is the mountain Nicatorium, {a} so called by Alexander, as a constant trophy of that famous victory.

And there was no power in the ram to stand before him.] In that last battle at Arbela, the whole power of Persia was overturned, and Darius Codomannus was slain by Bessus, one of his own captains. It is observed that great kingdoms often fall and are destroyed under such kings as are of the same name with the founders thereof. Darius here, for instance; so Philip of Macedon, and Philip the father of Perseus, the last king of that country; so Constantine the Great, and Constantine Palaeologus; Augustus and Augustulus, &c.

And stamped upon him,] i.e., After full conquest, he crowed, insulted, triumphed; at the instance of his concubine Thais, he caused the most goodly palace in the world at Persepolis to be set on fire.

{a} Νικατοριον ορος.—*Strabo*.

Ver. 8. Therefore the he-goat waxed very great.] The Greeks became lords of all; their emperor was *Et re et nomine magnus*, not called great for nought; he began to take upon him as a god, and would be counted son to Jupiter Hammon; he called for divine honours, and slew Callisthenes, his tutor, because he would not yield thereto. This intolerable pride was a sure forerunner of his fall; his heart swelled so fast that the case could no longer hold it, but cracked. The world was a cage or little ease to him, therefore is he soon turned out of it, and of heaven's darling made the disdain of all.

{a}

And when he was strong, the great horn was broken.] Surfeiting and drunkenness cast him into a fever, whereof he died in the flower

of his youth and height of his enjoyments—such is the instability of earthly monarchs' worldly glory:

“ *Magna repente raunt, summa cadunt subito.*”

Being not unlike those *flores horae*, flowers of the hour, very pleasant for the time, but dead and withdrawn in a trice. The vanities of this life, saith one, {b} at our most need, and when we least think, quite forsake us, leaving even them that most sought after them, and most abounded in them, shrouded often times in the sheet of dishonour and shame. Great Alexander lay unburied thirty days together; his conquests above ground purchased him no title for habitation under ground. The like befell Pompey the Great, our William the Conqueror, and others of the like reputation.

And for it came up four notable horns,] *i.e.*, Four potent princes, out of the shipwreck of his empire; which four, in process of time, came to two. {#Da 11:5,6}

{a} *Alexander orbi magnus, Alexandro orbis angustus est. -Seneca, Athenaeus.*

{b} *Turkish History*, 331.

Ver. 9. **And out of one of them.]** Out of the posterity of Seleucus, king of Syria.

Came forth a little horn.] This was Antiochus, surnamed Epiphanes, illustrious; Polybius called him Epimanes, the madman. He is here called a "little horn," because he was vile and base from the very first to the last of him; indeed, he was born a prince, but without a kingdom, a mere *nullatenensis*, till he became a usurper. He was sent for a hostage to Rome by his father, Antiochus the Great, whom the Romans had cudgelled into a treaty, taking away from him the best part of his kingdom. After his father's death, he stole away from Rome and seized upon the kingdom of Syria, casting out of it his nephew Demetrius, who was the rightful heir. Afterwards he got into his hands also the kingdom of Egypt, under colour of protector to his young nephew, Ptolemy Philometor; and being therehence discharged by the Romans, and made to answer *Parebo*, I will be gone, he went thence in a rage, and like a madman

wreaked his teem, as we say, upon the poor Jews, playing the devil among them.

Toward the south,] *i.e.*, Egypt,

And toward the east.] Persia, which he also conquered.

And toward the pleasant land,] *i.e.*, Judea, called here *Decus Capreolus*, the delectable and desirable country, by reason of its great prerogatives. So **#Eze 20:6 Ps 48:2**.

Ver. 10. **And it waxed great, even to the host of heaven.]** Or, Against the host of heaven, so the Church militant is called. The saints are the world's great luminaries, yea, the only earthly angels, although wicked people count and call them the "filth and offscouring of all things."

And of the stars.] Such as shone in the light of holy doctrine; {#Re 1:10} persecutors' spite is specially against such. {#Zec 13:7}

Ver. 11. **Yea, he magnified himself.]** He extolled or extended himself, such was his insolence.

Even to (or against) the prince of the host.] Christ, the captain of his people's sufferings, and of their salvation. {#Heb 2:10} He bare a hostile spirit against the God of the Jews—such a hell hound hardly ever was born—casting him out of his place, and setting up in his room Jupiter Olympus—that is, the devil; he defaced also and burned up the books of the law, all he could light on. {#RAPC 1Ma 1:54-59}

Ver. 12. **And an host was given him.]** Or, The host was given over, for the transgression against the daily sacrifice. The Jews were grown to a great height of profaneness, even in Malachi's days, as is to be seen **#Mal 1:1-3:15**, and by this time, doubtless, they were become much worse; God therefore, for punishment, turned this tiger loose upon them.

And it cast down the truth to the ground.] The doctrine of truth, together with the professors thereof. The like whereunto is still done by the Romish antichrist, to whom some apply all this part of the chapter as the proper and genuine sense of the text. See the visions

and prophecies of Daniel expounded by Mr Thomas Parker of Newbery, in New England, pp. 43, 44, &c.

And it practised, and prospered.] Wicked practices against religion may prosper for the time. {#Ac 12:1-3} It was therefore no good argument that the Earl of Derby used to George Marsh, martyr, telling him that the Dukes of Northumberland and of Suffolk, and other of the new persuasion, had ill luck, and were either put to death, or in danger so to be. And again, he rehearsed unto him the good hap of the queen's highness, and of those that held with her, and said that the Duke of Northumberland confessed so plainly. {a}

{a} *Acts and Mon.*, 1421.

Ver. 13. **And I heard one saint speaking,]** *i.e.*, One holy angel; for they are solicitous of God's glory, and sensitive to the saints' sufferings, whereof they would have a speedy end. And should not we be so too, weeping with those that weep, and rejoicing with those that rejoice?

And another saint said unto that certain saint which spake.] *Anonymo illi qui loquebatur*, so Piscator rendereth it; others, To the wonderful numberer who spake—*i.e.*, who commanded Gabriel to declare the vision to Daniel. {#Da 8:16} This was Jesus Christ, the Wisdom and Word of God. He who knoweth all the secrets of his Father as perfectly as if they were numbered before him.

How long shall be the vision.] It appeareth, then, that angels know not all secrets, but that their knowledge is limited; they know not so much, but they would know more. {#Eph 3:10 1Pe 1:12}

Concerning the daily sacrifice.] The loss whereof was a just matter of lamentation to godly minds. See #Zep 3:18.

And the transgression of desolation.] Transgression is a land desolating evil. {#La 1:9}

And the host to be trodden under foot,] *i.e.*, The professors of the truth were overturned; some by persuasion, others by persecution.

Ver. 14. **And he said unto me.**] Not to the angel, but to me, who should have proposed the question; the holy angel did it for me.

Unto two thousand and three hundred days.] Heb., To the evening and morning two thousand and three hundred—*i.e.*, to so many natural days consisting of twenty-four hours, which in all do make up six years, three months, and twenty days. This point of skill Daniel here learneth of the wonderful numberer Christ, who hath all secrets *in numerato*, and will put a timely period to his people's afflictions. Not full seven years did they suffer here, much less seventy, as once in Babylon. How he moderateth the matter., see on **#Re 2:10**; how this prophecy was fulfilled, see **#/RAPC 1Ma 1:12-14 2Ma 4:12-16 cf. 1Ma 4:52-45**.

Ver. 15. **And it came to pass, when I, even I Daniel.**] Not another, as that black-mouthed Porphyry ^{a} slanderously affirmed, that not the prophet Daniel saw and uttered these prophecies so long before they happened, but another who lived after the reign of Antiochus wrote a history of things past, and entitled it falsely to Daniel, as a prophecy of things to come. *Os durum!* Harsh mouth.

Then, behold, there stood before me.] They who seriously and sedulously seek after divine knowledge, shall find means to attain unto it. **{#Re 13:1}**

^{a} Porphyry, *Cont. Christian*, lib. xii.; Jerome.

Ver. 16. **And I heard a man's voice.**] This was the man Christ Jesus, the great doctor of his Church, and commander of angels, *viro similis, quia incarnandus*.

Make this man to understand.] Angels and ministers make men to understand secrets, "give the knowledge of salvation to God's people," **{#Lu 1:77}** not by infusion, but by instruction.

Ver. 17. **So he came near where I stood.**] Let our obedience be like that of the angels, prompt and present.

I was afraid.] Through human frailty and conscience of sin.

Understand, O son of man.] Ezekiel and Daniel only of all the prophets are so called; haply lest they should be "exalted above measure with the abundance of the revelations."

For at the time of the end shall be the vision,] *i.e.*, That this vision of the daily sacrifice intermitted for so many years, and the abomination of desolation, the picture of Jupiter Olympus, set up in the sanctuary, shall be toward the end of the Greek monarchy.

Ver. 18. **I was in a deep sleep.]** In a prophetic ecstasy or trance, wherein I was laid up fast, losing for the time all manner of action and motion, that my soul might be more free to receive divine revelations.

But he touched me, and set me upright.] Heb., Made me stand upon my standing, who was yet all the while in a deep sleep. The touch of the angel kept him from reeling to and fro, and made him stand firmly.

Ver. 19. **In the last end of the indignation.]** In the final end of the Greek persecution, which shall not pass the Lord's appointed time.

Ver. 20. **The ram which thou sawest.]** See #Da 8:3.

Ver. 21. **And the rough goat.]** *Hirtus hircus*. See on #Da 8:5.

Ver. 22. **Now that being broken.]** See #Da 8:8.

Ver. 23. **And in the latter time of their kingdom.]** In the one hundred and thirty-seventh year of the Greek monarchy.

When the transgressors are come to the full.] Heb., Are accomplished; when the Jews are grown stark naught. This was the reason why God set over them such a breathing devil, as was Antiochus, for a punishment of their open impiety and formal apostasy. When Phocas the traitor had slain Mauritius the emperor, there was an honest poor man, saith Cedrenus, who was earnest with God in prayer to know why that wicked man so prospered in his design; to whom answer was returned by a voice, that there could not be a worse man found and that the sins of Christians and of Constantinople did require it.

A king of fierce countenance.] Heb., Hard of face—that is, brazen faced, impudent, and withal acute, subtle (*acutus et astutus*), and of a deep reach. Antiochus, Julian, the Duke of Alva, were such.
Ver. 24. **Not by his own power.**] But by his policy rather, and by the perfidy of others. {#Da 11:23}

And he shall destroy wonderfully.] *Mirificentissime*. In three days he slew fourscore thousand in Jerusalem; forty thousand were put in bands, and as many sold.

And shall prosper, and practice.] Shall do whatsoever he wishes; as if he were some petty god within himself.

And shall destroy the mighty.] So the Jews are called, because stout and undaunted, and while they kept close to God, insuperable; as when otherwise, weak as water. See #Ho 13:1. {See Trapp on "Ho 13:1"}

And the holy people.] Federally holy at least.

Ver. 25. **And through his policy also.**] *Incumbens intelligentiae suae*, leaning on his own wit, *Versutulus et versatilis*, and that great elixir called reason of state, which can make, for a need,

“ *Candida de nigris, et de candentibus atra.*”

And by peace shall destroy many.] Undo them by promises of prosperity and preferment, which are dangerous baits; {#Mr 4:9} "they were sawn asunder, they were tempted." {#Heb 11:37} Julian the apostate went this way to work, and prevailed to make many apostates.

He shall also stand up against the Prince of princes.] God Almighty, by destroying the daily sacrifices, and by setting up idolatry in the temple.

But he shall be broken without hand,] *i.e.*, By the visible vengeance of God, {#RAPC 1Ma 6:8-13 2Ma 9:5-11} who laid upon him a loathsome disease (*Tetro morbo*), and wrapped him up in the sheet of shame.

Ver. 26. **And the vision of the evening.**] See #Da 8:14. Lyra by the "morning" would have understood the time of Antiochus; by the "evening" the time of antichrist, who was prefigured by Antiochus.

Is true.] Heb., Truth, and so plain that I need say no more of it.

Wherefore shut thou up the vision.] Keep it to thyself in sacred silence, and reserve it in writing for posterity. See #Da 12:4-9 Isa 8:16.

For it shall be for many days,] *i.e.*, For about three hundred years hence. The Lord would have visions concealed till toward the accomplishment.

Ver. 27. **And I Daniel fainted, and was sick.**] So deeply affected was he with the vision, and should we be with the word preached; it should work upon our very bowels, and go to the hearts of us. {#Jer 4:19 Ac 2:37}

Afterwards I rose up, and did the king's business.] *viz.*, King Belshazzar's, with whom, though he was out of grace, yet not out of office under him, and will not therefore be indiligent. *Malo mihi male esse, quam molliter,* {a} Let us not neglect the work of the Lord, though less able to perform it. A sick child's service is doubly accepted.

But none understood it.] Daniel disguised his sorrow for Zion before scorers. {#Es 5:1} Taciturnity is no contemptible virtue.

{a} Seneca.

Chapter 9

Ver. 1. **In the first year of Darius,**] *i.e.*, Of Darius Priseus, who, together with Cyrus the Persian, took Babylon, and with it the kingdom or monarchy of the Chaldeans, {#Da 5:31} by the consent of Cyrus, who married his daughter, and had the kingdom of Media with her for a dowry, after Darius' death, as Xenophon {a} testifieth.

The son of Ahasuerus.] Called Cyaxares by the Greek historians. Both these names signify a great prince, an emperor; like as now we say the Great Turk, the Great Cham of Cacaia, &c.

{a} *Cyrop.*, lib. viii.

Ver. 2. I Daniel understood by books.] *Consideravi in libris.* Daniel was a great student in the Scriptures, and well knew that there was no readier way to speed in heaven than by putting the promises in suit. The like also was done by Jacob; {#Ge 32:9,12} {See Trapp on "Ge 32:9"} {See Trapp on "Ge 32:12"} {#2Sa 7:19,25} by Eliah, {#IKi 18:42-44} and others. If we speak in our *prayers* no otherwise than the Lord doth in his *promises*, there shall be a sweet concert of voice, begun by the Spirit in the promises, seconded in the spirit of faith by the saints' prayers, and answered by God in his gracious providences. Daniel here took this course; and had not only what he begged, but a revelation concerning the Lord Christ beyond expectation.

Ver. 3. And I set my face unto the Lord God,] *i.e.*, Toward the habitation of his holiness at Jerusalem, but especially in heaven. I looked up unto the hills from whence I looked for help. This Daniel did daily, {#Da 6:10} but now with more than ordinary intention and devotion he presenteth *δεησις ενεργουμενη*, an inwrought prayer (as St James calleth it, #Jas 5:16), edged with fasting and downright humiliation. He doubteth not thereby to set God to work, as David did {#Ps 119:126} He knew that a long look toward God speedeth, {#Ps 34:4,5 Jon 2:4 7} how much more an extraordinary prayer!

Ver. 4. And I prayed unto the Lord my God, and made my confession.] The saints themselves, when they sin against God, are suspended from the covenant; hence it is their custom when they seek the Lord for any special mercy, to begin with humble confessions, as doth David, Ezra, Daniel.

O Lord, the great and dreadful God.] It is good in the beginnings of our prayers to propound God to ourselves under such attributes and spiritual notions as wherein we may see the very thing we pray for. *Haec est ars orandi et mendicandi.*

Ver. 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled.] Mark how full in the mouth the good prophet is, and how he exaggerateth, confessing against

himself and his people, laying on load. Good men extenuate not their offences; every sin swelleth as a toad in their eyes.

Ver. 6. **Neither have we hearkened.**] Sins of omission are in a special manner to be lamented in prayer; {#Jer 9:1,10,13} for as omission of diet breedeth diseases, so of duties.

Ver. 7. **O Lord, righteousness belongeth unto thee.**] Let God be justified in all his judgments; say of him as in #De 32:4; -"A God of truth, and without iniquity; just and right is he."

But unto us confusion of faces] {a} While we look upon *flagitia aequae ac flagella nostra*, our sins and miseries, we cannot but blush and bleed before thee.

{a} *Deo da claritatem, tibi humilitatem. -Aug.*

Ver. 8. **O Lord, to us belongeth confusion of face.**] The same again is acknowledged, not without a special emphasis, *q.d.*, We are extremely abashed and abased to the utmost.

Ver. 9. **To the Lord our God belong mercies and forgivenesses.**] Matchless mercies, pardons ready prepared for poor penitents, not for proud Pharisees, such as Bellarmine was, if at least it be true that is reported of him, that when the priest came to absolve him, he could not remember any particular sin to confess, till he went back in his thoughts as far as his youth. *Vae hominum vitae quantumvis laudabili*, saith an ancient: Woe to the best, unless they may find mercy with the Lord. And Fuligat telleth us that Bellarmine, when he came to die indeed, begged of God to reckon him among his saints, *non aestimator meriti, sed veniae largitor*; not weighing his merits, but pardoning his offences.

Ver. 10. **Neither have we obeyed.**] See on #Da 9:6.

The voice of the Lord our God] It is the Lord who speaketh in and by his ministers. This because men either know not or weigh not, they run another way when God calleth to them, as young Samuel did. {#ISa 3:5}

Ver. 11. **Yea, all Israel.**] There is a general defection; the whole body of Israel hath deeply revolted, a rabble of rebels have taken up arms against heaven, even a giant-like generation.

Therefore the curse.] Confirmed by oath, by adjuration, and execration.

Is poured upon us.] As by whole pailfuls. The Vulgate hath it, *Stillavit super nos maledictio*, The curse hath dropped upon us. There may be much poison in little drops howsoever.

Because we have sinned against him.] This he hath never done with, but still holdeth his finger on this sore, as his greatest grievance.

Ver. 12. **And he hath confirmed his words.]** What he had spoken with his mouth he hath fulfilled with his hand. There is an infallibility, as in God's promises, so in his menaces.

And against our judges.] By whose remissness all was out of order; hence they smarted before and above others.

For under the whole heaven.] This verse is an abridgment of Jeremiah's Lamentations.

Ver. 13. **All this evil is come upon us.]** But unless God set in and sanctify, his hammers (afflictions) do but beat upon cold iron. {#Jer 2:30}

Yet made we not our prayer.] Little or no right prayer was made by the captives all those seventy years (and yet they had their set yearly fasts, #Zec 7:1-5), because they failed therein both *quoad fontem et quoad finem*. {See Trapp on "Zec 7:5"}

That we might turn from our iniquities.] This they had no mind to, therefore they lost those prayers they made; they fasted to themselves and not to God (#Zec 7:5. See on #Joh 3:10).

And understand thy truth.] Those that turn from their iniquities shall know more of God's truth. The pure in heart shall see God. {#Mt 5:8}

Ver. 14. **Therefore hath the Lord watched upon the evil.]** To bring it at the just time, and when it might do us most mischief, but all in a way of justice, {#Isa 31:2} as Daniel acknowledgeth in the next words.

For the Lord our God is righteous.] See #Da 9:7.

For we obeyed not his voice.] Neither that of his word nor that of his rod. {#Jer 31:19 Mic 6:9 Isa 9:13,14}

Ver. 15. **And now, O Lord God, that hast brought thy people.]** Thanksgiving is an artificial begging; and every former mercy is a pledge of a future. {#2Ch 20:10 7:12}

And hast gotten thee renown.] Heb., Made thee a name, and yet a greater name hast promised to make thee by bringing us back from Babylon. {#Jer 16:15}

We have sinned, we have done wickedly.] Such as desire mercies, must first deny their worthiness of them, {#2Sa 5:18} confessing their sins with utmost aggravation.

Ver. 16. **O Lord, according to all thy righteousness.]** Not that of equity, but the other of fidelity. {#1Jo 1:9}

Thy holy mountain.] So Jerusalem is called, because dedicated to the Holy One; who also chose it for the seat of his royal residence, the place of his holy oracle.

Thy people are a reproach.] And this reflecteth upon thee, as needs it must, since they do quarter arms with thee.

Ver. 17. **Now therefore, O our God.]** Since thou hast shown us our sins, and seen our reproach, whereof we are sure thou art very sensible. {#Ps 79:4}

Hear the prayer of thy servant.] Who assumeth the boldness to plead his interest in thee, and his relation to thee.

And his supplications.] Which are nothing else but prayers redoubled and reinforced, {as #Ge 32:11 Isa 63:16}

And cause thy face to shine upon thy sanctuary.] Do it, oh do it now; for "the time to favour Zion, yea, the set time is come." And this I can tell, because "thy servants take pleasure in her stones, and favour the dust thereof." {#Ps 102:13,14; see the notes there} That whole psalm,

being "A prayer for the afflicted," may seem to have been made by this prophet Daniel.

For the Lord's sake,] *i.e.*, For thine own sake, or for thy Son Christ's sake, the mediator and advocate of his people: for so he was in the Old Testament also, {#Heb 9:15} like as still he is the high priest of the New. And while the people were praying outside, the priest was offering incense within the temple, {#Lu 1:9,10} so is Christ interceding for us while we are praying. "Whatsoever therefore ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." {#Col 3:17}

Ver. 18. **O my God, incline thine ear and hear; open thine eyes, and behold, &c.]** Thus growing to a conclusion of his prayer he prays more earnestly: he stretcheth out his petitions, as it were, εκτενης, upon the tenters, with those good souls in #Ac 12:5; he stirreth up himself and taketh better hold, as resolved not to let him go without the blessing. The like, before him, did good Hezekiah, with whom he concurreth in the very letter of his request. {#Isa 37:17} {See Trapp on "Isa 37:17"}

For our own righteousnesses.] Which are nothing better than a rotten rag, a menstruous clout, such as a man would not deign to take up or touch.

But for thy great mercies.] Through the merits of the promised Messiah.

Ver. 19. **O Lord, hear; O Lord, forgive.]** This was to pray, yea, this was to strive in prayer; {#Lu 13:12} to strive, as those of old did, in the Grecian exercises, some whereof were with fists and bats; to strive and struggle, even to an agony, as the Greek word signifieth, and as the Lord Christ did, who, "being in an agony, prayed yet the more earnestly"; {εκτενεσθερον, #Lu 22:44} he sweat and sweltered out, as it were, his soul, through his body in prayer. Be we now "followers herein of Christ as dear children," and of Daniel here, who is a worthy pattern to pray by. Cold suitors, who want the aspiration of the spirit to pronounce Shibboleth, do but beg a denial.

O Lord, hearken and do; defer not.] This is *coelum tundere, preces fundere, misericordiam extorquere*, {a} as those primitive

Christians did; to bounce at heaven gates, to tug hard with God, to wring the blessing out of his hands, who looks to be importuned, and counts it for a kindness to be asked forgiveness, as Ambrose {b} saith of Theodosius the emperor.

{a} Tertul.

{b} *Beneficium se putabit accepisse, cum rogaretur ignoscere. -Ambr., Orat. de Exit. Theod.*

Ver. 20. **And whilst I was speaking and praying.**] When, haply, I had now new done; and yet not so done but that my heart was yet lifting and lifting, as a bell rope is oft hoising up after men have done ringing the bell.

And confessing my sins.] So precious a saint was not without his sins. These therefore he confesseth, that he might be the fitter to beg mercy for the Church; having first made his own peace with God, and so in case to lift up "pure hands" in prayer. The like doth David.

{#Ps 26:6 51:7}

For the holy mountain of my God.] This was his main request, and to God marvellously acceptable. Surely if the Lord saw us, Daniel-like studying his share more than our own, we might have what we would, and God even think himself beholden to us, as one phraseth it.

Ver. 21. **Yea; whilst I was speaking in prayer.**] This he recogniseth and celebrateth as a sweet and singular mercy. God sometimes heareth his people before they pray; {#Isa 65:24 Ps 21:3} David was sure up early when he anticipated the Lord with his prayer; {#Ps 88:13 119:147} sometimes while they are praying, as he did those in **#Ac 4:31 12:5,17**, and Luther, who came leaping oat of his study, where he had been praying, with *Vicimus, Vicimus*, in his mouth that is, we have gained the day, got the conquest; but if not so, yet certainly when they have now prayed. {#Isa 30:12 Jon 2:1 Jer 33:3 Mt 6:7} Luther {a} affirmeth that he often got more spiritual light by some one ardent prayer than ever he could do by the reading of many books, or by most accurate meditation thereupon.

Even the man Gabriel,] *i.e.*, The angel Gabriel in man's shape.

Whom I had seen in the vision.] And whom I had good cause to remember the longest day of my life for the good offices he had done me formerly.

Being caused to fly swiftly.] Heb., With weariness of flight. Not that the angels flee as fowls—though a certain friar, a liar certainly, undertook to show to the people a feather of the angel Gabriel’s wings—or that they are ever wearied with speeding God’s commissions and commands for the Church’s good; *Sed datur hoc assumptae speciei*, but these things are spoken to our apprehension. According to the account of astronomers, it must be above a hundred and sixty millions of miles from heaven to earth. All this space the angel came flying to Daniel in a little time.

Touched me.] With a familiar touch, in token of encouragement; *prensando mimum, ut solent qui contactu familiari promptam benevolamque mentem indicant.*

About the time of the evening oblation.] When the joint prayers of God’s people were wont to come up before him, *quasi manu facta*; and Daniel hopeth they may do so again. *Qui nihil sperat, nihil orat.* He who hopes for nothing, asks for nothing.

{a} Ipse ego in una aliqua ardenti oratione mea plura saepe didici quam ex multorum librorum lectione aut accuratissima meditatione consequi potuissem. -Tom. i.

Ver. 22. And he informed me, and talked with me.] Rather than the saints shall want information and comfort, God will spare one out of his own train to do them any good office; *{#Lu 1:19 Ga 3:19}* neither will the greatest angel in heaven grudge to serve them.

I am now come forth to give thee skill.] Not by infusion, for so the Holy Ghost only, but by instruction, as was before noted. It is well observed by one, that this following oration of the angel containeth an abridgment of the New Testament, and a light to the Old; for confirming Daniel, as touching the ensuing deliverance out of Babylon’s captivity, he further advertiseth and assureth him of the spiritual deliverance which Christ shall effect by his gospel at his coming; and therefore, describing the times most accurately, he plainly setteth forth the salvation of the Church Christian, and the

destruction of the stubborn and rebellious Jews, who judge themselves unworthy of eternal life.

Ver. 23. **At the beginning of thy supplications.**] Thy prayer was scarce in thy mouth ere it was in God's ear. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. {#Ps 34:15} {See Trapp on "Ps 34:15"} He heard at the very first, but answered not till Daniel had tugged with him. See #Jas 5:16,17.

For thou art greatly beloved.] {a} Kimchi readeth it, A man of measures, a man every inch of thee. But the word is not *Hamiddoth*, but *Chamudoth*, 'a man of desires,' a favourite in heaven, because desirous of things truly desirable. {b} Christ is said to be *totus totas desiderabilis*, lovely all over. {#So 5:16} The saints are also so in their measure, as on the contrary the wicked are not desired, {#Zep 2:1} but loathed and abhorred. {#Pr 13:5}

Therefore understand the matter.] Good men shall know God's secrets. {#Ge 18:17,19 Ps 25:14}

{a} *Desideratissimus es. -Trem.*

{b} *Rerum expetendarum cupidus. -Vatab.*

Ver. 24. **Seventy weeks are determined upon thy people,**] *i.e.*, Seventy weeks of years; ten jubilees, which make up four hundred and ninety years. Thus the very time is here particularly foretold when the Messiah should be revealed and put to death. The like hereunto is not to be found in any other of the prophets, as Jerome well observeth. This, therefore, is a noble prophecy, and many great wits have been exercised about it. Cornelius a Lapide speaketh of one learned gentleman who ran out of his wits, after many years' study upon it. The doctors are much divided about the beginning and ending of these seventy weeks. "From the outgoing of the word," {#Da 9:25} seemeth to me to fix the beginning of these weeks on Cyrus's decree concerning the holy city and the temple to be rebuilding. The end and period of them must he at the death of Christ, though some will have it at the destruction of Jerusalem by the Romans. I choose rather thus to compute than to dispute. It is well observed by the learned that the Jews, after their seventy years' captivity, have seven seventies of years granted for the enjoying of their own country (God's mercies bear the same proportion to his

punishments which seven—a complete number—have to n unit), besides the mercy of mercies, the grace of the Messiah.

Upon thy people.] Of whose welfare thou art so solicitous and inquisitive.

To finish the transgression.] *Transgressionem illam;* that great transgression of our first parents in paradise; that whereby sin entered into the world, and death by sin. {#Ro 5:12} Now Christ, by his death, took away the power, and destroyed the dominion of all sin. {#Ro 6:11,12}

And to make an end of sins.] Heb., To seal up sins, that they come not into God's sight against us, ever to be charged upon us. A metaphor, say some, from the Jews' manner of writing in rolls, which, being wrapped up, and sealed on the backside, all the writing was covered.

And to make reconciliation for iniquity,] viz., By the expiatory and propitiatory sacrifice of himself for his elect, whereby the divine justice is fully satisfied.

And to bring in everlasting righteousness.] Those "righteousnesses of the saints," {#Re 19:8} both imputed and imparted righteousness, called here "everlasting," as that which shall make the saints accepted of God for ever, never can be lost as Adam's was.

And to seal up the vision and prophecy,] *i.e.*, To fulfil all the prophetic predictions concerning the life and death of the Lord Christ.

And to anoint the most holy.] This was done when Christ was baptized, say some; but others better, when he ascended into heaven, consecrating it to the service of God therein to be performed by the elect throughout all eternity; like as Moses once consecrated the most holy place to the ceremonial service there to be performed by the high priest.

Ver. 25. **Know, therefore, and understand.]** See on #Da 9:24. Here the angel brancheth the whole seventy sevens into three heads, or into three distinct periods of time.

Shall be seven weeks.] Which make forty-nine years. These the angel purposely speaketh of apart, because they chiefly concerned the reparation of the city made under the Persian monarchy. Within this first seven weeks, or forty-nine years, the street of Jerusalem was rebuilt, and the wall with trench, though the times proved troublous, and full of straits.

And threescore and two weeks.] Which make four hundred thirty-four years, the events of which are mentioned {#Da 9:26} as those of the seven years following, {#Da 9:27} out of which it might easily be supplied, and is therefore here omitted by the angel.

Ver. 26. **And after threescore and two weeks.]** See on #Da 9:25. Within these threescore and two weeks befell the Jews many memorable things, as may be seen in #Da 8 Da 11.

Shall Messiah be cut off.] *Excindetur*; not *abscindetur*; cut off—that is, by wicked hands crucified and slain; {#Ac 2:23} not only cast out of the synagogue, and excommunicated, as that malicious Rabbi read and sensed this text. Others of the Jewish doctors, by the evidence of these words, have been compelled to confess that Messiah is already come, and that he was that Jesus whom their forefathers crucified. See for this R. Samuel's Epistle to R. Isaak, set down at large by Dionys. Carthus. in his commentary on this text. See also R. Osea's lamentation for this inexpiable guilt of the Jewish nation, recorded by Galatinus, lib. iv. cap. 18. Polanus reporteth that he, living some time in Moravia, where he used the help of some Rabbis for the understanding of the Hebrew tongue, heard them say, that for this ninth chapter's sake, they acknowledged not Daniel to be authentic, and therefore read it not among the people, lest hereby they should be turned to Christ, finding out how they had been by them deceived.

But not for himself,] i.e., Not for any fault of his, nor yet for any good to himself, but to mankind; whence some render these words, *Et non sibi vel nihil ei*, There being nothing therein for him: others,

When he shall have nothing, *i.e.*, nothing more to do at Jerusalem, but shall utterly relinquish it, and call his people out of it to Pella, &c.

And the people of the prince that shall come,] *i.e.*, Titus's soldiers, whose rage he himself could not repress, but they would needs burn down the temple, which he would fain have preserved, as one of the world's wonders. {*a*} Messiah the prince had a hand in it doubtless, whence also those Roman forces are called his armies.

{#Mt 22:7}

Shall destroy the city.] That slaughter house of the saints.

And the sanctuary.] That den of thieves.

And the end thereof shall be with a flood,] *i.e.*, Their extirpation shall be sudden, universal, irresistible, as was Noah's flood. How this was fulfilled, see Josephus, Hegesippus, Eusebius, &c.

And unto the end of the war, &c.] The Romans shall have somewhat to do; but after tedious wars, they shall effect it.

{*a*} Joseph.

Ver. 27. **And he (Messiah) shall confirm the covenant** {*see* #Da 9:24} **with many.]** Heb., With his Rabbis, that is, with his elect. Compare #Isa 53:11 Job 32:9 Jer 41:2.

For one week,] *i.e.*, In the last seven years of the seventy.

And in the midst of the week,] *i.e.*, In three years and a half he shall, by his passion, disannul the Jewish sacrifices and services.

And for the overspreading (or wing) of abominations,] *i.e.*, For the abominable outrages committed by the seditious Jews, those zealots, as they called themselves, who filled the temple with dead bodies. Others, from #Mt 24:15,16 cf. Lu 20:20,21, think the Romans to be meant, who set up their eagles (their ensigns) in the

temple, together with the images, first of Caligula, and then of Titus, their emperors.

Even until the consummation.] Until the end, and to the utmost. The Jews have often attempted, but could never yet recover their country, nor are like to do. *Perpetua et consummatissima consumptione urgentur.*

Shall be poured.] As if the windows of heaven were opened, as once they were at the flood. See #Da 9:26.

Chapter 10

Ver. 1. **In the third year of Cyrus, king of Persia.]** This whole chapter is but a preface to the ensuing prophecy, or visional prediction, recorded in the two following chapters. It beginneth at the third year of Cyrus's empire, and reacheth till the time of the Jews rising from the dust of their dispersion, say some; to the end of the world, say others, with whom I concur.

A thing was revealed unto Daniel.] Who now must needs be very old, yet at those years (a hundred or more) gave himself to understand and search into divine secrets. The more any one knoweth of God, the more he would still know. Moses, newly come from the mount, crieth to God to show him his glory. David, that gulf of holy learning, is often at his, Teach me thy statutes, &c.

And the thing was true,] i.e., Plain and proper; not, as former visions, figurative and obscure.

But the time appointed was long,] scil., Till all be fulfilled, which will not be till the last judgment.

And he understood the thing.] And so was the better able to propound it to the Church; for what a man doth not himself understand, he cannot well and fitly deliver to others.

And had understood the vision,] *scil.*, Given unto him; for unless God give us both sight and light, we perceive not heavenly doctrine, neither indeed can do.

Ver. 2. **In those days I Daniel was mourning.]** Though a great man still, and in great account, yet not now so great at court as to hinder and defeat the malicious designs of Cambyses's counsellors; who, being bribed by the Jews' adversaries, put a stop to the temple work at Jerusalem. {#Ezr 4:1-4} This disaster cast good Daniel into his dumps, so that he fasted three full weeks, *a tanto et tali, sed non a toto*, and longer might, had not the angel taken him off by an answer of peace. {#Da 10:12} *Abstinet ab omni cura cultuque corporis, sua sponte.* See the like, #1Sa 31:13.

Three full weeks.] Heb., Weeks of days, to distinguish them from those seventy weeks of years. {#Da 9:24}

Ver. 3. **I ate no pleasant bread.]** Bread he ate, for *animantis cuiusque vita in fuga est*, life will fail if not maintained by food, but coarse bread *panem cibarium, atrum, et siligineum*, and no more of that either than needs must. He voluntarily abridged himself of lawful delights, macerating and mortifying his flesh, that he might communicate with his poor afflicted brethren, and pray the harder for them. Fasting inflameth prayer, and prayer sanctifieth fasting.

Neither did I anoint myself at all.] All delights of sense must be laid aside in a time of solemn humiliation, but yet without annoyance and uncomeliness, as music, mirth, perfumes, brave apparel; {#2Sa 12:20 Joh 3:8 Ex 33:4-6 1Ki 21:27} cheerfulness, outward joy, and pleasure (#Mr 2:20 Lu 5:35 cf. Mt 9:15 Jud 20:26 1Sa 7:6). It is spoken of as a foul sin; #Isa 58:3, "Behold in the day of your fast ye find pleasure."

Ver. 4. **And on the four and twentieth of the first month.]** The day is thus noted, because the matters here revealed were most memorable.

As I was by the side of the great river.] Meditating likely, because the city was full of noise and tumult, and praying. {*as* #Ac 16:13} Broughton giveth this reason, because Seleucus Nicator, founder of the Seleucidae, much spoken of in the ensuing vision, built his chief city upon this river.

Which is Hiddekel,] *i.e.*, Sharp swift; called also Tigris, from the swiftest of all beasts, the tiger; but Curtius and Pliny ^{a} say, that Tigris in the Median language signifieth an arrow. Here Daniel was personally present, and not visionally only. See **#Da 10:7**.

^{a} Plin, lib. vi. cap. 7.

Ver. 5. Then I lifted up mine eyes, and looked,] viz., After my long fasting, praying, and meditating. So Moses and Elias, those great fasters, met together with our Saviour gloriously in the mount at his transfiguration. It is abstinence, not fulness, that makes a man capable of heavenly visions of divine glory.

Behold a certain man.] Heb., One man; a singular man, a glorious person; Messiah the prince, described here by his habit and parts as a judge, say some, or as a priest, say others. See **#Da 12:6,7 Re 1:13-15 10:5**.

Clothed in linen.] To show his innocence and purity, as also his righteousnesses, imputed and imparted, wherewith he clotheth his saints, ^{#Re 19:8} that fine white linen and shining.

Whose loins were girded with fine gold of Uphaz.] Or, Of Ophir; Peru, haply, or Malaca, or Sopbala. This golden girdle about his loins denoteth Christ's strength and alacrity. ^{#Ps 93:1 Lu 17:8}

Ver. 6. His body also was like the beryl.] Of an azure colour, like the heavens. The "second Adam is the Lord from heaven." ^{#1Co 15:47} Some render it the chrysolite, which is of the colour of the sea; to note, say they, his power to purge the Church by his Word, Spirit, and judgments, as by the water of the sea.

And his face as the appearance of lightning.] Which both shineth and terrifieth, and soon appeareth from the one end of the heaven to the other; ^{#Mt 24:27} Christ suddenly discovereth all things though never so remote. ^{#Ps 90:8 Eze 1:13}

And his eyes as lamps of fire.] To note his omniscience, his wrath also and readiness to revenge. ^{#Jer 32:19}

And his arms and his feet like in colour to polished brass.] *Scintillantes purissime.* To note his omnipotence in the execution of his wrath while he trampleth on his enemies, as he that hath brazen arms and feet cart easily break in pieces a potter's vessel.

And the voice of his words like the voice of a multitude.] *Strepitus -i.e., Maris.* Or, As the noise of many waters, {#Re 1:15} noting the efficacy of Christ's doctrine. See #Ac 2:4.

Ver. 7. **And I Daniel alone saw the vision.]** Holy prophets alone are capable of holy visions. {#2Pe 1:19}

For the men that were with me saw not.] Sensible they were of some alteration upon the waters, and somewhat wrought upon; not for their information, but separation from Daniel, that he might more freely undergo the heavenly rapture. See the like, #Ac 9:7.

But a great quaking fell upon them.] Through sense of sin and fear of wrath. This served to show the truth of the vision.

Ver. 8. **Therefore I was left alone.]** Daniel, though much frightened, keepeth his station, when the rest fled and hid themselves. Good is the counsel of the apostle, #Heb 12:13, "Make straight steps unto your feet, lest that which is halting be turned out of the way; but let it rather be healed."

For my comeliness, &c.] See #Da 7:15,28 8:27.

Ver. 9. **Yet heard I the voice of his words.]** What these words were is not here expressed; but by comparing, they may be gathered to be the same with those, #Da 8:18, bidding Gabriel to draw near and speak unto the prophet.

Then was I in a deep sleep.] See #Da 8:18. The more the outward man is bound, the fitter he is for holy communion with God. {#2Co 12:2,3}

Ver. 10. **And, behold, an hand touched me,] i.e.,** The hand of the angel Gabriel, who was sent by Christ to dictate unto Daniel the prophecy following. It is Christ's use to signify prophecies by his angel, {#Re 1:1,2} and this angel is accordingly strengthened by Michael {#Da 10:21} -that is, by Christ.

Which set me upon my knees.] In a praying posture; but yet he continued trembling, {#Da 10:11} and was not raised and restored but by certain degrees, the better to frame and fit him to a religious attention and docility.

Ver. 11. **O Daniel, a man greatly beloved.]** Such shall know God's secrets. {#Pr 3:32} See #Da 9:23.

Stand upright.] Heb., Stand upon thy standing. God by his grace and Word will raise up those that humble themselves in his presence.

“ Deiecit ut relevet.”

Ver. 12. **Fear not, Daniel.]** Disquieting and expectorating fears should be laid aside. {#1Jo 4:18}

For from the first day.] See on #Da 9:23. Let us but find a praying heart, and God will presently find a pitying heart, though he may delay for a season to send in an answer. Though Daniel heard nothing of his prayers for three weeks' time, yet was the angel at work all that while for the removal of impediments. Daniel in the meanwhile wrought hard with God, as it is elsewhere said of Jonathan. {#1Sa 14:45}

And I am come for thy word.] Brought hither by thy prayers. God will come, but he will have his people's prayers lead him into the field as it were.

Ver. 13. **But the prince of the kingdom of Persia withstood me.]** By this prince of Persia some understand wicked Cambyses. Others, {a} an evil angel, that by his suggestions swayed Cambyses to oppose and retard the rebuilding of the temple. There is a principal devil, prince of this world; and there are, as some hold, princes or principal spirits in countries and nations under him. {#Eph 6:12}

But, lo, Michael, one of the chief princes,] i.e., Christ the Lord of angels, head of the Church. {#Da 12:1 Re 12:7} By these chief princes may be understood the three persons in trinity, or the created angels. The Septuagint translate the word εὐσθουμωντων, the cheerful ones, who serve the Lord readily, freely, and joyfully in his wars; making Zion as dreadful to all her enemies, {#Ps 68:17} as those angels once made Sinai, at the delivery of the law.

And I remained there with the kings of Persia.] With Cambyses and his counsellors, to repress their rage, and to blast their designs against the Church; which, when it is opposed, the holy angels interpose. {#Ps 34:7}

{a} Melancthon, Osiander, Pappus.

Ver. 14. **Now I am come.]** As it were with weariness of flight. {as #Da 9:21} Comfort will come at length. {#Heb 10:37}

In the latter days.] Toward the end of their state, and not long before the coming of the Messiah, who shall begin another age, and as it were a new world. {#Eze 38:8 Heb 2:3}

Ver. 15. **I set my face toward the ground, and I became dumb.]** *Coharrui totus, et vex faucibus haesit.* See how deeply God's darlings are again affected at the hearing of his holy Word. {#Hab 3:16}

Ver. 16. **And, behold, one like the similitude,]** *i.e.*, The angel in human shape. {as #Da 10:10}

Touched my lips.] Restored unto me my speech. Good affections wanting expression shall have God's furtherance.

And said unto him that stood before me,] *i.e.*, To Christ, whom he had seen. {#Da 10:5,6}

My sorrows are turned upon me.] Heb., My bowels, which are even strained and straitened.

And I have retained no strength.] It is ordinary with God's people in their prayers to complain much of their own weakness. {#Jer 31:18}

Ver. 17. **For how can the servant of this my lord.].** *Qui tantulus sum, et tam imbecillus.* God's praying servants use to speak as broken men. They well understand, (1.) Their distance; (2.) Dependence.

Talk with this my lord.] Prayer is a holy interparlance with the divine Majesty: εντευξις. {#1Ti 2:1}

Neither is there breath in me.] I am hardly able to bear up or breathe. Human frailty cannot endure God's presence without fainting. {#Re 1:17}

Ver. 18. **Then there came again and touched me.]** Not all at once, but by four degrees, was Daniel raised: (1.) He is set upon his knees and palms of his hands, {#Da 10:10} an emblem of prayer; (2.) He is caused to stand upon his feet, though trembling and silent; {#Da 10:11,15} (3.) His mouth is opened to speak, though not without much weakness, fears, and sorrows; {#Da 10:17} (4.) He is fully strengthened here. God loves to hold his praying people long in request. He is also "a God of judgment"—one that well understandeth when and how to bestow his favours; "Blessed are all they that wait for him." {#Isa 30:18}

Ver. 19. **Be strong, yea, be strong.]** Holy angels are ready to strengthen such as are ready to faint in holy duties.

Ver. 20. **Knowest thou wherefore I come unto thee?] q.d.,** I told thee that before, {#Da 10:14} and I look thou shouldst remember it.

I will return to fight with the prince of Persia.] To defeat and prevent his tyranny and cruel intents against thy people, {see #Da 10:13} not without the devil's hand and help.

And when I am gone forth,] sc., Out of Persia.

Lo, the prince of Grecia.] Great Alexander, whom I will fetch in, so that the Persians shall have henceforth little leisure or mind to meddle with the Jews. There were other Grecian captains also before Alexander, who found the Persians somewhat to do, as Leonidas, Miltiades, Themistocles; but he overturned their monarchy.

Ver. 21. **In the scripture of truth,] i.e.,** In God's infallible and unchangeable decree, which, for our apprehension, are here compared to court rolls and records, *ex usu forensi*. And God's providence, which is nothing else but the carrying on of his decree, is that helm which turneth about the whole ship of the universe.

And there is none...but Michael your prince.] But how many reckon we him at? as that king once said of himself to his fearful soldiers. He alone is a whole army of men, van and rear both. {#Isa 52:12}

Chapter 11

Ver. 1. **Also I,**] *i.e.*, I, Gabriel the angel, glad of such an office, for the good of God's people, whereunto also I was sent by Christ. {#Da 10:9,10}

In the first year of Darius the Mede.] Who now began to think of sending home the captive Jews, but had some hesitations and fluctuations of mind about it.

I stood to confirm and to strengthen him.] Angels cannot enlighten the mind, or powerfully incline the will of man, for so the Holy Ghost only doth; but, as instruments of the Holy Ghost, they can stir up phantasms of the Word read or heard. They can also propose truth and right to the mind, advise and persuade to it as counsellors, and inwardly instigate as it were by speaking and doing after a spiritual manner, suggesting good thoughts, as devils do evil; yea, they can strangely wind themselves into men's imaginations, so as to appear to them in their dreams. {#Mt 1:20}

Ver. 2. **And now I will show thee the truth.]** The plain, naked truth, in proper and downright terms, dealing with thee more like a historian than a prophet. Truth is, like our first parents, most beautiful when naked.

Behold, there shall stand up yet three kings in Persia.] Three besides Darius, *viz.*, Cyrus, Cambyses, and Darius Hystaspis; for as for Smerdis or the Magus, who took upon him to be the son of Cyrus, and usurped the throne after Cambyses for six months, the holy angel holds him not worth naming. {a}

And the fourth shall be far richer than they all.] This was Xerxes, who was called the hoarder of his kingdom, like as his father Darius had been called the huckster, *regni caupo*, the huckster of the kingdom, for his unmeasurable riches gathered out of all the East, and prepared for the war against Greece.

And when he shall be strengthened by his riches.] Which were never true to those that trusted them.

He shall stir up all.] He shall bring into the field a million of men, and cover the seas with his ships, thinking to bear down all before him; but was shamefully defeated by the Grecians, and forced in a small fishing boat to get back into Asia, where, falling into inordinate lust and cruelty, he was killed by Artabanus, and left this war hereditary to his successors, until the ruin of the Persian kingdom by great Alexander, of whom in the next verse.

{a} Herodot, in *Thalia*.

Ver. 3. **But a mighty king shall stand up.]** Alexander the Great, the founder of the Greek monarchy; who, with thirty thousand footmen, and five thousand horsemen, overran and subdued a great part of the habitable world. See #Da 8. The devil, by his oracles, foretold him of his victories, having stolen his skill out of this prophecy of Daniel.

Ver. 4. **And when he shall stand up.]** And seemeth to be best underlaid, set to live, as we say, when he standeth on his best bottom, expecting ambassadors at Babylon from all the world, requiring divine honours from his Grecians, and enjoining the Jews that their dates should be taken from his reign, and that all the priests' sons born that year should be called Alexanders.

His kingdom shall be broken.] As brittle ware is apt to be.

And shall be divided toward the four winds.] *Sic transit gloria mundi*. So fleeting is the fame of the world. Fitly compared to the wind, {as #Da 2:35} to a dream, to a shadow, to a dream of a shadow. Great Alexander's kingdom was first broken into many pieces by twelve of his princes, until, eleven years after his death, it became quadripartite, &c. Here is foretold being divided among four of his chieftains, Cassander, Antigonus, Seleucus, and Ptolemy, till at length these two last got all into their hands, and yet were ever jarring and warring, as appeareth by what here followeth.

And not to his posterity.] For all his kindred were killed by Cassander, with whom it happened accordingly.

Nor according to his dominion.] For although they were all sovereign princes, yet they fell far short of Alexander in command and warlike fame. {#Da 8:22}

Ver. 5. **And the king of the south shall be strong.]** Ptolemy, king of Egypt, together with his whole family, line, and race, the Lagidae, shall be eminently strong; and a great enemy he was to the poor Jews, as Josephus {a} explains.

And one of his princes,] *i.e.*, Of Alexander's princes, meaning Seleucus Nisanor, king of Syria, together with his house and line, called the Seleucidae.

And he shall be strong above him,] *i.e.*, Stronger than Ptolemy, and that the poor Church shall feel; for Judea lay between these two potent princes, and was therefore beaten on both sides. *Perinde ac isthmus inter duo maria interiacens*, or as bread grain ground between two millstones. This was here foretold, and much more, three hundred years before it happened, that we may know that there is an omnipotent and omniscient majesty, who decreeth and doeth whatsoever himself pleaseth.

His dominion shall be a great dominion,] *viz.*, As long as it will hold. Besides Syria and Babylon, Seleucus had more of Asia than ever any had but only Alexander. So our Henry VI, till deposed, had been the most potent monarch for dominions that ever England had; yet afterwards he was not the master of a mole hill, nor owner of his own liberty, as hath been said before.

{a} *Antiq.*, lib. xii. cap. 1.

Ver. 6. **And in the end of years.]** In process of time, after that these two kings had sufficiently worried and wearied out one another in bloody wars.

They shall join themselves together.] Heb., Shall associate themselves, *viz.*, in a friendly amity, and shall make interchangeable marriages, but to little purpose, as it proved. So Calo Joannes, the Christian emperor of Trebizond, gave his daughter Despina in marriage to Usuncassanes, king of Persia, but with ill success; for he soon after lost his empire. {a}

For the king's daughter of the south.] Bernice, or, as others call her, Berenice or Beronice, *i.e.*, the daughter of innocence or purity, the daughter Ptolemy Philadelph so called for that he married his own sister, and therefore his daughter Beronice was not rightly named. {b}

Shall come to the king of the north.] To Antiochus Theos, king of Syria, so the Milesians first surnamed him, because he had driven out their tyrant Timarch, and he took it upon him, to his utter undoing; for this *god* was afterwards poisoned by his wife, Laodice. {c}

To make an agreement.] Marriages made in policy, to serve dishonest ends, are ever of ill success. {#1Sa 18:21,28}

But she shall not retain the power of the arm.] Her interest in her husband, her queendom, and her life were soon after lost. She was not sent home again, as Anne of Cleves was here, but sent out of the world, together with her son and all her retinue, by Laodice, whom Appian maketh to be her own sister; but that is not likely.

Neither shall he stand,] *i.e.*, Antiochus Theus, who was poisoned by his jealous wife—a just punishment from a "jealous God."

Nor his arm.] His young son by Bernice.

And he that begat her.] Her father, Ptolemy Philadelph, who died soon after.

{a} *Turkish History*, 464.

{b} Junius.

{c} Pausan., Appian.

Ver. 7. But out of the branch of her roots.] One of her stock; her own brother both by father and mother.

Shall one stand up in his estate.] Ptolemy Euergetes shall succeed his father Philadelph; and making war against Seleucus Callinicus,

son of Antiochus Theos by Laodice, in revenge of his sister Bernice's death, shall prevail on and overrun the greatest part of Callinicus's kingdom.

Ver. 8. And shall also carry captive their gods.] Goodly gods they were the while, and likely to defend their worshippers! He brought back also the Egyptian idols, carried away by Cambyses, rather in scorn of all religion than hatred of idolatry, and was thereupon called by that superstitious people, Euergetes, that is, Benefactor. See #Lu 22:25.

Ver. 9. So the king of the south shall come into his kingdom.] Called out of Syria by a commotion at home, the Parthians invading Egypt; but he soon quelled them, and quieted his own country. Josephus ^{a} writeth that this Ptolemy Euergetes, in his return out of Syria, went to Jerusalem, and in thankfulness to the God of the Jews, offered his oblations at the temple there. Of his father Philadelphus also he reporteth, that he redeemed one hundred and twenty thousand Jews that were slaves in Egypt, and sent them home, and bestowed many rich gifts upon the temple at Jerusalem. ^{b}

^{a} Lib. ii. *cont. Appian.*

^{b} *Antiq.*, lib. ii. cap. 2.

Ver. 10. But his sons.] Callinicus's sons—viz., Seleucus, Ceraunus, and Antiochus Magnus, *quasi duo fulmina belli.*

Shall be stirred up.] As not enduring that Ptolemy Philopator, son of Euergetes, should possess any part of Syria under their noses.

Shall assemble a multitude of great forces.] Seventy thousand footmen, and fifty thousand horsemen, saith Polybius. ^{a}

And one shall certainly come.] One, not both; because Ceraunus, who seemed to be as swift and as irresistible as lightning, and therehence had his name, ^{b} was slain by Nicanor, so that Antiochus the Great was king alone.

And shall overflow and pass through.] To wit, against the captains of Ptolemy in Syria, Attalus, and Theodatus.

And he shall be stirred up, even to his fortress.] To Ptolemy's fortress, or fortified city, Raphia, which lieth in the entrances of Egypt, saith Jerome.

{a} Lib. v.

{b} *Ceraunias id est fulmineus: quod audaci et veloci ingenio praeditus.* -Justin.

Ver. 11. And the king of the south.] Ptolemaeus Philopator, so called, say some, *per antiphrasin*, because he killed his father. He slew also his both sister and wife Eurydice, and was otherwise very vicious, and yet victorious.

Even with the king of the north,] i.e., With Antiochus the Great, who was so called perhaps, saith one, {a} for undertaking much, and performing little.

And he shall set forth a great multitude.] Sixty-two thousand footmen and six thousand horsemen.

And the multitude.] Antiochus's army, himself hardly escaping with life through the deserts. {b}

{a} Pausan., lib. v.

{b} *Spoliavisset regno Antiochum, si fortunam virtute iuvisset.* -Justin.

Ver. 12. His heart shall be lifted up.] So that he shall slight his enemy, and not pursue his victory, but give himself up to a luxurious life. *Vincere scis, Hannibal, victoria uti nescis*, said that Roman general.

Ver. 13. For the king of the north.] Antiochus the Great.

Shall return,.] After Philopator's death, to fight against his young son and successor Epiphanes.

And shall set forth a multitude greater than the former.] Gathered out of the upper parts of Babylon. He called in the help also of Philip, king of Macedon, and other princes. His army is said to have consisted of three hundred thousand footmen, besides horses and elephants. {a}

And shall certainly come.] Heb., By coming he shall come, *i.e.*, surely, swiftly, suddenly; but to small purpose.

And with much riches.] Gold, silver, purple, silks, ivory, as Florus {b} and Gellius {c} testify.

{a} Jerome.

{b} Lib. ii. cap. 8.

{c} Lib. v. cap. 5.

Ver. 14. And in those times there shall many stand up against the king of the south.] Many of the Jews who supplied Antiochus in this expedition of his against Egypt, both with men and other warlike provision. Howbeit various Jews, called here "robbers" {a} or refractories, fierce, furious, and desperate fellows, adhered to Ptolemy Epiphanes, who gave them permission to build a temple in Egypt, which was accordingly also done by Onias, not far from Memphis, upon pretence of fulfilling that prophecy, {#Isa 19:19} called here establishing the vision.

But they shall fall.] As they did afterwards by the Romans, who destroyed the Jews there in great multitudes, and burnt their mock temple.

{a} *Effractores, praevaricatores.*

Ver. 15. So the king of the north shall come,] *i.e.*, Not the Romans, as some would have it, but Antiochus Great still. He had been foiled at Raphia, now he greatly prevaieth against the Egyptians. If we princes, said our Henry VII, shall take every occasion that is offered, the world shall never be quiet, but wearied with continual wars.

And the armies of the south shall not withstand.] Scopas, the Egyptian general, though very skilful and valiant, shall be beaten by Antiochus into Sidon, besieged there, and forced to yield, all the power of Egypt being not able to raise the siege and relieve Scopas. The battle is not always to the strong. {#Ec 9:11}

Ver. 16. And he shall stand in the glorious land.] Heb., The land of ornaments—that is, Judea, which, lying between these two potent princes, was perpetually afflicted, as grain is ground asunder lying

between two heavy millstones. Now Judea is called the "glorious" or beautiful land, ^{a} not so much for the fertility thereof (Babylon was much more fertile), nor for the miracles done therein (many great works had been likewise done in Egypt), as for the sincere service of God there set up; this is the beauty and bulwark of any nation. Foreign writers have termed England, the fortunate island, the *terra florida*, the kingdom of God, the paradise of pleasure, &c. Plato commendeth the Attic country for this, that the inhabitants were αυτοχθονες—the right natives that grew out of it at first ^{b} -but especially for this, that it was θεοφιλης, a place that loved God, and was interchangeably beloved of God. ^{c} May that be evermore England's commendation!

Which by his hand shall be consumed.] God's Church goes to wreck, both by south and north; all the comfort is, that whether north or south wind blow on God's garden, they shall blow good to it at length. ^{#So 4:16}

^{a} In #Eze 20:6,15, it is called the comeliness of all countries.

^{b} ανθρωποι οκουν οι αυτοι αι.—Thucyd.

^{c} τυγχανει ουσα θεοφιλης.—Plato.

Ver. 17. He shall also set his face.] Antiochus longed sore to be lord of Egypt, and therefore undertook a third expedition against Epiphanes; but that not succeeding to his mind, he seweth the fox's skin to the lion's hide, and seeketh to get that by treachery which by open hostility he could not.

And upright ones with him.] Or, Equal conditions with him. He shall palliate his treachery with very fair pretences; he shall seem to do righteous things, drawing a fair glove over a foul hand; thus shall he do.

And he shall give him the daughter of women.] The fair Cleopatra, his beautiful daughter, *filiam e mulieribus selectam*; like as Saul gave Michal to David, to be a snare to him.

“*Munera pulchra quidem mittis, sed mittis in hamo.*”

- *Martial.*

Corrupting her.] Suborning her to make away her husband, Ptolemaeus Epiphanes. This was devilish policy, *simulata necessitudo duplex simultas*, but it took not.

But she shall not stand on his side, neither be for him.] As became a good wife, she clave to her husband; so did the before mentioned Michal, in whom, though we find no great store of religion—for both she had an image in the house, and afterwards mocked David for his devotion—yet nature had taught her to prefer a husband to a father.

Ver. 18. After this he shall turn his face unto the isles.] Missing of his design for Egypt, and losing also much in Asia Minor, which Epiphanes got of him by means of his Queen Cleopatra, Antiochus, as an enraged lion, falleth upon foreign countries, as Hellespont, Chersonesus, Euboea, Rhodes, Cyprus, Samos, Colophon, &c. He marcheth also with his army into Greece, being stirred up thereunto by Hannibal, who, being vanquished in Africa by Scipio, had fled to Antiochus into Asia, and there hatched what mischief he could against the Romans.

But a prince for his own behalf,] *i.e.*, Scipio, the Roman consul; or, as some will, Marcus Acilius, their general.

Shall cause the reproach offered by him to cease,] *i.e.*, Shall recover the countries that he had taken from the Roman State, and shall also drive back again, down his throat, those contumelies and opprobrious speeches that he had thrown out against the Romans; who afterwards overcame him thrice by sea and land, forced him to accept very hard conditions, shred him of a great part of his kingdom, and called him, in contempt, Antiochus, sometime the Great. {a}

{a} Liv., dec. 4, lib. xviii., *Appian. in Syriac.*

Ver. 19. Then he shall turn his face.] Not accepting the aforesaid hard conditions; till, beaten again by the Romans, he was forced so to do. He fled into the utmost parts of his kingdom of Syria, and there kept him in forts, not daring to wage war any more.

But he shall stumble and fall, and not be found.] He and his army shall be hewn in pieces by the rude rabble in the Elymeans' country, while he went about to rob the temple of their Jupiter Bolus. {a}

{a} Strabo, lib. xvi.

Ver. 20. Then shall stand up in his estate a raiser of taxes.] Heb., One that causeth an exactor to pass over, who shall gather no less sums of curses than of coin. This was Seleucus Philopator, son to Antiochus the Great, and his father's darling—whence also he had his surname—but not the people's darling, as Scipio was at Rome, whom they called Corculum, or sweet heart; for this Seleucus, king of Syria, being the Romans' tribute gatherer—to whom he was to pay, according to his father's agreement, a thousand talents by the year—he was hated of the people, and poisoned by Heliodorus, a great man about him, in favour of Antiochus Epiphanes, his brother and successor in the kingdom.

Ver. 21. And in his estate shall stand up a vile person.] This was his true title—as "wicked" was Haman's {#Es 7:6} -though he affected to be called Epiphanes, Illustrious or famous; and Josephus reports that the Samaritans, to curry favour with him when he tormented the Jews, styled him Antiochus, the mighty God. Oh, detestable!—surely that which is highly esteemed among men is abomination in the sight of God; {#Lu 16:15} but the bramble thinketh it a goodly thing to reign, so doth not the vine and fig tree. {#Jud 9:8-15} A good man honoureth them that fear the Lord, but contemneth a vile person. {#Ps 15:4} Mr Foxe, when one asked him, saying, Do ye not remember such an honest, poor man, for whom you did something? Yes, said he, I forget lords and ladies to remember such. And again, when a great lord and wicked met him in the streets, and asked him, How do you, Mr Foxe? he said little. Do you not know me? said the great lord. No, not I, said Mr Foxe. I am such a one, said he. Sir, I desire, said Mr Foxe, to know none but Christ and him crucified.

To whom they shall not give the honour of the kingdom.] But he shall take it, whether the nobles will or not; and so might well have been called, as his father sometimes was, Antiochus Hierax, the hawk or puttock, for his swooping and ravaging.

But he shall come in peaceably.] Under pretence of a protector to his nephew Demetrius, as did our Richard III.

And shall obtain the kingdom by flatteries.] Winning men's hearts by presents, courtesies, and secret practices.

Ver. 22. **And with the arms of a flood shall they be overflown.]** The Egyptians shall, by the forces of Antiochus Epiphanes, who, in the minority of his sister Cleopatra's son, Ptolemy Philometor, invaded Egypt, and overthrew his two captains, Euleus and Leneus, as with a storm or flood.

Yea, also the prince of the covenant.] Tryphon, the chief contriver of a covenant between the two kings, after the former overthrow. He was removed by Antiochus, that himself might do what he wished in Egypt, when his nephew Philometor was yet a minor.

Ver. 23. **He shall work deceitfully.]** Outwitting the wisest among the Egyptians, who yet were held great politicians. See **#Isa 19:11,13.**

And shall become strong with a small people.] He shall come in, as protector and co-adjutor to his nephew Philometor, with a small number, lest the Egyptians should be frightened; but being thus gotten in, he shall play his pranks to some purpose.

Ver. 24. **He shall enter peaceably, even upon the fattest places of the province,]** *i.e.*, Upon Memphis, in the very heart of the country.

And he shall do that which his fathers have not done,] *i.e.*, Rob and spoil, as never any of his ancestors did before in Egypt.

And he shall scatter among them the prey.] Throwing handfuls of money among the Vulgate as he went along the streets; and all to ingratiate, and to steal away their hearts. *{a}* Absalom did the like at Jerusalem. *{#2Sa 15:6}*

And he shall forecast his devices against the strongholds.] By sowing dissension between Philometor and Physcon, his younger brother. The devil was as great a monster then as since, with his *divide et impera*, make division and get dominion.

{a} Ptole. *Hypom.*, lib. i. and v.

Ver. 25. **And he shall stir up his power and his courage.]** Antiochus shall, himself being stirred up by the devil, that restless spirit, who continually maketh ado in the world. *Fuit etiam Antiochus ingenio inquieto, versatili, turbido, vago et vario: unde multa machinatus est, pauca ad felicem exitum perduxit.* Howbeit, in this second expedition against Egypt, he prospered.

Ver. 26. **Yea, they that feed of the portion of his meat.]** His own courtiers, captains, and pensioners, corrupted by Antiochus, betrayed Philometor. See #/Apc 1Ma 1:16-20. In trust I have oft found treason, said Queen Elizabeth.

Ver. 27. **And both these kings' hearts shall be to do mischief.]** Philometor being beaten, shall seek agreement, give great gifts to Antiochus, and feast him, *sed reconciliatione vulpina*, but with a fox-like and feigned amity, each of them still retaining their ancient hatreds. "Burning lips and a wicked heart are like a potsherd covered with silver dross." {#Pr 26:23}

And they shall speak lies.] This is ordinary with the wicked; {#Ps 62:9} but it is the property of the godly man to "speak the truth from his heart." {#Ps 15:2}

For yet the end shall be at the time appointed,] i.e., The end of those wars shall be at the time when God seeth good, and hath predetermined it.

Ver. 28. **Then shall he return into his land with great riches.]** But little content. Gain, when it is either the "Mammon of unrighteousness," or "wages of wickedness," is true loss.

And his heart shall be against the holy covenant,] i.e., Against the Jews, God's covenanters, and against the true religion. The Church is *haeres crucis*, saith Luther: the truth goes seldom without a scratched face.

Ver. 29. **At the time appointed.]** After two years.

And come toward the south.] Toward Egypt. {#/RAPC 1Ma 1:29}

But it shall not be as the former.] Expedition, #Da 11:25.

Or as the latter.] Mentioned **#Da 11:40**. God oft crosseth the wicked in the height of their hopes. {#Job 20:6}

Ver. 30. **For the ships of Chittim shall come against him,]** *i.e.*, Publius Popilius, the Roman envoy, shall come in Italian or Grecian ships, and shall, in the name of the senate and people of Rome, command Antiochus to depart with his army out of Egypt, and that forthwith. {a} So true found Antiochus that of the poet,

“ *Omne, sub regno graviore, regnum est.*”

Therefore he shall be grieved, and return.] And reck his wrath upon the poor Church of God, turning his rage against the Jews.

And have intelligence with them that forsake the covenant.] None are so dangerous and desperate enemies to the truth as apostates and renegades, such as were here, Jason, Menelaus, &c., {#/RAPC 2Ma 4:7-10,23-28} who privily packed with Antiochus against the city and people.

{a} Joseph., lib. xii. cap. 6; Liv., dec. 5, lib. v.; Appian. in *Syr.*; Justin.

Ver. 31. **And arms shall stand on his part,]** *i.e.*, Antiochus's princes and commanders, whom he sent to spoil Jerusalem; such as were Philip the Phrygian, Andronicus, Apollonius, Bacchides, &c., who made havoc of God's people, and revelled in their ruins.

And they shall place the abomination of desolation.] The abominable idol of Jupiter Olympius. The like whereunto was done here in England in those Marian times, of abhorred memory, which yet lasted no longer than those of Antiochus, *scil.*, five or six years.

Ver. 32. **And such as do wickedly against the covenant.]** Apostates sin not common sins, as Korah and his complices died not common deaths. Forsakers of the covenant {#Da 11:30} will soon become wicked doers against the covenant, as here, till they become altogether filthy. {#Ps 53:3 1Pe 2:20,22 Mt 12:43,45 Lu 9:62}

“— *non debet aratro,
Dignum opus exercens, vultum in sua terga referre.*”
- *Sedulius.*

But the people that do know their God.] The faithful Hassideans and zealots, who know and worship their God aright, these shall persevere, and overcome all allurements and fears of the world; *Irritamenta et terriculamenta.*

Ver. 33. **And they that underaand, &c.]** God shall provide, in the worst of times, that his people shall have teachers and faithful monitors. I find in the registers (and wonder at it, saith Mr Foxe) ^{a} that, in Queen Mary's days, one neighbour resorting to, and conferring with another, eftsoons, with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them touching the truth of God's Word and sacraments.

Yet they shall fall by the sword, and by flame.] The instructors especially shall. Of this persecution the apostle seemeth to speak. *{#Heb 11:35,37}*

^{a} *Acts and Mon.*

Ver. 34. **They shall be holpen with a little help.]** With the valiant Asmonians or Maccabees, who were but a handful, and yet did great exploits against the Antiochians; so did the Hussites in Bohemia against the Pontificians. But why were they helped with a little help? That, through weaker means, they might see God's greater strength.

But many shall cleave to them with flatteries.] So did the false Samaritans. See on **#Da 11:21**. And so the Donatists went to the Goths, when the Arians prevailed. Hypocrites will not sail in a storm; something they will do for God, but little or nothing it is they will suffer.

Ver. 35. **And some of them of understanding shall fall.]** Depth of divine knowledge, and height of holiness, is no target against persecution; the best fall under it soonest. None out of hell have ever suffered more than saints.

To try them.] As hard weather tries what health: hang heavy weights on rotten boughs, and they suddenly break. Withered leaves fall off in a strong wind; not so the green, that have sap.

And to purge, and to make them white.] As foul and stained clothes are whitened by lying abroad in cold frosty nights. Black soap maketh white clothes; so, said that martyr, doth the black cross help us to more whiteness, if God strike with his battledores. {a} {b} You know the vessel, before it be made bright, said John Charles the martyr, in a letter to Mr Philpot, another martyr, is soiled with oil and other things, that it may scour the better. Oh happy be you, that you be now in this scouring house, for shortly you shall be set upon the celestial shelf as bright as angels, {c} &c. Refiners of sugar, saith another author, {d} taking sugar out of the same chest, some thereof they melt but once, other again and again; not that it hath more dross in it, but because they would have it more refined: so dealeth the Lord with his best children, &c.

{a} *Acts and Mon.*

{b} A beetle or wooden 'bat' used in washing, also (when made cylindrical) for smoothing out or 'mangling' linen clothes; hence also applied to similarly shaped instruments, e.g. the paddle of a canoe, a utensil for inserting loaves into an oven, or glassware into the kiln, etc. ED

{c} *Acts and Mon.*, 1743.

{d} Dr Goodwin.

Ver. 36. And the king shall do according to his will.] In Judea he shall, though in Egypt he could not, because the Romans trumped in his way, {#Da 11:30} put a stop to his rage there. But the Jews were looked upon by the proud Romans as a despicable people; and of the God of the Jews Cicero {a} speaketh basely, not holding him worthy to be compared with Bacchus or Venus, &c.

And he shall exalt himself, &c.] A type and picture of the Pope of Rome. {#2Th 2:4}

Till the indignation be accomplished.] Till God have avenged the quarrel of his covenant, and the set time of deliverance be come.

{a} *Orat. Pro. Flacce.*

Ver. 37. Neither shall he regard the God of his fathers.] He shall disannul his own ancient religion, caring neither for the old *mumpsimus*, {a} nor the new *sumpsimus*, {b} as they say, but showing himself to be a rank atheist. See #/RAPC 1Ma 1:43.

Nor the desire of women,] *scil.*, In an honest lawful way of matrimony; but be addicted to vagrant lust, yea, and to the sin against nature with women, as some sense it, *a Deo prohibito et perdito*, in which case the Turkish women, when so abused by their husbands (those filthy beasts), may sue a divorce; which they do by taking off their shoes before the judge, and holding them the soles upward, but speaking nothing, for the unnameableness of the fact. {c}

Nor regard any god.] See my Commonplace of Atheism.

{a} One who obstinately adheres to old ways, in spite of the clearest evidence that they are wrong; an ignorant and bigoted opponent of reform. (ED)

{b} A correct expression taking the place of an incorrect but popular one (*mumpsimus*). (ED)

{c} Sir Henry Blount's *Voyage into the Levant*.

Ver. 38. But in his estate shall he honour the God of forces.] Or, As for the Almighty God, in his seat he shall honour, yea, he shall honour a god whom his fathers knew not, &c.; that is, in God's holy temple at Jerusalem Antiochus shall set up Jupiter Olympius, who was none of the *dii Syri*; for the Syrians worshipped Apollo, Diana, Atargatis, as Strabo {a} testifieth. See **#/RAPC 2Ma 6:2**.

Shall he honour.] This doubling of the word seemeth to show the angel's indignation at the indignity of the fact. See the like **#Ge 49:4**.

{a} *Geog.*, lib. xvi.

Ver. 39. Thus shall he do in the most strong holds.] Heb., In the fortresses of munitions, *i.e.*, both in the temple (called elsewhere, **#Da 11:31**, a stronghold), and in the places of defence near unto the temple, where he set a garrison, to force the people to worship his idols.

Whom he shall acknowledge and increase with glory.] Or, Those whom he shall acknowledge (to be favourers and furtherers of his abominable idolatry), those he "shall increase with glory"; he shall raise and prefer them, as he did Jason, Menelaus, &c.

And, he shall cause them to rule over many.] *In praestantes illos*, so Piscator rendereth it; over the godly Jews, God's Rabbis.

And he shall divide the land,] *scil.*, Of Judea.

For gain.] Heb., For a price. *Sic omnia Romae venalia.* All things are saleable and soluble at Rome.

Ver. 40. **And at the time of the end.]** The year before his death.

Shall the king of the south.] Ptolemy Philometer.

And the king of the north.] Antiochus's third expedition into Egypt, *{see #Da 11:39}* in favour of Physcon.

And shall overflow,] *i.e.*, Victoriously overturn Egypt.

Ver. 41. **He shall enter also into the glorious land.]** Judea, *{as #Da 11:16}* but for no good. In Greece they say, Where the Grand Seignior once setteth his foot, there groweth no more grass.

But they shall escape.] Because they shall side with him.

Ver. 42. **He shall stretch forth his hand also.]** He shall be very victorious toward his latter end, that he may be the riper for ruin; fatted ware are but fitted for destruction.

Ver. 43. **Shall be at his steps,]** *i.e.*, Obey him as their captain.

Ver. 44. **But tidings out of the east, &c.]** It is seldom seen that God alloweth to the greatest darlings of the world a perfect contentment; but something or other they must have to trouble them still.

Ver. 45. **And he shall plant the tabernacles of his palace,]** *i.e.*, He shall pitch his tent-royal (in token of full power given to his captains Lysias and the rest) in Emmaus, near to Jerusalem, to keep the Jews in subjection. *{#/RAPC 1Ma 3:40 4:3}*

Between the seas.] The Dead Sea and the Medditerranean Sea, which are the bounds of Judea, called here the glorious holy mountain. *{a}*

Yet he shall come to his end.] A loathsome and lamentable one. See *#/RAPC 1Ma 6:8 2Ma 9:5-12* not so much because he would have spoiled the temple of Diana, but because he did spoil the temple at Jerusalem.

{a} Polyb.; Joseph., lib. xii. cap. 12.

Chapter 12

Ver. 1. **And at that time,**] *i.e.*, In the last days, and toward the end of the world; for in this chapter seemeth to be set forth the state of the Church in the last times, that it shall be most afflicted; yet she shall be fully delivered by Christ's second coming to judgment. Cyprian was in like sort wont to comfort his friends thus: *Venit Antichristus, sed superveniet Christus*; Antichrist cometh; but then Christ will come after him, and overcome him.

Shall Michael stand up,] *i.e.*, The Lord Christ (that Prince of angels, and protector of his people), not a created angel, much less Michael Servetus, that blasphemous heretic, burned at Geneva, who was not afraid to say, as Calvin reporteth it, *se esse Michaelem illum, Ecclesiae custodem*, that he was that Michael, the Church's guardian. David George, also another black-mouthed heretic, said that he was the one David foretold by the prophets, {#Jer 30:9 Eze 34:23 Ho 3:5} and that he was confident that the whole world would in time submit to him.

Which standeth for the children of thy people.] For all the Israel of God, to whom Christ is a fast friend, and will be while "the government is upon his shoulder." {#Isa 9:6}

And there shall be a time of trouble.] To the Jews by the Romans (after Christ's ascension, #Mt 24:21), to the Christians by the Romists.

And at that time thy people shall be delivered.] The elect, both Jews and Gentiles, shall be secured and saved.

Every one that shall be found written in the book.] Called the "writing or catalogue of the house of Israel," {#Eze 13:9} and the "Lamb's book of life," {#Re 21:27} which is nothing else but *conscriptio electorum in mente divina*, saith Lyra, the writing of the elect in the divine mind or knowledge; such are said to be written among the living in Jerusalem. {#Isa 4:3}

Ver. 2. **And many of them that sleep in the dust.**] "Many" for all; {as #Ro 5:18,19} these are said to sleep, which denoteth the immortality of the soul and the resurrection of the body. (The soul liveth in the sleep of death, as it doth in the sleep of the body in this life). And this the poor Jews, when to lose land and life for the truth, are here seasonably and plainly told of (amidst other things that are but darkly delivered) to bear up their sinking spirits. Awake they shall as out of of a sweet sleep, those that are good, and then be full of God's image. {#Ps 17:15} The wicked also shall "come forth," but by another principle, and for another purpose; they shall come out of their graves like filthy toads against this terrible storm, &c.

Some to everlasting life.] Which is here first mentioned in the Old Testament. See #Mt 25:45 Joh 5:29.

And some to shame and everlasting contempt.] Christ shall shame them in that ample amphitheatre, and doom them to eternal destruction. *Gravissima poenarum pudor est*, saith Chrysostom. Oh, when Christ shall upbraid reprobates, and say, *Ego vos pavi, lavi, vestivi*, &c., which way will they look? or who shall say for them? They shall look then upon him whom they have pierced and lament, but all too late, οἴκονται, κοῦνονται; they shall be sore ashamed of their sinful practices, which shall all be written in their foreheads; and this shall be as a bodkin at their hearts, that ever they turned their backs upon Christ's bleeding embracements, while they refused to be reformed, hated to be healed.

Ver. 3. **And they that be wise.**] And in addition do what they can do to wisen others to salvation, as all wise ones will; for goodness is diffusive of itself, and would have others to share with it. Charity is no churl.

Shall shine as the brightness of the firmament.] A good amends for their present sufferings. {#Da 11:33 Ro 8:18} Solomon allowed little or no considerable reward to his workmen, {#So 8:12} but Christ doth. For they shall shine as the firmament; yea, as the stars; yea, as the sun in his strength; {#Mt 13:43} yea, as Christ himself shineth, they shall appear with him in glory. {#Col 3:4} Their souls shall shine through their bodies as the candle doth through the lantern; their bodies shall also be so lightsome and transparent, saith Aquinas, that all the

veins, humours, nerves, and bowels shall be seen as in a glass; for so the light pierceth the firmament and stars. Let us therefore keep these bodies of ours clean and free of filth, that they may be fit vessels and receptacles of such a transcendent glory.

And they that turn many to righteousness.] Heb., That justify many; *scil.*, Ministerially, as instruments in Christ's hand; for "we preach Christ," yea, we give what we preach; "we give the knowledge of salvation for the remission of sins"; {#Lu 1:17} we deliver men from hell; {#Job 33:24} we save the souls of them that hear us. {#1Ti 4:16}

As the stars for ever and ever.] What a glorious place is heaven then! *Festinemus ad clarissimam patriam: corrigamus mores et moras, &c.* What though Christ's ministers be here slighted and slurred? they shall one day shine as stars, yea, the meanest of them, *velut inter stellas luna minores.* What then the *Doctores seraphici?* Ver. 4. **But thou, O Daniel, shut up the words.]** Since the full understanding of them is reserved to later times, and event will prove the best interpreter, as it doth in all prophecies, which are as riddles till accomplished; {a} and men must meanwhile be content with a learned ignorance. But what meant Jachiddes the Jew to give us this gloss upon the text, God sealed up the time of the coming of the Messiah, revealing it only to Daniel; and that his coming might be accelerated by their deserts, like as for their sins, which are many, it is retarded? He concludeth well, howsoever: God will one day give us a clear vision—viz., when he shall bring back our captivity, then shall we understand things as they are.

Even to the time of the end.] The time appointed. {#Da 12:9}

Many shall run to and fro.] For increase of divine knowledge they shall spare for no pains, care, or cost, as the Queen of Sheba, the Ethiopian eunuch, &c. See #Pr 18:1 Ac 17:11,12. Increase of knowledge is promised only upon our industry, and it is especially promised to these later times, {#Joe 2:28} wherein we find to be (as in our climate) much light, little heat; our heads are so big (like children that have the rickets) that the whole body fareth the worse for it. Bullinger thus interpreteth the text, that toward the end of the

world men shall run to and fro, being certain of nothing, but distracted in opinion, *variis se adiungent sectis*, {b} they shall join themselves to divers sects. They shall run to and fro, saith another expositor, *velut canes famelici*, as hungry dogs, and there shall be much knowledge in the world; that is, there shall be innumerable opinions and sects abroad, wherewith many being infected shall be at no certainty in the matters of salvation. For the confirmation, therefore, and comfort of the last ages of the world, wherein these things shall befall, "shut up the words," and "seal the book."

{a} *Omnis prophetia priusquam compleatur, aenigma est. -Irenaeus.*

{b} Zegedin.

Ver. 5. Then I Daniel looked.] As being as yet unsatisfied.

And, behold, there stood other two.] Angels, on each bank of the river Tigris, by whose interrogation Daniel is further resolved about the vision.

Ver. 6. And one said,] i.e., An angel inquisitive about the affairs of the Church, for Daniel's further information.

To the man clothed in linen.] Of whom see #Da 10:5.

Which was upon the waters.] See #Da 8:16.

How long shall it be to the end of these wonders?] i.e., The forementioned mysteries, viz., concerning the saints' sufferings, the end of the world, the coming of Christ, the resurrection of the dead, life and death everlasting.

Ver. 7. And I heard the man.] The man Christ Jesus.

When he held up his right hand and his left hand.] Assuring and assevering the matter with both hands earnestly.

That it shall be for a time, and times and a half,] i.e., For a time most certain with God, and by him determined, but to us uncertain and unknown. Broughton thinketh that this term of "three years and a half" showeth the term of Christ's persecution in the days of his flesh, which was just so many years, But there is more in it than so.

See **#Re 6:11**, a parallel text, and such, like glasses set one against another, do cast a mutual light.

When he shall have accomplished to scatter the power.] When the Church shall be at the greatest under, when the number of the elect shall be consummated, and they sorely afflicted by the devil and his agents, then shall Christ appear to their relief, as it were, out of an engine. See **#2Th 2:7-12 1Ti 4:1-3 Re 6:12-17**

Ver. 8. **And I heard, but I understood not.]** This he ingenuously confesseth, for the best know but in part. {#1Co 13:12} And if any man thinketh that he knoweth ought, he knoweth nothing yet as he ought to know. {#1Co 8:2} Let this be noted by such as profess to know, beyond the periphery of human knowledge, all that is knowable. Any created understanding is but, as Aeschylus saith of fire stolen by Prometheus, παντεχνου πυρος σελας, a spark of the all-wise God's fire. The prophets themselves understood not some things that were shown unto them without a further light from the Father of lights, whose alone it is to enlighten both organ and object, as Plato {a} also could say.

What shall be the end of these things?] An end he much desired, and the angel for him. {#Da 12:6} But men must have patience, and wait God's end. "Ye have need of patience or tarryance," saith the apostle, {#Heb 10:36} "that after ye have done the will of God (and suffered it too, grievous though it be for the present) ye may receive the promise." Good men find it often more easy to bear evil than to wait till the promised good be enjoyed.

{a} οψιν τε ποιει οραν και τα ορωμενα πρασθαι.—*Lib. vi. De Rep.*

Ver. 9. **And he said, Go thy way, Daniel.]** *Quiesce, tibi satis esto -q.d.,* Though dearly beloved, yet of some things thou must be content to be ignorant. It should suffice thee to be of God's court, though not altogether of his council. See **#Da 12:13**. There is a laudable and learned ignorance, as of unnecessaries, of impossibles, or of unprofitables; such as are the term of our lives, the end of the world, the reprobation of others, &c.

For the words are closed up,] viz., Till future ages, which are more concerned in them, and till which these things shall be concealed.

Ver. 10. **Many shall be purified, and made white, &c.,] q.d.,** It is enough for thee to know, and that I should now tell thee, *quales sint futuri homines postremi saeculi*, what kind of folk there shall be towards the end of the world. Some shall be good people, and they shall meet with hard measure, but all shall be for the best unto them in the end. See #Da 11:35. Others shall be as bad, and so desperately set upon sinning that they shall mind nothing else—no, not when these prophecies are fulfilled—but be "destroyed for lack of knowledge." {#Ho 4:6} *Infatuati seducentur, et seducti iudabuntur;* being infatuated they shall be seduced, and being seduced they shall be judged, as Augustine's note is on #2Th 2:10.

Ver. 11. **And from the time that the daily sacrifice shall be taken away,] sc.,** By Antiochus, as hath been before said; and with the knowledge whereof I would have thee to rest satisfied.

There shall be a thousand two hundred and ninety days.] Which are the three years and a half mentioned before, saith Diodate, with thirteen days over, for some unknown reason. The wonderful numberer hath all *in numerato*. The Russians use to say in a difficult question, God, and our great duke, know all this. The Jews in like case say, Messiah, when he comes, will tell us all things we desire to be informed of.

Ver. 12. **But blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.]** Here are forty-five days more than in the former number; and probably they were, from the restoration of God's service until the death of Antiochus—a blessed time to God's poor persecuted people, as was here the death of Queen Mary—or else until some other signal mercy, as the victory that Judas Maccabaeus and his brethren had about that time over the Edomites, Ammonites, and Moabites, who thought to root Israel quite out.

Ver. 13. **But go thou thy way.]** Here Daniel to his great comfort hath a fair and favourable dismissal out of this life before those great clashings and confusions should come which had been foreshown to him. So Augustine and Pareus died a little before Hippo and Heidelberg were taken.

Till the end be.] Whenever it shall be, sooner or later, thou shalt be sure to awake out of the dust of death unto everlasting life. {as #Da 12:2}

Yea, thou shalt "shine as the stars for ever and ever." {#Da 12:3} All that thou hast to do now is, to prepare for such an end, and to wait till thy change shall come, comforting thyself against death with the hope of a blessed resurrection.

For thou shalt rest.] Thy soul shall rest in Abraham's bosom, thy body in the grave as in a bed of down, until the resurrection of the just. *Mors aerumnarum requies* rest from death of affliction, was Chaucer's motto.

And stand in the lot,] i.e., In thine own order, {#1Co 15:23} and in that degree of heavenly glory which shall be given thee as thy lot—in allusion to the promised land, divided among the Israelites by lot—and as the reward of a faithful prophet, instrumental to the good of many, who shall bless God for thee throughout all eternity.

“ *Ipse quidem studui bene de pietate mereri:
Sed quicquid potui, gratia, Christe, tun est.
Quid sum? Nil: Quis sum? Nullus: Sed gratia Christi
Quod sum, quod vivo, quodque laboro, facit.* ”